

# 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.

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*“The night is far spent; the day is at hand.”—PAUL.*  
*“Blessed is he that watcheth and keepeth his garments,  
lest he walk naked.”*

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VOLUME VIII.

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with the desire to increase the appreciation  
of the present generation in their  
Christadelphian Heritage.

*“Therefore, brethren, stand fast and hold the traditions which ye have  
been taught, whether by word, or our epistle.*

*Now our Lord Jesus Christ himself, and God, even our Father, which  
hath loved us, and hath given us everlasting consolation and good hope  
through grace,*

*Comfort your hearts, and stablish you in every good word and work.”*

2 Thessalonians 2:15-17

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# The Christadelphian.

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*“ He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father) ; for which cause he is not ashamed to call them BRETHREN.”—(Heb. ii. 11.)*

*“ For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD.”—(Rom. viii. 19.)*

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## THE 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.

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DOCTOR THOMAS.—My opponent has told us of a certain warning which he received from his friends. In reply, I would beg leave to say, that in the remarks made by me, I had no intention whatever of attacking him in any other way than as a member of an order of men, who assume to themselves the attributes of ambassadors of Jesus Christ. If he in common with his order claim such high prerogatives, he must expect to have his pretensions canvassed by that public to whom he professes to be sent of God. As to personal attack, he is the last man that ought to complain, after the vituperation of which he has made me the subject as an Englishman, and a foreigner who has come over here to revile the religions of the country. But, my friends, how puerile is the clamour he has raised against my revilings, as he is pleased to term them! He would insinuate a marked insult on my part to Americans, because I speak of their religions according to my convictions; and why does he make this insinuation? I will tell you—in order that he may excite your prejudices as Americans against me. But, my friends, suppose it be granted, for argument's sake, that I do revile them, is it foreigners only that are guilty of this offence? Are there not thousands in this country, all native-born, who do the same thing? Do not Americans revile Americans in this particular? It is of Americans, and

not of Englishmen, that he ought to complain in this respect; for my countrymen are the few; it is the native citizens of these States who are the many in the attack and rejection of the religions of this country as mere modifications of the great Apostacy. But, my friends, we deny the charge of reviling. We do not consider, that to contend earnestly for the faith, as it is written in the sacred word, and to speak of all *versions of the faith* as they are spoken of on the pages of history and revelation, is reviling. Surely, it is not reviling to speak the truth in defence of truth, and in the subversion of everything which opposes it. Michael did not bring any reviling accusation against the devil, neither do we against our opponents. But how absurd is it to charge me with reviling the religions of America as specially belonging to the soil. If I oppose the ecclesiastical system of this country, in doing so, I equally oppose those of my native island. What is Presbyterianism here, but the religion of Scotland Transatlanticized? Or Episcopalianism, but the religion of England and Ireland imported hither? In short, the ecclesiastical system of America is neither more nor less than an epitome of that of Europe. It is *Sectarianism established by law*. But furthermore, it is not true that I came over from England to teach you illiterate Americans, as my friend says. When I left England I belonged to no church. I had been sprinkled in infancy, at least, so my parents tell me, and I have no reason to doubt their word; but as far as I was concerned, who, in the affair of baptism, ought certainly to have been consulted first (at least, common sense tells me so, though orthodoxy denies it), I knew nothing about it, and could by no means help it. But I say I was not a Sectarian; for of Sectarianism I washed my hands, and left it behind in England. When, therefore, I landed on these shores, I neither professed nor taught the Christian religion. It was in America that I became a Christian; it was by a native born American that my attention was first directed to the truth; it was he who was the instrument in enlightening me; and gratitude demands, that in return, I should labour to enlighten you. I conclude, therefore, that the object of my emigration from England was 'not to teach you illiterate Americans; but even if it were, I ought, on that account, rather to be the subject of my opponent's praise than censure; for it would have been emigrating in the true spirit of 'Missionary enterprise;' and I am persuaded, if an American were to sail for England with a like intention, he would be received courteously and without insult.

I make no complaint of Mr. Watt's personalities. He is at liberty, as far as I am concerned, to declaim as much as he pleases upon my nativity and so forth. You will, I am persuaded, be able to discriminate between declamation and argument. I have given him full license to be as severe as he chooses, and as I told him before the debate began, I should not spare what I considered mere versions of the religion of Christ, or words to that effect. I shall only add, in addition to what I have already submitted to you, in relation to prejudice based upon the nativity of individuals, and the nations to which they may have belonged, that the bad feeling subsisting on that account is, for the most part, to be attributed to the Governments of the nations, rather than to the people

themselves. In relation to God and the best interests of mankind, human governments, though necessary as society is now constituted, are in truth a nuisance. It is God alone whose *right* it is to rule over men; and if men would acknowledge that right, and agree to obey Him, such governments as now exist would be superfluous.

One would suppose, from the contemptuous manner in which my opponent speaks of what he is pleased to term 'Baptismal Regeneration,' that there was no such thing in the Confession of Faith, which may be very properly styled the Presbyterian Bible. Regeneration by baptism, he assures us, 'has always been the doctrine of those who have the form of godliness, but not the power.' If so, then we must conclude, that Presbyterianism is a formal and powerless system, as far as godliness is concerned. Let us hear what the confession saith in chapter xxviii.—'Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptised into the visible church, but also to be unto him a *sign and seal* of the covenant of grace; of his ingrafting into Christ, of *regeneration*, of remission of sins, and of his giving up unto God, &c.'—Here, then, the Westminster Assembly of the Presbyterian Divines declares the baptismal regeneration is a part of Ecclesiastical Orthodoxy; for they tell us that the mark of regeneration is baptism; in other words, that baptism is a sign and seal of regeneration; and to prove it, they quote Titus iii. 5. 'He saved us by the washing of regeneration (Baptism), and renewing of the Holy Ghost,' and to demonstrate that it is also a sign and seal of remission of sins, they cite Acts ii. 38, a passage which some term Campbellism. But what is this sign and seal of Presbyterian Regeneration? Why the Confession tells us, that 'the outward element is water;' that it is necessary to the ordinance, that it should be administered 'by a minister of the gospel, lawfully called thereunto;' that the water 'is rightly administered by pouring, or sprinkling;' and the subject may be either a professor, or the 'infant of one or both believing parents.' So that according to Presbyterianism, there is such an anomaly in the Christian Religion as a baptismally regenerated infant. *Infant Regeneration*, then, is a dogma of Presbyterianism! A regenerated infant implies that there are such things as unregenerate infants. The former, the worldly-wise men of Westminster term 'Elect Infants;' the latter are therefore non-elect, and by their master Calvin, are said to 'bring their damnation with them from their mothers' womb.' Now, what does the Confession mean by damnation? It means the punishment of sin; but have infants sinned? Yes, say the Divines, they have; and this is their speculation. 'Our first parents being seduced by the subtlety of Satan, sinned in eating of the forbidden fruit. \* \* \* By this sin, they became wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this was imputed, and the same death in sin and corrupted nature conveyed to *all* their posterity, descending from them by ordinary generation. \* \* \* Every sin, both original (the imputed sin) and actual, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, (infant or adult,) whereby he is bound over to the wrath of God, and

curse of the law, and so made subject to death, with all miseries, spiritual, temporal and eternal.'—Chap. vi. Hence the damnation of the Non-Elect or Un-regenerate Infants consists of 'death with all miseries, spiritual, temporal and eternal.' And to this agrees the doctrine of the Founder of Presbyterianism, who says,—'And so even infants bring their damnation with them, from their mother's womb; for although they have not yet produced the fruits of their iniquity, they have the seed of it enclosed within them. Nay, their whole nature is as it were, a seed of sin; so that it cannot be otherwise than odious and abominable to God.'—Calvin's Institutes li. iv. c. 15, 10. Again he says, 'Infants before being born to the light, are liable to eternal death.' And again, Piscator says, 'Reprobates are absolutely ordained to this two-fold end: to undergo everlasting punishment, and *necessarily* to sin, and therefore, to sin, that they might be justly punished.'

According to this doctrine, then, all infants are born into the world, not only unregenerate, but 'liable to all the miseries of this life, to death itself, and to the pains of hell for ever.' (*Shorter Cat. Ans. to Quest. 19*); because, they are human, and therefore 'odious and abominable to God.' This is the doctrine of the religion of Messrs. Calvin and Knox, established in Scotland, as the National faith, and temporarily enacted as a part of the Ecclesiastical System of England, by the representatives of the People.

But how does the Confession of Faith propose to save these poor innocents from 'the pains of hell for ever?'—By regenerating them. And how does it regenerate them? Hear it!—'Elect Infants, dying in infancy, are regenerated and saved by Christ, through the Spirit.—So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.'—(Chapt. x. iii.) And what is the sign and seal of this? Baptism says the Confession.—But if they should not be sprinkled, what then?—O nothing! They would, if elect, only die without the sign and seal; for says the Confession, 'although it be a great sin to contemn, or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it.'—(Ch. xxviii. 5.) Hence, then, the elect may be saved out of the Church, to assert which, it teaches us is very pernicious and to be detested. If, then, the elect will be saved, do what they may, what use is there of religion at all?—Reason, says none; but orthodoxy maintains the contrary; for, if there were no 'outward ordinances' as it terms the institutions of religion, there would be no need of priests, clergymen, or divines; which would be very deplorable, for then 'Othello's occupation would be gone!'

But what becomes of the non-elect infants, who, according to John Calvin, the great Presbyterian Authority, 'bring their damnation with them into the world from their mother's womb?'—The confession says, that 'others not elected, cannot be saved.' What then? Why when they die, they become the subjects of the pains of hell for ever!

Now my friends, read this orthodox Confession of Faith for yourselves. It is acknowledged at this day as 'The Confession of Faith of the Presbyterian Church, in the United States of America' It openly publishes



to the world a Baptismal Regeneration, Infant Regeneration, Infantile Election, Infantile Reprobation, and the Damnation of Infants to the pains of hell for ever. According to my opponent, therefore, his Church is a formal, but powerless system of Godliness

I would now address myself to the maternal portion of my audience. An appeal has been made to your parentalism by my clerical friend; I also have to make my appeal, not to passion, however, but to reason. He has talked to you about your 'beautiful Infants,' and so forth; but why did he not tell you that his church had consigned some of them to the pains of hell for ever? No, this would not have answered his purpose; to have told you this, would have been to have fixed the stigma of an execrable barbarity upon his own ecclesiastical system. His aim was to rouse your maternal feelings, and to direct the current of their bitterness against me. You have heard the doctrine of his church, and I am sure you must have been horror-struck at the detail. In my judgment, none but the ferocious and dark spirit of a man, who could burn his opponent at the stake for a difference of opinion, could have originated such fiendish dogmata. Your desire is; that your infants should be happy, and that you should meet them in heaven. This is very well, and natural enough. But you do not reflect, that infants are unconscious of happiness. We have all been infants once; but do any of us remember the pleasurable emotions of our infantile age? What intellectual enjoyments had we then? None! If conscious of anything, it was the present and transient consciousness of animal appetite. When hungry, we cried; when satisfied, we slept, and were at ease. To have died then, would have been an end to us of hunger, thirst, and pain. We should have been at rest; and if happiness consist in the absence of uneasy sensations, we should have been perfectly happy. And you wish, likewise, to meet them in heaven. Well, if for argument's sake, we grant that they go to heaven as soon as they die, it depends upon yourselves, and not upon my views, or anybody else's, that your desires be fulfilled; for unless you believe and obey the gospel, you will never meet them there. When your infants die, then, my friends, weep not for them, but for yourselves. For whether they go to heaven or not, will never add to or diminish their enjoyments; for no one can enjoy, infants or adults, more than they have faculties to appreciate. To add to their faculties after death, would be to create new and different beings, unconscious of everything antecedent to observation; so that when you met, if ever you did, you would neither of you know the other, and, therefore, would derive no gratification from such a source.

My opponent swelled greatly, when he sounded in your ears, that I had consigned your infants to what he calls the Damnation of Annihilation. He affected to be greatly shocked at the idea contained in that full-mouthed expression. How can we believe that his sympathy with your maternalism was anything but affected, while his own church subjects all non-elect, or reprobated infants, to the pains of hell for ever? You can patronize religions and teachers of religions, my friends, who can hold and propagate, in their confessions, such monstrous absurdities and barbarisms as these; but you are up in arms against the man who

ventures to tell you what he believes the Scriptures teach in opposition to these traditions! How is this? It is owing to a radical defect in the nature of man, which induces him almost universally to prefer the darkness of error to the splendour and brilliancy of the truth. Dismiss then, from your minds, all prejudices which may have been excited in them, by the phrase of my opponent. His creed represents the Deity as hating the innocent works of His own hands; mine exhibits Him as acting in conformity to the purest sentiments of philanthropy, but without doing violence to his own appointments; his sets Him forth as a Being, vengeful, passionate, inconstant, and unjust; mine, as a God of Love, who takes no pleasure in the death of a sinner, much less in the torture of innocents: his, consigns non-elect infants to eternal life in torment; whereas, mine teaches me, that infants are born intellectually and morally unconscious, they live equally unconscious for a time, and if they die in infancy, they die unconscious of dissolution, and totally unconscious they remain. The question as to infants, when stripped of the speculations of priests, is simply one of mortality or immortality, and not of salvation, or damnation to hell.

But why do the clergy make so much ado about infants? I will tell you; they know well the sympathy existing between mothers and infants; to persuade the ladies that their infants were liable to the pains of hell for ever, was a sure way to get them to put their offspring under priestly tutelage; they sprinkle them as a sign that they are regenerated and therefore elect; this satisfies the mother, and she blesses the holy man. Having thus secured the ladies, by them they control the men; next comes the purse and then the sword, by which they rule the world. This order of things, however, is now considerably broken up; never, we trust, to be re-established

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### INTERPRETATIONS BEING VERIFIED.

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THE verification of Dr. Thomas's interpretations of prophecy, as shadowed forth in the preface to fourth edition of *Elpis Israel*, is so remarkable, as to justify the reproduction here of the principal part of the said preface, which is as follows:—

“The author has found no reason to change his view of Ezekiel's prophecy of Gog and Magog in its application to Russia and Germany. The recent development of Prussia there is doubtless the precursor of Russian ascendancy in Europe and the East. A writer upwards of fifty years ago, gleaned from Bochart's *Researches into Sacred Geography*, and the writings of Major Rennel and others, the information identifying Ezekiel's names with modern countries of Europe and Asia. This the author transferred to these pages for the reader's benefit. In his acknowledgment of this fact, on page 335, he did not name the compiler; because the point which was original with him, which was the absurd application of what he had gleaned to the first Napoleon, in his invasion of Russia and signal overthrow there, the author of *Elpis Israel* altogether denied.

It would have been unnecessary to allude to this, but that cavillers of the meaner sort have busied themselves over the omission.

And here might be concluded the preface to this edition, which, with its predecessors, will have put this generation in possession of thirty-three hundred copies of the work. But then, seeing that the marvellous character of the times was the occasion of the existence of *Elpis Israel*, how could the author send forth this revise without inviting the attention of the reader again to the still more extraordinary times of 1866? Ever since 1821, when "*that determined*" began to be "*poured out upon the Desolator*" of the Holy Land, the Signs of the approach of THE "HOUR OF JUDGMENT" have been accumulating "in all the Habitable." The principal signs may be enumerated as, *first*, the drying-up of the Upratean, or Ottoman Power; *next*, the operation of the Frog, or French Power, in its development of the EASTERN and ROMAN QUESTIONS: and *thirdly*, the notable fact, that the first gun announcing the outbreak of the American Civil War, was exactly 2,400 years from the death of Daniel in the third of Cyrus, B.C. 540.—(Dan. viii. 14; x. 1; i. 21; Rev. xvi. 12—14.) The Frog Power put down the Roman Republic; and planted itself in Rome as a guard to the Pope, and as "the Eldest Daughter of the Revolution." By its policy operating upon the Dragon-Power of Constantinople, it developed the Crimean War and the consequents; and in 1859, it stirred up the Two-Horned Beast of the earth to make war against Sardinia, which it strengthened by its alliance, and the promise of a *united Italy, from the Alps to the Adriatic, and Rome for the Capital.*" This programme is fatal to the POPEDOM; a little pontifical principality of 17,050 square miles, with 2,600,000 inhabitants, lying between Austrian-Italy and the Kingdom of Naples. The result of that war put Sardinia into possession of Lombardy, the Italian Duchies and Naples; but leaving to Austria, Venetia and the Quadrilateral; and to the Pope, Rome and a diminished territory.

Such was the state of affairs at the outbreak of the Prusso-Italian war against Austria, in June, 1866. In the preface to the third edition, the author says, "*Ezekiel's prophecy seems clearly to require the extinction of Austrian ascendancy:*" and on page 335, speaking of "the Revolution," as the Pope terms his Mazzinian and Garibaldian foes, he says, "they are repressed for the moment; but 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.*" These results have been recently signally established. Austrian ascendancy has been extinguished through the countenance and co-operation of France and Prussia accorded to the Revolutionary antagonists of the Austro-Papal dominion in Italy. The late short, sharp, and decisive war, by wresting Venetia and the Quadrilateral from Austria, has insulated the Popedom from its ally; and left it in the hands of the two revolutionary powers of France and Italy. Between these a convention exists, by which it is arranged that France shall withdraw her army of occupation from Rome, two years after the removal of the Italian Government from Turin, to Florence; so that in the words of the *Journal des Debats* (Oct. 7) "it is

certain that, on the 15th of December, 1866, the Pope will be alone in the presence of his subjects, without any foreign interposition."

Now it is not difficult to conceive the fate of "*the God of the earth's*" dominion when left to the tender mercies of his priest-hating and revolutionary Romans. The Papal "Image of the Beast" is intensely disgusting to all in Rome, save those "hateful and unclean birds" which gorge themselves with the rotten flesh of the body politic. Even these Spiritual merchants themselves perceive that the crisis of their imposture is upon them; and that no mercy is to be expected from "*the earth,*" to which the humiliation of Austria has given for the time full and absolute control of the Pope and his dominion. The sentence upon this, is one of the decrees of Deity. Nearly eighteen hundred years ago it was placed on record, that the enemies of Rome, "shall hate the harlot ('that Great City that reigneth over the kings of the earth') and shall make her desolate and naked, and shall eat her flesh, and burn her with fire: for the Deity hath put in their hearts to fulfil His will."—(Rev. xvii. 16, 18.) The earnest of what is coming upon the Papacy is seen in the confiscation of all its possessions in Italy, by act of Parliament, to the amount of one hundred millions of dollars. This is eating the flesh of Papal Rome, and making her desolate and naked: and when the operation is extended to the States of the Church, the Pope will have become what he was originally, under the Seventh head of the Beast, the Gothic Kings of Rome and Italy, a mere "False Prophet," subject to the civil power.

The best testimony to the extremity to which "the god of the earth" is reduced, is that of his own worshippers. In reference to this, Cardinal Cullen, Archbishop of Dublin, in his address to his clergy, says, "the spirit of revolution is triumphant in those states which have heretofore supported the Pope. Austria, the last of his supporters, is now almost completely ruined, and the Emperor of the French holds the hands of his friends, while his enemies are stripping him of everything he has. The Emperor is about to leave him at the mercy of the Italians, who are distinguished by the fiercest hatred to everything Catholic."

The Catholic organ, styled *Le Monde*, says, "we cannot see indeed what is to prevent the Italian Revolution from ascending the Capitol. France abandons Rome. Austria makes advances to King Victor Emmanuel; all the Catholic powers become more and more entangled in revolutionary embarrassment under the pretext of escaping from the embarrassment of the Roman Question. Christian princes seem more disposed to ally themselves with the Revolution, than to rise in defence of the Holy Father of the Catholic Church. Rome, for one reason or other, is really abandoned by men."

Thus the Ecclesiastical Sin-Power, which Paul said would "exalt itself above everything called god," finds that the day of his exaltation, or sovereignty, is about to close. Though he has two hundred millions of worshippers in all the earth, they perceive that there is no human power at hand, to save him from perdition. Thus, in the year of grace 1866, he stands confessed before the world as the "MAN OF SIN, THE SON OF PERDITION." His children declare, that prayer to heaven, and

miracle, are his only resource! All Catholics were called upon by Cardinal Cullen and his bishops, to pray simultaneously on September 9th, for the Portiff in his present distressing situation. That they expect deliverance for him in answer to their prayers, and that, too, by divine miracle, is evident from the words of the popish Archbishop of Westminster, who says "how the deliverance will be accomplished I cannot say, but what I say, is, that the dark cloud, which at this moment hangs over the Eternal City, will be swept away and *replaced by the splendour of the Divine Presence!*"

Such is the case of "His Holiness," viewed from the standpoint of his own friends and worshippers. But, as they confess, "the ways of Providence are unknown" to them. They know not that these ways are the subject of revelation. Therein the Diety has made known, that the LION MOUTH of the European Sisterhood of States, which is the Roman Pontificate, was granted *authority to practise*—εξουσια ποιησαι—*forty-two months*—(Rev. xiii. 5.) This is the time, symbolically expressed, of its licence to practise state craft. The license was under providence, granted to the Latin Church in Rome by the Dragon Power of Constantinople, which, then had imperial authority over the Seven Hilled City: for so it is written, "the Dragon gave power to the Beast," and in so doing, gave to the Leo Babylonian Mouth of the Beast "his power, and his throne (Old Rome) and great authority.

The imperial successor of Constantine in Constantinople, granted said Italian bishop his license to practise, without limitation of time or authority. He made him universal arbiter in all spiritual affairs; so that all "the saints of the Most High" within the limits of "Christendom," so called, were, by said license, "given into his hand" under the name of "HERETICS," with whom it was declared, "no faith is to be kept."—(Dan. vii. 25; Rev. xiii. 7.) But, though "heretics" were placed imperially at his disposal for ever, Providence did not endorse this illimitable disposition of them. They were not to be trampled under foot for ever; but only till the manifestation of what the Archbishop of Westminster terms, "the splendor of the Divine Presence;" and styled by a better authority than he, namely, Daniel, "THE COMING OF THE ANCIENT OF DAYS." Providence endorsed the imperial license for the Babylonian Lion-Mouth to practise iniquity and blasphemy only for the period allotted to the downtreading of the Saints. His practising, and their downtreading, are concurrent periods. They begin and end at the same time; so that the fall of the Popedom is the epoch of the rise of the Saints.

Now, it is this remarkable arrangement of Providence that invests the fall of the Pope's dominion with so much significance and importance. To the non-catholic world, it is a satisfaction to behold the ruin of the old enemy, who, in the day of his power, used to feed the fires of his Inquisition with the heretical fat of his opponents; but beyond this, the fall of the Popedom is of no more significance to them, than the annexation of the little kingdom of Hanover to Prussia. But to the reader of *Elpis Israel*, if he be one of "the Saints of the Most High," it is a sign of inexpressible interest. It reminds him that the manifestation of the Divine Presence is approaching; not, however, to sweep away the dark cloud that overhangs

the Eternal City; but to increase its blackness; and to bring "the time of the dead that they should be judged;" and to give authority to them whom he may approve, to "execute the judgment written" against them "who destroy the earth."

The evacuation of the States of the Church by the French army of occupation will be nearly 1260 years from the promulgation of the decree of Phocas, confirming the bishop of the Catholic apostacy in Rome, High Priest of his dominion. If these years were expressed in months, the expression would be exactly that found in Rev. xi. 2, and xiii. 5; that is, "forty-two months." Is there nothing in this? See what took place exactly 1260 years after Justinian's original appointment of him to the Pontificate, A.D. 533. This epoch was signalled by the fall of the French Monarchy; the resurrection of the democratic enemies of the Papacy and its superstitions; their ascension to power; and their castigation of the kings and priests of the catholic world. This democratic power is what the Pope and his worshippers now style "THE REVOLUTION." In the 18th century it abolished the Romish superstition in France; and in the early years of the 19th, it filled the Pope's kingdom with darkness; and carried him off into captivity (Rev. xiii 10; xvi. 10); so that "great fear falls upon all them who" being the children of "His Holiness," behold it. But there is approaching a resurrection, and an ascension to power, of a more formidable and terrific class of agents than those of the Revolution—more terrible, because almighty and invincible. "But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap."—(Mal. iii. 2.)

But *after* the fall of the Popedom, to be no more restored, and *before* Christ's presence on earth is announced to the nations, ROME, the Capital of an United Italy, will once more become Queen of the Italian peninsula. A future of great glory and splendour will illude the hearts of her emancipated citizens. Being the throne of a politically regenerated and independent nation, she will "say in her heart, I sit queen, and am not a widow; and sorrow I shall not see." Thus she will glorify herself with flatteries, when no longer the throne of a petty priestly principality, governed by thieves, hypocrites and impostors; but the Queen City of the Seven Hills, ruling the whole country, from the Alps to the Adriatic. But while contemplating this bright and glorious future, undimmed by sorrow, and unbereft by widowhood, Christ will be in the world, and his Brethren whom he will have chosen, ready to execute the judgment written" in Rev. xviii. Because, therefore, of what she saith in her heart, "shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is Yahweh Elohim that judgeth her."—(ver. 8.)

Such is the Roman Question, the great sign of these times and its settlement; when the King of Italy and his Roman Bishop, with all their officials, whoever they may be, go surging down like Sodom, into the volcanic depths below.—(verse 21.) Such is the divine vengeance to which she is hastening; because by her sorceries she has deceived all the nations; "and in her is found the blood of the prophets and of saints, and of all that were slain upon the earth."—(verse 23, 24.) Blessed is he that watcheth; for the time is at hand. *November 1, 1866.*

### AN ENEMY'S TESTIMONY.

B. WILSON, of Geneva, Illinois, now editing an anti-Christadelphian paper in Chicago, writing to the Author of *Elpis Israel*, under date of Oct. 24th, 1851, says, "I have read it through once, though rather rapidly, and am giving it a careful reading. I find *Elpis Israel* to be an instructive, useful, and interesting work—in fact, a KEY to unlock the Mysteries of the Kingdom of God; and which seems to be absolutely necessary to a proper understanding of the Scriptures. The *Herald* is a welcome visitor, especially of late; the brethren are edified with the things *new and old*, which appear in its pages. I esteem each number of more value than volumes of sectarian theology."

### "ORTHODOX" TESTIMONY TO *EUREKA*.

Rockford, Oct. 1st, 1862.

I have read with much interest, and am reperusing with a better understanding, your author, John Thomas, and can say with the title of the book, "*Eureka*."—That is, I have found it to be a remarkable production, and can heartily subscribe to most, if not all, of the writer's views and sentiments, in regard to the condition of the churches, as set forth in his interpretation of the Apocalypse. I confess that I had not before understood what the "Spirit saith to the Seven Churches of Asia," as being, not only a statement of the then spiritual condition of those churches, but also a fac-simile of the progressive steps of declension and apostasy of the so-called Christian Churches, from the apostolic times down to the end of the world, which I am now inclined to believe.

Though I can see no particular objection to the author's ideas concerning the soul being the blood, the life, and consequently mortal, as well as the fleshly body, yet there is a distinction, everywhere made in the Bible, between soul, body and spirit. And while we may admit the mortality of both the former, the immortality or indestructibility of the latter, the spirit, in a literal sense, is not shaken or at all affected by such admission. If this be true, there must inevitably, as it seems to me, be consciousness of the spirit somewhere between death and the resurrection.

The negative of this proposition the author plainly intimates all through his work, though he does not, as I recollect, deny the fact in so many words. I was in hopes to have found him more explicit and full on this branch of the subject before I got through the book.

There were many other questions that occurred to my mind: one was the personality of the devil, which he dwelt upon pretty fully, and by the way, was the best "heterodox" view I ever saw on his Satanic Majesty, and may be correct.

I am highly pleased and instructed with the work as a whole; it is an independent interpretation of the original text, and is a learned and elaborate exegesis of that portion of the Book of Revelation considered by the author.

All the commentaries or expositions I have heretofore examined on the subject, have "darkened counsel with words without knowledge," and have been dry and uninteresting—a confusion of ideas, or rather confusion for want of intelligible ideas; and it has been a dragging business to plod through them; and I have always felt relieved of an irksome task, when I turned the *last leaf*. *Not so with this work*. I read it with interest from beginning to end, and regretted when I came to the last page, that there was not more of it. Would you not consent, for compensation, to let me retain the copy you so kindly loaned me to read? I would like very much to add it to my library. If not I will seek an opportunity to return it before long.

Yours respectfully, W. F. PARRISH.

The above is a copy of a letter written to one who had lent *Eureka* to Mr. Parrish, which copy was sent to the author of the work, who, in looking over some old papers, exhumed it a few days ago. As it has never before been published, it may not be amiss at this crisis to let it see the light, in the pages of the *Christadelphian*. If the people of this generation were wise, they would move heaven and earth to understand the Apocalypse. With *Eureka* within their reach, there is no excuse for remaining in ignorance, and falling short of the blessedness promised to those who read, understand, and keep the words of the prophecy.—(Rev. i. 3.) The signs of times of wonder can only be discerned by "the wise;" and none can become wise who neglect instruction. Not fools, but "the wise shall inherit glory."—J. T.

### THE DRIED-UP STATE OF THE POLITICAL EUHRATES.

“GOVERNMENT upon wrong principles has been the bane of the empire. Turkish industry has, in consequence, been well-nigh extinguished. As we learn from a recent report by Mr. Barron, at Constantinople, the varied manufactures which fully supplied the consumption of the empire and of neighbouring countries, have rapidly declined. The steel manufactories of Damascus no longer exist; the muslin looms of Scutari and Tirnova, which in 1812 numbered 2,000, are reduced to less than 200 spindles; the silk looms of Salonica, numbering 25 to 28 in 1847, have fallen to 18; Broussa and Diarbekir, once so renowned for their velvets, satins and silks, do not now produce a tenth part of what they yielded forty years ago. Bagdad was once the centre of very flourishing trades, especially calico-printing, tanning and preparing leather, pottery, and jewellery. Aleppo was famous for its manufactures of gold thread, of cotton tissues, silk and gold, and nankeen stuffs. These once

occupied more than 40,000 looms, which are now reduced to about 5,000.”—*Globe*, Oct. 21st.

### THE JEWS.

As a proof of the honourable tenacity with which “our Israelitish Brethren,” notwithstanding their money-getting propensities, and the cruel persecutions to which they have been subjected, cling to the customs of their forefathers, the following statement is made, in the *Atlantic Monthly*, in October of the present year—1870.

Reckoning their own Sabbaths and Festivals, and the Sundays and saints’ days of so-called Christendom, the Jews in Catholic countries keep three days in five; in Protestant countries two days in six. They are thus obliged to abstain from business nearly three days a week in Catholic countries, and in Protestant countries a little more than two.

There are 13,000 Israelites in Palestine, 9,000 of whom are in or near Jerusalem. An agricultural school & an experimental farm are about to be started.—*Communicated*.

### GREETING FROM AMERICA.

*Lanesville, King William Co., Va., U.S.*  
November 18th, 1870.

DEAR BROTHER ROBERTS.—The brethren of Christ at “Little Zion,” King William County, Va, send their Christian greeting, with the assurance that, although the fact is probably unknown to you, they highly appreciate your labours in the great work of preparing a people for the coming of the Holy and Just One, who will most assuredly fill the earth with his glory as the waters cover the sea.

The *Twelve Lectures* have all been read publicly in our little ecclesia, to the edification and comfort of the brethren, and the enlightenment, we trust, of every attentive listener. The *Christadelphian* is also frequently read—especially your “Sunday Mornings,” which we never fail to read as they appear. They contain many rich thoughts; instruction, admonitory, encouraging and edifying. So you will perceive your voice is heard, and the line gone out, in many places a great distance from Birmingham. The thought should not be without its effect to encourage and stimu-

late you to continued efforts, and to “strike, that every nerve and sinew may tell on ages—tell for God.” No object so commendable—no cause so glorious—no labour so ennobling; and may the Lord grant you life, health, strength, and abundance of grace, so to run that you may win the incorruptible crown!

Our beloved and venerable bro. Thomas, has been for nearly forty years, with an indomitable energy and unflagging devotion, engaged in the same glorious work; and friend nor foe can obliterate the fact, that he has accomplished a vast amount of good. He has not been turned aside from the Master’s service, by the ambitions, honours, emoluments and shining vanities of the world: these subsiding into merited oblivion as the electrical beams of the Sun of Righteousness would spring upon his vision as he steadily fixed it, through the prophetic speculum, upon the dazzling glories of the age to come. He is no patron of the Pharisaical religion of the age, nor of the canting piety which abounds most where ignorance and superstition reign.



Enlightened by the truth, he is a wonderful chemist in the metals of human character, and quickly detects the base and the pure; and no mere personal friendship, based on the feelings of the flesh, can tempt him to compound or compromise the stern principles of eternal truth. For a forty years' labour of his life, in a persistent, firm unflinching advocacy of "The things of the Spirit," as taught by Moses and the Prophets, Christ and his Apostles, (I know not for what else,) he has brought upon himself the contempt of the world, the enmity of "brethren," and the odium which attaches itself to the faithful witness for the testimony of God, in every age and every clime, where vice and crime have gained the ascendancy amongst men. For the greater part of this long conflict, he has had few Aarons and Hurs in America, to hold up their hands, that the Hope of Israel might triumph over the traditions of apostate Amalek, and he would have proved a meeker and more patient man than Moses, had he not sometimes transcended the limits of the divine command, as Moses did at Horeb. The one was prophet and leader in Israel, guided directly by the divine Spirit, the responsibility of whose position required his impeachment at Pisgah, as an example to Israel, and all others, who carelessly regard the divine command. The other is an expounder of the prophetic testimonies and a teacher of the things of the Spirit, desiring to say "none other things than Moses and the prophets did say should come," and whose responsibilities are measured by his gifts and position; and he will, doubtless, bear in mind the things "written aforetime for our admonition upon whom the ends of the ages have come. Wherefore, let him that thinketh he standeth take heed lest he fall." If God, in His providence, should transfer his base of operations from America to England, he will leave behind him the memory of his usefulness in many a grateful heart, and carry with him the earnest prayer that a door of utterance may be opened for him in England, that he may continue to speak forth the manifold wisdom of God, and so finish his course that he may obtain the crown of righteousness laid up for him, as one who looks for the appearing of our blessed Lord!

We are looking with intense interest at the events now transpiring in Europe, as indicative of the near coming of our long-absent Lord. The "Roman Question" has well nigh found its solution in the

events since 1866, and we see but little remaining but the complete destruction of the Man of Sin by the "brightness of the Lord's coming." The "Eastern Question" seems rapidly approaching its crisis. England and the lesser powers of Europe, as though the divine hand were laid upon them, seem perfectly paralysed, and, ostrich-like, are sticking their noses into the sands of neutrality, as the only place of safety, while "Gomer and his bands" are being hitched in the traces preparatory to the invasion of the Holy Land. But they will all "wake up" when the time arrives. The Frog Power has inaugurated the work, and its progress is rapid. "Proclaim ye this among the nations, prepare war, make up the mighty men; let all the men of war draw near. Beat your ploughshares into swords, your pruning-hooks into spears. Assemble yourselves, and come all ye nations, and gather yourselves round about! Thither; cause thy mighty ones to come down, O Lord! Let the nations be wakened, and come up to the valley of Jehosaphat, for there will I sit to judge all the nations round about. Put ye in the sickle, the harvest is ripe; get you down, for the press is full, for the wickedness is great. Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. The Lord also shall roar out of Zion and utter his voice from Jerusalem, and the heavens and earth—ecclesiastical and political—shall shake, but the Lord shall be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord, dwelling in Zion, my holy mountain" &c.—(Joel iii. 9-17.) Soon, we trust, shall this and like prophecies of Daniel, John, Isaiah, Ezekiel, Zechariah, &c., find their full accomplishment. Can you tell us how the clergy of our day, who advocate sky-kingdoms and "war in heaven" above the skies understand these prophecies? I finished my letter quite abruptly for want of space. We are desirous of giving you all the aid and encouragement possible in the glorious work in which you are engaged, but our prostration from the late war, notwithstanding our practical neutrality, has rendered us unable to do much. Brother Thomas thinks we are recovering, but many of us having lost two-thirds of our possessions, will never recover, especially under our present political regime. But these are small matters with us in view of two all-important considerations: the

prospect of the near advent of Christ and the certainty of the shortness of life. Either brings us very shortly to the resurrection and the judgment. Death is, to an individual, a complete obliteration

of time, and the soul-stirring wonders of the future are, necessarily close at hand. Let the bride make herself ready. Your brother in the faith and hope of Israel. LEMUEL EDWARDS, M.D.

## FUTURE PUNISHMENT NOT "ETERNAL TORMENTS."

(Continued from page 369, vol. vii.)

THE phrase expresses an actual transition, but a transfer of relation and not of state. From heirs of death, those who "have passed from death unto life," have changed into heirs of life.—(Titus iii. 7; 1 Pet. iii. 7.) Their crown of life is prospective.—(Rev. ii. 10.) Their life-reaping is at the end of Spirit-sowing of the present time.—(Gal. vi. 8.) They shall come forth from the grave to the resurrection of LIFE—(John v. 29.) Then they "shall live."—(Rom. viii. 13.) In that *aion* (age, world, or state) "they shall not die any more."—(Luke xx. 36.) But Dr. Angus virtually throws overboard these undoubted facts to make way for the theory of present immortality, which he deduces from an incoherent statement. He, as it were, eagerly seizes an apparent apostolic concurrence with Platonism to fit Platonism into apostolic words. Instead of seeking to understand apostolic expressions in the light of apostolic first principles. The argument fails to serve him, nevertheless; for if "passing from death unto life" signify a change to actual immortality on the part of the righteous, it would prove the non-immortality of the wicked, and, therefore, destroy Dr. Angus's theory, which makes the wicked immortal equally with the righteous.

Experience disproves Dr. Angus's construction of the words in question. The righteous who "have passed from death unto life," die as well as the unjustified. This shows their *actual* relation to life is an affair of that day, when "*mortality shall be swallowed up of LIFE*" (2 Cor. v. 4.); *this mortal* putting on immortality.—(1 Cor. xv. 53.)

"Everlasting life," says Dr. Angus, is only the *perpetuation and completion of what we have already.*" meaning, presumably by "everlasting life" (for again he does not define) that state into which, according to the view so generally reflected in tracts and sermons, a

righteous man passes in the article of death. If this is true, how is it to be accounted for that the Scriptures represent everlasting life as a state entered into *at the day of judgment.*—(Rom. ii. 7-16; Matt. xxv. 46) If "everlasting life" is a perpetuation of life we "have already," why does the "body" die? Is bodily life no part of the life "we have already?" Death, instead of "perpetuating" it, ends it; instead of completing it, destroys it. Therefore, Dr. Angus's definition is at variance with at least one element of the case. If to escape the variance, he says the fate of the body is a secondary affair; that the state of the "soul" is the supreme consideration, he at once exhibits the unscripturalness of his theory, for the very sentence of death recorded in the Scriptures, refers to "the body," and "the body" alone. ("Dust thou art, and unto dust shalt thou return.") And the entrance into Scriptural "everlasting life" is connected with "the body;" for we read "*this mortal* (body) must put on immortality."—(1 Cor. xi. 53.) "He shall quicken *your mortal body.*"—(Rom. viii. 11) "He shall change *our vile body.*"—(Phil. iii. 21) Then if he say that everlasting life includes the life of "the body," he is bound to admit that everlasting life is not complete till the resurrection; and if, without inconsistency to his theory, any part of everlasting life can be awaiting till then, (if there can be such a thing as "parts" and degrees in everlasting life) all parts may be wanting, and thus his foundation is destroyed by his own admissions.

### EVERLASTING LIFE.

No wonder Dr. Angus fails to give a rational idea of everlasting life, and involves himself in continual difficulty. This is the inevitable fruit of the theory of natural immortality. If all men are immortal, and the righteous only attain to "life everlasting," obviously "life ever-

lasting" is not immortality, and, therefore, a separate and unnatural meaning must be sought for it. And the difficulty is to get such a meaning; for if immortality is a state in which death cannot occur, that state cannot but be a life that ever lasts, and, therefore, everlasting life; and as the wicked are immortal, they have life that lasts for ever and, therefore, everlasting life, and yet the Scriptures declare that none but the righteous "shall have everlasting life." On the other hand, if life does not mean life, but holiness, then the contrast of everlasting (in the case of the righteous) with short-lasting or losing, (in the case of the wicked), is perplexing, for the wicked are supposed to have no holiness at all, and then it would be a little baffling to conceive a dispensation in which the punishment of sin should be that the sinner should lose his holiness. But how the mist clears off when we believe that man is mortal, and that such of his race as please God, will be made immortal.

#### DEATH AS ANNIHILATION.

On the subject of death, there is, in Dr. Angus's dissertation, the same confusion and failure, and some approach to artifice and quibble. He seeks to fence off from death the notion of destruction. How does he do it? By first laying down that the wicked are dead in their yet living state, which is correct enough in the sense in which the righteous have passed from death unto life, but not correct in the final sense required by Dr. Angus's argument; for is there not a death which is "the end" of the sinner's course? Dr. Angus cannot deny it?—(Rom. i. 32; vi. 21.) Therefore, there is a death not realised by the wicked in their lifetime, and how can there be any argument from present experience to a result not yet experienced? Is this death (which is the wages of sin) destruction or torment? Dr. Angus says it cannot be destruction. Why? "Because," says he, "as the present state of death and destruction in which the wicked exist, is not annihilation, neither is the perpetuation of that state." This is a logical artifice, at once seen through when its false assumptions are perceived. The first false assumption relates to "the present state of death and destruction in which the wicked exist." Dr. Angus says it is not "annihilation?" Let us see. What is the wicked's "present state of death," &c. Dr. Angus has defined it,

and we will now put him to the test by his own definitions. He says they are "dead to holy feeling, dead to practical holiness, dead to happiness." Admitting, for the mere sake of argument, that these definitions are correct, is it not obvious that the state of death in question has been reached by the death of the qualities referred to in the minds of the persons? And what is this death? Is it not the EXTINCTION of "holy feeling, practical holiness, happiness?" the "annihilation" of these qualities in the "souls" of the wicked? or to put it with the utmost refinement of language Dr. Angus could himself employ, the cessation, the putting-an-end-to of that relation between the soul and spiritual excellence, that admits the latter to a controlling influence in the former? And is not a causing to cease, or putting an end to, a "destruction," an "annihilation" of the thing caused to cease, or put an end to? There can be no candid faltering here? To cause to cease is to destroy; to put an end to, is to annihilate. Therefore, "annihilation" is as much an article of Dr. Angus's creed as of those he opposes. Only there is this difference: he believes in the annihilation of "holy conditions," but not of unholy sinners; and there is this contrast between the death of the Bible and the death of Dr. Angus's theology; Dr. Angus' "death" is the existence of sin in the souls of the wicked, while the death of the Bible is the "wages of sin," paid to sinners themselves BECAUSE OF SIN, and there is no obscurity as to the nature of the death so inflicted, for it is expressly defined and elaborated in the sentence of death passed upon Adam: "Dust thou art, and unto dust shalt thou return;" thus rendered by Paul, "In Adam all DIE."—(1 Cor. xv. 21.) As applied to holy feeling, Dr. Angus understands death to mean annihilation; but he refuses to allow this meaning as applied to man himself, and thus he is inconsistent.

"Eternal death," says Dr. Angus, "is the consummation of the sinner's present condition." How can that be, seeing that one feature of the "sinner's present condition" is mortality—(returning to the dust), when in the "hell" of Dr. Angus's theology, there is no mortality, but an immortal fire-proof bodily existence.

Dr. Angus makes confusion at every step. His theory is responsible for it. He himself is a man of ability. Well may his opponents return his remark upon himself—that his argument "involves an

entire misunderstanding of the meaning of terms.' The terms referred to in the remark are "death and life." In the doctrine which Dr. Angus says is based on "an entire misunderstanding of the meaning" of these terms, "death" means death, and "life" means life. According to Dr. Angus, these terms mean neither death nor life, but a good and a bad state of being. On which side is the "entire misunderstanding"?

As for Dr. Angus's answer to those who hope for "restoration" for the wicked, nothing can be logically said by way of demur. The doom of the wicked is certainly final. The great question is, What is it? Dr. Angus says "torture;" the Bible says, "death." With this important qualification, his remarks on the finality of perdition will be endorsed by those who understand the subject.

#### A MYSTERY CONFESSED AND CLEARED UP.

Dr. Angus concludes his first letter with two lessons, which he deduces from his argument in favour of eternal torments, which he characterizes as "the explicit teaching of Scripture." When, however, the argument is dissipated, and the "explicitness" of Scripture made to appear in opposition to Dr. Angus's theology, the "lessons" fall through entirely. The lessons are: first, "a rebuke of the style of talk in which many indulge," who "scruple not to speak of this terrible ending (?) of human life, (?) in any case, as unjust or revolting to charity." Dr. Angus does not enforce this "lesson" in the way that would be effectual, viz., by shewing that eternal torments are just and charitable. He does not attempt the task. He virtually admits the impossibility of doing it, by adroitly walking to the door in this manner. "The existence of moral evil is a far *greater* mystery than the punishment of it." This is admitting that the doctrine of eternal torments *is* a mystery—a something not to be explained—a something in which it is impossible to discover the wisdom and love of God; for if the wisdom and love of God were discoverable in it, there would be no mystery. Here, then, Dr. Angus has to confess to a great weakness, and here the doctrine he opposes has a wonderful vantage ground. It exhibits wisdom and love, and prevents mystery. It shews evil extirpated by the process of its treatment, and the universe

ultimately cleared for the triumph of goodness. "But then," says Dr. Angus, you have "the greater mystery of the existence of evil at all." This mystery belongs only to Dr. Angus's theory. If mankind have a spark of divinity in their bosoms, it is certainly incomprehensible that evil should have such a preponderating empire on earth. But man, as we have seen, is no native of the skies, but an earthborn, endowed with sundry propensities and faculties, which will stunt or develop according as they are exercised, and in the exercise of which, he possesses a certain amount of "free agency." In the development of his career, influenced by the promptings of his propensities, he has ignorantly employed his freedom in disobeying the divine law. Disobedience is sin against God. The punishment of disobedience is evil while alive, and death at last. The state of evil incident to the entrance of sin, affords scope for divine benevolence, in the development from a race of sinners of an indebted family through Christ, in whom the law has been vindicated; and it affords scope for the principle of "trial," by which God is pleased to develop this family, and from which glorious results will come at last, in "glory to God in the highest, peace on earth, and goodwill among men." Thus, there is no mystery in what Dr. Angus, borrowing the phrases of the schools, styles "the existence of moral evil." It is an intelligible and beautiful feature of the divine plan: so that Dr. Angus is caught again, to his own confusion. He attempts to get away from the confessed mystery of eternal torments by alleging another that does not exist. This attempt was, no doubt, perfectly *bona fide* on his part, and made in all honesty, but it is none the less a manoeuvre, in a logical sense—illustrative of the dilemmas into which the most logical of minds are forced by false theories.

#### ETERNAL TORMENTS INCOM- PATIBLE WITH THE DIVINE CHARACTER.

The alleged incompatibility of eternal torments with the divine benevolence is, therefore, unanswered. It is an objection of some force. God is just; God is kind, and any construction of His dealings, involving the imputation of injustice and unkindness, must be a mistake. Can it be said that the destiny of the wicked, according to orthodox theology, is free

from, (at least) apparent injustice and unkindness? So obviously does it appear to involve both, that much self-violence is needed to reconcile the thoughtful mind to the acceptance of the doctrine, and even when the point of reconciliation is reached, the result is one-sided. The reconciliation is theoretical, not actual. The devout believer in eternal torment thinks it must be kind and just because God is just and kind. He does not *see* or *feel* that it is either. Looked at fairly in the face, it will be seen to be neither. Sinners are born such. They inherit constitutional weakness in the direction of sin. They find themselves in circumstances that foster the natural bent; and the vast majority of mankind die without coming in contact with any corrective. Where is the justice of consigning them to eternal suffering for being as helplessly what they are as a cow is helplessly a cow? If sinners pre-existed from all eternity, there would appear to be more evenhandedness in eternal suffering. An eternity of wickedness might square with an eternity of torture; but mortal delinquencies seem monstrously dealt with by immortal pains and penalties. "Death" meets the requirement of the case from every point of view. Dr. Angus, in further and futile attempts to escape the meshes, points to Jesus and Paul. The Saviour was more just and merciful than the "annihilationists" can be, and Paul was certainly not behind them. Well, what of that? They spoke most of "wrath to come." Therefore, argues Dr. Angus, mercy and "wrath to come" are not incompatible. True; but is "wrath to come" "eternal torment?" Dr. Angus has failed to shew that it is. We have endeavoured to shew it is not. We have shewn that "wrath to come" is a wrath that "destroys," and, therefore, operates mercifully and justly; for it is merciful to put an end to a wretched state, and it is just to deprive a created being of existence, when he uses his powers in antagonism to the will of the Creator. To what purpose, then, is Dr. Angus's allusion to the discourse of Paul and Jesus? It amounts to this:

that he feels so incapable of giving a reasonable account of eternal torments, as a dispensation of divine wisdom and goodness, that he preferentially casting the dreadful weight of the imputed injustice of it on the shoulders of those whose character for justice he knows will not be questioned. But he cannot do this until he has shewn that they taught the doctrine. This he has not done, and cannot do. The injustice which would doom untold millions of Adam's feeble race to untold tortures of eternity for being what they could not help—"made subject to vanity, not willingly"—belongs to Dr. Angus's theology, and not to the religion of Jesus Christ. Jesus and Paul preached "condemnation," "perdition," "destruction," "judgment," "perishment, death, &c," but they did not preach eternal torments. Dr. Angus has, therefore, failed to saddle what he almost admits to be "harsh thoughts of human destiny" on their shoulders, and must carry the dreadful weight himself, in common with the millions of oppressed souls who groan under the horrible nightmare of hell-fire theology.

Dr. Angus's "second lesson" is just enough in the premisses, but unneeded when the truth shines. "It," says he, "the doctrine of a future punishment (meaning eternal torments) be scriptural, ought it not to be preached as Scripture reveals it?" If eternal torments are true, they certainly ought to be heralded through the land unceasingly, in trumpet tones; and those clergy who profess to believe it, and say so little about it, are self-convicted incapables. Dr. Angus's "lesson!" is for them; but as to "preaching it as Scripture reveals it," sermonising of the orthodox type would be at an end to-morrow, if this suggestion were to be acted upon. To preach "future punishment as Scripture reveals it," would be to entirely do away with the fervid sketches of hell-torments, by which the more earnest preachers seek to scare the people into "religion," and to proclaim the sober fact that the end of all sin will be corruption and death. Many are coming to this.

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## SECOND LETTER.

In his second letter, Dr. Angus supplies "Notes," in which he repeats much of the argument contained in the first. For this reason it will not be necessary to follow him in detail, but merely to notice new

matter, or old arguments with new supports. Passing over his "canons of interpretation" as, on the whole, unobjectionable, we observe his failure to answer an important question propounded by himself—

"WHAT IS THE MEANING OF  
LIFE?"

He "turns to the Concordance," and finds it is "a special blessing given to all who believe." Upon this he remarks "they were living men before they received it," from which he would appear to wish it to be inferred that after all, life is not life but spiritual condition. He, however, enlarges this idea, and destroys his own theory, in the next sentence. "Life is not existence, but something which, WHILE IMPLYING EXISTENCE, is something more." If life "implies existence," does not the absence of life imply the absence of existence, as in the case of the wicked who, while saving their life now, are to lose it at the coming of Christ? If so, what becomes of the theory which represents the wicked as retaining existence while losing life? Again, if life "implies existence," does not death as comprehensively imply "non-existence?" If so, how can sinners have eternal existence in torment, seeing "the wages of sin is death?"

But, returning to the "living men" to whom he finds life is "a special blessing given," were not those living men "under sentence of death?" Had not death passed upon all men? Were they not, therefore, in the sense formerly defined by himself—"dead in law," in the sense recognised by Jesus, when he said, "Let the dead bury the dead?" These things cannot be gainsaid, from which it follows that Dr. Angus makes disingenuous use of the fact of their being "living men." Again, as to the "special blessing given"—life—was it not merely given in promise? "This is the promise which he hath promised us, eternal life."—(1 John ii. 25.) "According to the promise of life which is in Christ Jesus."—(2 Tim; i.) Justification coming to condemned men, has "fruit unto holiness, and THE END everlasting life."—(Rom. vi. 22.) But Dr. Angus would make it appear that the "special blessing given" was an actual life, instead of an actual promise, degree or guarantee of life, wherein he again argues fallaciously, and divides not rightly the word of truth. "Occasionally," continues Dr. Angus, "the word—(*zoe*)—is used of the life we all live on the earth"—the life "which is as a vapour that passeth away—but the deeper meaning is the common one." What he means by the "deeper meaning" he does not explain. It might be presumed he means the immortal soul, but that the connection limits it to the "all who

believe," who, according to his system, have neither more nor less an immortal soul than the wicked. It cannot be the sense defined a few sentences earlier, because that he makes to include the idea of existence, which is also common in his system to righteous and wicked. It is indeed hard to extract a rational explanation from so contradictory a system. As to the two senses of *zoe* (life) there is no difficulty except such as has been created by the corrupted theology of centuries. We have *zoe* now; and we shall have *zoe* at the resurrection, only *zoe* now is of short duration, and developed through our animal body; and *zoe* then will be everlasting, and manifested through a corruptible body, made incorruptible by divine energy.—(1 Cor xv. 33; Phil. iii. 21.) There is this much in common between the *zoe* that now is, and that which is to come—that both express the idea of existence; only the life we now have, is existence in a state that is frail, and comes to an end, while the life that is to come for the righteous, is existence in a state in which there is no weakness, and which never comes to an end. In this there is nothing strained or unnatural. The two uses of the term analogous; but on Dr. Angus' principle, there is no analogy. If what he calls "the deeper meaning—the common one," is *spiritual energy in the soul*, its "occasional" meaning, as "*the life which is as a vapour that passeth away*," is obviously exceptional and unnatural—a discrepancy of itself strongly suggestive of the fallacy of Dr. Angus's theory. He admits that the common meaning of his theory, "*may not be found in Lidell and Scott*"—another damaging admission—but adds, "it will be found more than fifty times in the New Testament, and is the common meaning there." This assertion, of course, goes for nothing in the absence of proof. The word "life" doubtless occurs more than fifty times, and as undoubtedly expresses "a special blessing given to all who believe;" but we have seen that this blessing lies not in *zoe* actually bestowed, but in *zoe* pledged, which excludes the sense vaguely contended for but not defined by Dr. Angus.

As to "salvation" and "destruction," as Scripture terms, he alleges that "the spiritual meaning is the most common." He does not say what this meaning is, nor prove his statement. His assertion must therefore be treated as worthless.

## THE PUNISHMENT OF THE WICKED UNENDING.

Similarly must be treated his remark on the applicability of "everlasting" to the destiny of the wicked. The remark is true enough in the abstract, but purposeless in the application given. The term "everlasting" is truly associated with the matter in question, but this is nothing in favour of eternal torments, until it be shown that the wages of sin is torment. The punishment of the wicked is an "everlasting" punishment (treating *aionos* for the sake of argument as the equivalent of unending); but it remains to be separately considered what that punishment is. We have seen it to be death—destruction, which gives a new sense to everlasting as applied to the fate of the ungodly. We quite agree with Dr. Angus, but in a sense very different to the purport of his remarks, that "if we take the words, life, death, salvation, destruction, everlasting, in their *common meaning*, the discussion is at an end."

## THE LIFE OF MAN AND BEAST.

Passing over his sensible enough remarks on the fallacy of attempting to settle the controversy by preconceived generalization, we come to his remarks on the term *psyche*, the Greek term most commonly translated "life" and "soul" in the New Testament; and here are observable a randomness and inaccuracy somewhat surprising in a man of Dr. Angus's scholarly reputation, yet not surprising, when his task in hand is considered—that of proving the unprovable—nay worse—establishing the explodable—giving the colour of truth to falsehood. "The notion," says he, "that the life (*psyche*) of the brutes is the same as the life (*psyche*) in man, is not so much humbling as degrading." This, as a matter of sentiment, is not worth much notice; but it may not be beside the question to ask why the notion should be considered degrading, that man exists by the power that upholds the brute creation? Has not one God made all? Are not "in His hand the soul of every living thing, and the breath of all mankind?"—(Job xii. 10.) Has He not "sent forth His spirit" to create "things creeping innumerable, both small and great beasts" (Ps. civ. 30, 25), equally with man, who shares the same breath with them?—(Eccles. iii. 20.) Is there

not one pervading spirit-presence in creation, from which we cannot flee?—(Ps. cxxxix, 7-8.) One universal God, in whom all things live and move, and have their being?—(Acts xvii. 28.) These questions cannot be answered in the negative, even by Dr. Angus. They are the testimony of revelation; the declaration of experience. In one atmosphere do man and beast exist. By a common law of respiration and nutrition is their being maintained, and in the interruption of either, they die together. Indeed, one is as much a marvel of creative power as the other. The unpalatableness of their generic identity is due, not to reason or Scripture, but to the abnormal sentiments of superiority created by the Pagan doctrine of the immortality of the soul.

"But," says Dr. Angus, "it is largely contradicted by all nations." Little stress can be laid on this fact. All nations would have contradicted the rotundity of the earth a few centuries back. "All nations" are the aggregation of much ignorance in relation to things divine and "scientific," especially the former. Paul pronounced them ignorant in his day (Acts xvii. 30; xiv. 16; Eph. iv. 17-18), and they have not much improved since. Their verdict, therefore, on such a question is of little consequence, except as indicating the direction in which the truth is probably not to be found.

"Then," says Dr. Angus, "it is contradicted by Scripture itself." This is more to the point, but not true. Dr. Angus does not produce a single proof that it is contradicted by Scripture. We will produce indubitable evidence that it is not only not contradicted by Scripture, but expressly taught by Scripture. The evidence is in a nutshell. Thus every term employed in the Hebrew original to define the element of life or spirit in man, is similarly employed with respect to the animals.

*Nephesh chayiah*, the breath of life (or lives), is said to have been breathed into Adam.—(Gen. ii. 7.) The same *Nephesh chayiah* is also said to have been in the animals that went with Noah into the ark (Gen vii. 15), and in the nostrils of the cattle, &c., drowned by the flood.—(verses 21, 22.)

*Nephesh*, separately spoken of in connection with man (Gen ix. 5—"I will require the life [*nephesh*] of man"), is also recognized in connection with animals—"Every creature wherein is life (*nephesh*).—(Gen i. 30.)

*Chayah* also occurs similarly in connection with both. As to man, Gen. ii. 7, already quoted, is an example. As to the animals, the term occurs eight times in the following six verses; Gen. i. 20, 21, 24, 25, 28, 30, and more than a hundred times throughout the Scriptures.

*Ruach* (spirit), declared to be in man (Job xxxii. 8), is also imputed to the beasts (Ps. civ. 29), translated "breath." On this point, it is expressly affirmed that they have all ONE *ruach* (Eccles. iii. 19), a statement confirmed by an observation in Job xxxiv. 14: "If He (God) gather unto Himself His *ruach* (spirit) and His *neshamah* (breath), ALL FLESH shall perish together, and man shall turn again unto dust."

*Neshamah* (spirit or breath): Applied to man—"My breath (*neshamah*) is in me" (Job xxvii. 3); applied to animals—"All (cattle, beasts, creeping things), in whose nostrils was the breath (*neshamah*) of life, died."

These comprehend all the terms in Hebrew translated spirit, soul, life, &c., and occur as we have seen, in connection with both man and animals—a circumstance not unintelligible in view of the fact that both exist by means of the process (breathing) expressed by the roots from which, with one exception, these terms are derived. A circumstance, too, which constitutes the proof we promised to produce.

Asto to the New Testament—being a record of operations and sayings exclusively related to men dealing with one relation only—there was not the same scope for illustrating (incidentally) the common relation of man and beast to the *nephesh*, *neshamah*, *ruach*, &c., of the Hebrew Scriptures, and the *psyche*, *zoe*, and *pneuma* of the Greek. There is, however, some indication even here. In Rev. viii. 9, *psyche* is directly attributed to the fishes of the sea; and by

implication, Paul (in 1 Cor. xiv. 7) makes the distinction between inanimate and living things to consist in the latter having *psyche*. *Zoe* is employed in 1 Pet. iii. 10, as the translation of the Hebrew word *chayah*, and as *chayah* is about as often employed in the Old Testament, in connection with beasts as with men, it follows that *zoe*, its Greek equivalent, might be so used when the subject demands it. In the same way is a parallel established between the Greek *pneuma* and the Hebrew *ruach*. In all New Testament quotations from the Hebrew, *ruach* is rendered by *pneuma*; so that whatever is affirmable of the one is affirmable of the other.

Dr. Angus denies that *psyche* is ever used in the New Testament, "of the life of brutes." This is a mistake as we have seen, and as he virtually acknowledges in the pamphlet edition of his letters, in which "never in the New" is changed to "only once in the New." He, however, admits that its Hebrew equivalent is sometimes so used in the Old Testament, but treats the fact very lightly, which is surprising where an important controversy is made to turn on the meaning of words, as determined by their use. It naturally occurs to common sense, to think that if the term can be applied to brutes without carrying the idea of immortality with it, it need not necessarily carry that idea with it when applied to man; and that if the doctrine contended for by Dr. Angus, is to be established, it must be proved by something more convincing than the mere use of a doubtful term. But Dr. Angus disregards this self-evident reflection, and takes the whole matter for granted. This no doubt, simplifies his task, but so far as thinking men are concerned, it deprives the argument of any value.

EDITOR.

(To be continued.)

## AUTUMN TOUR BY THE EDITOR.

LEEDS, HUDDERSFIELD, HALIFAX, ELLAND, SOWERBY BRIDGE, SALE, AND ALTRINCHAM.

### LEEDS.

Wednesday, Nov. 9th, found the Editor here, an hour and a half late, in consequence of an accident on the line blocking the way. The day was dreary, in consequence of the darkening effect of a dense fog, mingled with rain, and bitter cold. This made the business in hand less cheerful than with good weather,

but none the less dutiful, and to be performed. Arrived at brother Willis's (Armley), 7.35; first meeting 25 minutes later. This took place in the small room of a local institution—not in Leeds, but Armley, which is a suburb of Leeds. About 60 or 70 persons came to hear, what could be said (immediately off a cold ride), on the difference between the way of salvation apostolically proclaimed, and



that set forth from the pulpits of modern times.—Next night (10th), the meeting was held in a Temperance Room, Burley, another suburb of Leeds. The subject, the signs of the times, drew together an audience a little larger than that which assembled at Armley. The meeting place and the neighbourhood precluded a high degree of success, so far as number and quality of attendance were concerned. The brethren next night found out the difference made by the place of meeting. On that occasion, the lecture was announced for the Civil Court, Town Hall, Leeds, and the result was a large and educated audience, who listened with deep attention for an hour and a half, to the testimony of the prophets concerning the relation of current events to the purpose of God to overthrow the kingdoms of men, and set up His own kingdom in all the earth. The better class of the community can never be got into out of the way places. This is the lesson of universal experience. If, therefore, they are to be reached, let the best places be obtained—that is, of course, where practicable. The difficulty in most cases, is that which beset the Leeds brethren, viz., deficiency of the necessary funds. Where this difficulty prevails, the only thing to be done, is cheerfully to make the most of small opportunities; but where there is a choice, there ought to be no hesitation. What is worth doing at all is worth doing well; and surely the truth deserves the best treatment and the highest place. This it ought to have, so far as it is in the power of its friends to bestow it. It will have *all* by and bye—"thrones and dominions, principalities and powers." But, meanwhile, it is in tribulation, and depends upon what its friends can do for it. If anyone say that the word of God will accomplish the work whereto it is sent, whatever he does, let him remember that God's instrument of accomplishment is the faithfulness of His servants; and that though assuredly His counsel will be performed, in spite of all that its enemies or false friends can do against it, the position of ourselves in relation to its triumph, will be determined by our present attitude. God can do without us or with us. It will not harm Him or mar His work if we stand aloof; it will be to our unspeakable benefit, if we lay hold and help along.—The Town Hall meeting inspired the brethren with the determination to have no corner meetings in future, when the public proclamation of the truth is aimed at; but to stand in the gate of the city, and say, "O ye simple, understand wisdom, and ye fools, be of an understanding heart. . . . For wisdom is better than rubies, and all the things that may be desired are not to be compared to it."—(Prov. viii. 5-11). There is need for such a policy in Leeds; for though so great a place—population said to be over 200,000—and containing so large a class disposed to give heed to "spiritual" things, the truth, after a ten years' existence

in the place, can only show a company of something like ten persons.

#### HUDDERSFIELD.

Here, where the Editor opened his campaign, ten years ago (population getting on for 30,000), there is a small but compact ecclesia of about a dozen brethren and sisters, walking together in harmony and edification, in hope of eternal life at the near-approaching coming of the Lord. They meet in an upper room at 15, Buxton Road. Huddersfield has hitherto proved rather barren ground. The community is pretty strongly given to orthodox superstition and atheism, and between the two the truth has little chance. Little, however, has been heretofore attempted in the way of bringing the truth publicly forward. The lectures delivered by the Editor many years ago, were scarcely in the nature of a public effort. They were given in a school room as a discharge of individual duty. Nothing more was possible in that day of very small things. In 1862, Dr. Thomas lectured four or five times, in one of the public halls, to thin audiences. Since then, nothing has been attempted. On this occasion, the brethren, unable to obtain any of the principal places, made the best arrangements they could, and the result was satisfactory. Four lectures in the old Mechanics' Institute (room capable of holding 400 persons), were well attended, and attentively listened to. At the close, the brethren were impressed with the idea that there would be results. We shall see. At this place, and the last, brother Gethin's (of Birmingham,) commercial journey concurred with the lecturing appointments, adding by his presence at all the meetings, an extra element of interest.

#### HALIFAX.

Three days had been, by request, placed at the disposal of Halifax; but the brethren there considered the time would be better spent in two of the large villages immediately adjacent to Halifax, viz., Elland and Sowerby Bridge, where brethren reside. At Halifax the brethren report favourably concerning the position and prospects of the truth. They have large meetings every Sunday night. The outbreak of the war in Europe, has revived the memory in many minds of what the brethren have declared for years, and disposed some to give heed. They naturally conclude there must be some foundation for the convictions of those whose scripturally-originated political anticipations have been so signally realised. The brethren now have a comfortable meeting room, into which they have just introduced an immersion bath. This will save them the discomfort of using the public baths in cases of immersion.

#### ELLAND.

This is a village midway between Huddersfield and Halifax—a few miles distant from

each—and containing among its 4,000 inhabitants, five members of the one body. By their desire, one of the days originally given to Halifax, was allotted to Elland, for a lecture in the only public room in the place, a sort of "Town Hall," over the police station. This was on Wednesday, Nov. 16th. The place, which will hold about 200, was crammed to the door, and several stood outside. The subject, "The coming of the Lord, and the signs of the times," had aroused an interest. The audience, however, was mainly composed of young mill hands, who while about as civilised as the ordinary run of the much-lauded "working man," did not present a very enticing field for the sowing of the good seed. Duty, however, is in no ways affected by unpromising surroundings, and so the truth was as painstakingly laid before them, as if they had been a houseful of Corneluses. The effort was rewarded with great attention on the part of the audience; but whether anything more will come of it, (which on the face of it seemed very unlikely,) time must be left to show—which if it show the coming of the Lord as soon as we may expect, will not show much result from the testimony at Elland—another thought, however, with which we practically have nothing to do. Our part is to be diligent to the last, and to be found busy as faithful servants when the Master returns to his servants.—The five brethren and sisters resident in the village, heretofore meeting with the Halifax ecclesia, have formed themselves into the Elland ecclesia, and engaged the "Town Hall" for weekly meetings.

#### SOWERBY BRIDGE.

This is a large and important village near to Halifax. One or two brethren reside in it. The population is mainly composed of factory hands. The general intellectual standard is, therefore, not very high, though there lacks none of the "Yorkshire" vigour. Spiritualism and infidelity have a stronghold in the place. Methodism prevails in the next degree; so that darkness intense is the order of the day. The prospect of lecturing to such a people (of whom the Editor had practical experience years ago), was not very fascinating; but, buttoning up against the shivers, the task was got through. The place of meeting was the Public Hall, a large commodious building. The audience on both occasions—(there were two lectures)—was large, comprising several hundreds. Brother R. Whitworth occupied the chair one evening, and brother Swindle the other. Some questions were put without invitation. Human nature was the subject one evening, and God's purposes, the next. There was sustained attention on the part of the audience for nearly two hours each night. Most of the Halifax brethren were present.

#### MANCHESTER.

This place, on Saturday, Nov. 19th, the Editor visited for the first time. The occasion was interesting from the fact stated, many months ago—that the truth had at last established a foothold in the neighbourhood of so great a population as Manchester. This "fact" has developed into larger dimensions since then. At first the truth laid hold at Sale, about six miles from Manchester. The way it did so is interesting. Bro. William Birkenhead, of that place, went out to the States, before he had become a brother or knew anything of the truth. Chancing in his wanderings to settle for a time in Hamilton, he found himself a lodger in the house of sister Snellgrove. This sister called his attention to the truth. He opposed it much at first, and the said sister had no hope. Driven by her arguments to the private study of the word—for he determined at that time to read nothing but the Scriptures—he gradually saw the truth, and afterwards heartily embraced and obeyed it. He then resolved he would return to England, and introduce the truth to his father's house; and if it was rejected, go back to America. He came to England four years ago for that purpose, and so entirely has success crowned his godly endeavour (after the preliminary opposition which the truth always meets with at the outset), that the whole house, with the exception of the head—and he likely not long to be an exception—and two young brothers, are now in the faith and rejoicing therein. Established at Sale, the truth gradually extended to Manchester, laying hold of first one and then another, till now at Manchester alone there are eight brethren and sisters. These, after assembling for a time with the Sale ecclesia, have formed themselves into a separate ecclesia, and engaged a room for regular meetings. This result was last month stated to be consequent upon brother Teasdale's obedience; but it seems the step was resolved on before that event. The Editor's visit coincided with the beginning of the new ecclesia and the opening of their room. Four public lectures were given—two (Sunday afternoon and evening), in the Town Hall, Hulme; one (Monday, Nov. 21,) in the brethren's meeting place, and the last on Tuesday, in the Co-operative Hall, in the same neighbourhood. The weather was unfavourable, but the audiences on the whole good. At the close of the lectures on Monday and Tuesday, questions were put on a variety of topics.—Brother Corkill writes since, that the Sunday meetings of the brethren are being fairly attended, and that one case of obedience—see Intelligence—is to be recorded. Manchester is a great field for the truth, and worthy of diligent cultivation. May the brethren be cheered in their labours by seeing fruit abounding to their account. Yet, should they find the work hard, and

slow of result, let them not be down-hearted, remembering that labour, even if without fruit, is required of those who would be faithful servants, and that such labour is equally accepted with Him who cannot be profited by anything we do; but who delights in the willing and appreciate submission of those He has made.

#### SALE.

Here the ecclesia, weakened by the formation of that at Manchester, now numbers eight, without sanguine expectation of increase, yet prepared to do what duty requires, even if to the weariness of the flesh. They meet in a room on the ground floor of a house, in the outskirts of the village. The room has been fitted up, and made a comfortable meeting place for the ecclesia; but from its position on the ground, the meetings have been in time past exposed to rude interruptions from the outside. These disagreeable experiences it is to be hoped, are now in the past, as the villagers learn by the consistency of the brethren, to change contempt for respect. "Mr. Wood" has done much to keep the truth before the public, by his violent attacks thereon. These have not been pleasant, but all things have worked together for good, and now that the truth is comfortably established here and at Manchester, the brethren may consider themselves rewarded for the trying times they have come through. A lecture on Wednesday, Nov. 23rd. and one on Sunday, Nov. 27th,

constituted all the effort put forth on the present occasion. The brethren were considerate enough to leave ample interval for rest which the brother visitor was the better for, and enjoyed in the "bosom" of the intelligent and affectionate family of the Birkenheads. Where the truth is king, the amiabilities of a cultivated family are holy and acceptable. Where the truth is not king—where life is disjoined from the noble thoughts and purposes of the high calling in Christ—the amiabilities are uninteresting, and apt to grow insipid. The right combination is refreshing, which the visitor in this case was permitted to experience. How glorious when the world is placed under the sway of the wisdom and love of heaven, embodied in the glorious family, which, with Christ as head, is being slowly and in sorrow prepared for their great destiny.

#### ALTRINCHAM.

This is a small town, about three miles to the south of Sale—population about 10,000. The Sale brethren had arranged for one lecture in the Literary Institute. This was delivered on Friday, Nov. 25, subject, "The politics of the Bible, or signs of the approaching establishment of the kingdom of God." The audience was not large, but the attention was all that could be desired. There seems likely to be some result from this meeting.—Returned home Tuesday, Nov. 29th.

## The Christadelphian.

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

JANUARY, 1871.

WE have no better wish to express, on entering this "new year," than the one embodied in the salutation said to be common among the Jews: "May the Messiah come this year." And the wish is not "father" but brother to the "thought." We know he is coming by the same rule that we know that he "died, rose, and revived;" and we know by the "visions of God," by Daniel, John, and others, that we are close upon the momentous hour appointed of God for his return to the world. We, therefore, conceive the strong desire that another twelve months may not run without his blessed face being looked upon by those who "love his appearing." And this desire takes courage from the stormy state of the world. For this

state of things, they have been looking during many weary years, as the sure prognostication of "the blessed hope." In the blackness and darkness, they recognise the portents of the third woe, which, coming quickly, and grievously afflicting mankind, bears the Blessed One on the wings of the storm, and transforms the "kingdoms of the world into the kingdoms of our Lord and his Christ."

Yet, will they ever be found obedient to the exhortation of Christ to his disciples, at a different epoch: "In patience possess ye your souls." Should the lapse of another twelve months still find them waiting, they will not be like the foolish virgins, or join the cry of the scoffer: "Where is the promise of his coming?" They will be mindful of another oracle of the Spirit: "The vision is yet for an appointed time, but at the end it shall speak and not lie: *though it tarry, wait for it*, because it will surely come; it will not tarry (always.)" They know there will be no miscarriage in

the divine arrangements; that "the Lord is not slack concerning his promise as some men count slackness;" and that disappointment experienced is to be laid at the door of premature expectation, engendered of earnest desire and insufficient consideration of the divine ways. Therefore, should a year hence, or a longer period, find them still at work, at work they hope to continue until "the Master of the House be risen up;" knowing, in the first place, that there is no other work "which hath great recompense of reward;" and, in the second place, that there is no other chance to work than now, for "the night cometh when no man can work;" and how soon that night may be upon any of us, we know not.

This "work" is of divers sorts. None should think himself out of the field, even if more palpable forms of usefulness seem out of his grasp. The common occupations of life afford scope for the service of Christ. All depends, in this matter, upon the intent of the individual. "Whatsoever ye do," says Paul, "do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." Shewing the applicability of this to the humblest and most uninteresting duties, he says (Eph. vi. 5): "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ. Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart, with good will, doing service, as to the Lord, and not unto men, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Again, he counsels the Thessalonians to "Study to be quiet, and to do their own business, working with their own hands, that they may walk honestly toward them that are without, and have lack of nothing." There is, therefore, no occasion for the lamentations of some, who think they are "doing nothing." If, "giving attendance to reading" (1 Tim. iv. 13), and "continuing instant in prayer," they are "denying ungodly and worldly lusts, and living soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of our great God

and Saviour Jesus Christ" (Titus iii. 12), wearying not in well-doing, they are writing for themselves an account which will give them boldness in the day of judgment.

Public work is not necessarily higher or better work than the sort that is not seen or felt outside private life—that is, as regards a man's relation to acceptance at the judgment seat, which is the matter now under consideration. If it has some forms of utility and some elements of *prestige* unknown in privacy, it has many counterbalancing disadvantages. There is much in it to induce weariness and disgust. It is liable to draw ungenune men into it. The prevalence of "humbug" among public men, and in public speaking, is an illustration of its tendency in this direction. Private life gives better guarantee of genuineness; and private actions are the true index of the man. Public life has also many bitter elements about it, for those seeking to pursue a single course. Misunderstanding, misrepresentation, and disappointment, are inseparable from it. A man cannot at all times, to a heterogeneous "public"—large or small—appear in his true colours. In danger from wolves, he is obliged to act occasionally on the exhortation to be "*wise as serpents*," and to assume attitudes little in harmony with his inner man; and these aspects of his life create impressions which seem well founded, and which by and bye become current as facts, and are eagerly caught up by a certain class of minds remarkable for the combination of smallness and activity. These interpret what they see by the rule of their own motives, and indulge in hard sayings. Thus a crop of bitter herbs springs up in the path, and the pure work of God is obstructed. Then friends sometimes prove broken reeds. Men of whom you hoped great things in Christ turn out small; nay, worse, evil comes where good was expected; venom instead of the fruit of the spirit. Little dogs bark and serpents hiss among the horses' feet, and strength has to be wasted in keeping the careering animal from pitching off the track. And in the midst of all, the spirit jades from incessant action in one groove, and groans for the day of the Great Shepherd. Those whose sphere is private are spared these trying experiences.

We enter upon our eighth volume, and we intend to steer the course heretofore pursued. This course has approved itself to many

We could fill the *Christadelphian* with epistolary commendations, and were we as vain-glorious as backbiters imagine, we would, doubtless, adopt the style of some magazines, and draw largely on this source. We have had many such opportunities during the past few years, but we dislike obtruding personalities, agreeable or disagreeable, in the work of the truth. Out of 233 letters received last month, we give but one specimen on another page as it possesses interest in another direction. Our object will continue to be what it has been: to give currency to the truth and those whose influence will be for its benefit in the development and up-building of a holy people. Any "offence" which this policy, or its obverse, may entail, we must accept, and try to endure. "Janglings and strife of words" we leave to others, reserving all to the test of the great day which will try every man's work, what sort it is.

#### CHRISTADELPHIANS AND MILITARY SERVICE.

In view of the great stimulus imparted to military matters by the events transpiring on the Continent, and the probability that, in some form or other, compulsory service will ultimately be adopted in Britain, it has been mooted, as a practical question, whether Christadelphians, whose principles forbid them to take the sword in the absence of Christ, could not obtain exemption from any military law that might be passed. Such a thing was considered the more possible from the supposition that the Quakers were already exempted on similar grounds of conscience. With the view of opening the way to such an endeavour, the Editor addressed a letter to Mr. John Bright, setting forth the conscientious objections of the Christadelphians, and the impossibility of their taking arms, at whatever risk; and asking to be directed how to proceed in an endeavour to be placed on the supposed footing of the Quakers. To this, Mr. Bright returned an answer, through his daughter, stating that the Friends were not by law exempt from military service, and that he thought it unlikely Christadelphians would be able to obtain such exemption. Mr. Bright added that he considered all fears of a conscription in this country to be utterly groundless. The Editor wrote again asking

whether, while "not by law exempt," the Friends secured exemption in any other way. To this, Miss Bright was instructed to return an answer to the effect that the Friends were not, in any way, exempt from military service; but that when, for instance, balloted for the militia, as sometimes happened, they simply refused to serve, upon which the law came in and made distraint upon their goods to provide the sum exacted by the state as a substitute for service. It is, therefore, evident that we need not hope for exemption as a body, and that our only hope, in case of compulsory military service being established, will lie in the contribution to a fund out of which to provide the fine imposed by government in default of service. In time of national peril, money would not be accepted as a substitute for service, and death might be the penalty of refusal. Even to this extremity, we must be prepared to carry resistance, for we must obey God rather than man. Better die in the attitude of obedience than shoulder a musket, and die—if not in battle, in the presence of the glory so soon to be revealed. Probably, the Lord will appear before matters come to this strait. Yet, he may suffer us to be tried in this way, and it is as well to face such a contingency, and be prepared.

#### THE JEWS AND THE WAR.

A Canadian correspondent forwards us the following clipping from a Cincinnati paper, illustrative of the views entertained by Israel after the flesh, concerning the present war:

"The Jews have their own ideas about the events now taking place in the Old World. The following extract from the Cincinnati *Israelite* will be read with interest. 'We cannot close our remarks on passing events, without reference to the rejoicing in Protestant circles over the decline of the Papal power. 'When thy enemy falls, rejoice thou not; when he stumbles, let not thy heart be glad, lest the Lord see it, and it might appear evil in His sight.' Those jubilant gentlemen suppose it is Catholicism which is on the decline: it is Orthodoxy. It is positive religion as the dark ages of the past have shaped it; it is the whole fabric all around which shakes, which, like Papacy, is destined to fall and give way to the rising creed of humanity. The reformers in politics are the natural allies of the reformers in religion. The democratic masses in Europe are antagonistic

to churches and priests as to castles and kings. It is a new world which rises from the ruins of the old. This chapter of history with this church, this form of government, and this structure of existence, closes now before our eyes; and so a new one, with entirely new institutions and new relations, opens. So the dial marks the time, however many may close their eyes upon it, and 1870 closes a marked cycle in the world's history. A new era begins."

Yes, yes; true enough; but in a sense different from thy expectations, O Israel. Ye judge after the flesh. Your fathers did so at the beginning of another era, and put to death the Holy One and the Just. They discerned not the Lamb of God, taking away the sin of the world. They said "How can this man give us his flesh to eat?" "How is it that he saith, I came down from heaven?" And now, as the time approaches for his manifestation in the very character which your fathers looked for 1,800 years ago—the Lion of the tribe of Judah—again ye greatly err, and cannot discern the signs of the times. Ye understand not the tokens of your Messiah's approach. Ye talk (in swelling words of vanity) of "the rising creed of humanity," "a new chapter of history," with "a new world rising from the ruins of the old one," "new institutions, new relations," &c., which is all very appropriate when understood as ye understand it not. Ye look for a new world without a Messiah—a new chapter in history without your God in it. This ye shall not have, nor can have. Without your Messiah, there can be no new world, for he is the builder of it; for is it not written in your prophets that he shall "plant the heavens and lay the foundations of the earth"—(Is. li. 16), even the new heavens and new earth, wherein dwelleth righteousness?—(Is. lxv. 17.) What man or device of man can accomplish this? Six thousand years have given opportunity enough if it were in the power of man to govern himself; and where is the world now? As deep in the mire of iniquity and suffering as ever, and would ever remain so, if help came not from your God. A forlorn hope have we if there is nothing better to look to than "the rising creed of humanity." But thanks be to your God, from whom ye have always departed since the day ye murmured against Moses and

Aaron in the wilderness; we have hope in His strong arm, soon to be made bare before the eyes of all nations. He has promised: "I looked and there was none to help; and I wondered that there was none to uphold. Therefore, mine own arm brought salvation unto me, and my fury upheld me."—(Is. lxiii. 5.) "Behold the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold thy salvation cometh; behold His reward is with Him, and His work before Him."—(Is. lxii. 11.) "Behold the Lord shall come with strong hand, and His arm shall rule for Him; behold His reward is with Him, and His work before Him."—(Is. xl. 10.)

Say not in thine heart, that these words mean but the spread of good principles and the arrival of a glorious age, &c. Thy past history, O Israel, would show to thee, if thou hadst but a heart to understand, that when God works for thee, He works directly and in reality, and in such form that men can see, and be left not to surmises. Remember when thou wast afflicted in Egypt, how, by the hand of Moses, He brought thee out with great and real wonders, destroying the strength of Egypt, and dividing for thee the sea to pass, and drowning the army of Pharaoh when thou hadst gone over. Remember the manna in the wilderness; the water from the flinty rock when thou didst thirst; the serpents, when thy stubborn heart rebelled against the Lord; the fire, and the smoke, and the thunder, and the earthquake, at Sinai, when God descended in thy presence, and spoke to Moses in thy hearing. Remember the earth-opening which swallowed the company of Dathan. Remember the drying of the Jordan and the falling walls of Jericho; the slaughter of Sennacherib's army; the many wonders in all thy generations, and the voice of thy prophets by which thy God expostulated with thee.

When God unbare His arm again, again clearly shalt thou see, and again shall the world behold His glory. "The kingdoms of this world shall become the kingdoms of thy Lord and His Messiah." All nations shall be blessed in Abraham, thy father, and his seed, the Anointed One. Thou truly sayest, that 1870 closes a cycle in the world's history," and that "a new era begins." The cycle closed is "the times of the

Gentiles." The new era is the day of vengeance which is ushering amid clouds and darkness, trouble and tempest, from the midst of which the Messiah will appear with mighty judgments, by which the power of man will be broken, his iniquity punished, his haughtiness humbled, and the Lord alone exalted.

A PROPHECY: REMARKABLE  
IF GENUINE.

We are indebted to another correspondent for the following cutting from the *Hereford Times*, of Oct. 29th, 1870:

The war has brought to the surface the following prophecy of the famous Provengal poet and seer, Nostradamus, who died about 1575. He was born in the south of France, and was of Jewish descent. As a physician and astrologer, he was held in high estimation by the French kings and nobility—

"When the figures of the century,  
Added and doubled both agree,  
And seven tens the year's decree,  
Apollyon in the West shall rise,  
His haughty head in grand emprise,  
Ruin shall mark his fierce advance:  
War in his main, death in his glance;  
His engines of destruction dire  
Shall fill the air with blots of fire;  
His metal ship shall scour the flood,  
And turn the river's course with blood.

Two kings, in Gaul and Italy,  
Three crowns shall bear, thrice chosen be,  
The eagle empires then shall war,  
And spread their desolation far;  
The one that most on others preyed,  
Shall be defeated and dismayed;  
The one that warred for fancied fame  
Shall lose his kingdom and his name.  
The North shall come like beasts of prey;  
The South shall mingle in the fray;  
The East shall Memnon's statue raise;  
The West shall see her cities blaze;  
The Crescent waning, shall decay  
Before the beams of the new day.

From the waters hear the roar,  
On the lion's rock-bound shore,  
And on the green western isle  
See the tearful maiden smile;  
One is caged and one is free,  
Hear the shout of liberty,  
From the isles and from the plains—  
Scythian youth and Gallic swains.  
Thunder shakes the hills no more;  
Cascades over mountains pour.  
From the land where broods the dove,

Words of cheer on chords of love.  
Through the ocean's slimy bed  
Life shall triumph o'er the dead.  
Heaven shall then its brooding wings  
Fold o'er all sublunary things.  
Men, united, know no war—  
Liberty, their beacon star;  
O'er the land and o'er the seas,  
Shall be one universal peace.

Then Apollyon's legions dead;  
Then the king with triple head  
Shall no more his fatal sway  
Over men hold day by day:  
Their sun in blood for ever set,  
They'll be forgot as they forget."

On the supposition that these lines are, as seems probable from the style, the production of Nostradamus, (who, according to *Beeton's Universal Dictionary*, published his prophecies in 1566), their remarkable coincidence with facts may be accounted for by the Jewish extraction of their author, and his probable acquaintance with the prophecies of Daniel. The first two lines clearly point to 1870. The "figures of the century" are "18." These added give 9, which doubled gives 18, shewing the agreement referred to. Seven tens of years are, of course, 70. The events outlined are so far those of the last six months, and the general upshot of the tragedy in the fall of "the king with triple head," the "decay" of the crescent, the "triumph" of "life over the dead," and the establishment, under "the brooding wings of heaven," of "universal peace," is singularly in accord with the expectations which the Christadelphians have been led to form by the study of the Scriptures of truth.

SIGNS OF THE TIMES.

PROGRESS OF AFFAIRS ON THE  
CONTINENT.

THE events of the last months have been somewhat complex. First, as to the military situation, the tide of affairs has again set in unfavourably for the French. The French army which re-captured Orleans from the Germans, and was preparing, at the close of last month, to march, under Palladine d'Aurelles, to the relief of Paris, has been attacked and driven back by Prince Frederick Charles and the Prince of

Mecklenburg, not without much and heavy fighting, but still with a success which has placed Orleans again in the hands of the Germans, and compelled the French delegate government to retreat from Tours to Bordeaux. Palladine d'Aurelles has been removed from the command, and replaced by General Chanzy. Tours is now in the occupation of the Germans. In the north, the French have been worsted in the open field, resulting in the occupation of Amiens. They are, however, redoubling their exertions

under General Faidherbe, and the latest news speaks of some engagements favourable to the French. Phalsburg, Montmedy, and several small forts, have fallen into German hands during the month. At Paris, there have been several energetic sorties, but these have all been repulsed, though at a great sacrifice of life to the besiegers. The city is holding out with unexpected tenacity. Provisions, which it was expected would be exhausted by the second week of December, are still reported plentiful, and there is no

*For Continuation of Editorial, see page 33.*

## INTELLIGENCE.

**BIRMINGHAM.**—During the month, there have been eight immersions, five only of which, however, have appertained to Birmingham. Names and particulars are as follow: Sunday, Nov. 27th, HANNAH VENN (36), wife of brother Venn, formerly Independent; HENRY TURNER (19), brother to those recently immersed. Saturday, Dec. 17th, THOMAS THOMPSON (29), porter, for nine years exhorter and class-leader among the Primitive Methodists; FANNY MARIA CARTER, formerly was nominally Primitive Methodist, but could never endorse their doctrines; DAVID ROBERTS (31), seaman, brother to the Editor, formerly Baptist—also his wife, ANNIE ROBERTS, both of Edinburgh; JAMES ARROWSMITH, press tool maker, formerly Campbellite; Mr. WILLIAM HOLLIER, of Banwell, near Weston-super-Mare.

During the month, brother CHARLES SMITH was appointed treasurer, in the place of brother Turner, who resigned to meet the views of such as contended that the treasurer could not, consistently with ecclesial regulations, be one of the seven managing brethren.

On Wednesday, Dec. 21st, the Sunday school children, to the number of over 140, were entertained at tea, and had the usual Christmas entertainment, in the shape of an exhibition of views, accompanied with a running explanatory lecture, in which the truth was made as prominent as possible.

On Tuesday, December 27th, brethren, sisters, and enquiring friends took tea together to the number of 150. After tea, the Editor delivered an address on preparation for the Lord's appearing. Questions were afterwards put and answered, and, at intervals, anthems were sung. An agreeable and profitable evening was spent.

**CUMNOCK.**—Brother Haining, writing on the 18th of November, forwards the following cutting from the *Ayrshire Weekly News*, of Oct. 22nd. "LECTURES.—On the evenings

of Sunday and Monday last, Mr. Wm. Ellis, from Glasgow, gave, in the large hall of the Black Bull Hotel, lectures on 'The War in relation to the coming of Christ to his kingdom.' On Sabbath evening the hall was crowded, but on Monday evening, the attendance was not so large. On both occasions the audience, from their marked attention to the discourses, gave evidence of being interested and impressed by the truths enunciated by the speaker. The lectures were fraught with matters of the highest importance, and well calculated to induce those who heard them to search the Scriptures, in regard to the shadows which coming events—foretold by holy men of old—are casting before them at the present time. They were, besides, well fitted to lead to a deep and earnest spirit of enquiry concerning those things which pertain to their everlasting welfare."

**DEAL.**—Brother Boshier, of London, writing on the 13th ult., reports being at Deal on the previous day, and "having the pleasure of adding another—Mrs. SARAH SPICER (56), widow, to the saving name." She was a Wesleyan for many years. Being very poor, and having a number of children, she has much to contend with in the way of difficulty, but has nevertheless attained to much enlightenment in the truth. The truth, brother Boshier adds, is progressing in Deal.

**DORCHESTER.**—Owing to a previous engagement of the Town Hall, the meetings in reply to Mr. Neave did not come off at the time mentioned as probable last month. They are now definitely fixed for Tuesday, Wednesday, Thursday, and Friday, Jan. 17th, 18th, 19th, and 20th.

**DEVONPORT.**—Writing Dec. 16th, brother J. W. Moore says, "During the month, GEORGE PAWNEY (36), labourer, formerly neutral, having attended the meetings upwards of twelve months, put on the saving name in baptism; also JOHN DELAMETTE



(31), soldier, formerly Wesleyan, and JOHN GAY (36), smith, formerly neutral, have turned to serve the living and the true God. The two last-named were first brought to the truth through your recent lectures in this locality." Concerning the case of the soldier, brother J. J. Andrew, of London, writing Dec. 19th, says he hears he is prepared to throw down his carnal weapons, for the sword of the Spirit."

GRANTHAM.—Writing Dec. 14th, brother Wootton announces the immersion of MRS. ELLEN TURNEY (wife of brother Samuel Turney), which took place on the 19th of November. Sister Turney formerly belonged to the Scotch Baptists. On the 28th of the same month, the brethren were again cheered by the obedience of WILLIAM EDSON (63), gardener, a Wesleyan of many years standing, who was first attracted to the truth by the lectures in the Exchange Hall, at the commencement of the year.—On Sunday the 4th ult. brother E. Turney, of Nottingham, lectured morning and evening, on "The European Crisis," and "The Mystery of Godliness." The lectures were given in the Synagogue of the brethren, which was comfortably filled on each occasion, particularly at night. Several earnest enquirers are expected to follow up the good pursuit begun.

HALIFAX.—Brother Whitworth, writing December 19th, says, "The brethren opened their Winter series of lectures to the public on the first Sunday in November. The subjects have been

*November 6th.*—"War: is it from heaven or of men?"

*November 13th.*—"The Coming Struggle."

*November 20th.*—"Good News of Peace."

*November 27th.*—"The Enemies of God: who are they? What is their punishment?"

*December 4th.*—"The Friends of God: who are they? What is the exaltation that awaits them?"

*December 11th.*—"The way of escape from the great tribulation."

*December 18th.*—"Christendom in a state of famine."

The attendance has been good, the room being frequently conveniently filled. There has been an addition to the number of the ecclesia of two, who put on the saving name in the appointed way:—Sunday, December 4th, MRS. GRACE GARNETT (36), carpet setter, Halifax, previously neutral; Sunday, December 11th, Mr. J. HOLLIS (22), druggist's manager, Burnley, previously organist at one of the churches of the Establishment near Helmsshore.

LEICESTER.—By request of the brethren, the Editor lectured here on Tuesday, Wednesday and Thursday, Dec. 13th, 14th and 15th. From shortness of notice, badness of weather, and a combination of counter attractions in the town, the lectures were not largely attended. Nevertheless, the audiences were of sufficient extent to be worth the

effort. Prospects in Leicester are more encouraging than they were.

LEITH.—Brother Paterson (Nov. 15th) reports the obedience of JAMES LEVELL, who resides in South Leith. "We are gradually," says brother Paterson, "but steadily growing here, not only in numbers, but in unity of mind and purpose, in our fellowship one with another, and our working on the truth's behalf."

LONDON.—Brother Hayes, writing Nov. 14th, says "Our numbers in London are increasing. Two more immersions took place on Friday last, one being the son of brother King, of Littlebury, the other, rather an elderly man, who has been attending our meetings for about five months, and whose attention was first aroused by hearing brother Watts discoursing in the open air, on the subject of man's mortality. With us it is certainly a day of small things; yet there is consolation in knowing that some little is being done in the midst of this evil and perverse generation, whose ears for the most part are entirely closed to the truth."

Writing Nov. 16th, brother A. Andrew supplies the following particulars of the immersions mentioned by brother Hayes. On the 9th of November were immersed HENRY HARRIS, an elderly man, and JAMES KING (29), residing at Croydon, but will meet occasionally with the London ecclesia: son of brother King, of Littlebury, in Essex. Writing again on Nov. 19th, brother A. Andrew says, "On the 18th of November, we immersed the following: MISS MARY ANN BELL, formerly Baptist; MRS. ELIZABETH SKINNER (wife of brother Skinner), formerly Church of England; and Miss ELIZA LOOSE, formerly Church of England." On the 19th of December, brother Skinner writes "with great joy" on the subject of the two last cases, with which he has had much to do; and concerning other cases of which he is hopeful.—Writing about the same time, brother A. Andrew announces the following further immersions: SARAH SKINNER (21), cousin to brother Skinner; HARRY BRAY (20), clicker in the leather trade; and MARY ANN BRAY (20), wife of the latter, and sister of brother Skinner. All three were formerly Church of England.—The following was the programme of Tuesday evening lectures for November and the first week in December—

*November 15th.*—Brother Hayes, "Popular ideas concerning heaven shown to be fallacious."

*November 22nd.*—Brother Watts, "The first and second appearances of Jesus Christ compared and contrasted."

*November 29th.*—Brother Hayes, "The New Jerusalem: what it is, and where it is to be."

*December 6th.*—Brother Leach, "The Book of Psalms contrasted with modern hymnals."

MANCHESTER.—Bro. E. Corkhill, writing

Dec. 10, reports the obedience of Miss WAINWRIGHT, formerly Campbellite, which he notes as the first fruits of the recent public effort in connection with the Editor's visit

MALDON.—Brother C. Handley, writes November 30th to record the immersion of JOHN BURRIDGE, pilot and fisherman, and his wife, SARAH ANN BURRIDGE, sister in the flesh to sister Kerridge, of London. They were formerly connected with the "Peculiar People." Brother Handley adds that "things in general look very encouraging. We have one of the London brethren down about once a month, and keep sowing the seed ourselves besides. We have a hope of several others putting on the Lord Jesus." Writing again December 11th, brother Handley is "thankful to announce the obedience of another of the 'Peculiar People,' a Mrs. HART (32)," sister in the flesh to Mrs. Burridge.

MUMBLES.—Writing November 20th, brother D. Clement says: "It gives me great pleasure to announce the immersion of Mr. JOHN MATTHEWS (father in the flesh of brother Matthews). The immersion took place on Sunday morning, Nov. 6th, in the sea, at the front of our new brother's house, before a good muster of brothers and sisters, who were sufficiently interested to leave their beds and repair to the place appointed, at eight o'clock in the morning. I have no doubt brother Matthews, sen., will be very useful to the brethren here in advancing the truth to those of his own neighbours who are in darkness. You will see by enclosed bill that we have not given up our contention for the truth. (The bill announces a course of nine lectures by brother W. Clement on the various topics entering into the constitution of the faith, shewing the contrast between these and the tenets of the apostacy.) The lectures have been well attended, and we trust good has been the result."

Writing again, December 12th, brother D. Clement says, "I have again with great joy, to record the obedience of the following, who have put on the name of the Lord in the way appointed, viz., MARTHA COOK, wife of brother John Cook, formerly Independent, but now dependent on Christ for immortality, no longer independent of God's word, like the denomination to which she belonged; Mrs. ELIZABETH WILLIAMS, formerly connected with that abomination of the earth, Wesleyan Methodism; also, BESSIE EVANS, daughter of sister Evans; MARY MATTHEWS, daughter of brother Matthews; EMMA LEWIS, daughter of sister Lewis. The last three are young in years, ranging from 19 to 21; but from the circumstance of being connected with those who have the truth, they have escaped the benumbing effects of an orthodox religious training, and have the more easily

been enabled to lay hold on the truth. The immersions took place in the sea, on Sunday, December 4th, just at the dawn of day, before a good muster of brothers and sisters. The elements seemed to favour the occasion, for everything was still and quiet, and well calculated to impress the minds of all persons with the solemnity of the ordinance which changes sons and daughters of the devil into sons and daughters of the Deity. Will the Deity, "in that day," deign to acknowledge the relationship which was begun through being born of (or out of) water? This is the sobering question. I need not add, that the brothers and sisters are much rejoiced at these cheering events. Two of the last mentioned sisters were scholars in our Sunday school, which progresses very satisfactorily under the indefatigable superintendence of brother H. Lloyd. We have reason to believe that the instructions received in the school have contributed *not* a little to cause these young sisters intelligently to ask the all important question, "What shall I do to be saved?"

Brother D. Clement argues in favour of the Sunday school, as a powerful auxiliary in leading the children into "the right ways of the Lord." He encloses another handbill, announcing a further course of five lectures, by brother W. Clement, headed, "War! War! War! Truth v. Error." It is specially designed as a counter move to a Methodist revival going on in the village. The subjects are as follow: 1.—"Christ and the Thief in Paradise—when and where;" 2.—"The Worm that dieth not, and the Fire that is never quenched;" 3.—"The Witch of Endor;" 4.—"The end of the World—when will it be?" 5.—"The New World—when will it be established?"

NEW PITSLIGO, (Scotland.)—Brother C. Reid, writing December 5th, reports the obedience of JAMES HALL, brother in the flesh to Agnes Hall, whose immersion was recently recorded. Brother Reid says "He is engaged at a farm, some seven miles from here, and about the same distance from Fetterangus, where he will meet with the brethren."

NOTTINGHAM.—Brother E. Turney, liberated from the trammels of business, has resumed lecturing operations, and intends to devote himself to the services of the truth. May the results be seen in Nottingham and elsewhere.

SWANSEA.—Taking advantage of the presence in the town of brother Segfried Gratz, the Jew immersed some time ago in Birmingham, the brethren issued striking placards announcing

#### A PROCLAMATION OF THE TRUTH BY A JEW.

The discourse was given in the Synagogue on Sunday, November 20th. Subject:

"The gospel preached by the clergy and ministers of the 19th century not the gospel of the kingdom of God preached by the Messiah and his apostles." We hear from Mumbles that the audience was good, and the effect thereon not less so.

Since the above was written, we have received a communication from brother Randles (Dec. 21st), stating that brother and sister Langrave, who went, some time ago, to reside at Liverpool, have returned from that place, and were welcomed at a tea meeting at which brother Gratz and most of the Mumbles brethren and sisters were present. Brother Randles adds that, on the 10th ult., brother Gratz's wife yielded obedience to the truth, of which she had been thinking seriously for a considerable time. Mrs. MORGAN, wife of brother Morgan, of Swansea, was to be immersed on the 22nd ult. There is hope of another, who is anxious.

UTTOXETER.—Sister Wood, of Fazeley, writing concerning sister Wood, of this place, says she has been diligently spreading the truth among her friends in Uttoxeter and other places, and is "not without hope that some of them may be led to embrace the only reasonable understanding of the Scriptures."

WHITBY.—Brother Winterburn, writing Dec. 15th, announces that the following have returned to the ecclesia, viz., sister TIPLADY, brother and sister SLADE, and brother and sister TWEEDY. He adds: "Having gone through a course of readings from *Elpis Israel*, brothers Clegg, Kidson, and myself have arranged to commence, in January, a course of lectures on the following and other subjects, viz.:

Jan. 8th.—A glance at the Past, Present, and Future of Rome and Jerusalem.

Jan. 15th.—The Two Enemies, Sin and Death.

Jan. 22nd.—Resurrection and Judgment.

Jan. 29th.—The Three Heavens: "Caught up to the Third Heaven."

#### CANADA.

INNERSHIP.—Brother Malcolm writes, November 28th, "Since Professor Crawford's lectures, there has been a dead calm. In order to disturb the theological stagnation, and cause a refreshing breeze, we are publishing a tract, entitled, *A conversation between a Presbyterian, a Baptist, and a Methodist, concerning a lecture delivered by Professor Crawford, of Woodstock, on the Nature of Man.*"

#### CHINA.

HONG KONG.—Brother Hart continues his testimony for the truth, in spite of many discouragements. He lectures every Sunday in the Christadelphian Synagogue, West Point, Hong Kong. A few come to hear,

but none as yet give signs of obedience. There are several bitter adversaries. Through their influence, he was debarred from a lucrative appointment which he was on the point of receiving. Through a change in the firm in which he is employed, he expects again to be out of a situation, and to have to close the Synagogue. He wearies for society in the truth, and desires to be remembered to all the brethren. He ardently desires the Lord's coming, and eagerly watches the progress of events on the Continent. Sometime ago, a letter, signed "An Immortal," appeared in one of the Hong Kong papers, stating that the writer had been "accosted by a missionary of the Christadelphian ecclesia, and presented with a tract," denying the immortality of the soul. The letter proceeds to argue the question a little, and says as there are a number of the Christadelphian persuasion in Hong Kong, he would have them ponder thus and so. Brother Hart replied, but his letter did not appear. He wrote again, with similar result. He then wrote a third time, delivering his soul in words of solemn warning.

#### NEW ZEALAND.

CANTERBURY (North Island).—Brother W. W. Holmes, writing October 1st, reports a lecturing visit to the neighbourhood of Canterbury (North Island). Kiapoi, a town of 4,000 inhabitants, was the first scene of operations. Here the Assembly Rooms were engaged, and four lectures given on, 1.—The Kingdom of God; 2.—Life and Death; 3.—The Devil and Hell; 4.—Coming Troubles. There were fair audiences, and patient hearing on all four nights, particularly on the signs of the times, which opportunely coincided with the arrival from Europe of the news of the outbreak of the Franco-Prussian war. Brother Gorton acted as chairman. At the close of the meetings, books and pamphlets were given away. At Rangiora (2,000 inhabitants), two lectures were given in the Odd Fellows' Hall; attendance about the same as at Kiapoi, but of a more enquiring sort. Much attention was given, and many questions were asked and answered both nights. Books were given away and sold at the close. On returning home from the last lecture, midnight witnessed the obedience of Mrs. MURPHY, wife of brother Murphy (through whom,—brother Murphy, together with brethren Gorton and West—brother Holmes was induced to visit Canterbury, over 200 miles from his own home). Mrs. Murphy had been studying the truth for twelve months. She was formerly a Roman Catholic. She was immersed by her husband in a river near the house, in the presence of brethren Holmes and Gorton. After Kiapoi, Christchurch, the aristocratic head-quarters of Canterbury, was visited.

Here there are 12,000 inhabitants. Two public lectures (each attended by 50 or 60 persons) were given, but nothing can be said as to results. Brother Holmes found a family named Cowper (father, mother, son, daughter, and cousin) enquiring into the truth. Brother West had introduced it to them. They placed their house (which formerly had been used for Methodist class meetings) at the disposal of brother Holmes, who spoke twice therein to necessarily limited audiences. It is expected the family will soon become obedient to the faith. While in Canterbury, brother Holmes came across a brother, William Scott, engine driver, who came from Lanark, Scotland, where his father, mother, and self were immersed in 1848. They are all in the colony. They have been meeting with nobody all these years. Brother Holmes considers Canterbury a good field. There are one or two looking at the truth besides the Cowpers. He thinks of returning by and bye, if the Lord delay His coming. On his return home, he was a little discouraged by the outbreak of crotchets in quarters where hitherto the truth has reigned in its simplicity and purity. There will be an end to discouragement when the Lord comes.

#### UNITED STATES.

ASHLAND, (Pa.)—Brother Brittle, writing December 5th, reports a visit and well-attended lectures by brother Smitheman of Philadelphia. On the occasion of his visit JOSEPH COOK (21), and ABRAHAM COOK (20), formerly Methodists, became obedient to the truth in the appointed way.

CHELSEA, (Mass.)—Brother J. Bruce, writing November 25th, mentions putting the ecclesia in communication with brother Hodgkinson, from Scarborough, on his arrival from Europe by the *Calabria*. Bro. Hodgkinson wrote, and afterwards visited them, expressing his pleasure at finding an already-formed ecclesia so near Boston, his place of habitation. Brother Hodgkinson writes the Editor, December 8th, in similar terms.

HAYFIELD, (Penn.)—Brother T. H. Dunn, writing November 24th, says there are thirty-five brethren and sisters scattered over Erie and Crawford counties, alive and anxiously watching the signs of the times. Besides these, he says, there is quite a number who profess the faith, but hold sundry crotchets and tradition by which it is made void. One of these is that as there is no regularly appointed administrator, the immersion is not valid, unless the subject orally call the name upon themselves. On this brother Dunn makes the sensible remark, that "there never was a divinely appointed

administrator of immersion."—(1 Cor. i. 17.) The apostles commanded the believers to be baptised in (or into) the name of the Lord" (Acts x. 48); not to immerse or name themselves.

HARVARD, (Ill.)—Brother J. Soothill, writing November 27th, reports the obedience of Mrs. McARTHUR, of Cheboygan, Mich., daughter of sister Stewart, of Harvard. She was immersed at Harvard, on the 7th of October, coming a distance of 400 miles for the purpose. At Cheboygan, to which she afterwards returned, she stands alone, and will need all the strength and comfort which comes from the reading of the word and prayer.

WEST PHILADELPHIA, (Penn.)—Brother Smithiman, writing, November 23rd, expresses the joy caused in the Philadelphia ecclesia by the announcement of the removal of a brother and sister (Blount) to the neighbourhood of Dudley, near Birmingham. This joy is caused by the fact that no fewer than nine of the Philadelphia brethren come from Dudley, and have many friends and relations there to whom they are anxious the truth should be introduced. They were just on the point of writing to the Birmingham brethren about doing something in Dudley, when the announcement in question appeared. When they landed in America they were steeped in Methodism. What a change! they exclaim, has taken place since then. They wish the same change to take place in many estimable relatives, whom they mention by name, and who hold prominent positions in the religious body to which they belong. [The Birmingham brethren have it in contemplation to arrange for a course of lectures at Dudley.] Brother Smithiman concludes by remarking that the Philadelphia ecclesia has never been in a more prosperous condition than it is at present.

Brethren J. Q. Williams and W. Campbell, in a joint communication, dated Nov. 24th, state that the total accessions to the cause of the truth since its introduction to Philadelphia, have been about 75, of which there remain 54. There have been six deaths and fourteen relapses of various kinds.

TOPEKA, (Kansas.)—Brother H. J. Moore, writing Nov. 13th, says, "Our ecclesia here number eleven. I believe they are individually and as a body endeavouring to live so as to be accepted by the Lord at his return, for which we earnestly pray." *In answer to H. J. M.'s query*: The 'tunes in use at the Birmingham ecclesia, mentioned in preface of Hymn Book,' are not in printed form. As to 'the terms on which copies can be had,' as we understand it, they will be supplied in love for application.—EDITOR.

(Continued from page 28.)

sign of Paris surrendering from famine as yet. To carry the place by storm is impossible from the great extent and strength of the fortifications. The Germans are growing impatient. Their ranks are being thinned by disease as well as war, which is not a matter of wonder, considering the severities to which they are exposed outside Paris, at this time of the year. Indeed, the French rely as much on the ravages of winter among the German armies, as on the exploits of their armies. A new levy has been ordered in Germany to supply the waste of war. This has created discontent in the Fatherland. At Berlin, the opposition to the new conscription had to be put down by force of arms. The German military authorities at Paris are being pressed to bombard the city, and they are hurrying up preparations to this end. They had trusted to the effect of a simple siege, and, in this respect, are considerably behind in their arrangements. It was supposed that two millions of people would eat up all the food in the place in two months, at the latest, and then it was expected that internal broils would weaken the defence, and place Paris quickly in the hands of the besiegers. Both these expectations have been disappointed. Consequently strenuous efforts are now being put forward to encircle Paris with a girdle of mortars, and large supplies of shells and ammunition are being hurried from Germany. Bombardment will, no doubt, be attempted as soon as practicable, but the besiegers are not confident as to the result, as the forts by which Paris is defended are so formidable, that it is feared the guns of the besiegers will be quickly dismantled when their whereabouts is made evident to the forts by their firing.

The French make no signs of yielding. They seem only rousing to the conflict. The organisation and equipment of armies is going on in all parts of the country. Thoughtful men look on with dismay at the increasing bitterness and desperation of the struggle, and a sentiment of sympathy for the French begins to prevail in many quarters.

Meanwhile Bismark, profiting by the success of the German arms, has matured his scheme of German unity, which is only obstructed by the obstinacy of the Bavarian parliamentary opposition. The dignity of Emperor has been offered to the King of Prussia, and accepted by that monarch. Thus

the bands of Gomer are consolidated under one leadership, for the part they have to play in the Russo-Gogian compact.

#### THE EASTERN QUESTION

Has received a momentary quietus from the proposal that the grievances complained of by Russia, should be considered at a Conference of the Powers that were parties to the Treaty of 1856. This proposal was put forward by Prussia, and at once accepted by Russia, as Prussia said she had reason to believe Russia would do, showing the accordance between the two powers in matters of foreign policy—a matter of importance in prospect of the part Russia has to play in Europe. The Conference is fixed for the 3rd of January. Sanguine hope is not entertained concerning the result of the conference. Turkey is said to be hopeless of peace, and preparing vigorously for war. Russia also is taking active military measures,—the latest announcement being, that she has purchased 1,000 mitrailleuses in America. Her intentions on the Black Sea question will be seen in the following extract from a letter from the St. Petersburg correspondent of the *Daily News*, dated December 12th:—

“It would appear that Russia has for a long time past entertained the idea of repudiating the Treaty of 1856 as soon as a favourable opportunity offered, for I learn from a perfectly reliable source, that as a substitute for Sebastopol, which of course could not be rehabilitated as an arsenal and port for ships of war, another locality has been selected, and the works carried on there so silently and secretly ever since the year 1863, that nothing has transpired on the subject, and even here, in the Northern metropolis of the empire, the people have been kept in happy ignorance of the preparations already made in the extreme South. The site chosen for this new and important place is the town of Poti, at the mouth of the river Rion, on the eastern coast of the Black Sea, and only some few miles distant from the Turkish frontier, which separates Circassia from the Russian province of Georgia. It is close to the lake known to ancient geographers as the Palæostoma, and from its close proximity to Circassia, must always be a standing menace to Turkey. A railway has already been commenced, connecting Poti with Tiflis and the Caspian Sea, down the valley of the river Kur.”

Whether the conference end amicably or otherwise, it may be relied on as certain, that Russia will gain her ends, and obtain a base for that planting of the foot which will

precede the final spring. The probability is, that war will come of it, and that Russia, with Prussia in her yoke, will soon acquire the ascendancy she is destined to attain prior to her destruction by the Shepherd and Stone of Israel.

Another element in the gathering complications is the sympathy of America with Russia, and her renewal of hostile manifestations towards England on the Alabama and Fisheries Questions. The hostility of America, in the event of England going to war, would have formidable consequences, for there is little doubt that a fleet of Alabamas would soon be let loose from American ports, on Russian hire, and sweep English commerce from the seas. The value of American sympathy to Russia is reflected in the rumour that America contemplates the transfer of some portion of her fleet to Russia in payment of the cession of land in North America, lately made by Russia to the United States government. Then Fenian projects are catching life again from the trouble threatening England. These, it is needless to observe, have American sympathy, and in the event of war, would have American assistance.

The evil aspect of the times has caused the London papers to discuss the propriety of fortifying the metropolis. The invasion of England is openly discussed in the Prussian camp. The movements in the diplomatic world naturally lead to this as a problem. The Eastern Question involves the possibility of Prussia, as the ally of Russia, finding herself at war with Britain. English sympathy with France—exaggerated for political purposes—inclines in the same direction of events. Finally, and more seriously,

#### THE LUXEMBURG DIFFICULTY

brings such an issue quite within the category of possibility. This is no new difficulty, but has come to the surface quite unexpectedly and alarmingly during the last month. In 1867, the Grand Duchy of Luxemburg, which both France and Prussia wanted to have, was neutralised, and placed under the joint guarantee of the Powers. This was a compromise by which war was averted between France and Prussia at that time. Now that France is down, Prussia, having lost none of her old hankerings after the duchy, the possession of which would give her an impregnable frontier, again raises the question by charging the Luxemburgers

with a breach of their neutrality in assisting the French, and declaring that she (Prussia) considers herself, under the circumstances, released from the Treaty of 1867, and at liberty to decide her future attitude towards Luxemburg in accordance with her interests. England has diplomatically expostulated with Prussia, and received a reply, which amounts to the intimation that Prussia has not yet made up her mind to do more than make use of Luxemburg in the transport of men and materiel to France.

Thus "evil goes forth from nation to nation, and a great whirlwind is being raised up from the coasts of the earth."

Spain, by the acceptance of King Amadeus, has resumed her normal position as one of the horns of the beast. France will doubtless do the same ere long, in the return of the Bourbon to the throne.

*(The following was held over last month.)*

EDINBURGH.—During the month of October, brother Smith lectured Sunday evenings (Temperance Hall), as follows: 1. The present state of nations in the light of Scripture; 2. Two conquering powers; 3. The Man of Sin and his destruction; 4. The Way of Deliverance from the great tribulation. Brother Tait was to fill up November on the following subjects: 1. Christendom in a state of famine; 2. The Franco-Prussian War and the Papacy; 3. Resurrection and Judgment; 4. The Kingdom of God about to be set up on earth.

GRANTHAM.—Brother Wootton, writing Oct. 17th, states that the ecclesia has received an addition by the removal of sister Turney (wife of brother Isaac Turney) from Nottingham to Grantham. He also mentions that brother Samuel Turney has commenced a Sunday school, with six scholars. The following subjects of lecture (Sunday evenings,) have been published for the quarter ending Dec. 25th. 1. Is the Bible God's Word? 2. Is the kingdom to be on earth? 3. Who is anointed King? 4. Who are the joint heirs? 5. The restoration of Israel. 6. Continued. 7. Eternal Life. 8. The veil spread over all nations.—(Isa. xxv. 7.) 9. Rewards and punishment. 10. The Mystery of Godliness. 11. The Mystery of Iniquity. 12. Is Baptism essential to Salvation? 13. A review of the foregoing.

GRANTOWN.—Brother Robertson, writing Oct. 30th, announces the obedience of Wm. CAMERON (27), from Tulloch, in the Highlands. Brother Cameron, who is in a weak state of health, was immersed in tepid water. He came to Grantown to obey the truth, which he had attained to a knowledge of through reading Christadelphian publications in connection with the Scriptures.

# The Christadelphian.

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*“ He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father) ; for which cause he is not ashamed to call them BRETHREN.”—(Heb. ii. 11.)*

*“ For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD.”—(Rom. viii. 19.)*

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## THE 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.

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MR. WATT then rose, and observed “ that he did not come there to make Presbyterians, but to maintain the *common* principles of Christianity; he came there to prove that Dr. Thomas’ principles were *infidel* and *atheistic*: they tended to destroy Christianity, and to set aside the belief of the being of a God! The immortality of the soul was the doctrine of the Bible; it was taught in all its parts, and might be easily proved from the writings of prophets and apostles. He would go on to produce his proofs of the immortality of the soul, which was implied in the following text,—‘ Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?’—(Ezekiel xxxiii. 31.) This does not mean natural death, because all die, both righteous and wicked: but it refers to the death of the soul—‘ why will ye die?’ means, ‘ why bring the pains of the second death upon his soul.’ Again in John viii. Jesus says, ‘ Verily, verily I say unto you, if a man keep my saying, he shall never see death,’ and ‘ he that believes on me shall not die,’ that is, his soul shall not die; therefore, the soul must be immortal. But if Dr. Thomas’ theories are correct, Jesus did not speak the truth.

As to the Presbyterian Religion, He would not maintain that it is the Christian Religion, but part of it; and in regard to the Confession of Faith, he did not believe in it.

What did Christ mean when he spoke of the worm that never dies, and of the fire that is never quenched? Did not this prove that there was an immortal soul—a soul that should never die? Is not such a fire an eternal fire? and if so, must there not be a never-dying soul to be the subject of everlasting fire? And if there is no immortal soul, as Dr. Thomas says, what does Paul mean by the sorer punishment than death? If man is all body and no soul, or nothing but body, blood and breath, what sorer punishment can man be exposed to than to the punishment of temporal death? 'If the righteous man turn from his righteousness he shall die,' that is, not his body only, but his soul shall die; therefore the soul is immortal.

In Ecclesiastes it says 'Then shall the dust return to the earth as it was; and the *spirit* shall return unto God who gave it;' but Dr. Thomas says that man is nothing but dust. The Bible says that 'there is a spirit in man,' and that when the body dies, the spirit goes to God. Now which are we to believe? I leave it to Dr. Thomas to settle it.

The Pagans believed in a hell and in a heaven, where the souls of men were received after death, according as they had been, wicked or righteous. Virgil and Homer have written about *hades*, or the place of immortal souls. It is clear that there is a place of departed spirits, from the passage which says that 'Abraham was gathered to his fathers.' Now we know that Abraham's ancestors were not buried in the Cave of Machpelah; because this belonged to the sons of Heth until Abraham bought it to bury Sarah in; it does not mean, therefore, that Abraham was gathered to his fathers in the grave, when he was buried there; but it means that he went to them in heaven. There is a difference, then, between soul and body.

The immortality of the soul was believed in the time of Jesus Christ. The Pagans, the Jews, and the Scribes and Pharisees all believed it; it was only the Sadducees that said that there was no immortal soul. Dr. Thomas does not believe that *all* are to be raised again. According to his doctrine, there is to be no resurrection of infants, no resurrection of Pagans or of idiots; but he consigns them all to the damnation of annihilation. But his doctrine and Christ's are at variance; for he says that '*all* who are in their graves shall come forth.'—(John v.) And John saw 'the dead, both small and great, stand before the great white throne.'—(Rev. xx.)" The "Reverend" gentleman then pronounced a eulogium upon King James's version of the Scriptures. 'This was sufficient for him. It taught him that the soul was immortal; and turning to Dr. Thomas, said "Sir, ask me not to burn the Bible!" Then addressing his audience, continued "That Abraham, Isaac and Jacob were alive and in heaven. Their bodies had gone to corruption, but their immortal souls were in Paradise with God; for though dead to us they were alive to Him; for He is their God, and 'God is not the God of the dead, but of the living.' Again, Jesus says 'A spirit has not flesh and bones as ye see me have.' Dr. Thomas denies that this refers to



the spirit of man ; but I say that it does mean the spirit of a man. Dr. Thomas is opposed to paraphrases, while his writing is one continued paraphrase throughout. The *Harbinger* and he have had a controversy upon these things ; but Mr. Campbell, as well as the celebrated Lord Brougham, whose writings are quoted in the *Millennial Harbinger*, have clearly shown that he is wrong."

DR THOMAS proceeds—"You have been told, my friends, that I have denounced the Baptist preachers, as 'the accursed preachers of another gospel.' This is not altogether true. There is no rule without an exception. What I have to do with is my contemporaries. As we have shewn whoever preaches a gospel different to the ancient gospel, it matters not by what name the preacher goes, it is the Apostle and not I, who pronounces them accursed. If the Baptist preachers do not preach the truth, they are manifestly obnoxious to Paul's anathema. God is no respecter of person, and whether they arrogate to themselves the title of 'the ministers of the gospel of America,' as my friend terms the clerical order—or of any other country, they are rejected by him if they are not genuine. Many preachers who have done miracles in the name of Jesus, will call him Lord in the day of his power, to whom he will say 'Depart, for I never acknowledged you!'

My friend asks you, 'What have Materialists been in all ages?' He did not know, he says, that I was so ready to acknowledge that I am a Materialist. I have not acknowledged myself a Materialist. It is true I do not believe in the popular notions of what orthodoxy is pleased to term the immortal soul; but I am not for that a Materialist. A genuine Materialist believes at once that man has within him no such thing as a soul, capable of an existence separately and independently of the body, or the man ; but he goes further, and denies that man, when once dead, will ever come to life again ; that is, if the *race* were all dead, it would be extinct, *ad infinitum*, for ever. He admits the power of God to raise the dead ; but does not believe that He will. This is Materialism as I understand it. But this is not my belief. The Scriptures teach me that man is but living dust ; that when he dies, *if God were to interfere no more*, he would be eternally extinct ; but, that God has not only the power, but that He will exercise it at an appointed time, and call *certain of the dead* from their graves, either that they may enjoy life or that they may suffer punishment. If this be Materialism, it is the Materialism of the Bible.

But, my friends, I appeal to your own experience as to the influence of this doctrine. Compare the lives of your neighbours who believe and reject it. If the doctrine be the doctrine of the Scriptures, we can reply most triumphantly that the lives of the primitive Christians abundantly illustrate the benignity of its influence. Do the lives of your acquaintances who believe with me, suffer any disparagement by a comparison with the walk and conduct of those who oppose us ? Are they not at least as moral, as upright, as honest or as estimable ? But shift the scene, and behold the fruit of those through past ages who have believed in the dogma of the immortality of the soul. The Pagan poets and philosophers,

the obdurate Jews and hypocritical Pharisees, have been cited as believers in this immortality speculation. All the churches of the apostacy, from the corruption by the Man of Sin, to our own fanatical and degenerate age, have added their belief to the previously existing delusion. Their fruits are manifest; and history has abundantly portrayed the iniquity of the believers of this human tradition. It is of the mass I speak, and not of an excepted few.

Yes, my friends, this doctrine exerts upon us a salutary influence. Believing, as we do, that none will attain to 'glory, honour, and immortality,' save such as obey the laws of God according as He has delivered them, in the several *aeons* or dispensations of time: it is our anxious, earnest, ardent desire, that we may by any means attain to the resurrection of the dead; which is the new way of life first disclosed by the Son of God. Our hope is well defined in the sacred word; we know not only in whom we have believed, but also for what we look. The horizon of our expectation is not beclouded by the doubts and uncertainties, the incongruities and absurdities of the Pagan, Papal or Protestant heavens. These are undefined. If we enquire after them, we are told they are above, but nobody can tell us where. It is a place to which our immortal souls fly upon the wings of angels; but none can tell us what are these souls, and how far they fly until they reach the goal of flight.

Mr. Watt has spoken of the advertisement of this discussion. As far as I am concerned, the history of it is as follows. In consequence of his having engaged to debate with Mr. Anderson on certain things believed and set forth by me, which he supposed Mr. Anderson also believed, Mr. Langston Arvin came down to Amelia with a pressing invitation for me to be here on the present occasion. When he arrived, I was baptising a gentleman of the Methodist church, who from the examination of the Scriptures, had determined to renounce the apostacy by being buried into Christ. He put a letter into my hand, by which I learned that Mr. Watt was to assail my views, and I was to defend them. In doing so, it was my intention not to let slip the opportunity of unmasking his religion. He objects to being regarded as the challenger: be it so. I considered the invitation—especially as I was to be assailed—in the light of a challenge. Accordingly I so expressed it in the advertisement. In speaking of my friend, I styled him 'Reverend' in the way of quotation. He says they do not *claim* the title; I am convinced they do not deserve it. The clerical order accept the title greedily enough. Some of them are not satisfied with 'Reverend' alone, but they must be 'The Very Reverend,' and 'The Right Reverend,' and the lord of the reverends is still more aspiring, for he must be 'His Holiness,' and a very god upon the earth. Though my opponent does not *claim* the title, he has no objection to receive from men the same title of respect as in the Bible is conferred on God alone. 'Holy and reverend is His name!' He alone is worthy of the title; and in my judgment, when I behold an order of mortals accepting equal titles with the Divinity, it convinces me of their unholiness, irreverence, and anti-Christian character.

My friend is sorry to see the course I have pursued. I dare say no one can be more sorry, or has reason to be more sorry than he. He

talks as though I came here only to be the butt of his ridicule—the mere target of his poisoned arrows. He can prowl round my intrincements, and make a dash here and another there, and I am only to defend such breaches as he may condescend to indicate. He would like very well to get me right upon the doctrine of the ‘immortality of the soul,’ without making any introductory arrangements. He knows that the prejudices of the public are all in his favour, and against my views; hence his anxiety that I should come abruptly to the point. But my friend, has ‘caught a Tartar;’ he will find that he has got hold of rather an intractable subject, who can be moved only according to his own convictions of propriety. I shall work my way along until I arrive at the great heresy, when, I doubt not he will find himself involved in some very awkward and uncomfortable dilemmas.

My friend tells us, that it was only in favour of the Christian religion that he appealed to national prejudices. In reply to this, I would say that such an appeal indicates the grossest possible misunderstanding of the spirit and genius of that Institution. Presbyterianism may derive support from such appeals, but the Christian religion has no need of them at all. It stands by the power of truth, and it offers that truth with the strong recommendation of evidence, testimony, and reason to sustain it. The spirit of Christianity as found in the Scriptures, though not in the confessions of faith, is to assuage the passions of men; to unite their factions; to hush up their rivalries, and national animosities, and so to elevate them above the impulses of animal feeling. Did you ever hear of apostles or evangelists appealing to the national prejudices of their audience in favour of their proclamation? No. With them it was, knowing the terror of the Lord, they besought men of every nation to be reconciled to God; and forsaking their evil works, to submit to the kingly government of Jesus. National prejudices did exist between the Hebrew and Gentile disciples; but did the apostles fan the spark into a flame; or did they not rather do their utmost to extinguish the veriest scintillations of discord or of disaffection?

Mr. Watt's definition of eternal life is not satisfactory. He says that ‘eternal life is a phrase used to signify all that God has to bestow in the world to come.’ This definition confounds things that differ. Eternal life is one thing, and the things which God has to bestow another. The eternal life is the life and immortality, or incorruptibility, which has been brought to light in the ancient gospel, by Jesus Christ; but that which God has to bestow on the immortalized man is termed the inheritance. This is described by Peter as ‘incorruptible, undefiled, and unfading.’ Whoever attains to eternal life will attain to the inheritance; for the estate can be obtained only by a resurrection from the dead; or by a transformation of the living baptised believers of the Gospel, who at his second coming are found ‘walking in the ordinances and commandments of the Lord blameless;’ and earnestly looking for his appearing. ‘To them that look for him will he appear a second time, without a sin-offering unto salvation.’

What a glorious prospect, what an animating hope do the Scriptures set before the true believer. Our life here is but temporal; it is but a

vapour, and soon passes away. A few years, at most, perhaps three score years and ten, and the youngest of this assembly may be numbered among the dead. But the Christian, though dead, died in the sure and certain hope of a resurrection to glory, honour and immortality; his treasure is in heaven, not in his perishing mortality; it is laid up where neither moth nor rust doth corrupt, and where thieves break not through and steal. 'Our life,' says the apostle, 'is hid with Christ in God, and when he who is our life, shall appear, then shall we be with him in glory.' Our life, or the immortal principle if you will, of 'the sons of Abraham,' is not *in* them, as the dogmata of human tradition inculcate; no: it is laid up, it is hid in the ark of the testimony of the Holiest of All. It is not already distributed among men in the form of immortal souls; it is one principle, not many abstract and independent essences; it is one undivided, undistributed life-evolving principle, by which Christ, who is the Life of the World, will re-animate the mortal bodies of all true believers. We reject the speculations of the Orthodox as the mere phantoms of a vain philosophy. They are the idealisms of the spectre-times of Pagan and Papal romance. They amuse the imagination of the world, and sicken the sterner mind of the intelligent aspirant after a never-ending life, with their fantastic shades and ærial heavens. They would have us believe that heaven is the receptacle of human thirds, which they, in imitation of a Pagan speculatist, are pleased to term immortal souls. But, my friends, though this may be very popular, there is no such doctrine in the word of God. Heaven is for man, the whole man, 'body, soul and spirit, the whole person,' immortalized. *Nothingness* is the state of man, if I may so speak, between death and the resurrection. He is dust, organized and animated while living; he is dust, disorganized and inanimate, when dead.—[Mr. Watt here interfered, that he might assure himself of Dr. Thomas's views in this particular; 'Did Dr. Thomas mean to say that *man was nothing but dust?*' Dr. Thomas replied in the words of the Lord God, as recorded by Moses—'Dust thou art, and unto dust shalt thou return;' but this did not satisfy Mr. Watt; he wished a reply in Dr. Thomas' own words, which Dr. Thomas did not think proper to give.] From his dust, the ruins of his former self, termed his mortal body by the apostle, he is re-moulded, and like the fabled phœnix, from his own ashes becomes a man again. The first man was animal and mortal; the second, spiritual, splendid, powerful, and glorious.

The last thing I would notice to-day, by way of conclusion, is this remarkable declaration of Mr Watt—'As to the Presbyterian religion,' he says that he does 'not maintain that it is the Christian Religion; but a part of it, and that in regard to the Confession of Faith he did believe in it. From this, I judge, that it is truly a singular aspect in which he views Christianity! Presbyterianism is part only of the religion of Jesus! Was not Christianity entire in the Apostolic Age? Was it not a compact in the whole? As it appears upon the fair and unsophisticated page of the New Testament, this whole was made up of the truth, or doctrine to be believed; of 'one Lord' to be obeyed; of 'one Baptism' to be submitted to; of 'one Body' to be united to; of one Church, my

friends, and only one, to which all the baptised believers of the Gospel belonged. There were indeed, many small communities of Christians, but these communities, or churches, were all uniform in their faith and worship, they were all alike, or homogeneous, parts of one harmonious whole. But look at things as they now are in Christendom! Anciently, for several years in the beginning, they all spoke and practised the same things; there were then no Romanists, no Protestant Presbyterians, no Protestant Episcopalians, no Protestant Methodists, nor Protestant Baptists; there were no Œcumenical Councils, General Assemblies, Synods, nor Conferences; all rival bodies claiming spiritual jurisdiction over masses of men, women and infants; the government and order of the Churches of Christ were one: men were then saved by believing and obeying the Gospel; but now they are cheated out of their salvation by 'parts of the Religion of Jesus Christ!' Presbyterianism a part of the Religion of Christ? Why, three-hundred-and-fifty years ago, there was no such thing in existence! To save men and women, it requires a *whole religion*; yes, 'the whole truth.' A part is not sufficient. According to my friend's hypothesis, before a man can get the whole of the religion of Christ, he must become a Methodist, an Episcopalian, a Baptist and a Presbyterian of course. But who authorised him to leave out the whole host of the religious factions of Christendom besides? These, by his order, are considered as the four great orthodox communions of the American Christendom; the innumerable minor sects go for nothing. Not to go further, then, a man in search of salvation, should go the round of these at least; for these are the 'great parts of the religion of Jesus Christ.' So that a man should be sprinkled in baby-hood, and immersed when adult, and so forth. But perhaps to avoid these inconsistencies, a member of the one part, may be considered as in fellowship with the Great Four; but even this will not do; for 'the influential and powerful body' of Protestant Baptists will not receive at *their* table their Presbyterian, Episcopal and Methodist Brothers. But of course this is all as it should be according to Mr Watt; for, says he, 'the Baptists have the truth on their side,' *ergo* they must be right, and the other 'three parts of the religion of Christ' all wrong. But, my friends, such a quadrupartite religion will not do to die with: it may do to live by, so as to enjoy the smiles of men; but it will never give you a title to that 'glory, honour and *immortality*,' which God has promised to those only who obey Him. For myself, give me either a whole life-eternizing religion, or none. If you want the remission of sins and eternal life, you can obtain them only by believing and obeying the ancient apostolic and undivided religion of Jesus, which is distinct in part, spirit and whole, from the clashing and discordant faiths of Christendom.

I cannot forbear pronouncing an encomium upon the superior sagacity of my opponent. I regard him certainly, as far in advance of the old school brethren of his denomination. His intelligence has taken a vault which has left them egregiously in the rear. They, groping in the gloom of Geneva darkness, construe the Politico-Ecclesiastical Confession of Westminster, by the glowing embers of a Servetian fire; while he, by a

steadier light within, rejects as unworthy of his belief, so absurd and dire a symbol."

At the conclusion of this day's debate Dr. Thomas exchanged civilities with Mr. Watt, and observed that they had been warmly engaged, though for his part, without any personal feeling; hoped they should continue to do so in good humour; and upon parting, remarked that he did not doubt but he should be able to make a Campbellite of him before they had done.

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### DR. THOMAS ON THE EUROPEAN PROSPECT IN RELATION TO THE SIGNS OF THE LORD'S APPROACH.

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IN a private letter from Dr. Thomas to the Editor, dated December 19th, there occur the following passages:—"England must, sooner or later, and that *later* very near, be drawn in as the principal in a war with Russia and Prussia. I have written Earl Granville, and told him that, oppose Russia or not, Russia will succeed; for it is the prophetic and manifest destiny of Europe to be Cossacked, which England cannot prevent. I advised him to seize Egypt, hold on to the Suez Canal, strengthen himself in the Red Sea, and colonize Palestine with Jews, the natural enemies of Russia, and, therefore, the natural allies of Great Britain: yet shall Britain be broken, but not by the hosts of Russia; whose powerful confederacy shall also be irreparably broken 'without hand' upon the mountains of Israel. With this diplomatic note, I also sent him HEAVEN'S PROGRAMME, which I published in 1854, a copy of which I enclose.\* Sixteen years ago, I declared 'the inevitable fall of the French Empire,' as part of the revealed purpose of heaven. All the world knows that this has been verified. The Ottoman Empire must follow suit, which England and her allies, whoever they may be, cannot prevent. We cannot fill in the lights and shadows, or details of the picture; but these are the grand outlines, and these, I doubt not, are correct. I advised Earl Granville to send to you for a set of *Eureka*, as a work that no British statesman should be without, appended to which he would find *Heaven's Programme*, elaborated from the Book of Daniel in 1854. If he is wise, he will do so; if not, he will let it alone.

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\* "HEAVEN'S PROGRAMME; or, Russia Triumphant and Europe Chained: being an Exposition of Prophecy, showing the inevitable Fall of the French and Ottoman Empires; the Occupation of Egypt and the Holy Land by the British; the formation of a Russian Latino-Greek Confederacy; its Invasion and Conquest of Egypt, Palestine, and Jerusalem; its Destruction on the Mountains of Israel; the long-expected Deliverance of the Jews by the Messiah; His Subjugation of the World through their Agency, and consequent Establishment of the Kingdom of Israel. 1854."

The last phase of the EIGHTH HEAD is arising out of the scarlet-dyed fields of Babylon the Great. When Russia and Prussia shall have developed the confederacy of Magog's Land, or Scythia and Germany, as foreshown by Ezekiel and all the prophets, the world will have before it the scarlet-coloured beast, upon which the drunken woman rides, described in Rev. xvii. This is the heraldic symbol of old Europe in church and state contemporary with the appearing of the Ancient of Days. It is the European body politic now assuming its last phase, with whose military forces, the Lamb and they that shall be with him, will have to contend in 'the war of the great day of God Almighty.' The prostration of the Frog Power in its imperial phase was necessary to this. The policy of the French government has occasioned what now exists in Europe. Everyone can see this; but everyone does not see that this is the Frog sign of Rev. xvi, though I have been directing public attention to it for twenty years past.

Before the saints, in the execution of the judgment given to them, destroy ROME, the Israelites there will be invited to 'come out of her.' They are Messiah's *political* people, and though it will be 'the time of Jacob's trouble,' they will be 'saved out of it.' The shadow of this coming event may be seen in the relief already brought to 'ISRAEL IN ROME,' by 'a great voice from the heaven saying unto them,'—'a royal decree from the Italian Government, conferring upon them equal civil rights with Antonelli and the Pope himself; and liberating them from that horrid den by the Tiber, called the Ghetto; so that they can now live in any part of Rome they please, or clear out of it altogether, without consulting Pope or Cardinals. If not these impostors, the Jews will certainly have a good word for Victor Emmanuel and the Revolution. I enclose you further notice of this in a cutting from the *New York Herald*.

Behold the Pope, and consider his true scriptural status. Though stripped of all civil and military power, he is still an element of the situation pregnant with danger to Italy. He is now the apocalyptic FALSE PROPHET—a spiritual chief, uttering blasphemies and lies in the name of the True Prophet, like unto Moses, *without temporal dominion*. This is what the spiritual 'LION MOUTH' of the beast will continue to be, until with the beast, which is the eighth, he shall be taken by Jesus and the saints, and cast alive into the lake of fire, kindled by the judicial fiery stream issuing from the Ancient of Days.—(Dan. vii. 9, 10; Rev. xix. 20.) Out of this false prophet mouth is to go forth an 'unclean spirit' of the frog kind. It is to go forth to the kings of the earth, 'Germany,

and the whole habitable.' It is a war spirit of evil and wicked intentions. Now we see that it has already begun to go forth to the conqueror of France. Though stripped stark naked of all temporal dominion, the false prophet of Great Babylon has not abandoned hope of deliverance from the grip of Victor and the Italians, and restoration to the temporal sovereignty of the pontifical state. In answer to his application for aid to the Emperor-elect of the two-horned beast of the earth, he has received from Wilhelm the assurance, that so soon as he has got the present war off his hands, he will restore the Pope to his temporal power. This indicates a German siege of Rome, and its probable desolation; as also, a German conflict with Italy and Spain. When the two great allied and consolidated monarchies are *attempting* the solution of the Roman and Eastern Questions, Britain, Austria, Italy, Spain, Portugal, Turkey, Belgium, and the Baltic kingdoms will all have their hands more than full. '*Many countries shall be overthrown.*' separately sovereign, they come with France, to recognize a common lord and master in the consolidated two-horned dominion of the all-conquering north. When these 'many countries' are prostrate, old Europe will afford Great Britain but few allies with whom to carry-on the war. This will be England's darkest hour, which is said to be just before day. She will not be overthrown by '*the King of the North,*' though suffering defeats by him. The autocratic power of Gog, though imperial over the 'many countries,' will not be the lord and master of 'Sheba and Dedan, and the Merchants of Tarshish, and the Young Lions thereof.' Sheba, Dedan, and Tarshish, in other words, the British Power will be broken by the saints, to whom judgment will have been previously given. This will be the epoch of Christadelphian prowess and victory. The ships of Tarshish and all the wealth of the British Tyre become theirs; and Israel, with their subjugated allies of Britain, will be prepared for the final conquest of the confederated east, west, north, and south, with the extinction of the Infallible Name of Blasphemy, of the Seven Hills, and all the abominations, Catholic and Protestant, in any way thereto related.

You will please remember, also, that there are 'three unclean spirits like Frogs,' not one only, or two, each one proceeding from a single mouth—the German mouth, the Papal mouth, and the Constantinopolitan mouth. Surely the unclean utterances of three such systems of government, inspired by French events and influences, are enough to set the world on fire, and to upset the impracticable, utopian policy of a trading and peace-at-any-price Quaker cabinet, such as now in England



fails to discern the signs of the times that have come upon them! They must be taken out of the way as unequal to the national exigencies of the crisis. These 'unclean spirits' are to 'work miracles.' In other words, they are to *do wonders* that shall cause great astonishment in the minds of men—they shall bring about great and astonishing political changes. A recent editorial in the *New York Herald* thus expresses it: 'We live in an age,' says the writer, which is so full of marvels, that men cease to wonder. The more apparently impossible the event, the more likely is it to happen.' This is true; these apparently impossible events are the very 'miracles' to be wrought by the unclean policies of the controlling powers of the world, among which is the decrepid old Name of Blasphemy, of the Seven Hills, whose besotted and idiotic progeny are 'mad with excitement,' in view of the contemptible spectacle infallibility presents to the Protestant and Mahommedan worlds.

Wishing you a happy new year, and introduction into the presence of the King with acceptance and honour,—I remain, faithfully yours,

JOHN THOMAS.

#### ISRAEL IN ROME.

"The *Official Gazette* of the kingdom of Italy contained a few days ago, a royal decree, extremely brief in its terms, but pregnant with an amount of human happiness, or at least, putting an end to human misery, such as rarely is secured or averted by the acts of modern sovereignty. I refer to the royal decree, to take effect immediately, though its formal sanction must be obtained from the new Parliament, by which all the citizens from the annexed Roman provinces are placed on the same footing as regards civil rights.

It may be, perhaps, not without its use if, whilst a Cardinal Grandison in one country demands the restitution of temporal sovereignty to the Pope, on the ground that Rome belongs not to Italy but to universal Christendom; whilst Archbishop Ledochowski is journeying from Posen to Versailles for a similar purpose, I take the liberty of presenting a brief summary of the particular legal and social state of one class under the Papal Government, just admitted to equal civil rights by the royal decree. I speak of the four thousand eight hundred Jews huddled together in the Ghetto, and who, until a very

few years ago, were forcibly penned up there; the huge iron gates being closed at night-fall, and neither ingress or egress permitted by the guards until the following morning.

Of this wretched population—wretched beyond expression—miserably crushed down by a secular bigotry and oppression, nearly one-half—some two thousand persons, are daily making the streets and squares of Rome echo with cries, the Italian equivalents of 'old clo.' What episodes of misery, what epochs of persecution are not suggested by their bent forms and their thin querulous cries! Ballanti has sketched the suffering which is the badge of all their tribe, and its outlines are the following. The horrid den in which they are cooped up, was assigned to them about the middle of the sixteenth century, by Paul IV., with the benevolent view of preserving Catholics from the fatal contagion of their intercourse. Pius V. managed to improve, even on the rigour of the stern Caraffa; he found time amidst his plotting against Elizabeth and the Huguenots, to make the iron enter more deeply into the souls of his own Jewish subjects; he kept them immured in the Ghetto as closely as galley slaves. When by chance a wretched Hebrew was descried in the streets of Rome, the hue and cry was given, and he was hunted back to the cells of the Inquisition. In 1847, permissions were given for the first time to dwell beyond the precincts of the Ghetto; but even then only in its immediate vicinity. The permissions, however, were never granted in a legal form; not even in writing. They were only a verbal permission of the Cardinal Vicar, which might at any moment be recalled on the complaint of the first Catholic house proprietor who took it into his head to regard their proximity to him as a cause of civil or religious scandal. The Jews were in all respects the pariahs of society. To vex and oppress them was a thing pleasing to God and man. Their testimony was not considered as valid in any court of law; so that a Christian who killed a Jew in the presence of twenty Jewish witnesses, remained unpunished for want of proof. They could not possess real property, a disqualification which unhappily existed too long in countries more enlightened. They were debarred from all the liberal professions, from attendance on the public schools and academies—the only exception in their favour being the permission to attend the medical lectures at the University. A Jew might thus become

a physician or a surgeon, but could not practise the healing art on a Christian, not even though the Christian had been struck down by his side on the public highway, in a fit of apoplexy, which the immediate use of the lancet might have relieved. Nor was that all. The prejudice or caprice of the Cardinal Vicar frequently prohibited the Jewish practitioner, when once licensed, from practising in Rome or the Papal provinces, so that he was driven from his family, and compelled to wander forth to earn his bread in some foreign state. It has required the whole influence of the house of Rothschild, brought with a direct pressure on the Papal Government, to obtain, but very recently, from Pius IX., permission for some of the young co-religionists of the great financiers to attend the mathematical lectures at the University. One Roman Jew obtained permission to prosecute his artistic studies at the academy of St. Luke. And last year, for the first time, one young Jew received permission to attend—but the order expressly stated in the character of a simple hearer—the public lectures on law. The jealousy of the priestly government and its traditions of persecution towards the Jews were not confined to the liberal professions. A Jew was not allowed to be a locksmith. Jews capable of making locks and keys would likewise be capable of entering, without the knowledge of the owners, Christian houses. After this fashion the Papacy did justice to the Jew. The charitable institutions of Rome, however numerous or beneficent to the Catholic, were inexorably closed against the Jew. The State made no provision for them in their poverty or in their sickness. Nor could private Jewish charity, through the obstacles thrown in its way by Government, supply as it might have wished, the shortcomings of the State. In the first period of his reign Pius IX. ordered a sum of three hundred dollars to be annually paid from the treasury to relieve the poverty and sickness of the Jews in the Ghetto. But three hundred dollars could really no more meet such a want than a single cup of water would have allayed the raging thirst of the sufferers in the 'black hole' of Calcutta. Both the suffering and the poverty were the necessary consequences of a system. The two thousand old Jewish clothes-men who prowl about Rome and its neighbourhood are the natural creations of such a state of things. To carry on their trade they too

required, until very lately, a special permission. And, in practice, this still continued to be the case until the overthrow of the Papal Government six weeks ago, for it was always in the power of any subordinate papal functionary to prevent the old clothes-man from carrying on his trade in the provinces and to send him back to Rome. And it must never be forgotten that whilst the Roman Jews paid all the taxes levied on the other classes of citizens, they paid a further series of special imposts simply because they were Jews. This mass of organized suffering and wrong—these iniquities, perpetrated in the name of religion, must long leave their traces on the Jewish community of Rome. But the first great step for the removal has, heaven be praised, been taken. Let those persons who, in other countries, invoke the holiest names, the most sacred interests, in their attempt to re-establish the temporal authority of the Pope—let them think deeply and seriously on the responsibility which they assume, in even daring to propose for the approval of the civilised and Christian world, the planting afresh a tree which has borne such fruits."—*Daily News*, Nov. 25th.

#### ISRAEL IN RUSSIA.

"The London *Athenæum* in an able review of two new books, entitled '*The Book of Kagal—(Kinga Kagla)*' Hebrew *Local and Universal Societies—(yevreiskiva bratsva myestniya i vsemirniya)*; by J. H. Braphmann, (Wilna)," makes the following editorial remarks on the subject referred to above:—

It is singular that no recent traveller in Russia has thought of telling us something about the Russian Jews. Yet there are 2,000,000 of them, chiefly concentrated in Poland and the Western Governments. Their condition is curiously anomalous; in Bessarabia they are not allowed to live within fifty versts of the frontier, and in other districts they form thirty-five per cent. of the population, and possess all the property and wealth of the place. In Kharkof, till a short time ago, no Jew was allowed to remain, while in Yellsavetgrad, which you will reach in a day, your driver will reply to your interrogatories by telling you that if you continue to call him a Jew (*zhid*) instead of a Hebrew, he can have you fined twenty-five rubles. While Rabbinical schools are closed in Odessa, the first synagogue is being opened at Moscow; while

poor Hebrews in some of the smaller towns are prohibited all occupations but usury, Polyakoff stands high in the confidence of the Government as a maker of railways, and is prevented from buying the most magnificent palace in St. Petersburg, only because a lingering scruple forbids the sale of the family chapel to a Jew. The Jews in Russia, hampered by contradictory enactments and restrictions, have almost created an *imperium in imperio*, and have their own customs, their own dress, their own laws, and even their own language—at least, the mixture of corrupt German, Polish, Russian and Hebrew, which they all speak, is known as the Israelite language, and can be heard to advantage at the Jewish theatre at Warsaw. Everybody in Russia has regarded the Jews with such contempt and indifference, that the revelations of Mr. Braphmann—himself a Christianized Jew—on Hebrew laws and customs, supported by authentic documents from the archives of Wilna, have excited great astonishment and have at once reopened 'the Hebrew question,' which has been for some time rising in importance. Some Russian liberals propose various remedies and measures; some, who call themselves very liberal, think the Jew should have no civil rights, while others, with whom we believe our readers will agree, say there is one very simple remedy—abolish all distinctions, and educate the Jews equally with other Russian subjects, and there can be no Hebrew question.

With the Hebrew question in Russia, however, we have at present nothing to do; and the books of Mr. Braphmann are as chiefly interesting to us, showing the peculiarities of the Hebrew law and life, actually existing in Russia, derived from the Talmud and the ancient Judaic law. The line of Schiller,

'Die Juden bilden einen Staat im Staate,'

has been wonderfully realized in Western Russia and Poland, where the Jews have formed and preserved to this day in every city or town a Talmudical municipal republic, of a very aristocratic kind, in which the patrician caste have arbitrary and despotic power over the plebeians. This government is carried on by two institutions, the Kagal or Kheder-Hakagal, the communal government, and the Beth-Din, the Talmudical Court, which is partially recognized by the Russian laws. The government is indeed elective, but both electors and elected must have obtained a certain rank in the community, gained

nominally by proficiency in the learning of the Talmud, and often granted in reality to rich men for a money consideration. The Kagal not only directs the schools and internal government of the community, but supervises and regulates all the affairs of Hebrews with the non-Hebrew population, forbidding or allowing them, as it considers best for their interests. This power is completely arbitrary, and there can be no appeal from it. The authority of all external laws and regulations is denied and said to be not binding on Hebrews, and they are strictly forbidden to have recourse to a Russian court in disputes with each other, even when the Russian laws coincide with the Hebrew. The Kagal, however, does not scruple to have recourse to the external authorities when necessary, and practicable to assist it in its objects. The Kagal claims to have authority over the whole territory and population of the district. Non-Hebrews are there, and in possession of property only as infringers of the rights of the chosen people of God. The Kagal grants or sells the right of living in the district to a new comer, and without the necessary paper, a Jew coming from another district, would find it impossible to live or support himself. The property of non-Hebrews is, according to the Talmud, a free wilderness, or as Rabbi Joseph Kulun says, 'a sort of free lake,' in which only that Hebrew can place nets who has obtained a right for it from the Kagal. Thus regarding the property of non-Hebrews as the general property of the community, the Kagal sells to Jews the right to occupy this property, and even draws up bills of sale and receives money from them. More than that, it sells the right to *exploiter* individuals, to lend them money, and to get hold of their property. Things of this kind seem almost incredible, although Mr. Braphmann quotes in full, formal acts—one selling the right to the shop of a Russian merchant, another a part of the city lands, with the buildings that may hereafter be erected by the Government, and another a whole Franciscan convent. After such a sale no other Jew can interfere without the permission of the purchaser, and should a Jew purchase or get hold of real estate belonging to a Christian, which had not previously been disposed of by the Kagal, he would have to buy again from the Kagal before his right would be recognized by the Rabbinical Court, or by his fellows.

Besides its power of fixing the residence of Jews, the Kagal claims the right to

interfere with their choice of occupation, and to prevent them from exercising it; regulates even the details of their domestic life; fixes the number of persons that can be present at a marriage or festival, the musicians that can be employed, and many other petty things. One of its greatest powers is in the butchering of cattle. The Jews, even with us, as is well known, can eat no meat but that killed in accordance with the precepts of the law of Moses; and in Russia this rule is most strictly regarded; but the religious instincts of the people do not keep them so much to its strict observance as the active supervision of the Rabbinical authorities. They are the more particular, as they collect a tax on meat, which supplies funds for communal purposes. This tax has been recognized and confirmed by the Russian laws, and the government officials are required to assist in its collection, on the ground that the Kagal will thus be able to make good the deficiencies in the government taxes, of Jewish communities. No doubt part of this tax comes from Christians. The Kagal is

also authorized by law to impose a tax on all liquors sold in taverns and dram shops, kept by Hebrews in country villages. This tax, of course, falls on the consumers; the purchasers are all peasants, and there are no other dram shops. Another curious instance of a tax on the whole population, for the benefit of the Jews, is found in Wilna. In the Jewish quarter there has been permitted a tax on provisions for the Kagal; and a few years ago, the Kagal succeeded in persuading the city authorities to remove the public fish market to that quarter, thus laying the excise on the whole community. This tax in 1867 was farmed out by the city council for £340. One might almost think Judaism the State Religion there.

Every plebeian Jew tries, if possible, to have his sons educated in the Talmud, that they may gain the necessary rank, and be better off than himself. The "Alliance Israelite Universelle" is an attempt to unite all Jewry by means of such societies."

## FUTURE PUNISHMENT NOT "ETERNAL TORMENTS."

*(Continued from page 20.)*

### DESTRUCTION.

Dr. ANGUS's next endeavour is to get rid of the terms "destroy" and "destruction" as proofs that the wicked, of whom they are affirmed, cease to exist when made finally subject to them. His effort is of the same character as that by which he sought to disprove the natural sense of "life" and "death." He ignores the primary sense of the terms, and rests his opposition to the "destructionists" on the demonstration that there are secondary senses. This is futile as an argument. There are secondary meanings to most words, but the primary meaning is not thereby brought into disuse, or diverted from its natural applications. On the contrary, the secondary use keeps the primary in view as the source in which the secondary meanings have their origin, and in the light of which they are to be understood. Thus, when it is said a meeting had no life in it, the mind naturally thinks of the warmth and animation which are the characteristics of

literal life, as opposed to the coldness and stillness of death.

Dr. Angus admits, as he is bound to admit, that the Scriptures teach that the wicked are to be destroyed—given over to destruction—walking, as they are, in the broad road leading thereto. But he objects to understand these statements as of the being of the wicked, insisting that they are to be understood only of their condition. He contends that it is the WELL-BEING of the wicked that is to be destroyed—not the wicked themselves. How does he fortify his position? He "turns to Liddell and Scott" and "finds that the Greek verb means to kill, to lay waste or ruin, to bore one to death, to perish or die, to be undone or ruined, to be lost." Surely these definitions do not help him much. He then quotes Wahl's opinion as to what the word means in the New Testament, which is rather more in his favour, but of no more weight than his own. Rightly discarding the lexicographers as mere witnesses, he turns to the Scriptures to ascertain the meaning as

determined by actual usage, or rather to demonstrate what it does not mean, for he is more careful to show that destruction does not mean annihilation than to make plain what it is that it does mean. He quotes Prov. i. 32: "The prosperity of fools shall *destroy* them," and asks "Is this always annihilation?" He does not answer the question. We, therefore, put the more pertinent question: What is the meaning of "destroy" in the verse quoted? We get the answer from the context. Solomon exhorts his son to "Consent not" when sinners entice. His reason for this advice he gives thus: "for they lay wait for THEIR OWN BLOOD; they lurk privily for THEIR OWN LIVES. So are the ways of every one that is greedy of gain, which TAKETH AWAY THE LIFE OF THE OWNERS THEREOF. "Therefore," continues Solomon, later in the chapter, "shall they eat of the fruit of their own way, and be filled with their own devices; for the turning away of the simple shall SLAY them, and the prosperity of fools—the words quoted by Dr. Angus—shall DESTROY them." Destroy is clearly used as the parallel of "slay," and "slay" is defined as *the taking away of life*, which is precisely the "annihilation" contended for by those whom Dr. Angus opposes. He next alludes to Jer. xxiii 1: "Woe be to the pastors that *destroy* and scatter the sheep of my pasture," upon which, he asks "must the sheep be annihilated in this case?" The facts will answer the question. Israel, the sheep in question, were led astray by their leaders or shepherds. The result was they "became meat to the beasts of the field" (verse 5) or a prey to neighbouring nations sent upon them in punishment of their sins. This visitation involved their destruction. As a nation, they were broken up; as individuals, vast numbers were slain. Jeremiah depicts the calamity thus: "The young and the old lie on the ground in the streets; my virgins and my young men are fallen by the sword; Thou hadst *slain* them in the day of Thine anger; Thou hast *killed* and not pitied. Thou hast called, as in a solemn day, my terrors round about, so that in the day of the Lord's anger, none escaped nor remained. Those that I have swaddled and brought up hath mine enemy consumed."—(Lam. ii. 21-22.) Because, therefore, of the consequence involved in the wrong-leading of Israel's shepherd, they might well be termed "destroyers of the flock," in the very sense objected to by Dr. Angus, viz.,

"annihilators of the flock."

Again, he asks, did Christ come to seek and to save that which was annihilated? As a matter of destiny, yes; death had passed in prospect upon all men, and had so certain a hold on them that Jesus describes them as dead, saying "Let the dead bury their dead." It was this very state of things that required him to seek and to save. Thus he is "the resurrection and the life."—(John xi. 25.) "By man came death, by man came also the resurrection of the dead"—(1 Cor. xv. 19.)

He next appeals to the case of the prodigal son, who was lost (original *destroyed*) and was found. This case only proves the secondary use of the word. When a man, abandoning himself to profligacy, loses health, character, and social standing, and brings himself to the depths of poverty and disgrace, it is not extravagant metaphor to say he has destroyed himself. A secondary use does not, however, supersede the primary and most common use, which, in this case, is to demolish, cause to cease, annihilate. Even in its application to the prodigal son, there is more of the primary than the secondary sense, for the destruction operated on a life that was—a life that was surrounded by accessories of affluence—causing it to cease to exist. Another view of the case tends in the same direction. The use of the word "lost" (*destroyed*) in contrast to "found," would show that it is the Prodigal's relation to his father rather than to himself that is the subject of discourse; and in relation to his father, he had ceased to exist when he disappeared, and (for aught his father knew) was dead.

Dr. Angus's allusion to the question of the (supposed) demons "art thou come to destroy us before the time?" (Mark i. 24)—opens up a question which, being foreign to the present controversy, we must pass over with the remark that the destruction referred to was, undoubtedly, real, notwithstanding that in Matthew's account (Matt. viii. 29), "torment" is used as the equivalent of "destroy." The process of destruction causes suffering. "Destroy," therefore, includes "torment" as the beginning of the act. The "torment" of Matthew may also be said to carry the "destruction" of Mark with it, since the infliction of the one causes or characterizes the occurrence of the other.

"When Christ died for his people, was he annihilated?" asks Dr. Angus. The facts again supply the answer. The diving

Jesus of Nazareth ceased to exist when he expired on the cross. An inanimate body remained, which, but for divine interference, would have gone to corruption like other human bodies, but the Father, who tabernacled in him, in the days of his weakness (and withdrew from him at the crisis of his trial), returned to him in power at the end of three days, and caused him again to live, and show forth the wondrous works of God. While Jesus was dead, he was dead, or if Dr. Angus pleases, (though the term is not strictly applicable) "annihilated."

"Was it for the annihilation of the flesh that the incestuous member was excluded?"—(1 Cor. v. 5.) Certainly; the flesh was to be extirpated from among the Corinthians. "Purge out the old leaven" is the exhortation connected with it.

"Did God annihilate the men who perished in the flood?"—(2 Pet. iii. 6.) Certainly. "The flood came, and destroyed them all,"—(Luke xvii. 27.) agreeably to the language in which the flood was intimated to Noah, "The Lord said, *I will destroy man whom I have created from the face of the earth*"—(Gen. vi. 7.)

#### "ANNIHILATION" VINDICATED FROM PERVERSION.

"Have the Israelites whom God destroyed in the wilderness been annihilated (Jude 11) and all the unbelievers of Rahab's day?"—(Heb. xi. 31.) Yes. "Is there," then asks Dr. Angus, "for them, no resurrection . . . ?" Here, becomes, at once, apparent the unfair sense, in which Dr. Angus, in common with all who oppose the doctrine of no immortality out of Christ, use the word "annihilation." In fact, it is unfair to use the word at all. It is a word not used by the advocates of no immortality out of Christ, because of the false notion attached to it. It is a word put upon them by Dr. Angus's class, who treat it as involving a denial of resurrection and future retribution altogether. Those who deny immortality out of Christ do not contend for annihilation in this sense. They contend that death is the wages of sin, and that death is as much a ceasing to exist as life commenced is a beginning to exist, but that God is able and has declared His purpose to bring again from the dead "just" and, "unjust," to receive "according

to their works;" and that hence arises the doctrine of resurrection—the great feature of the Christian system. The dead, being dead, must be raised from the dead if they are to be the subjects of future retribution, which is not at all necessary in Dr. Angus's system. The righteous live again to receive immortality and inheritance in the kingdom of God. The wicked live again to suffer shame in a public judicial consignment to "second death," from which they never re-emerge. Surely it is not inconsistent with these views that the dead, while in the grave, should be considered as non-existent. It is their very non-existence that makes resurrection a necessity. And, surely, these are very different conclusions from those supposed to be carried with the word "annihilation."

"In all these cases," observes Dr. Angus, "the 'destruction' is said to be past." For an obvious reason, in the case of antediluvians, disobedient Israelites, &c., viz., that it is past. "And yet," he continues, "those to whom it is applied *are supposed to be still living*—some to be saved and others still to suffer." If Dr. Angus had said and proved "those to whom it is applied *are declared by the Scriptures to be still living*," there would have been something to answer. "Supposition" is of no account in controversy. That dead men should be "supposed to be alive" is one of the anomalies of the age, resulting from the admixture of self-evident and Scripture fact with Pagan fiction.

#### "DESTRUCTION" IN RELATION TO "ANNIHILATION."

Where future destruction is spoken of, Dr. Angus denies that it means annihilation, (that is, *destruction*.) first, because *it is the thing threatened*. The force of this is not apparent. Destruction in the annihilationist sense can be threatened, in view of the everlasting life to be manifested in the day of Christ, with as much propriety and effect as torment. His second ground of denial is because *it is described in words that imply conscious suffering*. This is equally weak. The objects of divine vengeance will be intensely conscious of their doom, when pronounced and being entered upon. There will be "weeping and wailing and gnashing of teeth," but this is not inconsistent with the fact that the judgment overtaking them

will destroy them. He next objects that they are to be "punished" with it; to "suffer" to "go away" into it." The answer is obvious; these descriptions are as much applicable to destruction as torment, and therefore of no weight on either side of the controversy. "They are cast alive into it," he continues. This is not a correct application of Scripture as was shewn at an earlier stage of the argument. The words quoted are used of a symbolic "beast and false prophet," and not of the literal doom of the wicked. Dr. Angus is, therefore, prohibited from using them. The same remark applies to the quotation, "They have no rest, day nor night." The statement applies to the Apocalyptic "worshippers of the beast and his image," and to a judicial retribution to be inflicted in "the presence of the holy angels, and in the presence of the Lamb," at his coming, and is, therefore, not applicable to a process limited by Dr. Angus' theology to the cavernous depths of the Satanic abyss, and bearing indiscriminately on sinners of all time and throughout all eternity. Next, he quotes "Their worm dieth not; their fire is not quenched." This will not serve him unless understood literally. Does Dr. Angus mean it to be taken literally? He does not say. He is carefully non-committal throughout, which is, of course, very prudent in matters involving risk, but not commendable in the public exhibition of truth. If Dr. Angus take it literally, he is unlike his class, who treat it as a metaphor of like character (though of different meaning) with plucking out the right eye and cutting off the right hand; and he will be involved in the anomaly of worms in hell and worms that are immortal, for they never die. If pressed on this point, he would, doubtless, yield to a metaphorical construction. If so, his use of it is frustrated, for it cannot, as a metaphor, be admitted to signify the condition of blazing torture, which he quotes it to countenance. As a metaphor, it is metaphorical of the truth, and as to this, the wider argument already unfolded, points in a contrary direction to Dr. Angus's theology, and reveals a beauty in the metaphor which that theology destroys. A worm is the symbol of corruption. In Dr. Angus's future punishment of the wicked, there is no corruption, but a fire-proof immortality in hell, to which a worm has no natural relation whatever. In the system of the truth "he that soweth to the flesh shall of the flesh reap corruption."—(Gal. vi. 8.)

Hence, an undying worm is a natural metaphor of the fate which destroys them in the grave.—(Job xxi. 26.) As to the unquenchable fire, fire is a symbol of destruction, for it is the most destructive element ordinarily known to men. Unquenchable fire is the symbol of irretrievable destruction. If a fire can be put out, the thing or person upon which it is preying may be saved, but if it get the upper hand, there is no hope. Both metaphors are in harmony with the revealed destiny of the wicked.

Dr. Angus next remarks, "It is *after* God has killed that He casts into hell. This, which is intended to be telling, is really very damaging to Dr. Angus. What does he here understand by "killed?" It cannot be spiritual killing, for those who are "cast into hell" are, according to Dr. Angus already dead in that sense. It cannot be killing with the so-called "eternal death," because on Dr. Angus's own shewing, it is *before* the so-called eternal death that this killing is inflicted. Dr. Angus won't admit it is the newly-raised bodies of the wicked that are killed, for he teaches that they are to live for ever in hell. Consequently, he is shut up to a dilemma. The doctrine he opposes does not require to force a solution, for the words in question teach the doctrine. That doctrine is that God will kill the wicked and cast them into a dishonoured Gehenna, at the time when the righteous are exalted to honour. Of the people living under the rule of the righteous at that time, it is testified that "They shall go forth and look upon the CARCASSES (men having been "killed") 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.)

#### PHILOLOGICAL DUST-THROWING FRUSTRATED.

Dr. Angus, in the straitness of his position, makes a remark to the "English reader" about the words "destruction" and "destroy," which simply amounts to throwing dust, and which "the English reader," if unable to deliver himself from Dr. Angus, must feel to be very distressing on the supposition that he is given to Scripture reading. He says "destroy" and "destruction" "are often used to translate Greek words which have no

connection with annihilation at all. (Query: What Greek words, in Dr. Angus's estimation, have such connection? He has carefully repudiated such a meaning to all the words which could express it.) He refers to several passages illustratively, and observes: "It is unfortunate that words so different in meaning as the words found in these passages, should have been translated by the same English word." Now this is decidedly misleading. It has but the slenderest foundation. The words translated "destroy" and "destruction" are not always the same in the original, but they always express the ideas represented by these English terms, as is shewn by the fact of the translators selecting them, and shewn by a glance at the very passages instanced by Dr. Angus in illustration. Rom. iii. 16: "*Destruction* and misery are in their paths." The original word is *συντριμμα*, from a verb signifying to break in pieces or shivers. It may be more properly translated ruin, but, surely, ruin is 'destruction,—2 Cor. x. 8: "Authority which the Lord hath given us for edification, and not for your *destruction*." The original word is *καθαιρεσις*, from a verb signifying to take down, to put or pull down, to cast down, which, as used in contrast to building up, (or edification) carries the sense of destruction to the thing pulled down.—2 Cor. xiii. 10: the word is the same. Acts ix. 21: "Is not this (Paul) he that *destroyed* them which called on this name." The original word is *πορθησας*, from *portheo*, to lay waste. Is not this to destroy? The sense of it is shewn in Paul's description of what he did in laying waste those who called on the name of Christ. He says "I persecuted this way *unto the death*, binding and delivering unto prisons both men and women." (Acts xxii. 4.)—Gal. i. 23: "The faith that he once *destroyed*." The word is the same as the last.—1 John iii. 8: "that he might *destroy* the works of the devil." Here the verb is *λεω*, signifying to loose or dissolve, and when used in any antagonistic sense, to unloose destructively, and, therefore, destroy. The doctrinal meaning points to a destructive sense of the word. Surely the mission of Christ is not to liberate or set free the works of the devil, but to loose them in the sense of melting, dissolving, destroying.—Matt. v. 17: "Think not that I am come to *destroy* the law and the prophets."

Here the verb is *καταλυω*, a compound of *λυω* having the sense of to dissolve, to throw down, overthrow destroy.—Matt. xxvi. 61: "This fellow said, I am able to *destroy* the temple of God." The original word is the same as in the last, and, in this case, shews conclusively the sense attaching to it.—Matt. xxvii. 40. "Thou that *destroyest* the temple;" the same. Acts vi. 14: "Jesus of Nazareth shall *destroy* this place;" the same.—Gal. ii. 18: "If I build again the things which I have *destroyed*;" the same. Acts xiii. 19: "And having *destroyed* the seven nations of Canaan." Here the word is the same as in Matt. v. 17.

Thus in all the cases cited by Dr. Angus, the original words, instead of "having no connection with annihilation," directly express that meaning in relation to the several things spoken of. Doubtless the process of philology, applied abstractly, could be made to frutter that meaning out of them; but the original "usage," which is the conclusive test, is in favour of the construction Dr. Angus opposes. The "unfortunateness" that "words so different in meaning, should have been translated by the same English word," is an unfortunateness that will be felt only by those who struggle to evade the natural meaning of "destroy" and "destruction." There is no misfortune or difficulty for those who yield to the claims of common sense. Dr. Angus alleges "one advantage" from the so-called unfortunateness. He says "it shows that the translators of the English Bible, who were masters of their own tongue, never supposed that destruction implied of necessity, annihilation." It only shows this if the original words do not mean destruction, as we have shown they do; and if "destroy" in English does not mean to deprive of *being*, in the form or substance destroyed; which we all know it does. Finally, it is a matter of little moment what the translators of the English Bible "supposed." That Dr. Angus should take refuge in their opinion, shows he felt weak on the merits of the argument itself; and that he should beg the question by assuming what their opinion was, is still more conclusive on this point.

#### TORMENT.

Par. iii. on "Punishment," is unobjectionable. Aimed at the restorationist, it does not affect the position of those who believe death to be the wages of sin. The



remarks on "torment" also concede all that the latter class contend for, as regards the meaning of the terms. They are so much to the point that we reproduce them. "The Greek word (translated torment) means to try sorely. [Footnote: 'A glimpse of the old meaning may be seen in Robert of Gloucester's statement, that 'Peter tormented our Lord that they might not perish.')] Of old, jailors were empowered by law to whip or otherwise punish criminals. Hence they were called "tormentors," and hence "tormentor" is defined as "one who inflicts penal torture."—(Ogilvie. A form of the same word is used in the *Septuagint* for a prison-house—(Comp. 1 Pet. iii. 19); another form for grief or heavy calamity, and for trespass-offering or punishment.—(See 1 Sam. vi. 3-4, *Septuagint*.) If, therefore, "punishment" be used everywhere, we shall do more justice to the true meaning. The modern idea of gratuitous cruel suffering is not in the word at all." Nothing could more effectively than these words of Dr. Angus, dispose of any argument for eternal torments founded on the occurrence of the word "torment" in the Scriptures. It is unnecessary to add anything on this head.

#### EVERLASTING.

In the same way Dr. Angus puts an end to all argument turning upon the meaning of *aion* and *aionos*, translated "ever" and "everlasting." He quotes the definition of Aristotle (the tutor of Alexander the Great,) which goes to show that these terms did not in ancient usage, have the sense of absolute unendingness associated with them in modern views. True, he quotes the definition for the opposite purpose; but the result is none the less as stated. Having asserted (in opposition to the notion that the word translated "everlasting" may "mean anything"), that "it has a definite meaning notwithstanding," he says, "Aristotle, the tutor of Alexander the Great, has explained it at length. In describing the highest heaven as the residence of the gods, he says, that as to the things there, time never makes them grow old; neither is there any change of any of them. They are unchangeable and passionless, and having the best—even the self-sufficient life, they continue through all (*aionas*) eternity. For the word itself, according to the ancients, divinely expressed this. For the period which comprehends the time of everyone's life, beyond which,

according to nature, nothing exists, is called his *AION*—(eternity.) And for the same reason also the period of the whole heaven, even the infinite time of all things, and the period comprehending that infinity, is *aion* (eternity), deriving its name from (*aei einai*.) always being, immortal and divine. Whence also it is applied to other things, to some indeed accurately but to others, in the lax signification of being and of living." The obvious remark upon this is that if a creature with a limit to existence, "beyond which, according to nature, nothing exists," can be said to have an *aion* (eternity), it requires something more than the term *aion* to convey the English idea of absolutely unending duration. The authority quoted, declares that "the time of every one's life is his *aion*." The length of his life, therefore, determines the length of his *aion*. If his life is endless, so will his *aion* be. If it is "three score and ten," his *aion* is a limited time, which would be absurd if *aion* had the English idea of eternity. It is manifestly unavailing to base the doctrine of "endless torments" on the declaration that the wicked shall be punished in the *aion* (translated "for ever"); or that they shall be subject to *aionion* (translated everlasting) punishment. These statements merely point to the fact that there is an *aion* appointed in the arrangements of God for the punishment of the wicked, viz., "the day when God shall judge the secrets of men by Christ Jesus." The punishment pertaining to the age will be *aionion*, for two reasons; first, it appertains to the *aion* of divine retribution. Its nature we must learn from more specific statements, such as those submitted earlier in this reply; from which we know that that punishment is irremediable shame, corruption and death; and second, it will be all-prevailing over the wicked, leaving no room for escape or exemption—fully covering "the time of every (wicked) one's life," and sealing their existence for ever in destruction.

When it is said that this mode of treating *aionion* (everlasting), applied to the life of the righteous, destroys the guarantee of its unendingness, a mistake is made. The immortality of the righteous does not depend upon any construction of *aion*, and its derivations. It is plainly affirmed that "neither can die any more"—(Luke xx. 36); that "there shall be no more death" (Rev. xxi. 4); that "this mortal shall put on immortality."—(1 Cor. xv. 53.) For this reason, we know that *aionion* life

—the life to be bestowed in the *aion* or age to come—is unending life—that the *aion* of the righteous is not a limited *aion* like that of the wicked which ends in death. Hence the argument that the death of the wicked necessitates the death of the righteous; or the immortality of the righteous that of the wicked; because the same term is applied to their several destinies, falls to the ground. Even if it were proved that the terms in question mean absolute everlastingness, the controversy between Dr. Angus and his opponents would still be

unsettled, for there would remain the question, What is the *everlasting* lot of the righteous, and what the *everlasting* lot of the wicked? To these questions Dr. Angus himself could take no exception to this answer: The everlasting lot of the righteous will be LIFE; the everlasting lot of the wicked DEATH. As to the nature of life and death in this connection, we have already said enough to show the weakness of Dr. Angus's position.

EDITOR.

(To be continued.)

### "THE WHOLE FAMILY IN HEAVEN AND EARTH."

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—(Eph. iii. 14, 15.)

The above passage is occasionally quoted in support of the popular idea that the righteous dead are now in heaven, and to prove that the angels are named from Jesus Christ; and that, therefore, in the Trinitarian sense, he existed before they did. Passing over the fact that the words "of our Lord Jesus Christ" are not to be found in the oldest and most reliable manuscripts, such as the Sinaitic, the Vatican, and the Alexandrian, and are therefore probably spurious: a close consideration of the passage as it stands, will show that it does not contain any of the foregoing ideas. The apostle is just commencing a prayer to the Almighty, whom he styles "the Father of our Lord Jesus Christ." The name of Jesus Christ is simply introduced incidentally to show the relationship between him and the Deity. All that follows, therefore, relates, not to Jesus Christ, but to the Father. The apostle did not adopt the modern practice of praying to Jesus Christ. He prayed through him to the Almighty. On this occasion he prays that God would grant to the Ephesians strength, and that Christ might dwell in their hearts by faith. And after the manner of the model prayer, given by Jesus, he opens with a few words of adoration. He does not say "Our Father," but he uses words which are equivalent. He first speaks of God as the Father of Jesus, which, from the fact that he was inducted into the name of Jesus Christ, and, therefore, one of the brethren of Christ, was virtually addressing God as his Father. He then asserts that the whole family in heaven

and earth is named from the Father of Jesus Christ. A precisely similar phrase is used in Ephes. i. 3, where Paul says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." It is evident here that Paul ascribes the "spiritual blessings" to the Deity, whom he designates "the God and Father of our Lord Jesus Christ."

None receive this honour of being named after God, but those who are His children. That the spirit-beings in heaven, usually styled angels, are named after God, is shown by Job xxxviii. 7, where the Lord in speaking to Job about the creation of the earth, says that "the morning stars sang together, and all the *sons of God* shouted for joy." No human being was then in existence, so that "the sons of God" here referred to, must have been angelic beings. These, then, constitute the family in heaven who do God's will "in heaven."—(Matt. vi. 10.) Of whom the family in earth is composed is well known to every New Testament reader. It comprises all who are in the position of the apostle John, who said "Behold what manner of love the Father hath bestowed upon us, that we should be called *the sons of God*."—(1 John iii. 1.) The term "sons of God," is, however, not confined to the New Testament. So early as the 6th chapter of Genesis, verse 2, we read that "*the sons of God* saw the daughters of men that they were fair, and they took them wives of all which they chose;" a statement which shows that these sons of God were human beings on the earth, because, among the family in heaven, there is neither marrying nor giving in marriage.—(Luke xx. 35, 36.) The family on earth

who are named after God, may, therefore, be said to comprise not all mankind, but all the faithful, from the time of Abel downwards.

The difference between the earthly and heavenly portions of God's family is very marked: the former are mortal, the latter immortal; the former are flesh and blood, the latter are spirit; the former are liable to sin, the latter are free from sin; the former consist of both obedient and disobedient children, the latter obedient; the former bear God's name only in a mental and moral sense, the latter in a physical sense also; the former is a family of imperfection, the latter of perfection; the former is a family of trial, the latter one of triumph; in the former, there is often discord, in the latter there is perfect unity; the former is on probation, the latter is in the enjoyment of reward. There is no promise that the earthly family shall, at any time, be transferred to heaven, but there is a promise that its faithful members shall become like the family in heaven, as regards nature. Thus Jesus says of them, "they are equal unto the angels and are the children of God, being the children of the resurrection."—(Luke xx. 36.) And, at a subsequent period, after he himself had attained to the perfection and glory of the heavenly family, he says, in sending a communication to that portion of the earthly family resident at Philadelphia, "Him that overcometh will I make a pillar in the temple of my God . . . and I will write upon him the name of my God."—(Rev. iii. 12.) These Philadelphian sons of God already bore the

name of the Father of Jesus Christ. Hence the promise of Jesus indicates that they shall bear it in a higher sense. Although sons of God in name they were then children of the dust in nature. But those of them who overcame this world by the one faith will, when Jesus manifests himself as the resurrection and the life, become sons of God in reality, and "children of the resurrection"—that is, of "the resurrection unto life." They will then bear the name of God in a physical sense, as well as mentally and morally, being in reality "partakers of the divine nature."—(2 Pet. i. 4.)

When all the faithful portion of the earthly family have been raised to the nature of the heavenly family, the barrier which now exists between the two families—the flesh—will be removed. However cognisant the latter may be of the thoughts and movements of the former, the family on earth are unable to discern the thoughts and movements of the family in heaven. Hence they can hold no intercourse with them. The occasions on which individual members of the heavenly family have been seen and spoken to by God's sons on the earth, have been few and far between. But when the present great gulph which separates them is removed, when they are all the children of God in the same exalted sense, although they may not all dwell in the same part of God's universal house, they will be like one compact family, in which there will be neither jars, jealousies, nor discord, but perfect harmony, perfect love, and perfect joy, all engaged in willingly carrying out the purposes of their Father, the author of their unending being.

J. J. A.

## THE APOCRYPHA IN RELATION TO THE DOCTRINES OF THE TRUTH.

A CORRESPONDENT (W. Brittle) calls attention to the agreement of the books of the Apocrypha with the truth, in its main features. He illustrates this by the following quotations: Part 1.—*The Constitution of Man*. "All men are (but) earth and ashes."—(Ecclesiasticus xvii. 32). "Now, therefore, why disquietest thou thyself, seeing thou art (but) a corruptible man; and why art thou moved, whereas thou art but mortal?—(2 Esdras vii. 15). "All men are of the

ground, and Adam was created of earth."—(Eccles. xxxiii. 10.) "If the (myself) be the responsible being," Solomon says, "I (myself) also, am a mortal man like to all; and the offspring of him that was first made of the earth."—(Wisdom vii. 1 to 3.)

Part 2.—*Man's Destiny by Nature*. "When a man is dead, he shall inherit creeping things, beasts and worms."—(Eccles. x. 11.) "Moths and worms shall have him to heritage."—(Eccles. xix. 3.)

"Fear not then the words of a sinful man, for his glory shall be dung and worms."—(1 Macc. ii. 62-63.)

Part 3.—*Immortality and the Kingdom at the Resurrection.* "For righteousness is immortal."—(Wisdom i. 16.) "By means of her (wisdom), I shall obtain immortality."—(Wisdom viii. 13.) "Now when I considered these things in myself, and pondered them in mine heart, to be allied to wisdom is immortality."—(Verse 17.) "For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death."—(2 Esdras vii. 49 to 56.) "It is not inherent in us. For all things cannot be in men, because the Son of Man is *not* immortal."—(Eccles. xvii. 30.) "For to know thee, is perfect righteousness; yea, to know thy power is the root of immortality."—(Wisdom xv. 3.) "The day of doom shall be the end of this time, and the beginning of immortality to come, wherein corruption is past."—(2 Esdras vii. 43.) "If it is only a matter of hope, what encouragement have we. For though they be punished in the sight of men, yet is there hope, full of immortality. And in the time of their visitation they shall shine; they shall run to and fro, like sparks among the stubble. They shall judge the nations; they shall have dominion over the people, and their Lord shall reign for ever."—(Wisdom iii. 4 to 8.) "Their visitation is the resurrection. The King of the world shall raise us up, who have died for his laws, unto everlasting life."—(2 Macc. vii. 9, 23, 36.)

Part 4.—*The Covenant of Promise, involving the restoration of the Jews connected with the resurrection of saints.* "Your houses will I give to a people that shall come which not having heard of me, yet shall believe me, to whom I have showed no signs, yet they shall do that I have commanded them. They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them. I take to witness the grace of the people to come, whose little ones rejoice in gladness, and though they have not seen Me with bodily eyes, yet in spirit they believe the things that I say. Unto whom I will give for leaders, Abraham, Isaac and Jacob, Osens, Amos, Micheas, Joel, Abadias and Jonas, Nahum, Abaccue, Sophonias, Aggeno, Zechariah and Malachi."—(2 Esdras i. 35 to 40.) "Now when they lived so wickedly before Thee, Thou didst choose a man from among them, whose name was Abraham. Him

Thou lovedest, and unto him only Thou showedest Thy will, and madest an everlasting covenant with him, promising him that Thou wouldest never forsake his seed."—(2 Esdras iii. 13, 15.) "Abraham was a great father of many people, in glory there was none like him, who kept the law of the Most High, and was in covenant with Him. He established the covenant in his flesh; and when he was proved, he was proved faithful. Therefore, He assured him by an oath that He would bless the nations in his seed, and that He would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the uttermost parts of the land."—(Eccles. xlv. 19-21.) "Confess Him before the Gentiles ye children of Israel, for He hath scattered us among them. There declare His greatness, and extol Him before all living, for He is our Lord, and He is the God our fathers for ever; and He will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom He hath scattered us."—(Tobit xiii. 3 to 5.) "And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it; and I will increase them, and they shall not be diminished; and I will make an everlasting covenant with them, to be their God, and they shall be my people, and I will no more drive away my people of Israel out of the land that I have given them."—(Baruch ii. 34, 35.) "O Jerusalem, look about thee, toward the east, and behold the joy that cometh unto thee from God. Lo! Thy sons come whom thou sentest away, they come, gathered together from the east to the west, by the word of the Holy One, rejoicing in the remembrance of God."—(Baruch iv. 36, 37.) "Arise, O Jerusalem, stand on high, and look about toward the east, and behold thy children gathered from the west unto the east, by the word of the Holy One, rejoicing in the remembrance of God; for they departed from thee on foot, and were led away of their enemies, but God bringeth them unto thee exalted with glory as children of the kingdom."—(Baruch v. 5, 6.) "And those that be dead will I rise up again from their places, and bring them out of their graves, for I have known my name in Israel."—(2 Esdras ii. 16.) "Remember thy

children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them, for I am merciful, saith the Lord Almighty."—(verse 31.) And, therefore, I say unto you, O ye heathen, that hear and understand, look for your shepherd: he shall give you everlasting rest, for he is nigh at hand that shall come in the end of the world. Be ready for the reward of the kingdom, for the everlasting light shall shine upon you for evermore. Flee the shadows of this world, receive the joyfulness of your glory. I testify my Saviour openly. O, receive the gift that is given you, and be glad, giving thanks unto him that called you unto the heavenly kingdom. Arise up, and stand; behold the number of those that be sealed in the feast of the Lord, which are departed from the shadow of the world, and have received glorious garments of the Lord. Take thy number, O Sion, and shut up those of thine that be clothed in white, which have fulfilled the law of the Lord. The number of thy children whom thou longest for is

fulfilled; beseech the power of the Lord, that thy people which have been called from the beginning may be hallowed." "I, Esdras, saw upon the Mount (Sion) a great people whom I could not number, and they all praised the Lord with songs; and in the midst of them there was a young man of high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted, which I marvelled at greatly. So I asked the angel, and said 'Sir, what are these?' He answered and said unto me, 'These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God. Now are they crowned, and receive palms.' Then said I unto the angel, 'What young person is it that crowneth them, and giveth them palms in their hands?' So he answered and said unto me, 'It is the Son of God, whom they have confessed in the world.' Then began I greatly to commend them that stood so stiffly for the name of the Lord."—(2 Esdras ii. 34-47.)

## The Christadelphian.

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

FEBRUARY, 1871.

WE have been asked by several correspondents the meaning of their having received through the post, without order, "No 1" of a sixteen-page professedly "auxiliary" Christadelphian paper from Birmingham. A glance at Birmingham intelligence on another page, may throw some light on the matter. The paper is the issue of the party therein appearing in connection with James Martin. We need say no more, except that its other editor (for James Martin is, or was, one of them), asserts a sole desire to serve the truth, and defends his discontinuance of the *Christadelphian* on the ground that it has ceased to be interesting, and that Dr. Thomas's articles therein appearing are no longer capable of affording him instruction. When by the side of this, we read that *any brother capable of expressing his thoughts in writing* is to be made welcome in his pages, Dr. Thomas's whereabouts, in the

said Editor's judgment, as compared with "*any brother*," are pretty evident, as is also another thing, and that is whether or not, in the truth, an editor is competent or a paper safe, acting upon such a rule of management. To publish everybody who can express thoughts without reference to the nature of the thoughts or mode of their expression, may gain the sympathy of such as are taken up with the outside aspects of the work, but as regards the actual work itself—the enlightenment of the truth-seeker, the fortifying of the brethren in the faith, and their comfort in the good warfare—it is worse than useless. It is positively mischievous, giving scope to crotchet-mongers and unskilful speculators, who unsettle and destroy. This is the verdict of experience, for this sort of thing is not new. It is an old lesson, painfully learnt in days when the very men who now renew the disastrous experiment were still in the darkness of the Old Mother. Having said this much, we leave them to themselves, and our readers to come to their own conclusions, and to act accordingly.

### INTERESTING FRAGMENTS.

Two old MS. fragments (authorship un-

known) have come into our possession, which, being interesting, we publish. They are as follow :

THE "WHITE STONE" OF REV.—"And it became a well-established custom among the ancient Greeks and Romans, to provide their guests with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment wherever it was presented. This mark was usually a small stone or pebble, cut in two and upon the halves of which the host and the guest mutually inscribed their names, and then interchanged them with each other. The production of this stone was quite sufficient to ensure friendship for themselves or their descendants, whenever they travelled again in the same direction. While it is evident that these stones required to be privately kept, and the name written on them carefully concealed, lest others should obtain the privileges instead of him for whom they were intended, how natural is the allusion to this custom in the words 'I will give him to eat of the hidden manna;' and having done so—having recognised him as my guest, my friend, 'I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it,' a pledge of my friendship, sacred and inviolable, known only to himself'."

POLITICAL FORECASTS.—"The Dragon, the Beast, and the False Prophet," he says, "we conclude to be the Turkish, Austrian and Papal powers; and the unclean spirit of evil which animates the three, is the influence of French policy—frogs being the peculiar emblem of France, inscribed on her banners." Then he says "many interpreters of prophecy place Britain among the ten horns, and prognosticate for her a share in the doom to which these horns or kingdoms are destined. We unhesitatingly express our conviction that England is not in this position." But to the events: First—Rome is to be destroyed by a volcanic eruption in 1866, or "a year very near to it;" the Ottoman Empire is to be overthrown by Russia, and the Muscovite is to rule in Constantinople; Austria, Russia and Prussia are to wage a war, "which even unaided reason sees, must be unparalleled by former wars," against France, Italy and the oppressed nationalities; and the whole of Europe, save England, is to be subjugated to the Czar. Britain (having

planted a colony of Jews in Palestine, in the meantime,) then meets the Russian hordes in the Valley of Jehoshaphat, assisted by America.

#### "POCKET-DEEP."

(Published by request of an American sister.)

Yes, say, does your religion go pocket-deep? Were you converted only in the upper story? the Old Man only scalped, or was he killed dead? Does your religion reach only down about that unruly member, or were you converted clean down through, from head to foot—"body soul, and spirit"—pocket, pocket-book and all? Say, friend, when God converted you, was it mere surface work, or did he convert house, barn, cellar, corn-cribs, potato-bins, meal-bags, hay-mows and all?

You feel for your afflicted brother; well, just feel in your pocket. You feel for the cause of God; well, feel in your pocket. And if you feel there, you will make others feel, and feel very thankful too, that God has some servants whose religion is pocket-deep.

"Oh, I don't believe in talking so much about pecuniary matters!" You don't, eh? Ah, well, I guess your religion is not quite pocket-deep yet. Try again. Get a little nearer to him who "was rich" and "became poor" for you. You feel very well pleased when God's blessings come rolling into your purse and dwelling—and that is all right; but the Lord Jesus said, "It is more blessed to give than to receive." Now do not shrug your shoulders so; I am not going to beg a sixpence from you; don't be alarmed; I would not ask you to give me a dollar for all the money in the world. Your old pump is altogether too dry and wheezy for such use, and it needs a good deal of water poured into it, before anybody can expect to pump much out. I do not go begging of such people. I prefer to give to, rather than take from them. So do not fret; all I want to know is whether your religion is pocket-deep or not. I do not ask whether you would scatter everything you have to the four winds, if you knew the Lord was coming so soon that you could not use it; but whether you are as ready to open "the bag" now, when it can be of use, as at some other time, when it will be scattered in haste and fear, and do no one any good, and perhaps will do much hurt, as has often been the case in times past. In a word, I simply want to

enquire, is your religion *pocket-deep*, or is it only *skin-deep*?—*American Tract* abridged.

THE DEVIL AND "THE LORD'S PRAYER."

A short time ago, a paragraph went the round of the papers to the effect that the New Testament section of the Bible Revision Company, who are engaged in the work of preparing a new translation of the Bible, had made up their minds to alter Matt. vi. 13, in such a way (this the paragraph in question did not say) as to allow the devil to put in an appearance in a part of Scripture from which his absence has always been regarded, by orthodox minds, as at least singular. It was said to be decided to alter "Deliver us from evil" to "Deliver us from *the evil one*." This caused a slight sensation among such personal-devil doubters as revere "authority" of the modern type. Among others, it caused a smile as a philological artifice on the part of the bishop party to strengthen the tottering cause of their supernatural and indispensable devil. Questioned about it, the reply of such has been that *απο του πονηρου* cannot be more faithfully represented than by the common version "from evil;" and that if even "the evil one" were admissible, it would not import the personal devil of popular theology, but merely illustrate the common occurrence in the Greek language of prefixing the definite article, by way of emphasis, to qualities and persons. We reproduce the following letter on the subject from *Public Opinion*, December 17th:

"DELIVER US FROM EVIL."

SIR,—I am anxious, with your kind permission, to enter a protest in the columns of *Public Opinion* against the intended alteration of the above passage into 'Deliver us from the evil one.' In so doing I am fully conscious of being merely the exponent of a strong feeling that exists amongst the great majority of thoughtful and educated persons, in opposition to what is felt to be a retrograde movement, not only carrying us back to the literature of the dark ages of St. Dunstan and holy St. Romaunt, but introducing Bogie, with

his horns and hoofs, to the side of each little bed, where

'Balmy with a mother's blessing,  
Tiny lips are taught to pray.'

In addition to this, all true philologists are naturally irate at a change that is manifestly injudicious, inasmuch as it gives a far-fetched inferential rendering of *πονηρός*, very weak and unsatisfactory as regards etymology, and in no way so good as that translation which has hitherto been grafted in our minds. The quality of the change proposed will be conspicuously demonstrated if we look at the '*sed a malo tuere*' of the Vulgate, and imagine it standing as an equivalent for 'Deliver us from the devil!' It must be borne in mind that *πονηρός* is an adjective, rendered in the French, Italian, and Latin texts by the respective adjectives, *malin*, *maligno*, and *malus*; which shews it was not forgotten by other linguists, that in the Greek, the singular neuter adjective expresses abstract notion.

The strict meaning of *πονηρός* is causing pain or hardship; hence painful, hurtful, badly-off, miserable. The use of it as a substantive may be seen in Aristophane, where it frequently occurs, but is never found expressive of a stronger meaning than that of rascal, knave, scoundrel, or villain. In page 67 of Bohn's volumes, *πονηρός* is literally translated 'blackguard,' and *πονηρών* 'of blackguards.' It is, indeed, earnestly to be hoped that the revisers may see fit to amend a decision in every respect unworthy of the philology of the age in which we live.—I am, Sir, yours faithfully,  
MENS CONSCIA RECTI."

"HERESY" AMONG THE SCOTCH PRESBYTERIANS.

A case of heresy has for some time engaged the attention of one of the local ecclesiastical courts of Scotland, and excited some degree of interest out of it. We notice it, because of the illustration it affords of the rottenness of the doctrinal foundations of orthodox religion, and because of the spicy remarks which the accused made in his own defence. The delinquent was the "Rev." Fergus Ferguson, of Dalkeith, and his offence consisted in this, that in the endeavour to reconcile justice with

the perdition of the "heathen," (understood in the orthodox sense of "eternal torment,") he has been led to speculate upon the possibility of the heathen having the Gospel preached to them in some way, after they die, and before their spiritual destinies are adjudicated upon—an idea which he has been hinting at in his sermons. Such a speculation is, of course, a very "dangerous" one, from an orthodox point of view, because, once current, it would effectually stop the contributions which are made to "missionary" effort, on the supposition that, but for the missionaries, the heathen must be damned. It is also indirectly a blow at the clerical institution at home; for if foreign heathen are to have a chance without missionaries, there can be no reason why home heathen should be less favoured; and thus the wind would be taken out of "the cause," and the position of "the ministry" undermined everywhere. It was therefore natural for "the Presbytery" to make it the subject of ecclesiastical censure; but what is the implied result? That in their deliberate judgment, the countless millions of barbarians, who, from age to age have appeared on the globe, are sent to hell because of darkness which they could not help. Their action re-binds this grievous burden on the shoulders of their people, and proclaims anew in trumpet tones, this enormous blasphemy against God. If Mr. Ferguson's mode of escape from the dreadful dogma is dangerous, another, which kindly people propose—that the heathen, being irresponsible in their darkness, *will be saved*—is "worse and worse," for this makes ignorance the way of salvation, and the surest way of saving the ignorant to let them alone! The orthodox party have no alternative but shoulder the burning mountain. The true escape is to see that man is a mortal creature "of the earth, earthy," whose natural inheritance is death, and who can only attain to never-ending life, by the knowledge and obedience of Christ; and that consequently the heathen perish, and will never see the light of life again. The "Rev." delinquent may come to see this, for his speech smacks of vigorous and independent thought, and a disposition to break the bonds of tradition, where they are inconsistent with truth, natural or revealed. In fact, his speech is quite refreshing when contrasted with the insipid stereotypisms in which

clericalism is wont to express itself. It must have sounded strange in the complacent ears that heard it—accustomed as they are to regard themselves as the heaven-sent and not-to-be-questioned guides of the blind. We reproduce the pithiest sentences:

"It is my impression that countless multitudes of the heathen world will crowd into the kingdom of heaven, while the Scribes and Pharisees of Christendom will be cast out. Many churches so-called have professed to believe that the majority of mankind are going down every moment into hell, while they have been sedulously studying their own comfort; clothed in purple and fine linen, and faring sumptuously every day; flattering themselves with the hope of heaven, and soothing their consciences by casting a few crumbs to the dismal wretches at their gates. Alas! alas! there will be a day of terrible confusion for all this—a day when our human theologies that have strangled souls, and our ecclesiastical dignities that have despised the poor, will go surging swiftly down into an abyss of retribution. Yes, there is a damnation that is bitter enough, and instead of ignorantly consigning other people to perdition, it is for those who profess the name of Christ to see to it, that they themselves are not miserable hypocrites before the face of God. A faithful speaking of truth will always divide and try, more or less, any people. The old prophets were regarded as troublers of Israel. The words of Christ reveal the thoughts of many hearts, and when he preached in the synagogues, they were considerably perturbed. The multitudes were divided. Some were offended, and walked no more with him; some said he was a good man, others said he had a devil, and was mad. The apostles were charged with having taken too much wine on the day of Pentecost, but it was the new wine of the kingdom. The angel of the church should always be going down to trouble the pool, in order that the people may be healed. But your quiet and sleepy congregation, prosperous and complacent in its gilded sin, with a person in the pulpit, described by the prophet Isaiah as a dumb dog that cannot bark, having nothing but a distant and disconsolate whine, fitted only to lull to deeper slumbers—that surely is not a spectacle calculated to call forth the approbation of any presbytery. This is not the time for presbyteries to recommend the shepherds to be piping 'peace, peace,' to their flocks, when there is no peace. It has always appeared to me, that that which the age demands from the pulpit is vigorous thought, and not twaddling sentiment; and that in proportion as the pulpit is destitute of thought, to that extent is it a mere cipher in relation to the age. I am well aware that there must be milk for the babes, and meat for the strong men; but I have not



met with any redundancy in the shape of the strong meat; the superfluity, I fear, is rather in the direction of the milk and the spoon meat. Were a minister a beautiful clerical doll, set up to perorate gracefully over a few innocent platitudes committed to memory, he might hold on very smoothly for a number of years, and vainly dream that he was leading men and women to the kingdom of heaven, although he never stirred a thought in their minds, or a feeling in their hearts. But is that doing the work of the church? Is it meeting the wants of the age? Christianity is a reasonable word. It means light, thought, intelligence. It is the irreconcilable foe of all darkness and stupidity; and it points out the devil, in the end of his career, to be the supreme ass. My second question is: Supposing this counsel needed, what can it mean? Does it mean that the presbytery has the right to dictate to a minister what subjects he shall preach upon, and how long he shall dwell upon each? Does it mean that when he comes to a difficult passage of Scripture, he is to pass it by, or slur it over? Does it mean that he is to practise mental reservation, uttering a part, but not the whole of the truth, as he has seen it? Does it mean that he is to preach peace at any price? Does it mean that, if I thought it my duty to publish a treatise on this same subject of the spirits in prison. I am not honourably free to do so? A minister may not preach from such texts as these:—'As in Adam all die, even so in Christ shall all be made alive;' 'God is the saviour of all men, especially of those that believe'—because they look strangely in the direction of universalism. He must avoid the declarations, 'God will have all men to be saved,' and 'Christ is a propitiation for the sin of the whole world,' lest he should run the risk of appearing to verge on Arminianism. In the region of practical matters, he must not catch the spirit of Isaiah, of Paul, or of Peter, who condemn the bravery of tinkling ornaments, and round tires like the moon, the costly array, and the crisping pins, lest he should be suspected of an unseemly reference to the fashions of the day. He must wink at the words, 'Lay not up treasure upon the earth,' lest he should be regarded as disrespectful to bankers, insurance agents, and other individuals who encourage and practise frugality. What is the conclusion of the whole matter? That you must either enjoin all preachers to maunder on, with due obsequiousness, from one inanity to another; or recognise the fact that we are assuredly adrift upon a period of boundless transition; that the sooner we get clear of dogmatic icebergs the better; and that nothing can save us but the possession of living ideas, a more generous appreciation of the providence of God, and a fuller embrace of the gospel of Christ in its glorious freeness, amplitude, and impartiality."

## SIGNS OF THE TIMES.

THE military situation has, during the month, changed for the worst, as regards France. The Germans before Paris, tired of the slow process of reducing the city by starvation, have commenced the long-threatened bombardment. The results, so far, though not so palpable as might have been expected from such a terrible battering, have been highly unfavourable to the beleagured city. The expectations formed of the power of the forts against the German siege guns, have not been realised. The reply of the French guns to the German cannonade has been comparatively feeble, and very little disastrous to the besiegers. Of this advantage, they are making full use. Deterred at first by the idea of its needlessness, from bombarding so densely-populated a city as Paris, the Germans have now resolved to proceed to the utmost extremities for the purpose of compelling a surrender, arguing that it will be truer humanity, by any means, to shorten the bloody work. We are told of their shelling the principal public buildings, including even hospitals. Shells also fall among the houses indiscriminately. By this, the horrors of the besieged city, already awful enough from shortness of bread, and the suspension of all industry, are greatly aggravated. The people are taking refuge in the cellars and cotacombs. Their determination not to yield is, however, said to be unabated. Yet there lack not evidences of approaching capitulation. Every sortie has failed, and the soldiers are losing heart. Discontent is rife. The generals are, some of them, suspected of treachery. The food supply has reached a low point. The very creatures in the menagerie have been sold to the butcher to be dressed, and distributed among the famishing people, under government regulation. The people hold on in hope of being relieved by some of the armies in the field. These, however, are checkmated in all directions—Faidherbe in the north, Chanzy in the south, and Bourbaki in the east, have been several times defeated by Manteuffel, Von Werder, and Prince Charles respectively, the latest blow being the capture of Le Mans by the Germans, after a pitched battle with Chanzy, in which 22,000 prisoners are

reported to have been taken. Reinforcements pour in from Germany, and for the French, from all parts of the country. Thus the war goes on to the desolating end.

The sentiment of sympathy for France grows stronger in England every day, and with it, a feeling that England cannot long keep out of the struggle. This state of mind is ably represented in the following sentences which appeared in the *Daily News*, December 25th.

"'Tis Christmas Eve, and still we look in vain for the first sign that the war is coming to a close. Wider and wider every day the circle of havoc and ruin spreads; deeper and deeper every night the hell-cup of rage and hatred is drained. Every additional town that is occupied, every additional hamlet that is wrecked, lessens the chance that peace when made will be lasting, by cumulating impulses and incentive to vengeance which history shows are real and fearful things. Were it only a death-wrestle between two great passionate and ambitious communities, other nations might plausibly affect, if they did not really feel, that it was not their duty to interpose. But no people of western or southern Europe feels any longer, or affects to feel any such indifference. Slowly, but certainly, the people of England, Spain, Italy, Austria, the Netherlands, and the Scandinavian States have come to realize the detriment to their interests and the danger to their independency which the plunder and further prostration of France must entail. Hitherto we have stood by and looked on, some of us in sorrow, some not without shame; but in the atheistic philosophy of conquest, these are but puling sentiments; and if we are to appeal to the reason of victory, we must talk in the only dialect it can understand. That the churches of Germany and France cannot to-morrow chant the accustomed invocation of the day, gives as little concern to Bismarck as to M. Gambetta. Each is pledged never to yield to anything but to utter and final defeat. What their dogged persistency may cost they do not count, because they say they cannot afford to calculate. But there is something which we too cannot afford; and that is the prolongation of this accursed war.

In presence of two vast military monarchies, bound together by complicity in past conquests and by the hope of future aggrandisement, at the cost of weaker states, we owe it to ourselves as a matter of common prudence, not to stand any longer and see France undone. In plain English, we can't afford it. Already territorial treaties have been torn up and flung in our face. Our peace-at-any-price rulers are literally pelted with warnings. At the very outset of the present perilous war—perilous not merely to France but to free Europe—the possible dangers were point-

ed out of leaving Turkey, Holland, Denmark and Sweden to the capricious mercy of their resistless neighbours. The warning was of course scoffed at by official writers in Florence, Vienna, London, and elsewhere. What have we now? Lord Palmerston's Treaty of 1856 (neutralising the Black Sea), and Lord Derby's Treaty of 1867 (neutralising Luxemburg), contemptuously flung into the fire, with tokens of reciprocal approbation on the part of the burners, who are preparing to extend their policy of partition from Poland to the Euxine and the German Ocean. France once thoroughly and irretrievably disabled, who will prevent the holders-down of Posen and Lithuania from pushing farther west and south the outposts of their permanent power. What are we waiting for? That a Conference, summoned by Count Bismarck to gain time for Russia to forward her armaments, and for Prussia to complete the devastation of France, shall be coaxed into a new set of ambiguous professions which past experience proves not to be worth the paper on which they are written."

With the commencement of the new year, most of the papers made the political prospect a subject of comment. The articles were gloomy almost without exception. The end none of them could venture to foretell. One immediate result of the present convulsion was plainly recognized, viz., the increased influence of Russia, which with resources untouched, is able to command immense consideration at the hands of both Germany and France, since she can, at all times, reckon on the alliance of either against the other. The war, so far, has thus proved a stepping-stone for Russia unto that position of military pre-eminence, which the prophetic word requires.

#### THE EASTERN QUESTION.

THE Conference, which was to have met on the 3rd of January did not meet till the 17th, and the meeting then was purely formal. No French representative was present—M. Jules Favre having refused to leave Paris at the crisis of her calamity, and the government of defence refusing to appoint any other. It is feared the absence of France may prove fatal to the Conference, and even with her presence, little good is expected in the present excited state of the European mind.

Meanwhile, it is observable that the Eastern Question, out of doors, is making progress in a direction favourable to prophetic anticipations. Roumania, one of

the dependencies of Turkey, has seized the opportunity of demanding her independence. Prince Charles, her ruler, has addressed a circular note to the great powers, to that effect. The other dependencies of Turkey have been similarly affected. We read (*Daily News*, December 24th):—

“Ever since the issuing of Gortchakoff’s famous note to the European Courts, there has been considerable agitation in Roumania, Servia, and Greece. The anticipated disturbance of the relations existing between Turkey and the west presented an opportunity to these little states, which, it might have been expected, they would not lightly pass over. In Greece there occurred a ministerial crisis, which brought Komonduros—a man remembered in connection with philo-Candian riots—to the head of the Cabinet. In Servia, Luka Vukalovich, a south Slavonian caricature of Garibaldi, issued proclamations exhorting his countrymen to free themselves from the Mohammedan yoke. In Bulgaria there was a demonstration against the proposed Œcumenical Council of the Greek church, and the Bulgarians petitioned the Turkish Government that they might be allowed to settle their church matters in a council composed of their own bishops and clergy. It has been known for some time in Vienna, that Prince Charles has several times attempted to induce the European powers to sanction a movement for complete Roumanian independence. But before the Franco-Prussian war, his position was a precarious one. Now, the success of the Hohenzollerns in the present campaign, has done much to increase the security of his throne, and to give him a vantage ground for further plans of aggrandisement.”

Egypt also threatens to add to the troubles of the “sick” man, who is dying under a complication of maladies providentially developed for the “drying of the great river Euphrates.” We read in the *Times* of January 12th:—

“It would be much to be regretted, if, in addition to the political complications in the east, there was to be a development of the old misunderstandings between Turkey and Egypt. It was hoped, after the opening of the Suez Canal, that the difficulties between the Government of Constantinople and the most important Province subject to the Porte had been, at least for a considerable period, arranged to the satisfaction of all parties. It will be remembered that the chief questions then raised, and, as it was thought, settled, were these:—First, the assumption by the Viceroy of a right to independent representation in foreign courts; secondly, the excessive armaments of the Khedive by sea and land; thirdly, the right o

the Viceroy to raise loans, and burden Egypt with debts independently of the sanction of the Sultan; and lastly, the extravagant taxation of the people of Egypt.”

The writer proceeds to indicate the misunderstandings which have arisen on all these points, and adds:—

“It is unfortunate that these complaints and suspicions on the part of the Porte should have been occasioned at this juncture. There is, I fear, some ground for believing that the tenderness of the relations between the Porte and the Khedive has been to some extent stimulated by the intrigues of Russian agents. Everything which weakens Turkey is, of course, a gain to Russia, and Egypt is a too obvious point of attack. There can be but little doubt that Russian intrigue would readily seek to work alike upon the ambition of the Khedive as upon the sense of dignity of the Ottoman Porte.”

#### RUSSIA AND TURKEY.

The Constantinopolitan correspondent of the *Daily News*, in a letter appearing in that paper on January 3rd, describes the change that has come over Turkish opinion with regard to the war. At first, disliking the insolence of France in Oriental matters for twenty years past, the Turks hailed the Prussian victories, but they now see matters in a different light:—

“Persuaded now that an understanding exists between Count Bismarck and the Czar, the veil has fallen from their eyes; they see in France the first victim of deep-laid designs, sustained by a subtle combination which marks Turkey for the second, and thus they come to perceive that, although the arrogance and vanity of France when in the ascendant were a sore exercise, her present weakness is a danger. The safety of Turkey, so long as there is no Russian fleet in the Black Sea; her insecurity, as soon as such a fleet exists; the absolute uselessness to Russia of a naval armament in the Euxine, except for the purpose of aggression; and, consequently, the direct menace to Turkey implied in the present demands, are all well understood. Not the least doubt is entertained of the truth and sincerity of Prince Gortchakoff’s assertion that there is no modification of Russian policy in the east; although that assurance is not taken in the sense which was intended by the Prince himself. There has been far too much continuity in that policy for any suspicion of change in it to arise. The conclusion to which these convictions lead is, that if England is staunch and true, and lends moral and financial support to Turkey, she will uphold the integrity of the Treaty of Paris; and

if England is not true, then, so much the worse, the stand must be made alone. The war which would probably ensue upon such a policy would be an eminently popular war."

The Turkish correspondent of the *Standard* writing in that paper, January 12th, says,—

"It may probably be of interest to your readers to know some of the opinions which are

entertained here concerning the most complicated and involved of all European questions, which Russia has once more approached, clearly bent on mischief. The conviction seems to be deepening here, that the various complications which have been deliberately brought about by the two great military empires of Germany and Russia, will before long involve the whole of Europe; and probably also the other hemisphere, in war."

## INTELLIGENCE.

BIRMINGHAM.—There have been four immersions during the month. Names and particulars are as follow: January 2nd, SAMUEL CAMPBELL (29), gentleman's servant, formerly neutral; 14th, HENRY SAMUEL SHERWOOD (26), clerk, formerly Church of England; EMILY STOCKTON (34), and WILLIAM VALENTINE STOCKTON (32), engine driver, husband of the above, both formerly of the established Church.

The usual quarterly meeting of the ecclesia was held on Monday, January 2nd. After tea, the reports were read. The number of additions during the past three months had been 12. No business of public moment was transacted.

The past month has witnessed an incident which, for some reasons, it would be better to say nothing about, but which, for others, requires mention. A letter was read to the ecclesia announcing that a number of the brethren and sisters—whose number was afterwards reported to be twelve—had held a meeting, and resolved to open a room in Bradford Street, and establish a branch ecclesia there; and asking the countenance and co-operation of the brethren and sisters at the Athenæum. A meeting was called to consider the matter, at which brother Roberts submitted reasons why the proposed branch ecclesia should be treated as a faction and not as a fraternal movement. Chief among these were warnings from Dr. Thomas, read from three several letters received a considerable time before, to the effect that a certain brother, who had gone to America with him in the *Idaho*, and had been expelled from his house in disgrace, had returned to England, and would, on his arrival in the latter country, seek to enlist the sympathies of envious or disaffected persons, and set up a rival meeting. This brother was one of the twelve. As an illustration of the sort of procedure that had led to his expulsion, brother Roberts read from the said letters an account of how the said brother (James Martin) had, while in charge of the Dr.'s house in his absence, opened and made a copy of, and re-sealed a private letter, addressed by the Dr. to his

wife, who happened to be out at the time, and to whom the said James Martin handed the closed letter on her return, as if nothing unusual had happened. On hearing this, the meeting was adjourned for three days to allow of brother Martin's attendance to hear and explain the matter, and one of the brethren was deputed to proceed, at the expense of the ecclesia, to Hereford, where brother Martin happened to be, to give him notice of the adjourned meeting and its purpose. At the adjourned meeting (Thursday, January 12th), brother Martin being present, brother Roberts went into the whole matter from the commencement, and concluded by proposing that all taking part in the proposed Bradford Street meeting should be considered as brethren walking disorderly, and withdrawn from. This proposal was not voted upon, as another was submitted and adopted, to the effect that they be not withdrawn from at once, but that time be given them to manifest the nature of their procedure. As to brother Martin, who spoke at considerable length in his own defence, it was decided to withdraw from him at once, as a mischief-worker and a person of proved untruthfulness and dishonour, two only dissenting. On the following Sunday, at a full meeting of the ecclesia, a brother while concurring in the estimate formed of brother Martin, desired the brethren to recal their withdrawal from him, and re-consider the matter, on the ground that the suddenness and unexpectedness of the decision would establish a bad precedent. Two only voted for this course. About twelve voted for time being given to brother Martin to repent, upon which a brother cogently remarked that he had time to repent in the isolated position in which he had been placed, and could reinstate himself at any time by due acknowledgment, and request for forgiveness. The rest of the ecclesia, in an overwhelming vote, refused to go into the matter again, and re-affirmed withdrawal from James Martin.

CHELLENHAM.—Brother Otter, writing on the 11th ult., announces the obedience—at the hands of brother Humphries—of

THOMAS MERRETT, a fellow clerk to whom the truth was introduced a long time ago, but "who had not, at that time, courage enough to renounce the world and all its enticements;" he now regrets he did not embrace the truth in the love of it at the first.

EDINBURGH.—Brother Gascoyne reports a visit and lecture from brother Bairstow, of Halifax (on Sunday, the 18th ult.) on "The Unsettled Controversy, or the Eastern and Western Questions, and the tremendous events which will attend their solution." There was a fair and attentive audience. The brethren enjoyed the lecture.

GLASGOW.—Brother O'Neill, fearing it may be supposed from the last item of intelligence from this place that it may be supposed brother Ellis has only given a course of lectures, states that he has lectured regularly every Sunday night since his removal to Glasgow. During the month the ecclesia was cheered by visits from brother J. J. Andrew, of London, and brethren Tait and Smith, of Edinburgh, all of whom delivered lectures. Brother Dick also lectured in the absence of brother Ellis, one Sunday at Wishaw. The ecclesia has received an addition during the month in the adhesion of the son of brother and sister Carruthers, who though in the truth for some time, had stood aloof from all association for some time.

GRANTHAM.—Brother Spriggs reports the obedience of Mrs. ELIZABETH M. JENKINSON (51), formerly Church of England, and her daughter MARY ELIZABETH (20).

LIVERPOOL.—Brother Waite, writing January 1st, reports the obedience of his wife, MARY ANN WAITE, (28), and also his brother GEORGE WAITE (21). They were immersed on the 21st of December. Brother Waite says there are a few earnest enquirers looking after the truth, and adds: "We have engaged a nice large room over a shop, 21, Scotland Road; we held the first meeting last Sunday, January 15th. We were agreeably surprised by a visit from brethren J. Birkenhead, of Sale, and W. Carr, of Manchester. Brother Birkenhead, gave a lecture on "Christ the future King of the World," which was quite a treat to us, as we have not a good speaker amongst us."

LONDON.—The subjects of lecture (by brother J. J. Andrew) announced for Jan. and Feb., are as follow:—

Jan. 1st.—"The One God; an elementary Scriptural truth theoretically admitted, but practically denied, by all Christendom."

Jan. 8th.—"The One Lord; or Jesus Christ before Crucifixion and after Resurrection."

Jan. 15th.—"The One Spirit; or the Spirit of God not a person, but the medium by which the Deity has created all things and revealed His will to man."

Jan. 22nd.—"The One Faith; or the Promises to Abraham, the basis of the Gospel of the Kingdom, preached by Jesus and his Apostles, to be realised in the restoration of the Kingdom to Israel."

Jan. 29th.—"The One Hope; or the Second Appearing of Jesus Christ, the only hope of every true believer, and a necessary preliminary to the reward of the righteous and the punishment of the wicked."

Feb. 5th.—"The One Baptism; or immersion, not sprinkling, the divinely appointed mode for uniting believers to Jesus Christ."

Feb. 12th.—"The One Body; a community composed solely of those who reject the Traditions of men as embodied in the Creeds of Christendom, and who understand and believe the unadulterated truth of God, as revealed through the mouths of Moses, the Prophets, Jesus, and the Apostles."

On Tuesday, Jan. 10th, bro. Watts lectured, in reply to "Gordon Forlong, Esq." on "Eternal Punishment."

NOTTINGHAM.—During the past month, brother E. Turney has lectured (Sunday evenings and one Wednesday) on the following subjects:—

1.—"The Image and the Stone."

2.—"The Times of Restitution."

3.—"The Veil spread over all Nations, and its taking away by Christ."

4.—"The Resurrection of the Dead, and the Tribunal of Christ."

Writing January 18th, brother E. Turney refers to cases of obedience, of which we shall, doubtless, receive particulars in due course.\* He says, "The case of Miss Turney (school mistress) is of unusual interest. The clergyman under whose control her school is, asked to see some of our works. Sister T. lent him something, I don't know what. When he returned it, he said, 'these people only quote Scripture to deceive; they are the serpent in disguise.' He did not attempt to refute anything, and informed sister T. 'that if she had resolved to join the Christadelphians, she must leave the school. He did not wish to be hard upon her, and would give her a quarter's notice, if she would not be baptized during that time!' Our young sister could not afford to run the risk of losing eternal life, even to please a church clergyman, and promptly obeyed the truth."

The other two converts are Mr. G. BALDERSON and Mr. WYCROFT, both men of intelligence, and will, I hope, be useful to the ecclesia here. Our lectures are well attended. By the bill sent, you will see that we are working 'while it is called to day.' Mr. GODKIN's case you have received some account of I believe."

STOURBRIDGE.—Bro. W. J. Turney, reports as follows:—"According to announcement, bro. E. Turney began a course of three lectures in the Exchange Hall, in this town, on Monday night, the 2nd inst. The

\* We have since received the particulars referred, but too late for insertion in the present number

audience numbered about 300, and comprised a small per centage of modern Ephesians 'of the baser sort.' Their operations however, did not frustrate the proclamation of the truth concerning the 'personal reign of Christ and the restoration of the Jews,' which was listened to with good attention by the majority. Numerous quotations from the prophet Isaiah led one individual to protest that 'they had had enough of Isaiah.' This piece of ill behaviour was 'rebuked sharply,' and there followed a good hearty round of applause, indicative of the warm approval of the chastisement administered. At the close, a gentleman came to the platform 'to ask a few questions.' He was informed by the chairman that such a proceeding would not be in order, but that if he would put into writing what he wished to ask, it should be considered on the next night. To this he objected as being of 'no use,' and was proceeding to address the people as his 'dear friends,' when the hall-keeper put in his appearance, and informed him that if he intended to remain any longer, he would have to pay for the gas. This immediately extinguished his enthusiasm. Several brethren were present from Birmingham, also from Mumbles. Of the latter, brother D. Lewis, with true seaman-like courage, demanded of anyone to shew that the lecturer had advanced anything contrary to Scripture. One observed that if he had the time 'he could overturn all that had been said.' We had a good supply of pamphlets, some of which were asked for. On the second night, publications were introduced, and at the close, some were disposed of. About 400 persons were present, but none of the disorderly element. There was not a single interruption, the most exemplary attention being given for the whole of the two hours, and several vigorous marks of approbation testified to the understanding and appreciation of the hearers. The lecturer read some extracts from the will of Peter the Great. The striking agreement between them and the testimony of the prophets was deeply felt, as also the light shed upon them by foreign correspondents of newspapers. The people seemed astonished to find that Zechariah, Ezekiel, Daniel, and other prophets had written upon the subject of Russian supremacy and an invasion of the Holy Land. They had no idea that grand military events would usher in the second advent of Christ, and the resurrection of the dead. At the close, Mr. George Hughes, of the *Birmingham Daily Gazette*, presented his card to the lecturer and begged the loan of the extracts referred to; he wished to introduce them into his report of the lecture for that paper. In handing over the extracts, the lecturer observed, 'that he did not think the editor would find the

matter suitable for his columns. Mr. Hughes replied, 'O yes, it is a subject of great interest now, and we shall be glad of it.' A few days will show. On the last night, the attendance was equally good, and the interest fully sustained for two hours. A request was made for another course soon, which the audience applauded. The gospel of the kingdom of God was shown to be a grand and an inexpressibly interesting project, of which the investigation of the Scriptures shewed, beyond a doubt, that all the other gospels were ridiculous counterfeits. It was mentioned at the close, that the brethren here are about opening a public room for regular meetings."

#### UNITED STATES.

ADELINE, Ogle Co. (Ill.)—Brother S. W. Coffman, writing in the month of December, says the ecclesia in that vicinity had had a profitable visit from brother James Donaldson, of Detroit, who remained with them ten days, during which he spoke several times, quite a number of strangers being present on each occasion. A lively interest in the truth seemed to be created. Four persons, says brother Coffman, have recently become obedient to the faith. "As a whole, we are alive to the truth in its original purity, and uncontaminated with '*mere manism*,' and are working while it is called 'to day.' He spoke to us on that greatest of all subjects, which Paul says is a great mystery, the mystery of eternal power manifested in sin's flesh, and afterwards perfected by spirit, so as to be the Lord, the spirit. He illustrated his remarks by a large chart, sketched in accordance with *Eureka* I, exhibiting the typical relations of the body prepared by Jehovah and for Jehovah in manifestation. By the aid of the chart, the truth could be grasped by the eye and the ear. The subject is by no means a hobby for a day, but a study for a lifetime, and even then its depths will be unfathomed.—(Rom. xi. 33.) Viewed in the light of Moses and the prophets, and the spiritual understanding of their testimony, given in the discourses of Christ and the teaching of the apostles, the subject is not only an enlightener of the eyes, but an elevator and ennobler of the heart. My son John went over the chart before the brethren. The chart was considered a clear demonstration, and strictly in harmony with *Eureka* and *Phanerosis*, &c. He (brother Donaldson) and the ecclesia here are a unit upon this grand subject. We having nothing in the least to do with extremes. We repudiate equally the God dishonouring dogma of Christ a man 'pure and simple,' and the *tri-god system* of apostasy. We are now rejoicing in the truth in this remote west, as the result of the heaven bestowed gift of bro. Thomas's writings, without which we should never have been able to rightly understand the word."

# The Christadelphian.

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“ *He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father); for which cause he is not ashamed to call them BRETHREN.*”—(Heb. ii. 11.)

“ *For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD.*”—(Rom. viii. 19.)

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## MY EXPERIENCE OF “THE FOURTH ESTATE.”

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*West Hoboken, N.J., December 28th, 1870.*

DEAR BROTHER ROBERTS.—My experience of English and American newspaper policy is not very creditable to the so-called “*Fourth Estate.*” For several years I subscribed for a London paper named *Public Opinion*. It professed great liberality, and seemed to encourage discussion upon all sorts of questions, literary, scientific, political, and theological; and did not hesitate to publish many pages of infidel and atheistic speculations from Renan and Colenso. From this specimen of “liberality,” you would suppose that nothing could be offered to them too heterodox, or doctrinally unpopular, for publication in their columns. At all events, I thought so; but on testing the validity of my supposition, I found myself mistaken. My crucial experiment was this: in one of their issues “*the Church*” was the subject of comment by a correspondent, who signed himself, I think, “*A Working Man.*” He seemed to be in perplexity about it, and finished his communication by inquiring “*What is the Church anyhow; who can tell?*” This was the question, as nearly as I can now remember. The writer seemed to be really desirous to know; and as I knew I could tell him what the New Testament exhibits as the Church of which Jesus Christ is the head, and, by consequence, what the Church is not, I proceeded to enlighten him in an article under the caption of “*What is the Church?*” which I sent to *Public Opinion* for insertion in that weekly. I shewed that the State Churches of Britain, nor any of the Catholic and

Dissenting bodies were churches at all, if the Bible is to be accepted as authority in the premisses. In the days of the apostles' ministry, there was no such thing as an unbaptized Christian. The churches of our day are all unbaptized, and, therefore, unwashed, and, consequently, unclean aggregations of "miserable sinners," as they piously confess themselves to be. The principle that underlies them all is *sprinkled babyhood*—a principle that requires no faith in the subject, and, therefore, practically, ignores the divine testimony to the impossibility of pleasing God without faith, and also heaven's scheme of justification by faith evinced by the believer's works. Having sufficiently elaborated this, I showed what a church, styled in the original *ecclesia*, was in the lifetime of the apostles—a community in which there is to be found no sprinkled or unsprinkled babies, said to be regenerated by "prevenient" or "subvenient" grace, but, on the contrary, a society of enlightened men and women, who, having heard and understood "the things concerning the kingdom of God and the name of Jesus Christ," believed them, and, having accepted the invitation to the kingdom and glory then apostolically given to all believers, *came out* responsively to the *call* from the names and denominations of the Jewish and Gentile worlds; and as the way indicative of their coming out, were immersed into the name of the Father, and of the Son, and of the Holy Spirit. This was a *called-out* society, to which, in that day, none other had any resemblance. Because this society was thus developed, it was called in Greek *ecclesia*, the CALLED-OUT society, which is very incorrectly rendered by the word *church*, in the common English version. I showed that the members of the popular churches had received no call or invitation from God, and had, therefore, accepted none. They did not, therefore, constitute "THE CALLED," and had not manifested themselves as *the called out*. Hence, though churches so-called, they were not *ecclesias* in a Scriptural sense, which was the only true sense.

Such was the substance of my communication. The receipt of it was duly acknowledged by the editor in his answers to correspondents. But this was the last of it. He would not allow it to appear in print. The working man could get no reply to his question, because, doubtless, the answer given was not in accordance with public opinion, by which newspapers live and have their being.

Another item of experience was with a Nottingham paper in 1862. I was admitted in reply to an attack upon me by a State Church parson; but when it was found that he was likely to be put to the worst, the editor threw over him the shield of his protection, and refused to permit any more on the subject in his columns.

Then there was *The Rock* in 1869. A question appeared, asking "Who are the Christadelphians?" In reply, I specified twenty particulars characteristic of the sense in which they read the Scriptures. Item XV. declares the Latin Catholic Church to be the Mother of Harlots; the Papal dynasty, the Name of Blasphemy; the State Churches of Europe the Harlot Daughters; and the Dissenting names and denominations, "the Names of Blasphemy," of which the body politic is "full," "the Abominations of the Earth." How *the Rock*, the organ



of the State Church Evangelicals, came to admit this article into its columns is truly marvellous! But they did, very much to the disgust and indignation of some of its patrons, two of whom brandished their weapons in wrath. I replied; but, as you know, the *Rock-ite* community were not permitted to see the reply, so I sent it to you, and you gave it currency in the *Christadelphian*.

The newspaper editors are dreadfully afraid of being held responsible for any of our views. Thus, in 1866, the *Richmond Examiner* made an attack upon me and others, and asked the question, "*What is coming?*" I replied to him, but he would not admit the reply. The brethren in that "*City of Disasters*" then offered it to the *Republic*, whose conductor only consented to publish it as an advertisement (they will do anything for money), but, even then, they prefaced it with an advertisement of their own, informing all Jews, Papists, Protestants, and other infidels, that is, "the public," that "they had no interest in or responsibility for it, beyond that of any other paid advertisements." This you also republished in the *Christadelphian*. I told them that the smouldering revolution of 1789 would set the world on fire, which in 1870, styled "the year of reconstruction," in which the former things are passing away, and in-coming better things are casting their shadows before, we behold come to pass in the conflagration consuming the vitals of "the Tenth of the Great City," "spiritually called Sodom and Egypt" This that was coming in 1856, has come in 1870, and is the earnest sure of what remains to come upon a generation overmuch wise in its own conceit.

I come now to my experience with the time-serving "Fourth Estate" of 1870. The *New York Herald* claims to be the most enterprising newsgatherer, and most widely-circulated journal in all the world. This claim, I believe, is conceded by all. Of its reliability I can say nothing. I suppose it is about as reliable as the rest of its contemporaries, secular and ecclesiastical, which is not saying very much in its praise. Its proprietor is a Scotchman of Aberdeen, and a papist; but as the community by which his journal has to live, is not a Pope-worshipping society, though embracing in New York city and suburbs, many daft and infatuated unfortunates, who bow the knee to the superannuated dotard of the Seven Hills, whom they blasphemously acknowledge as the Vicar (or substitute in office) of Jesus Christ, the successor of the apostle Peter, and *ex-officio* and *ex-cathedra*, Infallible—though multitudes of these are poured into American society, by emigration from Popish countries, they do not give tone and character to the people and institutions of the country; yet "there is money in them," that may be got out of them, by dexterously manipulating their prejudices. The proprietor of the *New York Herald* has dexterously to manipulate Pope-worshippers, anti-papists, Jews, and "infidels," so as to offend none of them, save himself from excommunication by his priest, and make them all enrich him as his newspaper tributaries. All this through his editorial staff, he does to perfection. He humbugs the Papists, Protestants and Jews, by publishing weekly reports of their sermons, which, taken in the aggregate, is the most contradictory and jejune mass of

imbecile twaddle that was ever concocted for the corruption and bewilderment of the human understanding and affections. But he takes good or especial care that nothing scriptural shall reach his readers concerning passing and coming events, or sound doctrine that will hurt the feelings of the priests, the parsons, and especially of the little infallible god whom he adores. Their feelings are regarded as sacred, and on no account to be hurt by the truth of Scripture. But for the friends of this truth he has no sympathy or regard. He pours out upon those of them that may be among his subscribers (and I am one of them), column after column of eulogy and sympathy for "the Name of Blasphemy upon the Seven Heads," whom he and the Romish soul-traders style their "Holy Father," and "The Head of the Church;" together with denunciations upon Victor Emmanuel; apologies by Popish archbishops for the dogma of infallibility, the masterpiece of the impiety, absurdity and blasphemy of the age; and the most trifling frivolities, adapted only to idiots and fools. Much of the *New York Herald* is made up of such stuff as this. Instead of seeking to elevate the public mind to a higher range of thought, by presenting it with ideas high as the heavens from which they descend, he amuses it with twaddle about base ball, and cock-fighting, and horse-racing, and yachting, and skating, and Christmas dolls, *usque ad nauseam*. The other day we were served with three columns and a half on Judaism, which is as much like the religion of Moses as the many-headed superstition of Europe is like the religion of Christ. We are told by this long article what is the present advanced opinion among the Jews, concerning

#### THE COMING MILLENNIUM.

Is, "Israel must still be an unit, still linked together by the mystic tie of the Hebrew tongue; for Israelites have still to work together for the accomplishment of their heavenly mission. The time, however, will assuredly arrive when, with God's blessing, every vestige of error, of idolatry, of false belief, of bigotry, of superstition, of ignorance, will be banished from the earth; when all the petty differences which various religious systems now build up to separate the children of one eternal Father, will become merged in a lasting bond of union; when there shall be no more Jews, no more Christians, no more Mohammedans, no more Pagans; when the world will no longer resound with the clamour of opposing doctrines; when all mankind will hail each other as brothers and rejoice in the glorious title of man; when there will be but one God and one religion, one kingdom and one temple, one Creator, and one human family." This, in the general, is according to the teaching of the prophets and apostles. The writer of the article, however, regards it only as a dream, though "a noble one, which," according to Rabbi Lewin, "will unfortunately not be realized for ages to come." Of the modern Jew he says, "he believes neither in an actual advent of the Messiah nor the restoration of the Jews to their birthright. The reign of the Messiah is merely the coming millennium, which a previous extract so eloquently described."

Well, I supposed, that as Jews and Pagans of all names and denominations, found currency for all sorts of "lies, vanities, and things in which there is no profit," in the columns of the enterprising and widely circulated *Herald*, I might be able to obtain in it a door of utterance for the still small voice of truth. Not being backed by a numerous and influential denomination, the voice which the truth might inspire, would be indeed very small, amid all the babble of vanity fair. It was in 1867, which was the year of the Papacy 1,260. The temporal power had departed from him they call "His Holiness," to his "Eldest Son," the ruler of the French. This man was accepted as the Protector of his so-called Holiness, without whom as we have seen, he would have been gobbled up by the King of Italy and the Reds. When Napoleon fell, the temporal power, instead of returning to the feeble and trembling hands of the decrepid blasphemer of the Vatican, passed into the vigorous grasp of THE REVOLUTION, which is inspired with the spirit of 1789-'92—a spirit of mortal enmity to the old feudal and church order of society. I believed I could shed some light upon this situation of affairs. Accordingly I wrote the tract on "*The Roman Question*," and caused the manuscript to be offered for publication in the *New York Herald*. The editor read it, and said it was interesting, but "*not suitable*." This was quite complimentary. It was not suitable matter for the infatuated and strongly-deluded priest-ridden worshippers of the Pope, who largely sustain the *Herald*. His rejection of it, however, was not its suppression; for we published it in tract form, and you republished it in England.

Since the fall of Napoleon, I sent him of the *Herald* what I call "Heaven's Programme." This is the title page of *Anatolia*, printed in 1854. I there declared "the inevitable fall of the French empire." This was sixteen years before it fell. I also called his attention to the fact that in 1868, under the signature of "*Christadelphos*," while he was prophesying the establishment of a republic in Spain, I argued from the Scriptures that this could not be; and that monarchy would be restored in Spain, even as it has come to pass in 1870.

More recently I sent him a copy of "*the Italian Crisis*," published in 1859. This affirmed that at this date, we are *epochally* only five years distant from *the epoch* of the resurrection of the saints. The epoch of the resurrection are *the years current* from 1868, which was the terminus in full of the 1260 and 1335 years, the exact date of resurrection being unknown. We are in "the time of the end," and that important and interesting and much-to-be-desired event, belongs to this period, and may be manifested in a very near future. In the *Crisis*, I say "the Papacy, left to the mercy of the people would soon be abolished. Something remarkable is preparing. Either the revolution will exalt itself in Rome and Italy against the Pope's synagogue, or Louis Napoleon will be undutiful to "His Holiness." Whatever may turn up, one thing is certain, that it will tend to a crisis threatening the extinction of the pontifical kingdom in Italy." This was written in 1859. Where is the said pontifical kingdom in 1870? But one answer can be given, and that is, where the popular heaven is said to be,

"beyond the bounds of time and space," or, in other words, nowhere!

In order more particularly to arrest the Editor's attention, I fixed a likeness I had of the Pope upon the wrapper. Upon his head I placed a pair of horns, a cap and bells, and a queue ending in an arrow head. He would see who was symbolized thus by the label underneath, "Pope Pius the Ninth."

No notice, however, was taken of the twenty-four pages octavo, sent on these important topics of the times. They were "not suitable" to be laid before such a public as the *New York Herald* represents. Still, I was not discouraged. Some well-written editorials, looking in the right direction, induced me to try again, and to see if it were not possible to get at the eyes of Satan through the columns of his leading journal. Light seemed to be glimmering upon the editor's mind. Perhaps he is not a Papist, though his employer may be. He had asked certain questions which I knew I could answer scripturally, and, therefore, correctly. He had been writing quite sensibly about "the very madness of discord" occurrent in the old world, whose nations, he said, were angry, and inquired "*What shall we call it?*" and "*How, when, and where is this great deluge of human passion to subside?*" To these questions I replied in a letter, of which the enclosed is an exact copy. From past experience, I was not sanguine of any notice being taken of the letter or its writer. But, to my surprise, I found it in last Sunday's *Herald*, under the columnar heading "RELIGIOUS," which, considering that it was about Red Republicanism and European Despotism in Church and State, both of which are to be destroyed by the coming avenger, was as appropriate a place for it as in the columns headed "*Rowdy Roosters*" or "*Horse Notes!*" But, the truth is, that newspaper editors know so little what is religious in a scriptural sense, that it is all gospel with them delivered from a pulpit, or religious that speculates on the intangible and vague. Among these, they class "the testimony of God," which, being ignorant of themselves, they conclude, illogically enough, must be the case with every one else. Upon this principle, doubtless, my letter was placed in their "religious" column, at the foot of a long list of "religious" notices, Methodist, Baptist, Spiritualist, Evangelical, Presbyterian, Congregational, Episcopal, Swedenborgian, Campbellite, and Universalist. These sects admit one another's Christianity, while I repudiate the whole of them as the "names of blasphemy" and "abominations of the earth" spoken of in Rev. xvii. 3, 5, as mere superstitious inventions of the carnal mind; yet is my letter proclaimed by its position in the column to be "religious!"

But on reading over this religious letter to the editor of the *New York Herald*, I found that he had cancelled about a third of the original manuscript. He cut the letter short just where I was shewing him "*how the madness of human passion is to be assuaged.*" He cut me short at the words "this coming avenger" which I have indicated in the enclosed manuscript by an asterisk, thus\*. You will perceive that by putting this part of my letter to the ban, he did not like the sound doctrine of the coming avenger breaking in pieces the oppressor, hurling

the mighty from their thrones, filling the redeemed poor with good things, and sending the rich empty away. He did not approve of his readers being informed of the when and the where the madness of human passion, now loose in the world, is to be bound in the abyss by the coming avenger. He did not want them to see that their "Holy Father," the Pope-Devil god of the earth, is apocalyptically exhibited as "the false prophet," to be taken and destroyed by the coming avenger, in the European lake of fire to be, or rather being, kindled by the fury of his indignation. Having the power in his own hands, he would not permit their minds to be disturbed by such unwelcome truths. If the rich are sent empty away, what will become of the wealthy proprietor of the *New York Herald* and the millionaires of this "evil world?" If a demon-spirit emanate from the mouth of the false prophet, and that false prophet be the official man styled the Pope, how much truth, purity, and infallibility may be expected to proceed from such a fountain of bitterness and falsehood? If the coming avenger be at hand, why are not the readers of the *Herald* warned? If Popery and Protestantism are impostures, as they doubtless are and can be proved to be, why may not the proof be exhibited and the demonstration shewn in the columns of all the newspapers of the world? These and many more such questions might be asked in view of the mutilation of my letter. One answer will meet all inquiries—the natural human mind is enmity against God: it is not subject to his word, neither indeed can be. Priests, parsons, rabbis, lawyers, and newspaper editors, being ignorant of the truth, "condemn what they do not understand," and hate what is beyond the sphere of their intelligence. They rule by the force of error, and to allow currency to anything or ideas that would weaken that force, would proportionately weaken their power, authority, and consequence; therefore, the people must be kept in ignorance that the powers in Church and State may be sustained. "They are of the world, therefore, speak they of the world, and the world heareth them. We (Christians, after the order of Peter, James, John, and Paul) are of God. He that knoweth God heareth us; he that is not of God doth not hear us. HEREBY we know the SPIRIT OF TRUTH and the SPIRIT OF ERROR."—(1 John iv. 5, 6.) This rule is infallible. If the editor of the *Herald* had known God, he would have given heed to the divine testimony, and not have rejected it by mutilating my letter, through which it was presented to his notice. He not only did this, but he suppressed the name of the writer and his address, that all further inquiry respecting the subject treated of might be effectually prevented.

Such is my experience of the so-called "*Fourth Estate*." Like the other three estates of "Babylon the Great"—Kings, Lords and Commons—it is corrupt, mercenary and servile. If the people were civilised and enlightened, the occupation of these four estates, as now constituted, would soon be gone. They are all either Popish, Protestant, or "infidel;" and Popery, Protestantism and "infidelity," can only flourish where the people are "alienated from the life of God through the ignorance that is in them." The peoples are now mere barbarians,

and like all such, very presumptuous, and wise in their own conceit. Out of this barbarism there are no available means of exit. Behold what literature, science, fine arts and religion have done for France and Germany! A thousand years ago, they were sanguinary savages: what better are they to-day, save that they are somewhat more polished than of old? The truth is, that nothing can civilise mankind but the knowledge of the truth, demonstrated, inculcated, and enforced by divine power and authority. "When the judgments of Jehovah are abroad in the earth, then the inhabitants of the world will learn righteousness." A civilisation based upon righteousness is the only true civilisation; and this in view of the obstacles in the way, is not accessible to man as yet. The influence and authority of the four estates must be destroyed. The ærial will then be cleared of hypocritical ecclesiastics, dishonest lawyers and legislators, and servile and mercenary editors and politicians. The Sun of Righteousness will then shine with unclouded glory upon an emancipated race, made free by the healing influences of the truth, in an age when truth and integrity will be honoured as the chiefest good.

This is the consummation of "THE REVOLUTION" for which we are waiting. What is now transacting in old ensanguined Europe is the earnest of its grand approach. The Official Man they call the Pope, now tottering and trembling with decrepitude upon old Tiber's banks, hath sent forth a wail and lamentation to his infatuated worshippers, complaining that he is a captive imprisoned in his own palace. And suppose he is, what then? "What a man sows, that shall he reap in due season, if he faint not." How many unfortunate wretches hath not he and his sanguinary myrmidons, officially consigned to suffer imprisonment and death by the secular arm! Let him call to mind the tears, and groans, and anguish of the victims tortured in his inquisitions, and who received no pity and consolation at his hands. He may have become unmindful of the bloody deeds and massacres over which he gloated with unmitigated delight in the days of his sturdy manhood; but the God and friend of his murdered victims does not forget them. The sentence rests upon him, and is now in process of deserved infliction, namely, "He that leadeth into captivity shall go into captivity." Behold this now in notable fulfilment—the Pope a prisoner; and not only so, but "He that killeth with the sword must be killed with the sword." Here is this Official Man, the Pope, now 1,263 years old since his official confirmation, has been remorselessly killing the saints with the sword until he conquered them. Now behold the retribution before your eyes in that his Pontifical kingdom has been taken from him by the sword of the king of Italy! This is only the earnest of what is to come upon the false prophet of the seven hills. Let him wail, but let us rejoice. He is now reaping what he has sown. "Here is the patience and faith of the saints." This is what we believed would come, and what we have been waiting for, and behold we see it with our eyes, and, seeing it, we rejoice in the full assurance of hope that the coming avenger will soon appear, and "give judgment to the saints," who, in the execution of it, will not intermit their labours until "the kingdoms of this world

become the kingdoms of Jehovah and of His Christ," and all the nations of the earth are blessed in Abraham and his seed.

Waiting for this glorious consummation of our faith and hope,

I subscribe myself, faithfully yours,

JOHN THOMAS.

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"WHAT ARE WE TO CALL IT?"

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West Hoboken, N.J., December 22nd, 1870.

MR. EDITOR OF THE *New York Herald*.—In your article on "The Spanish Volcano, &c.," of December 21, you declare the fact that "*the nations are angry*, and the harvest of the world is rapidly ripening." This is true, but they are not so angry as they soon will be. I was forcibly struck when I read your remark; for it is the declaration of a state of the nations of old Europe, predicted eighteen hundred years ago, as the condition of political affairs which was to precede, and be contemporary with, the reaping of that "harvest of the world," you correctly say "is rapidly ripening." The prediction I refer to is in the following words, "And *the nations were angry*, and Thy wrath (O Lord God Almighty) is come; and the TIME OF THE DEAD that they should be judged, and that thou shouldest give reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, small and great; and *shouldest destroy them that destroy the earth*."—(Rev. xi. 18.) So you see there are two parties that are angry, namely, the Almighty and the nations of the earth; and you may see also, that this two-fold anger, is contemporary with the Resurrection and Reward of the righteous dead; and the destruction of the military and spiritual oppressors and destroyers of society.

In the same article you inquire "*What are we to call it?* the madness of discord working without fixed aim or definite boundary." I reply that a name has been already given to it in the document from which I have already quoted. It is there designated in the phrase "*three unclean spirits, like frogs, working miracles*"—miracles in the sense expounded by you in your editorial of December 18th, in which you say "We live in an age so full of *marvels* that men cease to wonder. The more apparently impossible the event, the more likely it is to happen." These "unclean spirits" are, as you say, "*the very madness of discord*," and they are "*like frogs*," for they are of the Napoleonic and Gambetta species, croaking peace in terms of relentless war—*l'empire s'est la paix*—practically illustrated in the situation that now obtains! Frogs are the original heraldic symbols of the barbarian nations that invaded Gaul, and settled there after emigrating from the marshes of Westphalia. The early kings of the French bore three frogs upon their shield. They were the original arms of France. You may, therefore, see why the Spirit of God in foreshadowing "the very madness of discord," as you term it, likened it to frogs. It is an unclean spirit, emanating from the democratic and social republicanism of 1789.

It is the Red Republican spirit of the French Mountain, to which kings and priests, constitutional or otherwise, are an abomination. This spirit has never been eradicated from Europe since it established the French Republic, and cut off the head of Louis XVI., in the year III. It occupies the extreme left in the Italian Parliament, and demands the smashing-down of the Papacy, the dissolution of the so-called "Sacred College," and the scattering of the entire episcopacy of the Popish church from Rome. Senor Castellar and his friends in Spain, Mazzini and Garibaldi in Italy, Gambetta in France, &c., are its incarnations in that country. It dreams of an United States of Europe. This is its Utopia—a mere castle in the air, a shadow, the grasping at which brings discord and ruin upon themselves and those that would suppress them.

You inquire "How, when, and where is this great deluge of human passion to subside?" In this "evil world" things progress by the conflicts of antagonisms. The "madness of discord" is not all with the Reds. The case in court is "the Reds *versus* the Mystery of Iniquity in Church and State." Neither of these parties is absolutely strong enough for the annihilation of the other. The operation of the Reds upon their enemies causes an unclean spirit of discord to go forth from their controlling centres. These on the European continent are "three"—the German, Mohammedan, and Papal. The policies emanating from the Emperor, Sultan, and Pope, inspired by the new situation, created by the French since 1848, has generated the "three unclean spirits like frogs;" or "the very madness of discord" you deplore—one unclean spirit in three-fold political manifestation. You seem to think that this spirit has "no fixed aim or definite boundary." But in this you are mistaken. The antagonist parties may have no fixed aim; and may all be like the Pope in his present Micawber attitude, waiting for something to turn up, without even a dreamy conception of what it may be: nevertheless there is a fixed aim or definite boundary provided for "the very madness of discord" occurrent. The thing predetermined is "a time of trouble such as there never was since there was a nation."—(Dan. xii. 1.) In this time of trouble, the international anger will be infinitely more intense than it is now. The storm is only just beginning; the political cyclone is not yet developed. It is no use ignoring it; for its accession is inevitable. All Europe and Asia will be moved by the hurricane, and in the midst of the uproar of the political elements, THE AVENGER, whose mission it is to "destroy them that destroy the earth," will be apocalypted. Then, to use the concluding words of your editorial on "the ruin in France," in your issue of November 27th, "Let those tremble who in their troubled dreams beholding such a ruin, and feeling the reproach of conscience, already hear THE AVENGER coming, "who treadeth the winepress of the fierceness and wrath of Almighty God!" This coming Avenger, who says to his brethren "Avenge not yourselves, for vengeance is mine, I will repay"—"the Lion of the tribe of Judah, the root and offspring of David," even he whom Rome has blasphemed during the past 1335 years, and by whose spirituals of wickedness the



cup of bitterness is being deeply imbibed, he will cause to subside the whirlwind of human passion, in removing all cause of discord and hatred from the earth—"he will break in pieces the oppressor;" "he will hurl the mighty from their thrones, fill the poor with good things, and send the rich empty away."

This, Mr. Editor, is the *how*, the *when*, and the *where* this madness of human passion is to be assuaged; and is expressed in the apocalyptic formula, "a place called in the Hebrew tongue *Armageddon*." Into this arena on the mountains of Israel, the powers to be broken will be gathered. "The very madness of discord," now working, will transfer the arbitrament of the Eastern Question to the plains of Syria and Palestine, where the avenger will "tread them in his anger and trample them in his fury; for the day of vengeance is in his heart, and the year of his 'redeemed' will then have 'come.'"

When will these things be? When Russia and Prussia shall have consummated the wondrous work providentially assigned to them, and upon which they have already entered. It may be in a few months. "*Many countries shall be overthrown.*" This will take some little time. It need not be long, seeing that the strongest power is in the dust. The day and year are not revealed, but the signs of the times shew that the end devoutly to be wished by those who shall be redeemed, is very near.

In conclusion, Mr. Editor, I will here reproduce the testimony which has enabled me to reply to your questions with the full assurance of understanding and faith. What you are henceforth to call "the very madness of discord" is *the three unclean frog-like spirits*, operating concurrently

with the drying-up of the Ottoman Power, and evidential that Christ, the avenger, is at hand to come, according to what is written in Rev. xvi. 13-15: "And I saw three unclean spirits, like frogs, out of the mouth of the dragon (*the sublime Porte*), and out of the mouth of the beast (*the Imperial Government of Germany*), and out of the mouth of the false prophet (*the Pope*); for they are the spirits of demons working miracles, and go forth to the kings of the earth (*of Germany*) and of the whole habitable (*the rest of Europe*), to gather them to the war of that great day of God Almighty. BEHOLD I COME AS A THIEF! Blessed is he that watcheth, &c. \* \* \* And he gathered them together into a place called *ARMAGEDDON*" (*a heap of slain*).

After the Eastern Question is disposed of, the avenger will proceed to conquer the kingdoms of Europe, and to abolish the Papacy, in all its relations. These events will quiet the Reds, and fill all lovers of truth, righteousness, and real progress, with unspeakable joy. Protestantism will not long survive the downsmashing of its old enemy. Being now dead, it will then be buried, and unlamented; for all peoples—Papal, Greek, Mohammedan, Jew and Protestant, emancipated by the destroyer of their oppressors, "will come to Him from the ends of the earth, and shall say, Our fathers inherited lies, vanities, and things in which there is no profit."—(Jer. xvi. 19.) Wishing that all who read this may come to the same conclusion without delay. I subscribe myself respectfully, your daily reader and subscriber,

JOHN THOMAS, M D.

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SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,  
BIRMINGHAM, No. 26.

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

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ACTS ii. We still live under that dispensation of divine wisdom which was announced on the day of Pentecost, when Peter called upon the Jews to repent and

be baptized for the remission of sins, that they might become heirs of the grace or favour, which he told them in another place—(1 Pet. i. 14)—would be "brought

into them at the revelation of Jesus Christ." Though not of the seed of Abraham according to the flesh, we are related to the Pentecostian summons, inasmuch as by the mouth of that same apostle, the salvation which was offered to the Jews, was afterwards extended to the Gentiles, when he went to the house of Cornelius. We can rejoice to know that the Gentiles may become fellow heirs of the same glorious things with the Jews themselves, and look forward with them to those times of refreshing, which shall come from the presence of the Lord, when He shall send Jesus Christ. It is in connection with this hope that Peter exclaims, "Be converted;" that is, be changed from what we are by nature; be changed from grovelling worms, having no hope beyond the present state of things; be changed from children, who follow after the lusts that are in the world, and who recognise no higher law than their own interests and inclinations; be changed from these things, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord; as much as to say, that in some sense, our sins will not be blotted out until the Lord comes. Our sins are now forgiven us for Christ's sake (1 Jno ii. 12), but they cannot be said to be finally blotted out until all their effects cease; until we are delivered from this afflicted state in which sin reigns unto death. Our sins will be in every sense blotted out when weakness and death are no longer experienced by us, and when we rejoice in the immaculate nature of the spirit. Yet, in another sense, may we look forward to the coming of the Lord for the blotting out of our sins. None of us will know till then how we stand in the regards of Christ. We may know that so far as we are able, we are following the course divinely prescribed. We may understand and believe the truth, and strive to follow out the commands of the spirit, and on the whole, have the answer of a good conscience. At the same time, it is Christ's thoughts concerning us that will determine our position. Our own thoughts in this matter are not a certain guide. As Paul says: "Not he that commendeth himself is approved, but whom the Lord commendeth." Since, then, we know not till the Lord come whether He approve us, and whether He overlook our offences, the coming of the Lord may justly be regarded as the great crisis of the question of the blotting out of our sins. We shall then

know the divine estimate of our present career. The Lord seeth not as man seeth. His thoughts are higher than ours, as heaven is high above the earth. For this reason, we cannot judge ourselves in the sense of forming a reliable estimate of our course. We may judge ourselves in the sense of taking ourselves to task, and inspecting ourselves in the light of the word; but that the conclusions we shall come to will be correct, does not follow. The Lord will settle this. May we be included in the gracious words addressed to Israel: "I have blotted out as a cloud thy transgressions, and as a thick cloud thy sins: Return unto Me, for I have redeemed thee."—(Is. xlv. 22.) This will be "refreshing" to all to whom it belongs. The coming of Jesus Christ will bring refreshing for all who are hungering and thirsting after righteousness. There is little to refresh at the present time. This is the time of absence of all divine interposition; we see not the arm of the Lord outstretched, as in ancient days. We are surrounded by an evil generation, who have no fear of God before their eyes; who set at nought everything that God has done; and who regard the Jewish history as a polluted thing, and divine operations as a myth. The things upon which we most set our hearts are a scorn to our neighbour. The blessed hope is despised. We are strangers and pilgrims. We have here no continuing city. We seek one to come; and, in a sense, we are on a pilgrimage to it. A pilgrim is one who travels from one place to another, and who traverses in his journey a strange country, in which he is not at home, and which he seeks to get through with all due celerity. This is our case, if we are true men in Christ. We are in the world, but not of it, nor at home in it. Lot's wife set out, but stopped. So with us, some are travelling with an earnest; some are not. They are not all Israel that are of Israel. This was the case among Israel after the flesh, and it certainly is the case with Israel after the spirit, for Paul himself, in the days of his ministration, gave testimony to that effect, speaking of some, even with weeping, who served not the Lord Jesus, but minded earthly things—seeking their own, and not the things that were Christ's. If this was so in the dispensation of the spirit, we need not wonder at anything in this line we may experience in these days of silence and darkness. The man who is really travelling, is living in the present

time for the future. Before him, in his "inward parts," is a fixed purpose, not intelligible to carnal contemporaries. Deeply rooted is a principle of action invisible to the eyes of such as know not God. This class, at present outcast in society, will at the appointed time be made to prevail by the compulsion of Omnipotence. At present there is no divine interference at all beyond the secret ways of providence. All men—without and within—are suffered to walk after their own way, till the Lord come, who shall make manifest the hidden things of darkness. As pilgrims, we have a pilgrim's experience. Going through the desert, he is often subject to privation for want of water. What water he has, he carries in a bottle. There is no spring by the way. That is just our predicament. We sojourn in a dry and thirsty land. We have our bottle, but unlike the ordinary pilgrim's bottle, it is an inexhaustible bottle—the Bible: we can renew our strength continually by reading. We sit down to the Bible, and we hear God speak. What though His words are not audible? They mean the same as if we heard with the ear. With the daily use of this bottle, the pilgrim is enabled to endure the thirst of the wilderness. In the wilderness, also, there are hovering vultures and ravening wolves, ready to devour; skeletons also, of camels lying in the way, and telling the pilgrim of the perils of his path. The pilgrim has to be on the continual look-out. He has to observe a defensiveness that is not compatible with ease. He cannot indulge in much joy, one of the principal conditions of which is repose and security. In these respects, we find a pilgrim's life in the world at the present time. Then the penetrating sand comes blowing about the pilgrim's tent, making every object rough to handle, and even getting into the food. This has its parallel in the disagreeables of intercourse with sinners, unwashed or otherwise, and the discussions and precautions to which sanctified intelligence would not stoop, but for the necessities of an evil situation. All these things make the pilgrim long for the time of refreshing. It is one comfort to know that the pilgrimage must, in any case, be short; however disagreeable, however bitter, however difficult to endure, it will come to an end. Others before us have had to grapple with the same difficulties, who, pressing towards the same mark of the prize of the high calling, in faith and patience, and perseverance—not being put off by their untoward experience, have worked out for themselves a portion

in the glorious age. Paul is, perhaps, the best illustration of this. His troubles were great. We can read them in his letters to the Corinthians. He was "troubled on every side, yet not distressed; perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed." He had many physical dangers to encounter. He was often in peril by land and sea, from his own countrymen, in peril among the heathen, in peril among false brethren, besides having the anxieties incident to the care of all the churches. Then his course was embittered by the uprising of false apostles, who secured the ear of the disaffected and the envious, and many that were not so; succeeding to so great an extent, that "all Asia" was at one time turned away from him. This experience caused him to condescend, or to play the fool, in personal vindication. He says to the Corinthians, "I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you, for in nothing am I behind the very chiefest apostles, though I be nothing." His, Paul's, was a very bitter career, but Paul is now at rest. Long before we appeared on the scene—ages before we had begun to know the existence of evil—1800 years ago, Paul fell asleep, and has been quietly resting in the bosom of God all the time. When he awakes, as he will do shortly, I hope we shall see his face with gladness. He will know nothing of the long dreary interval we are helping to fill up. He will awake as from a deep sleep, tranquil and invigorated. In a few short years, the times of the Gentiles will have culminated in the glory of the Lord revealed. This very year may witness the Lord's re-appearance on the earth. Hence our pilgrimage can be but of short duration. But apart from that, our course will soon be over. Life at the longest is a short and troubled dream. The austerities of the desert will soon be no more for us. Our groans will cease, and our voices will be hushed in the grave, and that to us will be the instant vision of the Lord, for in death there is no knowledge of time. We shall seem to close our eyes, and re-open them instantly in strength, to behold the realised expectation of Job, when the Redeemer shall stand, in the latter days, upon the earth. Our course, then, is to wait; endure with patience the race set before us. The time of refreshing will come from the presence of the Lord, though they tarry. Refreshing will they be, because the Lord will be there, the head and fountain of all

authority, His word settling everything; His law going to the end of the earth creating righteousness; and bestowing blessings to the ends of the earth. We shall regale ourselves with refreshment to the full; for the Lord, who will bring the refreshing, will give us a nature capable of drinking it all in, and tiring not. In the present body of our humiliation, enjoyment is ephemeral. We cannot stand it long; it consumes the brain fibre in which it is generated, and leaves us dull and irresponsible. But when we shall be in spirit nature, we shall be strong and clear, and efficient in all our faculties. We shall feel that readiness, and comfort, and ease of intercourse which it is not permitted us to realise in a high degree at the present time. The spirit is willing, but the flesh is weak. A week's toil consumes the energies, and incapacitates for even social activity; and brethren are backward and awkward often from sheer lack of physical pith, to act and express the sentiments of their hearts. When these times of refreshing come, this will all be changed. Every one will be full of strength, and, therefore, full of joy. The main business now is to steer such a course as will ensure our entrance therein. This course must needs be much of a solitary course; that is, we must rely for ourselves on the high calling. We must not depend upon anybody. We must not look leaningly anywhere but on high. The steadfastness of our career must not depend upon other attractions or inducements outside the world; neither must we be impeded by obstructions coming from others. We must continue to the very end, in the love of God and faith of the promises. To this end, we must keep the company of the word in daily reading. Divine approval is only to be obtained in one way; that is, walking by faith, as in the sight of Him who is invisible. It is this that overcometh the world, even our faith; and faith is the substance of things hoped for. It is a picture in the mind of good things to come, and great things now existing, even the Father and our Lord Jesus. That picture has been drawn on the tablets of our hearts by the pencil of the spirit—the word of the Lord; and that which puts it there must keep it there; for unlike ordinary pictures, it has to be constantly renewed. The canvas upon which it is drawn is of such a nature as to absorb into itself whatever is placed on its surface. The impression of

yesterday is weaker than that of to-day. Hence, the picture pencilled by the spirit has to be renewed continually with the colours of the spirit; that is to say, we must for ourselves be continual readers of the word. By that process, we get to feel one with those who have gone before; one with that which is coming; and least in unison of all with the present.

Now, this is a matter which, in its essence, is exceedingly simple; but, in our position, may be made exceedingly complex. The case of Abraham—the father of the faithful—illustrates the simplicity of the matter. Faith in God's promises, and obedience to His commandments, are exhibited as the sum of acceptable walk and conversation. By this simple course was Abraham acceptable before God. That which makes the matter apparently less simple to us, is that we live in a day when the truth does not come to us in the direct way in which it got at Abraham. It comes to us in a complication of related circumstances requiring extrication. We have around us an ecclesiastical system of many forms and doctrines, the claims of which have to be put to the test and seen through. This involves mental labour, and effort has to be put forth to deliver ourselves from the bondage of the system. Then the truth comes to us—not in the language in which it was written, but through a translation; consequently the intent of the original often comes into question, and matters of controversy are propounded which appear to be deep and real to the superficial apprehension, but which, so far as faith towards God is concerned, and the obedience with which He is well pleased, are so much mere enrustation. Critical knowledge, an acquaintance with the classics, and all that sort of thing, is, after all, adventitious to the real matter. A man might spend his whole life over dictionaries and lexicons, &c., and miss the reality in the end. The real thing is the reception, with full assurance of faith, and love of the promises of God and His commandments, which constitute the simplicity that is in Christ. Let us strive after this. It is exceedingly simple. The fear of God, the love of Christ, hope in His word, obedience of His commandments, will enable us to stand in the great day of account, when a knowledge of dialectics, and the understanding of all mysteries, will pale and wither before the brightness of the rising sun.

EDITOR.

## FUTURE PUNISHMENT NOT "ETERNAL TORMENTS."

(Concluded from page 54.)

### HADES.

THIS, one of the words translated "hell," receives but passing notice at the hands of Dr. Angus, and he makes it by no means clear what he understands by it. "It means properly," he says, "the unseen state," but what this is, he does not say. It is not the grave, and it is not "hell," in his opinion; for as to the former, he says it is "once translated the grave," in the New Testament, as much as to suggest that this is an exceptional use, and, as to the "hell" of popular belief, he makes a careful distinction between it and "hades," in commenting upon Rev. xx. 14, saying "it will be noted that the death and hell cast into the lake of fire, are simply death and *hades*:" upon which he straightway denies that the passage teaches there is an end of hell itself.

What then is this "*hades*" which is translated "hell" so many times, and by which the English reader understands the orthodox place of torment? Its meaning, as stated by Dr. Angus, is "unseen:" but in what relation? for many things and states are unseen. Its application to the grave settles the question.—(1 Cor. xv. 55.) This application is extensively illustrated in the Septuagint version of the Old Testament. Dr. Angus admits this in saying "it is generally translated grave, in the Old Testament." There is, consequently, no need to show that this is the case. It is only needful to say that the New Testament furnishes abundant evidence of this same meaning. 1 Cor. xv. 55 gives us the word "grave" in the common version, and in many other places where it is rendered "hell," the meaning is self-evidently the grave. For instance, Peter proving the divine purpose to raise Jesus from the grave, by quoting Psalm xvi. 10: "Thou wilt not leave my soul in *hell*—(*hades*)." Jesus says, "the gates of *hell* (*hades*) shall not prevail against his church, which, considering that his church never got inside the gates of hell, in the orthodox sense, is conclusive against *hades* meaning hell in that sense, and as conclusive of grave being the meaning; for the gates of the grave close over his church, but shall not prevail; for he has the keys of hell (*hades*) and death; and opening the gates will release his prisoners (Zech. ix.

11.) He is "the resurrection and the life," and says "I will raise them up at the last day."—(John vi. 39.) Again, "death and hell are to be cast into the lake of fire." The lake of fire is explained (Rev. xx. 14) to be symbolical of "the second death." This second death destroys the wicked, and, therefore, destroys death and the grave; for when there are no wicked surviving, death and the grave disappear from earth's experiences.

There is sound sense in this use of *hades* to signify the grave. As Dr. Angus observes, it means the unseen state; and when does a man go into this state but when he dies, and is laid in the grave, and covered from sight and left to moulder into dust? Does it mean the disembodied state—the state in which Dr. Angus teaches all men continue to exist after death? If so, how are we to understand the statement upon which Dr. Angus has himself commented—that death and *hades* are to be cast into the lake of fire? Does it mean that the disembodied state is to be swallowed up in the hell-state? How can this be, when disembodied sinners are already in hell, according to Dr. Angus's theology. Still worse, according to the same system, the righteous are in the disembodied state as well as the wicked, and how are we to suppose that their disembodied state is to be merged in the fires of damnation?

If Dr. Angus says that *hades* is the intermediate state of the damned, he only kicks against the pricks in another direction, for surely Christ, whose soul in death was in *hades*—but not left there—was not among the disembodied hosts of the damned at the time when Dr. Angus's system says he was "in Paradise," and surely, his church, against whom the gates of *hades* are not to prevail, is never immured in so horrible a confinement; and, surely, it is no part of Christ's office to liberate the justly-detained tenants of such a place.

If, with some others, he adopt the theory that *hades* is the general rendezvous of the immortal ghosts of the dead, good and bad alike, awaiting the general gaol delivery of "the last day," he places himself in opposition to his own professed theology, and the general tradition of

Protestant Christendom, according to both of which, "the righteous, at their death, do *immediately enter into glory*." He then appears as the advocate of a new creed, and will quickly find himself as much at a discount as those who, in opposition to him, contend that "the wages of sin is death, but the gift of God eternal life, through Jesus Christ our Lord." There is only one effectual escape from all these dilemmas, and that is, that *hades* is the grave or state of the dead in death, in which, as the Scripture informs us, "there is no remembrance of God" (Psalm vi. 5), "and no work, nor device, nor knowledge, nor wisdom" (Eccle. ix. 10); for "the living know that they shall die, but the dead know not anything \* \* \*; also their love, and their hatred, and their envy is now perished."—(Eccle. ix. 5.) "Death cannot praise thee: the grave (*hades*) cannot celebrate thee; they that go down into the pit cannot hope for thy truth."—(Isaiah xxxviii. 18.)

#### GEHENNA.

This is the other word translated hell. Dr. Angus admits that "as a word, it means [the fire of] the valley of Hinnom" or son of Hinnom, and that this valley lay outside the walls of Jerusalem, and received the deposits of the filth of the city, in which the worm revelled and the fire was kept constantly burning. He quotes the view that it is to be considered an emblem of hell, in the orthodox sense, and that, therefore, the term Gehenna is properly represented by the word hell, and refers at length also to Jewish opinions, but he is so entirely non-committal that there is nothing to answer. He has "laid no stress" on the opinions quoted. This he would have done if they were worthy of it. Therefore, they may be passed over without detriment to the argument. The only effort of his own is in this mild form: "*It does not follow* that there is no deeper, truer meaning" than that recognised by those who, hearing Jesus, "thought only of a local Gehenna." The answer to this must be in the same shape: "It does not follow that Gehenna means the orthodox place of torture, because some have thought the local Gehenna a fit emblem of the hell of their creed." This response is in the spirit of Prov. xxvi. 5. It is the only answer to such a limited argument. The weakness of the case for orthodoxy is very evident when a man of Dr. Angus's strength has nothing stronger to offer at

this really vital point in the argument. He does venture to say that the Jews understood Gehenna "as well, and in senses as profound and awful" as modern Christians, but as this is a mere assertion and nothing to the point if proved, (seeing the Jews were declared by Jesus to have made void the word of God by their tradition), it may pass without further notice. If the local Gehenna of Jerusalem was used by Jesus as an emblem at all, it was surely an emblem of the death and corruption that reigned in it, and not of a torment that was impossible to the dead bodies cast into it. Surely he used it to illustrate the fate of the wicked revealed in all the Scriptures—rejection, dishonour, and destruction, and not that imagined by the schools—objectless sufferings through endless eternity.

#### THE WRATH OF GOD.

As to this phase of the subject to which Dr. Angus devotes seven paragraphs, it is not necessary to do more than admit the correctness of his definitions as a whole, but to say that they do not touch the controversy as to the destiny of the wicked. God's anger with them (Psalm vii. 11), will be admitted by every one who reverences the Scripture. The question is, how will His anger take effect? In their torture or destruction? This has already been discussed with a result which it must be left to the reader to recognize for himself, and which probably he will see reflected in the statement: "Mine anger shall cease in their destruction."—(Isaiah x. 28.)

#### THE IMMORTALITY OF THE SOUL

To this, Dr. Angus devotes paragraph viii. He does not attempt to show it is a doctrine of the Bible. He says it is wide-spread belief. This is a fact, but cannot be used as an argument, for ignorance is more wide-spread than knowledge. Ignorance is natural—knowledge has to be acquired. Therefore ignorance is wide-spread. The vast majority of mankind are content with that which they attain without effort, and to leave unattended to that which involves labour. A wide-spread belief, therefore, on a matter requiring discernment is likely to be a wrong belief. Illustration is to be found in the superstitions prevalent among ignorant people. Taking the population of the world as a whole, it is a wide-spread belief that there are many gods; it is a wide-spread belief

that the earth is flat, and the sun a traveller round it; it is a wide-spread belief that the stars influence destiny. It is not much therefore, but rather damaging, to say that the immortality of the soul is a wide-spread belief. It is to say that for that very reason, it is likely to be a false belief.

But, Dr. Angus says "It is sustained by all the arguments which a subject so difficult admits." He does not specify the arguments; therefore the statement is sufficiently met by the counter assertion that when put into the crucible of inductive philosophy, the doctrine disappears entirely, since every argument proving the immateriality and immortality of man, has the same effect with regard to the brutes, and even vegetable forms. Probably in view of this, Dr. Angus puts the case for natural immortality a little timidly. "*So far as we know*," he says, "there is nothing in the make of the soul that tends naturally to death.

God, we have no reason to doubt, can destroy the soul, but to destroy it needs, so far as reason and analogy teach, some external interposition." [Note while passing, how easily Dr. Angus uses "destroy" in its natural sense, when untrammelled with the exigencies of a theory. The meaning he allows it when using it himself. He denies when the Bible uses it of the wicked. This is very significant.] What does Dr. Angus mean by "the soul?" He speaks of it as an entity known and recognized on both sides of the controversy, and therefore to be assumed. This is a mistake. It begs the question at the starting point. The existence of a separable thinking entity called a soul, is denied by those whom Dr. Angus writes to oppose. They contend that man is "of the earth earthy" (1 Cor. xv. 47), formed from the ground' (Gen. ii. 7), living substance (Gen. vii. 4), and that this clay-formed man is the thinking creature as well as the living creature, and that his mental characteristics are no more separable from his constitution as an earth-born, than is the flexibility of his hair separable from his hair. The eye for seeing, the ear for hearing, the brain for thinking—God is equally the maker of all; but pagan philosophy atheistically denied the possibility of God making brain-substance think, and invented the speculation that the thinker was an immortal, immaterial man—as if this made the immortal, immaterial man inside the matter any plainer! Surely if it is difficult to conceive of a finely-organised electrical instrument like the brain thinking (when we feel and see continually that it does), it

is a million times more difficult to imagine an invisible shadow doing it! Dr. Angus has inherited the speculation of the pagans on the subject, and speaks of the "soul" as a thing to be taken for granted in the pagan sense. This confuses the controversy. The explanation of terms is essential to its disentanglement. There is a vital energy in man, but so there is in the beast. All vital energy is of God, and returns to Him when the creature dies. The spirit or mind in man is generated by the operations of his wonderful vital mechanism. It is interfered with when those operations are suspended, as in the case of a sudden arrest of the circulation of the blood, producing fainting and unconsciousness; or concussion of the brain by violence, producing total insensibility. Death is a dissolution of the machinery that develops individual mentality, and a consequent lapse of individual life and consciousness. According to the machinery, organisation or constitution, is the nature of the mentality exhibited. Thus a finely-developed brain, with corresponding completeness of bodily organisation, will exhibit power, where an imperfect brain shows idiocy. A human brain shows human mentality: a dog brain, dog mentality. The power is the same. Man and beast have all one breath.—(Eccles. iii. 19.) God created the beast by His power as well as man.—(Psalm civ. 30.) All things live in Him and by His life; and if He were to focally recal to Himself the outflowing energy of His spirit, all flesh would equally perish.—(Job xxxiv. 14). Hence, when Dr. Angus talks of "the make of the soul," he speaks really of the life which every animate form derives from God. This life in the abstract is not an individual which Pagan philosophy has made it; but a portion of the universal power which emanates from the Eternal Fountain of life.—(Ps. xxxvi. 9.) With this application, his conclusion is true enough—that "there is nothing in it that tends naturally to death." God is immortal—"HE ONLY hath immortality."—(1 Tim. vi. 16.) To the righteous recalled from death, God will give the same (Romans i. 7-9), for their "corruptible will put on incorruptibility, and their mortal put on immortality," (1 Cor. xv. 53,) "that mortality might be swallowed up of life."—(2 Cor. v. 4.)

With the "reasoners" who "admit that the soul does live on for ages, after the body has perished," and who "hold that death is simply the separation of body and soul," this argument has nothing in common; and, therefore, the shafts

levelled by Dr. Angus at them, fly harmlessly overhead

The "analogy of the seed which lives in death" is next put under tribute. Dr. Angus says this analogy is used by Jesus and Paul. That they use a sown seed in illustration of the dead and their resurrection, is true, but it is not true that they contemplate it as "living in death." Paul distinctly says "that which thou sowest is not quickened *except it die.*" (1 Cor. xv. 36), and Jesus lays still greater emphasis on the fact of death occurring: "Except a corn of wheat fall into the ground *and die*, it abideth alone; but *if it die*, it bringeth forth much fruit."—(John xii. 24.) Hence, the very basis of Dr. Angus's analogy—viz.,

the assumption that the seed *lives in death*—is a fallacy. That a seed carries with it to the ground a germinal vitality is, of course, true, but it yields up that vitality to the new form developed, and as the individual seed that was sown, it perishes or dies, and never re-appears. Used as Jesus and Paul use these facts, the illustration is cogent, but as Dr. Angus uses them, it is the opposite; for if it is made to teach that "death only dissolves our bodies into their elements, leaving untouched the living germ," it would require that the living germ should go with the body into the grave, instead of leaving the body and mounting to the skies, as Dr. Angus's theory teaches.

### THIRD LETTER.

The last of the three letters written by Dr. Angus to prove eternal torments may be dismissed with very few remarks. It is devoted to "alleviations" which he finds it necessary to exhibit by way of off-set to the "dark shadow" which he admits eternal torments constitute in the picture of God's dealings. This "dark shadow" being but a shadow and no reality, we have no need to follow the thoughts by which it is sought to soften down the horrible nature of the doctrines advocated. The ways of the Almighty, when seen apart from the distortions of Pagan imagination, are too pure and righteous to require "alleviations" to enable us to endure them. His very judgments justify Him to our face. The destruction of the antediluvians by the flood, the perdition of Sodom, the desolations of Israel are but so many illustrations of the great fact that the wages of sin is death; and how blessed a fact is this! While punishing, it cures. While judicially dealing with evil, it extinguishes it. While vindicating the dishonoured majesty of the heavens and repaying the malice of wicked men, it allays the suffering caused to God and man by human perversity, and brings the blessed guarantee that at the last, good will prevail, and the earth be filled with glory and everlasting joy, when the tabernacle of God shall be with men, and there shall be no more curse and no more death.—(Rev. xxi. 4; xxii. 3.)

The task proposed is now completed.

Dr. Angus's arguments in support of the popular doctrine of eternal torments have been put to the test, and the result has been to manifest the slimness and unreality of the foundation on which the terrible fabric rests, and further, to bring into view another and an opposite doctrine, which Paul has taught, but which Christendom has lost, that "sin hath reigned unto death."—(Rom. v. 21; vi. 23.) This other view, doubtless, lessens the dignity and importance of human nature. Men appear in a more interesting light when considered as native immortals, than as a race of earth-borns perishing under sentence of death; but a question of truth is not to be decided by sentiment. On the other hand, if our sentiments are disagreeably affected by the view set forth, there is the compensating advantage of that view being in harmony with our experience, and settling a few difficulties which are ever troubling thoughtful minds in the orthodox school. Experience of men is not accordant with the notion that they are of celestial origin and nature. Persons exclusively moving in cultivated society, or surveying the world from the "country-seat" point of view—young ladies living in refinement, and knowing nothing of the world but what they learn from morocco-bound editions of the poets—may dream themselves into harmony with the notion that man is an immortal "creature of the sky;" but very different feelings are engendered by contact with the great, coarse, selfish,



unprincipled work-a-day world, or still better, with savage man in the dark places of the earth. By such contact we are made to feel instinctively how degraded a creature he is, when left to the resources of his own nature, and how much he is "of the earth, earthy;" and how true are the unsentimental descriptions of the Bible which tell us that "all flesh is as grass;" that "man hath no pre-eminence above a beast" (Eccles. iii. 19); that all nations are less than nothing, and vanity.—(Isaiah xl. 17.) In this state of things, we find no difficulty when we consider that mankind are the descendants of the condemned man of Eden, having been suffered to walk in their own way (Acts xiv. 16); and providentially employed in subduing the earth, and fitting it for a habitation of righteousness in a better day to come. We can even discover wisdom where orthodox belief presents mystery of the most staggering and bewildering kind. Death among the sinning millions, upon all of whom it has passed with the nature they have inherited from Adam, is a benign dispensation of justice. Hell as their destiny would be the arrangement of a fiend. And what if the heathen die to rise no more (Isaiah xxvi. 14, Psalm xlix. 19-20); and infancy passes away as though it had not been (Job iii. 16; x. 19), this is but a momentary offence to sym-

pathy, and has none of the anomalies brought with the orthodox view. The dead are unconscious of deprivation. They know not anything.—(Eccle. ix. 5) Therefore, we need not sorrow on their account. The law of God is that death having passed upon all, life can only be entered by belief and obedience of the faith that is in Christ.—(Heb. v. 9; Acts xx. 32; xxvi. 18.) Heathen and children being circumstantially beyond the operation of this law are unredeemed. Consequently, they remain under the dominion of death. Their salvation, as taught by orthodox religion, upsets the revealed principles that ignorance alienates from the life of God (Eph. iv. 18) and that without faith it is impossible to please God (Heb. xi. 6), and that the gospel is the power of God unto salvation.—(Rom. i. 16.) Their damnation, in the sense of consignment to the orthodox hell, would be a frustration of all our endeavours to recognize justice or beauty in the divine arrangement. The middle ground afforded by the doctrines of man's mortality evades all difficulty, and establishes harmony between the conclusions of experience and the teachings of the Bible. Truth always agrees with itself. May it prevail, to the discomfiture of error and the emancipation of the groaning millions.

EDITOR.

### WINTER TOUR BY THE EDITOR.

NOTTINGHAM.—Arrived Wednesday, Jan. 3rd. Intense cold and fog. Train half-an-hour late, which gave but twenty-five minutes before lecture. A hurried cup of tea, "staff in hand and loins girt," sufficiently revived the warmth of the natural man for the work to be done. Why not come earlier? Because of work at the other end. A right division of time is the only way to get through all things. The meeting had been advertised for the previous night—the date originally appointed; but too late, a previous let was discovered by the hall authority, and the brethren had to give way, and paste the corrected date on the bills after they had been put on the walls. This did not undo the mischief. A great many people came on the Tuesday, and had to go away disappointed. It was feared this would injure the meeting on the following night, but fears were not realised. There was a good attendance Wednesday, Thursday, and Friday, notwithstanding the

coldness of the weather. The approaching advent of the Lord—its bearing on the world, and its relation to individual duty, formed the topics of discourse. Several are interested, but some are halting, which is a pity for their own sakes, but not to be wondered at. In the days of the apostles there was no need for hesitation. The attested word of the Lord was before many eyes, and all that had to be done was to receive with confidence and obey. In our day, there is no official evangelism; no authorised declaration of the way of life to which men without carefulness may commit themselves. There is but the record of what God has commanded the Gentiles by the apostles, and the question is, what does this mean? And because this is a question, and one on which dispute exists, men and women, desiring to know the way of the Lord, have to proceed with caution. Hence the halting. Yet, on another side of the question, the danger of delay is visible. The word is now

made plain. The whole matter is bare for examination. It needs but attention to enable the good and honest heart to say, "This is the word of the Lord, and I will run in the way thereof." Delay will not expedite decision, and while we are tarrying, the Lord may be announced in the earth, and all opportunity taken away. What though many walk not in the spirit of the calling. Let such as fear God look only to Him, and endure all evil, as seeing and waiting for Him who is invisible. To our own Master, we shall stand or fall at the last.

**DORCHESTER.**—Arrived here Monday, Jan. 16, for battle to commence on the following night, against spiritual wickedness in high places. Announcements had been issued to the effect that on Tuesday, Wednesday, Thursday, and Friday, during the week, the Editor would make reply in the Town Hall, to the lecture recently delivered there by the Independent minister of the town, Mr. Neave, (who, it will be remembered, came forward to answer former lectures by the Editor) and that at the same time he would take up, and answer *seriatim* all the arguments used in the local newspapers by writers therein, among whom was the rector of Dorchester, a Mr. Henry Moule. The announcement created some excitement in the little town. Mr. Neave, and other hostile champions, kept aloof from the meetings, and endeavoured, it appears, to dissuade others from attending, but there were good meetings notwithstanding, so far, at least as numbers went. The first meeting was the smallest. The front seats were unoccupied, but the back and sides of the hall were crowded. There were frequent hostile manifestations during the lecture. Towards the close it became difficult to proceed. The chairman (Mr. Vernon) expostulated in vain. The editor persevered until it was obviously wise to "cut it short," on doing which, and disappearing into a side room, the audience set up a howl and rushed forward. Next they went down stairs in tumult, and made riotous demonstrations in the street, where they remained in front of the hall, instead of dispersing. The hall-keeper, fearing they were bent on evil, detained the Editor's company for a time, and (the crowd not dispersing), conducted them through the basement of the building, and let them into a back lane to depart another way. But the crowd anticipating this, had posted a detachment to watch this point of egress. The detachment set up a howl as a signal to the rest, and they all came round, and proceeded to mob Mr. Vernon (chairman), and his lady, and the editor. After a while, their attitude grew threatening, and by the advice of brother Vernon, the Editor ran into an hotel, the good lady whereof, who had been looking out to see what was the matter, rushed frightened within, on seeing the mob

gather round her door. On getting within, the Editor saw not lady or lord, but found himself in a nursery, in which he sat him down and conversed with the children. By and bye, the head of the house came into the room with an air of threatening curiosity. The Editor had to explain, which he did somewhat awkwardly, and was conveyed into a dark room upstairs, from which, by the light of the street lamps, he surveyed the foolish crowd below. In a short time, a message was brought, "The police have arrived and want you." Upon this, the Editor descended to the street, and under the protection of the authorities, walked home with brother Vernon and his agitated lady, accompanied by the crowd, who surged around and threatened, like a pack of wolves. Next night there was (for the place) a strong force of police at the hall, and tolerable order was maintained, and a fair hearing for the truth. After the meeting, however, the crowd renewed their boisterous attentions, and in front of a *posse* of policemen, the Editor had to processionize homewards. The same state of affairs prevailed the third night, except that the meeting was larger and more excitable, and the mob more dangerous, for this night stones were thrown. On the fourth day, the mayor sent to brother Vernon to say that he had information of a riot having been organized for the evening, and that if the meeting were held, he would not be answerable for the consequences. He did not like to interdict the meeting, but as a favour, he requested brother Vernon to suspend it. After considering everything, brother Vernon decided to comply with the mayor's request, and, accordingly, when the crowd collected in the evening, they found the doors closed, and the police to inform them there would be no meeting, upon which there was much disappointment among the roughs, and a walking to and fro in the streets, with sundry discordant noises. The Editor left on the following morning, probably never to return, for it was declared the hall would never be let for the ventilation of Christadelphian doctrine again. Thus the Dorchesterians, aided by the Scribes and Pharisees, count themselves unworthy of eternal life. It is, however, said that some of the more reputable among them are quite ashamed of the treatment the truth received, and show a disposition to look into it on that very account. Thus good may come of the evil.

**EDINBURGH.**—Arrived here 9.35 p.m. Jan 24th, after an eleven hours' cold ride. Sojourned with brother Smith. State of affairs ecclesial somewhat improved. Situation, however, does not present so much to rejoice at as might have been looked for in so great a city, after a twenty years' presence of the truth in its midst. This, of course, is mainly attributable to the unhealthy

start made. The Dowieite incubus prevented development and generated the revolutions that have since torn the community to pieces. Amiable Dowieites will, doubtless, open their eyes at the statement. They think so sweet a thing as Dowieism cannot generate revolution. Blind as they are, they do not comprehend that it was their very amiable indifferences and their unconcerned coquetry with error that roused the spirits of earnest men, and led to the earthquake which reached their community. For Edinburgh this has been a calamity. The country generally, however, has realised a benefit in the bolder policy and more defined conceptions of the truth that have indirectly sprung from the agitation of years ago. Perhaps Edinburgh itself may inherit a blessing at the last. Perhaps the ecclesia, in Temperance Hall, now upon the strong foundations and consecrated aims of the truth, may be the nucleus of a strong man in Christ, prepared to do the work and fight the battle of Christ in a city which is fortified to heaven with high thoughts of itself and gospel-nullifying imaginations of all sorts, emanating from its colleges and pulpits. If they may not do great things before the Lord call them to account, they may at least prepare themselves as a chaste and loving bride for the husband at the door. This involves more than correct theory. It means the purifying of the affections—the weaning of them from the present evil world, and their transfer to the things which are not seen, and subjection to the ennobling precepts made known by the apostles to the house of Christ for their obedience. A fragment of the original Christadelphian assembly meets in Calton Convening Rooms. They have been left alone on account of holding the immaculateness of the nature of Christ, but with the exception of one or two of them who would be more in their place in the Temperance Hall, they would seem farther off the mark than even this, for overtures have passed between them and the Dowieites, with a view to amalgamation. The Editor lectured three times on the signs of the times and the duties of believers. He also spoke twice to private assemblies of the brethren on the latter point more particularly. At all the public lectures, there was a good attendance. The lectures were given in the brethren's meeting-place (Temperance Hall.)

**DALKEITH.**—Taking advantage of the excitement existing in this place in connection with the charge of heresy preferred against the "U. P." minister, the Rev. Fergus Ferguson, of which notice was taken last month in the Editorial department, the Edinburgh brethren arranged for two lectures. Announcements were issued stating that whereas the inhabitants of Dalkeith had recently heard much of heresy, in connection with Mr. Ferguson, they were invited to

hear graver charges on this head proved against Mr. Ferguson's accusers, in the course of two lectures, to be delivered in the Public Hall. The first lecture was announced for Friday, Jan. 27. On this occasion the hall was full. Many came expecting to hear the matter discussed from a Presbyterian point of view, and were disappointed in hearing an exposition merely of the Bible answer to the question, "Lord what is man that thou art mindful of him, and the Son of Man that thou visitest him?" It was shown that this answer was in conflict with the doctrines of the Presbytery, and that not only Mr. Ferguson, but the whole of his clerical accusers were scripturally convicted of teaching lies in the name of the Lord. The audience listened with great attention to the close, and then quietly dispersed. On the following Wednesday, the lecture attracted a little over half the first audience. This, however, was a company well worth the effort, numbering from 150 to 200 persons. The former subject was continued, with additions on the subject of responsibility of the inheritance of saints. "The spirits in prison."—Mr. Ferguson's stronghold—were also discussed, with a result fatal both to Mr. Ferguson and his accusers. A number of the brethren were present from Edinburgh and other parts. Tracts were given away at the close, and the seed left to the appointed result.

**AYTON.**—This is a small village, some miles from Berwick, on the border. The station master (brother Yule) has been in the faith for many years, but no public effort had been made to bring the truth before the people. This was now done in connection with a joint visit by the Editor, and brother Smith of Edinburgh, whose native place it is. Brother Yule had succeeded in engaging a large new hall, erected for the volunteers; and more wonderful still, had induced the ministers and clergy to announce the lectures from their pulpits on the previous Sunday—a thing they would probably regret when they came to know the heretical character of the views advocated. A large audience was secured each night—Monday and Tuesday, January 30th and 31st; and at the first lecture, one of the "guides" aforesaid was present. A patient hearing was given, and a desire expressed for similar things to be proclaimed at Eyemouth, a neighbouring fishing port. The subjects treated were, the coming of the Lord; the inheritance of the saints; the time and nature of reward; and the signs of the times. Whether the word preached will take out any people for the Lord, cannot be told. Sufficient that servants do their duty, knowing that the head of the house knows all about it, and will accomplish his work.

**LEITH.**—Here, as was announced in the intelligence department, a considerable time ago, a separate ecclesia has been established

from that of Temperance Hall, Edinburgh, but in fellowship with the same. They are mostly young. They number about 15, and meet in a Masonic Lodge Room, in Constitution street. So far, matters have gone well with them, and that this may continue to be the case will be the wish of every one rejoicing in the truth. Three lectures on "the blessed hope" were given to the public—the first and last in Duke Street Hall, bottom of Leith Walk, the second in St. Andrew's Hall—a large room, formed out of the upper part of an old chapel, by an enterprising fruit dealer, who fitted up the lower part as the fruit store. The audiences at Duke Street were small, (numbering about 60 or 70)—probably owing to the wet state of the weather—though it is said that Leith yields small audiences to all sorts of meetings—orthodox or heterodox. It is a seaport, containing a population of over 40,000 people. These are mostly engaged in the handicrafts connected with shipping, and not in contact with influences of a very elevating character, and (probably in consequence) evince little appreciation of higher things. It is one of the changes to be looked for in the future age, that all occupations will be compatible with wisdom and righteousness. Regulated as affairs will then be, there is no department of labour that need produce the moral or intellectual debasement, to be seen at present by land and sea. The audience in St. Andrew's Hall was larger than at Duke Street, probably owing to the day being "Sabbath," as it is called in Scotland. A number of brethren and sisters were present from Edinburgh. The hearing was attentive, broken only once by an ejaculation on the subject of 2 Peter iii. and the "burning of the world," which only gave the opportunity for an increased abundance of testimony on the matter in hand. The person who interrupted—said to be "daft," and certainly his disbevelled appearance went to confirm the idea—walked into the meeting on the last night, while the meeting was going out, walked straight up to the platform with a paper in his hand, ascended the same, passed the chairman, who held out his hand for the paper, but was refused, gave the paper to the lecturer, walked off the platform, and went straight out of the meeting again. The paper was found to contain some original hymn doggerel of a very "daft" description. Several in Leith are enquiring after the truth, and there is a prospect that the progress of the last twelve months will not discontinue.

CUPAR.—Tuesday, Feb. 7, saw the Editor here for the first time, in the company of sister Smith, of Edinburgh, (whose native place it is) and sister Fraser, of Dundee. The truth in some of its elements has existed, more or less, in the place for twenty years past, but in its purity and thoroughness, it dates back but some two or three years. Campbellism was the thing that flourished

for a time, but this declined with the rupture caused by brother Archibald Dowie's faithfulness to the doctrine of the kingdom. Then Edinburgh Dowieism had its day, but at length brother Dowie's eyes were opened to the beauties concealed from him by the misrepresentations of the truth's Dowieite enemies; and casting aside his former connection, he threw in his lot with the Christadelphians. (He is not the Dowie, late of Edinburgh, now of Dundee.) At his invitation, in conjunction with the few who unite with him, the Editor came to lecture. They had succeeded in hiring the Duncan Institute, a new and very commodious place, to lecture. When, however, the character of the lectures came to be known, they were deprived of this place, and brother Dowie had to find another place, which he did in the Corn Exchange—a large building capable of seating a thousand persons. Here, a large audience (three or four hundred), congregated on both nights appointed for lecture—Tuesday and Thursday, Feb. 7 and 9—and listened with great patience and attention to what had to be said on the near approach of the Son of Man, and the mythical character of the leading religious doctrines of the present day. For a place so small as Cupar (numbering only some 7,000 of a population,) the meetings were considered a great success. Their success was greatly assisted by the action of the Duncan Institute directors, in refusing the hall. On this subject, the following clever letter appeared in the local Conservative paper, *The Fifeshire Journal*:

#### DUNCAN INSTITUTE — MODERN WITCH-BURNERS.

SIR,—Do not think I am bent on general fault-finding in connection with the above Institute. Such has had its day; results fair, considering that the directing element is somewhat theoretical.

To the gaze of all and sundry, posters have been stuck up intimating that Mr. Roberts, of Birmingham, is to expound certain theories in connection with Theoretical Christianity, and this in the hall of the Duncan Institute.

Said posters are now covered up with duplicates, with the alteration that the lesson is to be given in the Corn Exchange instead of the Duncan Institute. Rumour has it that the directors have (on second thought it would seem) refused the hall for the deliverance of any divine message, unless said message be given out according to Established, Free, U. P. notions—in short, according to Mrs. Grundy, who is considered infallible, to the Pope's exclusion of course. Possibly it would have been wisdom to have excluded all expoundings of theoretical Christianity, a bewildering subject, which calls forth much talk and hair-splitting—all conducive to the result of unbrotherly respect. For Tom would respect Dick, only he is such a bigot; and Dick holds the same views as

Tom, and so on without end. And one is always so apt to think that his duty is done with the theoretical expounding. Possibly, it only begins there; possibly, no use for theories at all, unless conducive to the practical.

Mr. Roberts and party are recognised Christians—stand firm by the truths in connection therewith; as a body framed for intelligence, veracity, and other products of good spirituality. Not at all much inclined to hanker after self-contained manses, and sermons delivered at £4, £6, and £8 per pair; but Apostle - Paul - like, are only concerned about the getting of an audience and shelter from the elements, which, if left to the decision of the aforesaid directors, would be refused; and, (if they had the power) include refusal of Corn Exchanges, even this God's earth, and audiences too. I salute you, modern representatives of our witch-burning ancestors. Had you lived a few centuries ago you might have figured in history.

A precedent has been established. The Cupar Young Men's Christian Association has already had the use of the Institute hall; on which occasion subjects which treated on theoretical Christianity, &c., were read, and apparently approved of. True, this Association is under the protection of directing clergy, and on the above occasions oranges and goodies unlimited are dealt out, which may or may not form a bias.

When we think of our repeated boastings of religious toleration, it is not consoling that a representative of a body of Christians is

denied the use of the hall simply because his views are not exactly parallel with those of directors. Institutions on such conditions had better be—“Anywhere—out of the world,” than in our midst.

From time to time we hear of pulpit wails anent the non-attendance at church of the working-man, who is by no means perfect, but who, in spite of *no* capital, limited book-learning, limited calling on tailors, and in too many cases *unlimited* hardships and painful struggles to live decently on from 10s. to 20s. weekly, is in my experience quite as able to think for himself as his so-called betters. And gross intolerance, whether in the shape of hall-refusals or stupid abuse of respectable theorists who may differ from directors, are sad but truthful photographs of the inward man, eloquently proclaiming before gods and men a sad minimum of good spirituality. Such phenomena working-men, of all men, do not forget, and I venture to say that they are quite able to draw inferences of the right sort.

Without pledging myself for Mr. Roberts' abilities (I know him not, and have no connection with his sect), I anticipate for him a good audience in the Corn Exchange. We have no other tangible way of showing our contempt of hall-refusals. I can almost pledge myself that his message will be fully equal to the general run of such, whether delivered by Cupar clergymen or members of the Young Men's Christian Association; effusions generally weak enough, goodness knows.—I am, &c.

Cupar, February 6th, 1871.

Y.Z.

## The Christadelphian.

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

MARCH, 1871.

“APOSTASY Unveiled” is this month replaced by a more recent, and perhaps, for that reason, more acceptable contribution from the Dr.'s pen. To some, this recent contribution will neither be more nor less acceptable than the older one, because having never seen the Watt discussion before, to them that discussion is as fresh and interesting as anything written yesterday. This is the testimony of many. Doubtless, however, comments on the European situation are more immediately appropriate at the present time.

To such as recommend a republication of articles from *The Herald of the Kingdom*

and *Age to Come* (particularly W. G. M., New Zealand), we say, Amen. We have had this in view from the beginning, but have found so much to be occupied with in the meantime, that this reserve is almost untouched. It is comfortable to think of well-stocked cellars against a possible famine to come.

“Sunday Morning” reappears this month. Many complaints have followed its omission from the last few Nos. In this we have been almost helpless in a way difficult to explain. The expressions that have reached us on the subject will help us to make it a point to attend to their appearance month by month. It will sound strange, doubtless, to speak of want of time, when our whole time is at the command of the truth. Yet with increase of time, there is increase of work, and a difficulty of compassing all that is to be done.

“Everlasting Punishment” concludes

this month. It would not have been written so elaborately had the readers of the *Christadelphian* only been in view. The object was to write an answer for circulation among such in outer darkness as may be enquiring after the truth, but whose way may be stopped by what is considered Dr. Angus's unanswerable defence of eternal torments. This object, so far as the time required for the work was concerned, was effected by imposing the task of a monthly effort till the whole should be accomplished; the question of ways and means was facilitated by the type-setting forming a part of the monthly production of the *Christadelphian*. The printer has, month by month, stereotyped the composition, and is now ready to publish the whole as a pamphlet in a few days.

To such as report the receipt of "No. 2" of the paper referred to last month, and ask what they are to do, seeing that they have not ordered the same, and are not willing to subscribe to it, we would suggest a note to its Editor, requesting discontinuance, and in case of its still being sent, it is easy to decline to receive it from the postman. The sending of the first No. without order was intelligible as an advertisement, and an invitation to subscribe, but the sending of subsequent issues without order, is contrary to all rules of business or courtesy, unless the Editor intends to supply the periodical gratis, which he ought to have intimated, and which, from the economy exhibited in discontinuing the *Christadelphian* "to prepare for coming expenses," we should think unlikely. It certainly places friends in the embarrassment of which they complain, to have sent to them a thing they have not ordered, and do not want, and yet, by implication, are expected to pay for. The only remedy is that which we have suggested. As to the reply to our remarks last month, we simply re-affirm these remarks in every particular.

#### THE SCOTCH PRESBYTERIAN HERESY CASE.

The speech by the "Rev." Fergus Ferguson, of Dalkeith, which was quoted last month, has got the gentleman into hotter water than he was in before, as was highly to be expected. He delivered the speech in

the Presbytery in his character as defendant, and immediately upon its delivery, the Presbytery came to its decision to counsel the offender to be on his guard against heretical tendencies, whereupon the case closed. But when the "grave and reverend seignors" of the Presbytery came to read over and realise the "rev." gentleman's address, they discovered in it greater heretical depths than that of which he had been suspected, and accordingly called upon him, at their meeting on the 18th ult., to acknowledge the speech as reported, correct, before proceeding to "take the speech into consideration." It is generally expected they mean to make short work of the daring young man, by putting him out of the synagogue, and it is said that in the event of that extremity, Mr. Ferguson's congregation, from whom he receives £400 a-year, mean to build him a new chapel, wherein he will be at liberty to sail in what direction he pleases on the "boundless sea," on which he acknowledges himself adrift, without interference from the cruisers of Presbyterial or Synodical sanction. Meanwhile it is said, with what truth we know not, that Mr. Ferguson is getting rid of the doctrine of natural mortality, and is beginning to let his new light shine. This will be the only solution to his difficulties about the heathen.

#### THE OPENING OF THE SEALS: WHEN?

In a private letter to the Editor, Dr. Thomas remarks as follows:—"No person can truly discern the signs of these times, who believes Louis Napoleon to be the "man of sin"; or who cannot tell whether the seals have been opened or not. Oh! what shocking ignorance and indolent negligence, with all present advantages and facilities in possession for an ecclesia of Christadelphians, to hear the question propounded, "*Have the seals been opened*"? and to hear it answered without comment thereon, that "they didn't know, but they rather thought they had not!!!" This did not occur in precocious Yankeeedom. What! a person pretend to be a Christadelphian, and not to know whether the seals have been opened! For shame! The same ecclesia could also hear (as I am informed) one of its own affirm that the scene exhibited in Rev. iv. and v. has its counterpart in heaven above, in John's past

and present. What is the use in writing an exposition of the Apocalypse, if the author's professed brethren manifest such gross darkness as this? Let such know that we are now living under the seventh seal which was opened A. D. 324, and the opening characterized by "silence in the heaven for half-an-hour." Let them study the structure of the Apocalypse, as exhibited on p. ix. of Eureka, vol. iii., and they will know whether the seals have been opened or not, and by reading, they will find that the scene is not in John's past, but a symbolic representation of what is to be in our future on earth when the throne and kingdom of David are established and possessed by the saints."

#### THE CHRISTADELPHIANS IN THE SCOTCH PAPERS.

The truth has been the subject of a series of London letters which appeared in two Scotch papers, issuing, we understand, from the same office—*The Dundee Advertiser* and the *People's Journal*. These papers are more than local papers. They circulate generally throughout Scotland, so that anything appearing in them, receives almost a cosmopolitan publicity—a fact which makes the letters the more likely to benefit or injure the cause attacked, as the case may be. The result aimed at was injury, but it does not follow that this will be the result. In fact it is certain it cannot be the result, because those who know the truth will only laugh at the caricature exhibited, and those who know it not, may feel their curiosity stirred to look into the matter. The letters are described as those of "a London correspondent of the *Dundee Advertiser*." This, at first, was supposed to be a certain Scotch D.D., in London, but turns out to be a young newspaper aspirant, who went to the metropolis, with the confidence that his abilities would be appreciated at his conception of a just assessment, but who finding no encouragement, has fallen back upon the humble avocation of literary jobbing, glad to turn an honest penny by what is known as "lining." Hitting upon "The Religious Curiosities of London" as a likely topic, he selected the Christadelphians to start with, and devotes to them three letters occupying about five columns of a large-sized newspaper.

The letters are smartly written, and in the sarcastic vein, but abound with the mistakes which a person is likely to make who attempts to write about what he only knows superficially. He starts with the admission that until recently, he was ignorant of the existence of such a body, and then proceeds to retail such information as he had hurriedly collected for the purposes of his sketch. Dr. Thomas is made to appear in the light of a Yankee quack mesmerist, who has bought himself an American degree, and palmed himself off as a discoverer of philological mysteries out of which he has developed a new theology which credulous dupes receive in virtue of implicit faith in his Hebrew and Greek scholarship. The disciples of the new faith are acknowledged to be zealous and energetic, and to have already succeeded in forcing their creed into public notice to a large extent. Their publications are numerous, but, according to the London scribe, of yesterday, published within the last two years. In answer to these misrepresentations the Editor of the *Christadelphian* secured the publication of the following letter in the *Dundee Advertiser*.

TO THE EDITOR OF THE DUNDEE ADVERTISER.  
—Sir,—Would you do the Christadelphians the justice of inserting one or two corrections of fact in reference to the article "Religious Curiosities of London," appearing in your impression of the 20th inst.

Instead of "only two" congregations of Christadelphians in this country, there are about forty, and many isolated members of the body in various parts of the country.

Dr. Thomas is not a citizen of the United States, but an Englishman, who emigrated to the States when he was about thirty years of age, and never "naturalised." He did not "obtain his degree from some American University," but from St. Thomas' Hospital, London, before leaving this country.

Dr. Thomas does not practise mesmerism, but employs himself in the study and exposition of God's Word. Your correspondent has mistaken an isolated experiment for "practice."

"A knowledge of Hebrew and Greek, or the most unhesitating confidence in the Hebrew and Greek scholarship of Dr. Thomas," are neither of them "conditions of salvation, according to the Christadelphian scheme," still less "indispensable conditions." The "scheme" in question only insists upon a belief of the Gospel.

"A large proportion of the works issued by Christadelphians" have not been "published within the last two years," but within the last ten, and much within the last twenty.

We do not "profess to have discovered a new method of interpreting the Scriptures," but merely apply more generally and consistently the methods of interpretation already in vogue.

The "cause of the Christadelphian Ecclesia," though "heavily weighted" enough for the adverse breeze to be encountered, is therefore not quite so fantastically so as your readers would imagine from your London correspondent's account.

These and other blunders, which it would needlessly occupy space to correct, we must excuse on account of the fact stated in the second sentence of your correspondent's article—viz., that he "was totally ignorant of the existence of such a body till quite recently." When he has known the Christadelphians a little longer, he may know them a little better, and be able to do them more justice in his public notices.

Trusting to your fairness to insert this, by way of introduction to the next instalment of your correspondent's account of the Christadelphians, I remain, respectfully yours,

ROBERT ROBERTS.

Athenæum Room, Temple Row,  
Birmingham, 22nd Dec., 1870.

To this the Editor appends a few remarks, by way of reply. The only one deserving notice is the following:—"It is obvious that no man can test the accuracy of Dr. Thomas's researches in Greek and Hebrew, who does not possess a knowledge of these difficult languages, and as an essential part of his theological system is based on his philological discoveries, it necessarily follows that those of his disciples who are ignorant of those languages must place confidence in the scholarship of their teacher." The point in this, is the allegation that an essential part of the truth held by Christadelphians, is based on Dr. Thomas's philological discoveries. This is untrue. Not a single doctrine held by them depends in any degree upon the results of Dr. Thomas's philological criticism. Every doctrine they hold can be demonstrated from the simple text of the Common Version. Dr. Thomas's critical researches have shown the harmony that exists between the fundamental doctrines of the faith, and the names self-bestowed on the Creator, and also the typical significances of the law; but they have not elucidated a single element of truth that is not to be found in the writings of prophets and apostles, as appearing in the Common Version.

Somewhat artfully, in describing the faith of the Christadelphians, the London correspondent puts into the foreground the Doctor's

remarks on spirit in *Odology*, and makes it appear, what he elsewhere declares to be the fact, "that the identification of spirit and electricity is the central idea, *l'idee mere*, of the Christadelphian theology." This is clever strategy in view of the purpose to excite ridicule; but it lacks the element of candour, or betrays an ignorance of the matter that ought to have deterred the writer from putting pen to paper. The suggestion that electricity is the spirit, is not a part of the "system" at all. The system requires but the recognition of a universal principle of power, effluent from the Eternal, dwelling in the heavens. Science has discovered the universality of such a principle to be a fact, and the "system" merely says—"Behold the concurrence of Revelation and ascertained fact." As observed in the Editor's letter on this subject to *The Rainbow*:

"The teaching of Paul is 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. 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

\*Greek—*electron*.



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 profess to believe in the Bible."

Of the relation of the Christadelphians to the orthodox professing world, the following notice is taken:—

In an appendix to the "Twelve Lectures," Mr. Roberts explains that the name of Christadelphian has been adopted to distinguish the followers of Dr. Thomas from the putrid masses of 'Christendom' who call themselves 'Christians.'" Not content with the highly flavoured epithet "putrid masses," Mr. Roberts finds it necessary to print the words Christendom and Christians within inverted commas in order to give adequate expression to the supreme contempt with which he regards the large section of humanity embraced under these designations. The language thus emphatically employed correctly describes the hostile and uncompromising attitude of the sect towards every other denomination of professing Christians throughout the world, without a single exception, and would be cordially endorsed by every member of the Christadelphian ecclesia. According, therefore, to their own definition of their position, the Christadelphians are not Christians in any sense of that term hitherto current among men. In their own estimation they are, indeed, the only genuine Christians on earth, but this very claim to an exclusive monopoly of Christian faith is the most striking proof that could be adduced of their isolation from all other believers in the Gospel of Christ. If the Christadelphians are Christians, it necessarily follows that there are no other Christians; and this is precisely the issue they present to the world. The difference between their views and those of the Christian Churches—Orthodox, Catholic, or Protestant—is so radically and utterly irreconcilable that we need feel no surprise at the force and fervency of the denunciations hurled against "Christians" and "Christendom" by all the Christadelphian preachers.

But for the vehemence of their antipathy towards their Christian opponents, it might well be doubted whether the Christadelphians retain a spark of humane feeling in their bosoms. so terribly have they succeeded in schooling their sentiments into conformity with their creed. To a surprising extent the members of this sect exhibit what the French call "the courage of their principles" shrinking from no conclusions, however revolting to reason and conscience, which the premisses they have accepted logically

demand. Men are sometimes better and sometimes worse than is strictly consistent with the religious opinions they profess, but I can discover no trace of any weakness of this sort in the writings of the Christadelphians.

Brother Andrew obtained insertion of the following letter in the *Dundee Advertiser*, on January the 12th:—

TO THE EDITOR OF THE DUNDEE ADVERTISER.  
—Sir,—Through the kindness of an unknown friend, I have been favoured with copies of the three letters of your London correspondent on Christadelphians. Considering that they are of humorous character, written from an antagonistic point of view, and avowedly based upon a recent and superficial acquaintance with the individuals and doctrines described, they are perhaps as fair a sketch as could be expected. Upon thoughtful earnest minds, ridicule produces no lasting impression. If your correspondent were more intimately acquainted with what he has written about, he would probably form a different estimate. He has evidently not perused the writings of Christadelphians carefully, or he would never have asserted that they believe in the resurrection of "the whole family of man"—infants and heathen included. They neither believe nor propagate any such idea. On the contrary, they believe that only a portion of the human race will be raised from the dead—that portion which is responsible by a knowledge of God's truth. The rest of mankind, they believe, die and return to the dust of the earth, never to rise again. "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast Thou visited and destroyed them, and caused all their memory to perish"—(Isa. xxvi. 14.) "They shall sleep a perpetual sleep and not wake"—(Jer. li. 57.) "They (the heathen) shall be as though they had not been"—(Obad. v. 16.)

Your correspondent appears to think that the idea of the spirit of God being the same as that which scientific men call electricity, is a fundamental part of the belief of Christadelphians. This is a mistake. It is merely introduced into the writings of Dr. Thomas and Mr. Roberts for the purpose of illustrating the subjects in hand. All that Christadelphians consider necessary to be believed is that the spirit of God is a power emanating from the Deity, filling all space (not a person distinct from the Almighty); that it is the medium by which the Deity has created all things, the power by which He upholds the universe, and the instrumentality by which He has enabled the prophets and apostles to work miracles and reveal His will to man.

Your correspondent's allusion to "the political designs of the Christadelphians" is apt to convey an erroneous impression. They do not mix themselves up in the politics of the present state of things. They take no part in the political

organisations of the day. They simply hope that when Christ comes, they may be made immortal "kings and priests" to assist Him in transforming the kingdoms of this world into Christ's kingdom, and then to reign with Him over the nations of the earth upon divine principles of righteousness and justice.

There are other points in the letters which I should like to touch upon, if I thought you would be willing to give me the necessary space.—I am, &c.,

J. J. ANDREW,  
Metropolitan Lecture Hall, Gower Street,  
London, Jan. 10, 1871.

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## SIGNS OF THE TIMES.

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AFFAIRS have entered upon a new phase since our last writing. Paris has fallen, and an armistice been agreed upon to allow of the election of a National Assembly to consider the question of whether France will submit to the German terms of peace or continue the war. Following the armistice, disastrous confusion prevailed for a while among the French. The Bordeaux delegation received news of the armistice from the imprisoned government of Paris without being told that the east of France, where important military movements were pending between Bourbaki and Werder, was exempt from its operation. The Bordeaux government at once telegraphed to Bourbaki that an armistice had been concluded for twenty-one days, and a line of demarcation agreed upon. Bourbaki, acting on his instructions, suspended his movements, and fell back upon the prescribed line, expecting the Germans to do the same, as a matter of course. The Germans, however, had been better informed, and pressed forward, and so environed the French forces that they were compelled to cross into Switzerland to avoid being forced into capitulation. This was almost equivalent to capitulation, for by the operation of the laws of neutrality, the whole French army, amounting to 80,000 men (to which it had been reduced by fighting from about 150,000 men), was "interned"—disarmed and made prisoners of war in Switzerland till the war shall cease. Thus a fourth military catastrophe of the first magnitude has befallen the arms of France. Such a succession of enormous disasters is unknown in history.

For a few days following the conclusion of the armistice, similar confusion prevailed in the political department. Gambetta, instructed to carry out the elections, issued decrees declaring ineligible as candidates all who had, in any way, served under the Empire or the old dynasties, intending to secure a Republican Assembly. Favre annulled these decrees from Paris, and sent several members of the government to Bordeaux to insist on the elections being carried out according to the Paris programme. Gambetta accused Favre of playing into the hands of the Germans, and of dictating to the country in ignorance of its real situation. Favre accused Gambetta of seeking to serve merely party ends. The elections were adjourned, and, for a time, civil war trembled in the balance. The crisis was finally terminated by Gambetta's resignation. The elections have taken place, and the assembly held its first meeting at Bordeaux. Its composition shews a large majority of Orleanists, which points to an early probable restoration of the monarchy, in accordance with the anticipations based upon the prophetic word. Favre and his colleagues have resigned their power into the hands of the Assembly, but retain office till the Assembly shall have decided upon the new form of government. Meanwhile, the armistice is said to have been prolonged to admit of mature deliberation on the important questions before it: peace or war, and what is to be the future government of France.

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## THE EASTERN QUESTION

Is being considered at the Conference with closed doors. The progress of its deliberations has not been allowed to transpire, but it is understood that some sort of a compromise is to be agreed to, by which Russia gets her own way, and Turkey's final doom is secured, though this does not come within the compass of the plenipotentiaries' intentions.

The English Parliament has re-assembled, and Gladstone's government for the time appears to enjoy unabated confidence. The new military policy has been expounded, and it is satisfactory to Christadelphians to be able to discern no indications in the direction of compulsory service. The most that is proposed is the increase and re-organization of the various existing arms of the service.

### THE ROMAN QUESTION.

There are several notable current features in this element of the prophetic situation. The first is the establishment of committees throughout the world, to agitate the revival of the Temporal Power. This fact is set forth by the Roman correspondent of the *Fall Mall Gazette*, who writes as follows:—

“A central committee has established itself at Rome, and assumes the direction of all the other committees in every country of the world. To these bodies it has despatched orders to get up monster addresses to their respective Governments, claiming in the strongest language the restoration of the temporal power of the Papacy as necessary to the independence of the Church. This is to be the object of Catholics at all elections and in every political movement, and they are even to league with revolutionists where such a course will strengthen their hands. In fact, they are to pursue their end by every means, and accept help from any quarter. Each committee is also instructed to send a deputation to Rome, as a demonstration of homage to the Pope, and for the purpose of conferring with the central committee. The Belgian committee, which is very zealous for the temporal power, was the first to obey this mandate, and its delegates have arrived in Rome, and have been received by the Pope, to whom they presented an address and the sum of 200,000*fr.*”

Other facts connected with the Roman Question will be seen in the following :

Though I believe Pius IX. enjoys perfect health, and though all the members of his family have been known to live ninety-five years, it is a positive fact that preparations are being made in order to elect a new Pope. The death of the present Pontiff at this moment would be the severest blow the Catholic Church in Italy could suffer. The fact of Pius IX. being a voluntary prisoner at the Vatican has caused all the higher members and dignitaries of the Catholic Church, both in Italy and out, to rally round his flag, forgetting as it were the differences caused by the Infallibility scheme. The occupation of Rome has brought with it the most serious and complicated consequences. The present war between France and Prussia is attracting the attention of all Europe, and it is only at the Vatican that men know what ruin it will bring to the Church. If it be true that it is precisely after long wars that civil commotions usually arise, and political and religious innovations take place, what might not one predict after this terrible struggle is over? Surely if ever there was a period in which, after severe strife, a religious innovation was possible, it is now, after the overthrow of the temporal power of the Pope and the establishment in the Eternal City of the capital of

an advancing country. It may be possible to continue in this state of pique and obstinacy for months, but a *status quo* prolonged to an indefinite period, would be absolutely impossible.—*Daily News*, 10th January.

### THE POPE AND THE CZAR.

An active correspondence is now taking place between the Pope and the Czar, or at least between the confidential advisers of the now exclusively spiritual, though quondam temporal Potentate of Rome, and the Potentate both temporal and spiritual of All the Russias. “Any port in a storm,” seems to be the present maxim of the Vatican. Having applied in vain for help to Austria, to Prussia, to Bavaria, to Belgium; aware that France has quite enough on her hands in seeking to retrieve her own disasters; discouraged by the spectacle of a Prince of the House of Savoy about to ascend the Spanish throne; the head of the Latin Church is turning for help to the head of the Greek schism. The Vatican now puts its sole trust in a general conflagration. It believes that it has still some spiritual wares to offer for which the Czar may find it worth his while to give a military equivalent. It will send bulls and briefs to the Polish bishops, enjoining upon them the sacred duty of making their flocks submissive to the Russian Emperor. It will send other bulls and briefs to the prelates of Galicia, enjoining upon them the duty of opposing and thwarting the Austro-Hungarian Government, should the latter seek to arrest the aggressive movements of the Czar. Ample and exact information of these relations between the Vatican and St. Petersburg have reached the Italian Government.—*Daily News*, Dec. 9.

### THE SPANISH “HORN” RE-ESTABLISHED.

Amadeus, son of Victor Emmanuel, the new king of Spain, has arrived in Madrid, and ascended the throne, after taking the “oath” of fidelity to the constitution. The assassination of General Prim (to whom Amadeus owes his crown) has dispelled the opposition that existed to the new king, and led to a general rally of the political parties in his support. This is, doubtless, a providential result. As remarked by brother Andrew, in forwarding a newspaper clipping on the subject:—“As soon as Prim finished his work of obtaining a king, and so re-instating one of the horns, he is struck down by an assassin, and this event tends to establish the new king on his throne.”

## ANSWERS TO CORRESPONDENTS.

### "AT WHAT HOUR SHOULD THE BREAKING OF BREAD BE ATTENDED TO?"

M. D.—When in answer to W. W. B., the conclusion was urged that "the Corinthian disciples broke bread every first *day* of the week," it was not meant to emphasize day as against night, but the day in the week on which bread was eaten—that day consisting of day and night. No doubt the meeting at which Jesus instituted the supper was held in the evening, but there is no evidence that a particular hour of the day formed a feature of the ordinance as apostolically enjoined. The whole spirit of Paul's teaching is against the idea. He was afraid of the Galatians, because they observed "days and months, and times, and years." The breaking of bread is essentially a spiritual institution—that is, designed for an effect on the mind, and that effect *the bringing to remembrance of the Lord's death till he come*. If this purpose is accomplished, the end is attained, at whatever period of the day. To make the hour of consequence, would be to interfere with the character of the institution, and create insuperable difficulty, for the hour at which it is evening in Jerusalem is afternoon in Britain, and morning in America. Had the time of day been a part of the institution, it would have been enjoined and not left to be doubtfully inferred. The question is pretty much one of convenience and suitableness, varying in different countries with different climates and customs. In the east, the "cool of the day" is the most appropriate time for spiritual exercises. In Britain, the morning provides the most impressive season. In America, we presume it is the same.

### THE POLICY OF THE CHRISTADELPHIAN.

T. C. N.—We are prepared to explain such passages of scripture as you suppose to be in favour of the Calvinistic doctrine of election; but must decline entering into controversy in the sense of admitting articles in advocacy of that doctrine. The odium of unfairness popularly associated with this line of action, we must endure. Such a charge has no foundation in truth. In a public newspaper which is common ground, or a meeting called for public deliberation, both sides of a question are equally entitled to exhibition, and the men in charge would be guilty of unfairness in giving one more prominence than another: but the case is different with *The Christadelphian*. It is not a public vehicle. It does not invite the public to discuss what truth is. It represents the truth as a foregone conclusion, and is dedicated to its advancement. It is as if a

man asked the public to hear an exposition, or invited those espousing the same principles to meet and deliberate upon the best mode of promoting their advancement, in which case an opponent would clearly be out of place in seeking to be heard, and could make no just complaint at the opportunity being denied him. This may be regarded as a narrow-minded policy, but it is a policy that private individuals are at liberty to adopt without justly incurring the charge of unfairness. It is the policy of *The Christadelphian* in relation to the truth, and a policy that will be carried out to the end as long as it is under its present management—the dissent of friend or foe to the contrary notwithstanding. No one is compelled to listen. Therefore no injustice is done. It is a matter of taste or choice.

### SHOULD BELIEVERS EAT BLOOD?

G. D. H.—The Gentile believers in the days of the apostles were commanded to abstain from blood, in the same sentence that prohibited the eating of "things offered in sacrifice to idols \* \* and things strangled" (Acts xx. 29), a prohibition which, as you point out, coincides with the command to Noah, (Gen. ix. 4), "Flesh, with the life thereof *which is the blood thereof* shall ye not eat." Those who think the prohibition not binding, argue in this way:—First, that the command of the apostles was resolved upon with a view to avoid offence to the Jews, this being the idea supposed to be hinted at in the reason given by James, for his recommendation (Acts, xv. 21); that therefore it was a precept of policy, and not of principle, and suited only to days when the believers were principally a Jewish party operating among the Jews. Next, it is argued that as Paul, in a letter written subsequently (1 Cor. viii. 7-9, x. 27), recognizes the eating of things offered in sacrifice to idols as permissible, with certain limitations as to others who may be "weak," so doubtless would he have recognized the eating of blood. Both arguments are doubtful. The jealousy of the Jews in such matters might lend additional weight to the resolution of the apostles, without involving the conclusion that it constituted the sole reason, and in view of the command of Noah to abstain, it is safer to conclude that respect for divine precept had as much to do with their decision as the other reason. Then, as to Paul's latitude on the eating of things offered in sacrifice to idols, there is a reason for it in this case which does not exist as to the other. As he says, "an idol is nothing," and the presentation of an animal before it, made the animal no less fit for food than before, and no less suitable to be eaten by a believer, so long as his eating was not an endorsement of the idol worship. The impropriety of eating, in any case, arose from the probability of misconstruction, and not from divine inter-

diction. Idol worship was a *human invention*, and in so far as the use of flesh that had been employed in connection with the invention might be misunderstood as sympathy with it, it was expedient to abstain as from all other "appearance of evil." But the case of eating blood stands in a different position. The prohibition in the case is in harmony with a prior *divine command* to abstain. While Paul could recognise liberty in relation to a superstition, it does not follow that he would recognise it in relation to a divine prohibition. It is safer to assume otherwise, and to obey the apostolic command to "abstain from blood and things strangled." No great deprivation is endured, though if there was, it would make no difference. On the other hand, we are quite sure that in such a course there is no wrong, and it is best to be on the safe side. "He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin—(Rom. xiv. 23.)

#### "THIS MY TABERNACLE" AND THE "INWARD MAN."

In 2 Peter i, the apostle counsels believers as to the things they ought to do, and says he would put them always in remembrance of these things, though they knew them, especially as shortly he must "*put off this tabernacle*," as the Lord Jesus had shown him. This form of speech is taken to sanction the popular notion of a righteous man leaving his body when he dies; but the sanction is all on the surface, and only there in appearance. To understand it as the orthodox believer understands it, it has to be construed literally, and this construction is out of harmony with the facts, even granting the orthodox view, for even in their view of death, it is the body that casts out the soul, and not the soul that puts off the body. So long as the body is tenable by the soul, the soul remains. It never occurs that a soul suddenly quits a healthy body, nor can it by an act of will quit a diseased body. The body is master of the situation; not until its functions are suspended is the soul at liberty to depart. Hence, Peter's words cannot be understood in the strict sense required to make them useful to the orthodox believer. Peter's statement that the Lord Jesus had "shown him" the event referred to, leads at once to the channel of a correct understanding of the matter. Jno. xxi. 18-19, discloses that he showed him, "by what DEATH he should glorify God," "Putting off the tabernacle" is a figurative description of this event, and an appropriate description of death in whatsoever form it may be encountered. All that constitutes our individuality dwells in the body of our humiliation, within which it is generated by the wonderful processes at work; but the destiny of the saint is to have "this cor-

ruptible," "clothed upon" with a subduing energy that will change it from flesh and blood into spirit nature.—(Phil. iii. 21, 1 Cor. xv. 53-54, 2 Cor. v. 4.) Therefore, it is to him but a tabernacle, or place of temporary stay. He "waits for the adoption, to wit, the redemption of the body."—(Rom. viii. 23.) To some there will be no interval between the present tabernacle-state and the "glory to be revealed." Being contemporary with the coming of the Lord, they do not taste of death. They put not off the tabernacle, but pass without a break from "this corruptible" state to the incorruptible and immortal, a change effected upon them while living. (1 Cor. xv. 51; 1 Thess. iv. 15.) To Peter, however, it had been revealed that he should see death, and in view of this and of the near approach of the event, he reminds them of the fact as a reason for his anxiety to put them in remembrance.

As to the "inward man," which Paul said, in his case, was renewed day by day, while the *outward* man was perishing, we recognise it as that "new man" which is begotten in the heart by the incorruptible seed of the word (1 Pet. i. 23), and renewed in knowledge.—(Colos. iii. 10.) This new man, or state of mind, is "inward." It exists in the mind in which it has been developed by the word, and it is in the experience of every son of God that this new man may grow stronger while the natural man is falling into decay. But this does not involve the conclusion that it is a something that can consciously exist when death has laid the natural man in the dust.

#### WHAT TIME WAS FULFILLED IN THE DAYS OF JESUS?

T. C. N.—Bro. Andrew last month disposed of your query on "the whole family in heaven and on earth." In the same No. in our reply to Dr. Angus, you would find your query on the subject of "the fire that never shall be quenched," anticipated. Your query on the subject of "demons," is virtually dealt with in our reply this month to M. L. S. There remains the question as to what time Jesus referred to when he said "*The time is fulfilled*; the Kingdom of God is at hand." Did he mean the time for fulfilling Dan. ii. 44, or the time for Dan. ix. 24; "to finish the transgression, to make an end of sin, to make reconciliation for iniquity," &c? The latter, undoubtedly. Paul settles the point in saying "when the fulness of time was come, God sent forth His Son made of a woman, made under the law to *redeem them that were under the law, that we might receive the adoption of sons*."—(Gal. iv. 4-5.) The time defined by the angel to Daniel, as the period elapsing from "the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince," had

about run its course when "Jesus came into Galilee, preaching." Therefore he said "the time is fulfilled." But why did he associate the kingdom of God with that time? Because conjointly with the appearance of the sin-bearing Messiah, the time had arrived to preach the kingdom of God as a means of calling out a people for it. "The law and the prophets were until John; since that time, *the Kingdom of God is preached.*" (Luke xvi. 16.) The kingdom of God was "at hand," or (more properly) had approached. Jesus, the king, had been manifested and publicly anointed, and was "among them." In himself, he was the power of which the kingdom, when established in all the earth, will be but the extension; and His presence in Israel was a presence of the kingdom in its incipient form. Then he brought with him an invitation to men to become heirs of the kingdom. This was promulgated in preaching. In this sense also, had the kingdom approached, for never before had the kingdom been presented to men in this way. Those who accepted the invitation, were said to have been *called unto the kingdom* (1 Thess. ii. 9.) and were described as "heirs of the kingdom (Jas. ii. 5.) into which they were informed they would have to enter "through much tribulation.—(Acts xiv. 22.) The unrighteous, they were told, would not enter.—(1 Cor. ix. 6.) Only those who "gave diligence to make their calling and election sure," by doing the things indicated, would have an abundant entrance into it, ministered to them, (2 Pet. i. 10) from which it follows that actually the kingdom of God is a thing of the future, and was only a thing of Christ's day so far as things then existing and being done had relation to it. That Dan. ii. 44, remains to be accomplished, is evident from the fact that the image-power is yet unbroken. The kingdoms of men still prevail in all the earth. No divine violence has been brought to bear against what Dan. ii. 44, predicts will be overthrown, to the breaking in pieces and consuming of them all. That it could not be fulfilled in the days of Jesus, is certain, from the fact that the feet of the image which received the blow of the stone, were not historically developed till centuries after Christ ascended.

#### THE DEVILS AND THE SWINE.

M.L.S.—The man encountered by Jesus on arriving at "the country of the Gadarenes," in whom devils were said to have long time resided (Luke viii. 25, 33), was a madman. This is shown by the fact that when cured, he was said to be "*in his right mind*" (verse 35). He was in his wrong mind before, or, as we say, "out of his mind," which we know is the result of disorder of the brain, or a diseased state of the nervous system, and not of the inhabitation of malign intelligences. The mention of "devils," (*demons*) as the

cause, is only a conformity to the language in which such afflictions were described in the days of Jesus. That language no doubt had its foundation in the Pagan and widespread belief that mental maladies were attributable to the presence of "demons"—(myths of Pagan imagination); but the employment of the language does not carry with it a profession of faith in the idea expressed. This will be manifest by a consideration of the narrative itself; thus, the man who in verse 27, is said to have "had devils long time," is spoken of in verse 29 as inhabited by *an unclean spirit*, of which it is said that "*it*" had caught him. In the same verse *the devil* is said to have driven him into the wilderness, and in the verse afterwards "many devils" are said to have entered into him. The same features are apparent in Mark's narrative (chap. v. 1, 15). This disregard of number, this indiscriminate use of singular and plural, shows that the narrator did not recognise the theory put forward by the madman and received by Christendom—that there were actually many devils in him. If he had, the plural number would have been uniformly employed in the description. Jesus said to the man "Come out of him *thou unclean spirit*;" in this Jesus disregards the madman's version, and simply recognises the presence in the man of a deranging influence, which might well be called an unclean spirit on the same principle by which "an excellent spirit" is recognized in connection with those who are wise. Jesus sympathisingly asked the poor excited lunatic his name; the lunatic answered "Legion: for we are many." Herein we have the madman's hallucination exemplified. His diseased imagination led him to suppose himself a plurality, after the shape given to it by current superstition. In the same way, many inmates of lunatic asylums, in our own day, have extraordinary fancies of plurality, but reflecting the form and colour of modern ideas instead of those of Christ's day. Jesus having commanded the unclean spirit to leave the man, the lunatic supposing himself to be the object of denunciation, besought that he might be spared the dreaded banishment, which, as a Jew (madman as he was), he would know in some confused way, was the treatment which the rejected would receive at the hands of the Messiah, who in common with the multitude he believed Jesus to be. "I adjure thee, by God, that thou torment me not." (Mark v. 7.) Matthew represents him as saying "Art thou come hither to torment us *before the time*?" This would indicate a conviction on the part of the man—drawn probably from the peaceful surroundings of Jesus—that the day of vengeance had not arrived. Hearing the command of Jesus, however, and supposing it to mean his own condemnation, "he besought him much that he would not send them away *out of the country.*" The "he" and "them" of this

request must be understood as one and the same, first because while Mark says, "he" (the man), made the request, Luke says "they" made it, and secondly, because in the man's answer to Christ as to his name, he identifies his own personality with the Legion demons he imagined were in him. The man, then, requested that he might not be sent out of the country, but permitted to go to a herd of swine feeding on an adjacent eminence, Jesus adopts this suggestion which afforded an opportunity of vindicating the law forbidding the culture of the sow. The mal-influence obstructing the faculties of the man was then by divine power, transferred to the swine herd. A transfer of this kind is a common thing in mesmerism. Rheumatism or pain of any description can be removed from one to another with the

transfer of the diseased nervous fluid. The fate that befell the swine reveals the nature and object of the operation upon them. They rushed into the sea and were drowned. This is intelligible, in view of Christ being the operator, but supposing the popular idea of personal demons be substituted, the result was anomalous. According to that idea, the devils wanted to *get into* the swine. If so, on what principle did they impel the creatures into the water and thus destroy their own habitation? The narrative is that of the cure of a madman, and the judicial transfer of his madness to a herd of swine, which it was contrary to the divine law to cultivate in the land of Israel. The narrative, however, is dressed up in the language appertaining to the theory of madness at that time prevalent.—EDITOR.

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## INTELLIGENCE.

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BANWELL (Somerset).—Brother W. Hollier, writing Jan. 19th, reports that matters in that neighbourhood connected with the truth, are getting into better shape. Arrangements have been made for the brethren, who number five or six, to meet for the breaking of bread and the study of the word at Weston-super-Mare and Banwell alternately. "We were much encouraged," says brother Hollier, "by a discourse from brother Newport, on Sunday morning last, on the duty and manner of attending to the Lord's supper. He spoke from Paul to the Corinthians. We find it very profitable so to meet and edify one another in the truth."

BIRMINGHAM.—The immersions of the month have been as follow:—Saturday, January 28th: REBECCA BALL, (53), formerly Independent, and LUKE LOCKER (27), wagoner, formerly Primitive Methodist; also JAMES BEDDOES (45), gentleman farmer, of Bromford, Salop, for many years a member of the Church of England.

During the last few months, a book club having been in successful operation, the Editor has been requested to notice it with the idea that the knowledge of its existence, and objects, and mode of operation, may be serviceable to brethren elsewhere, in the way of leading them to obtain the same advantages. It was started by a few of the Birmingham brethren who wished to possess themselves of Eureka, but who were unable at once to pay the price, and it has been extended to other objects. The plan is for each member to pay 3d. per week, and when the sum of 15s. is raised, to ballot as to who is to have the book or books purchased with the money, and the deciding of what they are to be; this done, they go on again, all continuing to pay till

all the members have had a chance. No member succeeding at the ballot, to have a second chance until the rest have each drawn, unless he pay an additional 3d. per week, for which he has a second chance. The member succeeding has a volume of Eureka at once, or any other books in which he chooses to have the money invested. The advantage is that he gets by a weekly subscription what he otherwise would have to pay for in a lump. The first quarterly meeting of the club was held on the 29th of December. The secretary (brother Jones), reported that the number of members was 59, and the number of shares at 3d. per week, 108. The amount contributed during the quarter was £12 0d. 3d.; the amount expended £10 9s. 0d. The books purchased and handed over to members were the following:—7 copies of Eureka, vol. i., 5 copies of Eureka, vol. iii., 3 copies of Twelve Lectures, 4 Hymn Books, 1 large Bible, 2 Emphatic Diaglots, 1 Concordance, 3 Bible Companions, 1 Jesus Crucified. Any ecclesia desiring to adopt the plan should put themselves in correspondence with brother F. Jones, 131, Spring Hill, Birmingham, who will give all information, and assist them in the carrying of it out. Brother Jones, writing to the Editor on the operations of the club, says—"There are many anxious enquiries for Elpis Israel. Eureka is steadily going out, at an average of two a week. I have had the first volume fall to my lot. I am highly delighted with it. I had no idea it was such a splendid work. I am only sorry to find there are so few in stock. I am sure no brother or sister ought to be without it. It throws such an amount of light upon the whole scriptures that no one can have any idea of without reading. I feel much indebted to the book

club for getting possession of it. I hope the club will be made a blessing to many of our brethren and sisters yet."

HALIFAX.-- Brother Whitworth, writing Jan. 20th, says, "The evening lectures during the past month have been well attended. They have been upon the following subjects:—

- 1.—The house founded upon the sand.
- 2.—The house founded upon a rock.
- 3.—Your soul: an enquiry.
- 4.—The two ways.—(Matt. vii. 13—14.)

LEITH.—Brother Paterson, writing Jan. 17, says, "I have to inform you of an addition to our ecclesia, in the person of ALEXANDER DURIE, son of Brother Durie, who was immersed into the Name, on Wednesday last, and received in fellowship the Sunday following.

LONDON.—Brother Hayes, writing Jan. 23, says, "You will perhaps remember Sisters Board and Spurrier; they have been obliged to leave London, and return to Burnham, as the latter could not succeed in finding any employment as a governess. Had she been a member of the Episcopalian branch of the great apostasy, I have every reason to believe she would now have been in a good situation. They will meet with the brethren at Weston-super-Mare from time to time. We are very sorry to lose them. They were most regular attendants at all our meetings, and very zealous and intelligent. The younger sister, Board, remains among us."

MALDON.—Brother D. Handley, writing Jan. 30, announces, with thanksgiving to God, two further additions to the ecclesia, which now numbers 25. The new-borns in Christ are JAMES SEARLES (40), market-gardener, and JOSHUA DYKES (22). Concerning the first, brother Handley supplies some lengthy and interesting particulars. He was the leader of the Peculiar People in the district. To this post, he was appointed after brother Handley had withdrawn from them on the subject of mortality. Brother Handley frequently assailed him with the shafts of the truth. These, Mr. Searles did his best to ward off for a while, but was finally so far subdued as to confess man was mortal, and ask baptism which he also came to see. His wish was complied with some years ago before the faith was apprehended in its fulness either by himself or the friends who have since progressed to completeness in Christ. This baptism was the break up of the "Peculiar" cause in the neighbourhood. Mr. Searles, however, had a hankering after the old love. He thought the study of the scriptures which took place among those connected with brother Handley, something dry and spiritless, and along with his wife (who had been baptized at the same time) returned to his former friends, thinking to hold on to what new light he had obtained, at the same time rejoic-

ing at what was considered the "outpourings of the Holy Ghost," among the Peculiar People. He now confesses that he lost the light of the word in proportion as he entered into the feelings of the "Peculiar" meetings. He and his wife felt this at the time, and it caused them to think seriously. They saw that the word of God and the spirit of the Peculiar People did not agree, and that they must either shut the book, or lose the "spirit." This conflict continued for a time. Finally, a society of "Peculiar" was formed, about four miles from Maldon, of which Mr. Searles was desired to take the oversight. With this wish he complied, but he got into trouble for bringing out what the people called "Handley doctrine." Things were in this way nine months ago, when brother Handley attacked him, since which time they have often met with the result of the truth gaining the ascendancy. While progressing in the truth, Mr. Searles brought it out before his people, which has led one to come to Maldon to be baptised, of which notice has appeared. About a month ago, Mr. Searles invited brother Handley to go and speak to his people. Brother Handley went three Sunday afternoons, and brother Lewin went the Sunday before brother Handley's writing. This has led some of the flock to desire immersion, but at present their minds are not sufficiently in the light. "We hope," says brother Handley, "that several of them will (if the Lord delay his coming) come on. Brother Searles's wife sees the truth, and has tried to rest on her former immersion, but I believe she can now see that she was not in the one faith at that time, and will, no doubt, before long apply for immersion into the one and only name wherein is salvation.—Joshua Dykes was formerly a Primitive Methodist. He heard the truth in London, and has been feeling his way for months. He is a sailor, and coming within ten miles of Maldon, of which place he is a native, he applied with the humility of a child, and upon a clear confession of the faith, stepped out of the condemnation of the first man, into him in whom we stand complete, even Jesus Christ, who is made unto wisdom and righteousness, and sanctification, and redemption."

NEW PITSLIGO (Scotland).—Writing Feb. 1st, brother Reid says "We had a visit of some of our brethren from Fetterangus on Sunday last, along with two believers, whose errand was to be immersed into the saving name. One, a female, MARY SIM, who resides in Fetterangus, and who has had an interest in the truth for a considerable time, but never mustered courage to surmount the obstacles that obstructed her way till now. The other applicant James Gray, of Maitland, has also considered well, he having as far back as the time of your visit to Fetterangus, been acquainted with the truth. His leave-



taking of his former associates has caused considerable stir in the quarter.—Gray's late 'minister' asked if "that old sinner, Dr. Thomas, was still circulating his books." He predicted there would not be a Thomasite in the district in ten years. I do hope he is a true prophet in that, unless they have made their appearance in another capacity."

NOTTINGHAM.—Bro. Harrison, writing, Jan. 18, reports as follows:—"Since my last, we have held our annual meeting. There were present about sixty persons to tea, after which the financial accounts were read over. It was pleasant to find that the weekly contributions exceeded the necessary expenses. The number of members on the book roll is 87, having had 16 added to us during the year. The brethren and sisters have displayed more zeal in spreading the truth than in previous years, and the public proclamation of the gospel has been chiefly sustained by Brother E. Turney. We have also had visits from Brothers Dr. Thomas, R. Roberts, Shuttleworth, Meakin, Hipwell, &c. The attendance of brethren at the breaking of bread has not been so good as could be desired. Our evening lectures are well attended. The prospects of the truth are encouraging.—During the past month, we have had four immersions, all of which are of an interesting nature. Particulars are as follows:—GEORGE GODKIN (56) road surveyor; he never belonged to any religious body; has been seeking for the truth for years. He feels sure he has found it at last.—ANNIE TURNER (22) school teacher, attended the Church of England; her obedience of the truth has cost her her situation. The letter subjoined, referring to the case, appeared in one of our local papers. It may be interesting to the brethren.—GEORGE BALDERSON, warehouseman, neutral, never had any faith in the "denominations." He is well acquainted with the truth; we hope he will be useful.—JOHN MYCROFT warehouseman, was five years a member of the Methodist New Connection, and secretary of a branch Mission Room; was very active. Brother Mycroft was a strong opponent of the truth at first, was overcome by it at last. We are expecting others to become obedient shortly. Brother E. Turney lectures nearly every Sunday evening.

The following is the letter referred to in the foregoing. It is the production of a stranger:—

"RELIGIOUS PERSECUTION IN NOTTINGHAM.

TO THE EDITORS.—I have been informed of an act of persecution which, I think, reflects upon us as a community; and, therefore, I have decided to make it public through the medium of the *Express*. A young woman who served five years as pupil teacher in a suburban National School, with great credit to herself, and satisfaction to the trustees, was appointed teacher in a National School in Nottingham, where her

attendance was punctual and her services devoted and faithful. She generally attended church, either in the neighbourhood of Nottingham or at the church with which the school is connected. One or two Sunday evenings, however, she went to hear a preacher in the People's Hall. I do not know to what denomination of Christians the preacher belongs, but I understand that the body of believers with which he is identified accept the Bible as an inspired volume, and receive its precepts as the rule of their lives. The circumstance that the young woman had been present at the People's Hall on more than one Sunday evening reached the ears of the clergyman, and she was forthwith requested to wait upon him, which she accordingly did. During the interview she was asked whether she had not attended service at the People's Hall, and she replied that she had. She was next asked whether she would make an apology for having attended such a place, to which she replied that she could not conscientiously make an apology, because she was not aware that she had done anything that was wrong. Will it be believed that she was there and then dismissed from the school, without even her salary being paid. These are the facts of the case, which are not in the least exaggerated. I wish to impress them upon the public mind. Here is a young woman who is a teacher in a school supported mainly out of the national taxes, turned adrift at a moment's notice, not for any inattention or misconduct on her part, but because she had attended the worship of another Christian denomination. Is England a land of religious freedom, or is the sentiment a meaningless phrase? Who would have believed that such an act of religious persecution as this would have taken place in Nottingham? I think the facts ought to be laid before Mr. Forster and his colleagues, to show them what is going on in schools partially supported by national funds.

RELIGIOUS LIBERTY.

SWANSEA.—Bro. Randles writes thus, Jan. 23, "on behalf of our ecclesia I appeal for a sick brother, who is in need of help. Rheumatism has disabled him in the right arm. He has been unwell for three months, and totally disabled for six weeks, having a wife, six children, and no means of relief. We have assisted him all in our power, and very reluctantly apply for him through the medium of the *Christadelphian*."

WESTON-SUPER-MARE.—See Banwell intelligence, also the intelligence from London.

AUSTRALIA.

MELBOURNE.—Sister Eliza Ann Hare, writing on 4th of December, reports there is an extensive agitation in Melbourne in consequence of a Dr. Bromley, head of Melbourne Grammar School, and a man of much influence, having lectured against immortal soulism. The Bishop and all the clergy opened fire upon the Dr., and the Dr. gave a second lecture in reply to them. About three thousand persons were present at the Dr's reply. He argued from the original Greek and Hebrew terms, that the doctrine of natural immortality was not taught in the Bible. A copy of *Twelve Lectures* has been sent to the learned lecturer.

SYDNEY.—Bro. W. Rooke, writing Dec.

2nd, says, "I am glad to inform you of a little progress. We have distributed all the books and pamphlets we had. We have many enquirers and I look forward for greater progress this coming year (1871), than the last. The enemy is at work in different shapes. They call us Christadevils, and say we ought not to be tolerated, but should be drummed out of the town. Yet the truth conquers one and another. We have recently immersed EDWARD JAMES MCQUIRE (21), for six years a member of the Wesleyan Church; and for two years a tract distributor. He was brought to a knowledge of the truth thro' evil reports. His curiosity was aroused to read Christadelphian works. He is now subject to bitter persecution at the hands of his father and the Wesleyans. We have also immersed JOHN HOUGHTON HINDS, (36), formerly Congregationalist. This bro. now says there were passages in the Bible that he could not understand until he became acquainted with the gospel as taught by the Christadelphians. We have also immersed VALENTINE ABRAHAM ROBERTS, formerly Episcopalian. He became acquainted with the truth thro' reading.

## CANADA.

GUELPH.—Bro. H. L. Drake, under date Jan. 9th, reports thus:—"In November last, we had three immersions: Mr. and Mrs. FLETCHER, and their eldest daughter, connected with the Wesleyan-Methodists, but now bid farewell to that religion of blasphemy and rejoice in the liberty of the truth, the ONLY liberty, equality and fraternity that is worth anything."

NEW HAMBURGH, ONTARIO.—Brother D. Cole writes, December 12th, "The ecclesia in this place numbers thirteen, all harmonious and believing, rejecting the crotchets of Gentile angels, mortal ascension, the no death in the thousand years, which have ensnared some. We do believe God was manifested in the flesh and will be manifested in all who are the accepted brethren of the Lord Jesus. We see the angry nations, the wrath of the Deity being poured upon them, and we rejoice that the prospect of redemption draweth nigh. May we be found watching, clothed in garments of righteousness."

## INDIA.

CALCUTTA.—Brother Capt. Brown, writing December 29th, mentions the arrival from England, of brother G. CHITTY, who it will be remembered was immersed at Deal, last year. Brother Brown says he has joined the ecclesia there, and was warmly welcomed as an addition especially valuable on account of his gifts and his zeal. It is hoped the ecclesia may be benefited, and the truth extended though the soil in Calcutta is not remarkably good.

## NEW ZEALAND.

INVERCARGILL, (Southland.)—Brother W. G. Mackay, writing November 28th, says the truth has taken root in the province of Canterbury, where brother Holmes was recently lecturing. Three individuals are on the point of becoming obedient. Brother Mackay also speaks of a restoration of unity where permanent rupture was feared.

## UNITED STATES.

CAMBRIDGE, (Ohio.)—Brother J. Swan, Dec. 15th, says that since his previous letter, he has commenced the practice (though alone) of "observing the ordinances on the first day of the week, after the following order, 1 prayer; 2 praise; 3 reading the scriptures; 4 breaking of bread; 5 praise; 6 reading one of the 'Sunday mornings at the Birmingham Christadelphian Synagogue,' and, lastly, lay by him in store as God hath prospered him."

PLYMOUTH, (Mich.)—Brother H. W. Hudson says, "There are three of us in this place, my mother, self, and wife. We meet every first day to break bread and for mutual edification and comfort. You know these are days of small things for the saints, but better days are coming."

WASHINGTON, D. C.—Brother J. Seach, jun., writing December 10th, says, "Since our last report, two have been added to our number. On Sunday morning, October 6th, my wife, Mrs. EMMA C. SEACH (24), was 'buried with Christ in baptism,' in the Potomac river. She has been to some extent familiar with the truth for a number of years, but until comparatively recently, has not been interested therein. Her father and mother were members of the body in this district, but both fell 'asleep in Christ' several years ago. On the following Sunday, Mr. MARTIN V. BICKSLER, carpenter, manifested his obedience to the truth, by putting on the saving name. His first acquaintance with the truth was through brother Wm. T. Hadley, by whom he was employed, and who found time, while at his work, to enlighten him concerning the things taught in the Scriptures. He became interested, and 'searched the Scriptures daily,' to see if 'these things were so.' He read *Elpis Israel*; *Twelve Lectures*; and other Christadelphian publications; and heard brother Thomas' discourse on 'the great salvation.' After considerable investigation and mature deliberation, he withdrew from the Methodist church, with which he had been connected for a number of years, and believed the gospel preached to Abraham; and to the regret of his friends and former associates, connected himself with the sect every where spoken against."

# The Christadelphian.

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*"He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father;) for which cause he is not ashamed to call them BRETHREN."*—(Heb. ii. 11.)

*"For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD."*—(Rom. viii. 19.)

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## DEATH OF DR. THOMAS.

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WITH heavy hearts, we record an event which will give joy to some, and be regarded with indifference by the crowd as a common-place occurrence, but which will come to a certain class throughout the world with the startling and crushing effect of an unexpected and irremediable personal bereavement. Dr. Thomas died on Sunday, March 5th, at 12.30 a.m., aged 67 years, less one month. His death was totally unexpected till within a few days of the event. His health had been considerably shattered by the severe attack of a constitutional malady at Worcester, Mass., last autumn. Still, having recovered from the immediate effects of that attack, and manifesting the clearness and buoyancy of mind natural to him, it was not anticipated that his end was near, more especially as his constitution was naturally wiry, and his ancestry long-lived. But, a renewal of the Worcester attack upset all calculations, and has plunged in grief a large circle of friends, who can only bow the head in submission, in confidence that, untoward as the event may appear to them, it has a wise place in the divine programme.

It will grieve them to know that the Dr.'s last days were days of suffering, and that it was only after an agonizing conflict with the Great Enemy that he succumbed to his fatal embrace.

"His illness," writes sister Lasius, from whom—writing March 6th—the sorrowful intelligence comes, "lasted eight days: days of excruciating agony, night and day. During the first day and night, he walked the floor incessantly, being unable, from excessive pain, to lie down or sit down. The attack was similar to the one he had at Worcester last fall, only more aggravated. When first taken, he introduced the catheter himself, but only succeeded in drawing off blood instead of water, as it should have been. This continued nearly two days. No more blood appeared, but the pain continued. The only relief he had was while sitting in a warm bath, which we put him into every little while. At the end of the first night, having walked the floor all night, he began to vomit. He then lay down. I made passes over his head, which always helped to allay irritation. Sleep came over him for a few minutes, but it was only of short duration. In a short time, the pain roused him again, and, at regular intervals came on. We wanted to send for a doctor, but he strongly objected to it, saying he knew how to introduce the catheter himself, and that was all that could be done. We, of course, submitted to his judgment in the matter so long as he retained the use of his faculties. On the sixth day, however, these began to fail, and he lost all power to help himself in the right way. Mother and I then consulted, and decided to send for a doctor. We sent for brother Latimer. He immediately left his business, and went for and fetched a doctor, who applied the instrument and succeeded in drawing off nearly two quarts of water. This relieved father, but the doctor gave us no hope, unless a very unexpected change took place. Soon afterwards, the fever rising rapidly, father became speechless. Drowsiness came over him; consciousness gradually diminished, and he sunk into a state of coma. We tried all Friday night to subdue the fever according to the doctor's directions; but the powers of life were ebbing faster than we could restore them, and, as the morning light began to dawn,

the symptoms of the approaching dissolution began to manifest themselves. All we could do then was to watch, and wait, and weep, while we looked on the heartrending struggle between life and death. Most heroically, father struggled with the grim monster, only yielding inch by inch as the silent, subtle foe made a sure conquest. All day Saturday, he was labouring for breath, uttering heavy groans, and exerting all his strength to retain it. A little light wine which I gave him by the teaspoonful at certain intervals seemed to restore him, but, after six in the evening, a change took place. The groans were not so heavy, and the efforts were not so great; the power of resistance gradually grew less and less, until, at half an hour past midnight on the Saturday, he quietly sank to rest without a struggle at the last—just as quietly as a child. Oh, how peaceful and calm was that venerable countenance in the embrace of death! Even a shade of his former smile seemed to gleam through the cloud of sorrow which death had left on his countenance. He looked as though he might have said, ‘I am satisfied with the result.’ During his illness, while writhing in pain, he said, ‘Oh, daughter, daughter, I should not like to leave you alone in the world. But for this, I should like to die. If I should recover, I have nothing to look forward to in this life but a diseased and enfeebled condition of body and mind.’ He spoke of the sufferings of Job; he said, ‘Ye have heard of the patience of Job.’ ‘Yes, father,’ I replied, ‘the Lord is very pitiful and of tender mercy, and even if your end has come, you can say with the apostle Paul, ‘I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day.’ When near the last, I spoke to him and asked if he knew me. He turned his eyes towards me but could not speak. Oh, how we grieved not to be able to say, farewell! I said ‘Father, we shall meet again soon, I hope.’ He looked again; this was the last symptom of recognition I was able to get from him.—All the brethren and sisters have been exceedingly kind and attentive, and brother Latimer has been with us day and night, ever since he fetched the doctor.

He and brother Johnson performed the last kind services in the way of laying father out, and arranging for his interment. . . .

. . . Father was in the midst of writing an article for the *Christadelphian* when he was taken sick. I enclose it with this."

The following is the article referred to by sister Lasius. It is in the form of a letter to some correspondent, who is not yet known:—

### "WHAT IS FLESH?"

I would suggest, that discussion of the very knotty and intricate subject of the *quo modo* of the manifestation of Deity in flesh be suspended among you, till each member of the ecclesia be furnished with a copy of my forthcoming *Pictorial Illustration* and explanatory *Key*\*. In the meantime, it may not be amiss for our metaphysical friends to see if they can agree among themselves with regard to the more simple, proximate, and primary question, What is flesh? before they undertake to speculate dogmatically concerning the manifestation of Deity in flesh, who is spirit.

You will excuse me, perhaps, just reminding you here that metaphysics are of a very unsubstantial and shadowy nature. As a system, it is a science so-called that treats of things immaterial, and, therefore, intangible and ethereal, or visionary; and which may be considered quite beyond the sphere of all profitable inquiry by plain, unphilosophical men, whose faith is based upon the revealed testimony of God, and not upon the *modus in quo*, or manner in which essences are generated; and how entities and quiddities are induced. We can believe the testimony of John, that Deity can of stones raise up children to Abraham, with a true and valid faith, which is not at all impaired by our metaphysical inability to explain the process by which he is able to arrive at such a result; for the faith which saves men is the belief of testimony divinely given, not a metaphysical or scientific comprehension of processes. Metaphysics are capital things for 'doubtful disputation,' and admirably adapted to the development of 'sounding brass and tinkling cymbals.' Let our friends, therefore, who would grow in the knowledge of God, and in His favour, eschew metaphysics, by which they can be neither enlightened nor improved; for, as they say in Scotland, which has been befuddled and befooled by the science falsely so-called,

\* This allusion is not at present comprehended.—Ed.

'Metaphysics, is when twa men talk thegither, and the ane who hears dinna ken what the ither says; and the ane who speaks dinna ken what he says himsel.'

To give our friends a start, then, towards the solution of the primary and proximate question of *What is flesh?* they will, perhaps, allow me to direct their attention to what He who made all flesh says it is. The spirit in David testifies, in Ps. lxxviii. 39, that '*flesh is spirit that passeth away, and cometh not again.*' The commor version says 'flesh' is 'a wind;' but in the Hebrew, the word is *ruach*, which, in Gen. i. 2, is translated *spirit*, as also in a multitude of other places. Flesh, then, is spirit, if we are to believe the word. Hence Peter, all of whose ideas that were really good, came from the spirit, styles the dead antediluvians, who were flesh in common with ourselves, 'spirits in prison.' But if you and I, and all mankind, and other beasts in general, be spirit, what is the most obvious difference in view of the divine testimony, between men and angels, who are incorruptible and deathless? Men and angels are both spirit in a certain sense; for in Scripture they are both styled spirits; only the one class '*a little lower than*' the other: what, then, is the most obvious or striking difference between the two kinds of spirit, or nature, the human and angelic? It is this: human nature in general, is '*spirit that passeth away, and cometh not again;*' while angelic, or divine nature, or substance, is '*spirit that doth not pass away,*' and is therefore incorruptible and immortal.

There is, of necessity, an essential difference between these two kinds of spirits, which constitute the one kind transitory, and the other permanent. This difference is not obvious. It is beyond the ken of the generality. There is a constitutional difference made between them by the Creator, and upon such a basis that the one can readily and instantaneously be transformed or made to pass into the other. This is a question not of essence, but of *organization*, which metaphysicians and theosophists have not been able to expound.

Now in illustration of this, let us consider the relations of steam-power and the metal, iron. Look abroad and behold the almost infinite diversity of results, operated by steam-power through iron. If the iron be in the state simply of ore, bar, or pig, steam power develops nothing; and for the obvious reason, that the iron is in a raw, crude and unorganized condition. But suppose that by the wisdom and science of the artificer, the iron is made to assume the form of the machinery of an ocean steamer, and steam power be applied, what then? The iron fabric is set in motion, and the vessel is propelled by the steam-

power through the deep. Now, the same steam-power will spin and weave cotton, print newspapers and grind corn ; but will the steam-power spin, weave, print and grind, by setting in motion the machinery of a steam-ship? Why not ; it is iron machinery and steam-power? True ; but the artistic organization of the metal is not adapted to such results. Steam-power and iron will spin, weave, print, grind and do anything else, if the power be applied to iron properly and scientifically organized.

Thus much by way of illustration. Now, for steam-power, let us substitute divine creative-power ; and for iron ore, the dust of the ground. This abstract relation of elements develops no spiritual or mental and physical phenomena. Why? There is the wisdom and power that can do all things, and there is the material for developments? True ; but the dust of the ground is not organized. It must be artistically developed into diversities of machinery, that each diversity may give development to diversity of results. If the creative-power, which is spirit, organize the dust of the ground into different kinds of living machines or organisms, these are *spirit-forms*, which become capable of giving expression to an almost infinite variety of operations. These spirit-forms are styled by Moses, 'the spirits of all flesh,' to which Adam gave appropriate names, when the Creating-Power, 'in whom they lived and moved and had their being,' caused them to pass in review before him. One of these spirits was a lion, another an elephant, a third a horse, and so forth. We all know what sort of spirit-manifestation can be displayed through the high mettled spirit-form conventionally termed horse ; why cannot the same results be operated through a sloth or an elephant? It is the same power that works in them all to do or act? Because the animal-machine termed elephant, is a dust-of-the-ground organization of a peculiar contrivance designed for elephantine and not equine manifestations. It is the Creator's artistic organization of the dust of the ground that gives diversity of expression or manifestation to His power, on which account He is styled by Moses, 'the Elohim of the Spirits of all Flesh.'

According to the constitution of the organism, so is the manifestation of results. Divine Power has made spirit out of the dust of the ground, and called it Man. He has so made or organized it, that if not further interfered with by His power, it may pass away. This is called flesh, or spirit that passeth away ; and, under ordinary conditions, cometh not again. The human organism is the most perfect of all animal-machines ; hence its mental or spiritual manifestations are of a higher and



more perfect order than all the rest. His more perfect cerebral organization is the long sought for, but hitherto never found boundary line between instinct and reason. The transforming energy of divine power will convert spirit that passeth away into spirit that passeth not away. They who may be the subject of this operation will be exalted to equality with the angels, whose substance doth not waste nor pass away. \* \*

And with this sentence, appropriate to be the last, the Dr. laid down his pen, to lift it no more in the arduous work in which he has spent his life; and spent it not in vain. For him now that he is at rest, the suspension of his work is no calamity. There was little in the present state of things to gratify a mind so lofty as his. As he often remarked, "This is an evil world." He has well spent the life allotted to him in it; and it is to him an unmixed good to close his eyes upon so troubled a scene, and have the interval that divided him from "the glory to be revealed" suddenly abridged. The interval in death is nothing to those who are dead. But to us who are still left to cope with this evil world, the interval exists and the conflict continues, and in the absence of open vision and heavenly comfort, the blow is crushing which deprives us of so trusty a guide and counsellor in the things of the spirit. The foregoing article shows that the Dr.'s marvellous intellect remained vigorous to the last. The reading of it naturally leads to the thought expressed by a dear friend who, on finishing the perusal of it, said, "What a pity that so great a mind should cease to work," at a time too when it is so much needed! But there are thoughts come on the back of this. How much better for us that the Dr. should fall asleep while yet in his vigour, than live to an age when the best of powers give way. Then it may be that he is less lost to us than if he had continued with us, for the things he has written—and they are many and beyond price—will be by all of us more read and prized now than they have ever been; and we shall feel to have so much the more an interest in the glorious dispensation that is coming, in that we shall never know the Dr. more till the great day of the Lord's appearing, of which he has written and spoken so incessantly for nearly the last forty years.

We have no information of the Dr.'s interment at the time of writing. He had left directions on the subject by will, which are eminently characteristic, and as he gave his consent to their publication, if it should ever be so resolved upon, we feel at liberty to give the extract from his will in which they are contained:—

“I order that being dead, I myself be not deposited in so-called consecrated ground; but in some portion of our common mother, undefiled by the episcopal or presbyterial mummery of the harlot daughters of Rome on either side of the Tweed; nor is any parson, popish priest, or non-conformist minister, ordained or unordained—all of them dealers in the merchandise of the apostacy and traders in ‘the bodies and souls of men’—to be permitted to read, pray, preach, or in any way officiate in committing me, myself—not a fraction or part of me—to my temporary resting and sleeping in the ground. But as some one or more must put me there, I will that a brother of Christ, of good standing and repute among immersed believers of the gospel Paul preached, and commonly known among men by the name of CHRISTADELPHIANS, read, as my living representative on the occasion; so, that though dead, I may yet speak through him, declaring to the spectators the faith in which I died, and previously lived for many years and earnestly contended for; either an address written by myself, or in default of this, Job xix. 25-29; Rom. xiv. 7-12; 2 Cor. v. 10; 1 Cor. xv.; 2 Tim. iv. 7-8, to be read in the order quoted; then cover up, and without sorrowing, leave me to a brief repose, until I hear ‘the voice of the archangel and the trump of God,’ when the earth will cast me out, and I shall awake to sleep the sleep of death no more.”

In our May number will be found the last complete production of the Dr.'s pen. It is entitled “Broad Christianity,” and is an answer to several articles which appeared in the New York Press, one of which appears on page 124 of the present number. The Dr. had a keen eye to passing events, religious and political. His criticisms on these will be greatly missed. He leaves not his equal so far as is at present known. He was a remarkable man, and has been the instrument of a remarkable work which required strongly-marked peculiarities for its accomplishment. The work is patent to all who know and love the truth, who, but for him as the agent, would have remained in the darkness of the surrounding systems which have extinguished the light of eternal life. In relation to our generation, he has performed the work of an apostle, and has lived long enough to see that work

placed upon a self-working basis. The peculiarities necessary to do the work were:—first, a clear, well-balanced, scientific intellect, and a non-emotional, executive nature, enabling him to reason accurately, and perceive and embrace conclusions in the teeth of prejudice and sentiment; next, self-reliance and a towering independence almost to the point of eccentricity, disposing him to think and act without reference to any second person, and if need be, in opposition to friend as well as foe; third, a predominating conscientiousness impelling him in the direction of right and duty; and fourth, great boldness and fluency of speech to qualify him for the enunciation of the truth discovered in the face of the world in arms. These qualities fitted him to follow the pursuit of truth uninfluenced by the social forces that are all-powerful with ordinary men. Without them in a marked degree, he would have been liable, at all stages of his career, to be turned off the track. Veneration for antiquated opinions and a prevailing sympathy with his kind, would have embarrassed him in the acceptance of conclusions adverse to religious society, and, probably, deterred him from pursuing his researches to a sufficient length even to perceive these conclusions. They would certainly have interfered with their effective promulgation. Mildness of speech would have been incompatible with that pronounced and definite expression of conviction which was necessary at a time of universal self-complacence to arrest attention. Yet the qualities that fitted him for the work in hand made him appear to a disadvantage in other relations, and, undoubtedly, unsuited him for other kinds of good work. Like a tool shaped and tempered for a particular purpose, he was out of place away from that purpose, and this negativeness, under such circumstances, has given his enemies occasion for cavil. The part of friends has been rather to hide than expose infirmity. Gratitude threw the ample fold of protection over what may have been deemed the faults of an otherwise great and noble and extraordinary character. Good sense has looked at the entire situation, and acted accordingly. What was wanted was a man to break the clods: to open war against the world; to do the

rough work connected with the nineteenth-century: re-sowing of the good seed of the kingdom, and the qualities fitting a man for the work were such as to unfit him for some others. But cruel and ungrateful and small has been the policy that has searched out and magnified the faults of such an instrument; and still worse which has sedulously tried to ignore the work accomplished. He is now beyond the reach of uncharitable sayings, nearly all of which we personally know to be untrue. We have sustained intimate relations with him for many years, more particularly during the last few, and have had large opportunity of knowing and understanding him. One thought is suggested by the acquaintance: how possible it is for a man to be entirely misunderstood. It would be difficult to conceive a character more unlike the idea which some have formed of Dr. Thomas than Dr. Thomas himself. He was fatherly, kind, domestic, disinterested, and truly humble. How came it then that he should sometimes appear so opposite? This is susceptible of explanation. His mind acted in so high a sphere that he could not stoop in fellowship with vulgarity or ignorance. His manner was distant and cold to those with whom he could hold no intercourse; but this latterly more than formerly. He was naturally very frank and confiding, but had, in the course of his life, been so often and so grievously bitten, that he became very reserved. Yet this reserve he could only maintain when parties were at a distance. If circumstances threw them into contact with him, his natural tendencies came into play. He was either too confiding or too austere—the intenseness of the austerity arising from the consciousness of his weakness in the other direction, and the necessity for exertion. The same embittered experience gave him a low opinion of human nature, and this, acting with his penetrating logic made him more readily seek an evil than a good motive. This was, perhaps, a weakness. Then he was lacking somewhat in patience under opposition. He quickly and keenly felt the sting of an enemy. These were defects in the natural man which gave the enemy an advantage often, and which, in some quarters, have left so unfavourable an estimate of his character. But now he

rests from his labour, and in a common but large sense of the phrase, his works follow him. These will be more appreciated now that reason is able to sit in dispassionate judgment on a remarkable career. The infirmities of nature will be forgotten in the greatness and durability of the work he has accomplished. The great numbers who rejoice in an enlightenment attained through his labours will hold him in grateful and venerated remembrance, and should they appear as soon as they hope before the only tribunal which he held in any respect, they will rejoice to hear the Judge pronounce his career a worthy one, his work a great one, his infirmities overlooked, and his crown well-earned; and it will be to them a joy and rejoicing should it please the Lord to make them constituents of that crown, in the donation of them to him, for eternal society in that state in which the frailties and imperfections of the flesh will be known no more for ever. This blessed hope keeps up the heart in sorrow. It is a hope with promise of early realization. The signs of the times betoken its sure approach. The last words in the last letter we received from the Dr. (dated Feb. 7) are: "The time of the end is developing finely; waiting and watching, I remain," &c. A short time before that, he wrote: "This . . . leaves me not free from bodily infirmity, but improving slowly. My wife's health is very shaky. The only cheering outlook is the near apocalypse of the Lord. We earnestly desire his appearing, to deliver us from the present evil world. We have the enemy on every side, within also and without. If we have to stay here or go there, it cannot be anywhere for long. At present it is here, with no ability to heave anchor. I do not feel at home, but, as I suppose John did in Patmos. God's will be done in all things. We are but pilgrims and sojourners here as all *the* fathers were. Christ Jesus was a man of sorrows and acquainted with grief. He had few friends, and was misunderstood by all. My experience has been in accord with this for the last thirty-seven years. It is a consolation, however, that if we suffer with him, we shall also reign with him. Love to all."

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## THE NEWS AT BIRMINGHAM.

The meeting (March 19th) at which the Dr.'s death was announced, is thus described by one sister writing to another :

“ On Sunday morning, we had a very sad meeting. Brother Roberts intimated at the usual interval for fraternal announcements, that he had on the previous day received a letter from sister Lasius, announcing her father's death. He intended to give some particulars, but he could go no further than the opening sentence. His grief was too fresh to be restrained. He sat down to weep, and we all wept with him; in audible sobs, the brethren and sisters gave vent to their unfeigned grief. This painful scene continued a few moments, when brother Turner calmly and solemnly invited us to join with him in prayer. This soothed our broken hearts a little, but the exercise was mingled with the manifestations of our sorrow. Afterwards, before the breaking of bread, brother Roberts spoke at length on the mournful event, and on the as yet unappreciated career of him who now sleeps. He spoke with great difficulty, but his words were much suited to the state of our minds. I wish his address could have been taken down for the perusal of those who did not hear it, but the only brother present who could have used shorthand with the necessary celerity (brother Meakin), was too much bowed down and broken with sorrow to perform the mechanical part. Brother Roberts drew a beautiful parallel between Paul of the first century and Paul of the nineteenth century, as he said Dr. Thomas might truly be called. He said the Dr.'s death naturally led them to look back. Looking back, they saw the apostles go forth on their work of taking out a people from the nations by the power of the word proclaimed and attested. They saw that work prosper in their hands to the development of a large community from Jews and Gentiles. Then one by one, they saw the apostles die off. They saw the fulfilment of the prediction they made while they lived—that after their departing, there would be a falling away from the truth and a turning aside unto fables pleasantly told by the teachers they should heap to themselves. Then they saw the day grow dark, and the night prevail, in the triumph of the apostacy throughout the world. They saw the night endure for centuries, with but a little truth hidden in the corners. By and bye, as it grew towards the dawn of the sun's rising, light streaked the horizon. Dr. Thomas appeared, and in a providence-directed life, restored to view the forgotten gospel—the ancient faith that leads unto life which had been faithfully proclaimed by the apostles in the first age, but had been obscured and finally buried by the traditions of a state-supported apostacy. This he had done without miracle, without special message, without being a prophet. The application of a singularly constituted brain to the study of the holy oracles had recovered the long-lost treasure of gospel truth. We had, in the mercy

of God, been thrown in the way of the discovery, and were rejoicing in the light when suddenly the instrument of its exhibition was taken away. The blow was severe; the cup was bitter. All in the night of the times of the Gentiles, when God did not yet visibly show His hand or speak in audible words of guidance and comfort, we needed all the assistance we had. We should miss his clear indications of the signs of the times; his masterly disentanglements of the political skein would be no more available. Recurring to the parallel between Paul and Dr. Thomas, he spoke of their having laboured about the same length of time, and performed the same kind of work, and pointed out that in many respects Dr. Thomas's experiences had been the same as Paul's. False brethren had embittered his career, and at one time, nearly succeeded in turning away the brotherhood from him; but latterly he had been better understood and more appreciated, and had lived to see the fruit of his labour. He was a man of strong peculiarities fitting him for the peculiar work he had to do. His work had been to combine good sense with fervent faith. He appeared at a time, when through the power of the apostacy, the so-called Christian world was divided into two great parties—one without religion, and the other with a religion that was effeminate and superstitious. How rare to find child-like faith and robust-mindedness together! To develop this combination had been Dr. Thomas's work, and to do it, he required to be a rough-spoken, unsentimental man, blowing away the atmosphere of cant and hypocrisy and unmanliness, in which religion had been universally shrouded. Apparent harshness was a qualification for the work; but for all this, though it might seem incredible to those who had not known him closely, he was a tender-hearted, conscience-controlled, and God-fearing man, in whom we had lost a father and a guide. Now he was at rest, and could he speak, he would doubtless say to us in our tears, as Jesus said to the women following him to his crucifixion, 'Weep not for me, but weep for yourselves, because of the days that shall come upon you.' Like the people of that age, we were living on the verge of a time of great tribulation, and the Dr.'s removal was a calamity not to him but to us. Concerning him we were reminded of the words of the prophet 'The righteous is taken away from the evil to come.' It might be that his removal would prove a blessing in some respects. We would all feel more drawn to the great hope in which we had learned from him to put our trust. An additional bond would bind us to the future, and we would feel an additional incentive to renewed and quickened diligence in the truth, persevering like him who had fallen asleep, alike through good and through evil report. Brother Roberts then reviewed the course of the ancient worthies from the time of Abraham, and incited us to the performance of the part that had fallen to us in the great scheme of the divine purpose which was being wrought out on the earth.

Dear Sister, I have given you a long rehearsal, but not too long, I know I could have listened much longer to the delivery of the address: every word of it seemed so appropriate to the occasion. I feel that with us at least, the Dr.'s influence will not be diminished by his death. The sad event will only make us feel more closely associated with him in the work to which his entire life was devoted. How truly may we say of him in his writings that 'he being dead yet speaketh.' His words seem all the more powerful and beautiful now that he has fallen asleep. May we study them to profit and meet him at last with joy."

Next month, we contemplate furnishing a sketch of the Dr.'s life. Having, however, in conjunction with brother Boshier, in discharge of the duties imposed by the Dr.'s will, to proceed to New York, there may be some irregularity for which we prepare readers by this timely hint. The May number may, or may not appear at the usual time. The number for June will possibly be late, or postponed till the appearance of the July number, when it would issue under the same cover. We shall try to avoid this and publish all Nos. in due rotation at the proper time; but to prevent disappointment, we mention possibilities beforehand. The steamer (*Minnesota*, Guion line) sails from Liverpool, Wednesday, April 5.

For the reasons appearing, we are compelled for the present to abandon the appointments for the West of Scotland; these we hope to redeem if spared to return from America, but cannot now mention dates.

#### RESPONSES OF FRIENDS.

We have received the following responses from brethren and sisters, to the announcement of the Dr.'s death. We give them in the order of receipt.

"I received yours with the mournful news this morning. This is indeed a blow to all in the truth, but the hope of the gospel is equal to it. I will not write, as I cannot express my feelings, I will come to you to-morrow, and arrange what we shall do to fulfil the task our dear departed brother and father has imposed on us, in this painful contingency."—T. BOSHER, (at Cheltenham.)

"Your letter has troubled me. But what can I say? It was an event to be expected. The illness which the Dr. had in Worcester, Mass., when down in N. Y., brother Dan Fisher, who waited upon him, told me



was terrible, and the escape then was a hairbreadth one. I never thought he would see England again, but I had strong hope and desire to see him in N. York. It is done. You know I have held him as the only man commanding my full and entire admiration. Having spent much time with him at his, and my home, I knew him well and the more I saw the more I loved him.

I must write to those sorrowing women and try to comfort them. 'Let me die the death of the righteous and let my last end be like his.' He hears no more the voice of his traducers, and his work is finished. I hope he will be stronger in his death than he was in his life. I hope those who hold the grand truths he discovered, will redouble their efforts to spread them far and wide. So that when he gets up again he will rejoice in their works."—EDWARD TURNER, Nottingham.

"I have brother Roberts' letter with the *sad, sad* news. We cannot alter it: but to me, and I feel sure to you also, the loss is irreparable. I shall regret him while this dispensation lasts. One of the last things he said here was, "We shall meet again," meaning before the judgment seat. We have lost such a treasure. I cannot at first be reconciled. He also said "I would rather no one grieved for me. I shall suffer nothing when dead." We must submit as they did when Paul died. Surely it is the same now. We lose another Paul. I have so thought of his coming to see us again. Now all that is passed: it cannot be."—Mrs. W. HAGE, Bilsthorpe.

"Many thanks, my dear brother, for your kindness in so promptly informing me of the very sad news of Dr. Thomas's death. Like yourself, both sister Hayes and I are deeply shocked and grieved that death has laid our brother low, who for so many years fought so well and so valiantly for the truth. As a clear and lucid expounder of the Holy Oracles, he was without a rival, and it is unlikely in these latter days that another such should arise; nor, as I believe, is it necessary. Dr. Thomas has done his work; he has finished his course and kept the faith, and will doubtless reap a due reward when the Master comes. The works he has left behind him will seem doubly valuable now that their author is not. I shall never forget his kindness to sister H. and myself during our sojourn in the States. I confess, from all I heard about his previous illness, I had misgivings about our much-lamented brother ever again being permitted to reach this country. Poor man! he has wielded the pen almost to the last hour of his existence."—Dr. HAYES, London.

"It was with no ordinary feelings of regret, but with a sorrow I cannot express, that I read the tidings conveyed by your note this morning. Although the Doctor has latterly been so ailing, and did not seem likely to regain his former strength, yet the news of his death has fallen with all the force and pain of an unexpected blow. How blessed is it to be able to look forward to a glorious future, for though we sorrow, as all must

who knew and appreciated the Dr.'s worth, talents, acquirements, and their fruits in his published works, we 'sorrow not as those without hope.' The unfinished article to which you refer will be perused with the deepest interest. I am now doubly thankful to have been privileged to see and hear the Dr. so recently."—Miss HAYES, Kingston Hill.

"How deeply grieved we all were to hear the sad intelligence of the Dr.'s death. We can never be sufficiently grateful to him for what he has done in making so plain the only and the true way of eternal life. How true it is that 'man that is born of a woman is of few days and full of trouble.' Trouble after trouble comes upon us, and serves to make us desire more earnestly the return of our Elder Brother. We had hoped to see the face of our dear brother once again in the flesh, but we shall see him no more until we all are assembled before the judgment-seat. When we think of those happy days and evenings spent in his company a short time since, we can scarcely realise the fact that he is now lying cold and still in the power of death. Yes, Death; Death, thou tyrant, thou greatest of our enemies, thou takest from us our beloved brothers and sisters, but shortly thy power shall be broken and he will come that will destroy thee and release his chosen ones from thy grasp! The sad news has thrown a cloud over all. We thought that perhaps our brother might be permitted to tarry until the Master came, but such was not to be. Therefore, we bow our heads to this additional affliction, and say 'Thy will be done' "—J. BIRKENHEAD, Sale.

"Your letter to hand this morning quite took me by surprise. Some of us had hoped that the Dr. would be 'alive and remain unto the coming of the Lord,' but it appears that this was not our heavenly Father's will. Thus man proposes, but God disposes. Let us hope, however, that it will not be long ere we meet him in the presence of our Lord and Master. Although we mourn his loss, yet we 'sorrow not as others which have no hope.' Let us be thankful that under the providence of God, he has been spared so long to do the work he has done. As God's instrument for enlightening many in this generation concerning the holy Scriptures, he has had the gratification of witnessing some considerable fruit from his labours before laying down to rest. So that now he has gone 'the way of all the earth,' the good work which he began will still go on until the time arrives for more powerful machinery to be put in motion. That you should be 'overwhelmed' with this sad event I do not wonder—especially as it has come so suddenly. But do not be cast down. Remember that 'God is our refuge and strength—a very present help in trouble.' 'The salvation of the righteous is of the Lord. He is their strength in the time of trouble.' To Him, therefore, should we look for strength and support. I pray, therefore, that you and all others in a similar position may have strength 'boldly to make known the mystery of the gospel,' 'that the word of the Lord

may have free course and be glorified."—J. J. ANDREW, London.

"I feel intensely the severe blow that has severed from us our esteemed brother, Dr. Thomas. Among the professors of the truth in these days, none was higher in my esteem for his work's sake. I earnestly pray that his spirit may be more thoroughly infused in all who have embraced the truth, so that all may labour diligently to the end. Wishing you a safe journey over the Atlantic and amongst the brethren there (for I suppose you will embrace the opportunity of a tour while in the country)—[*Afraid this cannot be.*—EDITOR.]—give our deepest sympathy to sisters Thomas and Lasius, earnestly hoping the Lord of Life may soon come to beautify his servants with his own nature."—W. ELLIS, Glasgow.

"Yours of the 18th to hand yesterday morning. The news was so unexpected, we were quite shocked, and can scarcely realise it to be true. Oh, how sad, how terrible is this blow to us. Dearer than a brother, yea, our father, in leading us to Christ, removed while we are trimming our lamps, and filling our vessels with oil to meet the bridegroom. 'Oh that he had been here, our brother had not died!' But we know he shall rise to a glorious reward. Well might he have said, as did Paul: 'I have fought a good fight of faith; I have finished my course. I have kept the faith. Henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but to all them that love his appearing.' Well, he now rests from his labours, and his Works follow. Yes: this is really true of our beloved brother. Well, dear brother, let us who are left to battle with the world and false brethren, remember what Paul said to Titus: 'Holding fast the faithful word as we have been taught, that we may be able by sound doctrine both to exhort and convince the gainsayers. For there are many unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses.' The Dr.'s works will speak louder and better than ever now he is gone. May God bless them and us to keep the truth spotless and blameless until the appearing and kingdom of our Lord and Saviour Jesus Christ. I have inserted a notice of his death in all the Edinburgh papers. I intend drawing up a letter this week, and submitting it for approval to the ecclesia on Sunday, to our sorrowing sisters, Mrs. Thomas and Mrs. Lasius, expressing our sympathy with them in the loss both they and the world at large have sustained, but more especially the household of faith. Be strong, then, dear brother, strong in faith and in God, who will help you."—A. TAIT, Edinburgh.

"The sad tidings you so kindly forwarded us yesterday, respecting the death of our ever to be remembered and affectionately beloved brother John Thomas, I need scarcely say has filled us with inexpressible sorrow. We loved him and therefore we weep. We also esteemed

him highly for his works' sake, and we are happy to have belonged to the increasing number of his friends. I can well understand, dear Robert, your "over-much sorrow," for we have lost our best earthly friend. We have lost a wise-hearted general. The young warriors have often proved the value of the honourable old man's counsel: We have long regarded him as a man raised up of God to revive the long-buried truth of the kingdom and name of Jesus for the benefit of such as shall be saved in these latter days. Looking with him for the coming of the Lord as an early event, we would fain have desired that he might have continued with us to that blessed appearing of the Great God our Saviour. But he appears to have finished his mission, and to have fallen asleep with the harness on. His work seems to have been to evangelize the American and British habitable, to confirm the brethren and sisters in many places, to make manifest the traducers of the truth, and to leave behind him in *Elpis Israel* and his *Exposition of the Apocalypse*, a flood of light on the exact nature of the truth unparalleled since the days of the apostles. And so far has he succeeded in thus reviving in us the spirit of the apostles and prophets, that we almost feel them to be our contemporaries. And, Oh, blessed hope, we are not unmindful that—as we trust—they soon will be our contemporaries by a resurrection from the dead and, we theirs for ever and ever. We desire only such company. At present, we feel ourselves isolated from the rest of the world. We cannot rule in conjunction with the wicked, nor can we be a party to the thousand and one schemes put forth for the alleviation of human misery and wretchedness. We bless God, however, for the precious promises by which we may become partakers of the divine nature, and so be fitted to take charge of the reins of government, when all the wicked of the earth are cut off, and the vanities of the Gentiles and the unbelief of the Jews are no more. Our dear deceased brother lived long enough to see of the travail of his soul. Through the grace given to him of God, he has developed into being, and left behind him a multiplied agency engaged in the defence and diffusion of the gospel as apostolically delivered to Jew and Gentile. Our hearts are gladdened when we think how mightily this has grown during the past fifteen years of our acquaintance with it, and especially do we rejoice that it has so signally triumphed over the evil machinations of the many seducing spirits which it has had to encounter.

In our beloved brother John, we behold a wholesome example of enlightened and well-grounded faith, an example of uncompromising fidelity to the Scriptures, an example of temperance and sobriety in all things, an example of zeal according to knowledge, and particularly an example of lucidity of exposition and graciousness of bearing and earnestness of endeavour, when unfolding the mystery of

godliness disclosed in the great salvation, which began to be spoken by the Lord; and we may yet add, above all, an example of the faithful few who endure to the end.

For all these things, we thank and praise the glorious name of our God and Father; and we only trust, dear brother, that however sorely we may be tried, we may prove faithful and immovable, and ever abounding in the work of the Lord, especially when we know that our work is not in vain in the Lord. Our ardent desire is that we may prove not unworthy of the labour bestowed on us. We have been familiar with the Bible most of our lives, as a book of holy reading, but, as regards the purpose of God, our understanding was darkened until we came in contact with those who had been enlightened through the instrumentality of the Dr.'s writings. Every brother and sister, without exception, ought to possess, if possible, but, at least, ought to read, or get read to them, *Elpis Israel* and *Eureka*. To strive earnestly to possess the knowledge which is blessed is Christadelphian-like, but to be wise in our own conceits, and stupidly refuse the knowledge, is simply brutish. That there are some who stand in their own light in this very particular we are not unaware. We do not envy their dispositions, nor the small glimmer of light in which they contentedly rejoice. We are of those who would go on to perfection, thankful as we journey for every helping word. Truly, if we neglect so great salvation, how shall we escape the righteous displeasure of the Judge of the quick and dead?

We thank God that we are privileged to live in times when the Bible may be read in conjunction with the light thrown upon it by *Eureka*. These volumes ought never to lie idly upon our shelves. There are many poor brethren and sisters who cannot purchase them, but who would be glad to read them could they have them loaned. Discrimination however is necessary. Those who can loan them should look out for those who will appreciate them: the loving Johns and the Christadelphian Marys who sit at Jesus' feet, and who have always an ear for the word. There is a healthful saltness about *Eureka* which is a very wholesome antidote to the pietistic etiquette of the flesh so rampant in the religious manners of unenlightened Gentiles. Those who read *Eureka* will not read less of the original word but more, for which their appetite will, however, be ever so much keener. It is a capital book for exorcising the disciple of the demons of pride and self-conceit, and for purifying the mental system from the mercurial residue of clerical practice. 'Blessed, saith the spirit, are they who know well and understand.' Having said this much, it remains only to be said, in concluding this expression of our sorrow, that it is our desire that he whom we loved and from whose company we are separated for a little while, may sleep in peace, and have a joyful

resurrection to the glorious realities to be inaugurated in the establishment of the kingdom of God on earth. May God bless his sister wife, and sister daughter, and abundantly enable them to bear up under this heavy affliction. What a consolation that they sorrow not as others who have no hope. Our sympathies are with them, and our prayer to the Disposer of all things, is that they, with us, may be preserved blameless and unrebukable to the coming of our Lord and Saviour Jesus Christ."—F. R. SHUTTLEWORTH, Leicester.

"The loss of our beloved brother, the Dr., fills our hearts with sorrow. We do sympathize with you in this hour of trial. May we learn submission to our Father's will, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Anointed. If it be our heavenly Father's will, may you have a safe journey across the Atlantic and back again, and that we may have the pleasure of a visit from you, and see each other again, if the Lord delay his coming until then. It is true, dear brother, that each dark cloud has a silver lining, and we can, although burdened with sorrow, look forward with joy in hope of realizing the glorious promises of God. May these trials be the means of bringing us nearer to God, of inspiring us with more earnest zeal for the promotion and spread of the truths we believe, of causing us to live a life more devoted to him who is our strength and our salvation."—WM. CARR, Ashton-on-Mersey.

"We received yours yesterday, with the very unexpected and sorrowful tidings of our beloved brother Thomas's death. We can scarcely realize it to be true, that such a vigorous mind and fearless tongue are now silent in the ground. Truly a great light has gone out, but though dead, he will still speak to us through his precious writings and will live in our hearts as one who has been the means in the hand of the Deity of leading us all in the way of life. May the Lord soon descend and awake our dear brother, with all his sleeping saints. We deeply sympathise with his dear wife and daughter, and are glad to hear you will see and comfort them. We wish you a good and safe journey, though we know it will be a sorrowful one, and we long to hear particulars through the *Christadelphian*."—MARGARET STEVENSON, Dalbeattie.

"The very unexpected intelligence conveyed in your letter received on Sunday morning last, casts a gloom over the whole ecclesia. We all deeply feel we are sustaining a great loss in the demise of our great and highly esteemed brother, Dr. Thomas. Verily, a mighty prince hath fallen in Israel. The pen of the ready writer hath dipped its last dip and written its last stroke. The tongue which often and so eloquently burst forth in appeals for the truth is silenced. The brain has evolved its last thoughts in defence and for the 'things of the kingdom and name.' But oh, my brother! in weeping with those

who weep, can we not greatly rejoice in the glorious work achieved by our late excellent brother? Though dead, he speaketh, and will be appreciated by his works more than while living, his *work* being *finished and well done*, though laid low by the ruthless hand, Death, for a short period. He, the noble and honest, the zealous and unflinching, the indefatigable and uncompromising, will come forth again and receive his reward. May He, who is wonderful in counsel and excellent in working; He, who is sometimes dark and mysterious; He, who ever keepeth the righteous in everlasting remembrance, keep, protect, and sustain the bereaved and fatherless. That the day will soon dawn when we shall once more behold our excellent brother, and be approved by the King, is the sincere prayer of your brother in the one hope, THOMAS RANGLES. P.S.—I feel my pen very inadequate to give you a letter which fully satisfies and corresponds with the feelings of the writer."

"I know not if I am to be the first to convey to you most melancholy tidings. I came up here yesterday afternoon from Toronto, to pay a brief visit to our brother Powell, and had been, perhaps, fifteen minutes in the house when a knock came to the door, and in walked brother Woodbury, of Springfield, Ohio, on his way home from New York, with the heartrending news that our excellent, venerated, much-loved, incomparable brother, Dr. Thomas, was no more. Yes, dear brother, this sad news is literally true. He expired after considerable suffering last Saturday night, about 12.30 o'clock. Bros. Latimer and Johnson were with him in his last hours, brother W. having retired to brother L.'s house for a few hours. A heavy, heavy blow for his wife and daughter: themselves in very poor health and strength. And will not the entire brotherhood feel this shock? For myself I can scarce realise it—stunned, stupefied, confounded, I can but sigh and moan. I respected and venerated our dear brother more than any other man alive, and now he lies cold in death, to be seen no more of us until '*the day* when God shall judge the secrets of men by Jesus Christ, according to Paul's gospel.' I know well, brother R., how this dart of the enemy will wound you, but we bow to the stroke, and would say 'O Father, thy will be done.' We do believe our valued brother will soon be conqueror over the grave, for He whom he served and loved so well has said, for the consolation of His faithful brethren, 'O death, I will be thy plagues, O grave, I will be thy destruction.' Mourn we must, dear brother, but not as those who have not the hope; for our Elder Brother hath indeed abolished death, and shewn to us the way of life. You will, probably, hear from the afflicted family by this or next mail, or from some of the brethren there. May the God of Israel be their support and consolation in this heavy trial. I must say no more. Grief is always silent; bowed down we are, as you all will also be

when made aware of this sudden, unlooked-for bereavement.

Farewell, dear brother, and may your valuable life be spared to the church and brethren everywhere, to follow in the footsteps of your absent brother, for the years that may yet remain of our pilgrimage." J. COOMBE, of Toronto, (at Hamilton) March 9th.

"I feel very sad about the Doctor. I mustered spirit to go through my work on Sunday night before making it known. Then I told them from the platform. The hall was full, and a deep murmur of sadness and surprise ran through the whole company, and not a few were unable to refrain themselves as the hymn was sung. Well, we are left, and we must do our best to surprise the dear old man with joy when he wakes up again. I hope it won't be long. I recollect a hundred of his sayings, and all his little ways. But enough. If I go on I shall only make you and myself unhappy."—EDWARD TURNER.

[We have received several other similar expressions of sorrow, but they are too late to appear. The foregoing will be sufficient to indicate the general sentiment.—EDITOR.]

### PREACH THE WORD.

A SUBJECT that is now engrossing the attention of Christian ministers and the religious press of the country, is the sparseness of the congregations on the Sabbath. The complaint is not confined to any particular church or denomination of Protestants, but is experienced more or less by them all. They find that magnificent and well appointed churches, exquisite music by quartets and organs, eloquent preaching—sensational, popular or otherwise—and all that can charm the senses and gratify the æsthetic tastes of men, fail to attract the masses. On any given Sabbath in the year it will be found that not one in fifty of any religious congregation belongs to the working classes or to the really poor of our population. This may be accounted for, however, partly by the fashionableness of our churches, which have been built of late years without much if any, regard to the moral or spiritual wants of the poorer people, and partly by the style and character of the preaching, which consists very much of the novelistic material—a grain of wheat in a bushel of chaff—or the newspaper Jenkins style of two lines of news and a column of "dummy and dilution." Ministers do not seem fully to appreciate the age in which we live, or to comprehend that the people to whom they preach understand theoretically as much of religious truth as do their teachers. People live deeper and higher now than they ever did, and the various forms of truth, social, moral, spiritual, scientific, enter far more into the daily life and conversation of every one of us than they ever did in any age before. There is, therefore, greater inquiry than ever; but this inquiry is after truth, not theory or speculation.

In all the range of Scripture teaching, success is promised only upon the adoption and enforcement of the command that heads this article—Preaching of the Word. The Word in Scripture parlance, signifies Jesus Christ, and He says of Himself, "And I if I be lifted up will draw all men unto me." And St. Paul gives to a young minister



the charge most needed in our day, as it was in his, "Preach the Word." This, and this only, can be depended upon to draw the masses. Jesus Christ, the beginning and the ending, and the centre and life of all preaching, is the only magnetic power which can bring Fifth Avenue and Five Point sinners to hear the Gospel. But our pulpits seem to think differently, and they discuss the war in Europe and browbeat Romanists and infidels, and freethinkers, and liberal Christians, and discourse about everything else under the sun but the one thing upon which the Master predicated success. Gospel truth carries with it a conviction that cannot be resisted wholly. It will make infidels and sceptics at some time or other cry out, "Truly this man was the Son of God." Ministers should therefore exalt Jesus and not themselves or their peculiar theories.

But the Christian Church members are not altogether free from blame in this matter. There is not in the lives and conversation and acts of hundreds of them anything to encourage church going, or a search after the hidden things of religion by others; but, on the contrary, there is a great deal against it. If religion and morality are what they are popularly believed to be, why do not the professors of either talk more about them and advocate their adoption by others, instead of leaving this work to be done by ministers on the Sabbath? If Christianity is worth possessing at all, it is worth talking about oftener than once a week. Christian men and women can talk about stocks and bonds and houses and jewels; but they can't find either time or heart to talk about or to recommend the priceless jewels which God gives, or the house not made with hands, eternal in the heavens, which He has prepared for them that love Him. The things which are seen and temporal are of more account with Christians in daily life than the things which are unseen, though they be eternal. How, then, can they expect persons who have no religious tastes or experience to long for or to seek after a good, which they themselves declare oft and again is not of much value when they have it? If the churches of this city and of any other are to be filled, and the people to take an interest in the preaching, ministers must preach the Word, and the Church People must talk more about it. We have no doubt at all that preachers who aim only to please God and to win souls for Him will have good audiences, if the Christians of their congregations do their part as faithfully and as well. Spurgeon finds no difficulty now in drawing six thousand persons to every service of his, notwithstanding his first efforts were made in a garret with a few mechanics. Let our ministers and people take these suggestions to heart, and see if in this new year on which we are entering they cannot do better than they have done in 1870 to fill up their churches.—*New York Herald*.

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The foregoing, and several similar articles appearing in the New York press, were made the subject of a newspaper letter by Dr. Thomas, under the title "Broad Christianity," dated January 25th, 1871. This is in type, and was intended for appearance in this number along with the foregoing, but the sad event which constrains us to appear in mourning, has disturbed our arrangements, and compelled us to hold over the letter in question till next month. It is the last completed production of the Dr.'s pen, and is marked by all the clearness and vigour of his best days. It is not known to have been inserted by the paper to which it was sent. In the providence of God, however, this is not fatal to its publication.—EDITOR.

# ELPIS ISRAEL;

## A BOOK FOR THE TIMES;

BEING AN EXPOSITION OF THE "THINGS CONCERNING THE KINGDOM OF GOD" IN RELATION TO THE PAST, PRESENT AND FUTURE.

By which whosoever will may understand the Scriptures and teach them.

BY JOHN THOMAS, M.D.

*"And when the Samaritans believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptised, both men and women."—(Acts viii. 12.)*

### ORIGINAL PROSPECTUS, PUBLISHED 1849.

SINCE the days of the Apostles, there have been no times more interesting, or pregnant with more important events, than the present. Everything is shaken and vibrating to its foundation. Europe, in Church and State, is verging to dissolution, and no hand appears to snatch it from the precipice, or to break its fall. The times allotted to it to "trample the Holy City under foot," have almost entirely merged into the chronology of history; and the events of a terrible future are casting their deep shadows before. There seems to be "a bridle in the jaws of the people, causing them to err;" for, whether their efforts be toward the reconstruction of society; or, as every enlightened man may well be, dissatisfied with its religious institutions and theories, they undertake to commence anew, every move they make only demonstrates the remediless condition of affairs, and precipitates them deeper into the fathomless abyss of mystical speculation and hypothesis.

The social condition of the world is hopeless so far as its salvation depends upon the wisdom and intelligence of mankind. Society, whose inspiration is that of the Carnal Mind, can no more regenerate itself, than man can purchase his own redemption; and as to its purification by the Word of God, it is essentially adverse to its principles, and can never be reasoned into a voluntary subjection to them. It is like the rotten timbers of a ship, whose incurable decay becomes more conspicuous on every attempt at repair. The insertion of a new piece into an old garment, or the putting of new wine into old leather bottles, is not more bootless, or unwise, than to expend time

in remodelling or renovating the social edifice. This is being reduced to an axiom by the experience of every day furnished by the experiments of the political economists of the age. Society is rotten to its heart's core, and fit only for capture and destruction. Tried by "the Law and the Testimony" of God, its institutions are anti-Christian and inimical to truth, and subversive of "the things pertaining to the Kingdom of God, and the Name of Jesus Christ."

Penetrated with these convictions, the author has not written his book under the illusion of setting the world to rights. He believes that no one can compass this but "the Man whom God hath ordained to rule the world in righteousness." Vested interests will be the devoted champions of error to the end of the war. Like Ephraim, they are "joined to their idols," and the shrine-makers will ever magnify the craft by which they are glorified, and enriched. While the author has not been chary of disturbing their repose, he has rarely diverged from his single purpose of showing, or delineating the homogeneous system revealed in the Holy Scriptures. He has not consumed time and space in examining and refuting the theories of speculative theologians, but has kept steadily in view "the things of the Spirit." The shortest road to truth, is not to investigate and combat the thousand forms of error, which, when exploded, are not therefore necessarily replaced by the truth; but to ascertain from the Bible itself, the fountain of God's truth, the waters it gives forth. When the light shines, darkness flies away. Let it be shown, therefore, *what the truth is*, and

it will be self-evident *what it is not*. This is the rule by which he has worked, and which has excluded from his pages the dry details of antiquated theologies, which harden the hearts, and opiatise the intellects, of such as are indroctrinated with them.

A well-digested knowledge of the oracles of God is the only cure for political mania and spiritual vagaries. "The patience and the faith of the Saints," rest upon this basis. They witness the present triumph of evil in church and state, at home and abroad, and are unmoved by what fills the hearts of others with despondency and alarm. Their philosophy, however, is not callousness or indifference to the rights of men, but the patience of a joyous hope, and full assurance of faith, that there is a limit to the reign of tyranny, and that the rod of the oppressor will soon be broken. A mere verbal acquaintance with the Bible will not induce this stability of mind. The circumstances of the times demand a comprehensive knowledge of the Word, that men may be panoplied with the whole armour of God. It is the object of this work to assist the reader in availing himself of this desideratum, so that he may be placed in the range of its influence, and know assuredly *what he must do to be saved* in the kingdom of God, and the indispensable necessity, *as proved by the signs of the times*, of at once preparing himself, if he would attain to it. These are the things which should be as familiar to Britons, in this land of Bibles and of religious profession, as household words; and that they are not so is not because of the intrinsic abstruseness of the subject, but because men are too content to confide in theories endorsed by authority *reputed* "great." They do not act thus in temporal matters, but being hopeless of understanding the Bible by their own efforts, they have surrendered their minds to the dictation and keeping of "spiritual guides;" who, by the "profane, vain

babblings and oppositions of science, falsely so called," which exist among them, and embitter them one against another, clearly prove that they are lost in the fog of tradition and speculation, and, therefore, totally unfit to be "guides of the blind, lights of them which are in darkness, instructors of the ignorant, and teachers of babes."

The work is written or composed—*not compiled*—for that portion of the public that yearns for liberty, and would be free, if it knew "the way of peace." The "Liberty, Equality, and Fraternity" of the Bible go hand in hand with "THE TRUTH;" for the truth alone can make men "free indeed," "equal to the angels," and of the *brotherhood* of Christ. "Search the Scriptures:" this is a condition of freedom, and to make this search a pleasure, and effectual, this work is set forth; so that the candid inquirer may be enabled to say "I have found, I have found the goodly pearl!"

These remarks may give some idea of the general character of the work. Its details are too copious for specification in a prospectus. Its plan is not arbitrary, but that which is found to exist in the composition of the Bible itself. This divides into *three parts*: first, "the Rudiments" or "Elements of the World," second, "the things of the Kingdom of God and the Name of Christ," and third, "the relations of the kingdom and of the saints of the Most High to dynasties and despotisms of the world, in their rise, progress, decay, and final overthrow." The present and future state of Europe will occupy the concluding portion of the work.

This edition of this now renowned work is issued from Birmingham by ROBERT ROBERTS. Purchasers in America will please, therefore, send their orders addressed to him at Athenaeum Rooms, Temple Row. Price to Americans, including postage, 3 dols., 75 cents, in paper, payable in advance. To English purchasers, 10s8d. post free.

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## The Christadelphian.

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

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APRIL, 1871.

THE unexpected occupation of space by the

painful subject-matter constituting the principal contents of this number, compels us to withhold Intelligence and several articles. The absence of these will perhaps not be regretted, in the state of mind engendered by the news of Dr. Thomas's death. Little interest would be taken in them, in the full presence of that most painful event.

## SIGNS OF THE TIMES.

THE record of the month is brief but pregnant. France, crushed and helpless, has accepted the terms of peace offered by Germany. These terms are the surrender of the fifth part of the province of Lorraine, and Alsace, which include all the fortresses on the eastern border of France, and notably Metz, the strongest fortress in Europe; the payment of an indemnity of £200,000,000 in instalments extending over three years; France in certain parts to be occupied by the Germans in security for the payment of the money, and to be gradually evacuated by them as the money is paid: the Germans while in France to be maintained at the cost of France. On the acceptance of these exorbitant conditions, an act in the terrible drama is closed, and the political elements liberated for the new combinations which the Franco-Prussian war has prepared the way for.

### THE RETROSPECT

Of the last eight months will show the vastness of the stride that has been made towards the situation looked for by those who have for years been "watching" for the appointed end. In June last, the French Empire overawed the Continent. It was reputedly the first military power in Europe, and exercised a controlling influence at all the political centres. This, as the political counterpart to the symbolic frog-spirits, of Rev. xvi. 13, 14, was one of the signs of the times. Yet the continued predominance of such a power was inconsistent with another looked for development of the end—the appointed mission of the Northern Colossus. Years ago it was felt that the supremacy of France was an obstacle to Russia, and that sooner or later, it must come to an end, apart from the prophetic necessity that France must resume her place as one of the subordinate "ten horns." That "end" has now been reached with a tragic completeness that has taken all the world by surprise; Louis Napoleon is an exile; the power of Russia is vastly increased and the temporal power of the Papacy is extinguished. The war or more properly speaking, the campaign now closed (for it is only part of the war that will usher in the advent of the Son of Man), has been the most extraordinary on record. Entered upon on the most frivolous of pretexts, it has

been a succession of disasters without parallel in history. The run of events has been all in one direction. The tide of ruin that set in upon France has never stopped in its course. Onward and upward it has roared and surged to the consummation of its mission, in the prostration of the power which had been providentially used to entangle the nations in war, but which, having done its work, was now in the way. The fatal uniformity and crushing nature of the German victories, and the total absence of success characterising all French efforts, have been marvellous, and have led to a general conviction, apart from an understanding of the prophets, that the hand of God is in it.

Quick as a tropical thunderstorm, the tempest burst from a clear sky, and raged with crashing and unintermittent fury till it wrought its appointed devastation. July 3rd, 1870, saw the announcement of the candidature of Prince Leopold, of Hohenzollern, for the throne of Spain; July 15th, intimation in the Legislative Assembly that France had resolved to make war; July 19th, the official declaration of war; August 4th, the first meeting of the armies at Wissemburg, and defeat of part of the French right wing; August 6th, defeat of the whole French army, under the Emperor, at Woerth and Forbach, with the loss of many cannon, and thousands of prisoners; 14th, further defeat of the French centre and left under Bazaine; 16th, decisive victory of the united German armies under the King of Prussia, and imprisonment of the French in Metz, which the Germans proceeded to invest; September 1st, surrender of the French Emperor with an entire army of over 100,000 men, at Sedan, after three days' disastrous fighting; 4, revolution at Paris, flight of the Empress and proclamation of a republic; 9, surrender of Laon to the Germans; 19th, French defeat at Villejuif; 20, investment of Paris; 24th, surrender of Toul with 2,500 French troops and 80 cannon; 28th, surrender of Strasbourg, with 18,000 French troops and hundreds of cannon; October 5th, French defeat at St. Quentin; 7th, French defeat at Metz; 10th, French defeat at Artzenay; 16th, surrender of Soissons with 4,800 French troops and 120 cannon; 18th, capture of Vessoul by the Germans; 24th, surrender of Schlestadt with 2,500 French

troops and 108 cannon; 27th, surrender of Metz, with 173,000 French troops, 400 cannon, and 105 mitrailleuses, and vast quantities of military stores; 31, riots at Paris; November 8th, surrender of Verdun, with 5,000 French troops and 108 cannon; 11th, surrender of Neu-Breisach, with 5,100 French troops and 105 cannon; 23rd, surrender of Thionville with 4,000 French troops and 180 cannon; 30th, French defeat at Paris; December 3rd, French defeat at Orleans; 12th, surrender of Phalsburg with 2,000 French troops and 63 cannon; 14th, surrender of Montmedy with 3,000 French troops and 65 cannon; 23rd, French defeat near Amiens; January 2nd (1871), surrender of Mezieres with 2,000 French troops and 106 cannon; 12th, French defeat near Le Mans, 16,000 prisoners taken; 19th, French defeat at Paris; 25, surrender of Longwy with 4,000 French troops and 200 cannon; 29th, surrender of Paris, with 200,000 troops; February 1st, French army of the East, under Bourbaki, numbering over 80,000 men, surrounded and driven into the Swiss territory, where they laid down their arms.

After such an overwhelming avalanche of disasters, it is not to be wondered at that the French should accept the humiliating terms signed last month at Versailles; but what is

### THE PROSPECT

In connection with such a peace? Is it one of tranquillity and disarmament as some vainly dream? The very reverse. The peace is only a truce, and in one sense worse than war; for in war, the worst is known, and when things are at their worst, they begin to mend. But the peace now temporarily established will be used to prepare for war, and the process of preparation will germinate the seeds of wider and more desperate strife. The humiliation of France, while it opens the way for Russia, and seals the doom of the Papacy, ensures a future of trouble for the whole world. Even the secular press take this view, and are far from hailing the termination of the war with notes of joy. *The Birmingham Daily Post* says:—

There is a peace without joy, and even without content; peace accepted under protest, submitted to because resistance is impossible; peace which is no better than a truce, to be kept only so long as the weaker side remains

enfeebled, and requiring to be watched by the stronger side continually in arms. This is the kind of peace which has been agreed upon at Versailles between M. Thiers and M. Jules Favre, on the part of France, and Count Bismark and his master on behalf of Germany.

The terms are hard as iron—cruelly hard as regards the present; big with menace of trouble in the future. The war is over; but on the first opportunity it is to be renewed. The time may be years hence; or, if storms arise in Europe, it may be soon. But, whether the interval be short or long, renewed conflict will break out, and will not be "localised;" and in the meantime Europe will be turned into one vast camp, money will be poured out like water in the maintenance of great armies, taxes will rise, industry will have to bear a terrible strain, millions of men who might be useful workers will be kept in idle readiness to slaughter each other; in every Parliament and Cabinet on the continent, the war spirit will rage unchecked."

It would be rash to forecast events, but this may be said with confidence—that such a peace as is now about to be signed will present itself to the minds of the French people only as a truce to be employed in preparing for revenge.

*The Times* says

A German would readily admit this, and argue that it amply justifies the severity of Count Bismark's terms. France believed herself, and was believed by all the world, except the well-informed chiefs of the Prussian War Office, to be the most powerful military Power of the Continent. This reputation was swept away by Woerth and Gravelotte and Sedan, and the Germans will tell you that these defeats would alone have irresistibly impelled France to renew the war on the earliest possible opportunity. Her inherent strength has been shown by the fact that she was able to place half a million of men in the field after her whole regular army had been lost. With such a power, they argue, forbearance is out of the question, and the only policy of a prudent Government is to take effectual means to be stronger in the next encounter. To reply to this reasoning is impossible, except by appeals which the Germans call sentimental and frivolous, and we have said all that can be said on the subject. But Germany must understand the position she occupies to France and her other neighbours. What has been won by the sword must be held by the sword. This is no moral commonplace in the present instance, for we cannot but see that the whole system of Europe has been disorganized by the present war. One thing alone stands out clear before us—the furious hatred which will divide the two most advanced and intellectual nations of the Continent; the certainty that the vanquished of 1870 will have but one thought, one political principle—to watch their adversary's hour of weakness, and to take advantage of it.

The *Daily Telegraph* says :—

Possibly the admirers of Prussia are in the right, and her overwhelming military power may never be exerted unless in self-defence; it may be that we are about to enjoy a sort of rehearsal of the Millennium, and that an era of peace and goodwill is to date from the occupation of Paris. All experience, however, forbids our cherishing any such delusive hopes. France lies prostrate, but burning for revenge; Germany has tasted the delight of conquest; Russia is making ready for an aggressive movement against Turkey. On either side the Atlantic the horizon is troubled, and the political barometer points steadily stormwards. The chances seem to be, that Europe is now entering on a period of intestine conflict; and in such a struggle it is idle to suppose that England will be allowed to remain neutral.

The *Christian World* says :—

Count Bismark cannot pretend that by placing a million or two of Alsatians and Lorrainers under Germany any real strength will be attained by that country. His argument is that as Germans will hold strong lines for strategic occupation in what we may still call the interior of France, as well as Metz and other fortresses of great strength, Germany will have an advantage over France in the event of another war. This war Count Bismark professes to consider certain. His theory is that the tremendous punishment which Prussia had inflicted upon France in this contest has been but preliminary to future beatings. One stands aghast at so horrible an idea. Where, we ask, is this dismal process to end? When is France to be so effectually subdued that Count Bismark will make peace, not in the prospect of a resumption of hostilities, but in the hope that tranquillity will continue? When his object is peace, not renewed war, he must consider the feelings of the vanquished, and take into his councils those angels of God which he now scorns, mercy, magnanimity, generosity, sympathy. Neither Count Bismark nor his theories might be worth discussion were it not for the appalling fact that the main proposition on which he at present grounds his reasoning is indisputable. No one denies that France accepts these terms with the deliberate intention, not only of regaining her lost territory with the sword, but of exacting a fearful revenge. Every Frenchman, as he places before his mind the great humiliation of his country, grinds his teeth in resolute, implacable anticipation of vengeance. . . . Force reigns in Europe; public law and the claims of humanity are put out of court; to strike down with the iron hand, and to crush beneath the iron heel, are the maxims which have triumphed in the triumph of Bismark.

"The fierce animosity towards their conquerors displayed by all classes of the French people is certainly unparalleled in modern his-

tory. Merchants and manufacturers, bankers and brokers, artists and aristocrats, Monarchists and Republicans, however they may differ on other subjects, are united, at all events, in uncompromising hatred of the victorious foe, to whom alone they attribute all the woes under which their afflicted country is writhing, and confirm one another in their resolution henceforth to hold no commerce with the Germans." *Daily Post*.

#### RUSSIA'S RELATION TO THE WAR

Is distinctly brought out in the congratulatory telegrams that passed between the Emperor of Germany and the Emperor of Russia, on the signing of the terms of peace. The Emperor of Germany telegraphed to the Emperor of Russia: "Prussia will never forget she is indebted to you for the war not having assumed the widest dimensions," which can only mean that Russia had, in virtue of an understanding with Prussia, assumed such an attitude toward the other powers as to deter them from joining France against Prussia: the truthfulness of which conclusion will be seen from newspaper cuttings below. Then the Russian Emperor telegraphed in reply: "May the friendship which unites us secure the happiness and glory of both countries." The existence of a Russo-German compact is thus placed beyond dispute, from which it follows that as regards ultimate results, the triumph of Germany has been the triumph of Russia.

The *Wanderer* of Vienna says :—

"Matters are settled in the West, thanks to the faithful watch which you kept in the meanwhile, and you can occupy yourself with setting things right in the East.' Such is, turn and twist it as you will, the real meaning of the telegram sent by William I. to the Emperor Alexander, and the latter most willingly accepts the hint given to him, when he expresses his hope that the friendship of the monarchs may secure the happiness and glory of the two countries. Nothing is said about repose and security, which are matters of course in two states of such strength. Alexander demands happiness and glory for his people, and his generals and ministers will know where glory is to be gained. Will our statesmen know how to take the serious warning which is contained in the short and yet eloquent telegrams of the northern emperors for all the races and nations of the Austrian empire?"

The *Journal des Debats* (Paris) says :—

"Prussia," says King William, "will never forget that it is to von she owes it that the war

has not assumed a wider extension." The Czar replies, "I share your joy. I am happy to have been able to manifest my sympathies as a devoted friend." This language is perfectly clear. It is Russia which prevented the war from assuming wider proportions—that is to say, probably, that France did not receive from some of the European Powers any effective assistance. If any of them were really disposed to range themselves at our side, doubtless less for any love towards France than from a desire to curb Prussian ambition, they have been restrained by the fear of seeing Russia take the side of Prussia.

The *New Free Press* (Vienna) says :—

That the war did not assume the widest dimensions, but remained localised between Germany and France, was therefore due to the attitude of Russia. Then the question inevitably arises, wherein would these widest dimensions have consisted? There is only one answer. In the event of war it was supposed in Berlin that an alliance between Austria and France was possible, and Prussia wished to prepare for this eventuality. Russia seems to have assumed quite definite obligations towards Prussia in the event of such an alliance; and if we bear in mind certain rumours which were generally spread abroad at the beginning of the war, it is not difficult to guess the nature of the role undertaken and eventually to be played by Russia as the ally of Prussia. . . . The arrangement between Russia and Prussia was a move which completely checkmated Napoleon's plan for an alliance between France, Austria and Italy.

. . . The *Journal de St. Petersburg* shows that "the Prusso-German alliance survives the conclusion of peace between Germany and France."

On Tuesday night (March 7), in the House of Commons, Mr. Gladstone, in reply to Mr. Disraeli, said that the Government had not been informed of the negotiation last year of a treaty between Russia and Prussia in reference to the Franco-German war. On this, the *Standard* remarks that :—

Mr. Gladstone could say with perfect accuracy that the English Government had not received any information—of an official character—as to the existence of such treaty or convention. But he knew perfectly well that there existed an understanding—call it a treaty—between the two States, or an agreement between the two sovereigns, by which Russia engaged to help Prussia if her help should be needed in the war; and Prussia promised to help Russia to the attainment of some of the most important objects of her policy.

The *Morning Post* (March 9) says :—

"From a source in which we can place implicit confidence, we learn that at the very outbreak of the war between France and Prussia, the re-

lations between the Governments of St. Petersburg and Berlin took the definite form of a secret treaty, consisting of three articles. The first article provided for the armed intervention of Russia in the event of the successes of the French arms menacing the tranquillity of Poland. The second article provided that, in the event of Austria making any military demonstrations of a character threatening to Prussia, demonstrations of a similar nature should immediately be made on the part of Russia by the presence of a Russian *corps d'armée* on the Austrian frontier, with the view of at once checking or controlling the Austrian military action. The third article stipulated that, in the event of any other European Power joining France as an active ally, Russia should at once, as the open ally of Prussia, declare war against France."

From all the facts of the case, it is manifest that

#### THE EASTERN QUESTION,

As involving the supremacy of Russia, has received a vast impetus from the events of the last nine months. The Conference (assembled in London to consider the claims of Russia,) has tended in the same direction. It has closed its labours with the result foreseen even by politicians. It has conceded the Russian demand for the right to use the Black Sea for ships of war. This was officially announced in the House of Lords on Thursday, the 9th ult. Earl Granville, in reply to a question from the Duke of Richmond, stated that, the new treaty modifies that of 1856, in so far, that the Porte will now admit, in time of peace, ships of war belonging to friendly Powers to pass through the Straits of the Dardanelles and Bosphorus. "This," says the *Birmingham Daily Post*, "is the most important part of the treaty and it virtually guarantees to Russia what Russia demanded. A Russian fleet will now be able to enter the Black Sea, and remain there, a constant menace to Turkey."

The *Journal des Debats*, speaking of the result of the London Conference, says :—"It requires all the proverbial cynicism of the chief organ of the English Government to rejoice at an issue which is only a deep humiliation for the policy pursued during the last forty years by the Western Powers. England suffers for Prussian policy, and Earl Granville, in particular, suffers for the unfortunate obsequiousness with which he has yielded to family predilections. Every fruit of the Crimean war is lost. We must

not be satisfied with fine words, but frankly face the situation. As far as we are concerned, we have done for a long time with politics and sentiment. The sword of France is broken to-day. It may once more be unsheathed from the scabbard, but it will not be for Turkey. The aim will not be so distant as the integrity of the Ottoman Empire."

Russia has come into the English money market as a borrower of £12,000,000. "Finance," in a letter which is honoured with leading type in the *Daily News*, utters a vigorous protest against it. He says:—"I have before me a classified statement, showing that the Russian Government has since 1850 borrowed in all the different markets of Europe within a fraction of £105,000,000 sterling. Some small portion of this has been repaid by the operation of the sinking funds; but one thing is clear, that Russia will absorb annually quite as much as the money markets of Europe will be willing to supply. And for what are these enormous sums required? For monster armaments, intended at future time to be directed against this country. The policy of the Czars is traditional and unswerving: a footing in our Indian Empire, and Constantinople as the long-coveted jewel of the Muscovite Crown. Surely the British public must have learnt something from the loving telegrams recently published between the Emperor-King of Germany and the Emperor Alexander. The latter has, indeed, done good service to his Prussian relative, but is it not obvious that some consideration must have been given, or rather promised, for the valuable aid which has so materially promoted Prussia's conquests and the humiliation of France?"

History teaches that the one grand aim of the Russian Government has been the acquisition of military strength for aggressive purposes. The aim will be steadily pursued, linked with the undying hope of elevating the Empire of the East at the expense of Great Britain."

The introduction of the new Russian loan produced a scene unparalleled in the history of the Stock Exchange, which is usually so impervious to all matters of sentiment—patriotic or otherwise. The prospectus was first received with silence, then it was thrown to the floor, then trampled upon, and finally a heap of copies were thrown into one of the

fires and consumed. Nothing need be said about hisses or other physical demonstrations of hostile opinion. The feeling was so strong that a deputation proceeded to the New Court, to urge the withdrawal of the loan. The grounds for this were set forth in the following protest which was numerously signed:—

"A prospectus having been issued by Messrs. Rothschild and Sons, containing proposals for a loan of £12,000,000. sterling for Russia, the undersigned hereby enter their protest against such loan being introduced at present, for the following reasons:—1. The Conference is now sitting in London to consider the conduct of Russia in the matter of the Treaty of 1856. 2. The question raised by Prince Gortschakoff was, in the opinion of her Majesty's envoy, Mr. Odo Russell, of a nature in its present state to compel us, with or without allies, to go to war with Russia. 3. Under these circumstances, as good citizens and loyal subjects of our Queen, we consider that to supply Russia with means which might be used for aggressive purposes is most unpatriotic, and until the Conference has concluded its sittings in every way to be condemned."

#### RUSSIA'S OPPORTUNITY AND RUSSIAN PREPARATIONS.

The Vienna correspondent of the *Standard* draws attention to a sensational article in the *Warrens Wochenschrift*, prognosticating the outbreak of a Russo-Turkish war within the next few months. The writer (M. Warrens) holds that such an opportunity as the present for marching upon Constantinople has not presented itself to Russia for the last one hundred and fifty years. According to his information, the present unsettled state of things in Roumania is mainly Russia's work. In his opinion, Prince Charles will be obliged to quit that country whenever it pleases the "Powers that be" at St. Petersburg. He affirms that, in case of need, or to speak more plainly, in order "to save appearances," Prince Gortschakoff will avail himself of the "Roumanian Garibaidis," and it will be found that they are at his beck and call. M. Warrens thinks that, under present circumstances, not a single great Power would venture actively to interfere in a Russo-Turkish war. Prussia assuredly not, because of her well-known engagements with Russia. France, in her actual shattered condition, cannot think of participating in any external war for years to come. England's prestige on the Continent has fearfully diminished. Both her "power" and her "will" are being doubted. And Austro-Hungary cannot afford to fight Russia single-handed, or with no other ally than Turkey. The very existence of the empire would be at stake in the issue of such a contest. The



Russian *Invalid* publishes an article on the progress made by the Russian army in the year 1870. The effective force was it says, increased in that year from 726,000, to 744,000 and special attention was paid to the military education of the troops. The whole of the peace establishment of the army is now armed with breech-loaders, of which a sufficient number are being got ready for the additional troops which would be required in time of war. The artillery now possesses a complete stock of breechloading 9-pounders, besides a number of batteries of mitrailleurs. The latter have also been furnished to the guard corps and to the troops in the frontier districts; the troops in the other districts will be provided with mitrailleurs in the course of the present year. Some of these are being made in England. Captain Ordinetz, of the artillery, has been sent to America to bring over 20,000 revolvers, which had been ordered there for the Russian army. By the new military organisation, which has been approved by the Emperor, a yearly levy of 25 per cent. taken from men twenty-one years of age is to take place by lot for the army and navy. The period of service is fixed at seven years, but in time of peace the recruits are only to serve so long as may be required to keep up the prescribed peace establishment. Volunteers are permitted to enter the army at seventeen. Their period of compulsory service is not so long as that of the recruits; and they may, after passing an examination, obtain commissions in the army or the reserve. Substitutes and money exemptions are abolished. The "local troops, which have hitherto been employed on service at home only, are to be reorganised, and to serve as corps of instruction for the recruits, who are to form the reserves of the infantry and artillery.

The *National Gazette* of Lemberg announces that the Russians work with feverish activity at the fortifications of the fortresses of Bruc, of Modlin, and of Demblin in the kingdom of Poland. These fortresses, which had been constructed on the old system, were considered insufficient; the military authority has resolved on surrounding them with detached forts, epaulments, redoubts, and casemates proof against the most formidable projectiles. Russia is arming in proportions hitherto unknown. The preparations for war are openly made, without any mystery. The Minister of War has given orders to form the fourth battalions. The corps intended for service on the railways, in ambulances, and telegraph offices have been long formed, and are constantly drilled. The granaries, the stables, and coach-houses of private persons may be laid under requisition in case of need. The governors of provinces have been instructed to prepare an exact estimate of the requisitions each proprietor could bear in case of war. Recruiting is now in progress; the number of conscripts is to be double that which formed preceding armies. This levy brings considerable trouble and disturbance into agricultural and manufacturing labour, and the gaps produced in the ranks of civil population by former recruiting are increasingly felt.

#### ENGLAND IN THE EAST.

Although it has been denied that the Suez Canal is likely to pass into the hands of English capitalists, the *Globe* has reason to believe that negotiations will shortly be entered into with a view to its transfer. The Duke of Sutherland, Lord Stafford, Mr. Pender, and others, during the time they have been in the vicinity, have been up to Cairo, and paid a visit to the Viceroy.

### HAPPIER DAYS.

Be comforted, O earth!  
Break forth and sing  
A song of praise  
For happier days—  
He is coming—the great King.

Be comforted, ye poor!  
God's garner, open wide,  
Shall ample store provide  
For evermore.  
The chains which curst,  
Asunder burst;  
In troops the prisoners from the dungeons  
Half-scared and dazzled quite,  
To meet the glorious light—  
The light of emerald earth and azure skies.

[rise,

Oh, broken hearts and weary,  
Who find this life so dreary,  
And ye tormented, who have lain  
Long nights in pain,  
Waiting for death in vain;  
And ye despised ones,  
All out of sight and thought  
Who seem to count for nought  
On this unfriendly earth—  
Fear not; to Him ye are of tender worth.  
And he cometh—the Great King,  
The Angel of the Covenant—  
With healing in His wing!

Rejoice, rejoice, O earth,  
Break forth and sing

A psalm of praise  
For happier days,  
He is coming, the great King.

Rejoice ye faithful, ye who watch and  
wait,

And eager to divine

Each slow unfolding sign.

Press forth to meet the Bridegroom at  
the gate.

Ye bearers of his Cross,  
Who cheerful take,  
For his loved sake,

Despite and shame, and pain and loss:

Ye workers who from earliest morn

The burden and the heat have borne;

Ye who have mourned your evil day,

And sought betimes the better way;

Ye blessed children of the blest, rejoice,

Lift up your voice,

And one long glorious anthem raise

In your great Master's praise.

Rejoice, O happy earth,  
Beneath His sway benign.

He is the Peerless One,

The Priceless, the Divine;

He is the King of kings,

O earth, and He is thine!

The Holy One, the Just,

Start sinner from your lair!

Wake dreamer from your dream,

And meet Him as you dare!

Quail, ye who never feared till now!

Blanch, boastful lip and brazen brow!

Blasphemers and profane,  
Voluptuous, dyed  
With leprous stain;  
Defamers of the good,  
Betrayers in cold blood,  
Incarnate fiends, who wear  
The saintly garb, beware!  
And meet Him as ye dare!

O much-abused earth,  
For all so fair and green,

Against thee has gone forth  
The cry, "Unclean, unclean!"

How wilt thou bear to see  
Thy history's page unrolled?  
Revealed the shameful mystery,  
The horrid secret told?

Fear much, but trust Him more,  
For He will purge His floor,  
And with a mighty whirlwind  
clear  
The tainted atmosphere.

All things renew  
In form and line  
Till earth resume  
Her pristine bloom,  
And Eden reappear.

He cometh, the great King,  
In glory to claim

The lost inheritance, blood-bought  
Upon the tree of shame;

And we shall look on Him whom we have  
pierced:

That patient brow

Once laid so low,

With light divine, resplendent now.

Be comforted, O earth,  
Be comforted for ever!

It is the glorious harvest time  
For every race in every clime.

Along the wastes of death  
Reviving waters flow,  
And on the desert heath  
Sweet Sharon's roses blow.

He cometh, the great King,  
The Bounteous, the Benign;  
Rejoice, redeemed earth,  
At last to call Him thine.

Receive the gift of gifts  
Himself—the glorious Giver,  
And great thy children's peace shall be  
For ever and for ever!

*Authorship unknown.*

# The Christadelphian.

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*“He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father;) for which cause he is not ashamed to call them BRETHREN.”—(Heb. ii. 11.)*

*“For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD.”—(Rom. viii. 19.)*

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## DR. THOMAS; HIS LIFE AND WORK.

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ON reconsideration, it has been deemed advisable to give the promised sketch of Dr. Thomas's life in separate form, instead of publishing it in the pages of the *Christadelphian*. A book or pamphlet will afford more scope for detail, and thus relieve the narrative from the embarrassment which will inevitably be felt in the confined limits of a periodical, and will also be more acceptable as a memento of the much-loved departed. The Editor's absence will delay the appearance of the work for a little, but all practicable expedition will be observed.

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## “BROAD CHRISTIANITY.”

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TO THE EDITOR OF THE NEW YORK HERALD.—I have just read your editorial on “the catholicity of the *Herald* and sectarianism of the *Trombone*,” from which I gather, that the venerable philosopher Greely, who blows that sounding instrument of brass, is an endorser of that theosophy, or supposed intercourse with God and superior spirits, by a peculiar philosophy, commonly known as universalism, which exhibits to its votaries a god of only

"one attribute," which they term love; and a gospel which saves all men, women, and babes, not excepting Judas Iscariot and yourself. Now, professing such a Christianity as this, I do not see how you can justly charge him with "sectarianism." Can any mere human Christianity be "fuller and broader," or more "catholic," in the sense of universal, than this? On the other hand, you announce the *New York Herald* as the gospel of a creed expressed in the words, "charity to all, malice to none." This you think is "an embrace full and broad as Christianity itself;" which, you appear to conceive, gathers all denominations, Greek, Protestant, and Latin, into one comprehensive bond of fellowship and love. The churches of this broad Christianity, you style, "the churches of a God of love and charity," and aggregately "God's Temple."

Now, Mr. Editor, when I contemplate philosopher Greely's universalism, and your omnium-gatherum Christianity, I cannot but conclude that he is more catholic than you; for his theosophical system saves all Pagans, Mohammedans, and Jews; which your full and broad Christianity, which includes as one of its elements Romanism (dyed scarlet and drunk with the blood of its victims, Rev. xvii. 4. 6; xviii. 3), whose decree is patent before all the world, proclaims that no professor of any sort of Christianity can be saved out of the pale of the Romish church. Here is your full and broad Christianity, with "charity for all papists, and malice to none," but repudiators of Roman infallibility, and its image-worshipping and blasphemous traditions.

A short time ago, you preached editorially quite a sensible discourse to the sermonizers of New York from the words of the apostle Paul to Timothy, "preach the word." It was really a good sermon, and might be so esteemed had it been distilled from the Lion, or Babylonian Mouth itself of the False Prophet of the Seven Hills: for truth, you know, is to be commended when spoken by the ten-horned devil himself. You very truly told the spiritual guides, or rather blind leaders of the blind people into the last ditch, that they discourse about everything else under the sun but the one thing upon which Christ predicated success. This is unquestionably true, as abundantly proved by your hebdomadal reports of what you aptly term, "novelistic material—a grain of wheat in a bushel of chaff"—the mere contradictory, sensational, and unprofitable twaddle poured forth from the earthen vessels, who exhibit themselves from week to week in the Popish and Protestant pulpits of what you absurdly enough style the churches and temple of God. It is a pity, Mr. Editor, you did not do justice to Paul in discoursing from his words by quoting them with their context; you would then have been able to have told the priests and parsons of your broad Christianity infallibility, and that, too, without the cumbrous and farcical aid of an oecumenical decree, why the apostle deemed it necessary that the genuine servants of Christ should persistently "preach the Word." Now, hear his reason, and the high sanction of his command. "I charge thee," says he, "before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing and his kingdom, preach the Word; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and teaching." Such is the apostolic command resting upon all faithful men able to teach others. Now mark the reason why they must do it if

they would not be condemned by Christ at his appearing. "For the time will come when they will not endure sound doctrine; but after their own lusts they will heap to themselves teachers, having itching ears; and they will turn away their ears from the truth, and will be turned unto fables." Here the solemn injunction to preach the word is enforced by the consideration of the coming of Jesus Christ to judge the living and the dead. Nothing weightier than this could be adduced to obtain compliance with the divine command apostolically expressed, to preach the word. If Christians of the first and succeeding centuries had loyally obeyed this precept, your broad Christianity, and philosopher *Trombone's* save-all-ism, would never have cursed mankind with their blasphemies and abominations. Where were the "names and denominations" of your broad Christianity (in Rev. xvii. 3, 5, they are styled "names of blasphemy," and "harlots and abominations of the earth")? where were they in the apostolic age, and a hundred-and-fifty years after the death of the apostle John? Who, for two hundred years after the resurrection of Christ, ever heard of Vicars of Christ, Papists, Catholics, Episcopalians, High, Low, or Evangelical; Presbyterians of any School, Calvinists, Methodists, Trinitarians, Unitarians, Universalists, Mormons, and so forth, with the special teachers heaped up to teach for hire the traditions lusted after by professors glorying in these names? They were like the next crop of mosquitoes, in the future unknown. The term *Catholic* as the name of a party, was not known till about A.D. 250. Yet, during that two hundred years, men and women, both Jews and Gentiles, turned from Judaism and idolatry by thousands, obtained the forgiveness of all their past sins, and a right to eternal life, without the intervention of Popish priests or Protestant parsons; and were apostolically recognized as "the brethren of Jesus Christ," and the "sons and daughters of the Lord God Almighty."

Mr. Editor, you have either mistaken the whole matter; or are ignorant of the whole matter absolutely; or, if you really scripturally understand the subject of Christianity, you conceal the truth of the matter, because you have not courage and independence enough to tell your many readers, or to let them hear from others—who fear neither the spirituals nor the people—the naked and unpopular truth. If the world's press were really free and independent, it would seek only to know the truth upon all the subjects of which it treats, and knowing it, to proclaim it for the enlightenment of the race. It would create and give shape to a healthy and robust public opinion, instead of its present truculent and contemptible practice of filling its sails with the wind of popular delusion, if it will only prove a profitable commercial speculation. Granting that you are honest, and that you think you are, and wish to be independent, I charitably conclude (to put it in its modest or least offensive form) that you have mistaken the whole matter of Christianity. What you behold in the world distinguished by that much abused and prostituted name, is *not Christianity at all*: that is, it is not that system of sound doctrine and practice taught by Christ, the apostles, and their contemporaries and immediate successors. On the contrary, your broad Christianity is nothing else than that "falling away," *apostasia* from the faith once for all delivered to the saints, and for which they were commanded to "contend earnestly;" which Paul predicated would

establish itself through the agency of a heap of pretenders to apostolicity, who Peter foretold would arise, and "through covetousness with feigned words make merchandize of the people." Paul styles this class of false teachers, "deceitful workers, transforming themselves into apostles of Christ. And no marvel," saith he, "for Satan himself is transformed into an angel of light: therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." These are the parsons and priests of your broad Christianity, the ministers of Satan pretending to teach "the righteousness of God," of which they know nothing at all. What is the use of exhorting these incarnations of the "strong delusion" (2 Thess. ii. 11), to preach the word? A man cannot preach that of which he is ignorant; nor dare they preach the word if they knew it; for the word is "sound doctrine;" and, as Paul said it would, the time has long since come, and now is, when the people calling themselves Christians, will not endure it. To preach the word would empty all their conventicles, and cause all the Fifth Avenue sinners, who hypocritically confess their misery and unsoundness from week to week, to go away in a rage. To preach the word would not pay; hence therefore as Mammon is the great Dagon of your superstition, his hirelings are not likely to say amen to your discourses. As to your broad Christianity, it has no more resemblance to the "sound doctrine" taught by Christ and His Apostles, than modern Judaism or Mohammedanism has to the Mosaic religion and polity delivered from Sinai. Original Apostolic Christianity (and there is no other Christianity worth a picayune) is a very strait and narrow thing. Christ himself declares this, and surely he ought to know, He says, Yea, that word you exhort your clericos to preach, "Enter in at the strait gate; for wide is the gate, and broad is the way (this is your broad Christianity that saves men in disobedience and unbelief of sound doctrine) that leadeth to destruction, and many there be that go in thereat: because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

Well, Mr. Editor, here we are in the nineteenth century with your broad Christianity in the ascendant, and the few advocates and friends of the strait gate and narrow way "trodden under foot of you Gentiles" Rev. xi. 3; the word despised and neglected; the peoples' ears turned away from the truth, to the profane old wives' fables of the "silly Sabines" of the apostasy. Some of these profanities or novelistic material, truly a bushel of chaff, but destitute of even a grain of wheat, are the natural immortality of man; heaven "beyond the bounds of space—the saints' secure abode" (where is that, Mr. Editor?); hell or purgatory somewhere; swinging jail birds off to glory from the gallows, though the despised word testifies, that "whosoever hateth his brother is a murderer, and that no murderer hath eternal life inhering in him; dead babies turned into winged angels in heaven, where no space is; regeneration of living babies by prevenient or subvenient grace, with or without holy water, or by holy water and the sign of the cross only; absolution by Popish priests and Episcopal parsons; sprinkling of unconscious babes substituted for the immersion of enlightened believing adults, by mere human authority; the sprinkling of steeple bells that their holy clang may scare the demons and witches of the air; the "consecration" of

mother earth for the inburial of sprinkled carcasses, without which they must be buried like dogs; image worshipping; creating popes out of ignorant Jesuitical politicians, and doing them reverence as infallible vicars of Jesus Christ—*quean creant adorant*; “forbidding to marry, and commanding to abstain from meats,” as Paul predicted the demons of your broad Christianity would. Yea, time would fail me to enumerate the profane old wives’ fables gravely exhibited to the people by the spiritual sorcerers and actors in the broad farce of popular Christianity, a strong delusion, false and rotten, root and branch, and to be cordially detested by every earnest and intelligent believer of “the truth as it is in Jesus.”

But, Mr. Editor, is this imposture to be eternal, and if not, what shall be the end of these things? Hear what Paul, that great preacher of the word, surpassed by none, says in answer to this question: referring to Satan’s pretended ministers of righteousness, from the tottering old Latin False Prophet of the doomed capital of Italy, down to the humblest divinity-grinder of broad church superstition, he says, “THEIR END SHALL BE ACCORDING TO THEIR WORKS.” In illustration of the practical working of this fiat, take the fate of Rome’s pontiff king at the hand of that grand typical avenger of “God’s slaughtered saints,” Napoleon I, who filled the pontifical kingdom with darkness; and made the fiends of his house of torment, the inquisition, and his hypocritical unrepentant priests, “gnaw their tongues for pain.”—(Rev. xvi. 10, 11.) They had shed the blood of New Testament “Saints and Prophets.” This was their work of blood for ages; “their end” was, “God gave them blood to drink: for they were worthy.”—(verse 6.) Take for example again, this word-neglecting and word-despising people of the United States. This treatment of the word is pre-eminently their work. According to your own testimony, their representatives in National Assembly have turned the Bible into a jest book; added to which their broad Christianity before the war, made a Jewish Rabbi who repudiates the Lord Jesus Christ as an impostor, chaplain to Congress. This was a practical national repudiation of the “sound doctrine” of Christ and his apostles—a despising of the word most egregiously. Now the word which you recently exhorted your New York spiritual performers to preach, says “He that despises the word shall be destroyed.” This is Heaven’s decree against all the dark bodies of your much vaunted broad Christianity—“to the law and the testimony; if they speak not according to this word, it is because *there is no light in them.*”—(Isai. vii. 20.) Dark bodies truly! now, your end is destined to be individually and nationally according to your work. You have had a foretaste of your end in the four years’ civil war; in the destruction of your naval and commercial interests; in the exaltation of the ignorant and vile to place and power, who are crippling your prosperity, and extorting groans and outcries from oppressed industry, by their suicidal and corrupt legislation, and grinding taxation. Nevertheless, you repent not of your blasphemies and evil deeds; but darken counsel by words without knowledge, in glorifying the traditions of an imbecile and effete apostasy, now on the verge of destruction by the brightness of Christ’s apocalypse.

Take again a third example of a people’s end being according to their works. Behold the French people made to lick the dust like a serpent.

What works are they that have reduced them to this extremity? Here is France, "the Eldest Son of the Latin Church," a nation that has been foremost in championizing the interests of the so-called "Holy Roman Catholic Church," for 1260 years; if this were a virtue before God, who claims the earth as His, is it to be supposed that He would employ the upstart and heretical Prussians to crush the life out of her? France has been worshipping the fictitious ghost of a dead woman, decreed to be immaculate by a council of fools, as the queen of heaven, and patroness of Popery; also images of imaginary saints and angels; she has bowed the knee to a hierarchy of extortioners, murderers, and adulterers; and in the execution of their ferocious policy, slaughtered with the most cruel torments thousands of innocent and industrious people who refused to bow the knee to the triple tyrant of the apocalyptic European "Sodom and Egypt." St. Bartholomew's and Dragonnades, so glorified and gloated over in Rome, attest the merciless and murderous character of that broad Christianity, that can regard with tolerance and favour the sanguinary and ruffian priesthood, under whose leadership a nation could be induced to perpetrate such barbarities. For these crimes against God and men, the vengeance of heaven descended upon the royal family, priests, and aristocracy of France under the Reign of Terror. The kingdom was prostrated in the dust; and the Latin superstition temporarily abolished, as an earnest of that permanent abolition that awaits it everywhere, when "judgment shall be given to the saints of the Most High;" who will give your broad Christianity to the dogs, and make your clergies of all denominations as scarce as honest men among the Shylocks, Peter Funks, and politicians of New York. Did France repent of her idolatry and subjection to Rome? Not in the least, she "returned like a dog to his vomit, and a sow to her wallowing in the mire." She again prostrated herself before the "Image of the Beast," whom she restored in 1849, and thenceforth protected, and sustained by the mercenary bayonets and Chassepôts, until the consummation of Papal arrogancy and blasphemy, in ecumenically proclaiming official ignorance and impudence, the infallible arbiter of faith and practice. "Because," therefore "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." This is the oracular decree we behold virtually in process of execution. The temporal support of the Papacy was suddenly removed because the consummation of its blasphemy; and its supporter laid ignominiously in the dust, in retribution for its idolatry and wickedness. What a people sows, that shall it also reap. History shows that no nation prospers that allies itself to the Latin superstition. Ireland, France, Spain, Portugal, and the South American Republics, all show the truth of this. The curse of Ireland is Romanism; and the same is the curse of France, and of every other country that encourages it. Hence France has rightly earned all she is now reaping, which is but the earnest of what is coming upon all the other kingdoms of the Beast. The end that awaits them all, is according to their works, not excepting the False Prophet of the Seven Hills, who all forlorn with his man Antonelli, is unconsciously awaiting his final and irremediable destruction by the brightness of the Lord's coming, whose holiness he has so long outraged, and whose glorious name he has so profligately blasphemed. His end shall be according to his works.



Earnestly desiring with many others a speedy upset of your whole system of popular delusion, I subscribe myself with due respect.

*West Hoboken, N.J., Jan. 25th, 1871,*

JOHN THOMAS.

POSTSCRIPT.—In writing the above to you, Mr. *Herald*, I have tried upon you the experiment, so artistically commended by yourself, of preaching the word. I have herein “preached the word” to you. How do you like it? How would a mingled multitude of fashionable, luxurious, Fifth Avenue sinners and wild beasts from the dens and lairs of Wall Street and the Five Points, like it? Or would it find tolerance and favour from a mixed congregation of Papists, Protestants, and “Infidels,” Democrats, Republicans, Red, Black, and White? You can answer these questions by the effect of the perusal of this experiment upon yourself. You will, perhaps, read it in high dudgeon, but what of that. You can neither harm nor terrify the writer, nor alter the truth of what he writes. It is “sound doctrine” whatever you may think or say; and, if rejected, it is because you cannot endure the truth, and have not courage, independence, and liberality enough to let the people read and judge for themselves.

To preach the word is to preach Christ, and to preach Christ is to preach “the things of the kingdom of God and of the name of Jesus Christ.” This you may know infallibly by consulting Acts viii. 4, 5, 12; and that all who believed the things preached were immersed in the name of the Lord Jesus—(verse 16.) This is “sound doctrine,” and none of your Broad Christians can gainsay it.

In writing these unpopular truths, I have not been sanguine that you would give them place in the *New York Herald*. It is possible, however, that philosopher *Trombone* may be liberal enough to do so, as doctrine must be a matter of superlative indifference to his theosophy, which sends to glory all professors, from the angel of light, Satan, to Judas and the Pope inclusive. If you will not publish *without mutilation*—and you cut off one third of my last, because of its unpalatable sound doctrine concerning your friend, the old “name of blasphemy” in Rome, destined to perish with the city, Rev. xiii. 1; xviii. 21—I shall try him.

But do not imagine that the refusal of you both to publish it will prevent the public from seeing it. What the American press is afraid to make known, the press in England will make current. The letter you mutilated will be published there entire, as this also will be, whether you give it insertion or not.

Your Broad Christian world is a silly ostrich, seeking safety for its whole body by burying its head in the sands of popular ignorance. But the avenging hunter who says “I AM THE TRUTH,” will come upon you like a thief, and scatter your refuges of lies like thistle-down before the whirlwind. In 1848, I laid these truths before audiences of over six thousand people, assembled on several occasions in the city hall of Glasgow upon the Clyde. The effect of those discourses is still felt in that populous centre. The principles I advocated then are still progressing and destined to prevail, and do what you will to impede, you cannot stay their progress: for they will advance till your Broad Christianity, and the civil and military powers that sustain it, shall all be judicially abolished, and superseded by “the knowledge of the glory of Jehovah, which shall cover the earth as the waters do the sea.”—J. T.

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SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,  
BIRMINGHAM, No. 27.

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

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On several notable occasions, God has interfered in the affairs of men. Upon all these occasions, the interference was looked for by a few, and indicated by signs not discernible by the world at large. Our near relation to a greater interference than any, makes it profitable to look back, that we may learn the lessons of a waiting attitude. A certain old man who was a pilgrim and a stranger and who worshipped an unknown God, went down with his family, under perfectly natural circumstances, to a certain strange country, which was a prosperous country, and a powerful country in its day. That old man, the days of the years of the life of whose pilgrimage reached to 147, by and bye, went to the dust, and his family increased to a nation, a nation within a nation, a community living among the Egyptians, but not of the Egyptians. At the end of a certain 400 years, of which mention had been made to that old man's grandfather, some of the more intelligent of his descendants began to look up. They began to speak one to another of the time of the fulfilment of the promises having drawn near, when they would no longer serve the stranger, but come out from him with substance, and return to the land of their fathers, to which Joseph, dying, had commanded them to carry his bones. Knowing the time was near, they were intent upon the signs of the times. They looked for something happening that would lead to the promised redemption. The world at large saw nothing, knew nothing, suspected nothing. The bulk of Israel were equally unintelligent in the matter. The sun rose and set, the ordinances of nature went quietly on; there was nothing unusual to be seen on the surface, and those who looked only on the surface were lulled by the apparent absence of indication. To such as were instructed, there were broad features characteristic of the situation and indicative of the divine purpose. There was, in the first place, Israel in Egypt; in the next place, Israel had been there a long time. In the minds of the discerning, these facts led to the expectation of Israel's deliverance from Egypt, because they were part of a known programme, of which that would be the upshot. Upon the undiscerning, the opposite effect was produced. Israel's presence in Egypt, in the capacity of bondsmen, was a familiar fact of long standing. It was to them a matter of course, a something they had known from childhood, and which brought with it no token of approaching change. They knew the Hebrews as a race of bondmen, and as a race of bondmen expected they would remain. A very little band in Egypt were looking on with very different eyes, how large or small does not appear; but we know that Moses was one of them, for, at 40, he expected that his brethren would have understood how God would deliver them by his hand (Acts vii. 25), and we know

his father and mother were other two; for they had been the teachers of Moses, of whom it is testified that by faith he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God; and, of them, it is testified that *by faith*, they were not afraid of the king's commandment. They were, doubtless, of those who treasured the word spoken by Joseph before he died. He said "God shall surely visit you; ye shall carry up my bones from hence." They treasured up that prophetic tradition, and they united with Moses and others in expectancy. But there was nothing beyond general expectancy. God had not spoken, and in the light they had, there was no revelation of details. God had revealed nothing beyond the great fact that deliverance would come at a certain time broadly indicated. Well, how was this looked-for deliverance brought into shape? By a very common-place occurrence. Moses, who had been introduced into the family of Pharaoh, through the apparent accident of being found by Pharaoh's daughter, when left to perish on the banks of the Nile, under the brutal decree of the king, and who, putting all things together, had concluded he was, providentially, in that position, with reference to the promises—Moses, nursed and instructed by his mother, and afterwards educated in all the wisdom of the Egyptians, brought up at the court of Pharaoh, and known to the great people of the land, killed an Egyptian who smote a Hebrew. This was murder, some may say; superficially it may appear so, but let us look closer. Murder is the unauthorised taking away of life. When God, who makes alive, commands to kill, it is not murder. Did God command in the present instance? We have no evidence that He did directly; but Moses now was forty years old, the four hundred years were nearly up, and Stephen gives us to understand that he regarded himself in the position he occupied as providentially raised up for the deliverance of Israel.—(Acts vii.) Under this impression, which, however derived, turned out to be a right impression; it was, therefore, no excess of power to interfere between the Egyptian and the Hebrew, who was being wronged. We may have a difficulty in realising the righteousness of Moses' act, from our being placed under a law that forbids violence of any kind. But our difficulty will disappear on reflection. The Lawgiver varies the law as it pleases Him. That is a right which God requires, and he may require one thing at one time and another at another. The offering up of Isaac was righteousness in Abraham, and, in us, would be murder. We are commanded not to take the sword but to suffer. This is our present trial. We have to resist not evil: to be submissive to the destroyer. This is one of the ordinances of the house of Christ, doubtless, designed to train all who are of that house to submission to the will of God, even at the expense of our strongest instincts: but it is merely as a preliminary trial. The time will come when the people of God will not always be under the heel. The time will come when they shall be released from this bondage. It is not the will of God that righteousness should always bow before the sinner. It is an evil thing that justice should have to be trodden under foot. The sword of judgment will, at last, be put into the hands of the saints, and then woe to the destroyers of the earth. Moses, when the death of the Egyptian had been reported, fled out of the country, and went away into

the deserts of Arabia, where he sojourned with a certain family for nearly forty years. At the end of that time, while he was feeding the flocks at the back of Horeb, as was his wont, the message of the Almighty came to him. In the flaming bush, the God of Abraham, by His angel, appeared, and gave the word of command which began the work of setting up the kingdom of Jehovah in the midst of the earth. Of this great event no one knew. The interference of God had commenced, and the world was ignorant of the fact. Upon the strength of that message, Moses went to Pharaoh, and began a series of operations which inflicted great judgment upon the Egyptians, and delivered Israel. That was the first great interference of which I wished to speak.

The next occasion was the appearance of the Messiah in the flesh—the next greatest interposition of God in human affairs to the one we are now looking for. And who knew about that? A very little band. There was nothing to tell of it to people who discerned not the signs of the times. Externally, the course of things was apparently natural. Mary was delivered at the end of nine months, but few were aware of the marvel, or were looking for anything out of the natural course. There were one or two like Hannah and Simeon in expectation of the Lord's Anointed, but the mass were undiscerning. Thirty years after, John the Baptist appeared in the wilderness, but his appearance was not understood by many. Led by the Pharisees, the people regarded him as a fanatic, yet that fanatic was the man sent to prepare the way of the Lord. John himself was one of the expectants, He knew not the Great One through whom the Father was to show himself to Israel. His testimony was: "There standeth one amongst you whom I know not, whose shoe latchet I am not worthy to unloose, and I know Him not, but He who sent me to baptize with water, the same said unto me, upon whomsoever the Holy Spirit shall descend, the same is he who baptizeth with the Holy Spirit." By and bye this Great One was manifested to Israel, but what was there in his appearance to excite or to incite common people who knew nothing of God's word? nothing. Isaiah had said beforehand "He hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him." He was a plain, grave, quiet, man, teaching with an air of authority, but not

answering to the popular conceptions of the Messiah. So little was there to appeal to the merely sensational and sight-seeing order of mind that the multitude, who for a while were taken with the novelty of his miracles, joined in the clamour for his destruction. "He was despised and rejected of men; a man of sorrows and acquainted with grief . . . who shall declare his generation, for he was cut off out of the land of the living." And what was there in that death which we are met this morning to commemorate, to mark that an extraordinary man had been nailed to the cross? True, the heavens were overcast, darkness prevailed over all the land, and the rocks rent, but in a few hours all agitation subsided; apparently the power of the Jews had triumphed; and yet that significant event, as it appeared to the common eye, was the greatest event the world has ever seen. Subsequently to this, another event exemplified God's operations where none could recognise it but those instructed. Jesus, while with his disciples in the flesh, foretold the destruction of Jerusalem, and gave them directions for their individual preservation. "When ye see Jerusalem encompassed with armies, know that the desolation thereof is nigh; and let them which are in Judea flee to the mountains, for these be the days of vengeance, &c." This encompassing of Jerusalem with armies, He represents as a divine visitation; for he speaks of it in parable as the Father "sending forth His armies to destroy the murderers of His Son, and burn up their city." But he could not tell them when it would occur; he said, "of that day and that hour knoweth no man, no not the angels which are in heaven, nor the Son, but the Father." He however gave them to understand it would be in their generation, and that they were to deliver themselves by flight when certain signs were visible. Well, Jesus went away, and forty years transpired, and the disciples were looking for the threatened disruption of the Hebrew commonwealth, as an event necessary before the reconstitution could take place. They well knew that the ministration of Moses, as existing in the system of the law must pass away before that of the Messiah could come into force; therefore it was to the disciples a practical expectancy, this looking for the passing away of the then existing constitution of things. It was a something for which they looked before the kingdom of God could come. They did not know the length of

time that would elapse between one and the other; they knew the one would follow the other, and probably thought it would do so immediately: "they thought the kingdom of God would immediately appear;" their thoughts were concentrated upon their own day. Time went on; things took their course, and as Jesus had predicted, the love of many waxed cold. Business, family cares, persecution, and one thing and another, began to cool the ardour of many who started well; iniquity abounded, hate came into play, social chaos prevailed, to the discouragement and subverting of such as had no root in themselves, and were not training themselves in spiritual development. The number of the faithful became comparatively few; the signs of the times thickened; and the hand of God appeared, but only to such as discerned. An ordinary quarrel sprang up between the Jews in Jerusalem and the Roman army that garrisoned the country. As the result of the quarrel, Cestius the governor of Syria, invested Jerusalem, the Jews resisted and by violent sorties broke up the investment and drove the Romans out of the country. The whole nation then revolted and appeared to establish a successful defiance of Rome. Unbelief said "There! this is very like what you were looking for, isn't it; where is the destruction of Jerusalem? Where is the promise of His coming? But the faithful reasoned the other way. They took warning from the fact of Jerusalem having been surrounded. They took this as the sign, and quietly retired; they as much as said this, "the Jews are successful now, for which we were not looking, but the city has been surrounded, and we know what that means." And they accordingly left the city. Three years afterwards, events shewed they were right. At the expiration of that time, the very thing that Jesus had foretold occurred; Jerusalem was hemmed in and destroyed, and the faithless perished with her. That is the third event that stands out prominently, as a lesson for us who live in the neighbourhood of the most interesting manifestation of all. Eighteen hundred years have rolled away since Jesus departed, leaving behind him a promise that He would return. In the prophet Daniel, we have indications of the time and the purpose for which Jesus will re-

appear viz:—for the destruction of the political system represented by the fourth beast of Daniel vii., at the end of the career of that element of the system represented by the Little Horn. These indications have been made intelligible by the unlocking power of history, and we know we are near the great culmination, when the Lord will be manifested as the little stone to smite Nebuchadnezzar's image upon its clay and iron feet, bringing about the disruption of the great despotisms of the earth, substituting His own authority over all. The time has gone drearily on; the fourth beast has slowly developed itself in history. Its most remarkable feature has been shining conspicuously in the political heaven for twelve centuries past—the Little Horn with eyes; and the most remarkable predicted performance of the Little Horn is of recent occurrence. It has opened its blasphemous mouth, and spoken "great words" which have stunned the world with their audacity and been followed by terrible calamity. It has declared the old infatuated occupant of "St. Peter's chair," to be the incarnation of divine wisdom in the earth, whose individual opinion is to be taken as the settlement of all religious questions. Then have we not seen the great sign that Jesus indicated to his servant, John, in the Isle of Patmos, eighteen hundred years ago; the activity of the frog-power towards the European nations, causing war. We have seen this sign—this intermeddling of French diplomacy, in operation for twenty years, and we see the result in the present complicated state of European politics—the present confused state of the world—the present armed condition of the nations. Then during the past year, we have seen Europe plunged into war, in the midst of a cry of "peace, peace," through the machinations of the same power.

We do not know the exact time when the Lord will come, any more than the disciples at the beginning of the Christian era knew when Jerusalem was to be destroyed. The details are not revealed, but we do know that we have reached just that point of time when He may come any day. Every true heart will say with John, "Come Lord Jesus, come quickly!" "Blessed is that servant whom his Lord, when he cometh, shall find watching." EDITOR.

## THE RESTITUTION OF ALL THINGS.

RESPECTED FRIENDS.—The popular idea of restoration is, that all persons who have ever lived shall be restored to life and placed in a state of happiness. Some have even extended the notion of restoration to every branch of the animal kingdom, consequently all animals, including those named by Adam in the garden of Eden, are again to inhabit the earth. Lavater was in favour of the first proposition, he tells us that his prayers were comprehensive, that he includes all angels, devils, good men and bad, and children in their mothers' wombs. I am at a loss to know what he describes angels to be restored to, for they are supposed to have reached the highest felicity. And as regards devils, it is generally understood that they are beyond hope; nevertheless thus prayed Lavater, and I suppose he is to be taken as a fair representative of the common theory of restoration.

The doctrine of universal restoration appears to have started in the third century and to have been suggested by the doctrine of eternal torments, a notion now becoming unpopular. I might observe that in the third century, Christianity had become very corrupt. That simplicity of doctrine taught and enjoined by the apostles was much forgotten; "evil men and seducers were beginning to wax worse and worse;" the preachers were deceiving themselves and their flocks. They had grafted pagan traditions on to Christ's teachings, and were fast developing the "mystery of iniquity," soon to be under the shadow of the secular power and in fact to administer it. But some imagined that eternal torments was a thing utterly out of harmony with the character of an all-wise and merciful Creator, but shrinking from the idea of destruction or annihilation, they imbibed the doctrine of restoration, after a process of correction by fire or other means. This is neither more nor less than the Pepish doctrine of purgatory.

Now my contention is, that both these propositions are unscriptural. I can find no endorsement in the Bible of eternal tormentation, nor can I find that the wicked are to be restored to divine favour, after a period of agony either pre or past resurrectional. But my present business is with restoration, not eternal torments. The testimony concerning the former has an important bearing upon the latter, but it is not to it that my remarks will be

directly addressed. The only restoration to be received is that taught in the Scriptures. The apostle says, "If any man speak, let him speak as the oracles of God."—(1 Pet. iv. 11.) Restoration is a Scripture subject, and in considering it, we ought to be bound by the Scripture, by which I mean, we ought not to advance or believe anything contrary to Scripture. We shall soon have occasion to see that "the restitution of all things spoken of by Moses and the prophets," is part of the scheme for the salvation of the world; and upon this subject Paul said to Timothy, "the Scriptures were able to make him wise." "The holy Scriptures are able to make the wise works salvation through faith, which is in Christ Jesus."—(2 Tim. iii. 15.)

Let us, then, lay aside any ideas we may have gathered upon the subject, and give heed to these things "written aforetime for our learning, that we through patience and comfort of the Scriptures, might have hope."—(Rom. xv. 4.) A careful observation of the chapter read shews that restoration is limited, that when Luke speaks of the restoration of *all things*, he only would have us to understand the all things spoken of by the prophets. All things, therefore, are to be received in a qualified or limited sense. This is confirmed by what he says immediately after: "And it shall come to pass that every soul which will not hear that prophet shall be *destroyed* from among the people." Are we to believe that after their destruction there will be any restoration? Observe it is not a *course* of punishment in which life is retained, but *destruction*, which cannot be made to mean anything but extinction of life or being. If this, then, is the true reading of the text, the idea of restoring the wicked, is false and ought to be abandoned. Any true reading or interpretation is easily supported. What do you think of the testimony of Peter in view of immemorial restoration? "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust to the day of judgment, to be punished . . . these, as natural brute beasts, made to be taken and *destroyed* . . . sha'l *utterly* perish in their own corruption." How do brutes perish in their own corruption? You have seen a horse or a dog rotting upon the ground: so Peter affirms shall

the unjust perish, not necessarily upon the surface of the ground, but in the grave. In the language of King Solomon, "whoso despiseth the word shall be destroyed," he "shall remain in the congregation of the dead;" "destruction shall be to the workers of iniquity."—(Prov. xiii. 13 and xxi. 16, 15.) Solomon is not the only writer in the great book who affirms the doctrine of utter destruction. His father before him wrote much upon the same subject, and he, like Peter, declared that man, if ignorant of the gospel, is "like the beasts that perish." He shall go to the generation of his fathers: they shall *never see light*."—(Psalm xlix.) If they are never to see light, how do we imagine they are to be restored? To restore anything is to reproduce it in its former state. The negative is the opposite of the positive. Now Isaiah is not content with one only in his teaching upon this subject: he uses both in a very emphatic manner. Hear what he says, and draw your own conclusion. Positive: "they are dead;" negative: "they shall not live;" positive: "they are deceased;" negative: "they shall not rise." Conclusion: "therefore, hast Thou visited and destroyed them, and made *all their memory* to perish." Thus Isaiah reasons upon the subject of destruction, and thus he refutes the doctrine of universal restoration. In this short argument you get exactly the prophet's understanding of the word "dead" in regard to the wicked; they are destroyed so completely that *all their memory* is perished. Very much testimony both from the prophets and apostles might be added to the foregoing, if our time would permit; but you can, and will, if of a Berean cast of mind, look it up for yourselves.

My next proposition is, that there will be no restoration in the absence of Jesus Christ. Peter exhorted his brethren to "repent and be converted, that their sins might be blotted out, *when the times of refreshing shall come from the presence of the Lord*, and he *shall send Jesus Christ*, which before was preached unto them whom," says he, "the heaven must receive until the times of restitution, which God hath spoken by the mouth of all His holy prophets since the world began," or from the beginning of the Mosaic dispensation. "The times of refreshing" and "the times of restitution of all things" are one. These times are marked by the presence of Jesus Christ and the blotting out of sins. It is true that when intelligent believers of

"the things concerning the kingdom of God and the name of Jesus Christ," obey the gospel by baptism, all their *past sins* are forgiven, but during the whole period of their *mortal* existence it cannot be said in the highest sense, that their sins are blotted out. This can only be fully accomplished by "this mortal putting on immortality," a consummation to be effected *subsequently* to their appearing at the judgment seat of Christ. Jesus Christ then is the Great Restorer. For the past eighteen centuries, from the Father's right hand, he has been directing the issues of this world's policy, and is yet patiently expecting the dawn of the times of refreshing, when all his brethren will be manifested in glory, holding all the high offices in "the world to come," and all his enemies be made his footstool. This will be a restoration of the dead in Christ to life, and a restoration, or rather resolution, of all the wicked into dust. The assertion, that no restoration is possible in Christ's absence, will be fully proved as we proceed in the consideration of our subject. I have spoken of Jesus as the Great Restorer, and that is an appellation not unfrequently employed by "Christians of every denomination," to use a common phrase. The Scriptures, in fact, give Christ the title of Restorer. In the 23rd Psalm, David says, "He restoreth my soul." It is this point chiefly, that is the restoring of souls, which we have been considering. Let us now enquire what else we expect Christ will restore. The restoration of the dead, like all great facts, means something, it involves something. When restored to life, what is to be done with them? What are they to have? These questions spring up as naturally as the grass and flowers. The prayer Jesus gave his disciples for their imitation leads to the true reply. "Our Father, who art in heaven, hallowed be Thy name, *Thy kingdom come*, Thy will be done *on earth* as it is in heaven, &c." Here is the true idea. The grand object of Christ's hope, and for which he taught his disciples to pray, was the kingdom—the Father's kingdom. This gained, all is gained; lost, and all is lost. "It is better to go into the kingdom of God with one eye, than having two eyes to be cast into Gehenna fires." The kingdom includes: Seek this first, "and all things, said Jesus, shall be added unto you." The prophet Nehemiah gives us, in a few words, a clear idea of the restoration of a people. In chapter v., verse 11, it reads thus: "Restore,

I pray you, to them, even this day their lands, their vineyards, their olive yards, and their houses, &c." The prophet desired the nobles of Israel to restore these things to their poor brethren. These things they had lost. It is exactly after this fashion that the Great Restorer, Christ, will work in blessing all the families of the earth, in Abraham and himself. But there must be some particular event to mark the beginning of this great work. It is the return of Jesus Christ that opens the scene. The heavens must hide him from human ken *until* the time of restitution. When that hour has struck, they will no longer retain him. He will descend with power, to take possession of his own, and make distribution of it among those who are worthy to reign with him; and among them will be none who have not understood and obeyed the gospel of his Father's kingdom. But before this can be effected, that kingdom must be restored. It has been lost now for many ages. No vestige of it has been visible for 1800 years, or since it was brought to utter ruin by Titus. And for centuries even before that time, it did not exist according to its first construction. At the Chaldean invasion its glory departed, and that glory has never since returned to it. In the times of refreshing, however, it will again appear, never more to be removed. "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and thy God thy glory."—(Isai. ix. 19, 20.) The glory departed with the kingdom, and it will be restored with the kingdom, and there will be no glory till the kingdom is restored. "And thou, O tower of the flock," says the prophet, "the stronghold of the daughter of Zion, unto thee *shall it come*, even the first dominion; *the kingdom shall come* to the daughter of Jerusalem."—(Mic. iv. 8.) We read in Revelations that the testimony of Jesus is the spirit of prophecy. See how his testimony in the prayer harmonizes with the prophecy before us, "Thy kingdom come;" "the kingdom shall come." The kingdom of God, then, will not be an entirely new thing in the word. It has been in the world in great power and glory, but its administration was not in the hands of Jesus. That it has been is manifest from the following testimony. "And of all my sons (for the Lord hath given me many sons: he hath chosen Solomon my son to sit upon the throne of *the kingdom of the*

*Lord* over Israel. Then Solomon sat on *the throne of the Lord* as king instead of David his father, and prospered; and all Israel obeyed him."—(1 Chron. xxviii. 5, and xxix. 23.) No further testimony is needed to show what the kingdom of God was; it cannot be denied that it was the kingdom of Israel; when, therefore, Micah prophesied "the kingdom shall come to the daughter of Jerusalem," he could mean none other than that same kingdom restored. This being the case, when Jesus taught the disciples to pray, thy kingdom come, he desired them to expect "the restoration of the kingdom again to Israel." You may see this was uppermost in their minds, from the conversation Luke records in the first of Acts.

The principal object in a kingdom is the throne. It would not be possible to restore the kingdom of David and leave his throne in the dust. No throne no kingdom, is a self-evident proposition. We are bound therefore to expect the re-building of the throne of Israel, if our expectations are those of the first Christians. If we are not looking for this, then our Christianity and theirs differ in a vital point. We may be looking for a kingdom—if it be the kingdom of Israel, then the throne is prominently in the foreground of our hopes; but if not, we are not looking for the kingdom promised, and if not for that, we have certainly no Scriptural promise for the hope of salvation. But let us hear what the word says. "And in mercy shall the throne be established, and he shall sit upon it in truth, in the tabernacle of David, judging and seeking judgment and hasting righteousness."—(Isai. xvi. 5.) "And the *key of the house of David* will I lay upon his shoulder, and he shall be for a glorious throne to his *father's house*," that is David's house.—(Chap. xxi. 23.) "Of the increase of his government and peace there shall be no end, upon the throne of David, &c., &c."

The "faith without which it is impossible to please God, is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Let us take, therefore, the testimony of the apostles in addition to that of the prophets. In Acts xv. you have the joint testimony of Peter, Barnabas, Paul, and James. They declare themselves to agree to the words of the prophets, as it is written, "after this I will return and build again the tabernacle of David, which is *fallen down*, and I will build again the ruins thereof, and I will



set it up." And the next verse shows that this restoration of David's throne under Christ is part of the plan of salvation. It reads, "that the residue of men might seek after the Lord, and *all the Gentiles* upon whom my name is called, saith the

Lord, who doeth all these things." The throne of David re-built is clearly part of the gospel. It is one of "*the things* concerning the kingdom of God," which is the same thing.

(To be continued.)

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## DEATH OF DR. THOMAS.

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SISTER LASIUS, writing March 14th, says: "A week has now passed since we laid my dear father away in the silent tomb. We have placed him in a vault for the present, until the advance of the spring shall dry the earth's surface sufficiently to dig down into it without water. We shall also have time and opportunity to select a suitable locality for the grave. On Monday, the 6th inst., the funeral took place at our house. A large number of brethren and sisters were present on the occasion. Brother Ennis spoke to us: his words were appropriate to the life and hope of the departed. He spoke of the faith which had animated and directed his course through life—the one hope: the hope of Israel—which had sustained and buoyed him up through the deepest trials, and nerved him to withstand the bitter opposition of the gainsaying and disobedient multitude. Brother Ennis reminded those present of our indebtedness to the deceased, as the instrument in the hands of God for our enlightenment in the way of salvation; and, alluding to the rare talents and abilities of the Dr., said that these would have given him a place among the world's great ones if he had chosen the pursuit of the honours of this world. He might have become great as a *man*, but he chose rather to be great as a *servant of Christ*. My thoughts wandered far into the regions of the past, a retrospect; a retrospect of those things which can only be inscribed upon the pages of the Lamb's book of life, passed before me. I thought of the high moral courage that faced the opposition of a scoffing world; the self-sacrificing devotion to the principles of truth, that cheerfully sustained the loss of all temporal things, in order to maintain them free from adulteration; and the spirit of obedience to the word of God that was scrupulous to accept every item contained in the "law and the testimony," without respect to the fear or the favour of man,

and without regard to consequence in this life, even as Abraham obeyed God without knowing or caring what the results might be. These and many more were called to mind by the scene and the circumstance, while the lips that once had spoken to us the words of eternal life, were now closed and sealed in death before us. Nevertheless, we know that, "although dead he yet speaketh," and will speak unto the end of the vision, when hope shall become a reality, and when that form of inanimate clay shall be revived by the healing beams of the Sun of Righteousness, and drawn forth to become a star amid the bright constellations of the kingdom of heaven.

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." This is our hope and our consolation.

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### FRIENDS IN AMERICA.

We have received the following communications from friends in America, on the subject of the Dr.'s death:

367, Orchard-st., Chicago, Ill., Mar 12.

"DEAR BROTHER ROBERTS.—You will, no doubt, have heard ere this, the sad intelligence of Dr. Thomas's death, which occurred on last Sunday, March 6th, after a week's illness and intense suffering. All genuine friends of the truth, wherever they may be, must feel the loss keenly, and mourn him for his unselfish labours during the past forty years, in excavating the pearl of great price, for the benefit of those wise enough to realise that fact, by which they have the hope of eternal life. We are aware that his enemies deny this, but the *Herald*, *Elpis Israel*, and *Eureka* are better evidence than any man of this generation can produce. Having been so faithfully instructed by these works in the past, and finding, with longer acquaintance, they

only grow more and more in harmony with the spirit of the Christ, we shall endeavour to obey the apostolic injunction to add to our faith and virtue, knowledge; by studying these works in the light of the Scriptures, that we may know Jehovah more perfectly, and that we may be filled with the knowledge of His will, in all wisdom and spiritual understanding. Knowing your high appreciation of our beloved brother's labours on behalf of the truth, and the co-operation you have hitherto afforded him, we desire to express to you our sympathy and support in your public office as editor of the *Christadelphian*, and hope it may ever continue the faithful exponent of the "one faith" our lamented brother has so nobly contended for and eloquently inculcated. On behalf of the brethren, faithfully yours,  
W. A. HARRIS.'

"PHILADELPHIA, PA., 16th March, 1871.—The ecclesia in Philadelphia has requested me to forward to you a copy of the resolutions passed by them on hearing of the decease of our beloved brother Thomas, with the request that you publish them in the *Christadelphian*. Yours, &c., in the patient waiting for Christ, JOHN Q. WILLIAMS."

### RESOLUTIONS

*Unanimously adopted, after remarks by several of the brethren.*

"That we have heard with profound sorrow of the death of our venerable and dearly-beloved brother Thomas."

"That in the death of brother Thomas, the whole body of Christ in Philadelphia and elsewhere, have, for the present, suffered an irreparable loss."

"That the loss of such a man is deeply felt by the ecclesia of Christ, who, benefited by the masterly exposition of the truth, the incomparable treatise on the Apocalypse, the unfaltering adherence to principle, devotion to duty, and spotless integrity which his daily walk exhibited, displaying the virtues and the graces that adorn the profession of Christ, and, through which, though now dead, he yet speaketh."

"That in brother Thomas's sterling ability, uncompromising and fearless defence of the truth and exact relations of life, his brethren had an example which they could not follow too closely, furnishing a

model worthy of our highest emulation; and now that he has departed, we will cherish his virtues and hold his name in grateful remembrance."

"That the brethren deeply sympathize with the family in their sad bereavement, and that a committee of five of the brethren be appointed to convey these resolutions to them and tender to them the respectful condolence of the ecclesia in Philadelphia."

"ROCHESTER, April 1st, 1871.

Dear Brother Roberts,—We are very sad on account of the death of our dearly-beloved brother Thomas, but thank the Father that he was raised up, qualified, and preserved, until he developed the faith once delivered to the saints, and has given to the household an aid whereby they are enabled to read that wonderful book the Apocalypse. Yours in Christ, O. MORSE.

PLYMOUTH, March, 15th, 1871.

Dear Brother Roberts,—You will no doubt have heard of the death of our beloved brother Thomas before this reaches you. He fell asleep in Jesus on the 5th instant, being 66 years and 11 months old. We are deeply grieved at the sad event. Can it be possible that brother Thomas is dead? Yes, that last enemy has laid him low; but, brother Roberts, we do not sorrow as those who have no hope, for we do believe that those who fall asleep in Jesus, God will bring again from the dead. How thankful ought we to be that our kind Father in heaven has promised eternal life beyond the grave. We shall have no more new articles from his pen, which we read with so much pleasure, no more of those grand and sublime expositions of *Yahweh's* prophets, for he is silent in death. O, may the time speedily come when death shall be abolished in the household of faith. He was a man that was not appreciated save by the few, the world at large cannot understand such a man. I have been under his instruction for the last eighteen years, and never have I once read an article from his pen but I received instruction therefrom. I have had all his writings since 1850, and I verily believe he was raised up by our Father in heaven, to show the truth to this generation, and I believe he did his work faithfully and fearlessly, and that he fought the good fight, and finished his course, and kept the faith; and will not have long to wait for a crown of life.—I am, as ever for the truth,

H. W. HUDSON.'

ADDRESS TO THE BEREAVED BY  
THE BIRMINGHAM ECCLESIA.

"We, the Birmingham ecclesia, consisting of 178 brothers and sisters, and assembled this 3rd day of April, 1871, in the Athenæum Rooms, Birmingham, to the number of about 120, desire to express to sister Thomas and sister Lasius, the wife and daughter of our beloved brother Thomas deceased, our deep sense of the great bereavement that has befallen them, and our heartfelt sympathy with them in the hour of so great a trial. We feel the loss to be our own as well as theirs, and realise a depth of sorrow that is, perhaps, not much behind their own.

To Dr. Thomas, under God, they owe their enlightenment in the truth. Before his appearance, darkness brooded over the face of the religious world. Tradition and a perverted theology, had for centuries occupied the place of the faith proclaimed by the apostles, in its original purity and simplicity. There was no light to guide the weary traveller's feet into ways everlasting. The word of God was in the hands of men, but, as in the days of Jesus, it had been made void through the tradition of the blind leaders of the people. Gifted with a wonderful construction of mind, and guided by Providence in the ways of his life, he was enabled to clear away the mist and darkness that hid the light of eternal truth from view. In the providence of God, we have been brought into the chancel of his labours, and have, many of us for years, rejoiced in the light and comfort of the truth he was instrumental in developing. Under his guidance, we were watching the signs of the times, in strong desire for the Lord appearing. We felt him to be a father and a guide, and we had begun to believe he would be spared to us until the glory of the truth will be merged in the greater glory of the Apocalypse. The blank left by his removal we, therefore, feel almost beyond the power of language to express. If such be our feelings, what must be yours, who sustained to him the nearest and

dearest relation? Doubtless, your bereavement surpasses ours. We, therefore, seek thus to let you know our sympathy, and to assure you of our affection and solicitude towards you, not only on your own account, as sisters in the faith, but on account of your relation to him whose loss we mourn in common with you. We feel this relationship to give you a double hold upon our hearts.

We observe from the published account of our lamented brother's last moments, that his parting anxiety was about his daughter. This appeals powerfully to us on her behalf. We, henceforward, feel that her interest is a sacred trust from brother Thomas, which we seek the opportunity of effectually fulfilling. We therefore, hereby, with cordial unanimity (every hand in the room being held up in token of it), invite both of you—nay, and implore of you—to be persuaded to return with brother Roberts, and take up your abode in our midst, during the rest of the days of your pilgrimage. We are a numerous body, rejoicing in the truth, and holding the dear departed in highest esteem; and in our bosom, you will find a sympathetic resting place in this cold and unbelieving age. We press this proposal with the more importunity, because of our knowledge that brother Thomas purposed coming among us, had circumstances favoured, and had, with this view, erected a house in one of our picturesque neighbourhoods. This house is our brother's own contrivance, and has been erected by one brother, and superintended by another. We should grieve to see this last memento of him pass into the hands of the stranger. Come, then, and realise his purpose in the same, and give us the privilege of showing our appreciation of him, by the tender cares we desire to show to those he has left behind. This we send by the hand of brother Roberts, who takes his departure to-morrow, and pray it may be in some degree comforting to you in your affliction, and that you will confer on us the pleasure and honour of a compliance with our request." (Signed.)

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TO THE LORD'S PEOPLE IN HOBOKEN AND THE CITIES ADJACENT, IF HE HAVE ANY THERE.—The Lord said to Paul that He had "much people" among the idolators of Corinth; and that he must stay there, and expound the Scriptures as the means of their manifestation.—(Acts xviii. 9, 11.) This work is continued by the CHRISTADELPHIAN SOCIETY, meeting every Sunday, at the Odd Fellows' Hall, Washington Street, between Fourth and Fifth Streets, Hoboken, 10.30 a.m., where there is no clerical text-weaving, erroneously styled "preaching;" but where the kingdom of God is expounded and testified, and the things concerning Jesus are exhibited, both out of the Law of Moses, the Prophets, and the Apostolic Writings, (Acts xxviii. 20, 23), by the author of *Elpis Israel*, *Anatolia*, *Eureka*, *Anastasis*, and other works.—*New York Advertisement*, May 25, 1867.

## MILLENNIAL PILGRIMAGE OF NATIONS.

"All nations shall flow unto the mountain of Jehovah's house."—ISAIAH.

THE kingdom of Christ having been established upon earth by force of arms, it will afterwards be confirmed and conducted with judgment and mercy. In the present dispensation, or times of the Gentiles, the character assumed by the Lord Jesus Christ is that of "the Lamb slain from the foundation of the world." He is now solely employed as a High Priest to the House of God, but when he shall appear in the clouds of heaven, he will come as "the Lion of the tribe of Judah," laying aside for a period all his attributes of peace, and assuming that terrible power, that ineffable majesty which belong to him as the King of kings. Again, after he has asserted and established his claim to universal dominion, he will assume a third character, combining the two that went before. He will at once be the lion and the lamb—full of grace toward all his faithful subjects, but full of terror toward the disobedient and disloyal. His kingdom will be at once the most beneficent and the most despotic that the world has known: permitting no opposition, and yet exercising no arbitrary oppression.

During the whole period of the Millennial Reign, it is scripturally evident that Jerusalem will be the capital of Israel, as in the time of David; and it is equally certain from Isaiah lx. that Israel will be the foremost people of the earth. But in addition to this, it must be remembered that as the Lord shall be King of all the world, it will become necessary to establish some centre of union, some universal metropolis which shall serve to bind all nations into one, and be regarded as the capital of the world. Every great empire of history has possessed its central point, and its capital city. From the days of Nimrod and Babel; from the stupendous sepulchres of Nineveh down to the present age, we find traces of the capitals of departed empires. Babylon, Susa, Selencia, Rome, Constantinople, Paris, have each in turn been the central points of imperial power, and of discordant nations. Tribes and races, hostile in temper and distinct in complexion and habits, have met together in peace within the walls of these centres of union. It was not the union that created the centre, but it was the *centre* which gave birth to the union. If Rome had been suddenly destroyed, the Roman empire would have been suddenly

broken up. In order, therefore, to form a grand centre of union, the Lord will erect Jerusalem into the CAPITAL OF THE WORLD, and make it the seat of the first and last universal empire. Again, in doing this he will adopt the method which human reason has pointed out in all ages as the best. He will institute a centre of *attraction* within the centre of the empire. The common sense, or penetration of ancient times, pointed out long ago the wisdom of this method. The Olympian Games of Greece, the games of the circus celebrated at Rome, the Golden Idols of Jeroboam, were all designed as centres of attraction within the centres of union. The three great festivals of the Jewish law were evidently appointed with reference to national combination as well as national religion. The whole civilised world flocked to the Olympian or Circensian Games; and the nations of Greece, or of the Roman Empire, were taught a lesson of fraternity. But the garb of peace was stained with the violence of war. The fierce encounters of the Olympian competitors, suggested ideas of personal violence and physical superiority. The Roman games—the most atrocious scenes in the history of man, covered the amphitheatre with blood, and filled the heavens with cries of vengeance—and those cries were heard. But the kingdom of Christ will admit of no deeds of blood: its political and social combinations will be effected by a system of attraction equally original and divine.

"And it shall come to pass, that every one that is left of all the nations that came against Jerusalem, shall even go up from year to year, to worship THE KING, the Lord of Hosts, and to keep the Feast of Tabernacles." This prophecy of Zechariah describes in a few words the great religious and political engine by which the empire of the Son of Man shall be consolidated into one. The Feast of Tabernacles will form the attraction through which all nations shall be brought together in perpetual fraternity; and Jerusalem as the place appointed for the Feasts, will become the centre of attraction, and the gathering point of all nations of the earth. It will thus be made the capital of the world, and supersede those capitals of commerce or fashion, which have been so long the

centres of attraction alike to 'he frivolous and the wise.

The introduction of the Feast of Tabernacles during the whole continuance of the reign of Christ, is, in every point of view, one of the most remarkable and interesting subjects which is to be met with in Scripture. It is one that has hitherto been almost overlooked; and yet it offers itself alike to the consideration of the politician, the philosopher, and the spiritually-minded. There is nothing that takes in so wide a field of view, and presents such a variety of objects. It may not inaptly be called the main hinge of the Millennial Kingdom. A politician, when he first hears of the Millennial Reign, will naturally ask by what means, unless by a succession of miracles, can all the world be peaceably united under one emperor? The political economist will call for statistical reports, and ask, What will be the condition of the people during the Millennial period? The Feast of Tabernacles affords an answer to both enquiries at once. It gives us the political machinery and the statistical report at the same time. If we consider it *statistically*, it gives us the exact measure of the state and the prosperity of the world. It is a common question, indeed, with all prophetic enquirers, What will be the condition of the people at large during the Millennial Reign? And in what way are we to measure the *material* prosperity of that period? The Feast of Tabernacles furnishes the measure and the estimate. "All nations shall come up from year to year to Jerusalem." But Jerusalem is situated in the centre of the world, at an immense distance from the greater part of the nations, even if we include only the inhabitants of the ancient continents, or of the prophetic earth. But it is not only said that all nations shall come up, but that *everyone* that is left shall come up. Here is then, a universal pilgrimage of mankind, of rich and poor, from the farthest extremities of the earth to Jerusalem. Such a pilgrimage as was never conceived before, and still less carried into effect from age to age. We boast now of the increased prosperity of the world—the means of conveyance, which exceed all the conceptions of former times—of our miraculous advance in the power of locomotion; and yet, what after all is the result? A voyage to Jerusalem is an undertaking which no poor man ever dreams of, except through absolute necessity; which even many rich men consider as too costly; which is attended with difficulties and even dangers sufficient

to deter the feeble or timid. The idea of whole nations going up to Jerusalem would be considered as the dream of a lunatic; it would indeed be physically impossible, since there are not sufficient means of conveyance, nor resources for defraying so vast an expense, nor are there supplies in the Holy Land, or throughout the whole district of the Syrian coast, to enable such an assemblage of mankind to hold together for a month. It was considered a kind of miracle that the working men of England alone were conveyed from our provincial towns to the London Exhibition, at a rate of charge the poorest could afford. But what would be thought of the conveyance of the working men of England to the shores of Palestine? And of the working population of France, or Germany, or Holland, at the same time? Such a thing would be impossible in the present state of the world. All our improvements in steam, by sea or land, would be unequal to the task; yet in the Millennial Reign it will no longer be impracticable. The pilgrimage of the Eastern nations to Mecca and Medina is perhaps the greatest movement of mankind in modern times; at least it is the one which most nearly resembles the future pilgrimage to Jerusalem, being conducted on the largest scale, and being annually carried on from the earliest periods. The first Crusade was also an immense movement which carried forward the population of Europe upon Asia. But these vast emigrations were attended with hardship and loss of life, which can never be imagined during the reign of peace. The pilgrims of Mecca perished in the desert. Half the first crusade was extinguished before it reached the confines of Asia. But it shall not be so in the Millennial Reign. All nations shall go up to Jerusalem, observes Zechariah in one verse, but in the next he speaks of those who *come up*. All that go shall come. There will be no destruction by the way; nor can we have any faith in the Millennial Reign, or in the goodness of God, if we imagine that the pilgrims of the Feast of Tabernacles will be allowed to perish by the way like the Mussulmans or Crusaders.

Let us reflect upon the subject in a statistical point of view. In the first place, we are struck by the evidence which it affords of the immense progress of mankind in the arts of locomotion, so as to render so long a journey secure, convenient, or even possible, when the multitude of travellers is considered. In the next place, it is proof of the

wealthy and prosperous condition of all classes of the people. What working man would now be able to take a journey to Palestine? How much less could he bring his family along with him, or provide for their support during his absence? Again what would be the effect of a general emigration, in suspending the agricultural and manufacturing industry of nations? The world would not go on—the course of society would come to a stop—public and private misery would ensue, and the human race would sink into universal insolvency. The present state of things is so artificial, so complicated, and so liable to mutation, that it could not endure, year after year, the attacks of these vast interruptions. The whole fabric would be shaken to pieces by this annual movement of its supporting columns. But not so during the reign of Christ. What is impossible or dangerous now, will then become practicable and safe. The stability of the divine government will prevent all mutation—the presence of the Great King will shed fertility and wealth upon all the earth—whatever is done shall prosper, and none shall make them afraid. When the Lord shall be King over all the earth, he will fulfil the long delayed promise of the seventy-second Psalm:—"In His days shall the righteous flourish, and abundance of peace so long as the moon endureth." Thus every man shall prosper in the work of his hands, and possess both the means and the courage to undertake the pilgrimage to Jerusalem. Whole families will unite together—whole neighbourhoods vie with each other, with a holy emulation in contributing either to the numbers or to the expenses of the pilgrims. For the first time since the creation, mankind shall be aroused to universal movement without the scent of blood! The vile thirst of gold, which now agitates the world, shall be changed for a nobler passion—the desire to behold **THE KING in his glory**. And every man who lingers at home, will be reproached as insensible to his highest privilege, and be shamed into compliance with the world-wide impulse.

This universal pilgrimage is also an evidence of the *peace and security* of those times. At present, it would be equally unsafe for large bodies of men to quit their own county, and leave it open to the enemy; or to permit the passage of whole nations through intervening kingdoms. Pillage, violence, and bloodshed, have invariably accompanied great movements of mankind, however peaceable their

original intentions. The consciousness of numbers has encouraged the wandering hordes to indulge their love of spoil; and the apprehensions of the nations whom they approached, have called forth every feeling of hostility. But under the reign of Christ there will be no more hostility—nothing to interrupt the intercourse of nations, or to deter the most timid from venturing upon the longest journey. The Feast of Tabernacles serves, therefore, for a standard of measurement by which the political economist may estimate the social condition, and the material progress of mankind during the Millennial Reign; and as such, it is one of the most remarkable prophecies in Scripture, full of meaning in every point of view; expressive of a complete renovation of society, and of an entire revolution in all the conditions of human life. Diffusion of wealth, universal prosperity, unbroken peace, and mutual goodwill, are all implied, as they are involved in this one prediction; "All the nations that are left shall go up from year to year to Jerusalem." And the extinction of Peace Societies, with all their knaves and dupes, is a further blessing which may give comfort to every honest mind.

But we must now consider for a moment the limits and exceptions of this great movement. It is not to be supposed that literally *all* the world will go up to Jerusalem at one time. The prophecies of Scripture are always to be interpreted according to the rules of right reason; for before God sent us His word, He endowed us with rational faculties to prepare us to understand it. He deals with men as men and not as children, in all cases not strictly spiritual. The prophecy of Zechariah is, therefore, to be interpreted with the usual allowance which right reason, ordinarily styled "common sense," would suggest. It is not to be imagined that every individual person will go up to Jerusalem at all; or that more than a very few will go up above once or twice, or that any individual will go up year after year, or that all mankind will go up at the same time. Neither is it certain that this prophecy extends beyond the limits of the ancient world, or, perhaps, of the four prophetic empires of Scripture. These limitations must be observed in the first place: and while they still leave room for an immense movement, they exclude every idea of impossibility. The true meaning of the passage is this—that all the nations (at least of the prophetic earth) will be impelled by a general desire to visit the

Holy City, to witness the glory of Jerusalem, to see the spot of which the Lord hath said, "Son of Man the *place* of my throne, and the place of the *soles* of my feet, where I will dwell in the midst of the children of Israel for ever." Impressed by this desire, multitudes out of every nation, and from every rank of life, will undertake the journey to the land of Israel, and select the Feast of Tabernacles as being the most suitable occasion for the assemblage of Gentiles at a Jewish festival, as being in fact the only festival of which no Jewish ceremonies are an essential part;\* and which is therefore the best adapted for Gentile participation. And thus from year to year there will be a general and pervading feeling through the world, leading men to turn their steps towards Jerusalem, precisely as the

\*This is a mistake, for sacrifice is connected with the celebration according to the Jewish law—Editor *Herald*.

Mussulman nations at present direct their steps to Mecca—not every individual man, but all that can make it possible at least one time within their lives. Within these limitations there is no absurdity or impossibility in the case; and therefore, the objections which have been urged by some spiritualizing interpreters are as idle and unfounded as they are in every case where we have to deal with spiritualizers. The same tree will always bear the same fruit; and if the tree is but a shadow, its fruit will be equally unsubstantial.

The phrase "all nations" is also an evidence of the universality of the movement, as not being confined to *one class* of men only—to the rich, the great, or the learned; but as extending to all classes alike—to the poor and unknown equally with the wealthy and powerful; and thus it constitutes a precise statistical measure of the general condition of the world during the Millennial Reign.—*Herald of the Kingdom*.

## The Christadelphian.

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

MAY, 1871.

WE this month publish the Intelligence omitted from the last number. As a whole, it does not extend beyond March 31st—the date at which we are preparing the May number, previous to departure for the States. Intelligence communications to hand during April will appear in our next, after which we hope the usual course of things will be resumed.

The *Minnesota*, which sailed from Liverpool on the 5th ult., with the Editor and brother Boshier on board, arrived safely at New York on the 19th ult.

### A NORTHERN CRITIC AND THE NAME "CHRISTADELPHIAN."

In common with many others, we have been favoured with a printed circular, emanating from an Elgin schoolmaster, intended to put a few things straight which are not crooked, and some which are, but which cannot be made straight till the Lord comes. The circular is a well-meant, but utterly futile and incompetent endeavour. The pretension to have been miraculously restored to health, while admitting "frequent relapses," and the necessity for prolonged fasting in order to attain or preserve the cure,

indicates a mental confusion that little qualifies the writer to indicate the right course for the brethren, in the difficult circumstances of this deserted time. The same reflection is suggested by the inconsistency of styling the bishops engaged in the revision of the Bible, "old women," while exhorting his readers to "give up *all reviling of others by names which they do not acknowledge*." Would the bishops acknowledge to "old women?" For a certainty, not. On what principle, then, does the schoolmaster apply the epithet? On the principle, doubtless, that in his judgment, though the bishops give themselves out for men of wisdom—the particular matter for which they have reputation—they are no better than old women. On slightly the same principle, the people whom the schoolmaster rebukes, speak of "Campbellites" and "Dowieites." The people so named give themselves out for believers of the truth of Christ; but ascertaining by test that they are not what they profess to be, the believers of the truth speak of them under another designation, for the sake of distinction.

His attack on the name "Christadelphian" is the marrow of his epistle, and, doubtless, the principal object of the publication. His five allegations in support of this attack, are, four of them, untrue, and one frivolous. We notice them in the order in which he gives them: 1.—Unscriptural; 2.—Unnecessary; 3.—Taken

from a foreign language; 4.—A stumbling block; 5.—Means “followers of the brethren of Christ.” First, as to the allegation of unscripturalness: this charge the writer applies to the meaning of the term—*brethren of Christ*, and therefore sons of God. He says “We should be able to avoid such a mistaken invention as is implied in the word Christadelphian (so confidently as some do), *terming ourselves Sons of God.*” His contention is that Christ is the only-begotten at present, and that it is only when we are accepted and glorified, that we are sons: that now our position is that of servants. That we are servants, no one will deny; but we are sons as well. This is settled by John and Paul. The former says: “Now *are we the Sons of God*, and it doth not yet appear what we shall be.”—(1 John iii. 2). The latter says: “Wherefore thou (the believer) art no more a servant *but a Son*; and if a son, then a heir of God through Christ.”—(Gal. iv. 7). It is scriptural, then, to say we are sons, and if sons we are of necessity brethren of the elder brother, Christ—the head of the family—and therefore Christadelphians. The charge of unscripturalness falls to the ground.

Next, as to the name being “unnecessary;” this only shows how little experience the objector has of the workings of the truth in the world. A designation of some sort must, and inevitably will be employed. People can only be talked about by name, and if the people of Christ do their duty, they will be talked about, for it is their duty to influence their neighbours, or, at least, to try to do so. Now what is the object of any term by which they may be described? Is it not to *distinguish them from others not of them*. They are men: why not simply call them “men?” Because it would not distinguish them from other men. They are (in this country) Englishmen: why not use this term? For the same reason; it would not distinguish them from other Englishmen. They must be specified in some distinct way, if it is to be known who is talked of. To speak of them as “Christians” is not to distinguish them at all in an age when everybody European is “Christian.” “Christian” failing to define them, it is no more explicit to say “the people who believe the Bible, or who go according to the Bible.” If a single term is not used, then they have to be spoken of

cumbrously, either as to their belief (“the people who don’t believe in natural immortality, and who expect a personal reappearance of Christ, and the setting-up of the kingdom of God on earth, and contend that those things have to do with the gospel”), which is very inconvenient; or as to their connection with some person (Mr. So-and-So’s people, or such-and-such “ites”) which is very objectionable; or as to the locality of their assembly: “the people who meet in such a room or hall,” which is very colourless and uninteresting. The employment of a single designation which is acknowledged only by them, and which expresses the truth concerning their position, obviates all this difficulty and ministers to convenience, and gives to the world a term which becomes the symbol of the truth, and a beacon to attract straying feet into its path. These beautiful results are all realised in the name “Christadelphian,” which, in spite of demur to the contrary, goes in the opposite direction from the Corinthian schisms, bringing Christ into the foreground, and saving us from the names of the human instrumentalities of the work. The objectionableness of it to some, is really to be found in the fact that it does its work of destructiveness too well—destroying the flavour of their respectability.

3.—*Taken from a foreign language.* This is frivolous. More than half the English words in use are “taken from foreign languages.” In fact “English” is an agglomeration of foreign words “taken from foreign languages,” held together with a Saxon cement. The very name contended for by the objectors to “Christadelphian,” viz., “Christian,” is “taken from a foreign language—just as much, and no more and no less. And, therefore, if this objection were honest, those who use it would be bound to discard “Christian.” Nay, they would have to discontinue the use of the word “Christ,” for that is “taken from a foreign language.”

4.—*A stumbling-block to the unlearned.* The schoolmaster virtually holds himself up as a proof of this, but his case is no proof at all. He does not acknowledge to be one of “the unlearned.” He says he knows more about Greek than Dr. Thomas. Consequently, to have put his proposition in harmony with the facts, he ought to have made



it read "*a stumbling-block to the learned,*" and then we should have had to consider what sort of blocks they must have, who, with all their learning, could be so easily stumbled. But, of course, this would not have sounded plausible, and so the "unlearned" are put in? Where are they? The "unlearned" are not generally the sort that stumble at technicalities. They look at facts and ask for principles. They deal with things from the common sense point of view, leaving pedantic hypercriticism to "the learned." That the "unlearned" may be struck when they hear of the "Christadelphians" for the first time, is not unlikely; but with what result? Why, that of rousing their curiosity. They ask, "What is that?" This necessitates explanation, and thus the truth is brought forward where it might have lain dormant under a title that would have challenged no attention. Therefore, "Christadelphian" is not stumbling block, but a beacon, a finger post, a flag, a signal, calling the attention of the languid wayfarer to the fact that there is a something in the Bible of whose existence, with all their church-going, they are utterly ignorant.

5.—"*Means followers of the brethren of Christ, and not brethren of Christ.*" This is a piece of inaccurate hypercriticism which the Elgin schoolmaster has borrowed from a Dowieite source. Even if it had happened to be correct, it would not have been a valid objection, for *followers of the brethren of Christ* would be as scriptural a designation as "followers of them who through faith and patience inherit the promises" (Heb. vi. 12), "followers of the churches of God" (1 Thess. ii. 13), "followers of us" (the apostles.)—(1 Thess. i. 6.) All these apostolic expressions are synonymous with "followers of the brethren of Christ." But the termination "an" has a more comprehensive sense than "follower of." It is a sort of English genitive with an infusion of the substantive numeral. It more accurately means one-of such-and-such a thing specified, as illustrated in hundreds of words that will occur to the reader: the librarian, one of the *Library*; Lutheran, one of *Luther*; Siberian, one of *Siberia*, Russian, one of *Russia*; Australian, one of *Australia*. Applied denominationally, we see it in Presbyterian, one of the *old man*

or elder system; Episcopalian, one of the *episcopal order*; Unitarian, one of the *Unitarian way of thinking*, &c. In "Christian," we see, one of *Christ*; in Christadelphian, one of the *brethren of Christ*. To be of the *brethren of Christ* is to be of Christ, because they are his; and although, abstractly considered, it is better to express the relation directly, yet since the term expressing it in this way is universally misapplied, it has ceased to be useful for purposes of designation, while to say we are of the *brethren of Christ*, by using the term Christadelphian, we are putting forward a forgotten truth, and distinguishing ourselves from a world of apostasy and corruption. The Elgin schoolmaster's allusion to "every competent scholar," in support of his objection to Christadelphian, shews that his range of competent scholarship is not so wide as it ought to be when he enters the lists on such a subject.

The other matters in his circular do not require notice.

#### IS THERE ANOTHER CHANCE?

A respected correspondent, in a letter dated Dec. 26th, 1870, says, "You may perhaps remember what I said of the *Ambassador* at first, when I wrote to you about it. My admiration of it has suffered no diminution since, but, if I may be permitted, I would say greatly increased, more especially of late, while debating in it on the doctrine of the resurrection and judgment—that is, the *modus* and the subjects of it—concerning which your own and your various correspondents' views seem to me to be greatly enlarged, or that I am now deeper imbued with your principles than I was, and can appreciate them better than I did; but as I stated to you when writing at the time previously referred to, 'That in comparison with all bodies, your views cleared up the moral government of the world by *God*, in such a way that no others did.' Yet there is one subject which seems to me to mar the moral grandeur of your system or body of divinity—viz., the hopeless condition in which you leave those whose good moral character and religious walk and conversation appeared to be becoming the gospel. Besides a whole host of those who have spilt their blood in defence of what they really conceived to be the truth of *God*, and because they really desired to love and serve Him, both in their life and by their

death. And another host who have spent their time through many long wearisome years, trying to sound the depths of the meaning of God's word, that He may appear the more visible and intelligible to fallen humanity, many of whose writings I can see from both your own and your correspondents' articles have been useful in their way. Please observe I speak not of the gaudy throng who crowd our streets on Sunday, going to what they call the church, in the same style and spirit as they would go to the theatre; or those who minister to them from the altar, platform or pulpit, who in general are more insincere than the men who assume an appearance on the *theatrical stage*. In the name of all those on whose behalf I have been writing, is there no portion or portions of the sacred Scriptures, that will bear out the idea that I am so anxious about—that those who really thought they were serving God from a pure heart fervently, and concerning whom there was no room to doubt that their hearts and minds were elevated to God, and had the thoughts of their minds moulded and guarded by the Divine testimony, as far as conscience and the utmost sincerity could guide them?

I am of opinion that the moral rectitude of Divine government requires that for which I have been pleading; and if you are pleased to ventilate the subject through the *Christadelphian*, by asking such a question as the following, I have no doubt that it will be both gratifying and satisfactory to your readers.—'Is there any portion or portions of Divine truth that indicates the possibility of those having an opportunity of embracing the truth at the resurrection or any other period, that being clothed upon with immortality, they shall live for ever; that is, those concerning whom there is no doubt that they were conscientious in principle, so far as they could discover the meaning of God's word, and warm in their attachment to Him whom they really considered the Redeemer of mankind, and their Redeemer by faith in him, and what they conceived to be his gospel?' I will not trespass any further on your precious time, but leave my anxieties about the point at issue, and this letter as a whole, in your hands, to do with them as you think proper.

I remain, my dear Mr. Roberts,  
Yours sincerely, DANIEL PAUL."

## REPLY.

The form of the question ventilated in the foregoing communication narrows the matter to a simple issue. Do the Scriptures exhibit or hint at any but one channel of hope for the condemned in Adam? Do they reserve a future opportunity for such in darkness as think they are in the right way? To this, there is but one answer: that there is but "one faith, one hope, and one baptism;" (Eph. iv. 5); that the apostles were the men who shewed *the way of salvation*" (Acts xvi. 17); that there is no other way than the one proclaimed by them.—(Acts iv. 12). If this answer is true, (and who shall overthrow it?) it determines the position of all who are in an ignorant state in relation to God's system of righteousness. Being "condemned already," (John iii. 18), they simply remain as they are. "All have sinned and come short of the glory of God."—(Rom. iii. 23). It is of the Almighty's entire favour that any earthborn shall ever see another life and a higher state. There is no injustice done to those circumstantially excluded. Our sympathies may incline us to demur at the fate of such as we esteem excellent, who are outside of the Divine arrangement; but sympathy is blind, and might be as naturally exercised toward animal pets. The sole question is, What is the Divine will? To this we must be trained to bow, even if requiring the sacrifice of ourselves.—(Luke ix. 24). It is unsafe to speculate in the direction of benevolent possibilities, not only unrevealed but inconsistent with what is revealed. It is unsafe, both with regard to ourselves and the influence we may have upon others. Our only wisdom is to accept our position, and save ourselves (Acts ii. 40), and as many others as we can.—(2 Tim. ii. 2; Jude 3). It is hard to learn but wise to remember that out of Christ man cannot put God under any obligation. Conscientious exertions in a wrong direction create no rights beyond the present life. Conscientious and benevolent sympathy are as much attributes of the brain-flesh as the more odious impulses. Socrates, Plato, and other ancients appear to have been characterised by these sentiments, but they were not thereby emancipated from the sentence of death which all men have in themselves.—(2 Cor. i. 9.) It has pleased God to adopt a way of His own in releasing men from

this. What can we do but fall in with this way? relinquishing as futile all conceptions our limited intellects may form as to how God ought to proceed or may proceed. To encourage hope apart from his way is dangerous. To run strictly in the groove of that way is safe. "God's moral government" is a phrase largely burdened with the theories of the schools, all of which have this grand fallacy at the bottom, that man is a creature as everlasting as God Himself.

When we come to see that "all flesh is as grass," and that man is a creature of a day, vanishing in successive generations under the operation of the law of sin and death, it considerably alters our thoughts about moral government. It brings us to accept our position as earth-borns, having no everlasting rights and no power of creating them; and humbles us to the grateful acceptance of the "high-calling" to which God is inviting men through his Son.

*The following Intelligence came to hand too late for insertion in alphabetical order.*

**LEITH.**—The brethren at Edinbro' and Leith, have to mourn the loss of bro. Mitchell, who has just been struck down by the hand of death. He met with the Leith ecclesia for the last time the first Sunday in February. He was then ailing, and he gradually grew more enfeebled until his illness developed itself in a malignant attack of typhoid fever. It was thought at one time he would recover, but a relapse ensued, and he gradually became weaker until midnight of April 14th, when he sunk into the sleep of death, after ten weeks of great suffering, in the 29th year of his age. After death it was found that his decease had been accelerated by an ulcerated throat and breast. He was interred on Tuesday, the 18th, in Rosebank Cemetery, where some of those who held the same faith already sleep. After reading a portion of the Scriptures, he was laid in the grave in the presence of many of the brethren residing in the vicinity, and also of bro. Ellis of Glasgow.

Bro. Mitchell was immersed into the name of Jesus Christ, in May, 1866, at Birmingham, whither he had gone from Worcester, for the purpose of associating with those who loved the truth. Shortly afterwards he removed to Edinbro', where he has resided ever since.

From the first he evinced great warmth for the truth, and although not possessed of great natural talents, he was very firm in defending the one faith. He was of a child-like disposition, cheerful in his manner, frank and straightforward towards those with whom he came in contact, and possessed of a meek and quiet spirit. Bro. Paterson, in communicating the fact of his death, says, "I have been intimately associated with bro. Mitchell for close upon five years in all the movements in behalf of the truth in this locality, and had reason to love him dearly, and now deplore his loss deeply. He was so faithful, steadfast and independent in the truth, and withal so quiet and unassuming."

Brother Mitchell leaves behind him a wife (who as sister Rackham was immersed in Birmingham shortly after himself), and two young children, for whom it will be necessary to make some provision. Bro. Paterson, of 2, Hermitage Terrace, The Links, Leith, will be glad to take charge of anything for this object. It is a case well deserving the practical sympathy of those in the truth who desire to assist the widow and the fatherless.

## INTELLIGENCE.

**AYTON.**—Brother Yule, writing March 21st, says the lectures recently delivered by the Editor in Ayton, have led a few to examine their Bibles, and in one case, with a hopeful prospect. The lectures have been the subject of keen discussion in Eyemouth. The local pulpits were exercised antagonistically to the truth on the Sunday following the lectures—one U.P. minister, speaking on "the millennium," and another on the "state of the dead."

**BIRMINGHAM.**—The immersions since Feb. 16th, have been as follow: On the day mentioned, SETTER ALLDAY COLMAN (29), pocket book maker, formerly neutral; on Feb. 25th, THOMAS LEIGH (58), naturalist, &c., of Wellingboro', formerly neutral; on Feb. 26th, CHARLES W. CLARK (28), of Frome, Somerset, clerk and draughtsman, formerly Church of England; on March 5th, ELIZABETH ARROWSMITH (28), wife of

brother Arrowsmith, formerly Campbellite; Sunday, March 26th, GEORGE DAVIDGE (19), bootmaker, formerly neutral; Saturday, April 1st, MARY ELIZABETH EGGINTON (42), wife of brother Egginton, formerly Church of England; Saturday, April 15th, ELIZABETH MORRELL, of Bridgnorth (65), mother of brother and sister Morrell, formerly Independent. The quarterly meeting of the ecclesia was held Monday, April 3rd. After tea had been partaken and the ordinary business disposed of, the rest of the evening was taken up by several feeling addresses being made by various of the brethren in reference to the death of our lamented brother, Dr. Thomas. This resulted in a resolution being unanimously adopted to draw up an address of condolence and invitation to sisters Thomas and Lasius. (See page 151.)

Brother Chatwin, secretary of the Young Men's Mutual Improvement Class connected with the ecclesia, wishes us to say that in connection with the class there is a Monthly Manuscript Magazine, which is open to receive contributions from any brother or sister, in any part of the country. Any brother or sister disposed to write for it, on signifying their wish to him (F. A. Chatwin, 12, Temple Row, Birmingham, editor), will be supplied with the paper on which articles must be written, in such quantity as they may ask; and will have the magazine sent to them for perusal—to be returned, or passed on to the next address on the list. No articles written on other than the magazine paper can be used.

**BRIDGNORTH.**—Brother Morrall, writing March 16th, reports a visit from brother Meakin, of Birmingham, who delivered two lectures in the Assembly Room, on Sunday, March 12th, on the Coming of the Lord and its purpose. In the morning the audience was small, but in the evening a large company assembled to hear the word, and several gave token of interest. Brother Betts was present, from Bewdley, and intends to arrange for lectures in that town.

**DERBY.**—Brother Bannister announces the obedience of THOMAS MEAKIN (17), and MARY ANN MEAKIN (19), children of brother Thomas Meakin; also THOMAS KIRKLAND (18), who had been trained according to Church of England tradition. These, says brother Bannister, though young, have for a considerable time been earnestly seeking a knowledge of the truth in which they have been, among other means, assisted by a Bible class, held at the house of brother Meakin. All at first offered opposition from the standpoint of popular teaching, but were eventually overcome, and learnt to love that by which they were conquered."

**DEVONPORT.**—The brethren here have been cheered by the addition of Mr. W. F. DASHPER, the writer of the tract of which mention was made some time ago. Brother Dashper, who is a middle aged active man, thus writes of his own case: "I suppose you have been informed by brother Moore that I have at last, after so many months' consideration, resigned my connection with the Sunday School as Librarian, and also the vice-presidency of the Mutual Improvement Class, at Morrice Square, Devonport, and cast in my lot with the despised people called Christadelphians. I can assure you that the step thus taken has given me a great deal of anxiety, which you will judge must have been the case, when I inform you that for the last twenty years I have taken some interest in every thing connected with the Chapel and Sunday School. From the friendship of many also whom I esteem, I shall now certainly be cut off, besides having a wife, sister, and brother-in-law, still connected with the place. My wife's conversion

I shall pray, labour and hope for, and I think, already I have some ground to believe it will not be very long before most of the prejudice is removed, if she does not become connected with us. I sincerely trust that the union thus formed may be of mutual advantage, and continue until faith is realized in sight. Our only hope of peace and happiness is in the speedy coming of our Blessed Lord and Saviour Jesus Christ; this glorious event I am confident should be the key note sounded by every child of God. Every event around us is undoubtedly tending in that direction. May we be enabled to rejoice in its prospect, and shout when it arrives, 'Lo! this is our God, we have waited for him, we will be glad and rejoice in his salvation.'"

Brother Moore, writing February 28th, mentions the visit of a man who applied for relief, saying he was a brother. He gave reference to brother Hage of Newark, to which he said he belonged. Brother Moore relieved the man, who went his way. Brother Moore afterwards wrote brother Hage, and brother Hage replies there never was such a brother at Newark, and that no doubt he is the man who imposed upon him some time ago. Brother Hage says he is resolved never again to receive a professed brother without credentials signed by the Secretary of the ecclesia to which he says he belongs. [Query: Would not credentials be liable to be forged? A better way would be to ask reference and decline acting to any extent till the referee was heard from. This course would have been effective in the Devonport instance. Representations of urgency should be disregarded until satisfaction is obtained.—EDITOR.]

**EDINBURGH.**—Brother Gascoyne writes March 20th: "We continue our proclamation of the truth. Brother Smith lectured during the month of February, on the Revelation of the Mystery of the Gospel, viz. the Nature, Sufferings and Resurrection of Jesus Christ, the Saviour of the World; and brother Tait's subjects this month are The Parable of the Sower, The Apostleship, Whosoever sins ye Remit they are Remitted unto them, and Whosoever sins ye Retain they are Retained, &c. The lectures are very fairly attended, and the efforts put forth are not altogether barren of results; for it is my pleasing duty to report that JAMES MILLERHILL, tailor, 4, Middleton's Entry, for some time a regular attendant at our meetings, and having diligently studied the truth as it is in Jesus, desired to render the necessary obedience, and after making a full confession of his faith in the things concerning the kingdom of God and the name of Jesus Christ, he was immersed on the 7th inst., into the one all-saving name, in the presence of a few of the brethren. I have also to report another ceremony which took place last Wednesday, in the house of brother

and sister Tait, at Portobello, viz. the uniting of brother Thomas Loudon and sister Mary Ferguson in marriage, both from Dalbeattie. Brother Loudon was immersed the time Dr. Thomas was in Edinburgh. He now resides at Dalkeith, seven miles from this. They purpose meeting with us, rejoicing in the hope that we may all soon be called to the marriage feast of the Lamb. We have again uniting with us sister Doig, from Calton Rooms, and brother Andrew Blackhall from Tranent. For the present we have also with us bro. Maxwell Hamilton, from Dalbeattie. We have other enquirers after the truth, and hope to be able soon to inform you of their having put on the covering name."

**GLASGOW.**—Brother O'Neill, writing, March 16th, reports continued exertions for the truth with visible, but not as yet mature, results. Brother Ellis lectures every Sunday evening. The room heretofore occupied by the ecclesia as sub-tenants, at 280, George Street, is now in their sole occupation. The man under whom they rented, died, and failing to find a suitable place of meeting elsewhere, they concluded to take it upon their own shoulders, trusting to week-day lets to make up the rent. The room is henceforward to be called the Christadelphian Synagogue.

**GRANTOWN.**—Brother Robertson, writing February 12th, reports as follows: "On the 14th of January, we had a visit from brother C. Reid, of New Pitsligo, who broke bread with us on the 15th, and exhorted. We were all refreshed by his visit. We were aided by him in the evening, in the examination of two young men (sons of brother Grant,) before the brethren, to ascertain if their knowledge and understanding of the things concerning the kingdom of the Deity and the name of Jesus anointed, was such as to make them fit subjects for the obedience of faith. Their names are JAMES GRANT (18), and WILLIAM GRANT (15). All being satisfied, they put on the covering name, in being baptized on the 29th January, and the same night received the right hand of fellowship at the breaking of bread in remembrance of our absent Lord.

**GRANTHAM.**—Brother Joseph Wootton, writing Feb. 19th, reports the obedience of JOHN THOMAS WRIGHT and his wife EMMA WRIGHT. The latter is sister to brother HOE, the blind brother at Nottingham. They were of no former religious profession. The ecclesia now numbers 12 persons. Writing later, brother Wootton reports the withdrawal of brother Spriggs, and the two sisters Jenkinson.

**HALIFAX.**—Brother Whitworth reports, 19th Feb., as follows—"During the past month we have had the pleasure of receiving an accession of five persons to our number, who put on the saving name in the appointed way. Name and particulars are as follow: Jan. 22, JOHN GREENWOOD (64), gardener,

formerly Campbellite; Feb. 4th, ELIZABETH SHEPHERD, mother of sister Sarah Shepherd; Feb. 11th, MARY SAVAGE (29), and MARTHA TAYLOR (23), both daughters of brother Thomas Taylor; and DAVID WADSWORTH, jun. (23). The subjects of the Sunday evening lectures have been as follow:—

*Jan. 22.*—"The resurrection of the dead," by brother W. Birkenhead, of Sale.

*Jan. 29.*—"The alleged Scriptural proofs of the soul's immortality examined and refuted.

*Feb. 5.*—Continuation of same.

*Feb. 12.*—"The Parable of the Sower."

Writing again, March 14th, brother Whitworth says: "We are much gratified at the continued good attendance at the Sunday evening lectures, and a more unmistakable growing interest in the Truth manifested, than we have observed in former years. The subjects of discourse have been as follows:—

*Feb. 19.*—"The Divine treatment of sin."

*Feb. 26.*—"The restitution of all things."

*Mar. 5 & 12.*—Continuation of same."

**HUDDESFIELD.**—Bro. Cheetham, writing March 18th, reports two additions to the ecclesia, viz: JAMES O'NEILL (24), lithographic printer, and CHARLES HENRY HAYLE (29), both formerly Free Wesleyans. The first mentioned was, to begin with, a stout opponent of the truth. He held out long and hard on the immortality of the soul, but when this, the foundation, gave way before the battering ram of the testimony, the rest of the orthodox obstructions soon came down, and the way became clear for the new edifice to be built on the new foundation.

**LEICESTER.**—Brother E. Turney, writes: "The hand-bill enclosed represents the work now done in this place. The first two lectures were thinly attended, owing to the natural unsuitableness of the nights chosen, and the fact of several unusual attractions in other parts of the town. On Sunday morning the brethren mustered strongly. I was much impressed with the singing and worship; there was a reality and earnestness in it all that rejoices the heart devoted to the interests of the affairs of our absent Lord. At night 'almost the whole city came together to hear the word.' The border had to be suddenly enlarged, by breaking down what has been facetiously called 'the middle wall of partition.' Every available corner was seized upon, and numbers could not find admittance. The interest was marked, and as far as Sunday instincts would permit, approbation was awarded. It would be an abuse of your space to give any details. Brother Collyer presided each night. He is a pillar and support of the truth here, and increased activity on his part seems very desirable. The prospect is brightening, and the late trials will not be without their final results."

The hand-bill referred to sets forth the following topics:

"The hope of Israel, or the faith once delivered to the saints."

"Understanding, faith, and obedience; or honesty, morality, and piety, insufficient for Salvation."

"THE WAR. Why France is broken. The Pope and the Italians. Freedom of the Jews in Rome. Near supremacy of Russia and subjection of all Europe. Christ about to return."

Brother Collyer, writing Feb. 17th, says: "When I wrote you last, I ventured to say that I thought the prospects of the truth in this town were more promising. This, after being mentioned in the Christadelphian, was spoken of as *untrue* by some whose wishes are in an opposite direction. Thank God, we can now say our hopes were not unfounded. Last night we had the pleasurable duty of assisting three to put on the saving name, their names are as follows: SARAH ANN COX (21), wife of brother COX; MATTHEW DODGE (38), carpenter, JOHN DODGE (32), grocer and provision dealer. Brothers Matthew and John Dodge are brothers after the flesh, and have both given much attention to the things of the spirit. We feel much encouraged by this desirable change in our affairs, and shall continue the good work of putting the truth before the people."

LEITH.—(See page 159.)

LIVERPOOL.—Brother E. Waite, writing March 17th, announces three additions to the ecclesia, viz: Mrs. SARAH MACVICKER (38), formerly Church of England; Miss SARAH ELIZABETH FOWLER (27), sister in the flesh to brother Fowler; Miss MARY ANNIE ATKINSON (19), sister in the flesh to brother William Atkinson. The two last formerly attended Church of England. The immersions took place on the 10th March.

LONDON.—Brother Pitt forwards a hand-bill announcing lectures by brother Skinner, in the Temperance Hall, Newtown, Deptford.

MALDON.—Brother D. Handley, writes Feb. 15th, to announce the obedience of Mrs. SEABLES, wife of the brother whose immersion was recorded in the last number. Her religious career has been a chequered one. She now finds a solid foundation of peace in the obedience of the faith delivered ages ago to the saints. Brother Handley adds: "In a sharpish contention with the 'super' of the Methodists of this town, I got him to see and own that his faith and hope were different from those of the apostles; but in order to justify himself, he said they were deceived, and that Jesus told them so, quoting Matt. xxii. 29: "Ye do err, not knowing the Scriptures (poor blind guide!) There is a stir about four miles out of our town, through my going to speak in the room occupied by the Peculiaris. Some of them have a fresh place for meeting, and I went to hear how they are

going on, but the speaker stopped as soon as I got in, and I was ordered out. When refusing to go, the speaker ordered a few strong ones to put me out, and so I went out."

Writing again March 2nd, brother Handley says: "I write to announce a further addition to our ecclesia, viz., Mr. SHELLEY (50), and Mrs. SHELLEY (55), who were immersed into the saving name on March 1st, after a clear confession of the one faith. They have both been of a religious turn from childhood, but have never been fully at rest till rising from their watery grave last night."

MANCHESTER (Sale).—Brother W. Birkenhead, on March 17th, announces the death of his beloved wife and sister Margaret (formerly McDonald). They sorrow not on her account, but, says brother Birkenhead, "for ourselves, in being deprived of so firm a pillar of the truth in the church of God at Sale. She was, indeed, beloved on every side with a fervent love; for who could know her without loving her? So intelligent, so warm-hearted, so full of sympathy for all and of love for her friends, it seemed as if none could know her without being drawn to her in love. She fell asleep in Christ on the 18th February, and now awaits the coming of the Lord to strengthen her and to raise her up, even from among the dead. Our desire is that his coming may soon be; for then we hope to see wondrous things which the Lord will do for the faithful and chosen ones.

I enclose a few lines by brother Corkhill, touching the death of our esteemed and beloved sister; we think much of them." The lines are as follow:

#### IN MEMORIAM.

Sleep, sister, sleep, no dreams disturb thy rest,  
Nor anguish troubles thy profound repose;  
No wave of tumult rolls across thy breast,  
All, all is still as evening's silent close.

Sleep, sister, sleep, the world hath sorely tried  
The nature of too fine a texture wrought,  
To bear the burdens that its life required,  
Or realise the noble ends it sought.

Sleep, sister, sleep, The Christ himself hath slept,  
Within thy lowly bed. In agony  
Expired upon the cross—while Pity wept  
His death—as dear bereaved ones weep for thee.

Sleep, sister, sleep. The Christ hath bruised  
the head  
Of him who had the power to close thine eyes.  
The Spirit raised the anointed from the dead,  
That Spirit dwelt in thee, and thou shalt rise.

Sleep, sister, sleep. The night is well-nigh spent,  
That in its gloom thy slumbering form conceals;  
The sun shall rise—His healing wings be sent,  
To give thee of the joy His light reveals.

Sleep, sister, sleep. Tho' dead, yet speakest thou  
To all the dear ones thou hast left bereaved,  
Bidding them watch because redemption now  
Is nearer than it was when they believed.

Sleep, sister, sleep. Nor may thy loving word,  
Nor thy sweet smile remember'd be in vain,  
But lure our hearts to wait our coming Lord,  
In whose bright presence we shall meet again.

February, 1871. E. CORKILL.

MENTLAW: (Scotland).—James Gray, farm servant at this place, writes Feb. 14th; to announce his obedience to the truth. He has been looking into the matter for upwards of three years; and, having at last decided, he is resolved upon doing all he can to bring others to the same happy resolution. Writing again on the 8th of March, he reports the obedience of his mother, who is nearly sixty.

MUMBLES: (South Wales).—Bro. Clement, writing February 15th, reports a visit in the service of the truth to Hanmadock and Haggennith, in Gower, five miles farther west than Arthurstone, which is a huge block of stone, artificially poised—no one knows how—on the top of a high eminence. At this stone, brother Clement recalls the fact that Dr. Thomas, the Editor and a few dined in August, 1869. Ten years ago brother Clement laboured as a Wesleyan Reformer, in the district described, and managed to get up a nice little cause—as the Methodist phrase is—which resulted in a chapel being built. On arriving at a knowledge of the truth, his connection with the district was sundered, but he managed to leave in it five or six copies of the *Twelve Lectures*, as the result of which he recently received an invitation to re-visit his old mission ground on a new errand, viz., to let the inhabitants thereof hear the truth. With this invitation he complied on Sunday, Feb. 12th. After breaking bread with the brethren at Mumbles, he set out at mid-day on a sixteen-mile walk, and arrived at five o'clock, very tired. At six he spoke (sitting) to twenty persons who came together. He gave them an outline of the truth, and invited questions. One person put fourteen or fifteen questions on the nature of man and the kingdom. The meeting, which was a very satisfactory one, broke up at ten o'clock. The two succeeding hours were spent in conversation with the family of whom brother Clement was the guest, some members of which are deeply interested in the truth, and who were chiefly instrumental in bringing about the visit. On the following—Monday—morning he visited the man who put the questions at the meeting, whom he found to be, with his wife, very much interested in the truth. In the evening there was another meeting, at which brother Clement showed those who attended, the contrast between modern Christianity, so called, and

the faith promulgated by the Apostles. At the close a person who had listened with great attention asked to look at brother Clement's Bible, evidently to satisfy himself that it was the common English Bible. Brother Clement left on Tuesday morning, receiving at parting a pressing invitation to return, which if the glorious appearing do not immediately occur, brother Clement means to do.

NEW PITSLIGO (Scotland).—Brother Reid, writing March 2nd, reports assisting ELIZABETH WARRENDER, at Mintlaw, to put on the saving name in the appointed way. This, it seems, is the mother of brother Gray, mentioned in the paragraph from Mintlaw.

NOTTINGHAM.—Brother Harrison (14th March) writes thus:—"We are encouraged by the obedience of three more persons. The following are the particulars: ELIZABETH GODKIN, the wife of brother Godkin reported last month. She was brought up amongst the Unitarians, but never joined any sect; JOHN HENRY PHELPS (17), the son of brother and sister Phelps; young in years, he has a good understanding of the truth; SARAH GREATREX, a married daughter of brother and sister Boot: formerly connected with the general Baptists.

Our Sunday evening lectures continue to be well attended and there is a greater apparent attention by the public, to the claims of the truth."

Brother Turney writing March 12th, says, "I have just returned from the Hall. The subject 'Lazarus and the rich man,' drew a large audience, and great attention was paid. At the close, the following names of persons who have obeyed the gospel by baptism were given me; (Here follow the names above mentioned,) and of those to be immersed this week: JOHN GLOVER, JAMES WILSON, also another man whose name I do not possess. I understand the brethren have decided to follow your example, now that the members have increased to nearly one hundred and to have two cups to save time in the morning. It is gratifying to see the good seed taking root, I hope deep root."

STOURBRIDGE.—"An ecclesia has been formed here. Four brethren have met for these three First days: in the mornings for the breaking of bread, the reading of the Word, and prayer; also in the evenings, for proclamation of the truth. They also meet on Thursday evenings for the reading of, and conversation on the Word. As yet they have had little or no encouragement from others unconnected with the faith, but as their efforts shortly will be more publicly notified, a better result in this respect is in prospect."—*Correspondent for the ecclesia*, F. N. TURNEY.

SWANSEA.—Brother Randles, writes Feb. 16th, as follows:—"ELIZABETH EVANS, wife of brother Evans, the individual of whom mention was made in the last report, was

formerly a member of the Campbellites, and had been for a long time in contact with the truth. She long strove to satisfy herself that what she had was sufficient. She still clung to the heathen dogma of immortal-soulism, and this the more so, in consequence of having lost a fine boy by death; even this event however happily resulted in her looking more into the truth, and after a successful examination, she was immersed on 28th December, last. I am also happy to enclose you a statement of facts from brother THOMAS BOWEN, assayer, who I rejoice to say, yielded obedience to the truth, on Thursday last, 9th inst. He was formerly a Baptist."

The statement is as follows: "Brother Morgan, several years ago, endeavoured to set before me the errors of popular belief in the immortality of the soul, heaven and hell, the devil, and other kindred belief; and, at the same time, to unfold to me the truth as it is in the word of God, but without avail, the subject being treated by me with indifference. Shortly after these endeavours on his part, I was removed from the sphere of the active labour of Christadelphians, and gave the subject no further thought until, on my return, brother Morgan again mooted the subject, and, this time, with better success; having succeeded in exciting an interest in me, and a determination to seek for the truth of the matter for myself, to facilitate which he lent me the *Twelve Lectures*, the study of which, together with the word of God, in a short time disclosed to me the errors of what I had formerly believed, and the necessity of, at once, in order to salvation, yielding obedience to the divine injunction: to be baptised, having believed."—THOMAS BOWEN.

WELLINGBORO'.—On the 15th of March, the truth was, for the first time, before the public in this town. The only person in this population of some ten thousand souls, who stands in the truth, is brother Leigh. By the activity of brethren Collyer and Lester, of Leicester, the Exchange was taken for three nights, and large well-got-up placards were freely posted, beside lesser bills placed in shop windows—some of which were removed, it is believed, at the instigation of the ministers—and otherwise well circulated. But all this only got together about 200 people. The room would, probably, hold 1,000. This was not considered discouraging for the first attempt. The Wesleyans are numerous here, and a sprinkling of them was recognised among the audience. After a few very appropriate remarks by brother Collyer, who took the chair, the lecturer (brother E. Turney, of Nottingham), stepped forward and briefly introduced the subject by calling attention to the words of Jesus touching Moses, the psalms, and the prophets, and also Paul's statement in Rom. xv. and iv., about "the

things written aforetime were written for our learning." These testimonies gave vast importance to the old Scriptures. He then read a short extract from Deut. xxx., and next gave a rapid outline of Jewish history. The Jews were now scattered among all nations, and in answer to the question "Would this always be so?" the prophets were put under heavy contribution. This went on for an hour; another half hour was spent with Jesus and the apostles, shewing the unmistakable harmony of their teaching with the more ancient authorities; also giving great prominence to the fact that it was the kingdom of Israel restored, which they held out as the reward of the saints. Certain eminent Methodist divines were quoted in argument with 'the restoration,' which took hold of part of the audience. The attention was very good; not a murmur of dissent, and applause followed the last word. Many small publications were given away, and we are not without hope of seeing a light-stand in Wellingboro'.

Mankind cannot bear to be told what they are. Another evidence of this was given to-night. Though the subject had been put mildly, with a view to attract the religious portion of the town to a consideration of it, this was not at all successful. The people mustered very thinly indeed. On a quotation being given from a sermon of Mr. Spurgeon's, a gentleman in the front seats rose in quite a temper, and told the listener that "Mr. Spurgeon had done more good than ever he would, and wished him good night." This circumstance was seized upon to shew the consequence of rejecting the testimony "whoso despiseth the word shall be destroyed."

The last night brought a better attendance, and a capital hearing was had for the "exceeding great and precious promises;" The lecture appeared to tell effectively upon the listeners, and we are of opinion that, by perseverance, a people in this place may be found to meet the Lord at his coming. They were most hospitably entertained by brother Leigh, who did his best to get the people together.

Brother Collyer, writing of the occasion, says: "Brother Turney spoke very sensibly and to the point. The people listened attentively, and good results, I trust, will follow. We shall endeavour to strengthen brother Leigh's hands by an occasional visit from here. My friends did not respond to the invitation so well as I had hoped, but they are mostly in retail businesses, and study to please their customers in all things, religion included. They tell me I am foolish to take up with such outlandish notions; I say, in reply, that, comparatively speaking, it is the only wise thing I ever did, and that the notions are not only not outlandish, but essentially landish,



and very different from the 'airy nothings' they believe in."—VICARS COLLYER.

WESTON-SUPER-MARE.—Bro. Newport writes that the truth is gaining ground in Weston and the neighbourhood. At Shrivensham, two or three are waiting to be immersed. Brother Newport has invited them to Weston or Birmingham, offering to share the expense. As to Weston, the brethren have been greatly cheered and assisted by the presence and lectures of brother Gratz, the Jew according to the flesh, who yielded obedience to the truth in Birmingham. The lectures have been largely attended, and have excited quite an interest. So favourable has the opportunity appeared that the brethren have been emboldened to open and furnish a room at 4, Waterloo-st., for the permanent meetings. This they have named "The Christadelphian Room." The following subjects of Sunday evening lecture by brother Gratz have been advertised.

March 19th.—"Why was Paul bound with a chain?"

March 26th.—"What is the curse of man?"

April 2nd.—"What reward have the righteous? When? and where?"

April 9th.—"What is the punishment of the wicked?"

April 16th.—"Is the devil immortal? Who is he?"

April 23rd.—"What is baptism? Why be baptised?"

Writing March 14th, brother Newport announces the obedience of the following: A. SMITH, confectioner, also organist in a neighbouring parish church, which paid office he gives up on obeying the truth, to his temporal disadvantage, and against the advice of near friends; GEORGE STEVENS (25), baker and book-keeper, formerly Baptist; ANN SYKES, sister in the flesh to sister Newport, formerly Church of England. They were immersed on Friday evening, Mar. 10th. Brother Newport says several others are interested, one gentleman particularly so.

WISHAW.—"Brother John Kirkwood died here on the 17th inst. after a long and severe illness. He has not had on his clothes since June last. He was contented and happy under all his afflictions, took great delight in reading and conversing about the things concerning the kingdom of God. Often he told me of a conversation he had with you sometime when you were here. He fell asleep in the full assurance that he would see the Lord in joy at his coming, and many of his friends there. A short notice in *The Christadelphian* was his wish."—J. KAY.

GREAT YARMOUTH.—Seed sown here last summer by a holiday visitor has resulted in fruit. Lectures delivered out of doors resulted in application to the Editor for books, and afterwards for guidance in the obedience of the truth, as there was no one in that place to assist the enquirers. By arrangement, brother J. J. Andrew of London

accompanied by brother D. Handley of Maldon, visited the place to render the required assistance. On this brother Andrew reports as follows:—"On Friday the 3rd March, brother D. Handley and I went together to this sea-side town to see several persons who had been examining the truth for some months. Finding that two were quite convinced and possessed a clear knowledge of the truth as it is in Jesus, they were buried by baptism into Christ's death, the same night, by the sea shore, under the auspices of a shining moon. Their names are DANIEL SPINNEY (28), formerly Congregationalist, and ALBERT HARWOOD (28), formerly Primitive Methodist. Brother Handley remained over Sunday and had fellowship with the two new witnesses for the truth. Before leaving, brother Handley had some conversation with a dozen thinking men who were interested in the truth."

Writing again afterwards, brother Andrew says: "Since brother Handley and I were at this town, another young man has undergone a symbolic burial in hope of life through Christ. This took place, so brother Spinney informs me, on Sunday morning, the 12th inst. Brother Handley had some conversation with him when there, but he had not then made up his mind to take the decisive step. His name is JAMES RUDBAM. He has hitherto been a Primitive Methodist."

#### NEW ZEALAND.

EYRETON.—Brother W. W. Holmes, of Cavesham, forwards two letters received by him from brother W. H. Gorton, of Eyreton, both containing items of intelligence which we present in the following condensed form: "On the 2nd of October last, Mrs. SCOTT, of Rangiora, was immersed in the river Eyre. Brother Gorton mentions several other cases of promise.

"On Sunday, November 20th, occurred the immersion, into the Saving Name, of MARY SCOTT, a young woman of some 18 or 19, sister in the flesh, as now in the truth, of brother John Scott, who, in company with her father, made a journey of over fifty miles that she might have opportunity to witness the good confession before assembled brethren and sisters. The banks of the river Eyre then became the scene of an event unprecedented in the province of Canterbury, though humble in character; namely the assemblage of seven scriptural believers in the kingdom of Jehovah, together with some others, not yet arrived at such a stage of responsibility. We had much pleasure in extending to brother Scott, senior, the right hand of fellowship. He has been in the Anointed several years before any of us. I think he said over twelve years.

At RANGIORA, the leaven seems to be working; of its visible effects, however, the strongest instance we have to record is a

visit of the Satan in the person of one of his accredited ambassadors, a Mr. Dudley, Church of England Minister of that place, to brother Scott, junior, to reprove brother Scott for disturbing him in the quiet enjoyment of the good things he has for many years been used to receive for teaching lies in the name of the Lord."

#### TURKEY.

CONSTANTINOPLE.—A letter comes unexpectedly from this quarter. The writer, signing himself "William Pearson," says he moved from Glasgow in 1869. His object in writing is to order the *Christadelphian*, as he is "not so well posted up in news as to what is going on in the theological world as he was wont to be." He adds the following remarks, which may be interesting to the readers of the *Christadelphian*:

"I shall not say a word on the Turk, further than this, that my visit here has not tended to weaken my faith, as to what must soon be his political future. Some think the Turk is rousing up to a new and vigorous life. My visit has rather strengthened a long held conviction, as to the end of Turkish power being not far off. The present sign of life seems to me, lent as a bright flicker of the candle, ere it goes entirely out. Mr. Gladstone, I see, considers the Turks to have one of the most powerful fleets in Europe. Well, I am no prophet, but I am convinced that when the Turks are by a political crisis, left to defend themselves, that 'powerful' fleet will soon add to the strength of her enemy, the one from the 'North parts,' of whom certain men of old spake, being moved by the Holy Spirit."

#### UNITED STATES.

BUFFALO AND ROCHESTER.—Brother T. H. Dunn gives a brief sketch of a four weeks' tour by himself to these places. There are, he says, some 17 in the former, and some 40 in and around the latter city, who are real Christadelphians, having no sympathy with traditions that make void the word. In Buffalo he could not get much of a hearing, but fared better at a place some twelve miles from Buffalo, where the brethren are making considerable efforts to enlighten their neighbours. At Rochester he delivered fifteen lectures to large and attentive audiences. Some fifty persons heard each lecture, and seemed quite interested. The following were the subjects of lecture: the first four on the Signs of the Times; 5th, the Kingdom of God: What is it? Where is it? And when is it? 6th, the Gospel revealed in the Bible, not preached by the Clergy of the

19th century; 7th, What think ye of the Christ? whose Son is he? 8th, Conversion and change of heart; 9th, The Devil and Satan of the Bible; 10th, The power of the Apostasy over the Nations of the Earth; 11th, The New Heaven and Earth of Isaiah 65; 12th and 13th, The Time of Restitution, (Acts iii. 21.) 14th, The Adoption; 15th, The relation of Baptism to God's plan of Salvation. There were seven persons immersed into the name, for the remission of sins, five belonged to the families of the brethren who had been studying the word for some time, and two were Campbellites, partially enlightened.

Brother O'More, writing of the same matter says: "We have had a visit from brother T. H. Dunn, of Hayfield, Pa., who stayed and laboured with us nearly three weeks, and seven have been baptised into the sin-covering name, as the result, so far, of his labours; perhaps as many more are very much interested in the truth, and we have great hopes that some of them will come out on the Lords' side. Also brother W. H. Reeves, of Springfield, Ohio, came and lectured over two Sundays, with only one Sunday intervening between his lectures and brother Dunn's; maintaining and increasing the interest. These results are what the ecclesia here have been labouring for, for a year or more past, with the best home talent we had, and many minds had been stirred up to enquiry after truth. I had 1000 tracts published of 'Who are the Christadelphians, and what do they believe?' which seem to be just the thing for distribution when the truth is brought prominently before the public for the first time. I have had the plates stereotyped so as to have them for sale at a low rate to any that may want them. Please state in *The Christadelphian*, that they can be had in the States, 100 copies for 60 cents, including postage; address 'O'More, Rochester, New York.'"

ZONE PINE, (Washington Co., Pa.)—Bro. Robert C. Vandegrift, (address as above) writes, March 7th, "I was informed that about one year ago, a brother by the name of McFarland came to reside at a place called Midway, Washington Co., Pa. Please inform me through your paper if he is still there, or if you know of any other brother living in Washington or Greene Counties, Pa. [Brethren living near will take the hint and communicate.—EDITOR.] We are living here alone, myself and wife, I do not know any brethren nearer than Tyler Co., West Virginia. My father, Samuel Vandegrift, died on the 28th of January last, in the 57th year of his age. He had been a believer about nine years. His delight was to read and talk about eternal life in the kingdom of God and the things concerning it."

The Christadelphian,  
June 1, 1871.

# The Christadelphian.

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*"He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father); for which cause he is not ashamed to call them BRETHREN."*—(Heb. ii. 11.)

*"For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD."*—(Rom. viii. 19.)

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JUNE, 1871.

Vol. VIII.

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## INSCRIPTION ON DR. THOMAS'S TOMBSTONE.

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*HERE LIES, IN BRIEF REPOSE, WAITING THE RETURN OF  
THE LORD FROM HEAVEN,*

## **JOHN THOMAS, M.D.,**

Author of *Elpis Isracl, Eureka, Anatolia, Anastasis, Phanerosis, and other Works,*

IN WHICH

He demonstrated the unscriptural character of popular Christianity, and made manifest the nature of

### **THE LONG-LOST FAITH OF THE JEWS.**

During a busy life time, by mouth and pen, he contended earnestly for the faith once delivered to the saints, and at his death, left behind him, as the result of his labours, a body of people, in different parts of the world, known as

### **THE CHRISTADELPHIANS,**

to continue the work begun.

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*Born April 12th, 1805; died March 5th, 1871.*

## THE FORMATIVE POWER OF THE UNIVERSE.

BY DR. THOMAS.

(A Scrap, evidently recently written, found among his papers, after his death, by his executors.)

1. There is a *Formative Power* pervading the Universe.
2. That formative power is *intelligently* applied.
3. The power is SPIRIT, and so called because it proceeds from, emanates, irradiates, or is *breathed forth from* the OMNIPOTENT INTELLIGENCE, according to whose wisdom and knowledge it finds expression.
4. Formative spirit is *power producing forms* in general, and *living forms* in particular.
5. The Omnipotent Intelligence is styled in Hebrew אֱלֹהִים *AIL*, that is, POWER; in vulgar English, God, or *the Good One*.
6. Of this Absolute Power, with whom nothing is impossible, it is testified that "He only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see.—(1 Tim. vi. 16.)"
7. The universally diffused spirit of this INVISIBLE ABSOLUTE POWER is styled "*free spirit*" (Psalm li. 12; cxxxix. 7): in which "we live, and move, and have our being," and so receive "life and breath, and all things."—(Acts xvii. 25, 28.)
8. The philosophical names for *free spirit* in its physical relations, are "electricity," "electro-magnetism," "galvanism," "nervous fluid," "vital power," and so forth: its common name is *lightning*.
9. ABSOLUTE POWER—from whose incorruptible substance, or hypostasis, free spirit radiates—is before all existing things. This self-existing, incorruptible substance is essentially spirit—spirit substance—a concentration and condensation into ONE BODY of all the attributes, intellectual, moral, and physical, of Omnipotence. "All things are out of Deity."—(1 Cor. viii. 6.)
10. All things being ἐξ Θεοῦ, *out of Deity*, they were not made out of nothing. The sun, moon, and stars, together with all things pertaining to each were made out of something, and that something was the radiant effluence of His substance, or free spirit, which pervades unbounded space.
11. Free Spirit being the substratum of the universe, and, to speak philosophically, moving in "magnetic curves" around the foci of ellipses, it arranged itself into globes circulating through boundless space in elliptical orbits.
12. The celestial bodies and their contents, originally vesicular and nebulous, being organic indurations of electricity, as already defined, all their atoms are endowed with the physical properties of free spirit, which is, therefore, the *essential principle* of what is termed "the attraction of gravitation," the "centrifugal force," "cohesive attraction," and "chemical affinity."
13. By free spirit all created things are connected with the centre of the universe, which is "light that no man can approach unto," so that not even a sparrow falls to the ground without the Father," (Matt. x. 29,) "who is not far from every one of us."—(Acts xvii. 27.)

14. *Ruach Ail*, the spirit of power hath made me, and *Nishmath Shaddai*, the breath of mighty ones hath given me life.”—(Job xxx. 4:) “By nishmath AIL, breath of power (the air) frost is given; and the breadth of the waters is straightened: “*By His Spirit* He hath garnished the heavens” (Job xxvi. 13): “His angels, mighty in strength, execute His commandments, hearkening unto the voice of His word” (Psalm ciii. 20); “By the word of Jehovah were the heavens made; and all the host of them by the breath of His mouth.”—(Psalm xxxiii. 6). “If the Almighty set His heart against man, if He gather unto Himself His spirit and His breath, all flesh shall perish together, and man shall turn again into dust.”—(Job. xxxiv. 14.)

15. Electrical spirit being the mental principle of all created things, all things are resolvable ultimately into it. The nucleus of the universe is spirit, and all things of which the universe consists are the visible expression of the intellectual archetypes of Deity. Hence, the images of the things termed man, horse, tree, mountain, and so forth, existed in the mind of Deity before such things so named existed in the universe.

16. The formation of the first man of the earth was the expression by spirit of that peculiar divine idea, or mental image, a spirit-developed form, termed man, was the result of power divinely exercised upon the dust of the ground.

17. Electricity divinely manipulated and incorporated with dust, itself an electrical product, assumed the form of the divine image and likeness, and stood erect, a living natural body, or man

18. Man and animals generally are all *electrical bodies*, differing among themselves only in form and organization: hence, it is written, “They have all one spirit (*ruach*), so that man hath no preëminence above a beast, “for all is vanity.”—(Ecces. iii. 19.) Hence “flesh” is defined to be “spirit (*ruach*) that passeth away, and cometh not again.”—(Psalm lxxviii. 39.)

19. Electricity is generally admitted to be a material substance, whose diversified phenomena are referable to the peculiarity of the organization through which it manifests himself. Thus, thought is developed through brain when electrically excited by the electrical impressions impinging upon it through the senses.

20. Man and all other animals in their creation being electrical bodies in electrical excitation or “living souls,” are continued in life by internal development of electrical force, through the chemical decompositions effected in the processes of digestion and respiration.

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## 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.

### SECOND DAY.

MR. WATT: He would take another text, though it was not his intention

to preach from it; he might not mention it again; he should quote it, however, as the motto of his sermon. He did not take it from the Bible, but it was made up of four lines of poetry.

“Hear the just judgment of the supremely wise!  
He that hates truth shall be the dupe of lies;  
And he that will be cheated to the last,  
Delusion strong as hell shall bind him fast.”

In proceeding to address the audience, he observed, that they had heard how pertinacious Dr. Thomas had been in bringing before them the merits of a Presbyterian Church. He had dwelt a good deal upon the division in that body; and had attributed it to the Confession of Faith; but this was not the reason of the split; the leading cause was the unfortunate question about *abolition*. For himself, he believed in Jesus Christ, and in nothing else. In saying that he did not believe in the Confession, he did not consider that he had renounced it. If there was any important perversion in it, he would reject that.—Presbyterians do not believe in the Confession because it is the composition of men; but because it is a correct interpretation of Scripture. For himself, he held to the Confession, which he loved as well as the Church, in which he glorified because of the piety and morality of its professors. Look at the history of the Presbyterian Church, and see how austere their morality is! Do we not call Connecticut *the land of steady habits*?—We say *honest Dunkards* for the same reason; because of the purity of their faith; and steadiness of habits, and honesty of life go hand in hand.

The Presbyterians are charged with seeking an alliance with the State. This is a stale and often refuted calumny. And where does it come from? It may be found in the papers of Infidels. Presbyterians are the targets of Infidels, at which they shoot their poisoned arrows. But this is honourable to the Church. Jesus was scoffed at by Infidels. Compare his case with that of the Presbyterians, and they will appear to be closely related; for this cause, therefore, they inferred, that the hostility of Infidels to them was because of the relations of Presbyterians to Jesus. This was a death blow, he considered, to such attacks. Have any people manifested half the enthusiasm in support of liberty that we have? Look at the Puritans, our Pilgrim Fathers, who fled from English tyranny to these shores. They and we have ever been on the side of the people fighting against Monarchy. Dr. Thomas was an Englishman, and therefore a monarchist. Presbyterians make very good soldiers. There was Col. Spencer of Charlotte, (we think he said) an elder of the Presbyterian Church. He was in the revolutionary war. He was a brave man, and is said to have killed seven Englishmen with his own hand. It is true that American liberty is the child of English liberty. We went to war for our rights, as subjects of the British Crown, against the principle of taxation without representation. The Presbyterians were persecuted as well as the Baptists. Patrick Henry was for all paying something for the Clergy, without favour or exception; but Smith of Sydney opposed it. Would Dr. Thomas never let poor Presbyterians grow any wiser? In Calvin's days it was necessary to

have religious establishments ; and it cannot be denied but that they did burn some few persons. Where has religion flourished so much as in America ? She has gained more power in the last fifty years here than elsewhere. For himself, he loved Presbyterianism as his soul, and desired to love it more ; and he would say, that it cannot be proved that Presbyterians harbour any such intention as a union with the State, unless they are madmen.

Dr. Thomas had said, that he regarded all governments, whether monarchical or republican, as a nuisance. And this declaration he had made before an American audience. For himself, he put his foot upon it ! It was the doctrine of Fanny Wright. The government of the ladies, of fathers, of masters, &c., were these a nuisance ? But, as far as he was concerned, he did not care if Dr. Thomas held this in its most noxious form.

In his Tussekiah discourse, he had said, it had become fashionable to suppose that people went to heaven as soon as they died ; and that it was absurd. The speaker then quoted from the *Advocate*, but found he had turned to the wrong place. He continued, that he wanted to know what became of the immortal soul ; he wanted that answered. The immortality of the soul is proved by the case of the thief on the cross. Is he not in heaven ? Is not his soul there ? Jesus said, when the thief asked him to remember him, “*To day shalt thou be with me in Paradise ;*” that is, your soul shall be with me in heaven. But hear this great reformer, Dr. Thomas ! In his *Apostolic Advocate*, vol. ii. page 244, he says, “*I come now to the problem of the thief on the cross, which is the veritable pons asinorum of orthodoxy.*” We are told by this sapient teacher of theology, “*that the dying thief rejoiced to see the sin cleansing fountain of the blood of Jesus ;*” nay, it even makes the thief a prophet, saying to Jesus, “*Honours divine await thee soon, a sceptre and a crown ; with shame thy foes shall yet behold thee seated on thy throne*”—and it makes Jesus respond to the prophetic thief : “*To day your parting soul shall be with me in Paradise ;*” nay more, it has even constructed an institution for the remission of sins of ungodly men, who have served Satan until they are physically unable to serve him any longer, when at their last gasp they give a sign and die ! This is sufficient to send them to the Catholic and Protestant heavens, borne on angels’ wings away !—Thus writes this reformer. For the last eighteen months Mr. Alexander Campbell has been making efforts to reclaim him : he has reasoned with him, and so forth ; but all has been useless. He had published some conversations in the *Harbinger*, which are supposed to have taken place at a Father Goodal’s. In one of these, he treats upon the passage he had read just now. Mr. Wickliffe, one of the party, requested Mr. Payne to hand him the volume of the *Advocate* ; when he read the following passage : “*How many strokes of an angel’s wings, with a dead and a live man on one of the pinions, does it require to translate the non-descript from earth to the nearest world—say the moon, which is about 240,000 miles distant ?*” Dr. Thomas may smile, but upon hearing this, Father Goodal says “*shut the book ! shut the book ! Mr. Wickliffe !*” Many wish that you would explain these things

to them, Dr. Thomas. They do not wish you to read from the newspapers about the divisions in the Presbyterian Church.

He would read another extract—"And what do you expect will be the cause of the resurrection of the Animal Human World, when the spring time of human existence shall arrive? Do you suppose it will be caused by myriads of disembodied ghosts rushing from heaven to earth, to search each one for his old clay tenement? Ha! ha! my dear friend, what a Papistical conceit you have fallen upon. What a scrambling will there be among the ghosts to get out of hell, purgatory, and heaven, to look after their old mortalities! What a whooping of fiends, what a squalling of sprinkled babes, what a gabbling of old wives and priests (here the audience could not refrain from laughing)—why methinks when the gates of the Papal and Protestant Shades are flung open, the road from these umbrageous regions will present to the calm, unimpassioned observer, perhaps the most vivid pictures of a protracted revival that ever was witnessed on earth, either among the howling dervishes of Mohammedanism, or the equally riotous devotees of Protestant Camp Meetings, &c., page 223, vol ii. *Adv.* The speaker read again. The reference lost. He has full swing. What, he continued, shall we think of such mockery of sacred things? Well might Father Goodal exclaim, "Shut the Book! Shut the Book!"—for there are few passages equal to such in the writings of Voltaire and Tom Paine! He had been accustomed to keep company with gentlemen, and could leave their society at pleasure; but in the present instance he found it impossible. (Here the moderators interfered, and observed that if Mr. Watt did not refrain from insulting language, they should refuse any longer to sit or preside at the debate. Mr. Watt was heard to remark, that he supposed he must submit, but it was with very bad grace, or to that effect. Dr. Thomas observed, that he hoped the moderators would pass over his opponent's conduct, as he himself did not regard it. Mr. T'schnerer Woodson replied, that if the Doctor would, they would consent to do so. Mr. Watt proceeded; and Dr. Thomas wrote on a piece of paper, which he handed to the moderators, expressing the hope that no obstacle might be thrown in Mr. Watt's way. His reason for this was he was afraid Mr. Watt would fly the track, and the debate consequently be brought to an abrupt conclusion). Dr. Thomas is a great enemy to commentaries, and yet his works are a running commentary on the Scriptures. He says, it was an angel and not the spirit of Christ that released Jesus from the tomb. Turning to Dr. Thomas, he asked, how do you know that the angel rolled away the stone? You know that there is no such thing in the book; you should study longer, Dr. Thomas, and pray more. Jesus says that he had power to take up his life, and to lay it down again. He was not dependent upon an angel to raise him from the dead. Jesus Christ was God; he did not know if Dr. Thomas believed in the Divinity of Christ. He would ask, was the thief no prophet in what he said? According to Dr. Thomas, forasmuch as the thief could not be immersed, he ought to have been sent down to damnation of annihilation; for he tells us, that no one can be saved unless they are baptized or immersed.



What is meant by Paradise as found in Corinthians and Revelations? Dr. Thomas, he believed, says the Paradise means the grave. Jesus said, that the thief should be with him in Paradise; was the body of the thief with that of Jesus? No, it was not; in what sense then did Jesus say, he should be with him in Paradise? It was his soul, his immortal soul, that was to be there. He believed that Dr. Thomas had got Griesbach's edition of the Greek Testament with him, he ought to have known that Griesbach was a Unitarian, and that he carefully excluded all the passages that established the Divinity of Jesus. But let him remember, that plagues are denounced upon all who take from or add to the word of God. They would not have it "To-day," because that would prove the Divinity of Christ and the Immortality of the soul.

DR. THOMAS.—There are always two sides to a question, my friends. You have heard one side this morning; it now devolves upon me to lay before you the other. Mr. Watt has laboured to produce on your minds the notion that I am an infidel and a reviler of things sacred. Were I guilty, the opprobrium he has endeavoured to heap upon me, would indeed be sufficient to sink me into the abyss of what he so swellingly terms "the damnation of annihilation." But, I demur to the charges he brings against me; and, I doubt not, but your own good sense will enable you to discern the difference between the satirizing of the dogmas of superstition, and the mockery of things divine.

He has set out to prove my principles infidel and atheistic in their tendency; and he has talked to you this morning about Presbyterians being the target of infidels with whom he would class me. As to my infidelity my friends, I would observe, that in relation to Presbyterianism, and its contemporary versions of Christianity, I am an infidel. I am an unbeliever in the validity of their pretensions to an identity with the genuine religion of Christ. Compared to this, they are as sidereal glimmerings to the solar beams; or as the ephemeras of an hour to an Ancient of Days. Neither do I believe in *their views* of God. In this sense, then, my principles may be atheistic in their tendency. Sectarianism exhibits a god, who commands but is indifferent whether his laws be obeyed, provided his creatures are ignorantly sincere. They pourtray him as fierce, cruel, unreasonable, and unjust; reaping where he has not sown, and gathering where he has not strawed. The religion of the New Testament, and the exhibition of the divine attributes, as set forth in the Bible, especially as they beam in the face of Jesus Christ, are diverse in all their points. Each sect regards God by the twilight of its own symbols. The god of the Romanists and the god of Presbyterians, Methodists, &c., though they differ in some points, yet all agree in this, that they are diverse in all respects from the God of Truth. As I have said, I neither believe in sectarian religions, nor in sectarian views of the Deity; and therefore, *in this sense*, I am both infidel and atheistic. But in this avowal do not mistake me. I believe with all my heart in the religion taught by the Apostles, and in the Father, Son, and Holy Spirit revealed on the sacred page.

There is another thing I would notice here; and that is Mr. Watt's

perversion of what I said concerning governments. I did not say that governments abstractly considered were a nuisance; nor did I insinuate that obedience to authority either parental, magisterial, or political was a usurpation of the rights of men. This is Mr. Watt's perversion of what I said. His aim seemed to be to leave the impression upon your minds, that I was an anarchist of the Fanny Wright's school.\* I was speaking of *right*—inherent right. My position was, that human government was based upon a usurpation of the *rights* of God. That the *right* of governing man was *inherent* in God alone; but that for wise purposes He had legitimized, as it were, man's usurpation of self-government. For human government is based upon a usurpation of the rights of God. In the beginning He gave laws to man; but man refused to obey them, and chose rather to be a law to himself. Now, if all men would agree to obey God, human governments would be superfluous. A principle of love would be the foundation of all their actions—love to God and love to one another; which is but another phrase for perfect obedience and harmony. And this is the end of God's dealings with mankind; it is to re-establish with honour to himself His rightful sovereignty; for the time is coming, as the Scriptures teach, when all the Governments of the World, whether Monarchical, Constitutional, or Absolute; or Republicanism, Federal or Central, will be abolished, and become the sovereignties of our Lord and of His Christ; for he must reign until he has put all enemies, or institutions adverse to his rule, under his feet. But as society is now constituted, human governments are indispensable. Society is constructed upon the grosser sentiments of man as he is. Acquisitiveness, combativeness, and cautiousness, these are the faculties upon which are primarily based the political elements of the world. Hatred, and not love, is the principle which actuates the mass; "every man for himself and God for us all," is the unsocial and repulsive maxim of rebellious man. If all our minds were but enlightened by the word of God, and we sincerely believed it, how earnestly we should long for that day, when the government of the nations would be superseded by that of the Great King Jesus, whose

\* I afterwards learned, that an effort was made by a Presbyterian clergyman in the crowd, to stir up the passions of the multitude, while my opponent was elaborating a *constructive* charge against me, of inculcating anti-republican and insurrectionary doctrines. That clergyman once before, to his own confusion, endeavoured to excite the people against me as an abolitionist. But the malevolence of this "Minister of the gospel" has been exposed in the *Richmond Enquirer*, his machinations foiled, and himself disgraced in the eyes of honourable men. If this "Reverend" person wish more information upon this point, I refer him to Mr. Pettis of Lunenburg as my author. As to Mr. Watt, I have the copy of a letter in my possession written to a disciple, in which he says concerning me,—“an Englishman, who is by birth and education an Abolitionist; and who on the first day of the debate, advanced a proposition concerning the rankest abolitionism ever broached in the United States.” Dr. Thomas said, you no doubt will remember on the 1st of August, in one of his speeches, that “all human governments were a nuisance, and that one man had no right to rule over another.”—None but ultra-abolitionists even in the North have ever advanced such sentiments.—These are the weapons, and such the man against whom I had to contend in defence of the truth. Through the whole of the Debate, I had to bear up against a uniform appeal to the animal, superstitious, and national prejudices of the multitude. But such artifice in the long run will defeat itself.

sceptre is merciful, mild, and just. Then, when "the knowledge of the Lord shall cover the earth as the waters cover the sea," mankind will dwell together in unity and peace. There will be no national prejudices then; no wars of governments to cause heart burnings in the people. Men will then tread the earth in security, and enjoy the fruits of their labours, and wear out the works of their hands. Confidence will be restored. He that meets another will not need then to propitiate him; but man, accosting man, will be assured that he encounters a friend. Were it not for the governments of the nations the peaceable and orderly of men could not live upon the earth. It is the powerful standing armies of Europe that maintain order, and protect the well-disposed from aggression. It is true they are oppressive; but the masses, under the influence of their unenlightened and licentious dispositions, require an oppressive and repressive force to keep them in anything like sobriety. With these views, then, I believe that "the powers that be are ordained of God," and that the sword is committed to magistrates that they may be a terror to all who would disturb the political order of things by *evil-doing*. Still, I regard these things as only provisional; and based upon the first and great transgression.

Mr. Watt has put this question to us, which ought certainly not to go unanswered. "Is it," said he "anything new for Presbyterians to be liberal?"—For myself, I answer, that, judging from history and his course in this debate, it is certainly quite a new thing under the sun. "The Blue Laws" of Connecticut, "the Land of Steady Habits," according to which no man was to hold even the meanest office in the community, unless he was a member of the Church; the barbarities practised upon the Quakers, in Massachusetts, where, in 1656, four of them were put to death; the persecution of the Baptists; \* the wars to establish Presbyterianism; and their intolerance towards Episcopalians in Scotland—all go to illustrate the wonderful liberality of those who have imbibed the gloomy and ferocious sentiment of the Destroyer of Servetus! Time and opportunity serving, we, who are denounced as disorganizers and heretics, would be permitted likewise to taste of some of the liberality of Presbyterians; but, thanks to Providence, who has emancipated this country from the Ascendancy of a Sect. Infidelity has put all sects upon an equal footing, and has proclaimed liberty and equality of political and religious rights to all. It has broken the sword of ecclesiastical despotism, and accorded ample latitude of speech and free discussion to all who would bear testimony for God or otherwise. Yes, it is, my friends, by virtue of this protection, that I am secure in standing before you this day to plead my cause against the attacks of orthodoxy.

\* The sentiments of the Baptists spreading into Massachusetts, in 1651, the general court passed a law against them, inflicting punishment for persisting in the promulgation of their doctrines. In 1656, Quakers making there appearance in Massachusetts, the legislature of that colony passed several laws against them. No master of a vessel was allowed to bring any one of this sect into its jurisdiction on penalty of £100. Other still severer penalties were inflicted upon them in 1657, such as cutting their ears and boring their tongues with a red hot iron. They were at length banished on pain of death; and four refusing to go, were executed in 1656.—*Plain Truth*.

## ACROSS THE ALANTIC, THROUGH AMERICA, AND BACK.

CALLED unexpectedly to leave home on a visit to the great American continent, across the mighty deep, we have complied with the request of several, and made jottings by the way in diary style. These we now present to our readers in the form in which every day produced them. To some, they may be tedious; to the majority, they will yield some of the entertainment and perhaps profit which are always associated with the occurrences of eternal life, when considered in the glorious light of the truth.

These remarks we pen April 29th, on the American side of the water, seated in the chair made vacant by the sad occurrence which brings us here. Our narrative is incomplete, because the journey is incomplete. We hope to see the end of both in a safe return to dingy "Brummagem," which, though the synonym of counterfeit in many articles of manufacture, is to us the symbol of almost all that is to be prized in these days of darkness. We hope before ending our travels to see many of the American brethren, and to be able to report somewhat of their state. Originally, our intention was to return immediately, but finding delay inevitable from a business point of view, we have concluded to utilise the time by accepting the many invitations waiting our arrival at Hoboken. Hoping soon to see the end of this most dreary pilgrimage, in the arrival of the Master of Assemblies, and the development of home in the land of promise, we present to the reader our

## NOTES BY THE WAY.

*Tuesday, April 4th.*—Left Birmingham 5.35 p.m., bidding adieu for a time to several brethren and sisters at the station. Expected to meet brother Boshier at Stafford, but through an alteration in trains, was disappointed. Had the disappointment more than made up at Crewe, where both brother Boshier and brother Andrew made their appearance on the platform. The appearance of brother Andrew was a surprise—a very pleasant one. On his way to Scotland, he had made a detour to accompany us to Liverpool. Conversing together on all things connected with the truth, the time sped quickly past, and we sallied out to see the brethren. Going to the address we had, we find the shop closed and the building coming down. Had no other address, but from memory; and this we failed to make out

after repeated trial. Adjourned to hotel; talked together for a while, after which, bro. Andrew, who had to depart by midnight train for Scotland, bade us adieu, and we retired to rest. A comfortable rest brought the morning.

*Wednesday, April 5th.*—Got up betimes. After breakfast, went down to the Prince's landing stage; *Minnesota* anchored in the river; found out the tender that was to convey us on board; and in due time found ourselves on the quarter-deck of the ship that was to be our home for fifteen days; noble vessel; splendid appointments; a floating monument of human ingenuity and industry: very different, as we observed one to another, from the ship in which Paul, prisoner of the Lord, sailed from Crete, to be wrecked at Melita. The ship moved from her anchorage at eleven o'clock a.m., and steamed down the Mersey; wind high but sun out and water smooth. We passed many ships bound for Liverpool, the chief rendezvous of the ships of Tarshish, rivalling the ancient Tyre in the extent and variety of her maritime commerce. "Taking stock," we find the cabin company small, and devoid of any special features of interest; a group of ordinary people, engaged like their predecessors since the days of the flood; going to and fro, making money and spending it in the gratification of "the desires of the flesh and of the mind," in the many hundred ways which man has invented, many of which are excellent in their way, but which, apart from the object of life connected with the truth, are mere wind and vanity. "Respectable" were they, and educated some of them, but their attainments apparently went no further than being wise in little things, and proud of their small inheritance; great in the contrivances of man, but scorning the ways of Jehovah. Good soil in some cases running to waste for want of the good seed. One was a lady who had been in Paris during the whole of the siege; another, a Uhlan, who had served in the German armies outside Paris during the siege; a third, a Badener, who had served under Werder in his campaign against Bourbaki in the east of France, and who, with the Uhlan, was proceeding to America to make way for the removal of their families from beyond the reach of the German military laws. They were both confident there would be war again in eight months, and they wished to be out of the vortex. A fourth was a grim Yankee, whom we never should have suspected to be a clerical, but who afterwards turned out to be one of that most ignoble order of men. The other end of the vessel was occupied by a large and humbler but not better class, except in so far as poverty is more favourable than riches for disposing the mind for the things of God. These were

emigrants driven by the austerities of British civilization to seek a home in the West—a class of people as a rule exemplifying the follies of the natural man, without the redeeming qualities imparted by education. As our companions for the next fifteen days, we regarded all with curiosity, and had made some provision for operating on them spiritually should circumstances favour. The editor had brought with him a stock of books and handbills, and looked to brother Boshier, whose easier and more confident address qualified him for the task, to open the way for their introduction. People on shipboard have nothing to do, and readily give heed to anything that whiles away the idleness on their hands. For this reason we hoped to receive for the truth a fair share of attention before the voyage was over, and, indeed, to leave the ship in a stew. The mixing of two incompatible elements that are active, always produces effervescence; when either left to itself would be quiescent and secure peace. For this reason, the truth, though pre-eminently peaceful where it has all its own way, leads to commotion when it comes into collision with the rebelliousness of the natural man, who is a natural ignoramus in divine things. Knowing that haste would not serve our purpose, we proceeded cautiously, saying nothing the first two days—giving the people time to get over the novelty of sea-going, and to hunger for something to allay their *ennui*. By this policy also we got established in their graces, as fellow respectabilities, which gave us a good vantage ground.

First day, company very reserved. Brother Boshier and I paced the deck together, talking of many things which our situation suggested. We little expected to find ourselves crossing the Atlantic together: still less on such a business. Little did we imagine when we said "good bye" to the Doctor eleven months ago, that it was to be the last time, and that we were so soon to be called to exercise the high trust he had contingently reposed in us. Now it was come, we could see the greatness of the Providence that had thrown us so close to so great a man—great not so much for what he was in himself, as for the work he had been the instrument of reviving on the earth at this most interesting time. He had recovered the truth of God from the rubbish of ages. There had been and were, many great minds at work on the various problems that presented themselves to the thoughtful student of life; but so far as we knew, they had all of them missed the track. They had either set the word aside or had been content to build upon the theories of the word they found existing before them. The Doctor has had hold of the word and magnified it, in zealously upholding it as the foundation of divine instruction. In this respect, no contemporary had exalted the name of God more than he. At the same

time, (which for practical results was of far more consequence) he had made its teachings so plain that a child could understand. If this ("the things concerning the kingdom of God and the name of Jesus Christ") was not the truth, there was no truth in the world. Brother Boshier told of a man named P—— who used to be an active Campbellite preacher in conjunction with David King, and who had finally settled into sceptical views as the result of reading Dr. Thomas's works. "Strange," said brother Boshier, "that such opposite effects should be produced by the same cause." This remark he made in reference to the fact that in many other cases, Dr. Thomas's writings had saved from scepticism. A good deal depends upon the organization of the man. A man of sharp but superficial intellect, meagre moral nature and strong leanings in favour of sensational enjoyments connected with the present order of things, is relieved to find the orthodox superstition without scriptural foundation, and becoming accustomed to independent enquiry, grows not indisposed to push the Scriptures themselves out of the way, as the final restraint upon his liberty. This he is enabled to do with a show of reason, abundantly supplied to him in the shallow though smartly-written books that have, from time to time, issued from the sceptical press. Brother Boshier reported that the gentleman in question has said that Dr. Thomas was the first man who had taught him to read the Bible philosophically, and had applied the process to the book itself with the result recorded. This sounds all very well until we get to know that the gentleman's application of philosophy to the Bible consisted not in his own careful reading of it, and cogitation thereon, but in reading "all the books that could be named" against it. This is no philosophic testing of the matter at all, but the mere adoption of another's views. Others have tested the matter philosophically, with a very different result. The Editor was early thrown into the society of sceptics, which had the result of powerfully bringing the great problem under review. The effect, after much mental exertion, was to settle it as a demonstrable conviction that the Bible is a true record of Jewish experience, and, therefore, of inspired teaching. Since then, he has encountered many unbelievers, but never a man able to withstand argument.

One man, who combined astuteness with candour (rare thing among the sceptics) when helplessly jammed in the corner, terminated the controversy by saying the Editor had made the matter a special study, and that had he (his opponent) given equal attention to it, he would not have been caught in a corner. There would be few sceptics if people were left to their own thoughts. Smartly written books overbear their faith in default of power to perceive

the fallacies involved in the argument, and, probably, because the conclusions driven at are congenial to the natural mind. These readings create a fame of the author's which re-acts in the multiplication of the seeds of unbelief. As in the religious, so in the sceptical world, the convictions of the individual are the result of faith in men, reputedly profound and able, without critical reference to the bearings of the just controversy itself. As for the Bible faith being unphilosophical, it is the very opposite. The most unphilosophical of all systems is that which teaches wise development from blind force; which denies the possibility of higher life than we have now, though obliged to admit progress as exemplified in the development of the human species, which, in the presence of self-evident infinity, asserts man to be the highest intelligence, and which refuses a rational solution of the two great historic facts of the world, the origin, rise, fall, and dispersion of Israel throughout the world, and the spread of faith in the doctrine of Christ's resurrection in the face of avowed opposition.

We passed several hours on deck, indulging in such and similar thoughts. The sea continued very smooth. Before retiring to rest, read a portion of *Eureka*, vol. I. More than ever struck with the grandeur of the work and the greatness of the mind instrumentally employed in its production. Thankful to be entrusted with its future publication to the world, should the Lord delay his coming. First night at sea: comfortable. "If it is to be like this all the way, we shall manage," says one. "That it won't be, you may depend," said the other, and so it wasn't.

*Thursday, April 6th.*—Fine morning, but greater swell on the water, as we clear St. George's Channel, and approach the Atlantic. After breakfast, perused an address by Mr. Froude, Rector of St. Andrew's College, published in the *Scotsman*, of which it occupied seven columns. It was handed by brother Andrew while in Liverpool.—Subject, "Calvinism." The subject was not treated polemically or even theologically. The lecturer sketched the history of the moral struggles of mankind, and sought to account for and defend the wide-spread conviction that, though appearances are adverse to the conclusion, all things are being wrought out on a definite plan, which at last will bring out results of good. The address was an able composition, and indicative of the highest power of thought; but one knowing the truth could not help feeling how futile it was, either as regards extricating the problem discussed, or giving the reader a clue to his whereabouts or his duties. The problem "Why are things as they are?" it left unsolved, and the listener to the address, is left bewildered on a trackless ocean. One could not help seeing how

impossible it is to arrive at a rational idea of the object of creation apart from the truth. Burdened with immortal-soulism, Mr. Froude found himself fatally embarrassed in the attempt to reconcile the abortive existence of the majority of mankind with the idea of a divine purpose shaping human destiny. How good to know the truth. "Blessed are the people that know the joyful sound." How thankful it makes us to be acquainted with it, when we see a great mind labouring with sore and hopeless travail, to disentangle the confusion created by a false philosophy and the fables of theology. The truth is a simple and complete solution of the enigmas that perplex the wise of this world. It gives us God to start with. True we cannot comprehend God, but on evidence, we can believe where we do not understand. When we see a thing is, and must be, it matters little if we are unable to understand how it is. This is the case upon this point; and believing that God is, it is easy to believe that He is a rewarder of those who diligently seek Him, and a destroyer of those who cast him behind their backs. And what if, in the way He has gone to work with this planet, millions of human beings live to no apparent purpose, and disappear for ever? There can be no waste with God. "All nations before Him are as nothing." His purpose to fill the earth with His glory, requires a preliminary prevalence of evil. He doeth all things well. Faith, without which it is impossible to please Him, against hope believeth in hope, and is unperplexed with the mysteries which baffle the metaphysicians.

Reached Queenstown (in the south of Ireland) about 11 a.m. Embarked a crowd of Irish emigrants, who swell the occupants of the fore part of the vessel to what appears to be an inconvenient number. There are in all 730 steerage passengers on board; crew 104; cabin passengers, about 20, making in all about 850 souls on board. If any mishap befall—fire or water—we shall be in an awkward case. There are only eight boats, and these at a cram, will not hold more than 50 a-piece, which will compel at least half of the company on board to accept the fate of the vessel. "I dont know," observes brother Boshier, "whether I wouldnt as readily choose to go down with the ship as to be cast adrift on the ocean in an open boat, with all but a certain lingering death before me." But giving the conversation a more cheerful twist, we indulge in the reasonable assurance that God has a further purpose with us, and will not suffer us to find death prematurely in so purposeless a way. We at all events commit ourselves to him, prepared in the way of duty to accept any dispensation of His providence. The vessel we chance to be in, as it turns out, is an unusually safe vessel. She never "ships" the sea, unless the weather is unusually rough. She is of

the short and broad build, which gives great sea-worthiness. She has made 34 trips without mishap.

The steerage passengers are crowded forward without reference to decency or comfort. Oh for the day when the dealings of universal man will be directed by benevolence, and facilitated by the general diffusion of plenty, instead of being crippled by poverty and disfigured by selfishness.

We leave Queenstown about noon, and are soon in the Atlantic swell. The vessel pitches beautifully. Some think she pitches horribly. Such keep there berths and are lacking at the table when dinner comes on. Sea-sickness has made prisoners of them. Among them, I regret, is brother Boshier. The lack of his pleasant company is a deprivation. However, a few days patience will accustom him to Neptune's cradle, and restore him to his place, which came to pass in two days. In his absence fell a chatting, on deck, with a middle-aged gentleman, who is going out to visit his grand-children in the States. I try to draw him out on the important topics of the day, but there is no response except in politics, and there his string is very short. He had seen a good deal of American society, and what he had to say about it was that the dollar was everything. The Yankees were enterprising, but their enterprise acted only in the channel of the dollar. If dollars were to be made, there was no end to energy and ingenuity. If dollars were the subject, there was no lack of conversation. Passing along the streets of New York, if one took notice of the talk of the groups that he passed, he would hear, in almost every case, the incessant iteration of "dollar," "dollar," with the peculiar nasal twang that the Yankees gave it. The god of this world is similarly honoured, under different names in all places of his dominion, but perhaps his worship in the States is more fervent and thoroughgoing, from the unfettered liberty the people of that country enjoy. On the subject of the war, our American friend could not agree to the probability of the monarchy being restored in France. He thought it was destined to be permanently republican. Those who walk by faith and not by sight think differently. After a while, conversation flagged for want of mutual interest, and the Editor was left alone to survey the wide swelling waters of the deep. He could not help realizing how puny a creature was man, and how ephemeral, when we think that those great surging waters were playing and foaming ages ago as they are now, when as yet none of its overlookers had a being. And if the ocean is great, how can we measure Him who holdeth the waters in the hollow of His hand? We can but suffer ourselves to be lost in His greatness, putting forth our feeble trust, striving in some measure to realise his purpose in our little

life, in the blessed name which He has given us for reconciliation and salvation. In Christ, we seem to get close to Him. Re-joining brother Boshier in the little state room with two berths, of which we were the sole occupants, and on the sofa of which he lay, the expression of these sentiments evoked the mutual prayer, "Oh that he would but speak! He has been a long time silent." "Yes," said brother Boshier, "but he will speak at last in tones that will make the world tremble." "Blessed hope! we love him so well, we don't seem to fear the judgment." "No," replied my companion; "we ought to cultivate more of the sentiment, and strive to live in the atmosphere of the divine love, remembering that he loves and cares for us, and delights to have the confidence of those who fear him."—After tea, made a few notes by the way and closed the night with a reading from *Eureka*. Night stormy, squally; considerable commotion on the water which caused the vessel to pitch and roll heavily. The confinement of the cabin made all the noises produced by this motion painfully audible, especially with the ear pressed against the pillow for sleep. The creaking of the timbers, the rush of waters, the noise of the wind, the tramp of men overhead, and the vibrations of the screw as of a knocking and thumping from far underground, combined to make a tumult which prevented sleep. The thought that there was but a step between us and death was strongly brought before the mind, accompanied with the other thought that at last, we must stand in the presence of the Judge of the quick and the dead. Something like the hurried retrospect of life which is said to pass before the mind of a drowning man, passed in review as we vainly struggled to sleep.

*Friday, April 7th.*—Rose unrefreshed, and went on deck. Rain descending and decks wet. After a while, the weather began to clear, but did not enjoy it, being out of sorts from the previous night's unrest. After dinner, joined brother Boshier in his room. A sudden lull in the wind made the motion of the ship more comfortable. Sat down beside him at 5.0 p.m., and fell asleep. Waking for a moment, got into my berth with my clothes on, from which I did not re-emerge till seven o'clock next morning. Slept soundly and rose refreshed.

*Saturday, April 8th.*—Beautiful morning. Sun shining on the glassy waters, which are comparatively smooth. Blue sky overhead, slightly clouded and unsettled. After breakfast, took my seat on a wooden grating behind the wheelhouse, at the stern of the vessel, to indulge in a little contemplation. After sitting in this position for two hours, watching the beautiful track made in the emerald waters by the ship, as she rose and fell, in gentle undulations, the captain came and introduced himself, and sat down by my side. He was a kindly fellow, spare, but of

good height, open countenance, sandy complexion, and ample forehead. After exchanging words on the probable weather for the rest of the voyage, he spoke of a remarkable periodical he had been reading, which advocated entirely new and revolutionary ideas on both social and religious questions. The Editor asked if it threw the Bible overboard, and receiving an answer substantially affirmative, observed that nothing satisfactory could be attained in religion apart from the Bible as the basis. He assented to this, but expressed his embarrassment at the great multiplicity of faiths professedly extracted from the Bible. For himself, he believed that eternal progress was the rule of the universe: while men to some extent would realise the results of their behaviour, good or evil, he believed that ultimately every human being would ascend in the scale of happy existence. The Editor said that was doubtless a comfortable idea to carry about, but if we were to accept the Bible as our teacher, it was as far from the truth as could be. The teaching of the Bible was that many went in the broad way of destruction, while only a few found the way that leads to life. The difficulty experienced by him and all such thinkers, in receiving this, lay in the supposition that all men were naturally deathless and must as individuals exist for ever. If being lost involved endless existence in misery, it was natural to shrink from the idea of the majority who, in most cases, were helpless in the matter, being lost; but the Bible teaching on this point was that death was the portion of the unsaved. Consequently, there was a very different and a highly rational idea to deal with. That the wicked should cease to be was good and just. That the just should live for ever was reasonable and excellent, and gave us all that our aspirations could wish to reach to. The captain said he would be glad to see something setting forth the view of the question, which was new to him. Brother Boshier, who by this time had begun to get over his sea sickness, joined us in our seat behind the wheel-house. I remarked that I had been telling the captain something of our heresies. "Ay, and what does he say to them?" said brother Boshier. "He believes in eternal progress," said I. "Well," said brother Boshier, "it is not a great wonder: many minds are tending in that direction." "Yes," the Editor responded: it is a sort of natural rebound from the dreadful extreme to which the minds of men have so long been kept." "There are so many opinions," said the captain, "that one is puzzled to know what truth is. I suppose they are all right in their own way." "There is only one way that is right," observed brother Boshier. "Which is that?" enquired the captain. "It reminds me," he continued, "of a man

who gave me a tract in a train. It was headed "Are you on the right road?" or something of the sort. He asked me if I was going that road. I said I thought I was. "There is only one right road," said the person. "Yes," says I; "the Bible, I suppose?" "Yes," he said. "Well, I believe that, but there are many different ways of interpreting it." "Yes," said he, "but there is only one right way." "Which is that?" said I; "Your way, I suppose?" "Yes," he said. "Well," I said, "you think so, but why should I take your way of interpreting it in preference to my own—" upon which the captain laughed. Doubtless, absolutely his position was invulnerable; but, as brother Boshier said, for all that, there is such a thing as truth, which an earnest man will seek to find. One man's opinion was as good as another's, but the testimony of God remained, and this would stand when all mere theories would find their level as the fancies of men. The captain admitted this, but insisted on the difficulty surrounding the matter. No doubt there is a great deal of difficulty, and so long as men stand outside the matter—merely looking at diverse opinions—instead of looking into the subject itself, and forming a judgment of their own, so long will it be impossible for them to feel the ground beneath their feet. After a while, the captain said "Good morning," and went to duty. The Editor resumed his sentry-watch on deck, and brother Boshier entered into conversation with a young man who was going from Yorkshire to a situation in New York. Found he was a Baptist, but had never heard of Dr. Angus, a leading man in the denomination; and was ignorant and uninterested in relation to the religious controversies of the day. He had no mind of his own in such matters; he took all for granted. In this he exemplified the case of the majority, who exercise their brains most industriously in the choice and exercise of a profession for temporal ends, and in the defence of their worldly interests, but the most important of all matters they leave absolutely unattended to.

The ship ploughs her way nobly through the heaving waters. The effect is peculiar to one accustomed only to the land. There is a sound of rushing waters on all sides. Let a reader ashore imagine himself surrounded with cascades of different sizes, and descending with intermittent volume, now rushing heavily with a noise, then falling quickly away into a dribble. In addition to this, let him imagine himself on a rocking stage, with constant but uncertain motion; now plunging headlong forward, now heaving up into the air, now swinging to one side and remaining there for a little; and then rising to descend to the other. Imagine the said stage to be suspended over a 200-horse power engine at full work,



making the structure shiver to its foundation. Then add a loud breeze overhead, creaks underfoot, voices and curious odours on the level, and he will realise the sensation he would probably feel on board an ocean steamer on the Atlantic. No wonder that unaccustomed to it, he becomes a prey to stomachic uncertainties, which take away all the charm of the surroundings. The Editor was fortunately exempt from these uncertainties, probably owing to "salt in the blood," that is, being brought up in a seafaring family. Whatever the cause, he was thankful, being enabled to extract some degree of enjoyment from a fortnight's imprisonment on the water, and to write these lines at occasional intervals on board ship.

Passengers beginning to look up to-day: getting over sea sickness. We begin to get our ammunition out: lay a copy of the *Lectures and Everlasting Punishment* on the table for passengers to look at. The night closed stormily. Brother Boshier retired early; Editor paced the deck in the darkness till midnight. The gloom and the silence were congenial to the mental tendencies gendered by the truth. Rather difficult, however, to keep a footing; twice fell on the sudden lurch of the ship. Went below at last, and "turned in;" the situation dismal. Intense darkness, wind howling through the rigging; loud blows against the ship by the water; horrible noise and shaking every few seconds, from the screw being lifted out of the water by the motion of the ship; babies crying, and an occasional stave of some old fashioned psalm-tune coming up the air-spout communicating from the steerage. People neglect God in tranquillity, and in trouble begin to pray. The efficacy of such is recorded in Prov. i. 24-33. Slept little.

*Sunday, April 9th.*—Stiff breeze: heavy sea. The pitching of the vessel exceeds anything yet realised this voyage. However it is bright. The sun shines, and this gives the situation a lively appearance. After breakfast we enjoyed together the reading of the Scriptures very much. Then went on deck, and took our seats behind the wheel-house, where we had a long chat on the prospects of things connected with the truth. After a while, the captain, to whom brother Boshier had presented a copy each, of the *Lectures and Future Punishment*, came to us. He said he had looked over the summary at the close of the *Lectures*, in which, in parallel columns, a contrast is made between popular religion and the truth. He was decidedly interested, and should look into it. He said he must now go below, and read prayers by Act of Parliament. He said this apologetically. He seemed to take it as a matter of course that we should not attend. "You will have a small audience," said brother Boshier, alluding to the limited cabin company. "Yes," said he: "I will have

my own sailors." "Oh! do they come?" enquired brother Boshier. "Oh, yes," replied the captain: "if they don't come, they don't get their rum, and that brings them." Bro. Boshier, heartily laughing, said that was the "rummiest" way he had ever heard of convening men to worship. The captain joined in the laugh, and drew off. Meanwhile, (about ten minutes before service) one of the rum-bribed and expectant tars commenced slowly ringing a cracked bell in the cabin, in imitation of the church bell. The effect was highly ludicrous. At half-past ten, the clanking of the cabin bell being stopped, and the sailors and some of the passengers—cabin and steerage—having mustered, the "service" began. At the close of it, the captain returned to us. We said he had got soon through. "Yes; it didn't take long." Were there any particular prayers for such an occasion? "Yes; but he wasn't so good as some at skipping from one place to another, and so he read straightforward. When there was a clergyman among his passengers, he got him to officiate, and then they sometimes had a sermon in addition." Oh, miserable counterfeit of the faith of the apostles! We could not help feeling how great was our privilege, in having been delivered. We had talked the day before about no clergyman being on board (though this turned out a mistake,) and contemplated the possibility of being called upon to supply the lack. The Editor had inwardly concluded, if called upon to read prayers, to read some of the Psalms of David, and in commenting thereon, deliver a testimony against the baleful superstition which is consigning men everywhere to eternal death. In the forepart of the vessel there was a large crowd. Brother Boshier had intended going amongst them, and finding out the psalm-singers, and if possible, presenting the truth to them; but the motion of the vessel had become so violent that a due regard to the gastric equilibrium—just recovered—dictated the abandonment of the enterprise.

After lunch, we retired to our state room and broke bread together. Our communion was real and refreshing. Praying and reading together on the tossing billows, we felt at one with the great purpose of God, and drank deeply from the cup of edification. Yet anon, the cup of sorrow came to our lips. Alone amongst many hundreds in the ship who knew not God and cared for none of His ways: but on the trackless ocean in the midst of the storm, with but a step between us and death; Christ not revealed; Dr. Thomas dead, the burden of the truth resting in some measure on our shoulders, who had heard no voice and received no vision, we felt for a moment overwhelmed, yet, seeking our comforts, we found them near and strong. "Weeping may endure for a night, but joy cometh in the morning."

Towards night, the weather set in stormy;

but before midnight, there was a sudden lull, and we had a comfortable night. The sailors were expecting a rough night. In the morning, they said there had been a storm somewhere, and that somebody had got it if we hadn't.

*Monday, April 10th.*—Day bright but windy. In the afternoon, the horizon showed a yellow streak with cloud. We note the fact as a prognostication of rough weather. The evening brought a black and angry sky, and a strong wind which raised the sea. By midnight, the wind had increased to a gale. The wind roared in one unbroken blast, without even a momentary lull. The force of it was something terrific. We had never experienced the same on land. The noise of its passage through the rigging was appalling. In the darkness of the night, the motions of the vessel were distressing and put sleep out of the question. It was not merely large ups and downs, and rolls from side, but it was these performed with a quickness and violence that seemed to threaten to break the ship in pieces. Hurried up into the air perhaps forty or fifty feet, we were instantly plunged into the abyss with a force that made the ship tremble. Then over she would go, till the doors on one side were almost in the ceiling, and back she would roll till the other side would be in a corresponding position; and this motion would be continued for a few minutes, and resumed again after a momentary lull, causing movable articles of every description to race from side to side in the most ludicrous fashion. The discomfort of the situation was greatly increased by the action of the screw. When the screw was in the water, there was nothing disagreeable in it beyond the ordinary vibration which is never pleasant, but when the stern end of the vessel was lifted out of the sea, the screw, liberated from the resistance of the water, whirled with a rapidity and force that of itself seemed sufficient to rend the fabrics of the ship. The combination of noises, unnaturally audible by the confinement of our berths, aggravated by the occasional screams of frightened passengers, made a horrible din, which in the darkness of night and with a motion of the vessel that threatened to pitch us out of bed, was a trying experience to endure. We committed ourselves to Him who has command of the winds and waves, and wretchedly waited the light.

*Tuesday, April 11th.*—Gale at sea! Sky overcast; wind roaring with fearful sound; a boiling sea all around, the ship labouring with the adverse element. We keep the cabin all day. The motion of the ship makes the taking of meals a difficulty. The articles on the table cut ludicrous cantraps, in spite of the framework fixed on the table for such contingencies. Breakfast over, we retire to our state room, and drench our souls in the word, which we find to be very sweet—

“sweeter than honey from the comb.” Bro. Boshier, in view of the danger of the situation, argues against the possibility of our going after the *City of Boston*. He marshals a variety of reasons for believing that at the present juncture of affairs, God will not allow the work in hand to be cut short. I agree, but not to the point of confidence which he labours to inspire, choosing rather to think that whatever happens will be right; and that if in the good pleasure of the Father, we are permitted to go to the depths of the sea, it will not be for the worse; and that at all events, we shall have the satisfaction of being at once (so far as our knowledge goes) ushered into the presence of the Lord. Yet we desire to live for His glory, in the holding up of His word among men. We are permitted to pray for such things as we have need of. Therefore, we pray, and leave the rest. The passengers in the saloon sit about gloomy enough. They have no hope beyond present comforts, and when these fail, misery makes a prey of them. Happy is the man that hath the God of Jacob for his refuge. The lurching of the vessel very disagreeable. The great force at work outside felt as if the vessel must be torn open. Impossible to keep our feet. Brother Boshier strapped himself on to the sofa, to read. I sat on the floor, with back against the sofa, steadying myself with an umbrella against the bed, while jotting a few notes by the way. Occasionally, a sudden plunge of the vessel would jerk the umbrella out of position, upon which everything would slide helter-skelter towards the downward-side. Brother Boshier observed it was practising literature under difficulties. The storm continued unabated all day. The sea ran high, and the hatchways had to be battened down. One heavy sea struck the vessel on the side. The captain said if it had come on board, the result might have been serious. He estimated its force at sixty tons. Towards evening, the crew, under the directions of the captain, made preparations for a rough night; but after dark the gale moderated, to the intense relief of all on board.

*Wednesday, April 12th.*—The aspect of things much improved. A heavy sea on but the wind fallen, and the motion of the vessel tolerably easy. With thankful hearts, we survey the prospect of a safe and comfortable termination to our voyage. We are behind time in consequence of adverse winds. In the course of the day had further conversation with the captain. He said he had looked through the *Lectures*, and whether the views advocated were right or not, he had this great fault to find with them, that they were not fitted to regulate society. Society, he said, could only be governed by fear, and if it were to come to be generally believed that there was no future punishment in the orthodox sense, the morality of society would be undermined. Your views, he said, may be scriptural,

but they are not wholesome for society. I admitted that, with the ignorant, the fear of hell-fire might have some restraining influence, but this restraint was purchased by another result, which it was needful to take into account in judging the question of expediency. Thoughtful minds found it impossible to accept the doctrine of hell-torments, and, coming to the conclusion that it was a fiction, they rejected the Bible also, which was supposed to be responsible for the fiction, and rebelled against all moral constraint outside their own views, and thus the good that was supposed to accrue to society in one direction, was fatally neutralised in another. "I don't believe in eternal torments, myself," he said. I replied that the question to be considered, in such a matter was not what doctrine is presumably best for society, but what doctrine is true. Jesus and his apostles proclaimed a certain system of truth, upon the reception of which, they predicated the salvation of men. The great question, therefore, was what was this system? The captain admitted this, but said there were so many different answers to the question that men got bewildered. There was no theory but what could quote passages in its own favour. True, I replied, but that does not alter the fact that the Scriptures teach but one system of truth, with which, when once understood, all parts and statements could be made to harmonize. For instance, I said, in your own profession, the practice of navigation is founded on the theory of the earth's rotundity; and yet there are men who have a great deal to say in favour of its being a plane: does that cause you to hold with any less confidence the fact of its rotundity? "No," he said: "because the bulk of the evidence is on the side of its being a globe, and all the facts harmonize that way." "Precisely: so is it," I replied, "in the other matter. All theories can quote and argue; but there is only one that can fit all round with the whole Scriptures. We are not to be frightened away from truth because arguments can be arrayed against it or in favour of something else. We are to grapple with the subject, and form a judgment despite the clamour of tongues. This is what men do in everything they think worth their while, and to refuse to do it on the subject of religion, to neglect so important a matter because there are many opinions, is to shew indifference, incapacity, or insincerity. The conversation took a turn in the direction of maritime matters. The interesting fact\* that England's power on the sea has been greatly strengthened by the late civil war in America. The carrying trade was driven out of American hands by the depredations of the Confederate cruisers: but this would have quickly returned on the

termination of the war, had not meanwhile, wages of all kinds in America gone up so much that it was impossible for American ship builders, to produce iron vessels at the price they were to be had for in England. From a scriptural point of view, the result of this is to secure to England her portion as the modern Tarshish, at a time when it was threatened by the development of the American navy. The wind and sea rose again at night.

*Thursday, April 13th.*—Blustering forenoon, with heavy swell on the water. Bro. Boshier, on deck, got in tow with the Yankee parson aforesaid. They debated eagerly for a time, and then called the Editor into the fray. Brother Boshier said they were conversing on the subject of the nature of man, and had reached a point in the argument beyond which they could not go, his opponent having made an assertion he was not prepared to deal with, viz.: that the Scriptures recognised the radical difference between man and beast in applying *pneumatikos* to man, which it never did to beasts. The Editor asked the parson whether it was not a fact that the word in question was applied only to men and things related to Christ, and particularly to the nature of the body at the resurrection? He admitted that the fact was so. How then did the occurrence of such a word prove the immortality of man apart from Christ? The distinction between the natural man and things *pneumatikos* (spiritual) was expressly affirmed by Paul in saying "That was not first which is spiritual, but that which is natural and afterwards that which is spiritual." The parson evaded the point. Considerable controversy ensued, the captain being among the listeners. The rolling of the vessel being heavy, it frequently happened that we slide towards the downward side of the ship in the midst of the argument, with the exception of the parson, who made himself stationary by holding on by a rope. The day was inhospitable, and the night rough and sleepless.

*Friday, April 14th.*—The day fine, but unenjoyable, for want of rest. Spent principal part of the day on the sofa. After dinner, to which we were always summoned at 4.30—a pleasant walk on deck. Beautiful night! Sky tranquil: scarcely a breath of air; sea calm, even to glassy smoothness; the steamer gently rose and fell, as she sped her way o'er the lazy swell. Everybody lively in prospect of end of the voyage. At the tea table had conversation with unbehaving Germans, on the evidence of Christ's resurrection. This brought out a lady on the future of children. She asked several questions. The parson, who was sitting between the Editor and her, tried to interrupt the argument. A slight administration of Paul to Elymas quieted him, and the conversation proceeded, with the result of entangling her. The purser of the vessel, a short, lithe,

\*Confirmed by subsequent information acquired in the States.

hearty man, full of talk and humour, came to the lady's rescue, with great bounce and confidence. The Editor then engaged with him. The result was a close encounter, in which the Editor—holding him to every point till its issues were clearly seen—brought him to an entire change of tone. He said he did not understand these matters thoroughly, and wanted information. The conversation embraced the general features of the truth, and was listened to by most in the cabin. One of the stewards, who was an eager listener, said "Well, of all the people we ever had on board, the Christadelphians are the most wonderful for keeping people tightly to the Scriptures. After the conversation, had a walk on deck in the darkness, thankful for the quietness that reigned in the air and sea.

*Saturday, April 16th.*—Pleasant morning. Toward afternoon, however, the wind freshened, and by dark a regular gale was blowing. As the night advanced, it increased in fury, until a hurricane prevailed. The roar of the elements was terrific, and the dreadful motion of the vessel put sleep out of the question. We had a repetition of previous horrors, but in a worse form. Hurried suddenly up forty or fifty feet, we were as suddenly let down into a chasm of waters, from which it seemed we could not rise. Then over we went on our beam, and back again as far or farther on the other side, till it seemed we must capsize. Keeping in bed was a difficulty: the noise almost deafening. Loose articles of all sorts kept racing from side to side of the saloon. The screw, each time it was lifted out of the water, made a noise like many hammers beating up the bottom, and shook the vessel as if twenty giants were in a house, and trying to force every door at once. At the height of the gale, the steerage passengers became frightened, and commenced screaming. An officer went down amongst them, and assured them there was no danger, upon which order was restored. Next morning, however, it transpired that there was far greater danger than was allowed at the time. The captain said it was a night that would have sunk many a steamer that sails out of Liverpool at the present time. He had not witnessed so bad a night for a long time. We ascertained that during the night the foresail was ripped open like a piece of rotten cloth, before there was time to take it in.

*Sunday, April 16th.*—Gale moderated, but a heavy sea running. "Service" in the cabin fairly attended, and engaged in all the more heartily from the dangerous surroundings of the vessel. We of course took no part. We sat in our state room, but left open the door leading into the saloon where the service was held, that we might hear what went on. The singing was beautiful. We enjoyed it in connection with the scriptural words that were sung. We thought how excellent it would have been on the

basis of the truth. As it was it was mere sounding brass. Oh, for the time when the earth shall be full of the praises of the Lord, not slavishly nor in ignorance, nor in creature fear, but in the joy of enlightened appreciation. After the reading of prayers, a "sermon" was preached by the Yankee parson. He made an attack on us. He chose for his subject the immortality of the soul, and rehearsed a few shallow and worm-eaten arguments on its behalf. When the "service" was concluded, brother Bosher and I had reading of the Scriptures, which we richly enjoyed. We were much refreshed in our communion with Christ and his apostles. After lunch we broke bread, and again drank sweetly of the river of life. As the day advanced, the weather moderated. The wind and sea fell, and we had a quiet and refreshing night.

*Monday, April 17th.*—To-day we ought to have been in New York, but are still 400 miles from the American shore. The day fine and a full prospect of accomplishing the rest of the distance in safety.—Wrote letters to friends, so as to be able to post immediately on arriving.

*Tuesday, April 18th.*—Calmness continues. The vessel glides smoothly along, making good progress. At 2.0, we are boarded by a pilot from New York. The passengers had joined in sweepstakes, as to the number of the boat that would bring the pilot. In this childish and hurtful operation, we took no part. "What concord hath Christ with Belial." We are spotted. The passengers have found us out, and the captain and officers treat us coldly. We remark to each other that we must be content to be with Paul—"among the offscourings of all things" till the time comes when we hope to be among the honourable of the earth. We realise how entirely the truth separates us from the world, whether by sea or land. The passengers are bright and thoughtless when all is tranquil and safe. When danger comes, they are afraid and turn "pious:" again in prosperity, they turn fools. Such is not the way of the wisdom which cometh from above. During the day, we are furnished with a printed form, setting forth the particulars of our luggage so that none of the articles on which the United States levies duty may be smuggled in under the guise of personal luggage. I have a stock of books with me, worth about £8. An officer of the ship says I can get them passed by returning them as personal luggage, telling me of a fellow passenger who is to pass six guns in this way. We must not, however, take our cue from the world in such matters, whose policy is to cheat wherever they have a chance of doing so without detection. The apostolic command (and, therefore, the command of the Lord) is to "Render to all their dues; tribute to whom tribute; custom to whom custom" (Rom. xiii. 7);

and again "Submit yourselves to every ordinance of man for the Lord's sake."—(1 Pet. ii. 13.) I, therefore, return the books as taxable articles. Glad to think

this is the last day on board. Fourteen days' imprisonment have been a weariness. We sight land at 6.30 p.m.

(To be continued.)

## THE EZEKIEL CHARIOT.

NEARLY all orthodox expositors have confessed their inability to perceive the signification of the sublime imagery of the first chapter of Ezekiel. Some have insinuated that it is an extravagant ecstasy, and devoid of divine inspiration. It is singular also that these same great lights of orthodoxy own that they cannot understand Ezekiel's prophecy of Gog and Magog. They pass by these wonderful oracles with the observation that "they no doubt were understood by the people to whom they were sent, and those parts which belong to a very distant future, will be understood at the time of their fulfilment." Hence the prophetic student finds no assistance from the great lights. He turns away from them disappointed, and sometimes angry. Unless of an independent cast of mind, he must feel much discouraged, and be inclined to think, after such learned failures, it would be gross presumption in him to make a serious attempt to unfold these sayings for himself.

I believe that there is no prophecy, however obscure, which does not contain some word or expression that will be found to be the key to unlock the whole.

Ezekiel informs us that while among the captives of Nebuchadnezzar, at a place some two hundred miles north of Babylon, and east of the Euphrates—he saw "visions of God." From which it would be inferred that he saw visions which God sent to him. But when we find that he saw visions of

אלהים—*Elohim: gods, or mighty ones*—a very different light begins to shed itself upon the vision. It now appears clearly that the prophet saw a great company of powerful beings. The general "likeness" of this company was that of "a Man."—(Verse 5.)

When the "host" was in motion, the prophet "heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech."—(Verse 24.) "The Almighty" conveys the idea of one individual only, but the original word עֲדָי *shaddai*, signifies a plurality of mighty ones. This light is of the same character as that imparted by the

word *Elohim*. The vision as a whole was a representation of "*the glory of the Lord*." (Verse 28.) It is plain to be seen, then, that "the glory of the Lord" was manifested in an "host." This "host" was under the full control of "the Spirit," in fact the Spirit was *in the host*, and "whithersoever *the spirit was to go*, they went."—(Verse 20.) Here was a Spirit Host, or army of Spirits. They were operating from some base or centre; for it testifies that they "ran and returned." Their collective appearance was that of "a man," which was their individual likeness also, for they were from these testimonies, clearly a company of mighty men, filled with Jehovah's Spirit.

In going and returning, they had "the appearance of a flash of lightning."—(Verse 14.) They looked like a chariot of fire. A gigantic chariot, the diameter of whose wheels was terrible. They could over-ride the enemy with perfect ease. The prophet would doubtless feel encouraged and strengthened by this wonderful vision. He might not, almost certainly did not, understand it in detail, nevertheless, he would perceive distinctly that it was "the chariot of Israel," in victorious career against their enemies. For there were the national ensigns, the *man*, the *lion*, the *ox*, and the *eagle*. These standards had often ridden in triumph over the foes of their captive race. The Spirit had frequently accompanied them in their wars, and had "fought for them." And though now cast off, though His "*face*" was now hid from them, it was but "for a moment." Their chariot should yet again "ride prosperously," and all their enemies be like a vision of the night.—(Psalm xlv. 4; Isaiah xxix. 6, 7.) "They turned not when they went" against them.—(Verse 17; Psalm xviii. 37.)

No particulars were vouchsafed to the captive prophet. They are given elsewhere in the prophecies, but it is not my intention to produce them at this time. My object was simply to point out what I take to be a general explication of the chapter, from certain features in the chapter itself.

One word in conclusion, upon the univer-

sal failures of orthodox expositors. No charge of defect can be brought against them upon the ground of learning. They are as familiar in many instances with the original tongue as with their native language. The history and usages of the past are perfectly at their command. Then how is it that though immensely erudite, the book to them is sealed? I can account for it in no other way than this: the systems of the schools have entirely warped and blinded their minds to certain important and plain truths. Their modern

platonics, and theological studies generally, are framed upon a plan which positively excludes certain most obvious doctrines. Their general opinion touching the regeneration of the world is, that it will be effected by missionary enterprise. They distinctly ignore the teaching of prophecy where it affirms that literal judgment by war, famine and pestilence, will be among the measures for reducing this world to the divine subjection. Whereas, nothing is more clearly uttered than this.

EDWARD TURNERY.

## FAITH AND WORKS.

FROM the time of Luther down to the present day, the positions which faith and works respectively occupy in the scheme of redemption have afforded a never-ending topic for theological controversy. The extreme to which Roman Catholics went in regard to good works being the only means of salvation, caused the Protestant reformers to fly to another extreme in affirming that salvation was the result of faith alone without works. That those who form part of the apostasy should mistake on this subject, as well as on others, is not to be wondered at, seeing that they are in such a state of darkness respecting the plan of salvation. But, it is somewhat surprising that any who have embraced the truth should have vague or erroneous views on this subject. In many cases, it arises from placing too much stress on one set of passages, and not giving due consideration to another series. Luther, the great apostle and father of Protestantism, in order to establish his dogma, rejected the epistle of James as spurious. And those who have learned their theology at his school have, practically, though perhaps not avowedly, done the same thing. Thinking that James and Paul contradict each other, and preferring the latter as an authority, they lay great emphasis on a few isolated passages in his epistles, and ignore the teaching of James. The apostle James was evidently a very practical man, if we may judge from the tenor of his epistle. In the first chapter, he points out that sin comes through yielding to the lust of the flesh, and introduces an exhortation on practical religion by saying: "Be ye doers of the word and not hearers only." The second chapter is devoted to an argument against

"respect to persons on account of their worldly position, &c." which he enforced by asking a few pointed questions respecting faith and works. The third relates to the use of the tongue. The fourth inculcates various duties to God and man. And the fifth, which begins with a denunciation against heaping-up corruptible treasure, consists mostly of an exhortation to practise patience and prayer.

It is in the third chapter that the apostle shews the intimate connection that exists between faith and works. He commences the argument by saying: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?"—(verse 14.) This is equivalent to saying that faith without works cannot save a man. The apostle, before answering the question, illustrates his meaning, first by a suppositious case, and second, by an historical fact, well known to all readers of Genesis. He says: "Supposing one professing to have faith, see a brother in want, but do nothing to supply that brother's want, what is the good of his faith?" He concludes that faith such as this, which is not accompanied by works, is "dead." He then refers to Abraham, and asks whether the father of the Jewish nation was not "justified by works when he had offered Isaac his son upon the altar?" Anyone familiar with the history of the Jewish patriarch will, at once, perceive the force of this question. Abraham had been promised that he and his seed should possess the land of Canaan; and that he should become the father of a great nation. It is obvious that this promise could not be

fulfilled unless he had a son. He waited patiently a long time before there were any signs of this necessary preliminary coming to pass. At last his wife Sarah bore him a son, whom he called Isaac. This first, and only child gradually grew until he became a young man. At this stage, Abraham was sorely tried. He was commanded by God to offer up as a burnt offering the son on whom his future hopes were set. If he had been a man of weak faith, or his faith had been "dead," he would probably have reasoned somewhat in this way: "If I take the life of my only son before he becomes a parent, how can I be the father of a great nation, and how can I have any seed to share with me the promised inheritance? To kill my son will be equivalent to committing suicide; it will cut the link which is necessary to bring upon me the promised blessings." But it does not appear that Abraham indulged in any such fleshly thoughts as these. He knew that the command to offer up his son came from the same God who had given him the promise. He staggered not at the promise through unbelief . . . being fully persuaded that what God had promised He was able also to perform.—(Rom. iv. 20, 21.)—He would probably say to himself, "If God intends me to take away the life of my son, He will, nevertheless, fulfil His promise; for He that gave him to me in the first instance, can also restore him to life." The Apostle Paul intimates that this thought ran through Abraham's mind, by saying that "the father of the faithful accounted that God was able to raise Isaac up even from the dead; from whence also he received him in a figure."—(Heb. ii. 19)—Thus Abraham, through having believed God's promise, was enabled unhesitatingly to obey God's command respecting Isaac. In the words of James: "faith wrought with his works, and by works was faith made perfect."—(ch. ii. 22.)—This leads the Apostle to point out that "by works a man is justified, and not by faith only," (v. 24); which is equivalent to saying that faith without works is insufficient to bring salvation to any man.

The epistles to the Romans and the Galatians are thought to be opposed to such a conclusion as this; but a little consideration will show that they contain nothing inconsistent with it. On the contrary, they afford evidence in support of it. It is quite true that the apostle says "A man is justified by faith without the deeds of the law" (Rom. iii. 28), and that "a man

is not justified by the works of the law, but by the faith of Jesus Christ"—(Gal. ii. 16.) But of what "works" is the apostle here speaking? The works pertaining to the gospel law of liberty? Certainly not. He means the works of the Mosaic law. He is writing to two ecclesias, in which there were Judaizing believers desirous of re-imposing the "yoke of bondage" abolished by Jesus Christ. He says nothing whatever against the works of which Jesus spoke when saying: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—(Matt. v. 16.)

Much misapprehension on this subject arises through not duly considering the meaning of certain words and phrases. It is forgotten that the inspired writers often use different language to teach the same thing. Hence, controversy respecting it is, in many cases, nothing more than a fight about words. The great point which should constantly be kept in mind in discussing this as well as any other topic, is, What is the idea or truth conveyed by the words in dispute? Thus, although Paul, in writing to the ecclesias at Rome and in Galatia, does not use the same words as have been quoted from James's epistle, is it to be supposed that he does not inculcate the same lesson? What was the lesson James desired to impress on the minds of his brethren? That obedience to God's command was necessary to justify a man in His sight, and so bring salvation to him. Does Paul disregard this important truth? Notice what he says: God "will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory, honour, and immortality, (He will render) eternal life."—(Rom. ii. 6, 7.) And, in a subsequent verse, he says that God will render "*glory, honour, and peace to every man that worketh good, to the Jew first and also to the Gentile.*"—(verse 10.) What are "deeds" but good and bad works? And what are "well doing" and "worketh good" but other phrases for good works? How then can it be said that Paul does not teach the necessity of good works in order to obtain salvation?

In a subsequent chapter of the same epistle, Paul enters into a long argument to shew that Abraham became heir of the promised inheritance, not through the works of the Mosaic law, but "through the righteousness of faith."—(ch. iv. 13)—

The conclusion at which he arrives is, that all who would share the same inheritance, must manifest the same faith, and that none can realise it through the law of works which was enacted after the promise was given, and which had been abolished at the time he was writing. He then sums up the whole matter by saying, respecting himself and all in a like position: "therefore, *being justified by faith*, we have peace with God through our Lord Jesus Christ."—(ch. v. 1.) But, does he stop here? Does he teach that those who have been transformed from sinners to saints, by means of faith, have nothing further to do? The sixth chapter is wholly devoted to showing that those who have been "justified by faith" should henceforth cease to commit sin, and should bring forth righteousness. In their former condition, he calls them "servants of sin," (v. 17.) but in their present position he denominates them "*Servants to God*," (v. 22.) and says to them "neither yield ye your members as instruments of unrighteousness unto sin; but *yield yourselves unto God* as those that are alive from the dead, and your members as *instruments of righteousness* unto God."—(Verse 13.) Does not the term "servants" indicate that those who occupy that relationship to God must work for Him? And does anyone doubt that that work must be good? In order that "servants of God" may yield themselves to Him, they must subject their will to His; which is another way of saying they must obey His commands. Paul affirms this in saying that they must become "instruments of righteousness;" for "righteousness" is but another term for obedience to God. And seeing that he says in his epistle to the Corinthians, that "the unrighteous shall not inherit the kingdom of God." (1 Cor. vi. 9.) does it follow that those who have been "justified by faith," but do not comply with the above injunctions, cannot be saved? If the unrighteous cannot inherit God's kingdom, it follows that only the righteous can; and if righteousness means obedience to God, and obedience be the inspired definition of the works which, in conjunction with the "one faith," are necessary to justification, what possible objection can there be to the statement that works are essential to salvation?

It is precisely the same as to say that obedience as well as faith is necessary, in order to obtain eternal life. And surely no one versed in the Scriptures will doubt or deny that obedience to God is one of

the conditions for obtaining immortality, and an entrance into His kingdom. Jesus affirms it in his sermon on the mount, when saying, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, *but he that doeth the will of my Father*, which is in heaven"—(Matt. vii. 21); and again in the closing chapter of the Apocalypse: "*Blessed are they that do His commandments, that they may have right to the tree of life*."—(Rev. xxii. 14.) Thus, both the commencement and the termination of Jesus Christ's teaching—at one time in the flesh, and the other in the spirit—enunciate this important truth. Following the examples of their master, the apostles John and Paul also teach it. The former says, "He that doeth the will of God, abideth for ever"—(1 Jno. ii. 17), which is equivalent to saying, that he who doeth not God's will, abideth not for ever. The latter apostle says, respecting Jesus Christ, that "he became the author of eternal salvation unto all them that obey him."—(Heb. v. 9.) Consequently, Jesus is not the author of salvation to those who do not obey him.

This being the teaching of Paul in one epistle, it is presumable that the same thing is to be found in his other writings. For it cannot be supposed that when writing to believing Jews and Gentiles, he would assert anything inconsistent with what he has written to believing Hebrews. Accordingly, we find him writing to the Romans, that God will render "indignation and wrath" to such as "do not obey the truth"—(Ch. ii. 8); and to the ecclesias of Galatia, he says, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?"—(Ch. iii. 1.) All those to whom these words were addressed, had believed the truth, and submitted to "the obedience of faith"—(Rom. xvi. 26), and hence, had been "justified by faith;" but some of them did not continue to "walk in the truth"—(Jno. iii. 3) as they ought to have done. They failed to "walk worthy of the vocation wherewith they had been called"—(Eph. iv. 4), and, as a consequence, were in danger of falling short of the gift of immortality. Hence, the sharpness with which the apostle rebukes the Galatians in the words already quoted. Before concluding the epistle, he solemnly warns them that their ultimate destiny will depend upon their own conduct: "Be not deceived; God is not mocked: for *whatsoever a man soweth that shall he also reap*."



For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting"—(Gal. vi. 7, 8.) To "sow to the flesh" is to "obey it in the lusts thereof" (Rom. vi. 12), or to bring forth "the works of the flesh." To "sow to the Spirit" is to bring forth "the fruit of the Spirit" (Gal. v. 22), which is truth.—(1 John v. 6.) Therefore, a believer only sows to the spirit so long as he continues to obey the truth. The time when the reaping will take place is indicated by certain words addressed by Paul to the residents at Corinth, who had been "justified by faith." Of himself and them he says "We must all stand before the judgment-seat of Christ, that everyone may receive the things in (or through) the body according to that he hath done, WHETHER GOOD OR BAD."—(2 Cor. v. 10) What is the difference between doing that which is "good or bad" and bringing forth good or bad works? And if, at the judgment-seat, everyone is to receive according to the good or bad things he has done, will not works affect the decision whether he is to receive blessing or punishment?

There need be no fear that an affirmative answer to this question will afford any room for boasting in the minds of those who receive good "things," or that it will lessen their esteem for the author of their salvation. They will be ready to say, after having done all the things commanded them: "We are unprofitable servants; we have done that which was our duty to do" (Luke xvii. 10); and they will ascribe their "salvation to God which sitteth upon the throne, and unto the Lamb, saying to the Lamb "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation."—(Rev. v. 9.) The truth learned by them during their mortal life, that there is no salvation apart from the blood of God's beloved Son, will then be more realised by them in its fulness. They know that, as children of Adam, they had done nothing which would entitle them to claim immortality from God, and that his offer to bestow it was all the result of his own free grace or favour. Animated by this thought, they reciprocated the love which God had manifested towards them while they were not sinners—(Rom. v. 8.) The love of Christ constrained them to love him in return. by cheerfully obedi-

given by Jesus of love to himself and his Father: "*He that hath my commandments AND KEEPETH THEM, he it is that loveth me; and he that loveth me shall be loved of my Father*"—(John xiv. 21). Such as attain to the position of "kings and priests," having washed their robes, and made them white in the blood of the lamb" (Rev. v. 10; vii 14), will not consist of those who have practically said, "what is the smallest possible amount of work I can do in order to satisfy my Master?" But of those who, like penitent Paul, have not only said "Lord, what wilt Thou have me to do?" but who, on learning what was required of them, promptly went and did it. Although they will receive according to the good things done in their mortal bodies, nevertheless eternal life will be to them "the gift of God, through Jesus Christ our Lord", (Romans vi. 2, 3); for without him they could have had no chance whatever of obtaining it. The redeemed will consist of those who acted upon the words of Christ, "Without me ye can do nothing."—(John xv. 5). The good works brought forth by them, were the result of the truth which was first devised by the Deity, and then planted in their minds by means of His word and the agencies put into operation by Him. They were practical manifestations of gratitude for favour received and blessings promised. The fact that eternal life was promised to them on certain conditions, will not in the slightest degree diminish its value as a gift. Their works occupied a similar relationship towards their faith and everlasting life, which the blossom of a tree bears towards its vitality and its fruit, but it is essential to its production. So is it with works. They do not of themselves bring immortality; but they are necessary to its bestowal. The blossom is dependent upon the vitality of the tree. In like manner the good works of a believer are dependent upon his faith. If that faith be "weak" or "dead," the works are very diminutive. But when it is strong and living, the works are abundant. As a matter of course this faith comprises a full conception of Jesus Christ's mission, and is dependent upon it. The "one faith" cannot exist where there is ignorance of the "One Lord" When, therefore, it is said that salvation is the result of faith and works, it is assumed that they are connected with, and dependent upon, the sacrificial and priestly functions of Jesus Christ.

of fruit they have brought forth. As High Priest, however, he will only present to his Father (2 Cor. iv 14) such as have produced "the fruit of the Spirit;" for it is part of his priestly functions—after the type of the Mosaic priesthood—before presenting anything to God, to ascertain whether it will be of such a character as will meet with the Deity's approval. And, whatever is presented, the Father will accept on account of His beloved Son. Jesus having manifested perfect obedience, they will be covered with his righteousness. It is because they are unable to manifest such perfect obedience as he did that they need to be sheltered under his wings. God has mercifully provided for this deficiency by giving them a High Priest, who can feel for their infirmities, and who "maketh intercession for 'them' according to the will of God."—(Romans viii. 27) Through him alone can they obtain forgiveness of their sins, of omission and commission. And their hope of future acceptance rests on two things—the intercessory power of their High Priest, and their own faithfulness to the truth. Care should be taken not to rely too much on either the one or the other. Thus, if anyone grounds his hope of salvation solely on the priesthood of Christ, there is a tendency to do that to which Paul referred, when he indignantly said, "Shall we continue in sin that grace may abound? God forbid."—(Romans vi. 1, 2). And if anyone rely for future acceptance solely on his own doings, apart from the efficacy of Christ's blood, as a means of forgiveness, he will in the end find that all his doings are of no avail, and that he is still an unwashed sinner. But, because the disciples of Christ cannot act up to his standard, is that any reason why they should not strive to attain as near to it as possible? There is a certain standard of righteousness to which they must rise, in order to derive any benefit from the righteousness of Christ. The testimony already adduced is sufficient to prove this. What the precise standard is in each individual case, depends upon the talents and opportunities possessed by the respective members of "the one body"—some of whom are stronger, more honourable, and more useful than others. Whatever it be, it may safely be relied upon that no one will be measured by a standard to which he is unable to attain. Let each one strive to do his duty in the position in which God has placed him, endeavouring to keep "a conscience void of offence before God and man." And for his shortcomings through the weakness

of the flesh, let him ask forgiveness through the Divinely-appointed means. And then, although he will not have that self-confidence which manifests itself in presumption, neither will he have that kind of fear which produces anguish or torment. He who thus avoids these two extremes, will possess that inward peace of mind which the world cannot give, and which renders him calm amid all the trials of life, together with that humility which, in the sight of God, is of great price.

There are two passages in Paul's Epistles, in addition to those already referred to, which are often quoted in opposition to what is here advanced. One states that "By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast."—(Eph. ii. 8, 9). It will be observed that "works" are not introduced here in opposition to "faith," but in antithesis to "grace." It is intended to refute the idea of those who are inclined to say that salvation is not a gift from God, but is a debt from Him, to which man has a perfect right in consequence of some works done by him. It was not man's goodness which prompted the Almighty to open up a way of salvation: it was his fallen condition. For "all have sinned and come short of the glory of God" (Romans iii. 23; and "There is not a just man upon earth that doeth good and sinneth not."—(Eccles. vii. 20). However fruitful, therefore, anyone may be in "the fruit of the Spirit," he has no room whatever for boasting; for had it not been that God in the first instance made known His will, he would not have known what was required of him, and would therefore have been unable to do that which is well-pleasing to God.

The other passage states that "not by works of righteousness which we have done, but according to His mercy, He saved us by the washing of regeneration, and the renewing of the Holy Ghost."—(Titus iii. 5). The key to this passage is to be found in the last clause, "the renewing of the Holy Spirit." This carries us back to the day of Pentecost, when God sent His Spirit upon the Apostles, to lead them into the truth, and so enable them to make known to others the way of salvation, in the then new dispensation. Had not some such occurrence as this taken place, they would have been left in a state of ignorance in regard to the "things concerning the name of Jesus Christ," which had never before been preached. In that case the whole counsel of God would not have been

communicated, and consequently no one would have been able to comply with the conditions now necessary to salvation. The Pentecostal outpouring of the Holy Spirit may, therefore, very appropriately be included among those things by which believers in the present dispensation are saved. It was not by any works of righteousness which had been done by either Jews or Gentiles that God was moved thus to provide means for their enlightenment. It was the result of his own free love.

If it be asked what are the works necessary in order to justify those who have embraced the "one faith," the correct answer would be obedience to the commands given by Jesus and his Apostles. Of these the following may be taken as some of the principal ones: "Earnestly contend for the faith which was once delivered unto the saints" (Jude v. 3); "Love not the world" (1 John ii. 15); "Love one another" (1 Peter i. 22); "Lie not one to another" (Coloss. iii. 9); "Bear ye one another's burdens" (Gal. vi. 2); "Distribute to the necessity of the saints" (Rom. xii. 13); "Pray without ceasing" (1 Thess.

v. 17); "Abstain from all appearance of evil" (v. 22); "Let us not forsake the assembling of ourselves together" (Heb. x. 25); "Withdraw yourselves from every brother that walketh disorderly" (2 Thess. iii. 6); "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them" (Rom. xvi. 17); "Fornication and all uncleanness or covetousness; let it not be once named among you as becometh saints, neither filthiness nor foolish talking, nor jesting, which are not convenient" (Eph. v. 3); "Add to your faith virtue (or courage); and to virtue (or courage) knowledge; and to knowledge, temperance; and to temperance, patience; and to godliness, brotherly kindness; and to kindness, charity (2 Peter iii. 5, 7); "Do this in remembrance of me."—Jesus.—(1 Cor. xi. 24); &c.

To all who have become brethren of Christ, it may be said in the words of the Elder Brother, "If ye know these things happy are ye if ye do them"—(John xiii. 17). J. J. A.

## THE RESTITUTION OF ALL THINGS.

(A Lecture by E. TURNEX, of Nottingham, continued from page 149.)

JESUS led the apostles to regard this as the centre of their ambition. He carried their hopes forward to "the regeneration, when the Son of Man shall sit on the throne of his glory, and promised that *then* they should sit on the twelve thrones of Israel," and that then eternal life would be bestowed upon them.—(Matt. xix. 28, 29.) I ask, therefore, whether a man can be intelligently looking for eternal life while he is ignorant concerning the restoration of the kingdom and throne of Israel under Jesus Christ? The thing is impossible. The issues from death are bound up with the kingdom of Israel. Salvation is of the Jews, and the receiving of them again will be coupled with life from the dead. And, besides all this, will anybody tell me what the kingdom of Christ is, seeing that he is king of the Jews, unless it be that kingdom restore! Without this, Jesus would be an outcast. "Yet," saith his Father, by David, "have I set my king upon my holy hill of Zion." This also Ezekiel, in his vision of Elohim, saw

would be "the place of his throne and the place of the soles of his feet where he would dwell in the midst of the children of Israel for ever"—(chap. xliii. 7.) Read the xxiv. Psalm. There you find an order to the city of the great king to open her gates. Lift your heads, O ye gates, and be ye lift up ye everlasting doors, and the king of glory *shall come in.*" I venture to say there are more texts pertaining to the restoration of the kingdom of Israel than to any other single subject in the Bible. The prophets are full of them, and there is no lack in the Psalms and the New Testament.

The prophet Isaiah styled Christ an inheritor of Jehovah's mountains, and, in another place he tells us that he was anointed to bring the tribes of Jacob back again, to cause to inherit the desolate heritages, to cause Israel to build the old wastes, to raise up the former desolations, to repair the waste cities, *the desolations of many nations.* In this great raising up of buried cities and planting of an outcast people, should we suppose that their

ancient institutions will be forgotten? By no means. They also will reappear, though in a modified form. If the Jews had kept Moses' law, it would have made them happy, and if it was a good and wise law for them, why not for the Gentiles also? To a limited extent this was so, for there was "one law for them and for the stranger within their gates." In a modified form, there is no question but Moses' law would be a grand code for all mankind. It possesses many advantageous restraints not to be found in any other code. It affords no scope for conquest; it rigidly fixes boundaries and landmarks; prohibits the undue accumulation of silver and gold: in a word, it requires that a man shall love his neighbour as himself. Under "One King over all the earth:" what could equal this arrangement?

The fulfilling of Moses' law by Jesus, and the taking of it out of the way, is not to be understood to signify its total and irretrievable suppression. Paul speaks of a *change* of the law necessitated by a change of priesthood. "For the priesthood being changed, there is made of necessity a change also of the law." The priesthood here referred to is the order of Melchisedeck, which as Paul demonstrates in his argument upon priesthood, is superior to the order of Aaron. But the establishment of this new order—new as regards its operations as an *order*—does not *des'roy* the order of Aaron. It effects a transposition of it only. It brings about a change of *rank*, and therefore a change of function. A study of Ezekiel's visions of the new temple proves this. The "new covenant," therefore, to be made with Israel, will not reveal to them an absolutely new order of things. It will bear a strong resemblance to that under which their nation became so distinguished. One was typical of the other. The student, then, of the Mosaic constitution of things, discerns therein "the *form* of the knowledge and the truth" by which, in the times of restitution, the regeneration of the world is to be accomplished. Therein is foreshadowed "the law to go forth from Zion." In this there will be no regulations concerning war, because before it comes into force, "the sword and the bow and the battle will have been broken out of the earth." The armies and navies of the world will have been broken up, their masters taken prisoners, and mankind will be for a moment without a head. In this prostrate and terrified situation they will wonder what is to be the new law for their guidance, as it is

written in the prophets, "See what desolations the Lord hath made in the earth," and again, "the isles shall wait for the law." The pronoun "his" refers to Christ. He has never given a law to Israel and the nations. It is testified of him that he "sits at the right hand of God *expecting* till his foes shall be made his footstool." This will not be accomplished in any irregular fashion, but by law. A divine "decree" prosecuted by "the zeal of the Lord of Hosts," will perform this.

The times of restitution, then, are also times of calamity and great destruction. That no edifice be erected while the ground is occupied, is a self-evident proposition. It holds good in heavenly quite as much as earthly things. To restore the kingdom again to Israel, will require, first the removal of the Ottoman power from the Holy Land. Where David and Solomon held sway, now rules Abdul Aziz. The temple has given place to the mosque; but in "the times of the restitution of all things spoken of by the mouth of all the prophets," the mosque will have to make room for the temple. The Moslem "abomination still makes desolate," but there is good reason to hope that the time is near when "that determined shall be poured out upon the desolator." The present archaeological interest taken in the land and city, is an earnest of the pleasure to be taken in the "dust and stones thereof," on the part of the tribes themselves, under Jesus, the King of the Jews.

Such a change is necessary to the laying of the foundation stone of the kingdom of the Lord again in Zion. The laying of this stone will be a red letter day in the annals of the age to come. In the days of Ezra "when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph with cymbals, to praise the Lord after the ordinance of David, king of Israel. And they sang together by course in praising and giving thanks to the Lord; because He is good, for His mercy endureth for ever towards Israel. And all the people shouted with a great shout, when they praised the Lord, *because the foundation of the house of the Lord was laid.* But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud for joy. So that the people could not discern the noise of the shout of joy from the noise of the weeping, for the people shouted

with a loud shout, and the noise was heard afar off." This must have been a touching spectacle. Ezra's brief account brings it vividly before our vision, we almost see the sight and hear the voices. But this was a small affair in comparison of the laying of the foundation stone by Jesus. It was a type of it. We read that "then stood *Joshua with his sons and his brethren.*" These men typify "Jesus and his brethren," they signify the "captain who leads many sons to glory," "and *they* will no doubt shout aloud for joy at the sight before them." "The sons of Judah" will also be there "to set forward the workmen in the house of God."

Then follow in their proper order the celebration of the finishing of the house; its dedication, and the reconciliation of all Israel. These are all interesting "things pertaining to the kingdom of God." As I said before, we may see them foreshadowed in Moses and the prophets which were written aforetime for *our learning that we through patience and comfort of the Scriptures might have hope.* Yes, hope in these things is hope in God; they are the subject-matter of the gospel of the kingdom of God. They make up "the hope in Christ" whom the Father "will send" in the times of restitution. They are, however, things widely different from those hoped for by "Christians of every denomination." Tell me what agreement there is between a kingdom in space and one "*beyond the bounds of space?*" What agreement is there betwixt the singing around the throne in heaven and singing around Christ's throne in Jerusalem? Tell me whether there is any difference between blessing all the families of the earth, and carrying them all beyond the stars? Can you perceive any concord betwixt "filling the earth with the knowledge of the Lord as the waters cover the great deep," and exploding it like a bomb shell and reducing it to ashes? If you cannot perceive a vast difference you must

be blind indeed; but I feel sure you can, your countenances tell me you appreciate the one set of things and ridicule the other, and rightly too. They deserve your ridicule; they are no better than idle tales, "old wives' fables," fit only to lead captive silly women laden with divers sins, and led away with divers lusts. They are repugnant to the judgment of men of sound minds, and too preposterous ever to amuse an enlightened fancy. They are the things from which Paul says "turn away." The man or woman who can delight in such things is a wild visionary, utterly alien to truth and soberness. They are but the tales of the gods and goddesses of the pagans with Scripture phrases interspersed, and by "smooth words and fair speeches the hearts of the simple are deceived." But let it not be so with you, my friends; "gird up the loins of your minds," do not suffer your senses to become feeble and helpless for lack of exercise. Use your powers of observation, reflection, and comparison upon these things. Remember that Paul *reasoned* out of the Scriptures. Don't get it into your heads that it is naughty to reason. Paul reasoned, disputed, and persuaded, so did Jesus. The prophets as you must have noticed to night were great reasoners, and last but not least, God Himself invites us to reason on the subject of our own salvation. "Come now, and let us reason together; though your sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool." You must know what you are hoping for in Christ; you must clearly understand the things of which your faith consists; there must be no doubting the matter, the doubtful and the unbelieving are classed together. Be not unwise, but *understanding* what the will of the Lord is, "and be ready to give to every one that asketh of you a *reason* of the hope that is within you with meekness and reverence."

## THE CHURCH MILITANT.

An extraordinary scene took place a few days ago in St. Peter's: while mass was being celebrated an individual walked up the nave with his hat on his head, and, leaning over the rails of the confession, quietly lit a cigar at one of the hundred lamps that are always burning around the tomb of the apostles. With his weed in his mouth he then returned towards the main entry. Monsignor De Merode indignantly bounced out of his stall and apostrophized the individual, who replied that he made no distinction between the smoke of tobacco and that of the candles on the altar. The fiery Belgian prelate soon showed him the difference by knocking his hat off his head with one hand and his cigar out of his mouth with the other, after which he seized him by the collar, and with sundry kicks and cuffs, delivered him into the charge of a policeman for irreverent conduct in church. The Pope, to whom the occurrence was related soon after, laughed heartily at Monsignor De Merode's *emportement*, and gave orders for the fine engraving of Christ driving the money changers out of the temple, to be immediately sent to the Monsignor as a proof of his Pontifical approbation.

## The Christadelphian.

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

JUNE, 1871.

WE must bespeak the patience of readers in the absence of our usual article on the "Signs of the Times," this month, as also "Sunday Morning," and miscellaneous editorial matter. We have found it impossible, away from home, and occupied as we have been for the last week and a half (in

New York) to prepare the matter referred to in time for this number. The two weeks consumed in transmitting MS. across the Atlantic impose a serious barrier. We must likewise ask forbearance towards errors that may creep into our pages in consequence of our absence. We hope to arrive in England in the middle of July, in time to superintend the issue of the August number. After which, the Lord willing, we shall continue at our post till the Lord come. ("Blessed hope!")

## INTELLIGENCE.

**BIRMINGHAM INTELLIGENCE.**—The following communication has been received as an answer to the invitation sent by the Birmingham ecclesia to sisters Thomas and Lasius, and which appeared in the May number of the *Christadelphian*.

MAY 8TH, 1871.

*To the Christadelphian Ecclesia meeting in the Athenaeum Rooms, Birmingham, England.*

DEAR BRETHREN AND SISTERS.—Shortly after the arrival of brother Roberts and brother Bosher at our house, on this side the Atlantic, brother R. read to us the letter which you had written, expressing your sympathy and participation in our sorrow and grief on account of the death of our beloved husband and father. We the sisters therein addressed, do feel truly grateful to you for this expression of your kind feelings at this time, and your willingness to extend so cordial a reception to us if we came to reside among you. We are able to appreciate fully the motives which have prompted you to send this invitation: your desire to fulfil, as near as possible, a trust bequeathed by our departed father and teacher. This sentiment appeals to the tenderest chord of our hearts, and would, doubtless, prove irresistible, were it not for certain reasons which we consider too weighty to be laid aside. We appreciate your sentiments and esteem your motives very highly, as being worthy of those who are called to so high a vocation, and who have learned of so noble a teacher. Had the Dr. been allowed to carry out his purpose of removing there with us to take up our abode, we feel assured we should have realized all that your sympathising hearts have led you to express. But the Lord (whose wisdom cannot err) has seen fit to prevent this purpose being realized, and we desire not to tempt God by assaying to do that which has not received the favour of his divine countenance. Therefore, we can but bow

in humble submission to the will of Him who doeth all things well. If our removal from Hoboken to Birmingham could be to serve the interests of the truth in any way, we should not hesitate to comply, notwithstanding bodily infirmities weigh heavily upon the mother; but, seeing this is not likely to be the case, and an ocean voyage at any time of life would be very hazardous and dangerous, at least, my daughter and I consider it our duty to remain on this side the Atlantic during the remainder of my sojourn in this life, living in patient waiting for the time when faith shall become sight, and hope a reality—when the days of darkness shall have passed away, and the beautiful light of Yahweh's countenance shall dispel the gloom. Then He will give us 'beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.' That time we believe to be near at hand, and our prayer continually is that we may so live as to be prepared to meet our Lord, and our beloved sleeper at the appointed time. With feelings of gratitude we desire to thank you, as well as the brethren who have come to us from your midst, for your solicitude on our behalf, and the interest you all take in our welfare.

Believe that we remain, dear brethren and sisters, yours in the hope of immortality,

ELLEN THOMAS and  
EUSEBIA J. LASIUS."

*Omitted in last number.* At the last quarterly meeting of the ecclesia the Secretary of the Book Club made the following statement of accounts:—December 25th, cash in hand £1 11s. 3d.; cash received £13 4s. 6d.; total £14 15s. 9d.; books purchased £12 12s. 0d.; balance £2 3s. 9d. The following list comprises the books purchased: 12 vols. *Eureka*, No. I.; 3 vols. *Eureka*, No. II.; 3 vols. *Eureka*, No. III.; 1 vol. *Twelve Lectures*; 2 *Diaglott Testaments*; 1 *Cruden's Concordance*; 1 *Bible*;

2 *Replies to Dr. Angus*; 15 back Nos. of *Ambassador*.

The following extracts of correspondence are interesting:—Brother Beadnall of Whitby writes, "Seeing in the Birmingham intelligence that you have started a book club in connection with the ecclesia there, it has induced us to do the same, and I hope that other ecclesias will adopt the same plan, so that the brethren may have an opportunity of becoming possessed of the Doctor's invaluable works; also other Christadelphian publications, for I think that every brother should have some of them in his possession; they are an unending source of knowledge, next to the Bible."

Brother Griffiths, of Kingston, writes—"I am requested by brother Hughes to ask, (and I would also ask for myself) could we be allowed the favour of participating in your book club; I should feel exceedingly grateful to be allowed to do so; as I cannot see any other way to procure *Eureka* than by sending the subscriptions monthly."

The answer to brother Griffiths, and indeed to all brethren in like position is, "That our book club is like all our other efforts, put forth for the sole object of diffusing the truth, consequently not only monthly subscriptions but, subscriptions in any regular form would be admitted. The senders thereof would be thereby entitled to the same privilege as residents."

During the month there has been one immersion, viz.: April 29th, JOHN HEeley (29), brass founder.

EDINBURGH.—The ecclesia meeting in the Temperance Hall, has received two additions, by the immersion on April 5th, of ROBERT MOIR, edge tool maker, and his wife, ALICE WILSON MOIR, formerly connected with the United Presbyterians. For the summer season, the brethren have changed the lectures from evening to afternoon, and although the attendance is not large, sufficient interest is awakened to encourage them to persevere. Brother Tait has lectured on "Stephen's Defence before the Jewish Council of priests and clergy, with the query, Who stoned him to death?" It is intended to continue these lectures, and occasionally to give readings from *Eureka*, for the benefit of those already rejoicing in the truth. During the month of April, the ecclesia was visited by brother Winterburn of Whitby, brother and sister Paterson, of Kelso, sister Milne, of Innerleithen, and brother Gillies, of Beith, who addressed the brethren on the soul's conversion.

GREAT YARMOUTH.—(See Maldon intelligence.)

GRANTHAM.—Brother Wootton reports the immersion, on March 24th, of an old friend, JOHN SHAW, who has been examining the truth for the last four years; and also of his son, ALEXANDER SHAW, (17). They were received into, and broke

bread with, the ecclesia on the following Sunday.

HADDINGTON.—The hearts of the brethren here have been made glad by the addition of JANET RUTHERFORD, domestic servant, who, after diligently enquiring the way of salvation for several months, was immersed into the sin-covering name on the 21st April.

HALIFAX.—Brother R. Whitworth reports the following immersions: March 25th, MRS. RUSHWORTH; April 8th, MRS. SARAH THORP and MISS RUTH TAYLOR, both daughters of brother Thomas Taylor; April 10th, MR. JOHN SAVAGE, husband of sister Savage. The Sunday evening discourses have been continued, the subjects being as follow:—

March 19th.—"The Restitution of all things." (continued from previous Sunday.)

March 26th.—"The Resurrection and Judgment."

April 2nd.—"The Lord's Controversy with the Nations."

April 9th.—"The Hope of the Gospel."

On Monday, April 24th, MRS. SUSAN TAYLOR, wife of brother Thomas Taylor, was added to the ecclesia by immersion. On the 5th of May, Hannah Smith, wife of brother George Smith, fell asleep after a lingering illness. The brethren laid her in the grave in the General Cemetery, on the following Monday. The Sunday Evening Lectures have been continued as follow:

April 16th.—"The Tribunal of Christ."

April 23rd.—"The Gospel in Isaiah xi."

April 30th.—Ditto ditto xlix.

May 7th.—"The sure Mercies of David."

LEICESTER.—On the 18th of April three immersions took place in this town: WILLIAM DUNMORE (23), confectioner, formerly connected with the Church of England; EDWIN LESTER (20), brother to brother F. M. Lester; and JAMES BROWN (57), manager in the shoe business, hitherto a Baptist. This makes six converts to the truth since brother Shuttleworth was told that if he preached for fifty years he would not convert a dozen.

LIVERPOOL.—The two following immersions have taken place since the last announcement: March 28th, JOHN WALKER (17), who formerly attended the Baptist chapel; and April 25th, JOSEPH BOOTE (26), hitherto a deacon of the Church of England. His acceptance of the divine invitation to come out from the apostasy, that he may be a son of the Lord God Almighty, has greatly shocked his former religious associates.

LONDON.—The following immersions have taken place in the Metropolis since the last were announced, (some of them were accidentally omitted from last month's number): Feb. 8th, EMMA HOWARD, who has been interested in the truth for upwards of two years; March 31st, SOPHIA SKEATS (52), wife of brother Skeats, the hallkeeper; hitherto she has been a professed follower of

John Wesley; April 22nd, JOHN GRAHAM (24), and his wife, SARAH GRAHAM (28), formerly members of the Church of England. It is two and a half years ago since they first came into contact with the truth; April 30th, EBENEZER LOWE, son of sister Lowe. During the month of April the brethren have had to bid farewell to brother Harvey, who has gone to Turkey, and brother Gruett, to Canada; one to the far east, and the other to the far west. About the same time they received an addition by the removal of sister Twelvetees from Birmingham to London.

MALDON.—Brother Charles Handley, in a letter dated April 3rd, announces with much joy the following immersions: JAMES RICE, (48), Mrs. CARTER (52), and Mrs. FRYATT (31), all living at Hazeleigh, a village about four miles from Maldon. Hitherto they have adopted the religion of the "Peculiar People," but have been looking into the truth for nearly two years. About the same time the brethren had the pleasure of receiving into fellowship MARY SPINNEY (29), wife of brother Spinney of Great Yarmouth, from which place she travelled to Maldon for the purpose of rendering obedience. Since then, there have been some further immersions, of which the following are the particulars: April 6th, AGNES TYLER (24), daughter of brother Mann. She went through the water four years ago, when believing only in immortality through Christ; April 10th, Mrs. CLENNINGS (48), of Hazeleigh, and a member of the "Peculiar People;" April 28th, EMILY KERRIDGE, who has been attending the meetings in London for two years past. Having since returned to London, she will meet with the ecclesia there. There are now five out of six sisters in this family who have embraced the truth. A letter dated the 15th May conveys tidings of the obedience to the truth of HENRY SALTER (28), and his wife MARY SALTER (30), of Hazeleigh; also of ANN HARWOOD (29), wife of brother Harwood of Great Yarmouth; she visited Maldon for the purpose of putting on the sin-covering of Jesus anointed.

NEW PITSLIGO.—Mrs. John Bruce, a resident of this village, and formerly a member of the Free Church, underwent a symbolical burial in water, on the 16th of April, in the hope of being planted in the likeness of Christ's resurrection at his second appearing.

NEWARK.—On Wednesday evening, April 5th, ROBERT OLIVER, for many years a devoted Sunday school teacher among the Wesleyans, put on the saving name of Jesus Anointed, for the remission of sins, and in hope of resurrection to judgment, and exaltation to the divine nature, in the kingdom of God.

NOTTINGHAM.—The following immersions are reported during the month preceding the 29th of April:—JOHN GLOVER, cordwainer,

for 17 years a Baptist, but never able to find satisfaction in "orthodox" preaching; JOHN WILSON, tinman and brazier, formerly a member of the New Connexion branch of the Methodist family; he was never satisfied about Ezekiel's statement, "The soul that sinneth it shall die," until he heard brother Turney lecture on the nature of the soul; JAMES ELLIS, iron turner, hitherto neutral on religious matters; and SAMUEL DAYKIN. These were followed on the 9th of May by three more immersions: Mrs. MYCROFT, Mrs. WILSON, and Miss DAVIS. The first two are wives of brethren recently immersed.

On Sunday evening, the 9th April, brother E. Turney concluded a course of four lectures, which have been well attended throughout. On the following Tuesday, a social party was held at the hall, at which there was a good attendance of brethren and sisters. After tea, a brief entertainment of vocal and instrumental music was given. Several brethren spoke on topics connected with the truth, and then brother E. Turney gave an hour's discourse upon the fortunes of the truth in Nottingham, during the last 20 years, and the present aspect of the "Christian world," concluding with an exhortation to hold fast the faithful word, and spread the same by all proper means. An interesting and profitable meeting was then terminated by singing and prayer. The ecclesia now numbers nearly 100. The following course of lectures, which have been delivered by brother E. Turney, have already been instrumental in the seed of the kingdom taking root. On one or two nights the hall was so full that several persons had to stand.

April 16th.—"What constituted the faith of Abraham, the father of the faithful?"

April 23rd.—"Did Jesus and Paul teach the immortality of the soul, and endless hell-fire for the wicked?"

April 30th.—"What and where is man's future inheritance?"

May 7th.—"The Church of England: its origin, revenues, idleness, false doctrines, and near disestablishment."

May 14th.—"The Church of Christ: its doctrine, example, poverty, and ultimate dominion."

Brother Harrison encloses a printed announcement of a "sermon for the masses" (by a theological speculator), entitled, "Is swimming essential to salvation?" No religious body having yet arisen which teaches this, the question is a pointless one. If it be directed against immersion in water, it displays either the ignorance or irreverence of the lecturer. Only the thoughtless multitude will be led away by such clap-trap.

SCARBOROUGH.—On Good Friday evening brother G. H. Kidd read a paper in the Temperance Hall, North Street, on "the politics of the Bible and the destiny of the British empire;" in which he showed that the Bible so far from being a non-political



book, was the only reliable authority for political science. It revealed the destiny in store for the various nations of the earth. Among these was the British Empire, which it was God's intention to use in the restoration of the dispersed tribes of Judah and Israel to their own land. At the conclusion of the paper brother Walker spoke at some length on the same subject. The *Scarborough Mercury* contained a very fair summary of brother Kidd's paper. The attendance of the public was not large.

#### UNITED STATES.

MAHONEY CITY, SCHUYLKILICO, PA.—Brother W. Edginton reports the immersion, on the 19th March, of his brother George, who travelled from Kranton Luzern, Pa., a distance of one hundred miles, for the purpose of becoming a brother of Christ. There are six in this place who meet every Sunday for the purpose of commemorating the death of their Saviour. At a distance of eleven miles there are three others, who occasionally join them. They will be glad of visits from any brethren travelling in that direction.

SPRINGFIELD, OHIO.—Brother W. H. Reeves, writing February 28th, reports that he has just returned from a lecturing tour of five weeks through Ontario, Canada, and Rochester. He had fair and intelligent audiences, who listened very attentively, and he was much pleased with the hearty co-operation manifested by the brethren, who freely provided the expenses of the lectures, and generously met his travelling expenses. On returning home he commenced a course of seven lectures in a new hall, neatly finished; central, and comfortably seated with chairs for three hundred. Brother Reeves expresses a strong desire that all brethren throughout the States who are competent to speak in public, should use their abilities for the proclamation of the truth. How, he asks, is the wedding feast to be furnished with guests unless the invitation to it is widely disseminated?

#### CANADA.

EAST ZORRA.—Three lectures were delivered here last September by Professor Crawford, of the Canadian Literary Institute, on the following subjects: "The Immortality of the Soul," "The Kingdom of Heaven," and "The Doctrine of the Trinity and the existence of Angels and Devils." They were directed against the "Soul-destroying dogmas" and "pernicious doctrine held by the Christadelphians" and were listened to by crowded audiences, who testified their approval by presenting "the talented lecturer with a purse of money," accompanied with a vote of thanks, and a request that the lectures be printed for general circulation. The newspaper from which the above facts are taken highly eulogises both the manner and matter of the lectures, which are described as completely establishing the propositions advanced, and destroying the "sophistries" of the Christadelphians. But as the notice is contained in a Baptist newspaper, and is written by a deacon, impartial and independent minds will know how to estimate it at its true value. The Brethren of Christ have nothing to fear from opposition and publicity. The truth always flourishes best when attacked. And if the brethren at East Zorra are alive to their opportunity, they will doubtless glean some fruit from this onslaught of the enemy.

NEW HAMBURGH, Ontario.—Brother W. H. Reeves's lectures at this place have very much cheered the brethren, and have already borne some fruit. By hearing them, HENRY SMITH, a farmer of East Zorra, who was somewhat interested in the truth, became more fully convinced, and was finally led to render obedience in the appointed way.

#### INDIA.

CALCUTTA.—Brother Daniel Brown reports that the little ecclesia in this far distant part of the British dominions, continues steadfast in the faith, and has been stirred up to greater earnestness of mind and purpose by brother Chitty.

### PROPOSED RECONSTRUCTION OF JEWISH NATIONALITY.

MR. DAVID GREY, an American, some time ago in Europe, says, "that some of the leading names of the Jewish world are at the head of an important Jewish movement, and that the project is 'moving forward with wonderful celerity and success, having nothing less than the reconstruction of the Jewish nationality in its ancient territory.'" The *New York World* publishes a letter from Basle, in Switzerland, in explanation of the project. This letter quotes a document, alleged to have been sent to

nearly all the leading men in Europe, as the result of which, a society, styled the "International Society of the Orient," has been formed for the following objects:—  
1. To favour the development of agriculture, of industry, of commerce, and of public works in the east, and, above all, in Palestine. 2. To obtain from the Turkish government certain privileges and monopolies, either at Constantinople or in other parts of the empire, *chief of which shall be the concession and gradual advancement of the lands of*

*Palestine.* 3. To distribute, at cash prices, such of those lands as the Company will have acquired or received in concession, and to effect the colonization of the more fertile valleys of the Holy Land.

The following facts are stated in defence of these objects:—"Palestine needs only labour in order to produce abundantly. It is a country, one of the most remarkable and most fertile of the globe. In it one meets the products of all the latitudes, and the emigrant of Europe finds these in the climate of his own country. Commerce and private industry, which will come to complete the work of agriculture, must attract thither, in great numbers, merchants, colonists, and capitalists, both Christian and Israelite. The resurrection of the Orient, seconded by an awakened religious sentiment, will be aided by the co-operation of the Jews

themselves, of which the valuable qualities and remarkable aptitudes cannot but be in the highest degree advantageous to Palestine. The society, after having established its commercial bureau at Constantinople and in other cities of the Turkish empire, will construct a port at Jappa, and a good road or railroad from that city to Jerusalem. Upon the route of this railroad the lands would be conceded by Turkey to the society, which would be enabled to sell them to Israelitish families. These, in their turn, would create and foster new colonies, aided by their Oriental co-religionists, whose love for their ancient nation is still as ardent as in times long past. Special committees would send hither, at their expense, Jews of Morocco, of Poland, of Moldavia, of Wallachia, of the East, of Africa, &c.

### GLAD TIDINGS OF GREAT JOY TO ALL PEOPLE.

The Bible reveals a coming age (Eph. ii. 7,) in which the government of mankind will be solely vested in Jesus Christ (Ps. ii. 8; Zech. xiv. 9; Acts xvii. 31; Rev. xi. 15); who will be personally present on the earth to administer the functions of his high position (Job xix. 25; Zech. xiv. 4; Acts i. 11); and it sets forth that everything wrong will then be put right (Ezek. xxi. 27; Ps. xlv. 6; lxxii.; Jer. xxiii. 5; Acts xvii. 31; Rev. xix. 2). Men will universally be brought to submit, with bended knee and confessing tongue to the sovereign supremacy of God, and to do His will even as it is done in heaven, (Ps. lxxiii. 9; xcix. 1; cii. 15; Jer. xvi. 19; Isa. lx. 12; ii. 11; 1 Cor. xv. 24, 25). They will be influenced to abandon hatred and selfishness, and to show mutual goodwill, which will become the order of the day (Isa. xi. 13; xxvi. 9-12; Zech. viii. 16 to end; Luke ii. 14). The oppressor will be destroyed and the down-trodden set free (Ps. lxxii. 9-12; xxxvii; Isa. xiv. 4; xvi. 5; Luke i. 5-53). The arrogant and the proud will be driven from the high places of the earth, and replaced by the meek and the needy, who will have undergone previous preparation for the position (Isa. ii. 17; Ps. ii. 9; xciv. 2; lxxvi. 9, 12; Rev. ii. 26, 27; xvii. 14; Jas. i. 5; Matt. xxi. 43; 2 Tim. ii. 12). Ignorance and debasement will give way before the spreading glory of the Lord, which will cover the earth as the waters cover the sea (Isa. xxxiii. 3; iv. 5; Ps. cxliii. 3; Jer. xxxi. 34; Isa. ii. 2-3; lix. 19; Mal. i. 11). The people shall learn Jehovah's ways, and no more walk in the imagination of their evil hearts (Isa. lx. 21; Ps. ii. 1; Ezek. xxxvii. 24; Luke i. 51). Truth and righteousness,

abounding like a mighty stream, shall sweep away the subtrefuges and hypocrisies of the present time (Am. v. 24; Hab. ii. 14; Zech. xiii. 3-4; Isa. lxi. 11; xi. 9; i. 29). In a word the effulgent rising of the son of righteousness will dissipate the shades of night which have so long brooded over the world, and restore the day for ever (Mal. iv. 2; Isa. lx. 1-2 3-20; 2 Peter i. 19; Rev. xxi. 22 25; xxii. 5 16). This coming age is heralded on almost every page of the Bible. Moses (Deut. xxxii. 36 43), the prophets (Dan. ii. 44; vii. 18-27; Joel iii. 16; Obad. xxi; Zeph. iii. 8; Hag. ii. 6-7; Hos. iii. 5, and the apostles (Acts iii. 19 24; x. 42-3; xvii. 31; xxviii. 23): all unite in sounding its prophetic fame, and their report reaches down to this late generation, yet its approach is almost unknown. A shapeless tradition, that a good time is coming, is all the trace that can be discovered in Christendom of the glorious and the definitely worded proclamation of heaven's messengers. How lamentable that God's promises should be so little understood and appreciated!

The change is near, even at the door, "The times of the Gentiles" (Luke xxi. 24) have nearly run their course. The gathering storms of the political atmosphere, co-incident with the expiry of the prophetic periods (Ps. cii. 13; Hab. ii. 3; Dan. viii. 19; vii. 25; viii. 13 14; xii. 11; Rev. ix. 2; xii. 14), are a sure omen that the close of this dispensation is at hand; and that the present generation may witness the unparalleled judgments by which the kingdoms of this world are to be wrested from the powers that be, and transferred to "that man whom God hath appointed."

# The Christadelphian.

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*“He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father); for which cause he is not ashamed to call them BRETHREN.”—(Heb. ii. 11.)*

*“For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD.”—(Rom. viii. 19.)*

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## THE 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.

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DR. THOMAS CONTINUED:—“Mr. Watt is exceedingly anxious that I should come right down upon the ‘Immortality of the Soul.’ He is quite uneasy under the examination of the pretensions of his religion to an identity with that of Christ. We shall arrive at that question in due time and order. He must remember, that he opened this discussion; and that in doing so, he thought proper to attack me exclusively. He did not confine himself to one point; but embraced many. In this way, he has put me on the defensive: and I can assure him, that I am not going to make ‘a hop, skip, and a jump,’ as it were, over all other topics, that I may get at a particular one to gratify his impatience. When I agreed to debate with Mr. Watt, I expected to meet a gentleman who knew how to reason, though it might be on the wrong side; but my astonishment is heightened every hour while I discover that he is constantly adducing ‘proofs,’ which defeat his own positions, and that he fails to perceive even the tendency of his own opinions. He appeals to prejudice, occupies his time in desultory excursions, gives a quotation here and there, of dog or rather of scrap-Latin.—(Here Mr. Watt interfered, considering himself insulted, because Dr. Thomas had called his Latin ‘dog-Latin.’ Dr. Thomas explained, that no insult was intended. That, if it were disrespectful, it applied equally to himself, as a physician; inasmuch as the Latin used by doctors was familiarly termed dog or scrap-Latin, because

of its being made up of words and phrases not to be met with in classical authors. The scrap used by Mr. Watt was the trite phrase *credat Judeus Apella, non Ego*. The Moderators decided, that Dr. Thomas was not out of order).—Dr. Thomas continued: I have replied to many things adduced by Mr. Watt; but he takes no notice of them. My illustration of his text seems entirely to have eluded his regard; why does he not attend to this? A grievous sin is laid at the door of his Order, why does he not take it up, and shew that the accusation is false? To keep some of the things before his mind we have discussed, we would read from our notes as follows: 1st, *He has to show that the gospel according to Presbyterianism, is the gospel that Paul preached*; 2nd, *that Presbyterian views of the work of the Holy Spirit is the Scripture doctrine concerning it*. By the time he has disposed of these, we shall supply him with further materials for thought.

He would persuade us, that abolitionism, and not the Confession of Faith, is the cause of the divisions of factions in the Presbyterian Church. Now, which is to be believed, Mr. Watt, or the Editor of '*The Presbyterian*,' the organ of the Old School, or Orthodox Party? Mr. Watt attributes it to one cause, the Editor to another. There is a discrepancy here. They cannot both be right. Error lies between them.—(Mr. Watt again interfered, under the impression that Dr Thomas affirmed that he lied. Dr. Thomas explained. The Moderators said they understood him; and that he was in order). Dr. Thomas continued—The Moderators have decided that I am in order; I was saying, that the error lies between the Editor and Mr. Watt; and there, I believe, we must leave it.

In respect to some of his texts to prove that man has, what Orthodoxy terms an 'Immortal Soul' within him, we will, in passing, notice one or two.—'Why will ye die, O house of Israel,' he says means, why will you bring the pains of the second death upon your soul. This is proof that man has an immortal soul within him. But suppose we grant it proves anything in the case, it only shows, that there was a something appertaining to the house of Israel, called 'Soul,' and that it was liable to 'death;' and therefore, not immortal or deathless, but on the contrary, destructible. Again, he quotes Ezekiel xxxiii. 16,—'If the righteous man turn from his righteousness, he shall die,' which he says, signifies not his body, but his soul; and therefore his soul is immortal. Again, 'He that believes in me shall not die,' said Jesus; therefore the soul of man is immortal. Again, 'thou shalt surely die,' he tells us, means that as God is a God of truth (yes, it would be well for Mr. Watt to remember this),—the soul must die, though the body should not die. This, to me, is something like proving the mortality of the soul, and the immortality of the body. Such is the nature of some of Mr. Watt's proofs, from which, if he only saw the tendency of his own comments upon them, he would clearly see that he had proved the soul of man to be both mortal and destructible.

But this spectre, my friends, termed Materialism, is no new heresy, as the Orthodox are pleased to term the Bible doctrine of Immortality. It was one of the things which divided the Baptist Church some years ago. Mosheim in his *Ecclesiastical History*, which may be termed the History of the corruptions, perversions, and prostitution of Christianity

by the unenlightened passions of men—gives us an account of the tenets of the General Baptists, or English Mennonites. In his summary, I find a resemblance between their tenets and many things we maintain in this day in opposition to the dogmas of the Apostacy. MENNO, with whom they agreed to a considerable extent, maintained a principle in connection with his brethren, which is a favorite one of our own; and one by which, in our own mind, we are accustomed to try the merits of religious sects, rather than by their hair-splittings in divinity. The principle was this, 'THAT HOLINESS OF LIFE, AND OF MANNERS, WERE THE AUTHENTIC MARKS OF THE TRUE CHURCH.' The standard of holiness and purity being the most obvious sense of the New Testament. No man can claim to be *holy* or *pure* who is not *separated* and *cleansed* from sin according to the gospel requisitions. Hence, all who have not put on Christ, though they may pass among men for righteous, are un sanctified; and you know, that nothing can be in a sanctified state which is impure.

They believed in the reign of Christ upon the earth, for the period indicated in the Apocalypse of John. Who that believes Scripture, and studies it by the light reflected by its own pages, can reject a doctrine so clearly taught? It is the purpose of the Most High to eradicate the wicked from earth, as a cultivator of the soil would destroy from his land thorns, briars, and noxious weeds. The wicked shall not inherit that estate which is promised to the meek of the earth. The earth was fitted up for an upright man; the wicked have usurped it, but to the righteous it will be restored. He that is to be the restorer is Christ, who, with his holy ones will reign until the kingdom is delivered up to the Father, that God may be all in all. Jerusalem restored—the City of the Great King—is the vision of peace to the heirs of eternal life.

They believe, said Mosheim, 'that the soul, from the moment that the body dies until its resurrection at the last day, remains in a state of perfect insensibility.' This is something like the position I maintain, though not exactly. I would state it thus: *Man, from the moment he dies, until his resurrection, remains insensible to all animal, intellectual, or moral impressions from within or without.*"

MR. WATT:—"Some observations having fallen from this gentleman concerning the origin of the debate, which did not exactly coincide with Mr. Albert Anderson's conviction of the matter, the latter was allowed to explain as to the part he had in it. Having sat down, Mr. Watt rose, and observed in effect, that he had not such a memory as to be able to remember what he did say. He then repeated an anecdote concerning a conversation he had with one of Dr. Thomas's followers in the presence of a Mr. Silas Shelburn; \* who, as he reports, declared that he 'did not

\* Mr. Shelburn is a son of Mr. James Shelburn, one of the earliest preachers the Baptists had in Lunenburg, Va. His son Silas, is also a preacher at this time, but whether Baptist, Campbellite, Reformer, or what, it is difficult to say. At one time he was altogether a revivalist; but, having assented to the doctrine of Baptism for the remission of sins, and to the principle, that physical operations of the Spirit do not now occur in the conviction of sinners, his revivalism somewhat abated, though it never became extinct. While in this state of mind *he* and some others invited me to Lunenburg. I went. He travelled with me for nearly a week. I spoke daily. He expressed himself much gratified at what he heard; and even accompanied me 40 miles on my return to Rich-

know whether he had a soul or not. He had endeavoured to prove that man had an immortal soul within him; and he acknowledged, that he was indebted to Mr. Alexander Campbell for most that he had to say on this subject. He had not met with a single individual who agreed with Dr. Thomas, as to the soul. He was really very sorry that he was called upon to defend his veracity. (Here Dr. Thomas interfered; and addressing the Moderators, said, that he had not impugned Mr. Watt's veracity, to which they agreed.) Mr. Watt continued, that he thought Dr. Thomas had; but he was very absent himself, and supposed he hadn't paid all the attention he should to what was said. As to the Presbyterians, everybody knows that they persecuted in the days of Calvin; but his answer to every question about their intolerance was, that they had shed their blood in the cause of liberty against British tyranny. But he considered the accusation against the Church of Geneva, as not at all applicable to him. Presbyterians have it in their power to make the Church to-morrow, what it is not to-day. Dr. Thomas had no more right to charge upon him the things practised of old, than he had the evil deeds of others upon him. He would say, that Dr. Thomas was a Baptist, but he would not charge upon him the sins of the 'madmen of Munster.'

Dr. Thomas says that I have proved the soul to be mortal. If he had, he was not conscious of it; for he did not mean to assert that the soul was destructible.

As to Dr. Thomas, he would just read from his own paper, the *Advocate*, page 127, Vol. iii., the estimation in which he was held, even by his brethren. 'From the *Gospel Advocate* Dr. John Thomas, of the *Apostolic Advocate*, a Factionist.—We are informed that this restless, ambitious individual, whose course we have long considered exceedingly reprehensible, has actually been the occasion of a division of the Congregation that met at the Sycamore M. H. Richmond, Va. It has long been suspected that Dr. Thomas was aspiring to head a religious party in this country. It is now confirmed, at least to the satisfaction of many very intelligent brethren. We cannot but look on him as a FACTIONIST. He has taken a party off with him in his wild speculations on the subject of Materialism, Anabaptism, etc. There was much more of infidelity than Christianity in his 34 questions that appeared in Dec. No. of the *Apostolic Advocate*, 1835. A brother of more than ordinary intelligence, and who is well acquainted with the intricacies of Scepticisms after reading those questions, said, that the writer would be an avowed infidel in less than twelve months. I expressed a hope that it would not be so; but I confess, I began to entertain some fears, for not much more than half the time has elapsed, and the Dr. is fully half-gone.

mond. He knew my sentiments on re-immersion, and the soul of man. Yet at that time he made no demur. He even received Mr. A. Anderson, who had been re-immersed as a brother, and held appointments with him. Since then, Mr. Shelburn's course has been singular. We are informed that he preaches the popular dogma of faith alone. He has no fellowship with those around him on the side of reform; and even conspires with Presbyterians against the truth. Mr. Watt, I am informed, received great assistance from him while preparing his attack upon me. But Mr. Shelburn's course has reduced his influence to a mere nothing, and himself almost to a cypher. This is the certain fate of all who temporise, or tamper with error.

Will the friends of the Reformation sustain such an individual who is striking at the very foundation of our religion—a factionist, who is sowing the seeds of discord among us, and leading off a party after him—who never has had any respect for the feelings of friends or opponents—and who, to say the least, has done us as much harm as Alexander, the coppersmith, did Paul?

Should the Dr. demur to this notice, we hope he will assign his reasons for doing so. He must prove that he and we are advocating the same cause. If he will convince me of that, I will acknowledge my mistake, and pursue a different course in future.

PLAIN DEALING.'

After that no further comment was necessary from him.

(One of the Moderators observed, "your time is out, Sir."—Mr. Watt replied, I am glad of it).

DR. THOMAS :—"My friends! on parting with my opponent the other evening, I told him that I did not doubt but I should make a Campbellite of him before I was done. Little did I think then, that I was so prophetic of the truth! He has publicly confessed himself to be a disciple of Mr. Alexander Campbell; for he acknowledges, that he is indebted to him for most that he has to say on the subjects in debate. Of this I have long been convinced, from the identity of their 'proofs;' in his quotation of texts, &c., the disciple has faithfully followed his master. But, I would say to my friend, that his case is hopeless; for if Mr. Campbell, the teacher, has failed to establish the Platonic dogma of the 'immortality of the soul,' I am quite sure that Mr. Watt, his pupil, will not succeed!

I would ask Mr. Watt, why he is so inattentive? And why does he not reply to the things I have submitted? 'Didn't you say so and so, Dr. Thomas? I'm sure I thought you did, but I wasn't paying much attention,' is the lethargic spirit with which I have to contend. He acknowledges he has not paid as much attention as he ought to do; talks of his defective memory; and of his absence of mind, and then, without any qualification, goes on to affirm 'Dr. Thomas says so and so!' How can one who acts in this way successfully defend and prove?

Mr. Watt's religion is certainly a very militant one. The spilling of their own blood seems to be a proof of everything with Mr. Watt in favour of Presbyterians. I always thought, since I learned how to think aright, that Scotch divinity was a very combative affair. History abundantly testifies that it has been thoroughly baptized in the blood of friends and foes. But, my friends, the religion of Jesus is stained only with the blood of its friends. Its weapons are not carnal; it claims no affinity with the sword, the rifle or the spear. No, it teaches men to love their enemies, not to burn them; to save and not to kill. But we proceed, leaving 'Plain Dealing' to his own reflection, to consider the subject of the 'immortality of the soul,' as Plato and his disciples term a something alleged to be in man, which they cannot define.

Words are signs of ideas, both common and revealed. Revelation in its restricted meaning, signifies the things revealed or made known by the Spirit of God. Hence the ideas contained in the Scriptures are

spiritual ideas of things ; and these are expressed in spiritual words and phrases, or signs adequate to their conveyance. Thus Paul says, 'Now we have received not the spirit of the world, but the Spirit which comes from God, that we might know the things which are gifted to us by God. Which things also we speak, not in words taught by human wisdom, but in words taught by the Spirit, explaining spiritual things (or ideas) in spiritual words.' Now here are two classes of words : first, *words taught by human wisdom*, and second, '*words taught by the Spirit* ;' the former may be termed the language of Ashdod ; and the latter, the language of Canaan. It is a rule, which you will find sustained throughout Scripture, that spiritual ideas are never couched in the language of the philosophy contemporaneous with the writers of the Word, nor are human traditions clothed with spiritual words. Hence, if a phrase current among the philosophers of old and the people, be not in the Bible, the *idea* of that phrase is not there either. Now, the phrases 'immortal soul' and 'immortality of the soul' belong to the first class, namely, of 'words taught by human wisdom ;' for neither of them is to be found in the Scriptures from Genesis to Revelation. The phrases were first used by the leaders of the multitude ; who, in Scripture are termed 'animal or natural men.' My opponent tells us, that the 'immortality of the soul' was believed in the time of Jesus, by Pagans and Jews. We grant it, and what then ? Why that natural or animal men understood certain of the 'mysterious wisdom of God before Jesus revealed it. But to say this, would be to contradict the Scriptures ; for Paul says that the wisdom of God on these topics had been 'hitherto concealed' and that 'life and immortality were brought to light by Jesus Christ in the Gospel.' The doctrine of immortality is a 'spiritual thing' and, therefore, from its very nature was incomprehensible to the world of animal men, until spiritually revealed. 'Now,' says Paul, 'an animal man receives not the things of the Spirit of God ; for they are foolishness to him.' This is true ; for when the apostle announced the immortality of man by a resurrection from the dead at Athens, the Epicurean and Stoic leaders of the ignorant multitude, mocked him for a babbler. And even now the scriptural teaching on this topic is as incredible and absurd in the estimation of my opponents and the mass as it was to them.

I have said that the phrase 'immortal soul' or 'immortality of the soul' is not in the Bible ; therefore, I conclude, that the idea or thing is not taught there. But among 'the words taught by the Spirit,' there are immortal, immortality, Spirit, soul, and so forth ; hence the ideas or things signified are there too. But soul is one idea, an "immortal soul" quite another ; and immortality is one thing, and 'immortality of the soul' another. Soul, immortal, immortality are indeed found in the Bible, but 'immortal soul,' and 'immortality of the soul' are not, but chiefly in the speculations of Plato, and in the systems of scholastic divinity.

It is important, when persons listen to the conversation and discourses of others, that they should, if they would comprehend one another, understand the language or terms used by the speaker. 'Define your terms,' then, is good advice, introductory to the investigation



of any controverted subject. We will take the hint, and endeavour to ascertain the signification of certain words, with which we have to do. And here I would just observe, that I believe in the soul, spirit, and the doctrine of immortality as taught in the Bible; though I do not at all believe in the traditions of the Apostacy, concerning them. The former I receive with all my heart; and the latter I reject as Pagan, Papistical and absurd.

First, then, as to the word *soul*. In ascertaining the meaning of the word, we must consult the Hebrew; for the Bible word, which is translated *soul* existed in common use among the Jews hundreds of years before the English language was spoken. That is, when David wrote in the Hebrew language, that God would not leave Messiah's soul in the grave, there was no such word as our word soul. It will not do, therefore, to consult English Dictionaries for its definition; they merely give the *opinions* of Englishmen and Americans; that is, they define the word soul according to the theories of these people. The proper way to arrive at the truth is, to see how the Hebrew word is used in the Bible. And here, I would observe, that in interpreting the Scriptures, we must define the words of Scripture *by the doctrine, and by the sense put upon them by the context*. It will not do for us to say that the word soul, for instance, means 'a separate and independent immortal spirit,' and then put that construction upon it wherever we may find it in the Word. For instance, it says, and 'every living soul in the sea died;' it would be absurd to say, 'and every separate and independent immortal spirit died!' 'Why will you die, O house of Israel?' according to our friend's version, or rather perversion of that passage, and definition of the soul, would mean 'why will you bring the pains of death upon your separate and independent immortal Spirit?' 'In the day that thou eatest thereof, thou shalt die,' according to him would be 'in the day that thou eatest thereof, thy separate and independent immortal Spirit shall die,' and so on.

Hence we conclude that the word, or in fact words in general are never used absolutely or unqualifiedly, but always contextually; that is, that the words soul, spirit, immortal, &c., have as many significations as they have different contexts. We shall now proceed to ascertain the meaning of the word used by the Hebrews, and rendered by the English translators of the Scriptures, *soul*.

The Hebrew word is *Nphsh*, or *Naphash*. It is a substantive noun, or the name of something which has a being. Its gender is common to male and female, but more usually feminine. It is also a verbal substantive, that is, it is a noun derived from the verb *Nophash*,\* which signifies to breathe strongly, to pant; it also signifies to take breath as after fatigue. The noun *Naphash*, has a great variety of meanings, all of which depend upon the connection in which they are used. Gesenius, whose Lexicon is now before me, has arranged them under *five* classes,

\* If these words be read with the Masoretic points, the verb may be pronounced as if written *Nophash*; the *o* as *o* in *not*, and the *a* as *a* in *ram*; and the noun *Nephesh*. The orthoepy, however, of the Hebrew being lost, the pronunciation is arbitrary if the points be rejected, and does not at all affect the signification of the terms.

with *phrases* selected from the Bible, illustrative of each definition. Under the first head, its contextual significations are breath, breath of life; also odour, perfume, which anything *breathes* or *EXHALES*; and would you believe it, my friends, but this word, which has been so arbitrarily defined to be "an independent and immortal spirit," is here reduced to a connection with the humble term 'smelling bottles.'—(Isa. iii. 20.)

Under the second head, we read as follows: 'The vital spirit,' in Greek '*psuchee*,' in Latin, *anima*, through which the body lives, *i.e.* the principle of life manifested in the breath, (compare *ruach*, Lat. *anima* collated with Gr. *anemos*) and whose seat was supposed to be in the blood.—(Lev. xvii. 11; Deut. xii. 23; Gen. ix. 4, 5.) Hence life, vital principle, *animal spirit*.—(Gen. xxxv. 18.) '*As her spirit was departing, that is, as she gave up the ghost or her life.*' (1 Kings xvii. 21.)—*Let now the spirit of this child return to him again, that is let his life return.* Exod. xxi. 23.—*Life for life.* This life, spirit *anima* itself, is said to live.—(Gen. xii. 13; Psa. cxix. 165) And my friends, mark too, that this same *naphash*, or soul, is also said 'to DIE.'—(Judg. xvi. 39) Also '*to be killed.*'—(Num. xxxi. 19.) 'To be asked for.'—(1 Kings iii. 11.) '*To be poured out, as if along with the blood.*'—(Lam. ii. 12; Isa. liii. 12.) It is very frequent in phrases which have respect to the losing or preserving of life. Further also in many expressions which have respect to the sustenance of life by food and drink, and the contrary, where the English version often renders *Naphash* by *soul* but improperly. Thus the *spirit, anima*, is said to be *satiated* with food and drink.—(Prov. xxxvii. 7; Isa. lv. 2); so *to fill, i.e.* to satisfy one's spirit.—(Pro. vi. 30.) And hence *Naphash* is *itself put for aliment*.—(Isa. lviii. 10.) If thou draw out thy soul to the hungry, and satisfy the afflicted soul, or if thou give out thy *food or aliment* to the hungry that he may be filled. So the opposite: '*my spirit hungers.*'—(Prov. x. 3, xxvii. 7.) '*thirsts.*'—(Prov. xxv. 26.) '*fasts.*'—(Psa. lxix. 11.) '*abstains*' from certain kinds of food.—(Lev. xxx. 3.) '*is polluted* by them.'—(Ezek. iv. 14.) Also the *spirit* is *empty, i.e.* hungry.—(Isa. xxix. 7.) "*To open wide the life, spirit.*" *i.e.* typically for the jaws, throat,—(Isa. v. 14; Hab. ii. 5.) And, says Gesenius, 'of the spirit as separated from the body.'—(Job xiv. 22.) But on turning to this reference we find that he is not sustained in this definition. It reads 'His flesh upon him shall have pain, and his soul within him shall mourn.' Job was talking about the calamities to which a man is subjected in this life, the effect of which is to fill him with painful and sorrowful emotions. 'Thou wastest away, O God, the things which grow out of the dust of the earth,' which things are the hope of man who tills it. 'Thou destroyest,' says he, 'the hope of man' by floods and so forth. Now what is the effect of these misfortunes upon cultivators? The answer is in the mind of every planter, that he is 'altogether pained;' his hopes of abundant crops being dashed, he is pained and troubled in body, soul, and spirit, the whole man.

Under the *third* head, *Naphash* is rendered 'the rational soul, mind, *animus*, as the seat of the affections, feelings, emotion of various kinds;' in other words, it signifies the *brain*, which is demonstratively the seat

of the feelings, affections, and emotions. "To it are attributed *love* (Amativeness), *joy* (the pleasing emotions which flow from the gratification of acquisitiveness, love of approbation, hope, &c.), *fear* (cautiousness), *piety* towards God (veneration), *confidence* (hope), *desire* (acquisitiveness) longing or appetite, *e.g.* for food (alimentiveness), *revenge and slaughter, hatred and contempt, vengeance and sorrow, and as the seal of warlike valour*, (destructiveness, combativeness and self-esteem). It is spoken of the feelings in general, *ye know the feelings of a stranger, or how a stranger or foreigner feels*—a knowledge, which has been but little displayed towards me in this debate—(1 Sam. i. 15), I have poured out my soul before Jehovah, *i.e.* have laid open to Him my inmost feelings.

Words also which themselves express feelings of the mind or soul, are often used in connection with *Naphash* in this sense; thus the soul is said to weep; to be poured out in tears; to cry for vengeance; and also to invoke blessings. More rarely things are attributed to the soul, which belong rather to the mode of feeling and acting, as pride, patience, and impatience, to the will or purpose; to the understanding or faculty of thinking.

Under the *fourth* head, concretely it signifies "animal in which is the *Naphash*, anima, or life. (Josh. x. 28: every animate or living creature.—v. 30, 32, 35, 37.) After *animal or life, i.e.* endued with life, *living animal*, or as more commonly in English, *living soul, living being*. (Gen. ii. 7,) and very often collectively for *living things*, living creatures.—(Gen. i. 21, 24; ix. 10, 12, 15; Lev. xi. 10.) In Gen. ii. 19: And whatsoever Adam called them, the living creatures (or souls) that was their name. Deut. xxiv. 7: To steal a soul, *i.e.* to steal a man. Lev. iv. 2: "If a soul (that is, if any one) shall sin." In a census of the people, seventy souls, *i.e.* that is persons. Gen. xii. 5: "The slaves (the souls) they had acquired in Haran." *Naphash*, or soul, in certain contexts signifies ONE DEAD, A DEAD BODY, A CORPSE. Num. vi. 6: Let him not come near to a (*naphash*) *dead body*.

Under the *fifth* head, with a suffix, or particle attached, it is very frequently used for *myself*. "The German *selb, selber*; Swedish, *sjel*; English, *self*, are all from the same root with the German *seele*, in English *soul*."—Robinson's Gesenius under the word *Naphash*.

From all this, it is obvious, that no arbitrary, absolute, or unqualified definition, nor any consistent doctrine, can possibly be constructed upon the word used for soul in the Hebrew Bible. If one say, that the *Naphash*, in English *Soul*, is an immortal spirit, another would turn to Num. vi. 6, and show that the word meant "a dead body;" or if a third should affirm that soul "was a dead body," a fourth might turn to Joshua x. 28, and show that it signified "a living creature;" and so throughout, to the utter confusion of every hypothesis framed upon any one definition of the word. Hence if called upon to define the word *soul*, insulated, as it were, from every collateral phrase or word, it would be utterly impossible to do it; for the meaning of the word depends upon the context to which it stands related.

(To be continued.)

## THE TEMPEST.

THE prophetic trumpet gives forth no uncertain sound. The blast thereof is for war. Its shrill voice wakes up the mighty men, commands them to prepare war, to draw near to the valley of decision.—(Joel iii. 9-14.) All the prophets breathe the war spirit. They all testify that upon the ruins of this *kosmos* shall be built the world to come. Yet many imagine we are now living under the new dispensation, that is in the reign of Messiah. They suppose his reign began at his assumption to the right hand of power, and that his kingdom has been progressing ever since; that after the fashion of the past, it will go on increasing until all mankind are brought into a state of good will, and earth becomes another heaven.

“There is a time for all things,” says the sacred penman. “A time to kill, and a time to heal; a time to break down, and a time to build up; a time to love, and a time to hate; a *time of war*, and a *time of peace*.”—(Eccles. iii. 3, 8.) However dreadful war may appear in the eyes of the Friends—and, probably, it appears no less so in the eyes of all sane persons—are we to understand that they absolutely and unqualifiedly repudiate war? If this be their position, then they are bound to reject the Scriptures; they tell the Author of the sacred volume that His mode of punishing the wicked is barbarous, cruel, and not in accordance with love and mercy. Argument is not necessary to prove that the wicked are Jehovah’s sword to execute judgment upon the wicked: divine testimony plainly affirms it.—(Lev. xxvi. 33; Psalm xviii. 13; Matt. xxvi. 52.) The Medes and Persians, whose “tender mercies were cruel” were His sanctified ones (Isaiah xiii. 3), sanctified to slay young and old, to withhold pity from the infant of days.—(verses 16, 17, and 18.) Nebuchadnezzar was Jehovah’s “servant” to execute His fierce anger upon His own children of the house of Israel.—(Jer. xxv. 9.) And by such-like agents God putteth down one and setteth up another.—(Psalm lxxv. 7.) We do not think that the Friends, peace-loving as they are, would affirm that the Lord is *not* a man of war.—(Exodus xvii. 16; xv. 3) They rather seem to admit that bloodshed is excusable under certain peculiar circumstances, though they have not, in their address on war and Christianity, defined what these

circumstances are. The fact is, the whole of their reasoning is based upon a foregone conclusion. They have jumped to the conclusion that the present is the reign of Christ, that for eighteen centuries or more the kingdom of God has been established among men. This important matter settled, they ask the Christian world, in other words, those who are in the kingdom of Christ, what agreement exists between war and peace, between love and hatred, between destroying men’s lives and saving them? But let them see whether the foundation upon which their address is built standeth sure. Let them seriously ask whether the kingdom of Christ has been set up? When they have scripturally settled that question, their argument and exhortation may be worthy of consideration.

They have mistaken the times, and are consequently in great error about the signs thereof. If facts are any guide, these are not the times of peace; they are emphatically the times of war. Do the Friends believe that when Christ has set up his kingdom, there will be almost unlimited scope for kings and generals to act as they please in regard to war and peace? Do they believe that no more control than is at present visible, will be exercised over the people relative to mutual butchery? If this be the case, we should like to know how much better, wiser and happier mankind will be under the kingdom of Christ than that of any earthly monarch? Somewhere we have read that “in his days shall the righteous flourish, and there shall be abundance of peace so long as the moon endures” The address on war and Christianity is about as striking a proof as could be furnished of the existence of that darkness—gross darkness, foretold by the prophets.—(Isaiah lx. 2.) In the midst of general convulsion and slaughter, to exhort the combatants on the hypothesis that Christ is reigning, betrays incomparable ignorance, not only of the things “written aforetime for our learning;” but also of the wholesome words of our Lord Jesus Christ.

Our simple mode of reading the Scriptures had led us to expect that Christ would inaugurate his reign by laying hold on the Dragon, that old serpent, which is the Devil and Satan, and binding him a thousand years.—(Rev. xx. 2.) And that during this “thousand years,” Christians

—not of “all denominations,” but the Brethren of Christ, who have *known* and *obeyed* the will of his Father (John viii. 31, 32: none others are reckoned such by him (chap. xv. 14)—shall reign with him on the earth.—(Rev. v. 10; xx. 4, 6). We had regarded Christ’s kingdom, therefore, as post-resurrectional (2 Tim. iv. 1) in its establishment; for many of his brethren, all of whom are co-heirs of his kingdom and glory, are now sleeping unconsciously beneath the sod.—(Heb. xi. 13; Dan. xii. 2.) We had understood Paul that “Flesh and blood cannot inherit the kingdom of God.”—(1 Cor. xv. 50.) The Psalms and the Apocalypse had conveyed to our minds the idea that revolt against Christ’s rule would be impossible for a thousand years, even for kings—(Psalm lxxii. 11; Apoc. xx. 7.) Those writings had informed us also, that “kings would be bound with chains, and nobles with fetters of iron.”—(Psalm cxlix. 8.) Again, we had understood David to say that Jehovah would “strike through kings in the day of His wrath.”—(Psalm cx. 11.) If we are not mistaken, Isaiah likewise declares that the “Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth; and that *then* the Lord would reign in Mount Zion, and in Jerusalem, and before His ancients gloriously.”—(Chap. xxiv. 21, 24.) We had not inferred from all this, that during the reign of Jesus Christ, the Prussians would capture Strasbourg, Metz and Sedan, and bombard Paris; that King William would be made Emperor of Germany; that the Tories would be agitating to plunge England into the war; and that Russia would be about to seize Turkey, Egypt and the Holy Land! No; our ideas gathered from the prophets were, that when Christ had set up his father David’s throne, all these kingdoms would have been destroyed. Daniel had taught us this; and that instead of peoples, nations and languages, groaning in the death-grip of “great iron teeth” and “brazen claws,” they would all be given into Christ’s hand; and as the prophet testifies, “serve him with one consent.”—(Zeph. iii. 9.)

The doctrine set forth by the Friends’ address is that the kingdom of Jesus Christ has been long since established: that Christians of all shades, for all who acknowledge God as their Father are thought to deserve that (much abused) title—are actually in the kingdom, and their business is to extend it till it fills the whole world. This is an old fallacy. The

fifth monarchy men, as a sect of fanatics during the reign of Charles I., and that of the usurper Cromwell, was styled, stood strong in this notion. They, however, were not like the Friends, and many others, desirous to extend the kingdom by moral force alone: guns and swords were the weapons of their warfare; still their object was the same. They were “the godly,” “the saints;” and to them had been committed a share of that “power and authority” given to Jesus, in whose absence they proposed to fill the whole earth with the glory of God. But all who fear the word of God, will see from what has been advanced, that both the fifth monarchists and the peace-at-any-price criers of this generation, are far from the truth. In Christ’s absence, his kingdom is an impossibility. The idea therefore, of extending that which has no existence, is supremely ridiculous. Paul, a man deeply interested in the kingdom of Christ, did not look for it before the resurrection of the dead. “I charge thee, Timothy, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his **APPEARING AND KINGDOM.**—(2 Tim. iv. 1.)

Although the Friends are entirely wrong in supposing that this is the time for extending the kingdom, they are perfectly right in affirming that Christians are forbidden to use the sword. Jesus has left no doubt upon that point, both by precept and example.—(John xviii. 11, 36.) But because they are prohibited the use of arms now, will they always be? It is not difficult to answer this question, and the answer will be found to be an emphatic negative. The true peace-makers of this, will be the war-makers of a future age. The kingdom for which they pray—not which they have—after the direction of Jesus, “Thy kingdom come, Thy will be done, as in heaven, so in earth.”—(Luke xi. 2.) This kingdom, I say, they will take by the sword; perhaps not a literal sword in their own hands, but still literally by the sword. They will be the generals and leaders in those wars, to begin with the battle of Armageddon. Their war forces will be the tribes of Israel. With these as Jehovah’s battle-axe and weapons of war, says Jeremiah, “will the kingdoms of the nations be broken to pieces.”—(li. 20, 23.) In the day of Messiah’s power, this people will be willing to execute all His commands. (Psalm cx. 3.) Unto Him shall they hearken.—(Deut. xviii. 15.) To Him shall the gathering of the people be.—(Gen. xlix. 10.) By these, he who has drunk of the

brook in the way, will wound the heads over many countries.—(Psalm cx. 6, 7.) They are the future breakers, grinders, and extinguishers of human government.—(Dan. iii. 34, 35.) The grand struggle for universal ascendancy will be between Jews and Greeks. For many generations the Greeks have held the pre-eminence. But what meaneth this? “When I have bent Judah for me, filled the bow—Judah—with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord, (even Jesus,) shall be seen over them, and his arrow (Ephraim) shall go forth as the lightning; and the Lord God shall blow the trumpet—the alarm of war—(Numb. x. 9); and shall go with whirlwinds of the south.—(Isaiah lxvi. 15, 16.) The Lord of Hosts shall defend them, and they shall devour, and subdue with sling stones. For the Lord of Hosts hath visited His flock: the house of Judah, and hath made them as His goodly horse in the battle. And they shall be as mighty men which tread down their enemies in the mire of the streets in the battle; and they shall fight, *because the Lord is with them*”—(Zech. ix. 13-15; x. 3, 5, 6.)

The ancient prowess of Israel is well attested, both in profane and sacred history. While they obeyed the voice of God, five were equal to a hundred, and a hundred to ten thousand of their enemies. But whatever their valour has been, the prophets indicate that their exploits under Messiah will eclipse it all. The vast armies of the image-power will be but so many flocks of timid and defenceless sheep. Their power of resistance will be that of stubble against the flame. “The remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver.”—(Mal. iv. 1; Zec. xii. 6; Mi. v. 8.) The last communication from the eternal throne teaches, in harmony with the above statements by the prophets, that a time is coming when Christians shall wield the sword of justice. “And I saw the heaven (*τοῦ οὐρανοῦ*) opened.”—(Rev. iv. 1-4.) This is the political heaven of the world, which is at present *shut* against Jesus and his brethren. Their thrones have no place in the heaven. Soon, however, the divine artillery will open “a door;” and effect an entrance to establish thrones therein, even “the thrones

of the house of David.”—(Rev. xx. 4; Ps. cxxii. 5; Matt. xix. 28.) The heaven having been opened, John says “And behold a white horse, and he that sat upon him was called Faithful and True; and in righteousness doth he judge and *make war*.” And the armies of the heaven (*ἐν τῶν οὐρανῶν*) followed him upon white horses, clothed in fine linen white and clean.” Here are the saints, the brethren of Christ, or Christadelphians; the “fine linen” represents their “righteousness.” Being priests as well as kings, they are robed in the garments of office, after the type of Aaron.—(Lev. xvi. 3, 4.) Aaron was their sign as to priesthood, but not as to order, for they belong to another tribe of which Moses spake nothing concerning priesthood, viz., the tribe of Judah, into which they have been adopted through Christ, who sprang from thence (Heb. vii. 14); and being in him, they are like him, priests “for the age (*τοῦ αἰῶνα*) after the order of Melchisedec.”—(Heb. vi. 20.) Though many members, they are but one body.—(1 Cor. xii. 12, 13, 14.) They are one with the Father and with the Son in mind and substance.—(John xvii. 21-23; 1 John iii. 2.) They constitute “a perfect man,” having attained unto the *measure of the stature of the fulness of Christ*.—(Eph. iv. 13.) Here is “the man Christ Jesus” in all His “fulness.” Of this Divine Body composed of the “faithful brethren” (Col. i. 2) *only*, Jesus is the head, (Eph. iv. 15; Col. i. 18.) “And out of his mouth goeth a sharp sword,”—the word of command to Israel (Isa. lv. 4),—“that with it he should *smite the nations*.”—(Rev. xix. 11, 14, 15.) Testimony of this kind might be abundantly multiplied if it were needful, but the preceding is sufficient to demonstrate that Christians are to be warriors in the day of Christ’s manifestation.

It is not foreign to our subject to look into the reason of this seemingly-strange attitude—strange to such as hold that at death Christians have done with all mundane affairs, that they are transferred to “fields of ever-living green,” “beyond the envy of man below.” The prophet Daniel declares that the saints of the Most High shall *TAKE the kingdom under the whole heaven*”—(chap. vii. 18, 27.) This will be a great work indeed. We have seen just lately what it has cost in blood and treasure to take but a strip of kingdom, under the heaven, of France; the terrors involved in wresting merely two little provinces,

Alsace and Lorraine. To seize the kingdom under the whole heaven of Daniel's Fourth Beast Empire is frightful in its work to contemplate. Frightful on account of the resistance that will be made. Mankind are quite as determined in antagonizing God as one another. To forewarn them makes no difference. Can it be imagined that the House of Brunswick, for instance, which boasts an "empire on which the sun never sets," would make no attempt to defend it? Is there any sign of a mood coming over its members in which they would quietly, and without a struggle, lay aside their glory, descend into private life, and welcome to regal office a company of tent makers, fishermen, and such like? Such a supposition is utterly at variance with reason, experience, and Scripture. "The kings of the earth and their armies," will be "gathered together to *make war* against him that sat on the horse, and against his army."—(Rev. xix. 10.) "They will come out as a whirlwind to scatter him."—(Hab. iii. 14.) "All nations shall be gathered together against" him "to battle"—(Zech. xiv. 2.) Force will be opposed to force, and right be established by might. The world has been covenanted to the saints: it, and all pertaining to it is theirs; so taught Jesus and Paul.—(Luke xxii. 29, 30; Rev. iv. 13; Gal. iii. 29; Rev. ii. 26, 27; 1 Cor. iii. 21, 22.) But they will not be permitted to come in peaceably. "The kingdom of heaven suffereth violence, and the violent *take it by force*."—(Matt. xi. 12; Psalm xlv. 3, 5; xviii. 37-42; Isaiah lxiii. 1-6.) The power of the saints must be felt before it will be acknowledged. This will be accomplished in the epoch of the resurrection.—(Rev. xi. 17, 18.) In this new state the saints will be "raised in power."—(1 Cor. xv. 43.) In this startling period, Jesus, to whom all power is given (Matt. xxviii. 18), will give them power over the nations, to rule them with an iron sceptre, and break them in pieces like a potter's vessel."—(Rev. ii. 26, 27.) This is the last thing that rulers and peoples are looking for; but "that which had not been told them" (by their Reverend and Right-Reverend Fathers) in God, to whom millions have been paid for the keeping of their royal and plebeian souls, "they shall see, and that which *they had not heard* shall they consider."—(Isaiah lii. 15.) "Be wise now, therefore, O ye kings, be instructed, ye judges of the earth"—(Psalm ii. 10.) Their practices are an unqualified rejection of the

divine warning. They rage and imagine vain things.—(Psalm ii. 1.) They will have none of such a rule as this; "let us break their bands asunder, and cast away their twisted cords."—(verse 3.) But "Jehovah shall have them in *derision*."—(verse 4.) "He will *laugh* at their calamity, and *mock* when their fear cometh."—(Prov. i. 26.) He knows their rebellious temper; He remembers their treatment of His Son and His apostles, how they have "cast his words behind their backs;" how they have "professed to know God, but in works have denied Him;" how they have said "we are rich, and increased in goods, and have need of nothing, and knew not that they were wretched, miserable (which they hypocritically confess, saying, 'Lord, have mercy upon us, *miserable sinners*'), and poor, and blind, and naked." Yes; He who marks even the death of a sparrow, has not forgotten these things; and now at length, He determines to give them their just recompense.—(Zeph. iii. 8.)

One warning more, and then comes the outpouring of vengeance "All ye inhabitants of the world and dwellers on the earth, *see ye*, when He lifteth up an Ensign on the mountains, and when he bloweth the trumpet, *hear ye*."—(Isaiah xviii. 13.) This ensign is a "root of Jesse" (chap. xi. 10), "the root and offspring of David, the bright and morning Star."—(Rev. xxii. 16.) His second visit to this world will be in a hurricane of fire. "Our God shall come, and shall not keep silence, a fire shall devour before him, and it shall be very tempestuous round about him."—(Psalm i. 3.) "Clouds and darkness are round about him, a fire goeth before him and burneth up his enemies round about. His lightnings enlightened the world; the earth saw and trembled. The hills (or kingdoms) melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth."—(Psalm xcvi. 2-5.) "Behold, the name of the Lord cometh from far, burning with His anger, and the burden thereof is heavy; His lips are full of indignation, and His tongue as a devouring fire. And His breath, as an overflowing stream, shall reach to the midst of the neck, to sit the nations with the sieve of vanity; and there shall be a bridle in the jaws of the people, causing them to err."—(Isaiah xxx. 27, 28.) "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, (the Man of Rev. i. 13-16, and of Dan. x.

5. 6), and the hair of his head like pure wool; his throne was like a fiery flame, and his wheels (see Ezek. i. 16, 19, 21) as burning fire. A fiery stream issued and came forth from before him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."—(Dan. vii. 9, 10.)

General Opinion has long ago laid it down that no such vulgar measures as these are to usher in the coming King. It is an event to be accomplished by "the foolishness of preaching." The moral efforts of devout Quakers, and a thousand other diverse and adverse pious offshoots of the Old Mother, are—some in silence, some in song, to establish "glory in the highest heavens—over the earth, peace and goodwill among men!" But the prophets and General Opinion are not agreed in programme. The devout General proposes to accomplish everything by *feeling*, prayer and pious talk; the prophets, "by a strong hand, and an outstretched arm, and fury poured out." The good General is not aware of the demoralised and practically atheistical state of Christian society, for which he speaks. But the Scriptures foreseeing this, has decreed to teach society righteousness, by scathing fiery judgment. In short, there is as much similarity between light and darkness as between the prophets and General Opinion. The general's tactics will land his followers safely into "the last ditch."

The tempest, the first howlings of which are already heard in the West, is destined to sweep away every particle of chaff, every fragment of self-rule. Self government is but a usurpation on sufferance. Jesus Christ alone has the right to rule. It well comports with the temper of rebels to manage their own affairs undisturbedly. Taking a dispassionate retrospect of the world, one is compelled to say that it has been a gigantic exhibition of anarchy. In the words of Scripture, it has been, and still is, "a troubled sea, casting up mire and dirt." And it is a question whether in the periods of civilisation, its waters have not been the most turbid.

The closing act of the drama of this evil age, must be played by the light of aionian fires, which seas of blood will not be able to quench. The whole stage will probably be occupied. The prophet was startled at the noise of the preparation. Its sound was like the roll of distant thunder, or the roaring of the angry sea. "Hark!" said he. "it is the rushing of nations I hear, as the rushing of mighty waters." "The

nations were angry," says the exile of Patmos, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth."—(Rev. xi. 18.) But he who rebuked the wind and the sea, will rebuke them also. "He, Christ, shall rebuke them, and they shall flee afar off, and shall be like the chaff of mountains before the wind, and like a rolling thing before the whirlwind."

The present signs well accord with our reading of the times, or prophetic dates. The ecclesiastical despotism, pictured to Daniel 800 years before its birth, as a horn with eyes and a mouth, is worn and wasted away. What the prophet saw obscurely, time has developed to us in all its wonderful details. That marvellous horn is now a thing of the past. The period allotted to it has passed out of prophecy into history. We have to look back, not forward, to it. But its exit has been the introduction of a vastly more important future. How do matters stand? The Old Terror of the Seven Hills has shrunk to less than the shadow of his former self. The people of the saints, the Jews in his "dominions"—a "geographical expression," which must sting him every time he hears it pronounced—are free; and all Europe now ridicules that monarch, at the sound of whose voice it was wont to tremble and adore. The persistent croaking of "the frogs" has bounded Europe into fury, and everyone is ready to fall upon his neighbour. In such a situation the strongest must command, and the weakest go to the wall. Who is the strongest? Our decision is not perplexed by numbers. Some may point to Germany, others to Russia; we are in favour of the latter. Prophecy has selected this power to rule and trample upon the rest. The *ראש* *Râsc*, *מוֹשֶׁה* *Môsc*, and *תִּיבַל* *Thuwal*, of Ezekiel, according to the learned, can signify none other than Russ, Muscovite, Tartar and German peoples. It is this new power "of the north parts" (Eze. xxxviii. 15) which is destined to ride rough-shod over West and East. What is its present attitude? Peaceful? Yes; that portentous kind of peacefulness which heralds the cyclone. As far as the Great Bear of the political heavens can have his way without tearing and hugging, he will. He has done his part splendidly in the farce about the



Treaty of 1856, called the Black Sea Conference. He needed ships, and was determined to have them. By and bye, he will need Constantinople, and will take it. Next he will want Egypt, and none will be able to hinder. By this time all Europe will be in slavery. The balance of power will have been exploded. England will have no allies worth the name; and if it were not for the intervention of heaven, to smite Russia, her eastern possessions would be snatched out of her hands. She will, notwithstanding, lose them all, though not by the Bear Power, but by that of Judah's Lion, before whom the "old and young lions" of Tarshish will cower like mongrel curs.

But confining ourselves to accomplished facts, we ask have these things no meaning? Unquestionably they have deep significance. Reader, give heed to the prophets. They are as a light shining in a dark place. They only are able to remove the veil, and show us the wonderful future. But the masses have no ear for them; to them they are a sealed book, which their leaders are

not able to unlock. They do not possess the key, which is **THE KINGDOM OF GOD, to be established on the earth.** All the deep sayings of the prophets have reference to this kingdom, without this idea their words are so many undecipherable hieroglyphs. The religious world is engrossed in the contemplation of kingdoms "beyond the bounds of time and space," or properly speaking *nowhere*. It is impossible, therefore, that it should understand the sure prophetic word. What a terrible shock and surprise awaits it. What a wide-awakening from its delusive dreams. Yes, reader, it will be even so; for the prophet assures us that in the mountain of Israel the Lord will take away the face of the covering that is spread over the *understanding of all nations.*—(Isa. xxv. 7.) Are you expecting this? Are you of that company who will say "Lo, this is our God, *we have waited for him,* and he will save us; this is the Lord, *we have waited for him,* we will be glad and rejoice in his salvation?"—(xxv. 9.)

EDWARD TURNEY.

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## ACROSS THE ATLANTIC, THROUGH AMERICA, AND BACK.

(Continued from page 185.)

*Wednesday, April 19th.*—In New York harbour, or rather bay; anchored seven miles from our final destination. Here we have to be inspected by the doctor, to see there are no contagious diseases on board. We observe a crowded steamer anchored a short distance off, which arrived four days before us, but has not yet been permitted to land, on account of having several cases of small pox on board. We are told there are no cases on board the *Minnesota*, and we comfort ourselves on the prospect of an immediate landing. In due time, a tender comes alongside with the doctor. The passengers are made to pass before him. We view the process with composure, believing all is right, when suddenly the process stops: the doctor goes away, and we wonder what it means. We are told that the doctor has discovered a case of small pox, and that we cannot land till we have been a certain time in quarantine. This is a sorer disappointment than can be imagined by those who have not known the strong desire to land, after being cooped up in a

vessel for a time at sea. We are told we must stay at least twenty-four hours, and if another case is discovered at the end of that time, that our detention may be indefinitely prolonged. There is no help for it, and we resign ourselves to our fate, thankful we are not at the bottom of the sea instead. We sincerely hope there will be no further discovery in the morning. We are chiefly disappointed about our letters. We had got them all ready to post, but now we could not send them ashore, and the possibility of indefinite delay was not comforting. An unexpected door suddenly opened to relieve us of this difficulty. A man who had gone mad during the voyage had to be sent back to England, as the American authorities would not receive him ashore. An opportunity of sending him presented itself in the *Wyoming* (one of the same Company's steamers,) steaming out of New York on her way to Liverpool. One of the *Minnesota's* boats was launched: the madman was tied with a rope, and lowered over the side of the

vessel into the boat; and the boat was just on the point of starting, when we heard that the surgeon accompanying the madman would take any letters the cabin passengers wished to send, and send them by the purser of the *Wyoming*, who would post them in Liverpool. We were glad, and eagerly availed ourselves of the opportunity, which was better as regards expedition, than if we had landed and posted them. We next hear that all the steerage passengers, numbering nearly 800, are to be vaccinated before being permitted to land. We are congratulating ourselves as cabin passengers, on our escape, when we are unexpectedly summoned to the cabin to "show our arms." This is unwelcome. To go through the inconvenience and possible dis-health, associated with vaccination, is a disagreeable prospect not at all modified by the fact that it is to be compulsory, and to be put upon us by reckless-looking officials, whose pecuniary interest it is to put us through the process. We inwardly hope and pray we may escape. The invitation to "show our arms" implied that the doctor would pass those whose arms showed evidence of previous vaccination; but the fact that he vaccinated several who had several times been through the operation, showed that this was not the principle. In fact it was impossible to discover any principle in the doctor's procedure. All we desired was that we might be exempted, and we were, both of us, to our great surprise and satisfaction. Brother Boshier was passed at once as showing marks of previous vaccination. I, who could not show any marks, escaped by a mere slip of the memory on the part of the doctor, who said he would attend to the others while I was unbaring for a more thorough examination, and return to me afterwards. He never returned. As for the crowds in the steerage, they were mercilessly put through the process, whether vaccinated before or not. It took some hours to go through such a crowd. The operation was performed on deck amid general merriment. There were exceptions to the merriment. Several of the steerage passengers objected to vaccination on principle, and would not submit. One of them was a prominent member of an Anti-vaccination Society in Liverpool, and had paid several fines rather than have his children vaccinated. He had speechified those among the passengers who

would listen, and talked a goodly number into a determination to resist. They were a compact phalanx till the doctor appeared with the lance: upon this, the majority of them deserted their anti-vaccination leader and went with the crowd like lambs to the slaughter. Some three or four remained faithful, and they, with him, were put in the wheelhouse as prisoners till the rest should be attended to. When the doctor had finished his labours among the passengers, and vaccinated every man in the crew, the captain ordered the rebels out of the wheelhouse on to the quarter deck. He summoned them to surrender. All did so except the leader who declared he would rather have his head taken off than be vaccinated. The captain then ordered him to be forced: upon which several lusty tars laid hold of him and threw him to the ground. He kicked and struggled, but all to no purpose. He was in the hands of the Philistines. They tore open his sleeve and held down his arm, while the doctor who had received a strong cuff from his unruly patient, inserted the vaccination knife in rather a merciless fashion. This was a curious specimen of American freedom to start with, and made several Irishmen on board express strong doubts as to the benefits of emigration.

*Thursday, April 20th.*—This morning, receiving another visit from the doctor, we hung between hope and fear as to the result of his inspection. When the examination was well advanced, the cabin passengers were delighted to be informed they were going ashore. The tender, in due time, came alongside, and took us off with our luggage. When we got on board the tender, we were informed that another and a worse case of small pox had been discovered among the steerage passengers, and that they might have to stay in quarantine another week. We departed with great satisfaction, in the presence of an envious crowd of steerage passengers, who looked at us over the sides of the ship as we took our departure. The morning was cold and misty, and a pouring rain came on. After a sail of seven miles, we reached the customs wharf, in New York harbour. Before the vessel was moored, brother Donaldson, of Detroit, who had been waiting about for three days, came on board, and recognised us. It was a pleasant experience, after being

fourteen days in the desert. To pass our luggage under the inspection of the customs' officers was the next process. As before stated, I had mentioned in the customs' schedule, given to the passengers to fill up, there were books in my box taxable under the American laws. The officer, noticing the return, made me open the box. I told him I had been informed I might pass them in as personal luggage, but that I thought it best to mention them. "I guess it is as well," he said. Taking up a copy of the *Lectures*, he asked if I was Mr. Roberts? Receiving a reply in the affirmative, he said "All right, pass them in;" and to my surprise, they cleared the customs free of duty. All our packages having been passed the same way, they were put into a car, into which we followed, and drove away in the rain, under the superintendence of brother Donaldson. We passed through crowded streets. The stir, and the traffic, and the push were after the style of London; but the general aspect of the city was quite different. After perhaps a mile's drive, we stopped in a busy street before an underground apple store, and were introduced to brother Latimer, who took charge of the baggage, with reference to some "express" arrangement which was not at first intelligible to Englishmen. The next business was to cross the ferry to Hoboken. The ferry was but a few steps from brother Latimer's, but had to be come at through a roaring traffic-torrent, that swept along the street skirting the harbour. Safely getting through this by gymnastic exertions, requiring dexterity to avoid being run over by street cars or timber wagons, or hacks, or costermongers' carts, we found ourselves in the ferry boat. This was a very different affair to what would be suggested to an English mind by the words. Instead of a boat, it was a sort of floating street, impelled by immense paddle wheels. On each side was a long cabin with seats for passengers, lighted by a long row of windows, and, between the cabins was a section corresponding with the street for the transit of carts, cabs, wagons, and all kinds of vehicles. This section is so shaped at either end as to fit into the landing wharf on a level with the street, so that drivers simply drive their vehicles on to the "ferry" on one side of the water, and drive them off on to the street on the other. The two ends of

the fabric are alike, so that there is neither stem nor stern. New York and its suburbs standing on an island at the mouth of a river, and on the banks of the river, these ferries are essential to the life of the place. They are largely made use of, and there are many of them. On the water they look picturesque, with their lofty white painted sides and rows of windows, and their huge paddle-boxes, surmounted by the crank of the engine exposed to view. Over the ferry we got into a horse car for Hoboken. This is also an American institution obtaining a footing in England. It consists of a species of railway carriage drawn by horses along rails imbedded in the streets. The motion is smooth and rapid, and preferable to the jolt of an omnibus. After riding about half-an-hour, we left the car, and walking about ten minutes more, we found ourselves at the Dr.'s house, now tenantless, save by the bereaved. Seated sadly with these, we conversed on the sad event that had brought us across the ocean. We read to them the address of the Birmingham ecclesia, but found them indisposed to remove to England. Ascertained the meaning of the Dr.'s allusion in *What is Flesh?* to his "forthcoming pictorial illustration." When death struck him down, the Dr. had just completed and put into the hands of the lithographer, a pictorial chart representation of the doctrine of God-manifestation, as exemplified in Jesus. By the time this meets the eye of the reader, the chart will probably be in supply, and speak for itself. Were introduced to brethren Wright and Fisher, from Worcester. In the evening saw brother Donaldson's chart of God-manifestation, concerning which there has been considerable curiosity. It is a really splendid work, whether considered from an artistic or doctrinal point of view. It is beautifully drawn, and coloured in oil, on a sheet about 8ft. by 4ft. It exhibits pictorially a complete history of divine communication with men. It sets forth the "sundry times and divers manners" in which God spake to the fathers of Israel, beginning with the cherubim in Eden, and ending in the glorious "ages to come," when God will be "all in all." It is a valuable contribution to the existing means of instruction in the truth, and it will be a pity if it is not some day (the Lord delaying his coming,) made generally available, by lithographic or other

means. Found a number of letters waiting, from different parts of the United States and Canada, inviting and entreating lecturing visits. Could not at once decide what to do about them. Resolved, if business could be got through quickly, to decline acceptance at this time, and return at once to England.

*Friday, April 21st.*—Looked through the Dr.'s papers; found an extraordinary number of manuscripts of one kind and another, evidencing the prolificness of the Dr.'s pen. Among them was much valuable material, of which our readers will from time to time have the benefit in the pages of the *Christadelphian*. It was a sad business, getting through the documents. Letters of long-distant origin revived memories of the past now at once sweet and painful, while more recent matters brought the Dr. into the room, as it were, making it sorrowful and difficult to realise that he was now no more in the land of the living. The task concluded, heart-ache found solace in the blessed hope, and at last in slumbers on the pillow that had long given nightly rest to another head.

*Saturday, April 22nd.*—Begin to see that business will involve delay. Therefore conclude to use up the delay by accepting the numerous invitations from the brethren in different parts of the country. It cannot, however, be otherwise than hurried visits. There are twenty-two places to go to, and these must be compressed within six weeks at the outside. Much work in little time; sketch out the programme on this principle, and write many letters advising brethren on the appointments. Arrange to start Monday, May 1st. The following places to be visited: Jamaica Plains (Boston); Chelsea, Mass.; Worcester, Mass.; Saratago, N.Y.; Rochester, N.Y.; Hamilton, Ont.; Toronto, Ont.; Ottawa; East Zorra, Ont.; Guelph, Ont.; Detroit, Mich.; Milwaukee, Wis.; Adeline, Wis.; Chicago, Ill.; Henderson, Ky.; Jeffersonville, Ind.; Springfield, O.; Philadelphia, Pa.; Baltimore, Maryland; Washington, D.C.; Norfolk, Va.; Richmond, Va., and Lanesville, Va.

*Sunday, April 23rd.*—Lectured this morning in the meeting place of the brethren. Few strangers present, inadequate steps having been taken to secure their attendance. A fair company of believers, including, in addition to brother Donaldson, of Detroit, brother Coffin, of Adeline, Wisconsin, 1000

miles from New York, brother Packie, of Baltimore; brother Woodruffe, of Elizabethtown; sister Botorffe, of Jeffersonville, Ind., 1000 miles from New York; sister Macdonald, of Newark, N.J., and several others. After lecture, the brethren broke bread—brother Ennis of Brooklyn, brother Boshier, my companion in travel, brother Donaldson, and brother Packie delivering appropriate addresses. The meeting was a large and refreshing one.

*Monday, April 24th.*—Corrected and delivered to the lithographer the proof-sketch of the Dr.'s "Pictorial Illustration." Spent the day in New York, on business connected with our errand.

*Tuesday, April 25th.*—Took steps to-day to arrange about the Dr.'s final interment. As intimated in the May number, the Dr. had only been temporarily deposited in a vault. The question now was, where was to be his final resting place? To settle this, a visit to several cemeteries with the sisters was necessary. Went to see Weehauken Cemetery. This is a new, but limited and unfinished-looking place, by no means the sort of place in which one wishing to visit the Dr.'s grave, would like to find him. Therefore decide against this. Went next to the cemetery in which the Dr. was temporarily vaulted—the Jersey City Cemetery. This proved to be smaller than Weehauken, and more unsuitable. It was small, nearly full, and in the very heart of a busy neighbourhood, from which the street noise was disagreeably audible. This also was ultimately rejected as unaccordant with the feelings in which it is natural to indulge when visiting the grave of a beloved one. Before leaving the ground, brother Boshier and I ask to be shown into the vault where the Dr. was lying, that we might at least see the coffin now containing all that remains of the departed. The sexton led us to a green rise in the cemetery, in the side of which was a door. This door he opened, and the interior darkness became visible. He struck a light, lit a lamp, and entering the doorway, asked us to follow him. This we did, and found ourselves descending eight or ten steep stone steps, which landed us in a short passage. Along this we went about ten paces, and following our guide, turned to the left at the end of the passage, went through another door, and found ourselves in the

vault. Dark, and cold, and silent, was the chamber of death. Looking round, in the dim light of the lamp we discerned the outlines of the horrible place. About twelve feet square, with an arched roof, the sides were furnished with shelves for the reception of the temporarily deposited dead. Rough boxes and a few coffins were dimly visible. Close to the door to our left, upon an elevation of about three feet from the ground, we observed a new, black-glancing coffin, apparently not long placed in position. "This is Mr. Thomas's coffin," said the sexton, in a matter-of-fact style. We looked at the label on the lid, and read:

JOHN THOMAS, AGED 65 YEARS, 1871.

This was all the record of the wonderful man whose life-labour, under God, has disenthralled so many slaves of death, and given them a good hope through grace. It was sad, sad to think of so great a man being nailed up in a box and put away thus like a piece of lumber. His profound apprehension of all things, particularly the workings of God among the nations, and the great purpose which is purposed in Christ, came painfully to remembrance. The dreadfulness of death seemed overwhelming, and the greatness of the hope came home with power. We are all dying, but One has the keys of death and the grave, and will use them to liberate such as he is pleased with. In view of this, we can prospectively join in the exclamation "O death, where is thy sting? O grave, where is thy victory?" Inspecting the lid, we observe that it is not a whole piece like an English coffin lid, but divided into a large and a small section: the small section being at the head. We remark upon the circumstance to the sexton, who says "Oh yes; the top piece can open if you would like to see." We replied we should like to see, upon which he left us to fetch a screw-driver, telling us to come upstairs while he was away, as the cold of the vault was too searching, which it was. We ascended the vault steps, and came out into the light and warmth of day, and stood on the greensward. While thus waiting, we naturally fell to talking on the painful subject. "How humiliating," said one, "it is for such an intellect to have to be laid in such a place." "Yes," responded the other; "but it is a

comfort to think that a greater than Dr. Thomas has gone through the same humiliation. Jesus tasted death, and was as helplessly carried down steps into a sepulchre as Dr. Thomas; but now he lives to die no more, and to deliver all such as belong to him, even though worms destroy them out of being. On the return of the sexton, we allowed him to go down before us and unfasten the coffin lid. In a minute or two we went down after him. He hadn't finished the unscrewing. A few more turns, and the top section of the lid was undone. He removed the piece, breaking a spider's web in the act, which we could not but note as a token of the completeness of the victory of death. Even the spider and the worm are better than a dead man. The lid removed, we at once discerned the familiar head and face through a thin white gauze veil which had been spread over the features. This I lifted and laid back, and there lay the dead exposed to view. How changed the expression! Seven weeks in death had sadly marred the noble contour of the countenance. The eyes were sunken and scarcely like eyes; nose swollen; flesh ghastly in colour; mouth slightly open; head resting on the crown, elevating the chin and beard. The beard was the only remaining feature of beauty. It was pure white, and full and well-ordered. He was dressed in his ordinary clothes, according to the American fashion, which seems more reasonable than the practice of dressing up the dead in an attire unnatural to them. His hands were crossed on his breast, the left resting on the right. Decomposition did not appear to have made very great progress. The colour and condition of his hands appeared entirely natural. I had had a difficulty heretofore in realising his death, but now all illusion was dispelled. The terrible REALITY of the fact was forced home. I touched the cold, lifeless hand in the coffin; I handled his beard, and passed my hand once more over the noble arch of the upper brain which had evolved so much for our profit during life. I then replaced the veil, the sexton returned the lid to its place, and we left in sorrow, yet rejoicing in the glorious hope of the resurrection which seems to have such power and reality in the presence of death. We ascertained that through ignorance of

the Dr.'s wishes on the subject, those who deposited him in the vault had not observed the order of procedure directed by the Dr. It was a comfort to know this, as it left us the opportunity, at his re-interment, of carrying out his instructions to the letter.

*Wednesday, April 26th.*—Went to Greenwood Cemetery, on Long Island, five miles from New York, eastward, looking out upon the Atlantic towards the east. Large grounds beautifully laid out, well kept, more than a mile in extent each way. The very place in which to commune with the memory and faith of the departed. Selected a quarter lot (space for three separate graves,) in an accessible spot, not far from the entrance gates to the left, so that sister Thomas, who is weakly, may have no difficulty in visiting the grave. Afterwards selected a tombstone—a small polished obelisk of Peterhead granite, on which we arranged to have the inscription made which appeared last month. Had the Dr. had a voice in the matter, he would doubtless, according to his wont, have asked to be put below the ground in the obscurest corner lawful to be used for such a purpose; and as for tombstone—to save ourselves the trouble and expense, as it would only be dressing-up corruption, and making a useless fuss. But in this, the Dr. spoke from his own point of view. Now there is another point of view, and that is the point that grateful survivors occupy. This is more important to be considered in this matter than the Dr.'s view, which now exists not for him. We know not the day of the Lord's coming, though we know we are in the epoch of it. If the Lord come before the letter-cutter has finished the inscription, there will be no harm: the best arrangements for living or dead will suddenly collapse then. But while he tarries, we must have a little comfort; not that the dead can comfort us or anything we may do for them; but for a brother visiting the Dr.'s grave, it will be more a comfort to find it in a picturesque, quiet spot, and marked by a stone, telling the living of the dead, than to find it in a common corner in a crowded, wicked city, undistinguished from the common earth around. In this spirit, we made arrangements which, from a merely utilitarian point of view, might be called in question. We intended in the same spirit to have got up a memorial photograph, consist-

ing of the Dr.'s house as the central object, the Dr.'s bust over it, the Dr.'s study to the left, the room in which he died to the right, and his grave underneath; but finding it would be more costly per picture than the brethren would care to pay, we reluctantly abandoned the scheme, and perhaps for some reasons, it is no pity. Legitimate feeling would have approved and appreciated, but malice would have growled about "Men-worship," and it is as well the ugly and the hungry beast should have nothing to growl about. Lectured in the evening at Brooklyn to a small audience. Next day received a letter from one of the audience—Francis Coghill, a bitter enemy of the Dr.'s, who used to write under the *nom de plume* of "More Anon." The letter expressed appreciation of the lecture, and offered to place a hall at the lecturer's disposal for three nights. Arrangements did not admit of this proposal being entertained, and it was just as well, for lectures under such auspices could scarcely have been useful. Any impression made would only have assisted the faction who for years have opposed the Dr., and would surely spoil any who might be brought under their influence.

*Thursday, April 27th.*—Having business to do in New York, dined in town at a place served by darkies. First time the "nigger" feature had presented itself. The coloured people make excellent waiters, cooks and valets. They are nimble and respectful, and have a natural aptitude in all personal offices. They are now emancipated from the servitude in which they were held before the great Civil War. The difficulty growing out of the "nigger question," is, however, far from being at an end so far as the South is concerned. There the coloured race is said to abuse their liberty in the direction of idleness, while the whites are burning to deliver themselves from the virtual political vassalage which the overwhelming bulk of the coloured vote holds them in. The white men are trying to accomplish by secret organization what they failed to effect by the rebellion. By the Ku Klux Klan (a private league to intimidate by violence all who vote against the white interest,) the country is kept in terror, while at its hands many lose their lives. The evil has grown so serious that the President has been clothed by the Congress with almost despotic power, to deal

with proved members of the Klan. This has increased the rancorous feelings of the south. The prospect is, that at no distant day, there will be a revival of war, with all its wretched consequences. The common talk is that there will be a division of the "Great Republic" into three sections—the North, the South and the West—a division effected in blood. How much the world stands in need of the interposition of a strong hand, that shall settle matters wisely, without asking advice or permission of any, and able to overpower all who dare oppose. This is the remedy provided by God, thanks be to His name; and those who believe the promises stand on the tiptoe of expectation, looking for the re-appearance of the Man by whom God will accomplish this great solution. His appearance will at first greatly aggravate the situation, and develop "a time and trouble such as never was." The nations, and certainly the American States, with their Sodomite "pride and fulness of bread" (Ezek. xvi. 49)—require sore chastisement, before they can be in any condition to walk in the law of heaven that will emanate from Jerusalem.

Was astonished at the high price of everything in New York. Articles of every description—whether food or raiment—run two and three times the cost of the same in England. Of course wages are in proportion, so that people are able to live as easily, and, perhaps, more so, than in England, but to such as live on money invested, the difference is vastly in favour of living in England. In England, the same money will go twice as far as it will in America, so that such persons transferring themselves to England practically double the amount of their estate by the process. In the afternoon, went to look out for a suitable house to rent for sister Thomas and sister Lasius in the neighbourhood of Greenwood Cemetery, so as to be near the Dr.'s grave. House at Hoboken to be sold, they having decided to stay in America, wished to arrange things to their minds. Rain fell in torrents, but persevered, as the work was necessary and the time short. Rewarded by finding several houses for the sisters to choose from. On returning to Hoboken received letters from home and was refreshed.

*Friday and Saturday, April 28th and 29th.*—Spent in attending to matters con-

nected with executorial duties.

*Sunday, April 30th.*—This was the day appointed for the Dr.'s final interment. Got up in good time. A mourning conveyance called at nine for the sisters and one or two others, and drove them to Jersey City Cemetery, where the Dr. was deposited in a vault. Brother Boshier and the Editor walked. The morning was fine. On arriving at the ground, we found the coffin had been brought out of the vault and was laid on the greensward, waiting our arrival before being put into the hearse that was waiting to convey it to the final resting-place, six or seven miles off. A wish had been expressed that a portion of the Dr.'s beautiful beard might be rescued from the worms, as a memento of affection. Accordingly, the upper portion of the lid being once more removed, the Editor, with a pair of scissors with which he had provided himself, rapidly performed the necessary operation, removing the principal portion of the beard, and wrapping it in a piece of paper. The aspect of the dead was less pleasing to contemplate in the full blaze of the morning sun than it was when seen in the vault by the light of a lamp. The hideousness of rapidly-progressing decomposition was more apparent. The triumph of corruption over a noble nature was more striking. The reality of death was more painfully evident. The spectacle gendored but one impulse, viz., to bury our dead out of our sight, in comfort of the day when the Redeemer, standing on the earth in the latter day, will call upon his worm-destroyed people to come forth, and, in their flesh, behold the vision of God for which they sigh in their days of this weary pilgrimage. Brother Donaldson and brother Boshier having taken a final look at the form associated in all our minds with the precious things of the spirit, the coffin lid was replaced, and the dead finally concealed from sight till the day of his coming forth which cannot be far off. The coffin was then placed in the hearse, and we started upon our sorrowful journey. In two hours, we reached Greenwood Cemetery, where a number of brethren and friends had collected. At the hour appointed for the funeral, from 40 to 50 would be present. The hearse having driven to the grave, the coffin was taken out and placed on the grave's mouth resting on two beams. The

friends then gathered round it,—a seat having been provided for weeping sister Thomas by the grave. After a pause, the Editor said it was on record that Jesus prayed by the grave of Lazarus; they could not do better on this painful occasion than follow his example. The Editor then offered prayer, thanking God for having given the man now taken away, and recognising our position as earth worms like him who, but for Christ, must for ever pass away from sight and memory. The Editor then made a few remarks on the work accomplished by the Dr. and on the greatness of the deprivation caused to the living by his removal. As for the Dr. himself, there was no cause for sorrow. As the Dr. used to say when any of us might talk of his death, "Make no commotion when I am dead. Don't be sorry for me; I shall be all right: be sorry for yourselves." And as for funeral, he would say "Just put me quietly out of sight in some corner. There is no need for putting anybody about. The Lord will soon be here to wake the dead." Doubtless, observed the Editor, had he been consulted, he would not have favoured his burial in Greenwood nor the erection of a stone over his grave, but the feelings of the living had to be consulted in the matter. The Dr. had left direction by will what should be done by way of ceremony at his interment. Here the Editor read the extract published in the April number. He said all they had now to do was to proceed to carry out these directions. Here he read the Scriptures enumerated in the will in the order directed. The coffin was then lowered to its place. The company then united in singing Hymn 197 *Christadelphian Hymn Book*, after which, brother Boshier lifted up his voice impressively in prayer. The grave diggers then proceeded to fill up the grave, the brethren standing silently by and witnessing the melancholy process. At last they quietly dispersed. As they were leaving the Cemetery, brother Packie, of Baltimore, a friend of the Dr.'s of forty years' standing (his acquaintance extending back to the Dr.'s introduction to the Campbellites in 1832) arrived in a state of great disappointment. He had travelled over night some hundreds of miles to be present at the Dr.'s funeral, and missed it for want of proper arrangements in New York. The Editor returned with him to the grave; shewed him the spot; and explained to him

what had been done. This was as much as could be done to make up for the disappointment. Brother Packie was accompanied by brother J. Q. Williams, of Philadelphia. In the evening, the brethren assembled for the breaking of bread.

#### TOUR IN THE STATES & CANADA.

On Monday, the 1st of May, we (brother Boshier, brother Donaldson, and the Editor,) started on the tour outlined a little way back, under date Saturday, April 22nd. We left by the 8 o'clock morning train (or "cars" as they are called in America), for Boston. This, our first acquaintance (so far as brother Boshier and the Editor were concerned,) with the American railroad system, produced some ludicrous incidents, of which it is unnecessary to speak, beyond saying that while some of the defects of the English system do not exist in the American system, some of the excellencies of the English system are not possessed by the American. The same may be said of society generally, on both sides of the water. Each has its peculiar merits and failings, and each inherent evils common to both. While caste afflicts England, destroying independence, and inducing servility to a large extent among the lower ranks of society—America lacks the finer elements of the social compact, and favours an exaggerated development of mere individualism. Society is based on the maxim that every man is as good and entitled to as much consideration as his neighbour, which is not a true maxim. Immortal-soulism is doubtless responsible for the idea that all men are equally precious. Some men are vastly more to be trusted and served and respected than others. All men are flesh and blood, but all have not the same mental development connected therewith, and as all our relations to and intercourse with men, have a mental basis, it follows that mental differences have to be recognised in a proper construction of society. This is God's way of working. In the kingdom, the most excellent will be highest, and the disobedient cast out. That "all men are free and equal" is not true in the highest light in which they are to be contemplated. Consequently the American constitution, though much to be preferred to the despotisms of the Old World, is wrong at the bottom, and mischievous in its results. The most unscrupulous have the best chance. "You must look after



yourself," is the common saying in America. Men of worth are modest, and lack the vulgar self-assertion that is essential to success in a democratic society. Clever, lavish rogues get on the best. Consequently the public offices, speaking as a rule, are filled with corrupt men, who got there by corruption, and make them profitable by corruption, and use corrupt means to keep their places. When public men require their palms to be crossed with gold, it is a bad thing for a nation. The dishonour creeps downwards, and leavens the mass. Good men fly into the corners, and seek in sequestered life the opportunity of living purely. England is not quite so bad, though, God knows, the pride and iniquity of the English nation, are deep and high and bad enough. There is not much to choose anywhere upon earth at present. "The whole head is sick, and the whole heart faint. From the sole of the foot to the crown of the head, there is no soundness in it." The sword of the Lord—the fire of His judgment—the besom of destruction, are needed to purify for the better day: and they will come in due time, to the marvellous terror of the great men and the small men, who comfort themselves now in mutual approbation. The Lord alone will be exalted in that day, when the lofty looks of man shall be bowed down, and the haughtiness of men shall be made low. They shall go into the holes and rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth, to shake terribly the earth. (Isaiah ii. 10-22.)

The dietetic habits of the Americans strike Englishmen. The leading feature is the extraordinary variety of dishes appearing on the table at the same meal. It is simply bewildering. You not only have every conceivable article to choose from, but they are passed before you with an importunity leading you beyond your judgment if not on your guard, and a rapidity that leaves you little time to deal with what you may have chosen. Roast beef and custard, pickled onions and preserved fruit, cheese and jelly, eggs and apple pie, fried potatoes and spice cake, bread and cucumbers, butter and potatoes, sardines and asparagus, lettuce and hot Indian bread, tea, coffee, and lager beer, and so on to the end of the incongruous chapter. No wonder dyspepsia prevails. What mortal stomach could stand such a

badgering? Brother Boshier allowed himself to be beguiled by friendly importunity, and had to pay the penalty of a severe bilious attack, which lasted several days. It may be that the climate makes variety necessary. We heard an explanation to this effect that there is not the plenty of wholesome meat there is in "Old England;" that potatoes are not so good, and, consequently, they cannot be used as staples; that recourse must be had to other and less suitable articles; and that, to crown the evil, the extremes of temperature impair the appetite, and that the appetite has, consequently, to be stimulated by variety. This is, probably, a correct theory of the matter, but not a full justification of the extravagance to which the practice is carried. The sharp and dry features, the sallow complexion and sunken cheek bear evidence to the evil of the system, and, probably, indicate also the mischievous effects of excessive tea-drinking and smoking. Tea at all meals; smoking when you like; spittoons an institution. Fancy a spittoon placed on a platform for the accommodation of the speaker! Of course, it won't strike an American, who would probably think it as appropriate as a glass of water; but to those accustomed to other ways, it looks more than funny. And to such as strive to realise the apostolic policy of abstaining from even the appearance of evil, keeping ourselves pure and holy in body and spirit, knowing that our bodies are the members of Christ, it seems such as becometh not the gospel, this befuddling of the sense and defiling of the healthy sweetness of the air and person, by drawing in narcotic smoke where God never intended smoke of any kind.

We hope that no brother will be so foolish as to take hurt from any of these remarks. America is not a brother's country any more than England. Our citizenship is elsewhere. In the truth, there are no Americans and no Englishmen. We are of the race of Israel, and like them, are sojourning in the nations but not of them. A brother's criticisms on national peculiarities ought therefore to be seen in their bearing upon "Gentiles in the flesh" and not upon themselves who are "no longer Gentiles in the flesh." We say this because of hearing that former remarks in connection with the Dr.'s proposed removal to England were unfavourably received by

some. When we speak of American people, brethren are not intended. It is always understood they are excepted from remarks applied to those in the flesh. If, however, they take the remarks to themselves, on capfitting principle, perhaps we ought not to be sorry for them. They either make a blunder or show identity with the people spoken of. It is pleasanter to imagine the former to be the case. We (brethren everywhere) are all one *if we are identical in faith, spirit and practice*. Only such as are mere professors, who are citizens of the world and in sympathy with unbelievers while professing community with Christ, can feel hit by remarks aimed at those who are "without Christ, having no hope, and without God in the world." A man of robust standing in Christ will say Amen to the portrait of the Sodomites even if he happen to live in Sodom. If a professor do as the Sodomites do, and hope in all the things wherein they put their trust, he will of course dislike a shy at the Sodomites. In that case, there is reason to be shy at him; for we are of those who under the following standing order "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him."

The American railroad cars are pleasanter to travel in than carriages on the English railways. You have, however, to keep a good look out for yourself and your whereabouts. Everyone, even the officials, whom you cannot distinguish from the passengers, except that in many cases they are shabbier looking than anyone else (presumably uniform would be considered a degradation to any of "the sovereign people,") and seem too busy to look after you or give you any information: you are in a "free country" but you are free from some things you would rather have retained. This only illustrates the utter inadequacy of any human system of society to meet the wants of man. These are only to be met in the way God has appointed and which is coming into force in due time. When the blessing of Abraham prevails in all the world, all excellencies will in everything be combined. Travel will then be a refreshing opportunity of intercourse with our kind (speaking of the mortal subjects of the order of things) instead of a dismal penance amid selfishness and barbarism, in which for the time, you feel almost transfor-

med into the same image. When the majority of men are reasonable and just, and kind, it will be a treat to mingle with them on the highways of the world. At present, the prevailing characteristic is callous indifference to everybody's interest or comfort but your own. The day comes, thanks be to the God of Abraham, when the rule of Christ will be the rule of the world, "as ye would that men should do unto you, do ye even so to them."

At Worcester, 30 miles from Boston, brother Donaldson left us, and stayed to see the brethren with the view of assisting them in the adjustment of difficulties which lay in the way of a lecturing visit to Worcester.

Brother Boshier and the Editor went on to Boston, where we at last arrived. Boston is a shipping port from which there is steam communication to all parts of Europe. It contains a population of nearly 300,000 people. It is a superior place to New York as regards roads and buildings and the culture of the people. In New York, wood is almost universally employed in the construction of buildings and portways, giving a temporary and unsubstantial appearance to everything. In Boston, brick and stone are plentifully used, and the roads paved with stone, giving quite a European aspect to the place. Then, as regards culture, the New Yorkers are too busy in the chase of the dollar to look after this. Roman Catholicism, likewise, prevails to an alarming extent, amounting, as we were told, to five-sixths of the population. This has a blighting effect. Boston is more English in this respect, and the difference in the tone of the people is observable. Boston has not heard much of the truth. Brother and sister Hodgkinson, living in retirement at Jamaica Plains, are, as yet all the witnesses it has. They made the acquaintance of it at Scarborough, England, under circumstances that were, at the time, reported. At their invitation, we came to Boston, and took up our stay with them, spending with them a season of great enjoyment, leaving, when it was gone, something like the impression of a pleasant dream. Our principal joy was our success in bringing them into unity with the truth on several important points on which they had conceived misapprehensions, under a bias derived from the circumstances under which they came to a knowledge of the

truth at Scarborough. They referred more particularly to the question put by Friend Paul, of Glasgow: whether there are any other means of life eternal than belief and obedience of Christ, more particularly as regards sincere ignorance and infantile incapacity. Both came to see that "there is none other name given under heaven among men whereby we must be saved" than Christ, and that the only revealed way of becoming beneficially related to that name is the belief and obedience of Christ: consequently that plans of salvation for the ignorant or the innocent (who are all equally under sentence with the wise and the wicked), are the suggestions of the unenlightened mind—prompted it may be by good desires, but still among the "high thoughts that exalt themselves against the knowledge of God, and require bringing into captivity to the obedience of Christ."—(2 Cor. x. 5.) Submitting to this, after much conversation, with the humility of little children, they, of their own accord, suggested re-immersion, declaring they never had apprehended the truth in this most important phase of it. Their wishes were duly complied with on the morning following, and much joy in the truth experienced by us all.

On the morning after our arrival, a popular Baptist minister of the name of Gordon, who had read the *Lectures*, came, by invitation of brother Hodgkinson, to breakfast with us. He was one of the best samples of parson craft we ever met with. Good soil and culture seemed to combine favourably for the prospects of the truth. Possessed of a high moral brain and expansive intellect, his acquaintance with the Scriptures made him quite interesting—a thing which can be said of very few of his class. He was perfectly frank in the avowal of his convictions, and in the answering of questions, which made intercourse a pleasure. On some points his views were exactly in accordance with the word. He evidently, however, sympathised with popular views on the subject of the nature of man, and shewed a leaning in favour of the new-fangled idea: that hades is a place of semi-consciousness, to which, at death, righteous and wicked are alike committed to await the judgment. This is an invention to get rid of the demonstrated anomaly of sending people to reward and punishment, and judging them afterwards—on avoiding

which, however, it runs into an extreme which must be far worse from an orthodox point of view: destroying, namely, the popular view that "the righteous at their death do immediately pass into glory." Mr. Gordon did not argue the question himself, but observed that a certain ("rev.") Dr. Nicholson, in Boston, was strong on the point, and that his strongest scriptural argument was "the souls under the altar."—(Rev. vi. 9.) Here were dead men speaking, which they could not do if they were conscious. The Editor replied that the Apocalypse was a special form of revelation, in which things were represented enigmatically, and that any construction of an enigma which clashed with first principles must be rejected as mistaken. Mr. Gordon admitted this, but did not see how the speaking souls were to be silenced. The Editor asked him if he remembered Isaiah's description of the King of Babylon's reception when he went to the grave. The dead kings were represented as rising up and saying "art thou become weak as we."—(Isaiah xiv. 10.) But there, too, said Mr. Gordon, the place was "hades." The Editor asked if that was not the grave. Seeing him hesitate, the Editor called his attention to the statement in the 11th verse: "the worms are spread under thee: the worms cover thee." Did not that relate to the grave? "Yes." Here were men represented as speaking in the grave; did Mr. Nicholson believe that dead men could speak in their graves? "of course not." Yet, said the Editor if he treat Isaiah as he treats Revelations, he is bound to believe they do, for there is just as much reason for believing one scene to be actual as the other. Indeed, if anything, there was more reason for believing Isaiah's scene to be actual than John's for what John saw is confessedly symbolical throughout, while Isaiah's statements are largely literal.—Mr. Gordon admitted the force of the reasoning and asked what was then to be made of the altar scene in Revelations. The answer was, it was a beautiful symbol of the relation of the slain saints to vengeance. Their souls or lives were said to be under the altar. The literal altar was the place at the bottom of which the blood of the sacrificial victims was poured out. The altar in relation to the saints was Christ who covered the lives slain for his

sake. Blood is declared to be the life of all flesh.—(Lev. xvii. 14.) And therefore a natural symbol for life. Their blood cried for revenge like Abel's, not that there is a literal cry, any more than when wages are kept back and the "hire crieth,"—(James v. 4): the statement illustrates pictorially the moral relations of literal things. Literally, the "crying" in this case is the Almighty's remembrance of their murder and the reason that instigated it.—Mr. Gordon admitted this, and proceeded to ask somewhat after Christadelphian views. On baptism we agreed. He said he went beyond "his brethren" in believing baptism to be not only a token but a means of induction unto Christ. On the subject as to what was necessary to be believed

in order to constitute baptism valid, we differed. He insisted that a simple recognition of the divine sonship of Jesus was sufficient. The Editor asked if we could do better than copy the apostolic model? Mr. Gordon replied that that doubtless was the only model to be safely copied. The Editor then called his attention to the fact that the pre-immersional belief of the Samaritans embraced "the things concerning the kingdom of God and the name of Jesus Christ," and asked him why he would leave out a part of that belief? There was much conversation, brother Hodgkinson's description of the result of which was, that he was "speared through against the wall."

(To be continued.)

## The Christadelphian.

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

JULY, 1871.

THE Editor's absence in America accounts for the omission of several things from this and the last number, which usually constitute features of the *Christadelphian*; and will probably cause a similar defect in the August number, after which he hopes to be again at his post, and in various ways to improve the monthly contents. Situated as he is—incessantly on the travel, and having next to no respite from the duties of the platform and the private circle, he finds it difficult to collect material for the usual foreign summary, and impossible to throw it into shape. For the same reason "Answers to Correspondents" (of whose queries, a large stock is on hand), and "Sunday Morning" notes, are in obedience. We ask the forbearance of our readers under the unexpected circumstances.

God willing, brother Boshier and the Editor return to Europe by the *Aleppo*, (Cunard line,) which sails from Boston for Liverpool on Saturday the 8th July.

### "WHAT IS FLESH?"

Since his arrival in America, the Editor has ascertained that the letter, from which the last production of the Dr.'s "What is Flesh?" was an enlarged extract, and was written to brother S. W. Coffman, of Adeline, Ogle Co., Illinois. The original has been placed at his disposal, and he hopes next month to be able to give an extract, containing (in sketch, at least) what the Dr. intended to be the finish of that finishing master-piece. A melancholy interest attaches to it.

### THE EUROPEAN SITUATION.

In the interval since our last allusion to political matters, France has been drinking the cup to the dregs. Paris, the last stronghold of Papal power—the seat of wanton pleasure, the centre of European atheism—is in ashes. Her destruction has been instrumentally brought about by the infatuation of her own demented citizens. Finding themselves armed, after the twenty years' tutelage and distrust of the empire, her National Guard, at the conclusion of peace with Germany, seized the opportunity of demanding a local government that would place them beyond imperial dictation, whether France were ruled by a Republic, a Monarchy, or an Empire. This demand the government of Thiers was disposed to concede, but the concession was hampered with certain qualifications to which the Parisians would not consent. Paris cut the knot by electing a

Commune, vested with the powers they demanded. Hence sprung the rupture between Paris and Versailles, where the Thiers government (to the exasperation of Paris) had determined to locate itself, instead of Paris. At first, Paris was master of the situation, by reason of the number and organisation of the troops at her command; but gradually, with the return of the prisoners from Germany, the Versailles government found itself in a position to cope with the insurgents in Paris. The struggle ensuing has been the most stubborn, and bloody, and destructive of any on record, with perhaps the exception of Jerusalem. The beautiful but wicked city has been largely destroyed by fire, and her vast population has experienced horrors scarcely excelled by the incidents of the Reign of Terror. Immense numbers have perished, and the survivors are surrounded with miseries more dreadful than death. The Versailles government has triumphed, and occupies Paris; but at what a dreadful price. Thrown to the earth by the power of Germany, France has been crushed and mangled, in the effort to suppress her own children, and lies not a great remove from the condition of a bleeding corpse.

There must soon be important developments connected with the Roman and Eastern questions. The complete revolution in the European equilibrium that has taken place within the last twelve months will soon bear fruit. The extent of that revolution is only beginning to be appreciated. The political vacuum created by the downfall of the French empire is making itself felt, and the gap is slowly and surely filling up with Russo-German influence, which is shaping affairs in harmony with the end to which we have arrived, and paving the way for the last grand struggle that is to take place between the confederated powers of Europe and the personified names of Yahweh, coming from far, burning with His indignation, the burden whereof is heavy. Meanwhile, we may note the acceleration of military developments—the waking up of the men of war—the beating of ploughshares into swords. A committee of the French National Assembly has reported in favour of making *every Frenchman a soldier* by compulsion. This example is being practically followed by every power in Europe. The Continent is bristling with

military. A renewal of war, on a vast scale, is expected by the close of the year. Numbers of Germans are finding refuge in America from a notice served upon them to be ready for service in January next. The intelligence is pregnant with evil omen—evil to the world, joyful to the saints, who are sighing for deliverance.

#### THE EASTERN QUESTION—ENGLAND IN EGYPT.

Till recently, France was all-powerful in the East. The Suez Canal was the symbol of her ascendancy in Egypt, which appeared incompatible with the appointed latter-day mission of the British power in that quarter. But the destruction of France at the hands of Germany has changed all this, and already the effect is to be seen in the endeavours of the English to establish a firmer footing in Egypt, and to become masters of the Suez Canal. It is announced from Constantinople that the Duke of Sutherland and Sir Henry Bulwer were recently expected there, to submit to the Porte terms for the purchase of the Suez Canal by an English Company, and to come to an understanding with the government of the Sultan upon political questions bearing on the matter. This is in the right direction, and will, doubtless, open the way for England's appointed position in Egypt.

#### THE REVIVING PROSPECTS OF THE JEWS.

Concurrently with the liberation of Israel from their bondage in Rome, we hear of brightening prospects in the quarter whence, above all others, we like to hear things, viz., the glorious land itself. Pressed, presumably by his financial embarrassments, which are every year increasing, we are told (at present, our only authority is the *Philadelphia Press*) that the Sultan of Turkey is offering strong inducements to the Jews to immigrate to Palestine, and has even expressed his willingness to sell them the mosque of Omar, which it will be recollected occupies the site, on Mount Moriah, of the ancient temple. The *Press* says "Some of the hills around Jerusalem have already become Jewish property, and it is by no means improbable that some of the present generation will see the entire city of Jerusalem again in the hands of its ancient

owners." "Jerusalem in the hands of its ancient owners" is not only not an improbability: it is the decree of Providence, and an item in the programme of events now impending. It is certain to become a fact before the Lord Jesus appears on the scene as the antagonist of Gogue, though not necessarily before "our gathering together unto him," which precedes his manifestation to the world. We have other information of the Jews, of which we may make use next month.

#### THE RIVER EUPHRATES.

S.A.E.—The application of the symbolic Euphrates of Rev. xvi. to France, belongs to the short-sighted and incompetent style of interpretation, or rather speculation, which waits for history and then tortures Scripture to suit the theory that may be formed out of it. Rome is Babylon it is true, and France being down, Rome falls at the same time, but these two facts do not meet the requirements of Rev. xvi. 12. The Euphrates was "dried up;" France has received a burning mountain into her bosom, and is sadly scarred, but still exists. The drying-up was for the preparation of the way of the antitypical kings of the East. The downfall of France has not prepared this way, which is still blocked up, and must remain so as long as the Turkish power exists. "Drying-up" is a quiet spontaneous process which takes time. This is what has been going on in Turkey for half a century past. The process complete, "the way" of the eastern kings will be clear, for Turkey holds the land of promise, which is to be the basis of operations against the nations in the re-building of the tabernacle of David and the subjugation of the world. France's latter-day mission, now complete, was incompatible with her drying up. She was to entangle the nations in war, which regard the strength and influence she has possessed for twenty years past. She has done so, and now, instead of spontaneously evaporating, she has fallen beneath external strokes of the heaviest kind, but not disappeared. She has a career before her as one of the ten horns, which is inconsistent with her drying-up. Men who adapt their theories to every change in the situation, are like the weathercock, who quickly turns his tail with every chopping of the wind; and

not the compass, which, wind or no wind, points steadily to the pole. That such men are reliable, judge ye.

#### THE JEWS IN JERUSALEM.

In the month of May, an interesting lecture was delivered in Rochester, New York, U.S. by Rabbi N. Z. Sneersohn, lately from Jerusalem. It was attended by the brethren in that city, one of whom, brother Sintzenich, reported the lecture for one of the local papers, and sends the report, which we gladly publish, as containing information interesting to all who are "looking for redemption in Jerusalem." In a note accompanying the report, brother Sintzenich says: "I sought out the Rabbi, and had several private interviews with him, and obtaining many interesting facts about the land, which we have no reliable ways of getting at usually, and which are especially interesting to us as a people. I thought you might publish some of them in the *Christadelphian*. The Rabbi is a very interesting and learned man. He believes more than he dares tell the Jews here. He looks for the immediate gathering of Israel to their own land, and the manifestation of a personal Messiah through David's literal seed. Two important omissions I made in the printed report, which I mention here. There are 50,000 Israelites in the land—17,000 more than we thought, and they are increasing and the Arabs diminishing. There are 300 Jews outside Jerusalem, who own and cultivate the land. The Rabbi says the ten tribes are mainly in China, Tartary and Abyssinia. In the last place, there are 500,000 Jews. The Jews in Jerusalem have sent out agents to ascertain the facts."

The report is as follows:  
"The lecturer commenced by a comprehensive historical sketch of the land, and the Holy City since its destruction by Titus, described the sufferings and down-trodden condition of its few remaining people under the different nations who have held sway over it, to the present sovereignty—the effete Ottoman. Jerusalem has been subject to 72 different kingdoms, and 23 changes of government, and has been five times destroyed since Titus. The condition of the country, the oppression and down-trodden position of the Israelites during this period, was portrayed with mournful and touching pathos, and with the earnest expression that that people recognized in their heavy chastisement the hand of God: and they see in the amelio-

ratory influences which are now at work around them, the working of Deity, indicating the near approach of the day of deliverance. The lecturer said that these signs had never been shown so favourably since their dispersion as at this day. Jerusalem, he said, would never have peace until her children were gathered again to their own land, and owned her soil,—which every one must admit who really believes God's word in relation to them. Then, and not till then, will she resume her former glory. Jerusalem is not forsaken of the Lord; the signs indicate His approaching mercies. He commissions princes, and the hearts of kings are in the hand of Jehovah. His spirit still hovers over the city, and the remembrance of His dealings of old seems to give life to her very stones. This is what every true Israelite (and Gentile too,) should pray for, and the lecturer said he would never rest contented till he saw her salvation.

Very interesting statements were made in regard to the excavations which have recently been made in the city. Immense stones, and even heavy walls have been found under ground, which have never seen the light since the destruction by Titus, and large buildings beneath Mount Zion, which have astonished architects—such buildings and walls as are not often seen by them. The water courses mentioned in 2 Chronicles xxxii., have been discovered and explored. Two excavations on the site of the Temple brought to light a column at the depth of 100 feet from the surface; and in Wilson's Arch the secret passageway from the palace of King David to the Temple on Mount Moriah, has been traced.

The streets of modern Jerusalem were described as long and narrow. Houses of the Jews are small and poorly built; very high rents, payable two years in advance, are charged them by their Turkish and Asiatic oppressors. There are 700 Jews who live by trade or labour in the city, and 300 possessors of houses. The city depends on rain for its supply of water, which is stored away in tanks and cisterns. The rains commence about November and continue until March; in the latter month storms and high winds. In summer rain seldom falls. Temperature in winter ranges about 50 degrees; in summer about 90.

Fruit is very plentiful in its season, and a great deal is exported to other countries. The Turks are landed proprietors, and have splendid gardens and orchards. The earth is highly productive when tilled, which has been much interfered with by depredations of wandering Arabs. No Israelites have hitherto been permitted to own the land, but the Sultan has recently given this permission, and they can now buy, own, and sell the land.

There are over 100,000 Arabs scattered over the country, who live a predatory life in the deserts and mountains. They pasture their flocks on the shores of the Jordan and around Jericho. They are the disturbing

element which prevents a more general cultivation of the land.

There are 3,200 Hebrew families in Jerusalem, from all parts of the Globe, principally Portugal, Turkey, Syria, Persia, Babylonia, and from Germany, Poland and Russia. There are 14 congregations—Portuguese most conspicuous. The Chief Rabbi is invested by the Turkish Government with power to decide disputes. The Jerusalem Israelites are strict observers of the law of Moses, according to Talmud traditions, and no innovations are allowed and nothing abolished. Their moral character is said to be excellent.

Large sums of money have been contributed by Israelites in other parts of the world to assist their poor brethren in the Holy Land. Sir Moses Montefiore and Albert Cohen were highly lauded for their charitable labours of love.

The Rabbi recognizes the visible hand of God in the signs which indicate the speedy deliverance of the people, and that the day of salvation is at hand. The Arabs are disappearing. The Israelites are increasing. The aspect of the Holy City is being changed very much by the coming of foreign capitalists, and the great fact is announced that Israelites are now allowed for the first time in eighteen hundred years to own and possess real estate. The set time to favour Zion has come, and there is hope that the poor Jews will no longer walk with their heads bowed down, looking like shadows of death, and weeping for the desolations of many centuries.

The lecturer concluded with an affecting invocation of the Psalms of David in Hebrew and English: 'Thou shalt arise and have mercy on Zion, for the time to favour her, yea, the set time is come. For Thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all kings of the earth Thy glory. When the Lord shall build up Zion, He shall appear in His glory. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For He hath looked down from the heights of His sanctuary; from heaven did the Lord behold the earth. To hear the groaning of the prisoner; to loose those that are appointed unto death; to declare the name of the Lord in Zion, and His praise in Jerusalem, when the people are gathered together, and the kingdoms to serve the Lord,' &c., &c."

#### AFTER THE STORM—THE POLITICAL CRISIS.

THE fifth act of an eventful drama has been completed—the war fever has subsided for a time, and all things have become new. The aspect of Europe has changed—a great light has been extinguished, and a

gloomy twilight has overspread the nations. The glory of France has been eclipsed by the greater glory of Prussia, which only serves to make the political and social darkness of her surroundings more visible. The Cæsar of the hour has been replaced by the Kaiser; the extinction of one empire has been the unification and resurrection of another, of a more stern and unyielding character. This is the age of iron and clay, and Germany retains more than her share of the former—the question is, “What will she do with it?” Now that the dispute between France and Germany is at an end, what other disturbing element is threatening to appear in our midst? The lurid form of the Russian Colossus is looming above the misty horizon—the invisible lines of the great Czar Peter’s policy, are going to be made partially manifest, the realisation of his prophetic dreams has been for generations gradually unfolding itself. Russia has a great future before her, and her presentiments have forestalled the position she is destined to occupy in history. Step by step she moves onward, as if impelled by an irresistible fatality—her motto is “slow but sure.”

Since the war commenced, the Papacy has sunk into comparative insignificance—the fall of France has materially affected the *status* of Rome—the Œcumenical Council and its resolutions have been lost sight of, and Papal Infallibility has, for the present, become a thing of the past. The dream of an united Italy has also been nearly forgotten—a veil has been spread over Rome and her aspirations—the excitement that is now over, has obliterated all minor questions from the public mind. But time has its resuscitations, and who knows what they may bring with them? Austria is an isolated concourse of atoms, and has little influence in Europe. Alas, how changed! how fallen! If to be weak is to be miserable, her unhappiness must be great. Imperial Germany, like Aaron’s Rod, has swallowed up nearly all the serpent rods of Europe; and Russia has

been looking on with wonder and admiration, and holds herself in readiness for whatever may turn up to her advantage, and she never neglects an opportunity to increase her *prestige*, and augment her influence.

Prussia has turned her back upon France, and, in answer to her smothered cry of revenge, has contemptuously said:—“Do as you please, we are not careful to answer you in this matter;” and while with one hand she receives the enormous fine she has inflicted on her humble rival, with the other she rattles the formidable keys of her new frontier, and grimly smiles. Then she thinks of the portentous array of her unrivalled military resources, and of their immediate availability when required. Truly the darkness of the age has grown deeper than it was—the nations are still arming—ploughshares are being turned into swords, and pruning hooks into spears, with marvellous rapidity: it seems as though the only light we are going to be favoured with, is that which may be reflected from weapons of war and instruments of the destroyer. The demon of war is neither scotched nor killed:—

“Lo, where the Giant on the mountain stands,  
His blood-red tresses deepening in the sun,  
With death-shot glowing in his fiery hands,  
And eye that scorseth all it glares upon;  
Restless it rolls, now fixed, and now, anon,  
Flashing afar,—and at his iron feet  
Destruction cowers.”

Turn our eyes whichever way we may, we see nothing but gathering clouds, and other gloomy indications of wars and rumours of wars, out of which it will be well if we be able to keep ourselves; for truly England is like a little barque in the midst of a sea of gloom—the breakers are ahead, and the thunderclouds are black on the whole line of the horizon. Now that the darkness has grown so dense, are we nearer the dawn? is light about to break? if it be, for whom? if we cannot answer that question, can you? There are many enigmas published for elucidation—that is ours. We pause for a solution.—*Scarborough Mercury.*



INTELLIGENCE.

BIRMINGHAM.—During the month, the following immersions have taken place:—MARY ANN MILLS (63), mother of brother Mills, and formerly for many years a member of an Independent chapel in this town; SARAH ANN ALLDAY (42), formerly Church of England; RICHARD MURGATROYD (42), hairdresser, formerly neutral; and MARIA MURGATROYD (42), wife of the last-named, formerly Church of England.

CHELTEMHAM.—On the 27th of May bro. Otter assisted ALFRED STONE (23), Church of England, to put on the covering name of the Christ by immersion; on the 13th June ANTHONY OAKEY (43), neutral, followed his example, after a long examination of the truth.

DUDLEY.—The small ecclesia at Netherton, comprising brother and sister Blount, and brother and sister Phillips (late of Droitwich), have engaged the Temperance Hall in the above town, where, with the assistance of brethren from Birmingham, the long-lost truth will now be permanently proclaimed. The hall is nicely fitted-up with forms, desk, platform, and harmonium; will seat about 120 people, and is just in the centre of this important town. It was opened on June 4th with a lecture from brother Turner, of Birmingham, which was duly announced by posters, of which the following is a copy:

“TEMPERANCE HALL, STONE-ST., DUDLEY.

*The Ancient Faith and Protestant Fables.*

THE CHRISTADELPHIANS

have taken the above Hall, for the purpose of proclaiming the gospel which was preached by Jesus and his apostles, but which has long been buried beneath the tradition and superstition of Catholic and Protestant teachings, and also to EXPOSE THESE TRADITIONS, which have made the word of God of none effect. The first lecture will be given on Sunday evening, June 4th, 1871, to commence at half-past six o'clock p.m., and continue each and every Sunday evening. Subjects for consideration: The Gospel of the Kingdom; The Second Coming of Jesus Christ; Resurrection of the Dead; The Devil and his Angels; The Lake of Fire; The Trinity of Gods; Man, his Nature and Origin; the Immortality of the Soul; Baptism *v.* Infant Sprinkling; The Mother and Harlots of Rev. xvii. 5; the Great Battle of God Almighty, Rev. xvi. 14; the Destiny of Great Britain; Jerusalem the Metropolis of the World; King Jesus, with the Saints to reign 1000 years; the Signs of the Times—the End at hand.

Subject for Sunday evening, June 4th: the Gospel of the Kingdom: what is it?

What it is not. Unscripturalness of the Popular Gospel. Doors open at 6.15 p.m. Please bring your Bibles. No collections. The Christadelphians earnestly contend for the faith once delivered to the saints, and they reject every form of belief not strictly in harmony with the oracles of God. All who desire to return to the true faith, are respectfully invited to attend the above lectures.” The attendance exceeded expectation, there being about 60 present, who were exceedingly attentive throughout. Signs of great interest were shewn by many, which was very encouraging to the little flock. A small stock of books is kept at the Hall, which are spread on the table for sale after the meeting, and each Sunday an invitation is given to any who desire further information, to remain after service. The two local newspapers were made use of in the following week to give a short report of the lecture to the public. “The principle upon which we have begun, and hope to continue,” writes brother Phillips, “is that of exhibiting the gospel lamp, and kindly inviting the public to come and dwell beneath its illuminating and warming beams. The message of truth is love: it originated in that attribute, was preached by Jesus in the same, and, to be successful, must be so continued. *Love* will attract those who are out of the way, and kind persuasion will reconcile the wanderers to God. As is the teacher, so are the taught, and the object of the faithful is to beget such a *loving* people for the name of Yahweh, in whom alone *His character and glory* can be eventually manifested.”

DUNDEE.—Bro. James Mortimer writing on the 6th of June reports the immersion of KATE FRASER, sister in the flesh to sister Fraser, who resides in this place. He desired it to be stated that he and brother Black having become dissatisfied with the (Dowieite) meeting in King's Road Hall, have left, and hope shortly to meet in fellowship with the above two sisters.

LEICESTER.—The following additions, by immersion, have taken place during the month: June 1st, THOMAS WESTON (24), and JOSEPH BURTON (19), Baptist; June 15th, ARTHUR W. WARNER (18), Primitive Methodist. The last-named has been a local preacher for nearly two years, and was intending to become a minister. [Erratum last month:—The name *Brown* should be *Brawn*.]

LEITH.—Brother R. Paterson reports the immersion on the 15th April, of ELLEN KER, wife of brother William Ker. The brethren here have discontinued their meeting for the proclamation of the truth to the public, which they had been holding for some weeks in the afternoon. It is difficult to

interest the people of Leith at any time, but more so at this season than any other.

LONDON.—During the month the ecclesia has had a visit from brother Edward Turney, of Nottingham, who delivered three excellent lectures in the Metropolitan Lecture Hall, as follows: June 8th, "The overthrow of all human kingdoms, and the establishment of a divinely appointed government to cover the whole earth, and the fall of the French Empire in relation thereto." June 9th, "The coming of Jesus Christ from heaven to punish the ungodly, to bestow immortality upon the righteous, to restore the Jews to Palestine, and to rule all nations in righteousness." June 11th, "Earth, not Heaven, the future inheritance of the faithful, as shown by the promises to Abraham, Isaac, and Jacob, that they, with Christ, should possess the land of Canaan." The audiences were not large, but they listened very attentively, and appeared much interested.

Since the last announcement there have been two additions by immersion: June 10th, WILLIAM TILBURY, Church of England, of Croydon; June 15th, JOHN DAVEY, Wesleyan. And there has been a loss of one, by the removal of sister Lowe to Bristol. She was compelled to give up her position as Matron of a Girls' Home for conscience sake, on account of the religious difficulty. It is hoped, however, that she will be the means of sowing the seed of the kingdom in the cathedral sea-port of the west, where, as yet no efforts have been put forth for the spread of the truth.

MALDON.—The ecclesia in this town has lost one of its aged members by the death of brother Hatch, who fell asleep May 6th, in good hope of rising at the appearing of Christ. About a month afterwards, Mrs. HILLS, wife of one of the oldest elders of the Peculiar People, underwent a symbolic burial in water, in hope of life through Christ. On the 13th, 14th and 15th of June, brother E. Turney delivered three lectures to good and attentive audiences. It is believed they will produce some good results.

NOTTINGHAM.—The quarterly meeting was held Sunday, May 21st, when there was a good muster of the brethren. Bro. J. Phelps read the accounts for the quarter, which shewed that a little more had been expended than received. The financial position of the meeting was, nevertheless, considered not unsatisfactory, all things taken into account. A considerable sum had been spent in printing and relief. During the quarter 10 persons had been baptized. The number of names on the books was 95, of which 13 were absent by death and removals, leaving 82 attending members. Brother John Harrison resigned his post as corresponding Secretary, which at

the special request of the brethren was taken up by brother Edward Turney. The hall continues to be filled, and the truth now commands attention. The lecture, viz. on May 21st, "The Sign of the Son of Man in Heaven," appeared to produce a great effect, the audience frequently giving marks of approval. "The Day of Pentecost" was the title of the lecture May 28th. Brother John Phelps continues his office to the complete satisfaction of all. In the last week in May two persons were immersed: JANE GLOVER, wife of brother Glover, and MISS MARY ANN PEEL. The tea party, which was held on Tuesday, the 30th, was a very happy and successful affair. About 90 persons were present to tea, among whom were several brethren and sisters from distant ecclesias. After tea several excellent anthems and other pieces were given, and in a manner very creditable to the performers. Several brethren addressed the meeting briefly, among them brother Collier of Leicester. The lecture upon "The Parable of the Ten Virgins," by brother E. Turney, drew a further number to the hall, at eight o'clock. The meeting dismissed shortly before ten o'clock, after an enjoyable instructive time.

WHITBY.—The ecclesia in this sea-side town have been strengthened by the addition by immersion of THOMAS MANKIN, formerly a Wesleyan local preacher and an active opponent of the truth. It is hoped that his activity will now be directed into a better channel. Brother Walker of Scarborough has visited the brethren recently and spoken several times to the edification and profit of the brethren.

WESTON-SUPER-MARE.—The little band at this western watering place have been cheered by three immersions since the last were published: March 24th, JAMES JONES (24), neutral; June 4th, ELIZABETH PALMER (20), Church of England; and ELIZABETH FRY (50), a reader of the Bible, but never before joined to any religious body. The last named is about to reside in Bath. The brethren have been strengthened by the labours of brother Gratz, who has been lecturing for some months, but is now about to leave them; also by the removal of brother and sister Sangrave from Swansea, to reside at Weston. Brother Newport desires it to be stated that they will be glad to see any brother or sister who may be in the vicinity, or who may be in want of a change of air.

#### UNITED STATES.

WHITE BEAR CENTRE, Pope Co., Minn.—Brother Enos Gremis of this place will be glad to receive a call from any Christadelphian who may chance to travel in this direction.

# The Christadelphian.

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*“He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father); for which cause he is not ashamed to call them BRETHREN.”—(Heb. ii. 11.)*

*“For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD.”—(Rom. viii. 19.)*

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## THE 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.

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Mr. WATT: “He impugned Dr. Thomas’s consistency in using a Lexicon translated by Dr. Robinson, an orthodox professor in the Andover Theological Seminary, in support of his own heretical sentiments, whilst he, at the same time, professes to have such an utter abhorrence of all orthodox men and orthodox seminaries. Dr. Thomas can oppose and ridicule Presbyterians, and yet he can avail himself of the labours of one who is in fellowship with them! He didn’t think this was right. If Dr. Thomas was opposed to them, why did he use their books? This is not fair, Dr. Thomas; you oughtn’t to do so; at least, I think so.

He then proceeded to comment upon Psalm xvi. David says ‘Thou wilt not leave my soul in hades.’ Dr. Thomas contends that it means *dead body*, and not the separate and independent spirit. But it doesn’t mean this. It must mean ‘the immortal soul,’ and can mean nothing else. He read from Webster’s *Dictionary* the definition of *soul*, and observed that the Hebrew *Lexicon* had only five meanings. He did not consider that the Bible had any right to fix the meanings of the words of the English language. There was the word ‘let.’ In the Bible, this was used to signify *hindrance*, but that wasn’t the meaning of the word as defined in dictionaries of our language. The Bible, therefore, was not the standard. One of the meanings of the

word soul is 'an independent existence.' One of its meanings is die. We read in the newspapers that 'so many souls perished,' when speaking of the loss of a ship at sea. He spoke of words in their theological sense, and then observed, if Dr. Thomas will define the meaning of the word *soul*, and stick to that definition, he would not object. He was for taking words in their ordinary sense; for if taken out of their common acceptation, they were liable to be mistaken. He wanted to know what *animal life* was; but he could never get at Dr. Thomas's idea of it. If Dr. Thomas, a physician and theologian, would only tell us what is the idea, it would very much facilitate the progress of this discussion. He would thank Dr. Thomas if he would write it down.

Dr. Thomas has said in his writings if eternal life be conditional, then Matt. x. 28 must be so rendered: 'Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.' There, Dr. Thomas; doesn't that mean the independent spirit, the immortal soul? But Dr. Thomas says that soul here means animal life! According to him, it would read 'Fear not them who can deprive the body of animal life, but cannot prevent you from living again, but rather fear him who is able to deprive you not only of animal life, but to annihilate you for ever. And this interpretation he founds on the doctrine of the conditionality of eternal life. But he affirmed that by soul here was meant the immortal spirit. He only wished he had Dr. Thomas anywhere but there, before a theological society, he would there show the visionary and sophistical nature of his speculations." ('The reverend gentleman' being unable to fill-out his half hour, was under the necessity of sitting down before its expiration.)

Dr. THOMAS: "I doubt not, my friends, but Mr. Watt would be very well pleased to have me before some 'Star Chamber' or Inquisition of the kind he has just indicated. But 'the times are changed,' the days are gone, never, I trust, to reappear, when clergymen could cite honourable men, of whom the world was not worthy, whom they deemed heretics, before courts and juries packed by clerical influence. I have often said, elsewhere, and again remark in your audience, that if I were to be tried for any offence, I should prefer to be judged by avowed infidels than by a bench of clergymen, for history and experience have convinced me that their 'tender mercies are cruel.'

The next words we have to examine are *immortal* and *immortality*, and, in doing this, we shall have recourse to the contexts in connection with which they are found in the Bible. In the first place, then, we observe, that the word *immortal* occurs only once in the Scriptures, and that *not* in connection with the word *Soul*. It is found 1 Tim. i. 17: 'Now to the King Eternal, immortal, invisible, to God alone, be honour and glory for ever and ever.' Here, then, the word *immortal* is used adjectively in relation to God the Eternal and Unseen, and obviously signifies *undying*. God is a king, uncreated by any antecedent power, and, therefore, eternal. As in His royalty there was no

beginning, so also there will be no end; and, therefore, He is a King Immortal; and as no one has ever seen this King, He is, therefore, invisible. Cannot a man believe in the existence of this King, of this undying Monarch, who has reigned over all creation as King Supreme for countless ages before He spoke into being our infant world, without believing that in every man, woman, and child, pagan, Mohammedan, Antichristian, and infidel, sane and insane, there is an incorruptible, undying principle, called by the rulers of this darkness 'an immortal soul?' Yet my opponent tells you that a man must be an Atheist to deny the existence in man of such a phantom; for, says he, 'if Dr. Thomas believes there is a God he believes it without evidence, if he denies the immortality of the soul; for there cannot be a God if there be no immortal soul!' But we shall notice this in another place, and, perhaps, demonstrate that there is more of Atheism in his heart than mine.

The word 'immortality' is only used *five* times in the Bible, and those altogether in the New Testament, which is emphatically the book of eternal or immortal life. It is first used in Rom. ii 7: 'To them who seek for glory, honour, and immortality, God will render eternal life.' Here we have the idea of never-dying expressed *substantively*. That is immortality is used as the name of something that exists. But this existence is *without* and not at all within a man. It is set before him; it is propounded to him as a thing *to be sought for*, to be longed or hoped for, and to be attained. Would you seek after a thing you possessed? Would you hope to obtain a thing you already had? Would you strive to attain a boon of which you were actually seized? As well might you seek for something which you had really found as seek after immortality, which was, in truth, within you, and of which you were assured! Immortality, in this passage, signifies the *quality of never-dying after having attained life*. Immortality, in relation to man has a beginning, and, therefore, does not imply eternity in the same sense as when affirmed of God. A thing may be immortal and yet not eternal. Man may be immortal but cannot be eternal. God only is eternal, because His being had no beginning. 'God is life,' hence life is as eternal as God. Man is not immortal; he is mortal in all his parts, but may become immortal, if he seek after immortality in the appointed way. And what, it may be asked, is that way? We reply, *by doing well*. As man is a sinner, this phrase, when used in relation to him, implies a *beginning to do well*; and every man, who has so begun, is required to *persevere in well-doing* if he would attain to immortality. Under these times, to begin to do well is to believe the gospel, and to obey it by putting on Christ by a planting in likeness of his death and burial; and to persevere in well-doing is to walk before God in the footsteps of Jesus through subsequent life.

The next places where this word is used are in Corinthians xv. 53 and 54. Paul is here teaching the doctrine of incorruptibility, or immortality, which are synonymous, that is they mean the same thing. Were the apostle to appear among men, and talk to them about

immortality, as he did to the Corinthians, certain worldly-wise men of our times would condemn him for a speculator or a 'babbler' as did the epicureans and stoics of Athens. Now, if their imaginings were correct, we should naturally expect, that when he treated of this, it would be in connection with 'the abstract human spirit' of Plato and his admirers! But no; Paul says not one word of such a phantom. In the passages before us he is discoursing on the immortality of the body at the era of the resurrection of those that are dead! So that if we were to admit the phrase 'Immortality of the soul,' it should be understood of the body, and not of a ghost! But we reject the phrase as of Ashdod or Babylon.

'For this corruptible body,' says Paul, 'shall put on incorruption, and this mortal body shall put on immortality. Now, *when* (that is at the transformation and resurrection) this corruptible body shall have put on immortality, *then* that saying of Scripture shall be accomplished 'Death is swallowed up for ever!' Here corruptible and mortal are synonymous: they both indicate *death*; and, on the other hand, incorruption and immortality are the same, and used antithetically, or in opposition, to corruptible and mortal; and signify not only life, but *life without end*, which is the opposite likewise to death in all its relations. Corruptible, mortal, animal apply to man as he is; and incorruptible, immortal, and spiritual as he will be. His present constitution is incompatible with a life unending. His organization must be changed or broken down, and reconstituted from its ashes before he can be an incorruptible, immortal, and spiritual body. *As he is*, man is in corruption, in dishonour, in weakness, and animal; but *as he will be*, he will flourish in incorruption, in glory, in power, and, as spiritual: 'If the spirit of Him, who raised up Jesus from the dead, be in you; He who raised up the Christ from the dead, *will make even your mortal bodies alive* through His spirit (or power) who dwells in you.'—(Rom. viii. 11.) 'Even we groan within ourselves, waiting for the adoption: namely, the redemption of our body.'—(v. 23.) 'But we are citizens of heaven, whence also we EARNESTLY EXPECT the Saviour; the Lord Jesus Christ; who will transform our humble body into a like form with his glorious body, according to the energy of his power, even to subdue all things to himself.' Such are some of the passages which speak of immortality; not one of which has the least reference to what metaphysicians and Platonists term 'the soul'

The next reference is 1 Tim. vi. 16. This annihilates, at one blow, the 'traditions of the elders' of Antichrist about their *innate immortality*. They tell us that every descendant of Adam has immortality within him; and this abstraction of their brains, which, they define to be an undefinable, separate and independent spirit, they tell us blooms in immortal youth when liberated by death from its mortal and corporeal clay! Consistent people! This liberated immortal they reconfine in another prison-house at a resurrection, after a liberty of centuries in the enjoyment of their ideal Paradise! But what says the apostolic teacher of immortality! Does he say that all men, women, and babes have immortality.' Hear him! 'The

appearing of our Lord Jesus Christ at the proper season, the blessed and only potentate, the King of kings and Lord of lords, will exhibit WHO ONLY HATH IMMORTALITY, dwelling in light inaccessible; whom no man hath seen or can see.' Jesus said (John v. 24): 'He who hears (or understands) my doctrine, and believes him who sent me, *has eternal life.*' But *where* has the believer of the doctrine of Jesus got it? Has he it in possession within himself, or has he it as 'treasure in heaven where neither moth nor rust do corrupt nor thieves break through and steal?' Let one of the apostles of Jesus reply: 'Your life' (eternal) says Paul, 'is HID WITH CHRIST in God. WHEN Christ our life shall appear, THEN you shall also appear with him in glory.'—(Col. iii. 2.) Here the apostle answers two inquiries. *Where* is our immortality? And *when* shall we receive it? Now, if it be with Christ, who is at the right hand of God, it is not in us; and if we are to receive it when he appears, then from the Christian's death to Christ's appearing, he is nothing but dust and ashes; and, therefore, the doctrines of the clergy and their associates in this matter, are nothing but tradition of the flimsiest texture.

The fifth place in which the word immortal occurs is 2 Tim. i. 10. There, it stands related to the context as a part of the favour or grace given through Jesus Christ as a matter of purpose or promise before the times of the ages, or of the organization of the descendants of Abraham into a nation under the Mosaic law. Until the coming of Jesus Christ this promise of life and immortality was not manifested. The Jews 'searched the Scriptures, because by them they thought to obtain immortality or eternal life,' but they searched unsuccessfully; for although 'life and immortality' were promised, it was not known to them in what way it was to be developed until Jesus Christ brought the doctrine and conditions of it to light by the gospel. 'God has saved us and called us with a holy calling, not on account of our works, but on account of His own purpose and favour, which was given us through Christ Jesus before the times of the ages, and is *now made manifest* by the appearing of our Saviour Jesus Christ, who has, indeed, vanquished death and brought life and immortality to light by the gospel.' Now, Plato lived before Jesus Christ; and he taught what is currently believed by the world, and tenaciously adhered to as if for his very life. If he taught the true doctrine, then 'life and immortality' were brought to light by Plato and not by Jesus! But Paul says that Jesus brought it to light, and, therefore, the dogmata of Plato, though he is said to have 'reasoned well,' are false, and an exerescence on the doctrine of Christ.

But 'life and immortality' are brought to light by the Gospel. Yes; this is the great secret of Christ, made known to the Gentiles by Paul. It is in the doctrine of the gospel that the conditions of eternal life are set forth. Patriarchs, Israelites, and Christians will attain this great boon by virtue of the redemption of their transgressions by the sacrifice of Christ, which the blood of animals could not effect; and by their obedience to the appointments of God under their several times. There is no life nor incorruptibility in store for those

who obey not the gospel, but an everlasting destruction from the presence of the Lord and from the glory of His power."

### THIRD DAY.

Mr. Watt again referred to the origin of the debate. He saw clearly that the part to be acted by Dr. Thomas was to attack the religions of his country, and he was convinced that he was determined to *shirk* the question of the immortality of the soul. Dr. Thomas was very fond of the word *shirk*, but there was no such word in the language.\*

He appealed to the generosity of Dr. Thomas. Was it kind to be occupying the attention of the people with attacks upon Presbyterianism when they had come to hear about the immortal soul? He wanted to provoke Dr. Thomas to take up the subject of materialism. He knew that the Dr. was considered not only exceedingly smart but sophistical. Well, they had been a long time anxiously looking for the big gun, and now it had come at last. Public sentiment had compelled him to break through his sophistical mazes, and to take up the subject of the immortal soul. He appealed to the generosity of the people. Did they think that it was right in Dr. Thomas to attack the Presbyterian church as he had done? He had failed to answer his proofs of the immortality of the soul. But he would say nothing in defence against Dr. Thomas's attacks; for he had been prevailed upon not to say one word in defence of the Presbyterian Church. He did not know what their Arminian friends would do had they not the Confession of Faith to contend against. He really felt unable to answer Dr. Thomas, he was so sophistical. Dr. Thomas had charged the Presbyterians with consigning infants to the pains of hell for ever; but he had himself never met a single Presbyterian who believed that infants were lost. If such was the belief of Calvin, it was not his belief. Christ said 'Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.' He believed that infants went to heaven, and that they were with Christ in glory. He did not believe that it was to the glory of God that infants should be annihilated throughout the ceaseless ages of eternity, as Dr. Thomas affirms. (Dr. Thomas, upon this, appealed to the Moderators that he had made no such declaration, and to which they assented.) Mr. Watt continued that he believed that it was for the glory of God that they should be saved, and that he did not doubt but that they would partake of the fulness of all joys in the presence of God, and so forth.

He had undertaken to shew the tendency of Dr. Thomas's views to Infidelity and Atheism; and they had all heard him acknowledge that he was an Infidel. (Dr. Thomas appealed to the Moderators, by way of explanation, that he acknowledges that in relation to Presbyterianism, and other Antichristian systems, together with the views of the Deity, as set forth in them, he is both an unbeliever or Infidel, and atheistic; but, that as regarded the religion of Christ and the Bible exhibition of

\* This is an egregious mistake. It is derived from the word *shark*, and signifies to evade by a trick.



the Supreme, he was not. He believed firmly in the Father, and Son, and the New Institution. The moderators considered the explanation satisfactory.) Mr. Watt continued that he could perceive no difference in Dr. Thomas's views and the Presbyterian views of an Infidel. An Infidel was an unbeliever, and the Dr. had avowed himself to be one. There were many Infidels called Christians, who, like the German Neologists and Dr. Thomas, had published to the world a *new doctrine* under the name of Christianity.

Dr. Thomas had said a good deal about the sense of Scripture being determined by the words in their context. But the meaning of the Bible is the Bible, and not the words. The words are to be understood according to their definitions in Johnson and Webster. He had quoted from Calvin's Institutes; but who translated John Calvin, and how were they to know that he was correctly interpreted? John Calvin wrote in Latin, and, it was very probable, that in some places he was misrepresented for sinister purposes: for he is a much-abused soul! Dr. Thomas terms Presbyterianism the religion of Calvin, but they considered Jesus Christ as the founder of the Christian religion, and that Presbyterianism is a part of that religion. He was sorry to take up their time in saying these things, but he would observe that Presbyterians had a right to put their own construction upon the Confession of Faith. He would read from Paul's second epistle to the Thessalonians, in order to show that though Dr. Thomas professes to renounce Calvinism, he is himself a Calvinist. Dr. Thomas has said in his writings or speeches, somewhere, that God has sent upon the clergy 'strong delusion that they should believe a lie:' and, in support of this, he quotes these words: 'for this cause God will send them strong delusion, that they may believe a lie, that all may be condemned.' Now, if God had sent this upon them that they should be condemned, it is clear they could not help it; and, in other words, that they were predestined to be damned, which Dr. Thomas, of course, believes, and, therefore, he is a Calvinist. Now, the doctrine of election, which was one of the *five points* of Calvinism, was the doctrine of Scripture; for it says in Rom. xi. 11., 'not being yet born; neither having done any good or evil, that the purpose of God might stand by an election; not on account of works, but of them who calls.' Here, then, they would see that some are reprobated, and some elected to salvation before they were born.

Presbyterians believed that man is so helpless that he can do nothing without the aid of the Holy Spirit. He did not know what Dr. Thomas meant by the Holy Spirit being the *e*-ficient teacher of the Christian religion. *E*-ficient teacher, Dr. Thomas: is that the way to pronounce the word *ef*-ficient? He never heard *ef*-ficient pronounced *e*-ficient before! But he supposed it was all right, as the great Dr. Thomas so expressed it! Man could do nothing of himself, yet Dr. Thomas maintained that he could believe, without any collateral operation, by the word alone. But Dr. Thomas very often says things he is unable to prove.

He referred again to the case of Adam. He contended that Adam

died on the natural day on which he eat of the forbidden fruit. They all knew that his body did not die, for he lived 930 years, and begat sons and daughters in his own image, and must, therefore, have lived bodily many centuries after his committing the original sin. It was his soul that died on the natural day. It was the death of his soul that was pronounced upon him as the punishment of his transgression.

Yesterday, they had at length been favoured with a very learned dissertation on the Hebrew word *nephesh*, soul; and to his astonishment Dr. Thomas had been using an orthodox book to confute orthodox sentiments! Now the word *nephesh* (or *narpash*, according to Dr. Thomas), had five meanings. He would confine himself to the first. Here it signified 'breath, breath of life, also odour, perfume, which any thing breathes or exhales.' Now this appeared to him as if *nephesh* meant something like a spirit. But there is one meaning put upon *nephesh* by Dr. Thomas, which Dr. Thomas ought to have known was the translation of two words instead of one. The Lexicon referred to Isaiah iii. 20. 'Dr. Thomas,' he continued, 'had told them yesterday that this word in that place of the Bible meant a *smelling bottle*. But it never meant a smelling bottle from the creation of the world, to the present day, and never would mean a smelling bottle to the end of time. For it took two words in that place to which Dr. Thomas referred to mean smelling bottle, namely, *bottæ nephesh*—bottles of wind, or bottles of perfume; the word signifying bottles, (*bottæ*) being entirely different from the one commonly translated soul. Now Dr. Thomas was either ignorant of the phrase smelling bottle, being the translation of two Hebrew words; or he had been guilty of making a wilful misrepresentation. In either case his conduct was highly censurable. Nothing, he conceived, could be more criminal in one professing to be a teacher of the Christian religion, than for him to impose upon an unsuspecting community, by pretending to understand the language in which the Old Testament was originally written; and consequently, to be qualified to correct and alter the English version of the Bible, whilst he was himself utterly ignorant of the very letters of the Hebrew Alphabet."

"Dr. Thomas," said he, "now how would it answer to translate this word smelling bottle in many places in which it occurs in the Bible? How would it answer for instance to make David say in the 42nd Psalm 'Why art thou cast down, O my smelling bottle?' And 'Why art thou dispirited within me, O my smelling bottle?'—(Here Dr. Thomas observed, knowing the total irrelevancy of Mr. Watt's remarks, 'You are beating the air, Sir!') To which Mr. Watt replied, 'I am not beating the air, I am beating Dr. Thomas!') He continued, 'Hereafter, Sir, whilst travelling about from place to place, if you should at any time see a rattlesnake before you in the road, you may put forth your hand and take it by the tail; but never do you again touch a Hebrew Lexicon until you know more about the Hebrew language!"

(To be continued.)

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EXTRACTS FROM RECENT LETTERS OF DR. THOMAS.

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WHILE in the States, we obtained possession of several interesting communications from Dr. Thomas, penned shortly before his death. Presuming they will be interesting to all his friends (that is, all the readers of the *Christadelphian*, with few exceptions,) we give them publicity here, though they were not intended for publication.

As the most interesting, we give the first place to the conclusion of "What is Flesh?" This it will be remembered was the article on which the Dr. was engaged, and which he had not finished when death terminated his labours. So much as the Dr. had written for the *Christadelphian*, we published in the April number along with the account of his death. During our sojourn in America, we were favoured with a sight of the letter from which that article was extracted and amplified, and here present a copy of it from the point at which the Dr. left off. Doubtless, had he lived, this would have been considerably enlarged for the *Christadelphian*. The letter was addressed to bro. S. W. Coffman, of Adeline, Ogle Co., Ill.

Next in importance is a letter to the same brother, containing the rudiments of the promised "key" to the forthcoming Pictorial Illustration of God Manifestation, which he never lived to write. The others speak for themselves.

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"Now Divine Power has made spirit out of the dust of the ground and called it Man. He has so made, or organised it that it may pass away. Here is a problem to be solved—what is the process by which dust is converted into spirit that passeth not away? When 'mere man'-ites have expounded this, they will then be able, perhaps, to explain how flesh comes down from heaven, and is born of a woman in Judea. This is a knotty point for their genius to elucidate. It is not an imaginary supposition; but a testimony of God to be believed.

Jesus said to the Jews, 'I came down from heaven. I am the Bread of Life

which cometh down from heaven, and the bread is my flesh which I will give for the life of the world; this is that bread which came down from heaven.'

How did the flesh-born of Mary come down from heaven? This is the question for Mar-Christ-turionists, and mere-man witnesses to make so plain that he that runs may read, and say it is the truth. Till they can do this, they will highly adorn themselves by modestly confessing that they have not yet mastered the A B C of the doctrine of Christ. I have given them a clue to the solution in the above. Now let us see how they will work it out."

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"West Hoboken, N.J., Dec. 4, 1870.

DEAR BROTHER COFFMAN—Yours of the 9th . . . came safely to hand. My health is slowly improving; but my mental energies are still below par. This to me is an indication that the body still requires rest. I am glad to hear you are better. Our mortal bodies are frail, and under continual strain of nerve, brain, or muscle; we will give way at last. The past must suffice for me and you in this state. We cannot always be young. With age, weakness will come . . .

Enclosed, I send you a sketch illustrative of the Great Mystery. It is in the rough. I have a more artistic drawing in my book. This I keep as a copy for the lithographer, if ever I may be able to publish it. It is thought by those who have seen it to be very beautiful, and to simplify the subject wonderfully. In the upper corner on the left, you will notice the letter *I*, surrounded by rays of light. See 1 Tim. vi. 16, for what is represented: unapproachable light, in which dwells the *invisible I*. You will also notice that the lines all converge to a point, which is the mouth of the figure whose head is the word 'Who,' *the visible who*; the 'I' manifested in the 'WHO.' From the mouth of the "*who I will be*," all the lines diverge. Between the converging lines are the prophetic sayings of

the invisible I; and between the diverging lines from the oral point of the visible Who, are the New Testament oracles concerning him. By comparing the utterances, it will be seen that it is the invisible I who is the speaker throughout. The invisible Who, the image of "the invisible God," you will perceive is standing upon the earth, His future dominion, under which is the ancient monogram I.H.S., consisting of the initials of the sentence, *Jesus Hominum Salvator*, which signifies, Jesus, the Saviour of men. In my original, it has Moses addressing a company of Israelites, in the lower corner of the left, and pointing to the "I" and the "Who" as the practical illustration of Deut. vi. 4. In the lower corner of the right, is John the Baptist, pointing to the visible *Who I will be*, and declaring that "he was before him." At the feet of Who is a symbol of Who's relation to Judah, as the Lion of the tribe of Judah, the root and offspring of David. If you imagine the human figure removed, the convergence to, and divergence from, from a common centre, would be destroyed, and the utterances would all be confused and without consistent signification. The flesh is the focus of the invisible I's converging utterances and assumed power, as a vail for the purpose of condemning sin therein; after which, the same power (Ail) converts it into his own substance—spirit. Take away the *converging* POWER, indicated by the lines following upon the back of Who's head, and you have an illustration of the *mero-manism* of the profane vain babblers of our time; blasphemers, who make a mere man affirm that he came down from heaven, and is the equal of God . . .

In to-day's *Herald*, I see that Victor Emmanuel, king of Italy, has emancipated the Jews in Rome, putting them on an equality with all the other citizens, and permitting them to live in any part of the city, and to go where they please. I regard this as preliminary to Christ's proclamation, inviting them to evacuate the city altogether, preparatory to its final

destruction.

My removal to England is a problem unsolved. I am ready for anything the Lord wills. I would rather remove to the wilderness of Sinai, and meet Him there. I am, as it were, waiting the train, and you know in such an attitude, time hangs heavily on the hands. Thus it seems, though really it flies very fast . . .

Waiting and watching—I remain, yours,  
JOHN THOMAS.

"West Hoboken, N.J., June 1, 1870.

DEAR BROTHER BINGLEY.—YOURS of May 18th and 24th, have been both duly received. I regret to learn from them that the few I left in Chicago a year ago, were then held together by so feeble a bond as events have proved. It seems to have been incapable of bearing the least strain. It makes one sigh for the Lord's apocalypse more and more, to put an end to men's perverse and wayward treatment of the gospel of his glory. Mere babes set themselves to pronounce upon questions demanding ample and exact knowledge of the word, which only close, long and diligent study of the mind of Christ therein revealed, can impart. Surely that disease Paul cautioned contemporaries against, has become inveterate in our generation. 'Be not,' said he in effect, 'wise in thine own conceit; neither be thou high-minded, but fear.'—(Rom. xi. 20, 25.) I read of these divisions with pain, but am powerless to prevent or heal them; for unless men have wisdom, or know how to use knowledge aright, all the knowledge in the world will do them no good.

I am altogether indifferent concerning the *Marturion* or its sayings, and regret that any issue should have been raised on what it may think or say respecting me or the doctrine I teach. I feel highly complimented when the ignorant condemn me. My policy is to let such alone, and they will find their natural level in due time. Its editors evidently do not comprehend what they read, or if they do, they wilfully misrepresent it to provoke controversy. They may do this to their hearts' content

for me—I shall not trouble myself to oppose them. I can afford to wait till the Lord comes. We shall then have an infallible decision with respect to men and things.

P.S.—I am glad you have received the *Book Unsealed*. It was an extempore address delivered at Mumbles, not at Birmingham, and taken down by brother Roberts.

I am obliged to you for the copy of sister Smith's letter. It leaves no mistake as to her position. I hope that the stand you have taken may eventually bring things into shape in Chicago. To know God and Jesus Christ, who are inseparable, is the science of life eternal. Paul says, it is a great mystery, a hidden mystery revealed through his preaching, the knowledge of which was lost through the Apostacy, under the rubbish of which it has been long buried. Being at length exhumed, God manifested in flesh appears as much a blasphemy to the babes of this generation as when it was affirmed in person by the lips of Christ, to the generation that crucified him for blasphemy, in making himself 'equal with God.' What else, then, can we do, than pray for our enemies, saying, 'Father, forgive them, for they know not what they do.'

*Extract from another letter to R. C. BINGLEY, dated Dec. 22nd, 1868.*

"'Glorification' is not a flash of lightning operation. In a certain sense the Lord Jesus has been glorified (Acts iii. 13), but in another he has not, nor will he be, until all his accepted brethren are glorified together with him (Rom. viii. 17). We are invited to his glory as well as to his

kingdom (1 Thess. ii. 12); but a hero is not glorified until he has finished his conquests, and enters into rest—the rest of triumphant peace. In Paul's day, the justified were also glorified by the glories, or gifts of holy spirit, they received.—(Rom. viii. 30.)

The gifts came from the 'Spirit of glory,' attesting the glorification of Jesus, and were therefore glories; and those that received them (the Spiritual men of the Body), were *glorified*, but even their glorification was not complete. In Peter i. 11, it is *τας δοξας, tas dowas*—the *glories* that should follow. Paul was pre-eminently a glorified man. But he has not been *glorified bodily*, nor glorified together with Jesus, nor will he be until the kingdom is set up in its glory; and then he will not only be with him, but be with him *in glory*, and shine forth therein as the sun (Matt. xiii. 43); as one of the splendid ones, he will no longer draw himself in, but shine forth in brightness at evening time.—(Zech. xiv. 7.) In a certain sense, a man is glorified when he ascends from the grave body to the celestial, in the twinkling of an eye, at the tribunal. He is then incorruptible and deathless; but he does not shine forth in the brightness and splendour of the kingdom of glory. for the kingdom will not then yet have been set up. Though capable of shining forth, the exigencies of the situation will make it inexpedient, till the smoke of judgment no longer fills the nave—till the saints shall have finished their execution of it. Their fiery indignation having subsided, no more smoke will ascend, and their glorification will be in full display.'

## WATCH.

"Therefore be ye also ready, for in such an hour as ye think not, THE SON OF MAN COMETH."—(Matt. xxiv. 44.)

BELOVED BROTHERS—We are living in a most solemn and awful epoch. The seventh trumpet, under whose terrible blast "the kingdoms of this world are to

become the kingdoms of our Lord, and of His Christ" (Rev. xi. 15) has been issuing its shrill voice for more than three-quarters of a century. Though its sound has been "loud and long," the ears of the nations have not perceived its import. "They have ears to hear, but hear not." "But

blessed are your ears, for they hear," said the divine Trumpeter, *to those who had heard the word of the kingdom, and understood it* Now, during the sounding of this 7th and *last* trumpet, the dead are caused to come forth from their graves; for *part* of the time of the trumpet is "the time of the dead, that they should be judged."—(verse 18.) The Trumpeter has not told us precisely in what part of the sounding the dead are to rise up; but he has given such information as leaves none in doubt who have "ears to hear," that the unspeakably thrilling moment is *about to strike*. The 7th trumpet, as "the blessed" know well, includes the outpouring of the seven vials. And that it is in that particular portion of the 6th vial, that the dead are to put off their robes of dust: it is then, I say, that "the blessed," who now sleep in the dust, are to "awake and sing."—(Isa. xxvi. 19.)

Again, said the divine Trumpeter, "Blessed are your eyes, *for they see*." Your eyes, beloved brethren, have long "seen" the dreadful outpouring of heaven's wrath. Ye have read the history of that scourge of God, Napoleon I. "The earth," "the sea," "the rivers and fountains of waters," and "the seat of the beast and his kingdom," were, by the intense heat divinely imparted to this orb of fire, grievously tormented with "noisome and grievous sores," "deluged with blood," "scorched with great heat," and "filled with darkness."—(Rev. xvi.) Ye, beloved, are living witnesses of the almost "dried-up" condition of the Euphratean waters. Ye now gaze, with mingled feelings, upon the horrid consequences of the councils of "the frogs." Ye see, as it were with your own eyes, the False Prophet caged as the unclean and hated bird, awaiting the day of his devouring. Brethren, "seeing these things, what manner of persons ought we to be in *all holy conversation and godliness?*" As the "virgins" of the parable, and those *undefiled* ones of whom John writes, let us see to our "lamps," and to our "garments." We shall have no further warning than such as we see at present. I mean that "sights and sounds" will be only of a political nature. These can be "heard" and "seen," as we know by long experience, only by those whose ears have been "unstopped," and whose

eyes have been anointed with "eye-salve." Your "wisdom and *spiritual* understanding," brethren, render it not needful for me to explain these terms. What, then, may we expect at any time? (As it seems to me) *to be visited by our friends from the tomb!* Paul has taught us that the *first* thing Christ will do, after his descent to earth, will be to wake up the dead.—(1 Thess. iv. 16). "Then," or next, he will convey them *with the living*, to meet him at his tribunal in the East. Here the living and the dead are in visible communication. Are we prepared to receive such visitors? Suppose that under cover of the twilight or darkness of the night, one well-known emerged from a neighbouring grave yard, and presented himself, what would be our feelings? We should need no miracle to convince us that Christ had returned; our visitor's presence would be proof positive, for we know Jesus has said "*I am the resurrection*." Brethren, let us "exhort one another daily, *while it is called to-day*;" let us give special heed to our standing. If there be any composable differences, let us not carry them to the tribunal of the infallible Judge. Let it be so that we may travel together to the final assize, in that unity in which we are called upon to dwell together as brethren. If not *one* now, how can we be *one* after the verdict? Impossible. Some, of course, will be sifted out, for if the righteous can *scarcely be saved*, where shall the ungodly and the sinner appear?—(1 Pet. iv. 18.)

After the resurrection of Jesus, Matthew says "the graves were opened, and many bodies of the saints which slept, arose, and came out of the graves, and went into the *holy city*, and appeared unto many."—(xxviii. 52, 53). If any of the Jewish saints, like Thomas afterwards, doubted whether Jesus was the Christ, the visitors from the dead would instantly dispel the doubt. My present conviction is that the like of this is to transpire again. From the tomb will arise the bodies of the sleepers, who will go into the (apocalyptic) holy city, and appear unto many. Let us so walk, then, beloved brethren, as not to be terrified at their presence; but contrariwise, rejoice and lift up our heads, saying, "Lo, this is the Lord, *we have waited for him*; we will be glad, and rejoice in his salvation."—Amen.

EDWARD TURNERY.

## ACROSS THE ATLANTIC, THROUGH AMERICA, AND BACK.

(Continued from page 224.)

### BOSTON (continued).

In the evening, there was a lecture at the Town Hall, Jamaica Plain, for which brother Hodgkinson had made extensive advertising arrangements. Hundreds of people, including four ministers and clergy, and some of the *elite* of the neighbourhood, were present, and listened patiently for an hour and a half, to a discourse on the kingdom of God. It had been reported of American audiences that they were patient, discerning, good-humoured, never rude, and always stayed to the end. The meeting at Jamaica Plain sustained this reputation, and on the whole it was pretty well borne out by the fifty or sixty meetings held in different parts of the country. In some cases persons left the meeting before the conclusion of the lecture, but this was the extent of their rudeness. The lecture at Jamaica Plain had the effect of bringing out one or two of the disciples of Curry—a man who gives himself out as “the Elijah Mission”—and whose doctrine is that the United States of America is “the Kingdom of the Stone” prepared for the Messiah. This absurd idea is professedly based on Scripture—that is on one or two detached expressions in it. Alas for the world, if the Republic of the United States is “the kingdom which God hath promised to them that love Him.” If this is the blessing of Abraham, let us eat and drink, for to-morrow we die. A more corrupt government does not exist on the face of the earth, of which we had many evidences; and a people more devoted to Mammon, and more proudly rebellious against the Most High, there is not. They are a nation ripening for destruction. The true believers in the promises are as salt in the community. Such vagaries as that of Mr. Curry tend to bring the whole subject of God’s purposes into contempt. It seems as if this were the appointed destiny of the truth in the absence of the king. Many things co-work to make it appear ridiculous. To this, we can but submit with resignation, remembering that the disciple is not above his master, who in his day was termed “Beelzebub.” It does not alter God’s glorious

purpose that men treat it with indifference. It would still be the truth if all men rejected it. And the world is still a vain show and a vexatious illusion, though all the intelligence of society is consecrated to its maintenance. One thing is needful; the Marys and their brothers, the Lazaruses, to whom is appointed Abraham’s bosom, have chosen that good that shall not be taken away. Let them hold fast and not cast away their confidence “which hath great recompense of reward—(Heb. x. 35.) It is not worth while discussing speculations of the Curry or any other type. The true policy in relation to them is that prescribed by Jesus in relation to the Pharisees: “Let them alone:”—(Mat. xv. 14); and by Solomon: “Go from the presence of a foolish man when thou perceivest not in him the lips of knowledge.”—(Prov. xiv. 7.) The attendance at the meeting was so good that although only one lecture had been advertised, it was thought well to give another. Accordingly, brother Hodgkinson announced that on the following evening, an additional lecture to that advertised would be delivered. This brought about half of the audience together next night, with what result, cannot, of course, be told or guessed. We had two pleasant meetings with the brethren at—

### CHELSEA.

Chelsea is a village a few miles out of Boston in the opposite direction from Jamaica Plain. Jamaica Plain is south west of Boston: Chelsea north east. There are at Chelsea some ten or twelve brethren and sisters meeting as an ecclesia at the house of brother J. Bruce, who comes originally from Scotland. Their development is the result of the private workings of the truth in one and another. It seems principally to have emanated from the activities at work in Worcester (Mass.) about 30 miles off. They seemed a hearty, zealous company, but socially of the class who most largely and effectually received the truth in the apostolic age—“the poor of this world”—to which when “richness of faith”—the faith that worketh by love, is added,—the result is excellent indeed.

The Editor spoke to them more particularly on this head, and was informed that this phase of the truth was the one they more particularly needed to be held up. Hitherto, their exertions had been to ascertain and defend the truth in its doctrinal accuracy; now they needed to be purified and built up thereby in the application of it to their affections and moral sentiments, drawing these out in enlightened cordiality towards the Father of our Lord Jesus and His Son and all His children, and giving spiritual energy and purity to the whole purpose of their lives. Doubtless, this is true more or less everywhere. The time has been required and given for the demonstration of the truth theoretically. Meanwhile, its practical bearings have not received a due amount of attention. Some extremes have been run into in the recoil from the superstitions of the orthodox. Prayer and alms deeds and good works, and the tuition of children, have occupied too low a place. Let us hope there will be growth in this direction, which is the direction of right reason and common sense; that so a people for the Lord may be ready, "full of good fruits, without partiality and without hypocrisy." It had been arranged to spend two days at Chelsea, but as there was no arrangement for public lecture, and important work to be done at Jamaica Plain, we concluded to content ourselves with a flying visit to Chelsea, returning to our habitation with brother Hodgkinson. It had been arranged to go on the Friday to

#### WORCESTER,

But here the work before referred to had not been completed, and we were telegraphed not to come. This placed three more days at the disposal of Jamaica Plain, which seemed providential, for it gave us time to get thoroughly into the convictions of our brother and sister on the points of difference before alluded to. Brother and sister Hodgkinson have presented the truth to their friends and relations in the same sphere of life with themselves, but so far without result. Especially has brother Hodgkinson exerted with the parsons. His experience has been, and will almost certainly continue to be, that of everyone else who has tried the experiment—utter failure. Error is too much identified and bound up with the honours and emoluments of the present state of society, to make

it possible for any moving in high life, (except the strongest and devoutest) to break through the trammels, and accept the reproach of the truth, in the belief and obedience thereof. It is social suicide for people in any standing to embrace so despised a thing as the truth. Where the triumph takes place, the victory is great: so will the reward be; albeit, as a brother expressed it in another connection, we cannot put the truth under any obligations. We are by nature so entirely outcast and portionless in the sight of God that, be our position or natural attainments what they may, we and not the truth are honoured by the most servile and rapturous acceptance. These are the sentiments of brother and sister Hodgkinson, who have sacrificed social caste for the truth's sake. God bless them, and multiply the number of such to the comfort of His people, and the glory of His name.

We left Boston on Sunday night, Mar. 7th, intending to go as far as Springfield (Mass.), *en route* for Saratoga Springs, to which we could not go straight through that night. On the way to Springfield, the train had to go through, and stay six minutes at Worcester, where brother Donaldson had been for several days engaged in the heavenly work of peace-making. His work had been crowned with entire success; and a number of those who had been separated by misunderstandings, now met us, with brother Donaldson, at the station, or "depot," as it is called in the States. A six minutes' interview did not admit of much intercourse. Brother Bosher and the Editor were introduced all round. There was much shaking of hands and cordial greeting in the dark, to the amusement of the officials, who looked on and wondered at the meaning of the performance. Promising a visit, if possible, at another stage of the journey, we said farewell, brother Donaldson joining us in our journey forward. Arriving at Springfield about midnight, we put up at an hotel, and next morning took the "cars," as they are called in America, for Saratoga. On the way, we fell a-reckoning the times and distances of the tour, and found we had not allowed sufficient time to get from Saratoga to Rochester, so as to be able to fulfil the first lecturing appointment there. We therefore, concluded that it would be best for brother Donaldson, instead of turning aside with us to Saratoga, to go forward to



Rochester, and take the first lecture against our arrival. Accordingly we changed cars, and left brother Donaldson at Albany, he going forward, and we waiting the train for

#### SARATOGA SPRINGS.

Here we arrived at 6.30 p.m., just in time for a cup of tea before lecture. Brother Walker was in waiting, and recognised us. Saratoga is a beautiful place. It is a fashionable summer resort on account of its mineral springs, the water of which possesses highly medicinal qualities. The houses are large and superior, and the streets wide and ornamental. It has a settled population of 8,000 people, who live by letting apartments to summer visitors, and also by the bottling and export of the spring waters. During the summer, the population is more than double what it is in winter. At the time of our visit, the "season" had not commenced. Consequently, we saw the place in its least active state. There is a small ecclesia in Saratoga of about six or eight persons, apparently characterised by the love of the truth, as well as accurate knowledge of it. It has been developed by various private workings from Campbellite sources. Sister Walker is specially energetic, and is an example of the influence a sister may wield, if she take the truth heartily as her portion. Brother Boshier and the Editor were introduced to the little company at the tea table, with whom we had conversation, after which, we all repaired to the Public Hall, which the brethren had engaged for lecture. The announcements were headed, "LECTURE, UNDER THE AUSPICES OF THE CHRISTADELPHIANS." When the Editor saw this, he thought there was a poor prospect of attendance; but the brethren, knowing their relation to the community (which is somewhat different from that held by the brethren in other parts), thought differently. The result proved the Editor wrong and the judgment of the brethren right, showing that one place cannot be judged by another. There was a respectable audience of about 300 persons, which, for a place like Saratoga, was a large audience. They listened patiently for about an hour, when the Editor referred to Henry Ward Beecher's denial of the resurrection, as an evidence of the necessity for an independent consideration of religious matters by the people, and the danger of putting implicit confidence in the

clergy, who were a manufactured order of men, and always of the pattern of the institution at which they might have been reared. Some began to go out. The Editor took no notice for a time; but the process went on and became somewhat distracting, upon which he stopped and said, if there were any others who would like to relieve themselves from the further hearing of the lecture, he should be glad if they would take the opportunity of leaving the meeting, so that such as might be disposed to listen might hear the rest in peace. Brother Boshier, who acted as chairman, added his word to the same effect, upon which, almost half the assembly rose and retired. The position was somewhat absurd as they were dispersing. It was, perhaps, not much to be wondered at. The bulk of the auditors had come from curiosity; and finding nothing to tickle the ear, but a sober argument upon facts and Scripture testimonies, they naturally felt uninterested, and thought an hour of it long enough. Thus it is: the people perish for lack of knowledge. The prophets prophesy lies, and the head men bare rule by their means, and the people love to have it so. What can be done? Nothing that will be effectual to cure the evil. The true prophets failed to bring matters to a right bearing in Israel, and it is not likely that a few unofficial and powerless sheep of the flock in the dark days of the Gentiles, should bring about reform. We can but do our duty; saving ourselves from this untoward generation, and such as will hear the word. The cure of the world must come from God. Nothing but the arm of authority, brought to bear with an irresistible compulsion—breaking the constitution of the world to pieces, and establishing and administering a righteous order by the man appointed—will bring to pass what the world requires. For this, the servants of God wait and pray in patience; wearying not in well-doing, slackening not the hand, abandoning not begun confidence, but "continuing steadfast and unmovable; always abounding in the work of the Lord, forasmuch as they know that their labour, though the world may not profit by it, is not in vain in the Lord. After the meeting, we had a pleasant season with the brethren, and next morning departed for Rochester, farther to the West in the same state.

## ROCHESTER (N. Y.)

From Saratoga to this place is a distance of nearly 300 miles—a distance which we found impossible to get over in time to keep the first lecturing appointment at Rochester. These American distances are enormous. They had not been sufficiently allowed for in drawing the programme, in consequence of which extra exertions had to be put forth, by way of catching early trains, and getting forward as rapidly as possible. This increased the fatigue of the journey, and in one or two cases were unavailing, so far as punctuality was concerned. We left Saratoga at 8.35 on the morning following the lecture there, but did not reach Rochester, till 9.30 in the evening, owing to a delay of four hours at a clean, pretty little place called Schenectady. Here we utilised the day in writing several letters. The lecturing appointment which had been advertised for that night was filled by brother T. H. Dunn, of Hayfield, Pa., who happened to be in the town at the time. Brother Donaldson's services were therefore unneeded, which, had we known, would have saved us the separation at Albany, and also a nearly fatal stumble on his part in getting into the leaving train; likewise the injury of his chart, by overheating against the stove in the cars. Not having the gift of prophecy, however, we could not foresee, and had to take things as they came. It is well we do not foreknow at present: it would paralyse our arrangements, and frustrate many a providential development. When we know as we are known, we shall know a different state of things, and be related to altogether different rules of action. At the depot (or "station" as it is called in Britain), we were met by quite a number of brethren, all of whose faces to the visitors were new. There is a better state of things in Rochester than was known to exist. Formerly the situation, with the exception of one or two individuals, was of an entirely doubtful complexion. Adventism, a weak and beggarly dilution of one part of the truth—was in the ascendant. The truth in many of its elements was unknown or compromised for the sake of peace and numbers: but now a different and satisfactory condition of things prevails, to which doubtless, the steadfastness and energy of brother McMillan (a sterling old man), of many years standing in Christ, have contributed.

Rochester is situated in New York, on the river Genesee, not far from the southern edge of Lake Ontario. The village of Genesee is called the Garden of New York. The population is between 65,000 and 70,000, and is said to be "very religious." The history of the truth in Rochester goes pretty far back. It had its beginnings in the Millerite movement which drew attention to the advent, and developed a considerable

body, on the basis of that single, and to them darkly-comprehended item of the truth. Into this body the truth crept, and broke it up, leading to the formation of an ecclesia in 1860. At its start, the ecclesia consisted of "eight souls saved by water"—the Noachic number. These met for a considerable time in the house of a brother O. Morse. After gaining a few additions, they took a public room, and have maintained a testimony in Rochester ever since. They now number forty-six; but this number includes eighteen resident in the surrounding country, within a radius of considerable extent. They have lately adopted the organisation existing at Birmingham, England. A number of strangers are interested, and enquiring into the word. Some three or four are on the point of obedience. The hall occupied by the brethren is an "upper room," capable of holding between 250 and 300 persons. They have the exclusive use of it. The appointed presiding brethren are James McMillan, O. Morse, and Augustus Sintzenich. Brother McMillan being 73 years of age, declines to serve, leaving the duties to the other two. The ecclesia is enterprising in the purchase of books. It has bought seven complete sets of *Eureka* since the beginning of the year, and now desires the establishment of a book depot in their midst—for which arrangements have been made.

Brethren from various parts assembled on the occasion of the Editor's visit. Hayfield, Seneca Falls, Buffalo, Pike, &c., contributed their quota, and gave the opportunity of profitable intercourse in the truth. Four meetings had been arranged. The first, as stated, was taken by brother Dunn in the absence of the Editor. The second and third came off according to announcement. The fourth was a compromise, the Editor having to keep the house with swollen face, with which he was troubled more or less for several days. Through the management of brother Boshier, a quantity of books was disposed of, and a number of subscribers to the *Christadelphian* obtained. There was some talk of "co-operation," by which was meant the getting-up of "conferences," and paid evangelists. To this no wise man will lend countenance for a moment. It has wrought much mischief in the past, and must in the nature of things, have the same result in any further experiment. Shallow minds, active and ambitious, find pleasure in the mere machinery of such arrangements; and thus, what is professedly a means to a godly end, becomes itself the end of the ungodly means of such as are given to talk and sociality and display. Let a man have the root of the matter in him, and his mouth be a well-spring of life, and he will be sought after, and his way made plain without a machinery which genders vain talkers. Let such as name the name of Christ be given to the daily study of the word, leading to "a rich indwelling of the

word of Christ," and they will have no need of or taste for "conferences," with their pretentious machinery of "hon. secs.," "sessions," "committees," "reports," &c. With specious plea of doing good, they are mere occasions of fleshly nose-rubbing and personal glorifications, frittering away the mental energies in small talk and flippant repartee, and reducing the truth to a mass of enervated slobber. Doubtless there is in these schemes, on the part of some of their promoters, an element of wishing to see things done well and prosperously. This must be held in abeyance till Christ come. Machinery will then come into play which will be sound and triumphant. The flesh out of the way, there will be no danger. Meanwhile we are a crowd of "strangers and pilgrims," compelled to consent to be disorganised, and each of whose duty it is to work out his own salvation with fear and trembling—passing the time of his sojourning here in fear—giving the more earnest heed to the things which we have heard—by reading and instant prayer striving to bring ourselves into harmony with the mind of Christ—so much the more as we see the day approaching. Conferences and paid evangelism corrupt this work. True men have therefore learnt to dispense with their questionable assistance.

#### SENECA FALLS.

This is a place (about sixty miles from Rochester) in which an ecclesia has recently come into existence. It has a population of, perhaps, 18,000 people. The Editor made no visit, but saw several of the brethren of the place at Rochester. But a short time before, there was no ecclesia at Seneca Falls. There was a so-called "Church of God," a species of Adventist body, which brother T. H. Dunn addressed in several lectures, with the effect of stimulating enquiry and ultimately breaking up the body. Most of them were re-immersed, and the body was re-formed on the Christadelphian basis. They seem hearty and determined to abide by their new calling in Christ, prepared to endure the trials that beset it, particularly the trial of "delay." "Hope deferred maketh the heart sick;" yet to the mind grasping the basis of gospel realities, "it is good for a man to both hope and quietly wait for the salvation of the Lord." The Lord is not slack concerning his promise as some men count slackness; a thousand years in his sight are but as yesterday when it is past. Endure hardness, young brethren, as good soldiers in Christ Jesus: he will, at last, appear to your joy. Though the vision tarry, wait for it. In the end it will speak, and not lie.

#### BUFFALO.

This is a large city, with a population, if we are rightly informed, of 80,000 people,

and an ecclesia of about twenty brethren and sisters. These had invited the Editor to visit them, but the invitation was too late to be arranged for. Consequently, the Editor did not go to Buffalo, but had the pleasure to see several of the Buffalo brethren at Rochester. They are of old standing in the truth, and appear to be of the healthy spiritual order, growing up in the faith and attachment of the gospel. The brethren elsewhere may hear more of them hereafter. It seems one of them, some time ago, sent an account of the ecclesia to be published in the *Christadelphian*, but, through some oversight, it never appeared. This may, perchance, be remedied.

#### HAMILTON.

Here (about 100 miles by rail from Rochester) the traveller has entered the Queen's dominions. Hamilton is a neat thriving little town, having, perhaps, a population of 20,000 souls. It is situate in a beautiful bay, at the western end of Lake Ontario, not far from the Niagara river line that divides Canada from the States. On the way to it from Rochester, the traveller crosses the river Niagara, on the famous Suspension Bridge, about a mile below the falls, of which he gets a tolerable view. When he has crossed the bridge, he is in Canada, and at once perceives a change in the character of the surroundings. For one thing, the officials who inspect his baggage to prevent smuggling, are British, and if he be a "Britisher," he feels this a relief, because British ways are his wont, and because if he have not become inured to the off-hand "take-care-of-yourself" manners of American officials, he finds it a pleasant change to get into the hands of civility once more. The country has a subdued and cultivated look, which is comforting. The dialect is largely Scotch and English, which sounds of home. These impressions would, no doubt, be substantially modified with a stay in the country; but, such as they are they fall dew-like on the mind of the jaded Briton who has suffered a while under the social austerities, rabid politics, and gastronomic extravaganzas of the "stars and stripes," even if that Briton be de-Britonized and have his citizenship on high. That which is reasonable, and magnanimous, and refined (and I suppose I must impartially add, that which he is accustomed to) has more charm for the new man of the denationalized and Israelitised Briton, than the "strong-minded" civilization of Brother Jonathan. Letting that pass, we reached Hamilton on Saturday, May 13th, at two o'clock. Brother Donaldson, tired with the journey and fearing sickness, went forward to Detroit, his home. We (brother Boshier and Editor) were soon in the house of brother R. T. S. Powell, of whose energy in dissemination of

works connected with the truth, our readers have had evidence in the notices appearing, from time to time, on the cover of the *Christadelphian*.

Here we would introduce a word of apology for him, to all such as may have applied to him for Christadelphian works, without avail. Anxious to circulate the works, he has, from time to time, received stocks of them, but not large enough to keep pace with the demand which grows in his hand. He has pressed for more, and, with the utmost desire to keep him supplied, the Editor has been unable to meet his wants with the promptitude desirable. This has been owing to a situation of things now in process of passing away. Having no capital, the Editor was dependent upon a small printer, who printed the works at his own risk, and who, therefore, took his own time in the production of them. In the delays arising from this, the Editor was helpless. Now, however, circumstances have changed. Dr. Thomas's death has placed means at the disposal of the truth by which, through agreement with his heirs, the Editor's hands are untied. Without discarding the printer, who has, heretofore, served the purposes of the truth so well, he will be in a position to avail himself of other help, and to command his own time as regards the production of books. Brother Powell will, therefore, soon be in a position to fill all orders coming to his hand.

Brother Powell's adhesion to the truth is of comparatively recent date. He is the son of a gentleman who was for many years a leading business man in Hamilton, and a pillar in the principal Methodist congregation in the place. His attention was first called to the truth by brother John S. Harris, of Bartonville, whose quiet and kindly pertinacity resulted in seriously arresting his attention. Leaving Hamilton shortly afterwards, brother Powell went to Detroit, and was there immersed by brother Donaldson. Afterwards he returned to Hamilton, to take to his father's business; and ever since he has been indefatigable in his efforts to call his neighbours' attention to the truth, which his connection with the town, from youth upwards, has favoured. He has canvassed his townsmen right and left, to subscribe to the *Christadelphian*. The result is a list of about 50 subscribers in Hamilton alone. All of these are paying subscribers but one, and are said to express their appreciation of the publication. His plan has been to tell them that he has a paper to which they must subscribe; that he will take no denial; that he will send it to them for a year, and that if they don't like it he will pay it himself, and not trouble them another year; that if they do like it, he will ask them to pay and expect them to become regular subscribers. So far, all but one desired it at the end of the

last year to be renewed. There is an ecclesia of about twenty in Hamilton. They seem an intelligent company of believers. Their existence dates a good many years back, but has been somewhat chequered, so far as experiences go. It has had to contend with the difficulties of a false start, false friends, and false doctrines, but seems to have now got the better of all these, and to have entered upon a career of spiritual health. God bless them and help them.

Three meetings in the Public Hall, were arranged for on the occasion of the Editor's visit: Sunday afternoon, "The Gospel;" Sunday evening, "The Kingdom of God;" and Monday evening, "The Birth and Witness of the Spirit." They were large and respectable audiences, comprising the leading people of the place. Among them was a gentleman named McCallum, inspector of twelve government schools in the town and neighbourhood, and said to be of great repute as a meteorologist and scientific man, and of great influence among the clergy. This gentleman, who, if we mistake not, is among brother Powell's subscribers to the *Christadelphian*, came forward at the close of the Sunday night meeting, and expressed his approval of what he had heard. He is a man of fine organisation and excellent spirit; but it is to be feared that his position will interfere with his acceptance of the truth. The truth embraced and obeyed would turn the clergy against him, and make society generally distrust him, which might result in being deprived of the influential appointment he holds. Still, there are brave men, who, like Paul, are able to suffer the loss of all things, to be accounted as the offscourings of all things for Christ's sake. Perhaps Mr. McCallum is among them. If so, the truth may have another great triumph in Hamilton. Mr. McCallum called the morning after the lecture, and took us to the Central School of the system over which he presides. It certainly is the largest, best organised, and most effectively conducted institution of the kind I ever saw. There is nothing like it in England. Mr. McCallum has several thousands of children under his superintendence, and seems as thoroughly in love with his work as he is capable in it. It certainly is an interesting work, and one which, away from the truth, the Editor would have chosen as readily as any other; but after all, in view of the progress of centuries, sweeping generation after generation, however well educated, into the grave, it is not a work that a man should allow to have a place higher than the truth in his mind. In the age to come, "if by any means we attain unto" that glorious era, the work of educating children will be more interesting and important than it is now. But a small fraction of the children educated now attain to spiritual development.

The rest of these (the overwhelming majority) grow up to live un sanctified lives, and to occupy a coffin on whose lid hope cannot be scripturally inscribed. Never emancipated from the constitutional law of sin and death, they pass away as the grass, and the labour bestowed on their interesting childhood is thrown away. But in the age to come the rule will be reversed. The education imparted will be such as to lead the majority into the ways of present peace and joy, and in the end, everlasting life, so that all engaged in the work, will be "labourers together with God," in the tillage of his husbandry. The whole earth shall be filled with the knowledge of his glory, and this knowledge is imparted by teaching (Isaiah ii. 3), and the teachers are the saints, who will be "kings and priests unto God to reign on the earth." Under the present constitution of things, the most important affair in the education of children has to be compromised. The "religious difficulty" has to be smothered. Each parent having a right, as against any human system, to have his children educated in his own faith, and different parents having different faiths, there must either be a school for each denomination, or a school for all in which no religion shall be taught. The latter is found to be the only practicable solution if there are to be effective rate-supported schools. Thus, the most important concern of the children is ignored, and they grow up with a sense of irreligion, which is a great impediment to their subsequent enlightenment. Now, in nothing will there be a greater change than in this when the hope of the gospel is realised in the coming of Christ. It was a rule in Israel, and is a rule of wisdom, that they should "diligently teach their children the ways of God." This rule will be universally enforced when all the systems, and all the prejudices, and all the individual opinions of men are set aside as with a rod of iron. Christ will establish a divine absolutism, which no man, at the peril of his life, shall resist or question. The religious difficulty will no longer exist. The law going forth from Zion will make the education of children in the truth, compulsory; and the whole truth without reservation. No prejudice will be respected; no right of parents recognised where these are exercised antagonistically to the law of the kingdom. Now, dear Mr. McCallum, secure a place in the kingdom, and if not assigned higher work, you will be able to pursue your favorite occupation with more power and better results than in Canada, under the reign of Victoria.

Among the visitors to Hamilton during our stay, was brother Coombe, of Toronto, who has been long in repute as a man of integrity, prudence, good judgment, and unflinching faithfulness to the truth. His personal acquaintance was very acceptable, and greatly adds to the pleasure of long-

standing friendship. Two other visitors to the same place were somewhat more unexpected, viz., D. D. and W. G. Hay, from Listowell, the head quarters of Marturionism. We did not suppose that any from that camp would put themselves in our path at all, but we ascertained that things were not so bad as they had been supposed; that Listowell was not so entirely given over to the Satanism developed in its midst, as was assumed; that but five (we were told), in a congregation of fifty, sympathised with the Marturion or its course. The two brethren in question came to brother Powell's house, and in conversation, expressed themselves in harmony with the great doctrine of God-manifestation, and in disapprobation of the course pursued in that and other matters by the publication issuing from Listowell. There certainly appeared to be no barrier to the breaking of bread, which took place on the following Sunday evening. They previously invited the Editor to visit Listowell, emphasizing on the benefit that would accrue in the establishment of a better understanding. The Editor expressed himself willing to go, making no difference between one open door and another, where walking in would not compromise any principle of truth; but the difficulty was to arrange a visit. The programme was settled for nine weeks a-head. The brethren in the various localities had been apprized, and in the shortness of time allotted to each, none had any to spare for Listowell. If, however, the Listowell brethren could prevail upon Detroit to give up the time allotted to it, it might be arranged. The difficulty was insuperable, and we parted. Shortly afterwards, a telegram was received from the editor of the *Marturion*, saying a visit had been arranged for, and to wait till an explanatory letter, which was on its way, should be received. The letter was received on the following day but one, but instead of containing any explanation as to how a visit had been "arranged;" it merely urged the expediency of a visit, and offered to pay all expenses consequent on alteration of programme. To this, nothing could be said that had not been said to the brethren Hay; and as there was now no time to communicate to Detroit, which on the receipt of the telegram, the Editor thought had been done, all idea of visiting Listowell had to be abandoned.

#### TORONTO.

This was the next place of call on the programme. The distance from Hamilton is something like forty miles. Toronto is a large and growing city, on the northern shore of Lake Ontario, having a population not far short of 100,000. It is the head-quarters of Canadian scholasticism. The truth has not had a very flourishing experience in the place. It numbers at the

present over thirty adherents. Once, it had a larger assembly to do it honour, and drink of the fountain of its sweetness; but this was broken and thinned, and further progress arrested, by the *escapades* of a man of the name of Shellibeer, *alias* Williams, who made himself prominent as an advocate of the truth, and afterwards went to the Penitentiary. Brother Coombe furnishes the following sketch:

"Toronto, June 12th, 1871.

DEAR BROTHER ROBERTS—As you have asked me to furnish you with a brief history of the church in this city, with a view, I presume, to its publication in the *Christadelphian*, I readily respond in the following sketch, having, in a measure, 'had perfect understanding of all things from the very first.' The oldest believer of the 'gospel of the kingdom' in Canada West, as this province of Ontario was then termed, is brother David Wright, of Coburg, who writes to the *Herald of the Kingdom and Age to come*, as far back as 1852, thanking the Doctor for his invaluable *Elpis Israel*. Brother Wright still resides in Coburg, where there is an ecclesia of some seven or eight members.

Next comes brother Walter M. Wilson (who died in 1854). In the March number of the *Herald* for 1853, he reports his 'obedience to the faith,' in connection with brother George L. Scott, of Paris, who still lives. After 'obeying the truth,' brother Wilson (who had previously been a Campbellite) endeavoured to set it forth in the Disciples' Meeting House here, and with such prospects of success, as to arouse the ire of Mr. James Beaty, one of the pillars of that decaying temple, culminating in the 'casting-out' of brother W. About this time, the writer became acquainted with these two friends, who put him in possession of *Elpis Israel*, and by their conversation and correspondence, he was aided materially in taking up an independent position on the great question of 'What is the truth, whereby a man can be saved?' The careful perusal of *Elpis*, in connection with the *Book* itself, ultimately brought him to see 'the gospel' in its distinctiveness and Scriptural obedience also. Once aroused to the anti-christian character of the *religions* of the day, I felt anxious that the author of *Elpis Israel* should lay the truth before the citizens of Toronto, and this desire was at length consummated, as detailed in the *Herald of the Kingdom* for 1856 (November number). In the fall of that year, some four or five persons became *obedient*. Weekly meetings were established at private houses, and the truth became known in Toronto as an aggressive reality. Our numbers gradually increasing, we emerged from the comparative privacy of the home circle, to the more open and public room in

connection with the Mechanics' Institute. In the summer of 1857, John Williams (*alias* Shellibeer) arrived here from Plymouth, England, and at once commenced operations as a lecturer in Canada. How much of *good* or *ill* he may have been the medium of effecting, the brethren at large have had some opportunity of judging from the letters published in the *Heralds* of 1858-9 and '60, ending in his exposure in the spring of 1861 (see *H. of K.* for June, 1861). From 1856 to 1869 inclusive, we have been favoured with several visits from our highly-esteemed brother, Dr. J. Thomas. In September of last year, we should have had the happiness of listening once more to his unequalled expositions of the word, had not illness prostrated him at Worcester, Mass., while on his way to Rochester and Toronto—an illness indeed, from the effects of which, I apprehend, he never fully recovered. Other brethren, from divers parts, have also visited us from time to time, and contributed to the work of 'holding forth the word of life.' Without undertaking to recollect all, or wishing to overlook any who have so assisted, the names of brethren McMillan, of Rochester; Donaldson, of Detroit; Gunn, of Walkerton; D. D. Hay, of Listowell; and Degeer, of Queensville, are present to the mind; and this current year, we have had the further pleasure of thus making the acquaintance of brother Dr. Reeves, of Springfield, Ohio, and brother R. Roberts, of Birmingham, on his present tour to the 'Far West.' We meet twice every 'first day of the week,' in room No. 6, Mechanics' Institute, corner of Church and Adelaide Streets, at 11 a.m. and 6.30 p.m., when we 'break bread' in memory of our still absent Lord and elder brother. Thus do we '*manifest*' his death 'till He come.' Strangers, more or less interested, are frequently present, especially at the evening meetings; for we fail to see any reason why this feast of love, this 'remembrance' of God's *greatest* gift to His people, should be held '*in a corner*.' No! the church of the living God is the pillar and ground of the truth, and by her, the apostle declares the manifold wisdom of God is to be made known to the world. Our present number of members is 35. By the word '*member*,' we mean one who has acquiesced in the Summary of the Faith apostolically set forth and recorded in our Church Book, containing also our constitution and order of service, which, in the main, are very similar to those adopted by the ecclesia in Birmingham. Our numbers, as well as our fortunes, have been fluctuating. We have lost by death—the enemy, by removals, and sometimes by withdrawal; have been ever in bad odour with our Sectarian neighbours all around; yet have ever striven with more or less persistency, through evil or through good report, by lectures in private and public, by

the loaning or giving away of books, tracts, and leaflets setting forth our views, 'to contend for the faith once for all delivered to the saints.' That we may all realise to the full, the comforting language of the apostle to the Gentiles, both in our aggregate and individual capacities, 'if God be for us, who can be against us,' is the daily prayer and hearty desire of your brother in the hope of life,

JOHN COOMBE."

The Editor delivered two lectures to large and attentive audiences, taking occasion of Henry Ward Beecher's publicly-recorded denial of the resurrection, to bring out the apostolic doctrine on that subject, and to manifest the Antichristian character of the so-called "successors of the apostles," who are trusted by the people, whom they lead to destruction. At the close of each lecture, a number of books were sold—brother Boshier, who took charge of this department, taking care to explain that our enterprise was no book-selling speculation, but an endeavour by every means—the sale of books at about cost price included—to bring the truth before the attention of men, that men might be saved, and our duty in any case be done. Two days was the extent of the Editor's stay in Toronto. He would have preferred a more prolonged intercourse with the brethren there, but the time was short, and the ground to be covered extensive, necessitating a rigid adherence to the programme. Pursuant to this, leaving brother Boshier in Toronto, I proceeded to

#### OTTAWA,

where my brother in the flesh (and in the faith), John Roberts, has sojourned, with his wife (also in the faith), for the last fourteen years. We had not met during all that interval. Our present interview was therefore interesting, but from necessity, almost absurdly brief. Two days had been allotted to Ottawa, but the distance from Toronto being close on 300 miles, it took all one day to get there—starting 5.30 a.m., and arriving at 7 p.m. the same evening. To keep the next appointment (East Zorra, 340 miles off), it was needful to start next morning at 9. My brother and wife were painfully importunate for me to stay; but I was obliged to adhere to the arrangement. We made the most of the few hours at our disposal, talking over many things. My brother obeyed the truth many years ago, before he left Scotland, the land of our nativity. The arrangement was when we parted, that I was to follow him to Canada, on his obtaining press employment for me. "Man proposes, but God disposes." Affairs took quite a different turn from either of our expectations, and have led to developments as unlooked for as things impossible. We murmured not at the frustration of our youthful plans. Rather did my brother

wish to see abolished what little of them had been realised, and himself back in England. This may come should the way open. We were each in personal appearance changed since our last meeting, but the same in the identity and personal recollection, which constitute the basis of all our personal joy. So will it be "in the resurrection." Though the same in the fundamental features, we will look very different, and much better than now, yet retain that consciousness of being ourselves which is the very essence of individual salvation. "Blessed are they that are called to the marriage supper of the Lamb"—more blessed than tongue can express or heart conceive. Let us ever keep this high calling in view, by the daily reading of the word, labouring to enter into the rest prepared for the people of God.

With the exception of the river and the Chaudiere Falls, which are magnificent, the country around Ottawa is tamer than one anticipated. It is wild enough in the sense of being unsubdued to the uses of man, but lacks the grandeur of magnitude. The country is flat, and covered with stunted pine, with a swampy undergrowth. There are here and there extensive farm-clearings, but everything looks rough and crude and unfinished. This is, of course to be expected, and indeed when it is considered that the country only began to be occupied by civilized man a hundred years ago, it appears marvellous that so much should have been accomplished.

The truth makes no headway in Ottawa. My brother is not gifted in the presentation of it. He adorns the doctrine of God in his walk and conversation, but, beyond this, and the occasional lending of books, has no opportunity of commending it to the consciences of neighbours. He is too much occupied with the duties of his office as cashier, in a large dry goods firm, to have time or energy for higher branches of cultivation. Each man, in his several calling, may work out his own salvation—one after this manner, another after that. The common duties of life a man may perform "as to the Lord and unto men," and thus redeem the time as nobly and effectually as another whose work may bear more directly on the blessed hope. Thus must those achieve a "patient continuance in well-doing," who, like my brother, find themselves pretty much confined to the duty of providing for their own. Reached Toronto at 11.30 p.m. on Friday, May 19th, after a wearisome fourteen hours' ride. Thankful, however, to get through it in safety, as the Grand Trunk, on which the journey lay, is a very rough and dangerous road, having ten "smash-crashes" for every one on the neighbouring Great Western line. One feels, all the time, as if the train must leave the line. The jolting makes the travelling unpleasant. Did not know the

full extent of the danger until the journey was over, which was the right time to learn it. Was received at the station and conveyed home by brother Coombe, whose kindness to the truth is refreshing. Next day, departed for

#### EAST ZORRA.

To reach this, had to take the cars to Woodstock, *via* Hamilton. Distance by rail, about eighty miles. At Hamilton, parted with brother Boshier, who had to return to New York on business connected with our errand across the Atlantic. We did not meet again for three weeks. His absence at all the places visited in the interim by the Editor was the subject of regret on the part of the brethren. It was a pity, but could not be avoided. No pities in the kingdom. Good time coming. (N.B.—If brethren, at all the points referred to, will send their photos, for brother Boshier's American Album—his address is 7, Bishops-gate Street, Without, London, England—brother Boshier will send a double exchange. The Editor was commissioned to do this business personally, but, not being in his line, he failed somewhat in his duty. He adopts this plan of making up the deficiency.) Arrived at Woodstock, found a band of East Zorra brethren in waiting with "buggies," for conveyance to East Zorra, which is thirteen miles from the railway. Zorra is a purely farming district, with a sparse population. It seemed a very unlikely place in which to find a prosperous ecclesia, and still more unlikely for an effective public effort for the truth. In both points, discovery afforded an agreeable surprise. There is an ecclesia of some twenty members, exhibiting, for such a neighbourhood, an unusual degree of intelligence and heartiness. Further fruits of the Spirit will shew themselves in due time. Besides the Zorra ecclesia, there are isolated brethren and sisters in the district around it, New Hamburg, Berlin, Blair, Waterloo, and other places. The Scotch element seems to prevail largely in the population. The Zorra ecclesia has grown up, under the fostering care of brother Francis Malcolm, who is of this nationality, and who comes from Aberdeen, the Editor's birthplace. Brother Malcolm left Aberdeen when a child, about forty years ago. Four years ago, after much fumbling about in the dark, during which he caught glimpses of the light, he attained to a knowledge of the truth, through the power brought to bear in *Elpis Israel*. Occupying a large dairy farm, he had opportunities of intercourse and (from his long standing in the country) considerable influence with neighbouring farmers, among whom, by private intercourse, the truth gradually extended. Thus originated the interesting, vigorous-minded, and devoted, witnessing community now existing at Zorra, whose influence is felt throughout

the entire district. Religious revivals make no headway locally since the truth established a footing in these parts. The people generally—particularly the younger portion of the community—have come to distrust parsons of all sorts, as the result of the ideas agitated by the brethren. The consequence is, that "revivals" don't take as they used to. The "spirit" (of the magnetic flesh), which requires ignorance as the fulcrum of its religious operations, has no power in the presence of even the little knowledge diffused in the local mind by the efforts of the brethren. This state of things, as may be supposed, is not well-pleasing to the spirituals of wickedness in high places. A strong feeling of hostility exists towards the brethren on the part of the upholders and believers of the established creed. This hostility recently took a very decided shape on a brother dying, who had a large circle of friends and acquaintances in the flesh. The brethren determined to bury him in a new unconsecrated burying ground, opened by themselves. This the friends in the flesh strove by law to frustrate, intending to inter the dead in the burying ground according to the rites and ceremonies of the established superstition. By the exercise of wisdom and firmness, the brethren prevailed against the opposition of their adversaries, and conducted the funeral in their own way. Many of their opponents attended, and indulged in audible expressions of opposition and ridicule, threatening even to disinter the body, and give it a "Christian burial." The violence of their feelings made it possible this threat would be attempted to be carried out. As remarked, however, they could not do it by day, as that would be an offence punishable by law, and as for the night, they are too superstitious on the subject of ghosts, to have nerve to go through the process.

The brethren are living together in harmony and peace, united in all the great principles of the doctrine of Christ, and rejoicing in hope of his future manifestation. The truth is making encouraging progress in their hands. On the evening of the Editor's arrival, there was a large muster of the brethren and sisters at brother Malcolm's house, including some from neighbouring parts, not of the Zorra ecclesia. Tea over, the Editor in response to the call of the host, addressed the meeting on the privileges and hopes and duties of the high calling in Christ; after which he answered questions on principles having a local bearing of which the Editor was ignorant. The evening was pleasantly and profitably spent. We have been at such gatherings when, for the want of a helmsman, the evening has drifted away in small talk all round, doing nobody any good, but contrariwise, jading the spiritual man and hurting the weak. The brother having charge, in boldly stepping forward and diverting affairs into a spiritual channel, renders a service to



all present. He drives out of the house that simpering, silly-minded, oily-faced, teastimulated, giggling old man of the flesh, who turns everything into sickening honey-muddle, when his sway is undisputed. He redeems the time from waste and disgrace, and helps along the labouring pilgrims to eternal life. Next morning, which was Sunday morning, the company drove in several conveyances to Innerkip, a village three miles distant, at which the meetings were to be held. The brethren, having secured the only public hall the neighbourhood possesses, had arranged for two lectures—one in the morning and the other in the evening. The "Public Hall" in question would not be dignified by that appellation in a town, but in an agricultural village, it was not considered inappropriate. It looked like a large barn, with more windows than a barn usually has. Inside, it looks more like its name: at one end a platform, and in the body and sides, benches capable of seating from 300 to 400 people. How were all these seats to be filled in a country village like Innerkip? A stranger from Europe would certainly have concluded that meetings held there must be a failure. An audience of 50 he would have considered a great success in a district where farming land stretches for miles in all directions, with no place of any consequence nearer than thirteen miles. The brethren were hopeful, from their knowledge of the district and the measures they had taken to ensure success; but even they were not prepared for the turn-out that took place. On arriving at the place, we found the side road leading to the hall nearly blocked with horses and "buggies," which had brought their owners from great distances round, and were tied up to wait the progress of the meeting. Going inside, we found the place occupied to the door.

Brother Malcolm having read a portion of the Word, announced that the subject to be treated of was, "Clerical interpretation of the Scriptures a Delusion." The Editor occupied the best part of two hours in the illustration of this subject in relation to the kingdom of God. At the close of his remarks, brother Gunn, a venerable brother who was present from Walkerton (where he holds an official position in the county court house,) spoke appropriately for a short time, urging the people to discontinue their hostility to the brethren, and to look into the things they had heard, assuring them that they would find them to be the truth of God, instead of the infidel notions they had been taught to regard them. In the afternoon a large company of brethren broke bread, and enjoyed a season of pleasant intercourse at brother Malcolm's house. One of the editors of the Listowell paper was present, but did not break bread. In the evening, we returned in the conveyances to Innerkip, to hold the second meeting, which we all expected would be considerably smaller on account of many

of those present in the morning having come great distances, and could not be expected (having gone home), to return to a late evening meeting. Doubtless this was the case in many instances, but when we arrived at the meeting, we found the gathering, if possible, larger than it was in the morning. There were more "buggies" tied outside, and inside, the place was crammed. We could scarcely make our way in. On the platform alone, were 47 persons. Large numbers were unable to get in, and stood round the building at the open doors and windows (for the night was very hot). It was said the persons had no congregations that day for miles round. A glorious thing will it be for the world when the clergy of all sorts are deserted of the people because of the ascendancy of the law going forth from Zion. Brother Malcolm opened the meeting by reading 2 Thess. ii, after which, the Editor proceeded to discourse about two hours on "The Coming of the Lord and the Signs of his Approach." The audience listened with wrapt attention. Brother Gunn again followed the lecture with appropriate remarks, which came from him, as a stranger, with great force. He told them that he came from the northern parts of Scotland (Sutherlandshire), where he was brought up according to the strictest sect of the orthodox religion—a Presbyterian. As a large proportion of the audience was Scotch, this came home. He declared from personal knowledge that the faith in which he and they had been brought up was not according to the Scriptures, while that presented to them in the lectures they had listened to he knew, and they would find was what was taught therein, and nothing else. He advised them to give heed while there was yet a delay in the judgments of God about to be manifested in the earth at the appearing of Christ. The large assembly then peaceably broke up. W. H. Hacking, editor of the Listowell paper, was in the audience, and came forward and introduced himself to the Editor at the close, as J. Evans, the other editor, had done in the morning. The first-named had ridden fifty miles in a buggy, over a hot dusty road, that day, to be present. The other had come from Detroit (170 miles distant) for the same purpose, walking 16 miles of the way. They desired an interview, but the time did not favour, neither did the situation seem opportune. They wished for "reconciliation," as to which there was a little inconsistency, since, in the last number of their paper, they spoke of the *Christadelphian* as "Dr. Thomas's organ," and its friends as "man-worshippers," and on the road to return to the apostasy. It would have been a pleasure to reciprocate their attentions and respond to their advances, if there had been evidence of a simple and pure object on their part, but the evidence was all the other way. They are

losing ground among those who, under a misapprehension, gave them countenance. The favour leaving them is coming to the *Christadelphian*, without any effort on our part to secure it. "Reconciliation" is, therefore, something too obviously to their advantage to make their seeking of it an evidence of purity. Nay, their seeking it after the trumpet-blast denunciations of the *Christadelphian* and its policy, is evidence in the opposite direction; for when a man, without apology, seeks identification with those he has denounced, without any change on the part of those so denounced, he convicts himself either of having wronged them in the first instance, or of being capable of winking at wrong for the sake of advantage. If the editors of the Listowell paper think the *Christadelphian* is doing a righteous work, and desire to obliterate the past in a wise course for the future, let them discontinue their paper, which has only sown mischief from its beginning; and let them, in their individual capacities, devote themselves, in their neighbourhood, to the dissemination and up-building of the truth in its saving simplicity, abandoning the vain jangling which comes of crotchet-mongering, and abetting, instead of rivalling, the agencies already and effectively in the field, to this end. If there is wisdom in them, they will take this course. It is almost hoping too much that they will. Their career does not show a great hang of good fruit on the editorial tree. Personal intercourse lessened instead of increasing hope of better things. The bad impression made by their editorial doings was more than strengthened by a look at the editorial persons; and Dr.

Thomas's hard sayings of the "pricking-briar-of-the-bush" order, seemed somewhat justified. Even if their opposition to the doctrine of God-manifestation, was a mere difference of modes of definition, which in some cases it probably is, co-operation with such persons in the holy work of turning men and women to righteousness by the power of the truth, is out of the question. Doctrinal accuracy is of no consequence where men show themselves unfitted by wisdom and purity to advance the real interests of the truth. These interests are not to be promoted by the making people simply correct doctrinarians, but by the subjugating them to wisdom and love and righteousness, through the power contained in the truth affectionately applied. The up-building, purifying, and refreshing of those who wait for the Son of Man's appearing, is the true test of usefulness in this work. A course producing a contrary effect is self-condemned. Clouds without rain give no refreshment to the thirsty ground: wells without water yield no life to the fainting traveller; raging waves of the sea destroy the bark borne on their bosom; wandering stars cheat the mariner, who founds his calculations on their movements. Men of this stamp came into the work in the days of the apostles. We are not to marvel if we make their acquaintance in these days when "there is no king in Israel, and every man does what is good in his own eyes." Our only remedy is, having applied the principle laid down by Christ, "By their fruits ye shall know them"—to obey the apostolic injunction, "From such turn away"—good words and fair speeches and Christadelphian professions to the contrary notwithstanding.

(To be continued.)

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## SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE, BIRMINGHAM, No 28.

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*From Shorthand Notes.*

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THE occasion of the origin of this institution (the breaking of bread), is one of deep interest from many points of view. That occasion was an observance required by the law of Moses, in celebration of Israel's deliverance from Egypt—the feast of unleavened bread, otherwise called the feast of the Passover, from the passover lamb slain in connection with it, and a typical celebration of the greater deliverance to be effected through Jesus, as the slain Lamb of the great scheme of human

redemption. As a Jew, "made of a woman, made under the law"—(Gal. iv. 5), Jesus, who came not to destroy the law and the prophets, but to fulfil, was forward in readiness to obey this as all other of the Mosaic requirements. But he had a special inclination to celebrate the passover on this occasion. Having given his disciples directions as to the place where it was to be eaten, they went and made ready, and in the evening, at the appointed hour they came together. "With desire," he said,

"I have desired to eat this passover with you before I suffer." The attempt to realise the origin of this desire brings many interesting phases of Christ's character under review. His susceptibility to sorrow is a prominent feature. "My soul," he said, "is exceeding sorrowful even unto death!" Why was he labouring under this weight of sorrow? The prospect he had before his mind, doubtless affords the answer. He was about to be deserted of his friends, and delivered to the heartless mob. He was about to be given up to the authority of the law, like a common felon. He was about to be abandoned to the ravaging wolves, who thirsted for his life; to be given over to insult and violence at the hands of hypocrites, who had been prophetically styled in the Psalms, "dogs and bulls of Bashan;" and to be put to the most agonising and ignominious death which it was possible for man to suffer. A prospect like this was enough to fill his soul with darkness. Paganism has glorified the doctrine of indifference, and the world accounts stoicism as heroic. But this no more savours of true wisdom than the many other doctrines of the ancient schools, which Paul has pronounced to be foolishness with God. An exquisite nature like that of "the Holy One of God," which the sins and miseries of men alone weighed down with sorrow and made acquainted with grief, was not likely to be insensible to so great a woe as was about then to overwhelm him. The desertion of friends, the withdrawal of the divine presence and protection, the triumph of hypocrisy and barbarism, though but for a moment, and the agonies of outraged nature, were terrible to his soul just in proportion as the reverse of all these conditions was his delight. He was not insensible to the sorrows of our common nature. "We have not an high priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are." He groaned under the weight of his load. He sweat, as it were, great drops of blood. He prayed earnestly, that if it were possible, the cup might pass from him.—

(Luke xxii. 44.) He did not refuse to drink it, if the plan of divine love required it. "The cup which my Father hath given me to drink, shall I not drink it?"—(Jno. xviii. 11) he said: and in view of the suggestion, that the hour might pass from him, he said, "For this cause came I unto this hour."—(John xii. 27.) It pleased the Lord to bruise him; to put him to grief (Isa. liii. 10), and grievous was the burden of his sorrow, which cast a mantle of gloom over the days of his flesh, when with strong crying and tears, he offered up prayers to Him that was able to save, and was heard in that he feared.—(Heb. v. 7.) We can understand why this sorrow should increase with the approach of the bitter hour, and why he should look, with some degree of consolation, to the unbosoming of his sorrow which was to take place at the eating of the passover. It was a sober meeting in that upper room, when all outside was feasting and gladness. "All ye shall be offended because of me this night," said he. The pain and perplexity of the disciples, caused by this remark, can be imagined, especially when he added the further saying, "Verily I say unto you, one of you shall betray me." The simple loyalty of the disciples could but unite with Peter's exclamation, "Though all men forsake thee, yet will not I." Yet they could not penetrate the portentous sayings of their Master, whose wisdom they had learnt to have in awe, though his teachings they did not at all times comprehend. They sat still in the cloud, and waited while light began to break. Having unburdened his own soul, Jesus proceeded to pour the oil of consolation into their smarting wounds. "Let not your hearts be troubled," he said; "Ye believe in God; believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you." Herein have we the connection between the cross and the crown. The sorrow of the hour was but part of the work of preparation for the Great House of the Father, whose presence "the tabernacle of God with men") shall

lead to a wiping away of tears, and a blotting out of every curse and all death. The first "going" of the Lord in the work of preparation was "to prison and to death." This was the cup that could not pass. If the Lord had not died, men would not have been saved, nor mansions developed. Death had passed upon all through sin, under the law which constituted death the wages of sin; and it had pleased the Father to require this law to be fully upheld as the basis of the scheme by which salvation had come by Christ. Without the blood of a sinless representative, the covenants of promise must remain a dead letter. Without the slaying of the lamb, there could be no "passing over" by the angel of death. This mystery Jesus, after the unburdening of his sorrow, proceeds to bring before his disciples in new symbols, in the use of which he laid a new basis for the fellowship of his friends, and established a new bond of connection between himself as **THE TRUTH**, and all who should come unto God by him. "As they were eating (the passover), he took bread and when he had given thanks, he brake it and gave to his disciples, saying Take this, and divide it among yourselves. This is my body broken for you. This do in remembrance of me. And likewise the cup, when he had given thanks, saying, This cup is the New Testament in my blood, which is shed for you: drink ye all of it." This brings Christ forward as the bread of life, in the partaking of whom by the truth, we become constituents of the **ONE BODY**. It places him in the position of the Head, the First, the Alpha and Omega, of the salvation of God; and, in this respect, the "Lord's Supper" is a continual protest against the fancies of men by which they hope to save themselves without Christ. It is also a continual profession of subjection on the part of all true disciples, and a continual remembrance of those things which are apt to pass out of mind. The fealty of the One Body and the Supremacy of the Lord, as head and husband, root and vine, are the most glorious and charac-

teristic features of the system which centres in him. This mutual relation is tempered by the highest love. The Lord loves the ecclesia. Hence the latter sing: "Thou hast loved us and washed us from our sins in thine own blood." Also, says Paul, that men ought to love their wives "even as the Lord the ecclesia." This love is returned. "All that love the Lord Jesus in sincerity and in truth," is Paul's description of such as constitute the ecclesia. Where this reciprocated love does not exist, the relation to Christ is not by Him recognized. "Except a man love me, . . . he cannot be my disciple." Now, consider this feature, and you will find it has in it the greatest glory conceivable to the human mind. We never see a finer thing than love on earth. We don't see it often in its perfect form, because the conditions necessary for its full play are rarely met with. There is plenty of the abundant scope for the love that takes the form of benevolence: kindness to the afflicted, attention to the humble and poorly-gifted, and almsgiving to the poor. These are godly manifestations, and satisfying to the doer; but the glowing attachment that is rendered by the mutual exhibition of excellence—the luxury of requited noble love—is a flower of heaven that grows not by the way-side. It is to be met with in secret corners, now and then, blooming like the violet unseen, and coming never to maturity then, unless the good seed of the kingdom is the germ of the flower. In the Captain of our Salvation, the conditions of love exist in their fulness. Presented to us as the object of supreme attachment—attachment to whom is the indispensable condition of discipleship—we have in him, as Paul expresses it, "all the treasures of wisdom and knowledge.—(Colos. ii. 3.) He is the wisdom of God, manifested in an individual of our race. He is the "power of God:" to whom is committed all power in heaven and in earth. He is the goodness of God: "God was in Christ, reconciling the world unto himself."—(2 Cor. v. 19.) Wisdom, power, excel-

lence, goodness, and authority combine to make him altogether lovely, and this loveliness is made to shine with greater power into our hearts by the fact that he died for and gives life to us, but for which we should never have risen above the level of the perishing races around. We can love him without danger of recoil. No inferior manifestation on his part will ever cool our ardour or tire our preference. He is the focus of the covenanted goodness; the head of the body; the centre of the circle, the nucleus of the glorious family, the beginning of the new creation; the spirit of the system; the life of the community. "As is the heavenly, such are they also that are heavenly." The body is a common nature with the head. The younger members of the family bear resemblance to the Elder Brother. The wisdom, nobility, and love of the head radiate to the utmost member, and impart a contour of beauty and health to the whole alike. We may not see this illustrated at present. The one body, of whom these things are affirmed, is only in process of development. Its principal constituents are in the womb of the night. The gates of hades enclose the multitude of sleeping saints. The few who are in the land of the living are set in ungodly surroundings, and in association with many who have the name but not the spirit of the calling. In the family as it exists in the state of probation, there is much that is adventitious and destined to be rejected. This is needful to the effectual proving of the genuine. The aspect of the family in the land of the living will disappoint those who consider it in the light of its divine ideal. They make a discouraging mistake who look to find the heavenly excellences in every professed member of the bride. Only a few will be saved. The divine ideal will not be realised till "all the children of God scattered abroad (living and dead,) are gathered together in one," (John xi. 52;) and presented to Christ by himself, a glorious ecclesia, without spot or wrinkle, or any such thing.—(1 Eph. v. 27.) Keeping the eye on this,

faith can feed, and purpose in Christ grow strong. We can see in the future a whole family of glorious sons and daughters, among whom will be no liars, cold hearts or fools—a community of righteous men in perfect health, with boundless wealth, unwearying faculty, overflowing love, and everlasting joy. Oh, the glory of the divine purpose in Christ. It is the substance of the shadowy visions which cross the dreams of poets and philosophers; but a substance that can never be reached by them. They are out of the channel of its development. In God only can it be found. It cannot be reached outside of His way. His way is in Christ, and the philosophers and poets reject Christ, though in words they profess to admire him. The way of Christ has been made known by his ambassadors, the apostles, and the safety of perishing man lies only in hearing their word.

To see Christ unbosom his grief to his disciples, and soothe the sorrow caused by his words, is to learn that if we belong to the Christ community, we are not callous theorists or unsanctified dealers in "doctrines" that touch not our feelings and move not our sentiments; but on the contrary, the love of Christ constraineth us, "because we thus judge that if one died for all, then were all dead, that they that live should not henceforth live unto themselves, but unto him that died for them, and rose again."—(2 Cor. v. 15.) This love is one of the fruits of the spirit, which will only grow in well-tended soil. The "good and honest heart" is the good ground that will yield a harvest to this culture; but without the culture, the harvest will not come. Natural goodness and honesty of heart will not of themselves bring forth the fruits of the spirit, any more than rich garden ground will grow roses and gooseberries without planting. Good ground will grow nettles as easily as bad ground, and a little more luxuriantly if it is turned to that use. An excellent constitution of mind requires the Spirit-fruit seed before the Spirit-fruits can come. "The good seed is the word of the kingdom;" the descending rain is to be found

in the Spirit shed upon us through the prophets and apostles, to the refreshment of our dry and thirsty souls. From thence issues the water of life, which the Spirit invites us to drink, that in the end we may thirst no more. In plain speaking, the root of the matter is to be found in the word of God, which liveth and abideth for ever. The despised Bible, which the perverted people call a dead letter, is this golden cistern. Daily companionship therein, in diligent, methodical and attentive reading thereof, and continual meditation on its many and wonderful unfoldings, will gender and nourish the fruits of the Spirit, and cause a gradual but certain growing up into Christ our living head. It will bring about in us a like-mindedness to him, renewing the spirit of our mind, and strengthening the image of the new man, which has been formed within us by the truth.

The study of particular subjects will not bring this result. A man is likely to be a dry and sapless branch who feeds on one extracted element of the vine-juice. The kingdom alone without the God of the kingdom and the purpose of the kingdom, will generate spiritual idiocy. The signs of the times, without the two great commandments on which hang all the law and the prophets, will gender hardness of heart. The mortality of human nature studied by itself will produce a monster; the "state of the dead," spiritual moles and bats; earth creatures, who delight to burrow in the "dust and ashes" of this state of humiliation, insensible to the noble aspirations after the higher ways, to which Christ is the door. God-manifestation by itself will give us a scorching glare, that will parch the ground, and spread desolation. In the spiritual, as in the natural, we must have all the elements of growth, in order to have a healthy life of the creature, or healthy

fructification of the soil. Let us have the air, earth, and sky of God's entire word; the refreshing shower, as well as the invigorating breeze; the moon that walks in her brightness, as well as the glorious orb of day; the ploughing, and harrowing, and planting, as well as watering and garnering; the ramble on the mountain side, as well as the meditative rest at home. We must have all that goes to make up a healthy life. We must have the glory of the promises, the beauty of holiness, the sweetness of love, the tenderness of compassion, the brightness of hope, the vigour of good sense, faith in the mysteries, intelligence in the signs, taste for the first principles, skill in strong meat. All these will combine to make a lovable, and interesting, and useful man in Christ Jesus; but this can only be reached by continual presence in the word, a daily picking up over the breadth of its richly-furnished fields, neglecting no corners, giving no preference to any part, but honouring, and studying, and treasuring all alike. Thus will the man of God be thoroughly furnished unto all good works. The labour is not great, but continuous. It is like the small economies which, steadily practised, lead to wealth; little by little, till more is in your hands than you know. The result in this case is beyond all price, and, therefore, worth all perseverance. It is, indeed, the pearl of great price, which a wise man will dispense with everything to obtain. It is the one thing needful, which secured, will never be taken away. It leads to the blessedness which eye hath not seen, nor ear heard; nor hath it entered into the heart of man to conceive. "Oh! how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men."—(Psalm xxxi. 19.)

EDITOR.

## The Christadelphian.

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

AUGUST, 1871.

SAFELY returned to our post of duty (by the *Aleppo*, Cunard line, from Boston, at Liverpool on Thursday, the 20th ult., after a pleasant passage of 12 days), we record thanksgiving for protecting mercy, and send greeting to our readers. We crave their forbearance for one other month. This number had to be prepared mainly on the other side of the Atlantic, at such hurried intervals as we could command during travel, and like its three immediate predecessors, lacks in some departments that which in future we hope to attend regularly to. We hope to begin a new course with the September issue.

Our (nearly) four months absence from home will not in the long-run prove a detriment. On the contrary, it is likely to be fruitful of great result for good. Apart from the extensive acquaintance it has given us with the American brethren, from Boston in the north-east, to Henderson in the south-west, and from Norfolk in the south-east, to Milwaukie, in the north-west, not to mention an unsought increase in the subscription list of the *Christadelphian*, it has placed in our hands an unlooked-for and potent instrumentality for the increased diffusion of the truth by means of publications. Heretofore, for the want of capital, our hands have been tied in this department; now they are unexpectedly liberated by an arrangement provided for in Dr. Thomas's will, and made immediately operative by his widow and daughter, who could legally have deferred it till their own death. The first result is seen in the notice on the cover announcing a reduction in the price of *Elpis Israel* and *Eureka*, the publication of which will, in future, be entirely in our hands, in conjunction with brother Boshier. Another result, we hope, will shortly be manifest in the re-publication, at a reduced price, of all the Dr.'s works now out of print, and of all other works of a worthy character which have been out of supply for some time.

We also hope, now, to be able to procure assistance in the business department of the

work, setting us at greater liberty for literary work. Business has, heretofore, occupied so large a portion of our time (even since we gave ourselves wholly to the *Christadelphian*) that we have been unable to give literary work that entire attention which it demands. In this, we hope for improvement.

Lecturing invitations we do not desire to discontinue, though they become laborious; but we can hold out no hope of being induced to leave Britain again till the Lord come. The future, doubtless, will shew developments that none of us expect, but we do not think another American tour will be among them; not that we desire to shirk labour, or that American experience has not been encouraging, but because the situation in England has demands upon our presence which are more urgent than we can make apparent to those not on the spot. When the Lord comes, this will change the aspect of the scene, and set us all at liberty (let us hope), for the glorious liberty of the children of God. Till then, every man must wait faithfully upon the work he has in hand. This, on our part, seems to require presence in Britain.

The Scotch appointments, which were dropped in consequence of the necessity for crossing the Atlantic, will be redeemed at an early opportunity. We are not yet able to mention dates, but promise to attend to them before going anywhere else. We stand in need of a little home rest before doing any more travelling.

There have been some grievous blunders in the *Christadelphian* in our absence: some of them of a mortifying character. Of this nature was the insertion of the Editor's name in a bounty paragraph where all others were anonymous. Then, in the inscription on the Dr.'s tomb, "the long lost faith of the apostles," was made to read "the long lost faith of the Jews." In the first instalment of "Across the Atlantic," "daily life," was made to read "eternal life;" and "synonym of counterfeit," "synonym of counterpart." These, the omission of a whole line in another place, and other minor blunders, made us feel the absolute necessity of being at home, or, at least, within reach of the printer. We are now in that satisfactory relation, from which it will take something violent in the line of Providence to dislodge us.

Wishing our readers all joy in the truth, and all success in their endeavours to work out their own salvation, resuming our post, we commend them to God and the word of His grace, which is able to build them up and give them an inheritance among those who are sanctified, wishing for them and us all, that this time of pilgrimage may be short, and that the coming of the Lord will lighten all hearts and faces, giving the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

REPUBLIC OR COSSACK.—THE  
CONFLICT BREWING IN  
EUROPE.

(From the New York Herald.)

Europe rests on a volcano of political, social and moral forces. No sooner has vent been given to these by a great war, or some revolutionary movement, and the outlet is closed up with a promise of peace, than rumblings are heard again portending more disasters. Scarcely had the terrible war between Germany and France closed, and the more frightful civil war in Paris been suppressed, than we hear of possible fresh complications between some of the great Powers, and indications of a coming conflict between governments and the people. Our special telegraphic despatch from Berlin, published to-day in another part of the paper, informs us that serious complications have arisen between Germany and England, and that sharp despatches were passing between Bismark and Lord Granville. The cause does not appear to be definitely known yet. At the same time we learn that the German government has made an imperative demand upon France for the first instalment of the war indemnity, which was to be paid, according to agreement, thirty days after the restoration of the authority of the French government. Then there are the active and secret movements of the International societies and the counter movements of the European governments, as well as the difficulties in Italy and in other parts of the Old World. In whatever direction we look, there appear to be serious conflicts brewing.

It is said the *entente cordiale* between Russia and the German empire means no good to England. We cannot see the object

these Powers can have in provoking England to war, unless, indeed, they have the ambition to reconstruct the map of both Europe and Asia. If these colossal empires should be united for such an object, they would, no doubt, be all-powerful. If they chose to take advantage of the present state of things—of the prostration of France, the unprepared condition and desire of peace of England, of the difficulties of Italy, and of the weakness of Austria—they might reconstruct the map of Europe and Asia. Russia might thus crush the Ottoman Empire, seize Constantinople, and push her conquests into Central Asia and India. The Germans might, under such an understanding or compact, be given the German-speaking portions of Russia on the Baltic and seize the remaining German part of Austria, including Vienna. This would consolidate all the Germans in one Empire—would make an empire of fifty to sixty millions of people, and extending from the Adriatic to the Baltic, and from the German ocean to the borders of Hungary. Russia at the same time would find her compensation in the union of the Slavonic race, and in the accomplishment of her long cherished designs on Turkey and other parts of the East. True, this would be a gigantic undertaking, but it is, to say the least, within the bounds of possibility. *Never were the times more favourable.\** Never had Germany and Russia two more able or ambitious statesmen at the helm of affairs, than Bismark and Gortschakoff. They are quite capable of conceiving such a stupendous work, and have the ability to carry it out. Has Bismark taken the initiative in such a movement by provoking England and by putting the screws to France in demanding, contrary to his former conduct and promises, the immediate payment of the war indemnity? It is far from being impossible that his course may have this meaning. The meeting of the Emperors of Russia and Germany just at this time may be significant as to the mighty events that are pending. The tender regard manifested by the imperial government of Germany for the Pope, and the efforts made by it to win over the German Catholics, seem to strengthen the idea that Bismark may have the far-reaching design of uniting all the Germans under one government; and, of course, he would not do this without the consent or aid of Russia, or unless the ambition of Russia should be satisfied by compensating aggran-

\* We italicize this sentence by way of calling attention to the fact stated, a fact consoling to those who are waiting the sound of the Chariot wheels.—Ed. Christadelphian.



dizement. Such a combination of these powers is, then, within the bounds of possibility, and that may be the cause of the movements to which we have referred.

But there may be, probably, another motive not less powerful to lead these two mighty autocratic and military empires to arouse the ambition of the people and to reconstruct the map of the Old World. The international societies of Europe are menacing. They threaten to involve the Continent in revolution. The monarchies may be in danger. There are great numbers of these Internationals both in Germany and in Russia, particularly in Poland. To divert these from their purpose, to keep them occupied by fighting, and to hold them down under the heel of powerful armies, a gigantic war, embracing the objects mentioned, would prove effective. Besides, the German and Russian autocrats and aristocracies have not only the powerful motive of maintaining their privileges against the democratic movements of the time, but they can appeal to all conservative people on higher ground. The Internationals are threatening the very framework of

civilized society—the rights of property and of personal liberty. The vast surging masses of the working people feel their oppression—that oppression which has come down from the Dark Ages and is interwoven in all the ramifications of European society—and they are struggling, like the Laocoon, to work out of their misery; but they are ignorant; and are governed more by brutal passions than reason.

In view of these movements or possible movements on the part of the working classes on one hand, and the monarchists, military autocrats, the church hierarchy and privileged classes on the other, we think a terrible conflict is coming. To avert this or stave it off, governments may resort to outside wars. This, possibly, may be one of the objects Bismark has in view, as we have said before. And here the question arises, will this lead to purely military or Cossack governments over Continental Europe? Is Europe to be Cossack or republican? The issue may come soon.

## INTELLIGENCE.

**BIRMINGHAM.**—Brother Whitcomb reports: "On Sunday evening, June 25th, after the service, **MARY RADFORD** (31), of Cradley, Staffordshire, sister in the flesh to sister Jane Perkins, of Birmingham, was immersed into the saving name of Jesus, after having made full confession of the faith in him; also, on July 6th, **JAMES MURCOTT** (24), carpenter, formerly Wesleyan. On July 3rd, the quarterly meeting of the ecclesia was held, when the usual quarterly business was transacted."—On Monday night, the 24th ult., a large tea gathering of brethren and sisters, including a number from other places than Birmingham, was held at the Athenæum, to welcome bro. Roberts on his return from America. Bro. Meakin presided, and after tea, gave expression to the prevailing sentiments; after which, bro. Roberts gave some account of the American journey: and also exhibited and explained a chart of God-manifestation, drawn by a bro. in Chelsea, Mass., in imitation of that got up by bro. Donaldson, of Detroit, which bro. Whitehead (the bro. in question) had seen. The chart was highly appreciated. During the evening, a number of hymns and anthems were sung. An agreeable and profitable evening was spent. About 130 brethren and

sisters would be present.

**CHELTHENHAM.**—Since the last report from this town, the brethren have sustained a loss by the death of brother A. Oakey, who was but recently immersed. His time of probation has been very limited. Nevertheless, he will be judged by a righteous Judge. He rejoiced in the truth to the last. When asked by his wife (who is not a Christadelphian) if he was not sorry he had believed the truth, and been immersed, he replied, "Oh no! it is my only hope." He leaves a wife and two children entirely unprovided for.

**GRANTHAM.**—During the month of June, four lectures were delivered by brother E. Turney, as follows:

*Sunday, June 18th.*—"The Great Salvation."

*Monday, June 19th.*—"The Church of England; its origin, doctrines, revenues, and disestablishment."

*Tuesday, June 20th.*—"The Sign of the Son of Man in Heaven."

*Wednesday, June 21st.*—"Understanding, faith and obedience; or, honesty, morality and piety, insufficient for salvation."

The brethren were much gratified by the lectures, which are described as being "masterly expositions of the truth." Un-

fortunately, the attendance of the public was very meagre. Finding that this is attributable to the locality of the place of meeting, the brethren contemplate a removal.

**HALIFAX.**—Brother Whitworth, writing July 14th, says: "Since my last communication, we have had our numbers augmented by the immersion of four, who put on the saving name on Sunday, June 18th, viz., Mrs. AGNES SAVAGE (58), mother of brother Savage, formerly Baptist; Mrs. ELIZABETH HANSON (45), formerly neutral; Mrs. ELIZABETH UTTLEY (57), formerly attending established Church; Mr. ABRAHAM KAY (81). This is a remarkable case, from the fact of the step being taken so late in life. For 50 years he had been in connection with the Methodists, but for the past two years not associated with any sect. The brethren have recently, at considerable expense, painted the place of meeting, and supplied it with one of Watson's patent ventilators, in order to obviate the frequent complaints of the oppressive state of the atmosphere in hot weather, and during the delivery of the evening lectures. The apparatus is so made that the ingress and egress of air can be adjusted to a nicety, whereby a temperature can be maintained most agreeable to speaker and hearers.

The subjects of discourse have been as follow:

May 14th.—"The Hope of Israel."

May 21st.—"The Gospel in the Prophets."

May 28th.—"Life only through Christ."

June 4th.—"The Jubilee."

June 11th.—"The overthrow of Jericho, and its antitype."

June 18th.—Rev. xi., 18. "The nations were angry, &c."

June 25th.—Rev. xi., 18. "The nations were angry, &c."

July 2nd.—Room closed for repairs.

July 9th.—"The 'Old Man,' his history and destiny."

**LEICESTER.**—On the 29th June, CHARLES WEALE (38), accountant, formerly a member of the Church of England, but for the last three years a Baptist, put on the saving name of the Anointed one.

**LONDON.**—On the 25th June, EDWARD HOLDEN was added to the ecclesia in this place, by immersion. He was formerly among the Wesleyans, but, through their opposition to certain things taught in the Bible, he was driven into infidelity, from which he has now been rescued by the truth.

**MALDON.**—The rapidly increasing ecclesia in this county town has had four additions by immersion during the past month: SAMUEL SMITH (50), and his wife (35); Mrs. SALTER (60), all of Hazeleigh, and members with the Peculiar People. The fourth immersion, which took place July 11th, was that of HENRY HOWELL (20), neutral, telegraph clerk at Witham.

**SALE.**—On the 7th of May, THOMAS

SUTHERLAND, neutral, was immersed into the name of the Lord our righteousness.

### BROTHER BOSHER TO FRIENDS IN AMERICA.

DEAR BRETHREN AND SISTERS—As I cannot write to you separately, by permission of the Editor, I avail myself of this means of announcing to you our safe arrival home; and to express my love and thanks to you for the warm and hearty manner in which you received me, a comparative stranger, along with the Editor. We shall both have in remembrance the many proofs of fraternal regard we received at your hands. We enjoyed our visit among you. It will not soon be forgotten by us, and increases the longing we have for the great gathering of the one family, at the appearing of the Lord—a gathering in some sense never to be broken up, when love and joy will be complete, and distance of no account amongst those who shall be found accepted on that day. We say to you and to ourselves, dear brethren and sisters, hold on to the hope, and strive daily to live in the fruit of it, and let it work out its legitimate results (1 John iii. 2 and 3), that we may attain to the glorious end, and have an abundant entrance into the everlasting kingdom of our Lord. We hope and believe that the mournful circumstance that called us over to your country will turn out for the furtherance of the truth. He who was the instrument through which the light of the truth has come to us in this generation, quietly rests where we have laid him; but his work will not stop. We hope to treasure his works more than ever for ourselves, and to give them a greater circulation, that if possible some few more honest truth-seeking ones may be found before the times of the Gentiles shall close, who with us may be the crown of rejoicing to our sleeping brother in the day of the Lord. Let us each strive, to be ourselves, and to bring in others who shall become, as gold, silver and precious stones, in the glorious temple, so that we may not only be saved, but have a reward in the day of the Lord's appearing, which is drawing very near.

Looking for that blessed hope, I remain, dear brethren and sisters, in reciprocal Christadelphian love, yours very truly,

THOMAS BOSHER.

7, Bishopsgate, Without, London.

# The Christadelphian.

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“He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father); for which cause he is not ashamed to call them BRETHREN.”—(Heb. ii. 11.)

“For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD.”—(Rom. viii. 19.)

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No. 87.

SEPTEMBER, 1871.

Vol. VIII.

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## PROPOSED ENLARGEMENT OF THE CHRISTADELPHIAN.

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J. H. writes: “I should be glad of an enlargement of the *Christadelphian*. I would not mind 6d., 8d., 10d., or even 1s. monthly.” Others have written, and many, from time to time, have spoken in the same strain; particularly such as live in isolation. They say “the *Christadelphian* is not half large enough; we get through it too soon; can't you enlarge or come out oftener?”

Now, we place the matter hereby in the hands of readers. We cannot come out oftener under present circumstances, but we can enlarge if they are willing to pay an increased subscription. We greatly feel the need of such a thing. We are never able to keep abreast of the matter that comes to the birth. We have a pile of reserve which increases with every year, and which there is no prospect of dealing with at the present rate of publication. The productions of contributors lie unused with the sincerest intention of inserting them. Subjects lie in abeyance for want of space to treat them freely. The matter that *must* appear leaves little room for that which *may*.

We desire also to have a department for the republication of the articles written by Dr. Thomas, in the various periodicals with which he was connected in the earlier part of his career. The majority of these have never been seen by the present generation of believers; and

it is unnecessary to say a word on their suitability for our columns as tending to instruct and edify. They would include articles from the *Apostolic Advocate*, *Investigator* (if it can be procured), *Herald of the Future Age*, and *Herald of the Kingdom and Age to Come*.

These wants require more space, and it lies entirely with the readers to say whether this space shall be provided. Sixteen extra pages would bring the *Christadelphian* to 48 pp. monthly and add 2s. per annum to the subscription. The price of the *Christadelphian* through the post in Britain would then be 7s. a year, or 7d. per month; in Canada and New Zealand, 7s.6d.; in the United States, 2 dols. 50 cents.

Let the readers express their minds, and the result will abide their decision. The change would commence in January next. We mention the matter four months ahead, that there may be time for a canvass of the subject. If two-thirds of those who speak, say "Yes," the change will come into force.

Subscribers to whom it is a matter of indifference—that is, who will continue subscribers, whether the *Christadelphian* is enlarged or continues at its present size, need not trouble themselves to speak their mind. Such as feel strongly one way or other, let their voice be heard. Such as may be tempted by the occasion to emit gall and wormwood on the general policy of the *Christadelphian*, let them know that they are wasting their wind; that the Editor cannot be moved from the course to which he has steadfastly set his face—least of all by the hard speeches of such as speak evil of the things they understand not.

Leaving the matter now in the hands of those most concerned in the decision of it, we make our exit, promising to return when the state of the poll has to be declared.

EDITOR.

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## PROSPECTUS

OF AN ILLUSTRATED

### CHRISTADELPHIAN CHILDREN'S MAGAZINE.

*To be Conducted by the Editor of the "Christadelphian."*

LONG pressed to start a Magazine for the children, the Editor has, at length, concluded to undertake the task, from a conviction of its usefulness, and with the intention of making the new Magazine as

interesting to little readers as ever he can ; and he has the satisfaction of thinking that what is interesting to young people, may not lack profit for those who have once been young. The truth is the truth at every age, and sometimes comes home with more force in the simplicity suitable to childhood than it does in the accustomed forms of speech.

God willing, the first number will appear on Friday, September 15th, and should adequate support be forthcoming in the way of subscription, the Magazine will thereafter appear monthly on the second Friday in each month.

Each number will contain 8 pages, foolscap quarto (larger size than the *Christadelphian*), set in large, clear, and readable type ; and arrangements have been made for two good woodcut illustrations in each number, and a pictorial enigma on Scriptural subjects for the solution of the children.

The principal feature will be a dialogue, written in a style adapted to the comprehension of children. The dialogue will not be altogether imaginary, but largely based on conversations that have actually taken place.

There will be a column for the answer of questions put by children, and a corner for questions which the children will be called upon to answer, under the stimulus of some suitable prize—the best answers to be published in the number succeeding that in which the questions appear.

Healthy anecdote, bearing on the truth, may also occasionally diversify the contents. Thus constituted, it may be hoped that the *Children's Magazine* will be found an aid to the brethren throughout the world, in the work of awakening in the minds of their children an interest in those great matters which form the basis of all our hopes and joys for the future. The importance of such a work needs few words to enforce it. Whether now or eighteen hundred years ago, the instruction of their children forms an important element in the duty of saints. In times, when the appearing of the Lord was yet remote, it made them fitter and more ready recipients of the word of life when arrived at maturity, than had they been left to grow in the rankness and stupidity of the natural man. It was a culture commended by Paul, of whom the early Christians were exhorted to “bring up their children in the nurture and admonition of the Lord.” It is a culture dictated by every sentiment of common sense and ordinary benevolence ; for if a knowledge of the word be as water of life to the parent, it cannot be less so to the little men and women who are growing up under his care.

To the children of our day, when the Lord may be expected before they have time to reach adult age, this instruction is no less appropriate; for the age that will come with the advent of Christ has to do with mortals for a thousand years; and its effect upon mortals alive when it arrives, will depend upon their mental relation to it. The wicked will be destroyed.—(Jer. xxv. 31.) Myriads will perish in that “great and dreadful, and terrible day,” and these, as in all times of disaster and judgment, will include crowds of children. Nothing will better fit our children for the terrible era than instruction in the truth. It will qualify them to be the obedient subjects of the Messiah at his coming, and help to secure them the protection of the camp of Israel, which will be under the protection of the Almighty wing when all the world is exposed to the fury of the blast.

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### 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.

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DR. THOMAS: “Before we proceed any further, my friends, we would submit again to my opponent certain propositions for his consideration, growing out of what has already been presented.

1.—That the Gospel according to Presbyterianism is not the Gospel of Christ, as presented by Paul.

2.—That Presbyterian views of the work of the Holy Spirit, are not the Scripture doctrine or teaching on that subject.

3.—That the Holy Spirit being the only authoritative, infallible, efficient, and sufficient teacher of the Christian religion in all its parts, the reason why men do not believe and practise the same things—that is, are separated into sects—is, not because they can do nothing, as Presbyterian ‘divines’ affirm, but because they do not learn from the same Teacher, who teaches by the written word.

4.—That the word *soul* has no absolute meaning in the Scriptures; but that all its meanings are relative, and dependent on the several contexts in which it occurs.

5.—That ‘the immortality of the soul,’ and ‘immortal soul’ are phrases nowhere to be found in the Bible. And, that as words are signs of ideas, and the words of these phrases, as such, do not exist there, it must for this reason follow, that the ideas attached to these terms were not in the mind of the Spirit, when he dictated the doctrine of immortality to his scribes.

The affirmative of these propositions, I have, I believe, in a general way, shown to be untenable. I wish very much that Mr. Watt would turn his attention to them. He is on the affirmative side of the question; do, pray, therefore, for the sake of humanity, let him set about the proving of them. He must perceive that a very grievous charge is contained in the first proposition against his sect. If the Presbyterian Gospel he preaches be not the Gospel according to Paul, in what an awful relation does he and his clerical order stand to God and man! Paul pronounces a curse upon such a clergy. Would it not, my friends, be better for him to direct his energies to the proof of the affirmative set forth, rather than to be consuming his time in attempting to prove the tendency of my principles to infidelity and atheism? There is something worse than infidelity at work in his own household, and that is *a palming upon mankind a spurious Gospel*, and so, practically ‘denying the faith,’ which is worse than being an infidel.

Having examined the signification of the words immortal, immortality and soul, we shall proceed to ascertain the meaning of *spirit* and *spiritual*. It is a metaphysical proposition that *all spirit is in its own nature immortal*; but this I undertake to deny: and in opposition affirm that *spirit is oftentimes mortal*. In proof of this may be cited 1 Pet. iii. 19: ‘He preached to the spirits in prison.’ Now the context shows that these spirits were the ungodly inhabitants of the world before the flood. They were all drowned, and thus shut up in the prison of a watery grave; they were therefore *mortal spirits*, for they tasted death (Eccles. iii. 21:) ‘The spirit of a beast goeth downward to the earth;’ now, as none pretend that there is anything immortal in a beast, it follows that ‘all spirit’ in its own nature is not immortal; now lest it should be objected that this does not apply to man, we quote from the same inspired writer, ‘that a man hath no pre-eminence above a beast’ (v. 19;) so that what is applicable to the mortality of spirit in the lower animals is also true of the mortality of spirit in man. Mr. Watt has quoted Job, who says ‘there is a *spirit* in man.’ Well, we believe it; but does the existence of a spirit in man prove that it is immortal? Certainly not; the existence of a spirit in man is admitted; the immortality of that spirit is an assumption of the metaphysicians, and, therefore, not worthy of belief.

But we may go further and from the same premisses affirm that *spirit oftentimes signifies man, and is, therefore, something corporeal*. It is sufficient to remark, that the men of the antediluvian world are called spirits by the Apostles. But *spirit also signifies something corporeal and immortal*, as well as corporeal and mortal. The proof of this is 1 Cor. xv. 45,—‘the last Adam was made a *vivifying spirit*.’ This last Adam is Jesus Christ, whom he terms ‘the Second Man, the Lord from heaven.’

This man was made *a vivifying spirit*, by a resurrection from the dead ; as the Apostle says in his letter to the Romans, ' he was declared the Son of God, with power, as to his holy spiritual nature, by his resurrection from the dead.' Now this the apostle quotes in effect to prove a proposition which he had affirmed, namely, that '*there is a spiritual body* ;' if, therefore, there be any force in his proof '*a vivifying spirit*' and '*a spiritual body*' must be the same thing. In 1 Cor. iii. 17, Paul says, ' the Lord is the Spirit ;' that is, the Lord from heaven is the vivifying spirit ;' or the Spiritual Man who makes alive the dead.

Spirit, then, besides other things may be corporeal and mortal, or corporeal and immortal. The types of corporeal and mortal spirits are the individuals which compose the animal kingdom, from the lowest animal *that breathes* to man as he is ; while the type or pattern of corporeal and immortal spirits is that spiritual body begotten from the tomb by the power of God. This spiritual body is the Lord Jesus Christ. He was a spirit or an object of sense ; that is, an object which, as John expresses it, ' we have seen with our eyes, which we have contemplated, and our hands have handled.' But John once thought that the risen Lord was a ghost or apparition, the mere creation of an affrighted imagination. But Jesus had convinced him to the contrary. He reminded his disciples that such things had neither flesh nor bones as they saw him have. Well then, my friends, *an immortal human spirit*, is a substantial being. It has eyes to see with, ears to hear with, &c. ; it has a head, a trunk, superior and inferior extremities. In short, *it is a man raised from the dead to die no more*. The word Spirit, by way of summary, like the word soul, has many meanings, which all depend upon the context in which the word is found.

*Spiritual* when used in connection with anything, is designed to express some quality of spirit respecting it. Thus a *spiritual body* is a body partaking of the qualities of the Lord Jesus Christ, who is the Spirit. So '*the law is spiritual*,' that is, it is ' holy, just, and good :' which are qualities essentially opposite to what is fleshly under sin. And Jesus said that ' that which is born of the Spirit is spirit ;' that is, it is spiritual. For example, if an animal man be begotten to a belief of the truth by the word of truth (which comes by the Spirit through prophets and apostles) and, in consequence of that belief, be baptised or born of water, *he is then born of the Spirit*, and not before. Now, upon the principle of a thing begotten possessing more or less of the qualities of the begetter, such an animal mortal man ' is spirit,' or spiritual. And the evidence of it is this, he brings forth the fruits of the spirit, which is a proof that the truth or seed of the Father is in him. Besides, such are called the children of God : ' Beloved, now are we the children of God ; therefore, though animal and mortal, they are Spirit, or spiritual, because their Father is Spirit. Hence he is called the Father of our spirits. Now, though these spirits die and are entombed, yet when Christ shall appear they will be spiritual bodies like him, and see him as he is.

' That which is born of the Spirit is spirit, is a mode of expression peculiar to the Jews. When they designed to say that one thing bore



certain relations to some other thing, they would say that it was that thing: 'This is my blood,' 'This is my body,' 'That rock was Christ,' may all be explained upon the same principle. This wine is related to my blood as type and thing typified; or this wine signifies my blood, &c. And that which is born of the Spirit is related to the Spirit as parent and offspring, and, therefore, is Spirit or spiritual. That which is born of the flesh is flesh or animal, and that which is born of the Spirit is spirit or spiritual, and, therefore, an *heir* of the promise of immortality and the undefiled inheritance. Thus, it appears to me in brief. But we will proceed.

I will now submit to you certain propositions which, if true, necessarily destroy the whole speculation of Plato and his Protestant disciples in regard to the existence of an immortal principle called soul in man. These propositions are founded upon Paul's reasoning in 1 Cor. xv. concerning the resurrection of the dead.

#### PROPOSITION 1.

*The resurrection of the dead is necessary to their eternal existence.* In proof of this the apostle says: 'if there be no resurrection, they who are dead are *perished*.' Now, this proof turns upon the meaning of the word *perish*. And here, I would observe, that *to die is not to perish, though to perish we must die*. Illustrative of this, I would cite the example before me of the dying of grain. The Apostle says: 'what you sow is not made alive except it die.' Now, as farmers, you all know this to be true; but suppose the seed, after it had died, did not come up, that nothing was reproduced, you would then say that your seed had *perished*, would you not? Certainly! Well, then, to *PERISH* is *to die and never to come to life again*, but to *DIE* signifies *to lose life and to recover it again*. This is the essential difference between die and perish in the passage before us. Die is sometimes used without limitation, and perish, with restriction, so arbitrary is the application or use of words; but, in the question of the resurrection, as Paul has stated and illustrated it, there can be no mistake.

Well, then, if these premisses be correct, the apostle says 'if there be no resurrection, they who are dead will never come to life again; it follows, therefore, as a matter of course, that the unresurrected dead are not now alive in any sense; consequently, that Abraham, Isaac, and Jacob are not now alive, because they are unresurrected, and, therefore, when they and the rest of the dead were alive on the earth, they had within them no other life than that which is animal, and, therefore, no immortal soul.

#### PROPOSITION 2.

Seeing that the resurrection is necessary to the life of the dead, if Jesus, who is '*the resurrection and the life*,' had not been raised, he would have perished; and all mankind who die would also perish as the brutes.

In proof of this, Paul says if there be no resurrection of the dead,

the Messiah has not been raised,' and 'if the dead are not raised . . . they who are fallen asleep (of whom Jesus was once one) . . . are perished.' Now to this agrees the doctrine taught in the xxx. Psalm. In that portion of 'the word of Christ' there is a prophecy that the Christ 'should not go down to the pit' (that is, see corruption); but that he should be 'raised from the grave.' The Psalm is composed as if spoken by the Messiah himself. In the viii. verse, he is represented as saying

'I cried unto Thee, O Jehovah,  
To Jehovah I made supplication.'

and the subject-matter of his supplication, cry, or prayer is set forth in the ninth and tenth verses, as follows :

'What will my blood profit thee, that I should go down to the pit?  
Can dust praise thee? Can it (dust) declare thy faithfulness?  
Hear, O Lord, and have pity upon me:  
Be thou, O Lord, my helper !'

Now the doctrine taught here is *that Christ's death, unless followed by his resurrection, would be unprofitable for all things which the shedding of his blood was designed to effect*. He was delivered for the offences of the world, but it was necessary that he should be raised for its justification to eternal life; but had he not been raised, as the apostle says, the proclamation of the gospel was a vain thing, and those who believed it, were yet in their sins, and those who had died in the belief and obedience of it, were gone to unending death. A slain but unresurrected Messiah could, in no sense, be termed 'the resurrection and the life;' a purely dead man could never be the life of the world, or the Prince of Life.

To go down to the pit signifies something more than to go down to the grave. A person may go down to the grave, that is, die and be buried, and yet not go down to the pit: but a person cannot go down to the pit without first going down to the grave. Jesus went down to the grave, but God 'kept him alive that he should not go down to the pit;' that is, by his reserving power, he prevented him during his entombment under a Syrian sun from running into decomposition, and so seeing or becoming the subject of corruption. Now, so little idea did the Prophetic Messiah entertain of an immortal soul within him, capable of an immediate entrance into the presence of the Father, where it should be in a disembodied state, praising Jehovah, and declaring his faithfulness, that he significantly inquires, in effect, if a man, reduced to dust, can celebrate his praise? Certainly not; for, as saith the Prophet,

'In death no praise ascends to thee,  
In the grave, who can give Thee thanks.'—(Psalm vi. 5.)

and again, he says

'The highest heaven is for Jehovah;  
But the earth he hath given to the sons of men.  
The dead praise not Jehovah;  
None who go down into silence !'—(Psalm cxv. 16, 17.)

The conclusion, then, from these premisses is, that if men possess within them immortal souls, which they derive from Adam the first, the non-resurrection of Christ would not be their perdition, and Paul must have made a mistake. But, if the resurrection be necessary in order to enter life; and, if the dead, as we shall hereafter shew more fully, have no consciousness; and if their resurrection depend upon the resurrection of Jesus; and if he be the author of this eternal life to them only who obey him, then it follows that man has within him no such abstraction as an 'immortal soul,' which, at the death of the body, is 'borne away on angel's wings' to the realms of light and glory.

Again, it is manifest, that there is no principle of immortality in the human animal world, from the consideration that it was this destitution of immortal life that was the occasion of the Word of God being sent among men. This Word became man; that is, it assumed the nature of the seed of Abraham. In this Word was life: hence, it is termed THE LIFE, and it became the light of men. Now, this life, when it had animated 'a body prepared' for it, was born of a woman and named Jesus, because he was to save his people from their sins. Among other titles conferred upon it, the Life was termed the way, and the truth, and the resurrection. The account he gives of himself is that he descended from heaven to do the will of Him who sent him; and that this is the will, 'that whosoever recognises the Son and believes on him, should obtain eternal life, and that he should raise him again at the last day.' He says that it was out of love to the world that God sent him; for 'that God had so loved the world as to give his only begotten Son, that whosoever believes on him may not *perish* (or die, and never come to life again), but may obtain eternal life.' But if, on the assumption of Plato, all the individuals who make up the world have in them immaterial, and, therefore, immortal lives or souls, there is no danger of the world perishing; and, if they have these deathless, or ever-living principles in their constitutions, the world has eternal life, and needed not, either then or now, that anyone should be sent to it to bestow life upon it. But the truth is, that the constitution of man has not a particle of immortality in it; the consequence is, that if the philanthropy of God had not interposed, the world of men would have perished; races of men would have gone on succeeding one another until, by the operation of natural causes, they would have become extinct, and the earth would again have become 'void,' or empty. The Life descended from heaven, then, to give the world what it did not then already possess. It came, that those who chose to accept it upon the terms of the Bestower, might, after death, rise again, and live eternally in the complete enjoyment of glory, honour, and immortality.

[Instead of the customary parenthesis, "*To be continued*," we append this note to say that "THE APOSTASY UNVEILED" will proceed no further in the *Christadelphian*, for the reason that the *Christadelphian*

*Publication Society*, constituted under the will of Dr. Thomas, intend issuing it soon, as a separate book. In this form (carefully revised), it will be more serviceable for its purpose of enlightening the ignorant in the first principles of the truth, than in the pages of the *Christadelphian*, where it is only seen, for the most part, by such as are already instructed in these things. Particulars as to size, price, time of appearance, &c., will be announced in due time.—EDITOR.]

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SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,  
BIRMINGHAM, No 29.

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*From Shorthand Notes.*

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It is indeed true, as we have been singing, that few are the days, and vain the strength, and empty the joys of man. The saying is hackneyed, but terribly real in its meaning, as applied to this life apart from the blessed hope, that "all is vanity and vexation of spirit." The finest intellect grows dim and twinkles out at last; the sublimest moral powers wane before the decay of years. The most splendid honour shrivels in the presence of death. Friends with their pleasantness and favours, avail nothing to avert the unalterable doom. Riches, with all their surroundings of ease and elegance, are powerless to stay the hand of the Destroyer that sweeps all, at last, into the pitiless abyss of oblivion. The dread consummation hurries. Death walks in the noon day, and the thousands fall before him. Every soul is ultimately included; every good destroyed. The finest estate has to be left; the fondest desire surrendered; the largest fortune given to others. "Every man, at his best estate is altogether vanity." The coffin is the goal: the fret and the sweat, the anxiety and the effort, the hopes and the achievements, the laughter and tears of life, as lived by the unjustified sons of Adam, end in the quietness of the grave.

But there is a better lot for man, if he would but put forth the hand. We behold

not in the earth, as we see it now, the consummation of the divine purpose therewith. A poor outcome it would be of the stupendous power and wisdom we see at work on sea and land, if there were to be nothing higher than the incessant coming and going of countless perishing races and the highest of these, an abortion. No, no! A destiny commensurate with the marvellous power put forth in its creation and maintenance, is in store for this beautiful world. A habitation of joy will it be when the work is finished—a sparkling gem of the imperishable universe. All wisdom and righteousness and excellence, and love and favour, and goodness, and strength and beauty will crown the blessed heads and swell with praise the hearts of the redeemed multitude that will be revealed with the rising of the sun, at the end of this dismal night of darkness and nightmare. This is the sum of the great and precious promises, made sure by transactions of unimpeachable historic record.

Yet men turn away from this glory to be revealed. They seek good in that wherein is none. They spend their money for that which is not bread, and their labour for that which satisfieth not. They hew themselves cisterns wherein is no water. They turn away from the real and lasting concerns of the divine purpose,

and bestow supreme attention on the concerns of this passing life, which, though important in their own place, are trifles in comparison with the things that are of God. Like the miser in Bunyan's *Pilgrim*, they scrape among the muck, while the angel stands over them with an offered crown.

What is the meaning of this almost universal infatuation? It has an explanation, but the explanation involves many details, which there is no time to elaborate now. Briefly stated, it may be defined as the want of understanding. In spiritual things, the generality of mankind are what the agricultural labourer may be supposed to be in relation to "stock," as trafficked in by a broker on 'Change. "Stock" is a commercial fiction. In its right relation, it may be the doorway to all the realities of this life; but actually, it has no existence except in the brains of those who deal in it. It is an artificial embodiment of the value attached to houses and lands, and minerals, and merchandise. In itself, it is a nothing, though vastly productive of wealth, when skilfully manipulated. Now, the ignorant agricultural labourer knows nothing about stock. He understands turnips and potatoes. He can see, and handle, and appreciate them, and has no objections to buy a field of them from his neighbour, if he can do so at a low price. But suppose a commercial visitor offer him stock? Perhaps the visitor is of a benevolent turn (a rare thing for a stockbroker, true); and perhaps he happens to know that a peculiar stock is going up, and that his acquaintance on the farm would make a fortune, if he could be persuaded to invest his little savings in it. What does the clod-hopper say to it? He shakes his head. If it were "fat stock," he could see through it, but stock that he can neither handle, nor see, nor understand, is beyond him; so he concludes to leave it alone, and stick to his potatoes. His visitor pities his stupidity, and goes away to invest as largely as he can in the artificial article which the other has despised. He has understanding of the

matter, and the other has not. By the eye of commercial faith, he sees looming through the invisible article, which he buys at the Stock Exchange, and by an act of commercial obedience, secures, in a single week, more potatoes and turnips, and houses and lands, than the other could get in twenty lifetimes of clod-hopping.

So it is in spiritual matters. The world is nearly all clod-hoppers. They can see the turnips and potatoes of this mortal existence; they can appreciate clothes on the back, money in the pocket, bread in the cupboard; they can understand working night and day to get a house over their heads; but talk to them of justification, and faith and obedience, the promises, and sowing to the spirit, and heirship of the kingdom of God, and they do worse than shake their heads: they spurt out "theological trash!" and pronounce you a fool. The gospel is a mythical affair with these clod-hopping children of the flesh. The short-sighted deluded creatures! There is, at last, more of even their real things in the gospel than they can ever reach, with all their pains. There is life and health, and wealth, and honour, and joy, more abundant than they ever dreamt of. They don't see the connection. They have no faith in the spiritual stock, because their understanding is darkened. That is their misfortune. We are here this morning as representing a happier state. We surround this table because we are better informed than the spiritual clod-hoppers. We know how faith in the unseen verities of the gospel, will lead at last to things more seen and tangible than those the world now hugs with fond desire.

The foundation of the matter lies in the fact symbolised on the table. Our stock has for its basis the historic reality of Christ, and we know that this is a reality—our enemies themselves being witnesses. We are not dealing with matters of surmise and speculation. We have not followed cunningly-devised fables. The historic reality of Christ defies all the efforts of the keenest criticism to overturn it. Unbelievers have given up the

attempt and changed their tactics. They admit the historic reality, but try to explain it away, which is more futile than trying to deny it altogether. We take our stand on the historic reality. We have not seen Christ, but we are certain he was and is, and is to come. We have not seen China, but we are certain there is such a place. Why? Because many people tell us there is. But how are we sure they don't lie? Because people of ordinary sanity don't lie without an object. An incessant uniform testimony of personal knowledge, where no object is served by the testimony, is a guarantee of the truth of the thing testified. Where the testimony brings disadvantage on the testifier, the rule is all the stronger. On this principle we are as certain there is a place called China as if we had been there; and on the same principle (strengthened by the second condition named), we are as certain there was a man Christ Jesus in Judea 1,800 years ago, as if we had been alive and seen him; and on the same principle we are certain he rose from the dead and now lives. We begin with facts open to the eyes of all men. It is not a matter of speculation or opinion at all. Here is fact No. 1: a fame of Christ fills the world; millions of people believe on him though they don't understand him. How came they to believe? This introduces fact No. 2. The people of the present day have inherited their belief from forefathers, but how did the belief begin? This we have on the strength of history, apart from the New Testament: history admitted by unbelievers to be true. We have the testimony of the Roman historians, that the foundation of it was laid by the incessant agitation of Christ's disciples, in the teeth of persecution, in the first century. This testimony of the Roman historians, which is given in a very superficial and incidental way, is amplified in the writings of the apostles themselves. By the concurrence of these two sources of evidence, we have the apostles before us as actually as if we were eye witnesses of their operations. We hear their voices as it

were. What did they say? They declared the testimony of the disciples was that Jesus Christ, whom Pontius Pilate had publicly executed, was risen from the dead, and was offered to men as a means of eternal life through faith in him. They one and all made this declaration. They all told the same story in different parts of the world; and in all places the result was the same: opposition, insult, spoliation, and death. This is proof positive that they themselves believed what they said. To prove this is, in the circumstances of the case, to prove the truth of what they said: for upon what ground did they declare that Christ had risen? Because someone had convinced them? Because someone else in whom they had confidence had seen him? No, no! They declared it on the authority of *their own personal eye-witness*. "We are his witnesses," they said.—(Acts x. 39) "We ate and drank with him after he rose from the dead."—(Ibid 41.) "Have I not seen Jesus Christ our Lord?" says Paul; "he was seen of me also as one born out of due time." Not only did they declare they had seen him since he rose, but they testified that he was with them 40 days, precluding the idea that their sight of him could be an illusion, and furthermore that he had taken a formal leave of them, and ascended in their presence to heaven, leaving a promise of return. Now prove the honesty of men as applied to testimony like this, and you prove the testimony itself. Where a witness of proved honesty testifies to facts of which he declares himself personally cognizant, his testimony is accepted as proof in every court of law, even when it is not against his interest to give the testimony; but where the testimony tells against himself, confidence is established ten-fold. Now in the case of the apostles, the testimony related to facts seen and heard. "We cannot," says Peter, "but speak the things we have seen and heard."—(Acts iv. 20.) Hence, the evidence of their integrity which their submission to evil consequences afford, is evidence of the truth of their testimony. If it is not, there is no such

thing as proving anything on testimony, and our courts of law are a farce. But there is such a thing as proving on testimony—the every-day practices of all society being proof; and the only reason why the process is so strenuously resisted in the case of the apostles, is because there is an intense desire to get rid of the fact which their testimony proves. But it cannot be got rid of. The competence of the apostles to give evidence (proved by their logical, clear and forcible epistles); and the honesty evinced in the course they pursued, together establish beyond the possibility of refutation the fact that the crucified Jesus rose; and if Christ rose, Christ lives; and if Christ lives, Christ will come again; and if Christ come again, he will take possession of the kingdoms of the world, and those acceptable to him will revive from the dead and be glorified, and enter into the kingdom he will establish. Those only will be acceptable to him who believe and obey the gospel. Hence, the sanest thing a man can do under the sun is to study his gospel, become acquainted with his commandments, and live in the hope and practice of both. In fact, this is about the only sane course there is, for all other ways of seeking good (and what are men doing everywhere but seeking good?) end in miserable failure.

Thus is the invisible "stock" of spiritual things, more valuable than the things which are seen; and as to its being "safe," the evidence is before the world. It has as real and sound a basis as any commercial scheme ever submitted to the Stock Exchange. People have no apprehension of the solid basis on which it rests; therefore, they cry "trash" Poor fools! Do they think themselves wiser than Paul, who said "I count all things but dung that I may win CHRIST!" He lived in the very age when the scheme was launched, and when he had far better opportunities of deciding whether it was worthy of confidence or not. They profess to admire Paul, but practically set him down for a fool. They pooh, pooh! the language of his letters, which is the language of our spiritual exchange. They

treat his most serious propositions as chimeras. His dissertations, such as that read this morning (Rom. iv.), are meaningless jingle to them. How differently do the words of wisdom sound in the ears of those who understand them. Those phrases of Paul to such bring glad tidings of great joy.

Let us look at some of the joyful thoughts represented. "Justification by faith:" this tells us that "not by works that we have done, but by the favour of God," are we admitted to a saving relation. Had we been left to what we could do for ourselves, we must have perished, for no amendment of our ways is perfect, and even if it were, it could not release us from the natural inheritance of death, nor from the consequences of our own transgressions, even if there had been no natural inheritance. The kindness and love of God have come near through Christ, to offer forgiveness through faith in him on whom He laid the iniquities of us all. This is scriptural justification; not the imputation to us of acts of righteousness we never performed, as orthodox religion proclaims, but release from the consequence of the wrong we have done. That this is the right sense of justification is evident from Paul's quotation of David's words, in illustration of the blessedness of justification: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."—(Rom. iv. 7-8.) It is further evident from the association of the word "justification" with the process of absolution: "By him, all that believe are justified FROM ALL THINGS, from which ye could not be justified by the law of Moses." (Acts xiii. 39; "Through this man is preached unto you the forgiveness of sins" (Ibid 38.); "Repent and be baptized, for the remission of your sins" (Acts ii. 43); "God was in Christ, not imputing their trespasses unto them."—(2 Cor. v. 19.) Scriptural justification consists of a wiping out of a sinful past; accounting unjust men as if they had been just; wrong men, as if they had been right; a giving to

them a clear foundation, whereon to build the "works" which shall be unto life eternal. Justification does not ensure final salvation. A man may be "purged from his old sins," and forget himself (2 Pet. i. 9), and return like a washed sow to his wallowing in the mire.—(2 Pet. ii. 22.) In the justified state to which he is introduced on his obedience of the gospel, he may bring forth fruits of the flesh (Rom. viii. 13), and not of the spirit, and of these he will reap—not life everlasting, but corruption.—(Gal. vi. 8.) Justification merely places him in a position where he may "work out his own salvation."—(Phil. ii. 12.) This position is all of grace or favour. Without it, a man's exertions would be entirely in vain. In this respect, salvation is "not of works;" the basis of it is the bounty of God. Yet *in the position*, works will determine everything. We shall be judged "according to our works, good or bad."—(2 Cor. v. 10; Matt. xvi. 27; Rev. xxii. 12.)

The glory of justification is seen in contemplation of the unjustified man's position. Do what he may, he is debarred from life and joy to come. Nothing he can do, can put him in probation for the kingdom. He may develop intellect to a high point; he may cultivate the moral faculties to a noble excellence; he may attain to great refinement of thought and manner; he may surround himself with the accessories of affluence; he may attain a world-wide reputation for talent, shrewdness and philanthropy; he may be in favour with admiring crowds on the platform, and make pleasant company to cultivated fellow-sinners at elegant conversaziones and other

refined assemblies. So far as futurity goes, it is all in vain. There is a worm at the root, poison in the blood. He cannot extract it. He cannot avert the law of sin and death. The skull and cross bones are his family crest. Into a coffin he must at last be nailed; down among the worms he must at last be lowered; to a piece of clay he shall turn, and worse than clay, a mass of corruption, from which his warmest friends would recoil in horror. The way of God alone can justify. That way is revealed in Christ. If they will not hear Christ, corruption is their lot.

Be it ours, brethren and sisters, to keep fast hold of the wisdom which we have learnt from the word. Let us cast not away our confidence which hath great recompense of reward. Let us cling to the word, and let this be our guide unto death. Talk not of the standard being thus held too high. This (the book of God) is the standard. No man is safe to be listened to who holds the standard lower than this. Only the mind of Christ will avail as a standard in that shining day, when we shall stand in the heavenly presence, to hear what He thinks of us, and intends to do with us. The demoralised workshop will then be nowhere. The wicked world will have passed out of account. Wisdom only will sit in the judgment seat: our safety lies in making friends with Wisdom now. Harken daily to her counsel; wait at the posts of her doors. Partake of her feast of fat things. Let no man take your crown. Be not clod-hoppers; be dealers in "stock."

EDITOR.

## ACROSS THE ATLANTIC, THROUGH AMERICA, AND BACK.

(Continued from page 254.)

On the following day proceeded to  
GUELPH,

Which is 36 miles distant from Zorra. Here, with the assistance of brother Cole, clambering through the window of a temporarily

unoccupied house (brother Packham's), succeeded in doing some writing, which it is difficult to get at when travelling so rapidly. In the evening met a number of brethren and friends at the house of brother H. L. Drake.



Guelph is a village of some size and beauty, situate picturesquely on a stream. It is principally agricultural in character—milling being a prominent feature of local industry. There may be a few thousands of people in and about the place, and among these, the truth claims from eight to twelve adherents. These have picked up the truth in divers incidental ways, in different parts of the country where they separately resided before becoming residents in Guelph. They “dwell together in unity,” so far as remoteness of distance one from another allows them to have intercourse one with another, striving to realise the will of God in their several callings, and to prepare themselves as obedient children for a meeting with the Son of Man at his appearing. After tea, brother Gunn having spoken for half-an-hour, the Editor was called upon to address the meeting, in doing which he gave prominence to the practical objects of the truth, in the development of a people with certain moral characteristics abundantly defined in the word, and which the truth has power to generate; pointed out that there was danger of knowing the truth accurately, and yet coming short of the high calling; remarked, that in America, they had been peculiarly unfortunate in being exposed to “perverse disputings of men of corrupt mind,” which had gendered controversies of a blighting character, burning up the newly-mown grass of the Spirit’s fruit in their hearts, desolating the ground, leaving them unrefreshed, uncomfortable, and sorely perplexed. After the address, a number of questions were put, which drew the conversation into channels appropriate, as afterwards appeared, to the special situation of the people assembled. The second Editor of the Listowell paper was present, though the Editor of the *Christadelphian* was unaware of the fact till the following day. At the close of a pleasant evening, bade farewell to the brethren, who were importunate in their entreaties for a future visit to them, to spend a more leisurely time. Could not promise. It was, of course, impossible to say what course things might take if the Lord delayed his coming; but, at present, it appeared improbable that the Editor could be tempted to make a second trip across the Atlantic for so long an absence from the work and attractions of home, as would be implied in a regular lecturing tour in America. This request was pressed at almost every point in the journey, and the same answer had to be made. Departed next morning for

DETROIT (Mich.)

(170 miles distant). At Port Huron crossed the boundary line, and re-entered the States. The second editor of Listowell paper rode in same car, and tried to open conversation.

At a certain stage of the journey, he formally asked if the Editor of the *Christadelphian* would answer a few questions. Expressed willingness to do so, but asked him to wait till there was an end to the distracting noise made by the oscillations of the car, which were particularly loud in the position we occupied at the forward end of the car. Conversation was impossible except at a shout, and this would have been highly inconvenient in the matters proposed to be spoken of. Second editor of Listowell paper subsided, and did not embrace one or two opportunities that subsequently offered themselves; and so the matter passed. Arrived at Detroit at 6 p.m., having occupied eight hours in the journey; brother Donaldson and brother Fish at the depot; accompanied them to house of the former, where met a company of brethren and friends, for a short time. Time painfully short, but could not be helped, as brother Donaldson, by request, had given up to Guelph (not originally included in the programme) one of the days allotted to Detroit. Left same night by ten o’clock cars, travelling by night to Chicago, *en route* for Milwaukee, 350 miles distant, accompanied by brother Donaldson. Before leaving Detroit, received a letter from certain former friends of the truth in the place (now separated on the question of God-manifestation), offering to place their hall at the Editor’s disposal, and beseeching him not to leave without a public effort for the truth in Detroit. To this, the Editor replied that, under the circumstances, he could not accept the invitation. Brother Donaldson, and those with him, had been recommended to confidence by Dr. Thomas, which, as a stranger, was sufficient justification to the Editor in identifying himself with them, and, consequently, standing aloof from all opposed to them. Lectures might have been given on neutral ground, but these must have been of doubtful utility in bringing strangers into contact with a state of things which would discourage or spoil them when discovered. At all events, time prevented such a proposal from being entertained, and so the matter passed. Reached Chicago at eight o’clock the following morning, occupying ten hours in the journey. Had the first taste of the American “sleeping car:” a very sensible arrangement, which ought to be adopted in England. It is unreasonable to have no provision by which night travellers can sleep. Had a comfortable night’s rest, while rushing overground at the rate of forty miles an hour. Arrived at the depot, we made an attempt to find brother Bingley, who intended accompanying us to Milwaukee and Adeline, we returning with him for lectures in Chicago. Our attempt was first a failure, with some ludicrous features. Before night, we found him out, and at 5 p.m., started for

## MILWAUKIE. (Wis.)

Here we arrived at 8.30., brother Harper, of long and excellent repute in the truth, was at the depot. By mis-arrangement, he had been kept somewhat in the dark as to our movements, and had not arranged for a meeting. Immediately on our arrival, however (that is next morning), he got out immense posters, and inserted an advertisement in the evening paper, announcing a lecture for that evening in a public building in the principal street, that was once a chapel, but is now used for military drill. When the night came, the rain poured, and hope of a meeting became very indistinct. With the best of weather, little could be expected from such short notice, but to have wet in addition, seemed to make failure certain. However, a considerable audience turned out to hear of "The coming peace celebration among all nations." This form of announcing the subject was adopted by the brethren, in accommodation to the stir that was going on among the Germans all through America, in connection with the celebration of peace between France and Germany. The Editor pointed out that the peace just concluded was not a subject for much jubilation—first, because in the nature of things, it had only laid the foundation of more desperate and gigantic wars; and, second, because even if a permanent peace, it was a peace that rivetted the chains of military bondage on every soul in the German Empire, and almost everywhere else in Europe: for the success of Germany would have to be preserved by the means that had achieved it; and other nations, in self defence, had to follow her in the expensive and grievous game of soldiering. The peace celebration, foretold by the prophets, was of a very different character to this. It would rest on a very broad and solid foundation. Every power on earth subjugated, none would remain to endanger the peace by rivalry. The whole world under one government, war could not arise, for it took two to make war. An Omnipotent monarch on the throne, rebellion would be futile and revolution impossible. Peace would be established: war would disappear. The military art would fall into desuetude. Having shewn the connection of these coming blessings with the covenants of promise, and the restoration of the throne and kingdom of David, the Editor left the audience to their own reflections. At the close, brother Harper publicly identified himself and the brethren with what had been advanced, telling the audience that there were those in Milwaukee who understood and believed these things, and who were prepared to afford all facilities of instruction to such as desired to understand. Brother Harper has been a friend and upholder of the truth for many years, and is of the class that never

wearies in well doing, though circumstances may be unpropitious. He has the company of between, perhaps fifteen and twenty interesting brethren and sisters; but the burden (as the Editor was elsewhere informed), has, heretofore, rested pretty much on his own shoulders, so far as the *spending* and being spent for the truth's sake goes. It may be that his companions in the good fight will, in future, realise their privilege to share in this part of the service. It is good to say to the cause of Christ in the world: "Be ye warmed and filled, and the Lord prosper you on the right hand and on the left;" but it is better to back up these excellent wishes with those things that the truth hath need of. To leave all the glory of liberal deeds to one is not good. There ought to be a distribution in all the body of the life thereof; no paralysis in any member. Milwaukee is a large and beautiful city, on the western side of Lake Michigan. It has a population of about 80,000 people. The general characteristics of the natural man prevail, as in all the States, and, indeed, in all the world. The people are occupied with their own devices in business, pleasure, politics, and religion—very little of the last. The ways of God are unknown, and, when declared, are scouted. There will be an end to this soon, but not without great terrors to society. The world will learn by the rod, heavily brought down, that there is a God that judgeth in the earth. Then shall the foot of the righteous be dipped in the blood of the wicked. Afterwards will come righteousness and peace, and joy in all the earth. By a night journey of about 150 miles, south-west, slowly and wearily accomplished, with a comfortless three-o'clock-in-the-morning stoppage, for several hours, at a strange place by the way, we reached the next stage.

## ADELINE. (Ill.)

This is the Post Office address of the brethren who live on and around Cold Spring farm. Cold Spring farm is an immense tract of 800 acres, occupied, worked and owned by brother S. W. Coffman. It is situate in Ogle County, Illinois, in the northern part of the State; more than 100 miles west of Lake Michigan, and over 1,000 miles from the shores of the Atlantic. It was the westernmost point of the tour. At one time it was considered the "far west," but it has lost that character since the opening-up of the great western section of the American Continent, by the construction of the Pacific railroad. Brother Coffman has been thirty-five years associated with the fortunes of the truth. His acquaintance with Dr. Thomas, to whom he was as a right-hand in the matter of ways and means, dates back to the early days, when the Dr., at St. Charles, printing his own magazine, "working with his own hands"—was beginning to

see through the clouds. Brother Coffman was not at the first obedient to the truth; but from the first conceived a strong attachment to the Dr. as an honest, competent and fearless student and expositor of the word. The strength of his attachment has been evinced by the substantial manifestations of a lifetime, more particularly providential at the darkest hours of the Dr.'s career. Brother Coffman's whole house is in the faith, with several of his servants. He is an Abraham on a small scale. On the farm, he has built a meeting house, and opened a burying ground, in which the Dr., during life, spoke frequently of being laid to his rest. The brethren who meet with him number about twenty. They seem an intelligent and hearty company, living, in these agricultural wilds, "a quiet and peaceable life." They have attained to an advanced degree of intelligence in the deep things of God, particularly that aspect of them which presents us with Jesus as the manifestation of the Father by the Holy Spirit, illustrating the saying of Micah concerning the Messiah, that "his goings forth have been from of old, from everlasting." It is wonderful to think of the truth having obtained so firm and flourishing a footing in these remote regions of the west, which at a not remote period used to be covered with rolling prairie. The original condition of the country disappeared under the laborious industry of man, the burden of which is heavy when applied to the subjugation of the primitive earth, as brother Coffman's toil-exhausted energy testifies. Instead of the prairie, over which the fiery flood used to course periodically, desolating the face of the country, and destroying man and beast, there is on all hands boundless tracks of smiling farm landscape, in which the prairie fire has nothing to feed on. The wolf that used to infest the land is now a stranger. Saving the croak of the frog (which is long and loud every night); and the chirp of a thousand crickets, day and night continually; and the flash of the "lightning bug," as the beautiful fire-fly is somewhat inelegantly called, little remains of the original constitution of the face of the earth in these parts. Such is the mission and the power of man, to fill the face of the earth and subdue it. The sinner is put forth first in this laborious work. The saint will come in when the work is done, and take possession. This is the arrangement of God. The old man sweats for the benefit of the New. The wealth of the sinner is laid up for the just. When the six days' toil is over, the people of God will come forth with Christ at their head, and enter into the rest prepared for them. When the boundless resources of the earth are administered, in the hands of immortal and noble men, for the good of mankind and the glory of the Creator, it will be a day of joy. Well might the angels rejoice in the prospect, when perceiving in the Babe of Bethlehem, the

foundation of this glorious day, they sang "Glory to God in the Highest; peace on earth, and goodwill among men."—The Editor arrived at Baileyville railroad depot about 9 o'clock on Saturday morning, May 27th, and found brother John Coffman waiting with a buggy. An hour's ride in this brought us to Cold Spring Farm, where a group of friends awaited. Arrived at 10, the Editor was informed there was an appointment due at 10.30. The Editor was jaded with the previous night's travel, but there was no escape. The meeting house was at hand, and the people assembled. After a hurried breakfast and a little conversation with brother Coffman the elder, the Editor had to follow him into the meeting house, where he was introduced to the meeting; and though in no voice or speaking mood, addressed them for an hour, on the hope in store for the world, in connection with the promises made unto the fathers. There might be forty or more persons present, which was a large company for a lonely farm. These included brethren from adjacent parts, and some friends from Adeline and elsewhere, interested in the truth, though not yet obedient thereto. An appointment had been planned for the afternoon; but the Editor got himself excused on the score of fatigue, and had his place filled by brother Bingley, who addressed the assembly in the open air, in consequence of the in-door oppressiveness of the heat. Walking about the farm occupied the evening, during which brother Donaldson and brother Harper, of Milwaukee, arrived from that place. Next day, there was a much larger muster of brethren and friends, filling the meeting house to the door. The doors and windows were thrown open, in consequence of the heat. The Editor spoke over an hour on the resurrection of Christ as the basis of the hope permitted to us Gentiles. Brother Harper also addressed the meeting acceptably, for half-an-hour. After an interval for dinner, the meeting re-assembled at half-past two, when brother Donaldson, with the aid of his chart, gave an exposition of the subject of God-manifestation, followed by conversation and expressions of approval on the part of those present. This is a subject which has recently attracted much attention on account of the agitation of the view that Christ was a mere man. At first sight, it seemed a misfortune that such a view should be ventilated, but the result has been good. It has stimulated to closer study, and led to more distinct and scriptural views on the subject. The doctrine is now more distinctly realised that "God was in Christ, reconciling the world unto Himself;" that Jesus was "God manifested in the flesh;" "the word made flesh;" the tabernacle in which the Father dwelt, behind the veil of the flesh, looking upon whom "we beheld the glory of God in the face of Jesus anointed;" facts which explain those enigmatical sayings

which stumbled the Jews, and led many of his disciples to walk no more with him, viz., "that he came down from heaven;" that he was from above; that before Abraham he was; that he proceeded forth, and came from God. The brethren having declared themselves a unit on the question, bread was broken—the Editor prefacing the ceremony with a few words on the occasion of the supper's being instituted, and its bearing on believers now. The evening was devoted to walk and conversation, including a visit to brother Coffman's burying ground, in which are interred three of his family, who died within a few days of each other, and who, if rightly remembered, were all in the faith. The burying ground is of course a mere plot, situated at the top of a rise, the graves being marked with wooden erections. May it receive no more inmates, but be effaced for ever with the soon-coming resurrection of those who are Christ's, at his coming. The Dr., as already stated, was to have been interred here, as probably the only piece of virgin mother available for such a purpose, without the intervention of the soul-merchants of the apostacy. This, however, was otherwise ordered, unconsecrated ground being found in the picturesquely-situated cemetery of Greenwood, Brooklyn. It was at Adeline that the name "Christadelphian" originated. The circumstances under which this took place are detailed in a letter of the Dr.'s appearing in the *Ambassador* for January, 1865. In brief, a claim of exemption from military service was prepared for presentation to the conscripting officials on behalf of the brethren, and it was necessary to adopt a title by which they should be distinguished from the professing Christian bodies in general, who had no objection to be soldiers. This necessity was pressed by brother Coffman upon the attention of the Dr., who, after sleeping over it a night, brought out the name which has served far wider and more important purposes than was that night contemplated. Every movement and step of the Dr. was providentially brought about, and this, giving a finishing stroke to his work, among the rest. Adeline is interesting as being the birthplace of the name by which we proclaim our distinctiveness from the apostacy as believers of apostolic truth, and consequent partakers of the adoption which is by Christ Jesus. Leaving Adeline on Monday morning, we took the cars for a journey of 150 miles to

#### CHICAGO.

This is an immense inland city, on the southern shore of Lake Michigan, about 1,000 miles from the Atlantic seaboard. It contains a population of several hundred thousands, and, as a flourishing railroad and commercial centre, bids fair to outrival New York. The truth has existed here in some form or other for a great number of years

Its introduction was due to the residence at St. Charles, some score or so miles to the west of Chicago, of Dr. Thomas, from whom, through Geneva, it crept into Chicago. It soon, however, became corrupted by Wilsonite laxity, which is the counterpart of British Dowieism, and now, like it, on the wane. From this corrupt section of professors there was a withdrawal, some years ago, on the part of all who desired to uphold the truth in its purity and in righteousness. This led to the development of the Christadelphian ecclesia of Chicago, but not to the formation of an entirely healthy body; for, in a short time, it was rent in two on the subject of God-manifestation. For a time it was a matter of doubt as to which of the two parties were entitled to the sympathy and recognition of friends of the truth elsewhere. The plausible approaches of those connected with Muir bewildered the Dr. for a while, and led him to withhold himself alike from both. Before he died, however, he said he had seen the cloven hoof of the Muir party, and exhorted those connected with brother Enos Jacobs, brother Bingley, and brother Harris, to be firm and patient, not doubting that matters would take right shape at last. This advice was followed with the result anticipated. The relative position of the parties is now defined, relieving friends of the truth from all embarrassment as to the course to be pursued. Those with brother Enos Jacobs believe the testimony concerning Jesus as the "word of life which was with the Father, and (says John) was manifested unto us" (1 John i. 1), constituting "the mystery of God, and of the Father, and of Christ." The others plainly repudiate this, holding that the Dr. has taught "heresy" on the subject. In terms, they admit the New Testament definitions of the matter, but stultify their admissions by the application which they give them. Taking a superficial view of the subject, they fail to realise that by the measureless and abiding presence of the Spirit, Jesus, in his completeness, was more than a mere vehicle; that he was both operator and instrument; that to constitute him, two elements were necessary; his human individuality as the Son of David, and the power or presence of the Father as the Root of David, of whom he declared himself the representative and manifestation in flesh—saying, "He that seeth me seeth Him that sent me." Even the Jews were more keen-sighted than our mere-manist friends. They saw that claiming to be the Son of God, and partaking of the Spirit of God, was to make himself "equal with God."—(John v. 18.) Our mere-manist friends are misled in taking their cue from Israel's anointed kings. They fail to see that no parallel can exist between an oil-Christ and a spirit-Christ. The one was but a type of the other. The oil poured upon

the head of Saul was washed away; the spirit that was in Jesus "abode upon him," and imparted to him the power and the wisdom he displayed, which he asserted were not his own, but those of the Father-power, of whom he was a manifestation in the flesh, and with whom, as a man, he was so entirely in harmony and vital sympathy as to be "one." The effect of the meremanist doctrine is to deprive Christ of his glory as "the arm of the Lord" (Isaiah liii. 1); the brightness of the Father's glory, and the express image of his person, upholding all things by the word of his power.—(Heb. i. 3.) Two of the meremanists called on the Editor and claimed the *Lectures* to be on their side; but the Editor pointed out that lecture V was written to confute the Trinitarian doctrine of "Eternal Sonship," and had no reference to the controversy now existing, the Scriptural side of which it teaches, though not prominently, and with which all its statements are in harmony, though differing from some as to the mode of construing particular passages. Even in these cases, the doctrine is the same, though the mode of arriving at it may be different. If all were animated by honesty of purpose and childlike simplicity, assuming clearness of intellect, it seems that agreement on this subject should be inevitable. That it does not exist must not discourage. Not till the voice of authority speaks again will there be absolute unity among all who profess subjection to the truth. Meanwhile, the true brethren are by these things exercised and made manifest, growing in the knowledge and the love of God the Father, and the Lord Jesus Christ. In Chicago they number about 20, having started with 5. They strike a stranger as being a company of intelligent and hearty men, knowing what they believe, prizing what they know, and able at all times, to give a reason of the hope that is within them. If upon this foundation, they grow up in the affectional development of Christ in their hearts and lives, they will have no need to fear that judgment seat which is fast approaching. Brother Harris furnishes a sketch, which came to hand after the foregoing was penned. It substantially sets forth the same facts.

Two lectures were given in a district public hall, under the auspices of the brethren. There were large audiences on each occasion. Messrs. Benjamin Wilson, H. V. Reed, Thomas Wilson, J. Muir, and others of that class—*quasi* friends of the truth, who at one time or other have been connected with it, but have found its straitness too narrow, or its mysteries too much for their faith—were present. The Editor had no introduction to any of them. The Editor would like to be good friends with them all. He is not naturally unfriendly to any; but the truth comes in

and makes breaches where none would be. This is in accordance with what Christ said would be the operation of his word—a sword and a fire, causing separations. The truth accepted makes fast friends, other conditions being equal; but the truth professed and betrayed, isolates from the betrayers all its true friends, whatever excellence of personal quality may exist. If such as the individuals in question embraced the whole truth, co-operation would follow as a natural result. Compromise is impossible. The truth must be upheld in all its vital elements. One would propose to make immortality an open question; another, the judgment; another, the devil; another, the nature of Christ; another, the kingdom. Give them all their way, and there would not be a vestige of the truth left. The only safe policy, in the absence of the king, is to insist on all the elements of the faith, refusing the first false step that leads to perdition. Degrees of knowledge there may be, but difference of faith there must not be. One faith, one hope, one mind, and one judgment: this is the apostolic cue, which we do well to hold on by, hoping thus to save ourselves, and all who may be influenced by us.

Some notice was taken of the lectures in the public papers; but such a terrible muddle was made of the matter, that it would have been better for the truth if it had been left alone entirely. The reporter made sad stuff of his report, and the Editor did not help the matter in a satirical article, in which he expressed his feelings on the subject of the Lord's coming. It is the fate of the truth to suffer ridicule at present. It did so in the person of its founder; has done so in the hands of all his servants; and will continue to do so till the tables are terribly turned at his appearing. This is so entirely a matter of course that its occurrence inflicts no pain on those who realise the situation. Newspapers are but mirrors of society; and as "society" is devoted to the present evil world, and entirely opposed to the truth, of which it is entirely ignorant, newspaper editors have to be no less than contemptuous by silence, or disdainful when they speak. The friends of the truth can endure this. They can afford to wait. Time is entirely on their side. God will silence all lying tongues, and, in due time, exalt to the high places of the earth those who put their trust in Him, and hope in His word.

In addition to the Chicago brethren, a number of brethren from adjacent parts attended the meeting. The Editor was unable to stay more than two days, and had, consequently, little intercourse with all. What intercourse he had was satisfactory and refreshing. At the close of the second lecture, a Birmingham clerical stepped forward, and claimed acquaintance quite cordially. He said he had come over from

England as a delegate from the Evangelical Alliance, to some conference that was sitting in the States. He seemed to consider townsmanship quite a strong bond. I did not know him. He said he was sorry he had missed the first lecture. If he had known of it, he would have attended, but he had only heard of the lectures during that day. He was wonderfully hearty, at which the Editor was puzzled. The Editor asked how he knew him; whereat he laughed heartily, and said, "Do you think we don't know as much about the Christadelphians as you know of us?" The Editor suggested that what he had heard must have shocked him? "Oh no," he said, "I believe those things; in fact, many of the clergy hold these views." "They don't say much about them?" "No; you see it would not do to disturb the churches on non-essentials. If souls are saved, that is the great point." This, in effect, is what passed, which showed how much he comprehended of "the views" he so readily professed a belief in. After friendly chat on general topics, this clergyman, (or "minister," more correctly speaking) whom the Editor had never seen before, and will, in all probability, never see again, took a hearty adieu, and departed. It was odd to discover in Chicago the state of clerical sentiment in Birmingham, with regard to the operations of the truth there.—Next day, started for

#### HENDERSON, KENTUCKY.

Was accompanied by brother Donaldson as far as Michigan City (40 miles from Chicago) where we parted; he, eastward, for home; the Editor for the South, on a long and wearisome journey. Distance, something under 400 miles. Left Chicago at 10.0 a.m.; arrived at Indianapolis 9.15 that evening. Here had to wait six hours; retired to an hotel, and used up the time in writing letters and penning "Notes by the Way." Rather dismal time of day and dismal place, but there was no choice. Why not "retire" for the night, and take train by daylight? Because such a course, according to calculations, would make me a day behind appointment at Henderson. Resumed journey at 3.15 a.m.; knew I had to change at Terre Haute. *Query:* when were we due there, so as to know whether it was worth while getting into a sleeping car, for which sleepers have always to pay an extra fee? *Answer, by lying conductor:* eight o'clock, upon the strength of which I "turn in," and get soundly off, when almost immediately, as it seemed (that is, at five o'clock, and *not* eight), I am roused to "change for Evansville." The pain of insufficient sleep, the hurried effort to dress under fear of being taken on by the train, and the irritation at a falsehood told to secure a fee, furnish a

taste of travelling sweets. Bundle out in time to escape being taken "on"; wait a dismal hour at a roadside station, and then re-seat for Evansville, on the Ohio. Arrive here after a five hours' ride. Hot day, very; lots of dust, and niggers, and shouting "de'il-may-care" porters and hackmen. No friendly countenance. Besieged by a host of hangers-on for the job of conveying baggage. Dispose of them with difficulty, giving in to a regular hotel 'bus-man, who stows me and it into his vehicle, and drives all to his place. Henderson twelve miles west from Evansville, on the opposite bank of the same river (Ohio.) Ascertain that the steamer, which I had been informed would start on the arrival of the train, had altered her time of running to evening, and would not start till 5.30 p.m. Must wait the day in Evansville: quite disappointing, but no help for it. Weary, and thinking to make the best of a bad job, arrange to "retire" (it seems it is bad manners to say "go to bed" in America), the hotel people promising to call me for dinner. Sleep on and am not called; and, on awaking, find dinner all gone, and have to make shift wretchedly. Getting the worse for this kind of experience, but brace up, and do some writing in the interval before the starting of the steamer. Get down to steamer wharf in good time, hotel people persuading me to leave baggage, under promise to send it down in time. A great many steamers huddled together at the water margin, stern on, to a high sloping bank, paved with stone; all apparently getting up steam, and all loading; a regular "hurry-scurry." Loaded vehicles arriving fast one after another, niggers and porters running breathlessly to and fro between the wagons and vessels. Which is the Henderson steamer? Have her pointed out, and get aboard. Different sort of steamers from what Englishmen are accustomed; sort of floating houses, after the style of "Noah's Ark," in pictures, with great paddle wheels in the centre; mostly painted white; stand high out of the water: rather picturesque, and very commodious for passenger traffic. Melting hot: have heavy clothes on, and a winter overcoat over my arm (for it was cold when I left England); niggers, nearly naked, laugh at me; enjoy the joke. Look out for arrival of baggage, but a half-hour goes by, and no signs of it. The warning bell rings; look out more anxiously. Vehicle after vehicle, load after load, but no baggage. Get uneasy. Ask if there is time to go ashore? Yes. Go ashore, and inspect various piles of stuff, and watch every arriving cart, but no baggage. Hope it will be all right. How can I go if it doesn't arrive? Get uneasy. Traffic increases pell-mell, as the starting hour arrives. What is to be done? Don't know. Can't stay because of lecture at

Henderson. Will go on and send from Henderson for baggage to Hotel. Go on board again with this determination, and ascend to highest deck and stand surveying the confusion below. Think and think; in a few minutes my reverie is dispelled by a hurried salute from behind. Man from the hotel, somewhat excited, says I am on the wrong boat; that he had been waiting on the *right boat* for half an hour, and, at the last moment, had come to search the other boats for me. I am after him without a moment's delay, and find myself just not too late. Another specimen of the meanness of American officialism. I had asked for the Henderson boat; the boat I was on was not the Henderson boat, but was bound for a place in the opposite direction, returning in the direction of Henderson only, after what would have been a vexatious lapse of time. Yet, because it would secure a fare, the official applied to, misdirected me in the way related. Relieved at the recovery of the baggage, the official heartlessness was soon forgotten in the pleasantness of the river breeze, and the tranquillity of the sail after so much tumult. The waters of the Ohio are muddy, which takes away from the beauty of the river. The breadth and volume of the water are the redeeming features. About an hour's sail brought the steamer to Henderson, where brethren were in waiting. They were somewhat anxious. A meeting had been fixed for the previous night, in expectation of the Editor's arrival, and had to be put off, and they were afraid of another disappointment. This they were not destined to experience. The Editor drove with them to the house of brother P. A. Blackwell, and had only time to be introduced, and take tea when the meeting hour arrived. The meeting was held in the Campbellite Meeting-house, which had been granted for the occasion. There might be a hundred people, ultimately, in attendance. These we addressed on the hopelessness of thinking to be saved in any other than the way made known by the apostles. This, with an address in the same place, to about the same number of people, on Sunday night on the Signs of the Times, constituted all that was done in Henderson.

Henderson is a city of about 12,000 inhabitants, on the southern bank of the Ohio; about, perhaps, 150 miles from the junction of the river with the great Mississippi, farther west. It is not a thriving place. Its best days are said to be past. It is principally in the hands of men who became wealthy in the palmy days of slavery, and who, desiring to be left alone, take no steps to attract capital. Consequently, capital stays away, and with it, all the collateral industries that spring up in its path. The friends of the truth, so far as numbers go, bear a large proportion to the

population, that is, when compared with the ordinary run of places. There are in and about Henderson some fifty professors of the truth. There are among them some fine brethren and sisters, but as a whole, they do not appear to be spiritually in that flourishing state that a visitor would expect to find in a place where the standard has been planted for not far short of twenty years. There is no meeting in Henderson, although there is a sufficient number of brethren and sisters to make one, there being some dozen at least. The only meeting there is, is at Zion, a small village six or seven miles distant by the road, though only three as the crow flies. Here there is a meeting-house, erected by one brother on land furnished by another, and picturesquely situated in a wood. In this place there are regular meetings, but these are rarely attended by those residing at Henderson. The brethren have tasted, in common with their compeers in other places, the defiling effects of roots of bitterness, which ever check growth of the fruits of the spirit. Then we were sorry to learn that the brethren are divided on the subject of the judgment. It is well, perhaps, we did not know this till afterwards. It would have considerably embarrassed our acceptance of the invitation. Resurrection and judgment are first principles of the doctrine of Christ, and we would not knowingly be a party to the compromise of them. Let Henderson wake to health, that their numbers may be a joy to the saints everywhere. Let the wise men and women among them band themselves together, in an attempt to grapple with all the difficulties of the position. Let roots of bitterness be killed out by each one regularly and daily reading the word, the glorious realities of which will, in the end, displace all petty matters that lead to strife and perdition. Let the same course dissipate the misconceptions of honest men, and lead to the recognition and advocacy of all first principles. Let, then, that love rule, which having laid hold with all the heart upon the truth, stretches upward to the Author of it and all around, to all who embrace and serve it. A pity it will be if, when the Lord comes, faith be found in a dying state, in a community which, in some sense, may be said to have borne the burden and heat of the day. Let them "be watchful, and strengthen the things that remain, that are ready to die."—(Rev. iii. 2.)

On Saturday, we drove out to Zion, and spoke in the picturesquely-situated meeting house aforesaid, in quite a wooded solitude. There was as large an audience as at Henderson, if not larger. By the suggestion of the brethren, the lecture took the form of a reply to a local Baptist minister (Miller by name, if we remember rightly), who had been chosen by a Baptist conference in these parts, to write a series of articles in defence

of eternal torments, against the attacks of the Christadelphians. These articles had just appeared in a local newspaper, and were handed to the Editor for the purpose of reply. The writer of them, having been informed they would be publicly criticised on the occasion, was present, and listened very patiently while we stripped his arguments quite bare. The heat was overpowering, and the Editor, asking the permission of the audience, took off his coat, and continued the argument in his shirt sleeves, presuming this would be nothing thought of in a free and easy country like America. At the close of the lecture, Mr. Miller got up and said, he would reply to the lecture next day (Sunday), and invited the lecturer and all the brethren to be present. Brother Branch Blackwell informed Mr. Miller that the Editor was engaged to speak next day, and that the brethren would want to hear him, and, therefore, could not attend; but if he (Mr. Miller) would give his reply on another day, they would give him their own meeting house to have it in, and all come, except the Editor, whose engagements required him to depart for other regions. Mr. Miller at once closed with this offer, and the meeting separated till the following (Sunday) morning, when a still larger assembly came together at the breaking of bread. Subject of lecture, "the kingdom of God."

The meeting house has no name, and as it stands in the woods, it is very awkward to describe. This was ludicrously apparent at the Friday-night meeting at Henderson.

The meeting to be at Zion on the following day was given out, and it was said it would be held "in the meeting house near to brother Griffin's, about seven miles off." If the place had a name, it would end the difficulty. If the brethren won't give it a right name, the enemy are sure to give it a wrong one. They call it "the meeting house of the Thomasites;" why not call it the "Christadelphian Synagogue?"

On the Sunday afternoon, rode into Henderson with brother Richard Blackwell (there is quite a family of this name, who have been associated with the truth from its earliest conquests in Kentucky). Afternoon oppressively hot, and roads rough and very dusty. On the way, met several companies of "niggers," male and female, dressed-up in the first style, and riding in "buggies." They had been "to meetn'," which they attend devoutly, being very pious and very ignorant. Their piety is of the sensational order, and unconnected with action. They will rave at a morning prayer meeting, and come home and steal the chickens from a neighbour's farm, and then tell twenty ingenious lies to cover the theft. An honest nigger, in the most ordinary sense, is said to be a rarity. They are very deferential, sing well, are nimble in their movements, witty, and good cooks, and this makes up somewhat for the less convenient peculiarities. Arrived at Henderson, lectured again in the Campbellite meeting house, on the signs of the times. Left next morning for Jeffersonville.

(To be continued.)

## The Christadelphian.

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

SEPTEMBER, 1871.

For proposal to enlarge, and the reasons, and the advantages, and the consequences, see first page of the present number. Those who have anything to say on the subject will do well to speak quickly. If agreed to, we hope to be more with our readers in this part of the magazine.

Such as have been desirous of a magazine for the children are referred to the second page of the present number. The success of the proposal thereon set forth, will depend upon the extent of the subscription list. Those desiring this need not, therefore, have the wisdom pointed out, of an early and liberal response.

### PROGRESS OF THE TRUTH.

Our annual returns on this head are two months behind, in consequence of absence in America. It will be seen they shew a large increase over previous years. Though appearing now (in the month of September), they only come down to the 30th of last June, embracing a period of twelve months. We are indebted for the figures to the sister who has served us in this department from the beginning. They are as follow:

IMMERSIONS.	1870-71	Previous year.
Great Britain (1 re-immersion)	240	188
Australia . . . . .	. 3	2
Canada (2 re-immersions)	. 9	21
India . . . . .	. 0	4
New South Wales . . . . .	13	0
New Zealand . . . . .	5	28
United States . . . . .	45	30
Total . . . . .	315	273



Withdrawals . . . .	4
Exclusions . . . .	3
Deaths (including that of our lamented bro. Dr. Thomas)	12

The increase in previous years was as follows: 1864-5, 86; 1865-6, 80; 1866-7, 115; 1867-8, 139; 1868-9, 227; and 1869-70 (as set forth above), 273.

#### DAUBING THE WALL WITH UNTEMPERED MORTAR.

The "Rev." E. White, who after a sort, teaches no immortality out of Christ, and finds such doctrine a great barrier to himself and other fellow clericals who believe with him, writes to the *Nonconformist*, appealing to such of its "readers who may be deacons of churches destitute of pastors," to use their influence to obtain a hearing (with a view to appointment) of

"A few able and worthy ministers of the Baptist and independent persuasions" who "are at this moment deprived of opportunities of exercising a settled ministry thro' the circumstance that they have embraced the doctrine of immortality in Christ alone."

"How long," he continues,

"Will the churches continue to make a test of the dogma of eternal misery, which so few in private seem earnestly to believe? Surely the names of some of the very leading men amongst us, who make no secret of their faith on the question of natural immortality, might show the elective bodies that it will not be possible much longer to exclude from pastorates, good men who dispute that doctrine, or to maintain as one of the articles of trust—deeds the assertion of it."

And how long will men like Mr. White, who have a glimmer of truth, persist in the futile endeavour to build the rotting wall with untempered mortar? They deny the cardinal doctrine of orthodox Christianity, and yet seek to induce orthodox Christians to tolerate and co-operate with them, and give them the loaves and fishes. Absurd endeavour, which they seek to make successful by calling the orthodox communities "churches!" What is a "church," according to the New Testament standard? (and no other standard is worth a wink). Is it not a community holding the truth, "refusing profane and old wives' fables?" Yes, truly. Why, then, do Mr. White and such go on talking of "churches," as if a church was a mere body of people assembling in a religious buildin without reference to "the doctrine

of Christ?" Mr. White and his comrades would make excellent Dowieites, and would doubtless receive a th. ful hearing from that class of people, and perhaps "a settled ministry" among them as well, only we are afraid there are not enough of them to "find" any of them during the twelve months. There is only one of two courses for these gentlemen. Let them courageously accept the conclusion to which their professed convictions logically lead, and come out as second Lutherans against the whole system of ecclesiastical corruption and pretence—in which case they would take their stand side by side with the Christadelphians; or let them keep their opinions to themselves and fall in with the clerical run, in which case popularity and the loaves would be alike secure. They will never get "the churches," so called, to listen to their "damnable heresy;" and they will never get true friends of God's Word to unite in the compromise implied in the recognition of the synagogues of Satan as "churches." A middle course is in danger of landing them between the stools. A definite course may place them on the top of one or other, though, if they choose the Christadelphian one (which we predict they won't), they must see that it is a very small one at present, and connected with "providing things honest in the sight of all men."

#### "THE MOST DANGEROUS OF ALL DISSENTING SOCIETIES."

"To see ourselves as other see us" is not always to see ourselves correctly. The Christadelphians are thus described in the *Bristol Daily Post*, by a churchman who exposes the ecclesiastical state of Weston-super-Mare, with a view to inciting the local bishop to reformatory measures.—

"Last of all Dissenting associations, we have the Christadelphian Synagogue, in Waterloo Street, the most dangerous of all Dissenting societies. Thousands of these infidel characters are to be seen in the United States of America. They are, I am informed, Mormonites in principle, with the exception of limiting their domestic privileges to one wife. They deny the existence of the devil and the Trinity, and the person of the Holy Ghost; and the cross which some of the young ladies of Weston wear as a simple ornament, they elegantly designate the emblem of the "Beast." Large numbers of these wretched people are now on their way

from America to England, and, I suppose, Weston-super-Mare will be the favourite watering place for them."

"Last of all" we are, at present; but we have good reasons for comforting ourselves with the words of Christ, "The last shall be first." This turning of things downside up we don't look for, however, till the head of the body reappears in the earth, and takes forcible possession of every realm, seats himself on the throne, and apports the earth's vast inheritance among his friends.

"The most dangerous of all Dissenting societies" (to established superstitions) we, doubtless, are; for there is no withstanding our case. Other "Dissenting societies" can be argued out of the field; whereas the effect of argumentative attack upon us is, in every case, to strengthen our cause and increase our numbers. The only safety for those who oppose us lies in avoiding controversy, keeping quiet, and leaving us alone. The leaders of surrounding darkness, so far as they have come into collision with us, know this, and act upon it; yet we prosper and increase. The Word of God is on our side: we are an outgrowth of that Word; and everyone who looks into that Word, understanding and believing it, will be of us.

We are not "infidel characters," in the sense that designation carries with it. We are infidel of the fables, and superstitions, and Bible perversions, by which State-paid parsons, and parsons of every other craft and hire, hoodwink and befool the people to their eternal perdition; but we are reverential believers in the God of Abraham, and in all he has promised, and in His Son and all his teachings. We fight against Christendom in the name of the Book on which it is professedly built, but which it makes utterly void by its traditions. We accuse the clergy as false teachers and deceivers of the people, in the name of a gospel which they profess to believe, and yet cast out of their synagogues; and in the name of the commandments of which they profess to be the teachers, and yet only teach men to set them at naught. In relation to their system, we are entirely "infidel characters;" in relation to the Word of God, we are the children of faithful Abraham.

The charge of Mormonism is an invention. We have as great a detestation of the abomination of Utah as we have of the

obscene Grandmother of the Seven Hills and all her hateful progeny throughout the world. We stand on Christ alone; his apostles alone; the prophets alone; the Bible alone; for one God has spoken by all these. By these we try all pretenders—whether a mitred Pontiff or a village miracle-monger; an imperious archbishop or a Methodist ranter; a sanctimonious "Plymouth," or an insipid Campbellite. Finding all impostors, we stand aside from all—hated of all—misunderstood of all—even as were the true prophets in Israel.

We deny the orthodox Devil, Trinity, and Holy Ghost; but we believe in the devil of the Bible and common experience; in the Father of Israel and in His Son, and in the Holy Spirit shed on the apostles, and distributed through them in the early age as a confirmation of their testimony, and a guide and comfort in the dark and troublesome times in which they lived.

Large numbers of us are not on their way hither from America. We are not aware of one. Two arrived lately from a visit over there, and they are not "wretched," except that they sigh under the general evil of the times, waiting the advent of Him who, in the days of His flesh, was "a (wretched) man of sorrows and acquainted with grief."

What shall we more say, except that a Mr. Chas. Cole, in a letter to the editor of the *Bristol Daily Post*, protested against the application of the term "infidel" to the Christadelphians, whereupon the aforesaid correspondent returns to the charge in the following strain:

"Your correspondent, Mr. Charles Cole, takes exception to the term 'Infidel,' used by me in my letter, as inapplicable to the religion of Christadelphians. Some one has very opportunely sent me, for my edification and conversion, a copy of the *Christadelphian Trumpet*, and I leave it to honest Churchmen and Dissenters of the right stamp to determine whether the doctrines taught by them do not eminently and distinctly recognise and teach infidelity in a most offensive and dangerous form. Hearken! There is no uncertain sound in the *Christadelphian Trumpet*:—"Beware of the clergy, who desire to walk in long robes, and wear peculiar garments to deceive, and who love the highest livings in the church and the chief places at feasts. Beware of the clergy who teach for doctrines the commandments of men, and make the commandments of God of none effect by their traditions. Beware of such as, under pretence of curing souls and mission-

ary zeal to perishing heathen, seek to extort your money and goods, comforting you with counterfeits upon some fictitious bank in the world to come. Beware of the sign of the cross, which is the mark of the beast and the insignia of the Christ-murderers. Beware of popes, deans, cardinals, bishops, chaplains, and all reverend and right-reverend fathers in God, who are physicians of no value and forgers of lies in the name of the Lord. Beware of the dogmas taught by the world's divines concerning heaven, hell, souls, Satan, and the devil, which is pure heathenism. I will not trouble you with any more elegant extracts from the Christadelphian tree of holiness, as, by so doing, I should distress and, probably, disgust many of your readers."

#### THE CHRISTADELPHIAN SITUATION AND A BAPTIST SKETCH THEREOF.

"A Baptist Record," &c., falsely styled the *Freeman* (for not holding the truth, it is neither free itself nor can emancipate its friends from the bondage of sin and death, but, contrariwise, holds them more strongly therein under promise of liberty), thus notices (June 9) the lamented death of Dr. Thomas:

"The so-called Christadelphians have lost their founder, John Thomas, M.D., who died on the 4th inst., in Hoboken, in the United States. He attained much prominence years ago, as a fellow-worker with Alexander Campbell, from whom he afterwards separated. The Christadelphians are religious materialists. They believe that the soul of an infant perishes; that man will have no conscious existence between death and resurrection; and that the wicked will have no conscious existence after the second death. They are opposed to any fixed form of worship, and have little faith in systems of education. Societies of this sect are to be found in the west and south of America; and there are two or three societies in this country: that in London meeting in a small room near the Gower-street Station of the Metropolitan railway, when, we believe, they hold in the morning a kind of close religious service, similar to the Plymouth brethren, whom in litigiousness of spirit they much resemble; and in the evening, a sort of free debate on controversial themes."

Upon this we have briefly to say that Dr. Thomas is not our founder, except in the sense of instrumentally clearing the good foundation, other than which no man can lay, which had been overlaid and hid out of sight by "the dung-hill of Roman decretals." He pointed us to the word. He drew our

attention to the entire dissimilarity between the systems of the clergy (of all shades and name), and the message delivered by the apostles for the salvation of men 1800 years ago. We looked, we saw, and followed—no Dr. Thomas; for Dr. Thomas asked no man to follow him; but Christ and the apostles as embodied in their word to which he called our attention. If Dr. Thomas had professed to have received a new revelation (like Joe Smith); or new "light" from heaven on what was formerly revealed (like Swedenborg); if he had advanced anything on his personal authority as a pretended messenger, or apostle or prophet, like the thousand pretenders there are from the head centre of spiritual humbug in Rome, down through all the clergy to the latest Mormon "apostle," then might all true records have described him as "the founder" of those accepting his views; but none of these did Dr. Thomas do. He simply re-called attention to the old way from which the world had departed, repudiating all pretension to knowledge or authority outside the boards of the Bible.

Then we have to protest, for the hundredth time, against the assertion that Christadelphians are "Materialists." The accusation is not true. A Materialist, in the common acceptation, is one who denies the existence of God, disbelieves in anything not palpable to the senses, declares resurrection impossible, and inculcates sensuousness. This is the antipodes of Christadelphian belief. They believe in God, put faith in the spirit and things unseen, teach the resurrection, and maintain the connection between present action and future destiny. The man who designates the Christadelphians "Materialists," is ignorant of what he affirms. They are Realists, but not Materialists.

Then the peculiarities of their faith are not accurately stated. "They believe, says the Recorder, "that the soul of an infant perishes." We prefer to have it said that we believe an infant perishes. "Ah, but the soul," says Mr. Record. We say the soul is not the infant. We say the infant is the child born of flesh and blood, and its life is no more itself than the life of a canary is the canary. The life of all is the same.—(Job xxxiv. 14; Ecc. iii. 18; Ps. civ. 29.)

"That man will have no conscious existence between death and the resurrection,"

is the Recorder's next specification of the Christadelphian belief. We have no objection to the idea intended to be expressed, but the form of it is a little anomalous. A man dies and is dissolved in the grave; and how can you talk of his having an existence of any sort, Mr. Recorder, till he is made to "stand again" in the resurrection (*anastasis*, standing again)? I don't mean the body, rejoins, Mr. Recorder. What do you mean, Mr. Recorder? I thought you spoke of "man," which, in the original, means *earth*? Yes, yes, but the soul. Oh, that is another thing; all creatures have "soul," but soul is not the creature; the steam isn't the engine. A sheep has soul, which takes its departure when the sheep is killed; but you would not say that the sheep "exists" after you have eaten the mutton?

The fact is, Mr. Recorder, we believe in death, and you don't. You say that a man in death is not dead, but alive and "conscious," and this arises from your believing the doctrine of the Pagans, that a man is an invisible spiritual creature, inside of a body, instead of the teaching of the Bible, that man is a *body of dust*.—(Gen. ii. 7; 1 Cor. xv. 47.) Now Paul says "the wages of sin is death." According to you this "death" means being out of the body, but not dead; and, therefore, the righteous get the wages of sin as well as the sinner, because they both go out of the body. According to us, "death" is the state of being dead from which the righteous will be delivered, in being raised to a state of immortality, in which they cannot die. The wicked, when brought forth, will die again. You admit "the second death," but you insist upon the wicked being "conscious" after they have died again. How can it be, Mr. Recorder? Isn't a dead man dead? If so, how can he be conscious, which requires a man to be alive? Revise your conclusions, and you will see that those you write of so contemptuously are not only Christadelphian "so-called," but are so in reality, in which case you would do wise to become one of them.

The want of information you display as to our "form of worship," our estimate of education, and the extent and number of our "societies" in this country, and the nature and object of our "meetings," we excuse, but not the confidence with which

you undertake to inform your readers of that of which you are ignorant yourself.

The charge of "litigiousness," understood in the right sense, we admit. It is apostolically laid on us as a duty to "contend earnestly for the faith once delivered to the saints," because of "certain men" who, in the days of the apostles, were "creeping in unawares," but whose increasing numbers afterwards came in upon the church like a flood, to the utter destruction of the house of God, which is the pillar and ground of the truth. We are trying to rebuild the house, and, like Nehemiah and his companions of old, we have to work on the walls with sword in hand, because of the enemy, only it is the sword of the Spirit which we are compelled to brandish "litigiously," occasionally to the terror of Agag.

### SIGNS OF THE TIMES.

These are varied and encouraging. They are discernible in different forms, in different directions, drifting to a common point and speaking a common language to such as have eyes and ears open to the word: language that appeals to patience and assures of the glory that shall be revealed. First, there are continued symptoms of a

#### NATIONAL MOVEMENT AMONG THE JEWS.

In this direction speaks the Jewish press. Hear the *Israelite* :—

"If a claim of two hundred years' standing is good, one two thousand years old must be equally as good. If Alsace and Lorraine are justly reclaimed by Germany on the ground of having been German two centuries ago, then our claim to Palestine must be acknowledged by the great powers. We propose to send a deputation to the London Conference on the Eastern question, to be headed by some of our patriotic champions, to urge our claims and prove our right to the possession of Palestine. Prussia must vote for it, and will do it to get rid of Jacobi, Lasker and others. Russia votes with Prussia, and England can be won by a favourable commercial treaty. Here is your majority. Let us have it."

In the same direction, though from a different point of view, is the following cutting from the *Daily Post* of May 16th :—"The *Jewish Chronicle* thinks that there will soon be formed in this country a "universal Israelitish Alliance," for the purpose of drawing

more close the ties that bind the Jews of England to their brethren, scattered throughout the world, and the first step toward carrying out that object must be to draw more closely the ties that bind the Jews of this country together. "Already," it adds, "in the organization of the Board of Deputies, means are provided for hearing the voice of provincial congregations on all matters connected with the temporal, municipal, and political interests of the community integrally, and of their own local community in particular."

Next in order may be noticed tendency to

#### UNIVERSAL ARMAMENT THROUGHOUT EUROPE

more particularly on the part of those nations whose mission it is to antagonise England, and subjugate Europe, and lead the armies of the world to the mountains of Israel, there to be divinely overthrown—*i.e.* The Russo-German compact. On this point, the following scraps will be read with interest:—

"The correspondent of the *Daily Telegraph*, at Salisbury, hears, on 'the best authority,' that the military organisation in Russia is now being pushed on at high pressure, the Prussian system of forced service, without exception, being rigorously carried out. In view of the enormous extent of the Empire, provincial depots are to be established. Officers are examining the frontiers, and are making reports to the Government after the same fashion which has given the Germans such advantages in their offensive campaigns. The experiment is also being tried how soon a *corps d'armee* advancing can lay down a line of railway to bring forward its supplies."

"It is now a recognised fact that Russia is making gigantic warlike preparations, whether with an aggressive or merely defensive object in view, the whirligig of time alone will show. Like nearly every other European State (England and Germany, for very different reasons, excepted), the most vigorous practical efforts are being made to reorganise and place the army on an elastic national basis. Arms and ammunition, cannon and mitrailleuses, are being purchased in large quantities in England, America, and Belgium, while the fortification works on the Austrian frontier are being pushed forward with great vigour. This, of course, may all be summed up in the word

preservation, but looks very like preparing for war."—*Birmingham Daily Post*, Aug 21st.

"Paris, August 18th, (*Evening*.)

The *Patrie* of this evening reports that great military preparations are being made in Russia, and says that the Emperor Alexander, accompanied by General Leflo, the French ambassador, visited the camp at Tsarskoe, Salo, on the 12th inst. The same journal alleges that Prussia is completing the Cadres of regiments, converting or perfecting her armaments, and collecting stores in hitherto unheard of proportions."—*Telegraphic Summary*.

"A letter from Berlin, in the *Journal de Geneve*, says: 'The Emperor of Germany, Count Moltke and Count Roon, and all who have anything to decide in military affairs, use the same phrase—'Let us be ready!' I am in a position to be able to inform you that formidable preparations are being made. I have just been assured by a man who ought to know, that all the materiel of the German army will be renewed in incredibly short time—perhaps in two years. The field cannons will once more be transformed, as, notwithstanding the fabulous services which they have rendered, defects are still found in them. The deficiencies are thoroughly understood, and the means of obviating them as well. The mitrailleuse will be adopted, but the system is not decided upon. That of France is repudiated, as well as that of Bavaria, both being considered awkward to handle. But the new musket is the great subject of interest. At once the needle-gun was rejected for two reasons—first, because it was too heavy, and next, because its range was too short. It hardly carries with precision to 500 yards, while the Chassepot reaches 1,500 or 2,000. But that is not the distance desired to be attained. Experiment has proved that a soldier does not take aim at anything beyond 1,000 yards, because that is as far as he can see. Moreover the fact has been remarked that, no longer being able to aim, he is attacked with a species of demoralisation. Trials with the Chassepot and Werder have proved that they are more accurate than the needle-gun, and great attention is paid to that point. The inferiority of the Prussian weapon was so notable, that the generals remarked it at the first battle; and immediately Count Moltke ordered that system of tactics so destructive to the French, of commencing with cannon. The

generals will oftener make strategical excursions, which Count Moltke conducted sometimes, and which he will again occasionally direct. A hundred things will be improved in the sanitary service, and the coasts are to be formidably armed. Finally, Count Moltke desires that 'if one day France should attempt to take her revenge, she should strike her head against a wall.'—*Daily News*, July 15.

“*Paris, August 11th (Evening).*”

The *Français* of this evening announces that M. Thiers has explained to the Budget Committee the necessity for considerable armaments, in order to provide against the possibility of war. The number of infantry regiments will be 140, and the maximum figure of the ordinary effective will exceed 500,000 men. M. Thiers considers that fresh sacrifices are necessary to this object, and that the expenditure would have to be not less than 100,000,000 francs.—*Telegraphic Summary*.

#### POLITICAL DISQUIETUDES.

Next may be observed the disturbed state of European politics in general. The meeting of the German and Austrian Emperors at Gastein has caused uneasiness. Though professedly a mere affair of courtesy, it is universally believed to have political objects. It is remembered that the war with France was preceded by a similar meeting between the Emperors of Russia and Germany, and that latterly, all public meetings of potentates have been related, either before or after the event, to great commotion. There is a special reason for believing the meeting to have had a political object. The Parliament of Roumania (the quasi-independent state formed out of the noted Turkish “principalities” at the conclusion of the Crimean war, and placed under the suzerainty of the Porte) has repudiated the debts owing by the state on the construction of the railways recently formed in the country. The creditors are mostly Germans, and will in many cases be ruined by the repudiation. Both Austria and Germany are affected by the freak of the Roumanian Parliament, and are equally interested in obtaining its reversal; but the question is how to do this without re-opening the whole Eastern question and setting Europe in flames. The matter requires cautious diplomacy. Austria and Germany,

as is well understood, are not specially good friends, but the identity of their interests in this matter was thought to afford a basis of co-operation. It is said the Gastein meeting was a failure; that Bismark and Beust, who accompanied their respective sovereigns, did not agree; and that a decided coolness sprung up between the Emperors. Official contradiction of this has been published, “severely denouncing” the rumours in question; but this is no evidence that they are groundless, for the very paragraph that contains the denunciation, admits the political character of the meeting which at first it was instructed to deny. It says: “We have received communications from Vienna which declare that there is no justification whatever for any of the reports published by some newspapers of the negotiations at Gastein having suddenly taken an unfavourable turn.”

It is further stated in the *Vienna Presse*, “That before the departure of Count Beust, a written summary of the *political conversations* which took place between the two Imperial Chancellors was drawn and approved.”

#### STOPPAGE OF THE PEACE NEGOTIATIONS.

Another element of political inquietude exists in the unfinished and non-progressive state of the negotiations going on at Frankfort, between the representatives of France and Germany, with reference to the evacuation of the former by the forces of the latter. There is some hiatus which is creating uneasiness. The negotiations are said to have come to a dead standstill. The *Birmingham Daily Post* says “If we may believe the statement made by the Paris correspondent of the *Echo*, the evacuation of France by the Germans has been suspended by Prince Bismark. The pretext is that in the event of M. Thiers resigning, Germany may have difficulties with the new Government. It would be idle to shut our eyes to the gravity of this step and its probable consequences. In the first place, the French people of all classes have shown an alacrity which even astonished the Germans, in paying the war indemnity, and Bismark knows well they are only too anxious to wipe out this disagreeable part of the peace compact, and that this would be accomplished under almost any *internal* political

disorganization. Is it possible that Bismark has played his "hand" so successfully at Gastein as to be able to take a step which, in the event of the threatened Roumanian Question resulting in war, would cripple materially the efforts of France to aid the opponents of Germany and Austria?"

#### ENGLAND AND THE EASTERN QUESTION. THREATENING PREMONITIONS.

"Paris, August 21st (*Evening*).

A pamphlet has been published here to-day, entitled *Pressure in the East*. It endeavours to demonstrate that England is threatened with more complete ruin shortly, than that to which France has been subjected by Germany. This catastrophe, according to the author of the pamphlet, is the necessary realisation of Prince Bismark's plan, who must needs fear an Anglo-French alliance. France will never be overthrown so long as England remains powerful. The pamphlet seeks to show that Prince Bismark, in alliance with Russia, would obtain possession of Trieste and Antwerp, while Russia would occupy Hindostan." It is added that a treaty to that effect has been signed between Russia and Germany.

#### STATE OF AFFAIRS IN FRANCE

As pointing to a restoration of the monarchy in France (one of the long-standing political expectations of those who read the European situation in the light of prophecy), it is interesting to note the agitation going on in the French Republican Assembly. These are comprehensively summarised in the following extract from the *Birmingham Daily Post* of August 25:

"When the war came to an end, M. Thiers was the only person with whom the Germans felt it safe to treat, because he seemed to be, and in fact was, the only statesman of authority in France. Thus, partly by German choice, partly by French acquiescence, partly by accident, M. Thiers became chief of the Executive Power. At the same time, the Government of France became Republican, not so much by consent, for no vote has been taken, as by the collapse of the Empire, and the failure of the monarchists to substitute their peculiar form of Government. Thus there arose an unexampled anomaly—a Republic existing because for the time nothing else could exist, and a chief of the State with powers and position equally undefined. Almost from the beginning of this state of things, it has been the aim of all parties to bring about some new arrangement, each in

conformity with its particular views. The Right—composed of Legitimists and Orleanists—desired to maintain the existence of the present Assembly as a sovereign power, in order that, by degrees, Monarchy might be restored through its agency. The Left—composed of various shades of Republicans—desired that the Assembly, having done its work, should be dissolved, and another elected, with the view of establishing a Republic and of destroying the chances of Monarchy. . . . The Monarchists have succeeded in prolonging an interim arrangement, by which, though nominally Republican, France is not committed irrevocably to a Republic. Consequently it is to the interest of the Monarchists to keep the present Assembly together as long as possible, because at any moment this Assembly may become the instrument of effecting a monarchical restoration, an event much less likely to happen under any future Assembly. . . . The danger of the new arrangement is that it really decides nothing, but renders possible intrigue and agitation of the most serious character. The two parties in the Assembly and in the electoral body, must come into direct collision, sooner or later; and it would seem that both are making preparations for a struggle: the Monarchists by proposing the suppression of the National Guard; the Republicans by proposing the dissolution of the Assembly. M. Gambetta desires that the present Assembly should expire in May next at the latest, and he proposes this to the Republican Union as their policy. Against him are arrayed the Monarchists, who know that the next Assembly must be more unfavourable to them than the last; and also against him is M. THIERS, whose term of office as President depends upon the prolongation of the existing Assembly. It is dangerous to predict anything in regard to France; but it would seem that, for the present, and, perhaps, for some time, the Monarchists and M. THIERS, working in unavowed union, may beat M. GAMBETTA and the Republicans."

#### THE INTERNATIONALE.

This is a new and rapidly-becoming-dangerous political force in Europe. It is the democracy of all countries organised and united for the abolition of kings, aristocracies and individual wealth, proposing to bring about an equal distribution among all. It is neither more nor less than a universal league for the subversion of society. It is the grim spectre of social anarchy looming threateningly on the horizon, and doubtless one of the elements of the time of trouble such as never was, which is slowly developing throughout the entire civilized world. On this subject, brother Smith of Edinburgh

writes: "The time of the Lord's appearing is drawing very near. I think this international association of workmen a striking sign of the times. It originated in 1866, and according to their own account, it already numbers 7,000,000 members. What is it but the outcome of 'the spirit of the age?'"

a spirit working in the lower strata of society as the volcanic fires work underground before the earthquake. It is working on the whole habitable as it wrought in "the tenth of the city" before 1792; and if the great revolution then resulting from it was called an earthquake, what shall the approaching shaking and upheaving be called? Will it not be—as Apocalyptically described—"such as was not since men were upon the earth, so mighty an earthquake, and so great?"

Confirmatory of brother Smith's view of the matter, we quote two important authorities; first, M. Thiers, who in evidence on the 22nd ult. before the committee appointed to enquire into the causes of insurrection of the 18th of March, said: "The part taken by the Internationale was more active. This association pretends not to concern itself with politics in order not to excite the susceptibilities of the Governments; but in reality ITS HAND IS TO BE TRACED IN EVERY POLITICAL COMMOTION. *There is not a country, he said, that was not disquieted by the intrigues of that society, and that was not taking steps to penetrate its manœuvres. France was now taking the lead in that work of repression, and as it was difficult to detect the plots of the Internationale, a bill had been introduced into the Chamber to render penal affiliation with it.*"

Second, the utterances of the *Egalite*, a journal published at Geneva, in the interest of the International Association. It says "Cowardly enemies have made Paris a cemetery, but the survivors are gathering together from all parts of the world to demand an account from their murderers. Our brothers are dead, but their blood serves the more strongly to cement the union that binds us together, and we hope soon to be able to avenge them. Our Association—the terror of our enemies—cannot but become stronger by what has passed, and, guided by an experience too dearly paid for, we are ready to recommence the struggle, which this time will not be local, but universal."

## THE ROMAN QUESTION.

Some interesting matter bearing on this we must reserve till next month. Suffice it to say, that the Papacy is helplessly hemmed in the corner, and its influence ecclesiastically fast following its political power to perdition. The signs of the times are altogether cheering. We hope, and expect soon—perhaps immediately—to see the great occurrence to which everything is tending—the manifestation of the Lord to take to himself his great power and reign.

## ANSWERS TO CORRESPONDENTS.

### STILL WITHOUT A SHEPHERD.

A BROTHER requests that it may be announced that the ecclesia, of which he is a member, has withdrawn from another ecclesia, because the second ecclesia has received into its fellowship a brother withdrawn from by the first. We must decline to comply with the request. For our reasons, we refer to a reply to a similar request on the part of J. W. N. It will be found on page 314 (October number) of *The Christadelphian* for 1870. There is something wrong where a case like that reported by our correspondent can arise. For any ecclesia to espouse the cause of a member rejected by another ecclesia without a concurrent examination of the matter in dispute (if such is respectfully desired of and submitted to by the first ecclesia), is to act with bad taste, to create an insuperable barrier to intercourse with that ecclesia; and such an action of itself is sufficient to create the impression among those at a distance that the second ecclesia is in the wrong. At the same time, the publication requested by our correspondent would settle nothing; it would but extend the mischief. Brethren elsewhere are the friends of both parties and ought not to be distracted by quarrels which they cannot mend. If their distraction would mend the matter, they might submit to the infliction; but to be distracted merely for the sake of affording some local gratification, is something to which *The Christadelphian*, at all events, will not lend itself. If an ecclesia sets itself up as the advocate of error, or the patron of disobedience, duty would be clear; but where it is merely difference of opinion on personal facts, there is no basis upon which those at a distance



can act. The best way to treat fire or a disease is to isolate it—keep it to itself—  
not spread it. This is the policy in the  
present instance. That there should be  
need for it is a shame, and may bring its  
own penalty (upon the innocent as well  
as the guilty, unfortunately). When a  
community, professing the truth, makes  
itself a centre of small talk and bad feeling,  
instead of a purifying fountain of edifica-  
tion and spiritual refreshment, it will be  
avoided, instead of sought after, by all  
men of right feeling.

**THE REPENTANCE OF GOD NOT INCON-  
SISTENT WITH HIS IMMUTABILITY.**

“MR. ROBERTS, Dear Sir,—When I look  
at Numb. xxii. 19 and Sam. xv. 11 :

‘God is not a man that He should lie, nor the  
son of man that He should repent.’

‘Also the strength of Israel will not lie nor  
repent, for he is not a man that He should repent.’  
And compare it with 1 Sam. xv. 11; Gen.  
vi. 6, and Exodus xxxii. 14 :

‘It repenteth me that I have set up Saul to  
be king.’

‘It repented the Lord that He had made man  
on the earth.’

‘The Lord repented of the evil which he  
thought to do with His people.’

There seems to me to be a contradiction.  
Be kind enough to give an explanation in  
*The Christadelphian*.—Yours truly, H.P.”

ANSWER.—The first two texts affirm  
the steadfastness, in the sense of non-  
fickleness, of any purpose the Almighty  
may form when the stability of that  
purpose depends upon Himself alone.  
The last three intimate a change of  
purpose consequent on a change of  
the conditions in others upon which the  
purpose was based. The difference between  
a stable and an unstable man illustrates the  
point in some degree. The one can always  
be relied upon under given circumstances;  
and the other not at all. But the steady-  
ness of the stable man does not consist  
in a propensity to adhere with mulish  
pertinacity to plans without reference to  
their propriety; but in the disposition to  
steadily follow a certain course of action  
so long as that course of action is wise.  
To continue in the course when circum-  
stances have so altered as to make that  
course unwise, would be evidence of  
stupidity and not of stability. To alter  
the course when the circumstances dictating  
it have altered, is no evidence of incon-  
sistency or instability. The stability of a  
wise man shows itself in steadily pursuing  
one end, and in adapting himself to every

change in circumstances that might prevent  
him reaching his aim; like the captain of  
a vessel who has to shift his sails a hundred  
times in a voyage, and tack in many  
different directions to reach the port of  
destination. The contrast to this would  
be the man at sea without a destination  
and without a compass. The first man  
will be found in a certain port at last,  
weather permitting; but the other you will  
never know where to find.

Now, in effect, the declaration concern-  
ing God is that He is more stable than  
any sea captain that ever put foot  
on a quarter deck; that His purposes,  
where they depend only upon Himself,  
are immovable and unchangeable; that  
anything resting on His word is more  
certain and secure than the everlasting hills;  
that He is, in His nature, the highest  
reason and most steadfast of purpose; that  
the principles on which he acts are ab-  
solutely unchangeable; that nothing like  
wanton change or fickleness is possible  
with Him. But this is not inconsistent  
with the fact that He adapts Himself  
to circumstances as they arise in the  
evolution of His purpose. The human  
race, in the first instance, turned out  
differently from His desire. He intended  
them to be obedient, and was working  
with them on this basis. They became  
disobedient and (after much patience)  
with the alteration in the conditions upon  
which the original intention was based, He  
alters His intention, and gives them up as  
hopeless. Saul is chosen on the under-  
standing that obedience is the basis of  
favour. Saul disobeys, and God repents  
(or changes His mind) with reference to  
his selection as king. This is not incon-  
sistent with the unchangeability of the  
principle on which He acts. What would  
be thought of a stable captain who should  
allow a mutinous officer to continue in his  
place? The captain would put him in  
irons, and would not, thereby, sacrifice his  
character for stability, but contrariwise  
would establish it.

When it is seen that the first set of  
passages quoted by “H. P.” have (as the  
context will show) reference to God’s  
sovereign purpose, while the second set  
refers to intention dependent upon the  
condition of others, the appearance of  
“contradiction” will disappear.

**NO CONTRADICTION.**

“Perhaps you will be kind enough also to  
explain 2 Sam. xxiv 1 :

‘And again the anger of the Lord was  
kindled against Israel, and He moved David

against them to say, go number Israel and Judah.' Which does not seem to agree with James i. 13 :

'Let no man say when he is tempted I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man.'

'H. P.')

ANSWER.—James's words amount to the assertion that in the ordinary course God influences no man in an evil direction ; that good and not evil is the object of all He does. There is no contradiction between this and the fact illustrated in the quotation from 2 Sam. xxiv. 1, that when men are obnoxious to Him. He works against them in a sense opposite to "delivering them from evil." "The hearts of all men are in His hands, and (as occasion serves) He turneth them whithersoever he will." In special cases, He puts things into the hearts of men for the development of special situations. In the case recorded, David was drawn into a course which brought judgment upon Israel, whose condition was such as to have kindled the Divine anger against them.

#### THE "GATHERING" OF THE SAINTS, AND THE MANNER OF IT.

O. M.—What light do the Scriptures throw on the subject of the manner of the gathering of the saints to Sinai? Have the following Scriptures any bearing on the subject? Ps. lxxviii. 17 ("The chariots of God are thousands of angels"); xci. 11-12 ("He shall give His angels charge"); 2 Kings ii 11-12: ("The ascension of Elijah in a chariot and horses of fire"); Acts viii. 39 ('The spirit of the Lord caught away Philip.')

ANSWER.—The Scriptures do not throw much light on the subject. The quotations of our correspondent undoubtedly have some bearing, though not treating directly of the matter. We know that when the Lord returns, His people (living and dead) are "gathered to him" (2 Thess. ii. 1; 1 Thess. iv. 16; Luke xix. 14); and there can be little doubt that the power at the command of the Heavenly Court will be employed in the conveyance of such as are cited to appear. But the question is, as to the form it will take. Angels will be employed. The Lord at his coming is attended by myriads of them (Matt. xxv. 31; Luke ix. 26); and what more appropriate function for them as "ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. i. 14), than that they should be "sent forth" to gather

them to the presence of the Lord? This seems to be the teaching of the words of Christ himself: "And He shall send His angels and gather His elect from the four corners of heaven."—(Mark xiii 27). Still there is room for the idea of some, that the gathering will be a natural process. Angels were sent to deliver Lot and his daughters from Sodom; yet Lot walked out of the place, and was told by the angels as a reason why he should make haste to the hills, that they could do nothing till he was safe. The angels may come to the saints and merely expedite their departure in a natural way. The statement about being "caught up" (1 Thess. iv. 18) is not decisive against this; it is figurative and elliptical, and applicable to whatever compulsory mode may be adopted in the removal of the saints. The employment of the angels in the transaction is against the idea of the saints being wafted as Philip was to Azotus. Their participation in the matter implies that directions have to be given, which would not be necessary if removal were to be by divine afflatus. The spirit may be thus employed at the final stage, when the instructions of the angels have been received and complied with. We shall see. It is a matter of the smallest consequence, and undeserving of serious controversy. A man invited to see the Queen at Windsor does not spend much thought on the question of how he is to get there, especially if he knows a royal commissioner will call on him at the right time to give him all needed information on the subject. This is our case. We are under an arrangement for a meeting with the King. The place, the time, the mode of conveyance will be told when the moment arrives. The great concern is, how will the King receive us at the end of the journey? Upon this problem, let all our attention be bestowed. Its solution will turn upon present doings.

#### THE PARABLE OF THE UNJUST STEWARD.

"Will you be kind enough to give us an explanation of the Lord's commendation of the unjust steward?—(Luke xvi. 1-13.) I feel certain it would be doing good service to the truth. I have never heard an explanation of this apparently difficult text."—(S.T.)

ANSWER.—Jesus did not commend the unjust steward. It reads as if he did; but a due regard to the context will shew

the matter in a different light. The statement, "the lord commended the unjust steward," is spoken by Christ. It is not Luke's record concerning Christ. It is Christ's statement about the lord of the unjust steward. Read the parable through, and you will see this. Having stated that the steward's master spoke well of his servant's prudence in securing the friendship of his customers in prospect of ruin, Jesus adds his comments: "And I say unto you, make yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." This obscure exhortation is explained by the context. The forethought of the unjust steward is the first feature from which a lesson is sought to be enforced. He saw ruin before him, and arranged for his safety. Jesus commends this in saying "The children of this world are wiser in their generation than the children of light." The children of light, or those who know the truth, are not always equally logical in their actions. They know that destruction awaits "the things which are seen," and yet they too often cling to them, instead of acting in relation to them in a way that will secure the everlasting habitations that are only to be earned by pleasing God, who has them at His disposal. Jesus exhorts the children of light to emulate the example of the unjust steward, so far as this feature is concerned; but he does not commend the way the steward adopted to get at this end. His precept on this head is in directly the opposite direction. "He that is faithful in that which is least, is faithful also in much."—(verse 10.) "If ye have not been faithful in that which is another man's, who shall give you that which is your own?"—(verse 12.) An opposite method is inculcated of reaching the same result of safety. But the question is: How can the mammon of unrighteousness be so manipulated as at last to yield everlasting habitations? Paul supplies the answer: "Charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate, *laying up in store for themselves a good foundation against the time to come*"—(Tim. vi. 17—19). This is using "mammon" in a way that turns it into a friend, and leads to everlasting habitations, instead of clinging to it, finding it "the root of all evil," and the way to perdition at last. Christ's words amount to an exhortation to "lay not up treasure on earth," but to use

what we receive now for the development of benefit afterwards. He adds (and this is the key to his meaning): "*No man can serve TWO MASTERS, for either he will hate the one and love the other, or else he will hold to the one and despise the other. YE CANNOT SERVE GOD AND MAMMON*"—(Luke xvi. 13).

WHY DO THE PROPHETIC SCRIPTURES  
IGNORE THE EXISTENCE OF AMERICA?

A BROTHER.—Because America was to have no part in the political drama to be enacted in connection with the Divine operations among men during the times of the Gentiles. Till yesterday, America was an unpeopled waste, save by wild men who are of no more account in politics, prophetic or "profane," than the beasts of the forest. Even to-day, it is not a nation in the racial sense. It is a mere political agglomeration of European odds and ends, permitted for the purpose of generating a latter-day spirit of antagonism to the Roman Mother and her family throughout the earth—an antagonism necessary to the latter-day revival of the truth which we have witnessed; and a necessary preparation for the great revolution shortly to emanate from Jerusalem, when all men will be summoned to repudiate the Beast and Woman of the Seven Hills with all their characteristic "marks," and to transfer their allegiance and their sympathies to the Throne and Kingdom of David. As for China, in the Eastern Hemisphere, which is said to have had a political existence since the days of Nebuchadnezzar, at least, the same remark applies with qualification. China has not in any way influenced European destinies. It has existed in itself and for itself. Its policy is to have no dealings with the "outer barbarian." It has consequently had nothing to do with the series of events affecting the "Holy Land," and the polity related to it; and is therefore out of the reckoning. The land and covenants of promise, and all the interests involved in them, are the pivot of God's operations among men. Other nations are recognised only as they are related to this. See the whole course of prophecy for evidence of this. The eleventh chapter of Daniel is a notable example, where only the doings of "the King of the North" and "the King of the South" are noticed, because these only bore on "the glorious land;" while other warriors in full operation at the same time, are ignored because their

movements began and ended in their own insignificant concerns. The doings of the unenlightened heathen, be they many or few, are of no account with God, when they affect nothing beyond themselves. Be they a ferocious tribe, whose calling is plunder, or a countless nation, quietly doing the work of iniquity with the ways of commerce and social life, they are equally (like the Amorites) natural brute-beasts, made to be aken and destroyed. Where their perverse ways come into relation with God's workings, then like Pharaoh or Nebuchadnezzar, they appear on the scene, not by any means for their own sakes, but by reason of their relation to

something vastly above them, like Judas with Jesus. This is not so with China, and, therefore, China is left among the undistinguished horde of sinners that crowd the earth in the present time of darkness. In due time she, with every other country on earth, will come into direct relation with Mount Zion; for all peoples, nations, and languages will be commanded to bow the knee to the name of Yahweh enthroned in the City of David. Then all will appear within the area of divine procedure, either as examples of retribution or illustrations of the blessedness of those who "kiss the Son while his wrath is kindled but a little."—EDITOR.

## INTELLIGENCE.

**Bewdley.**—Bro. Betts, writing August 18th, says "I am extremely sorry I cannot add my quota of good news to the *Christadelphian* this month, especially as I have sown books and tracts broadcast, and have had abundance of readers, whom I may classify under two heads.

1.—*The Careful Reader*: he is very grateful for the opportunity of reading works which he has heard vilified by every one who speaks of us; digests them as he goes on, and can talk of their contents accordingly; will even acknowledge his thorough belief in the religious errors of the present day, and positively declare the Christadelphians have the truth on their side, as revealed in God's word. In this state of mind, what hinders immersion? only one thing: he counts the cost, and finds it too great; he finds that we are a despised sect, everywhere spoken against, who cannot offer any worldly equivalent for *the loss of former friends, being evil spoken of, and probable loss of worldly advantages*. He, therefore, determines ("for the present," at all events) to think about it, like Felix, till a more convenient season arrive, which never comes.

2.—*The Careless Reader* treats the affair philosophically; rapidly scans the proffered boon, and as speedily returns it, convinced that it is 'all bosh;' 'one man's opinion is as good as another's;' God is so merciful, according to his way of thinking (forgetting He is just also), that He never made man to punish him at all; and that if man will only act up to his conscience pretty near the mark, pay his debts, owe no grudge to his neighbour, and go to some place of worship, he is bound to get all right at last. He gets therefore not to be bored again upon the subject.

Fortunately there is a *third class*, repre-

sent by the seed sown on good ground and bringing forth fruit one hundredfold. This class, in counting the cost of embracing the truth, puts in the balance the riches this world holds out, and its gilded baits of vice called pleasure, and in the opposite scale places the *true riches* our Heavenly Father offers. The result is not doubtful. He speedily chooses the latter, looking to the things that are eternal, not to the fleeting things of this life. Although I have as yet had none of this class in Bewdley, I am pleased to say my brother, according to the flesh, Mr. JOHN BETTS, of Warboro, near Wallingford, Berkshire, formerly Church of England, after nearly eighteen months searching into the truth, has willingly embraced the same, and was immersed into the saving name in the River Thames (about six miles before it flows into the Isis), on Tuesday, August 8th. Since that date, he has immersed his wife, who also has been an anxious searcher."

**BIRMINGHAM.**—During the month there have been five immersions, two only of which appertained to Birmingham. The other cases are those of Miss JANE POINTON (21), formerly Church of England, who has been brought to a knowledge of the truth through the instrumentality of the little ecclesia at Fazeley. She was immersed Saturday, August 19th. Then on Saturday, August 26th, were immersed, W. P. HANDY (47), gardener, formerly Church of England; and JOHN MALLETT (26), farm labourer, formerly Primitive Methodist, both from the neighbourhood of Stratford-on-Avon. The Birmingham cases were, MATTHEW HENRY BRAZIER (35), railway-carriage builder, formerly Baptist, and Miss GRAHAM, long time in attendance at the meetings in Birmingham.—During the month, the midsummer treat and prize distribution of

the Sunday school occurred. The children to the number of nearly 150 (brought up to that number by the brothers and sisters of some scholars being allowed to participate), were at midday conveyed by three large 'busses to a field at Olton, five miles out of Birmingham. Here, after enjoying themselves two hours in the various healthful ways natural to children, they were regaled with tea and cake, and then re-conveyed to the Athenæum, where the prizes were distributed and anthems sung. Three prizes were given to each class according to degrees of merit shown by the "marks" in the class books. The two leading prizes (extra to the class prizes) for "best boy" and "best girl" in the school, were taken by Emily Lea and Herbert Withers, both of whom carried the corresponding prizes last year. It was announced to the children before they separated that brother Roberts had resolved to commence a children's magazine, whereat they were delighted.—A Saturday evening class has been commenced by brother Roberts for teaching the children to sing by note. The tonic sol-fa system is found to be the most effective for communicating this ability.

The ecclesia has been strengthened by the removal of brother and sister Shuttleworth from Leicester to Birmingham—brother Shuttleworth having found employment in the office of *The Christadelphian*, in connection with the machinery created by Dr. Thomas's will. Leicester, however, we understand, will not be entirely deprived by the change, as the brethren contemplate availing themselves occasionally of brother Shuttleworth's services. In connection with the same machinery (referred to), a mahogany glass case has been affixed outside the Athenæum, displaying the various publications issued in connection with the truth, with the prices. Gold lettering informs the passers-by that they are issued under the auspices of "THE CHRISTADELPHIAN PUBLICATION SOCIETY," and that they are on sale in the building. In this way it is hoped still further to extend the spreading influence of the truth. Booksellers won't undertake to promote the circulation of works connected with the truth, so the friends of the truth are obliged to do it themselves. A candle was never made to be put under a bushel.

COBBAM (Surrey).—The truth has been introduced here by brother Young, who recently immersed into the saving name MATTHEW FROST (48), formerly Church of England; and GEORGE HEWETT (34), formerly Wesleyan.

EDINBURGH.—In addition to the usual lectures, the brethren here have commenced a series of public readings from the *Herald of the Kingdom and Age to Come* (articles by Dr. Thomas). So far, the experiment has been encouraging, an increase in the attendance and interest of the meetings being

visible. They have also commenced a depot of Christadelphian publications after the London style. It is found that the actual presence of the works tends more to their circulation than the simple announcement that they are obtainable from Birmingham. Every good arrangement helps on the great work. On Monday, July 21, was immersed into the saving name, on giving evidence of her apprehension of the one faith, LOUISE JANE BEGGIE (27), domestic servant.

FROME.—It is announced from Bradford-on-Avon that an addition has been made to the ecclesia at Frome by the immersion, at the first-mentioned place, of Mrs. HAWKINS, wife of brother Hawkins. By reading and conversation with her husband, she has (though slowly) arrived at the precious knowledge of the truth, which she obeyed heartily on the 17th of June last. There are now three believers at Frome, and they were to commence the breaking of bread on the 25th of June.

GLASGOW.—On Thursday, August 24th, brother J. J. Andrew, of London, was united in marriage to sister Hamilton, jun., of this place.

GREAT YARMOUTH.—Brother Spinney reports a visit from brother Watts, of London, who made use of holiday leisure at the sea side to present the truth in four lectures to crowds out of doors. The crowd was at first clamorous in their opposition, but, at last, gave brother Watts a patient hearing. On each occasion, there were questions and disputation at the close of the lecture. Brethren Harwood, Radram, and Spinney, resident in the place, distributed tracts among the people. On the Sunday, the brethren broke bread together. The young ecclesia were greatly refreshed by the visit.

LEITH.—Brother Paterson reports the addition to the ecclesia of Mrs. BROWN, wife of brother Philip Brown. She was immersed on Saturday, the 15th of July.

LIVERPOOL.—Brother Boote, writing July 19th, reports the obedience of ARCHIBALD MCFADYEN (38), by which, however, the Liverpool ecclesia does not benefit much, so far as increase goes, as brother McFadyen is engineer on board one of the American steamers, and not much at home. He was formerly a member of the Church of Scotland. He is brother in the flesh to brother McFadyen, of Wishaw. He started on a voyage immediately after his immersion, the brethren breaking bread with him before parting.

LONDON.—At the monthly social meeting, held in the afternoon of Sunday, July 30th, brother Boshier gave an interesting account of his recent tour in America. The brethren and sisters were very glad to see him back in safety, after so long an absence. On the 2nd of August, several brethren had the pleasure of

witnessing the immersion of T. C. NICHOLS, hitherto a strict Baptist. His business is in London, but he resides at Gravesend, so it is hoped that he will be instrumental in spreading the truth in that town. During the month, the ecclesia has lost, by removal, brother and sister Brown, who have gone to Birmingham.

Brother J. J. Andrew, taking advantage of the recent Handel Festival, delivered two lectures on the words used in Handel's two greatest oratorios, on the following Sunday evenings:

*July 2nd.*—"THE MESSIAH," a Scriptural exposition of the important truths it contains, with a re-arrangement of the words to harmonize with the chronological order of the events pertaining to Jesus Christ's mission, past, present, and future."

*July 9th.*—"ISRAEL IN EGYPT," their deliverance therefrom, a type of their present position and their future restoration to their own land under the prophet like unto Moses—"the King of the Jews."

On the 10th August, WILLIAM SHORTER (44), strict Baptist, who has been a long time examining the truth, was immersed; and on the 17th of August, HERBERT HENRY HORSMAN (17), Methodist Free Church, followed his example.

#### THE LATE DR. THOMAS.

Mr. Nichols, whose immersion is announced in the foregoing, had written as follows several months previously on the subject of Dr. Thomas's death. Our absence in America prevented his remarks from appearing.

DEAR MR. ROBERTS.—Will you give me the pleasure of openly recording my high esteem of the late Mr. John Thomas, from whose able and prolific pen I have derived the greatest possible benefit. His *Elpis Israel* and *Eureka* are two of the most scriptural publications extant; and anyone desirous of enjoying a rich intellectual feast, will find in those works "enough and to spare." My acquaintance with Mr. J. J. Andrew led me to discover these valuable fields of inexhaustive treasure; and, by labour as sweet as it was long, I have found "the pearl of great price;" and wish I had an opportunity of calling my friends and neighbours together to rejoice with me. But, alas! "a man's foes shall be they of his own household." The Dr.'s writings are so different, in every conceivable way, to the clerical sophisms of our times; and are so strongly opposed to the parsoncraft of Christendom, that I would not, could not, part with them for "heaps of sordid dust." I hoped to have seen him in the flesh, but that pleasure is denied me as well as others; nevertheless, I press forward, "if by any means I may attain unto the resurrection of the dead," to receive

with him the reward of righteousness. I trust you will be a courageous Joshua, turning not to the right hand nor to the left. My friend, "Be thou strong and very courageous; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

"If thou but suffer God to guide thee,  
And hope in him through all thy ways,  
He'll give thee strength what'er betide thee,  
And bear thee through the evil days.  
Who trusts in God's unchanging love,  
Builds on the rock that nought can move."

Wishing you all joy and peace in believing, yours faithfully, T. C. NICHOLS.

MANCHESTER.—The ecclesia here have withdrawn from David Slocombe, who has left the place and gone to parts unknown. The ecclesia hope the brethren will be on their guard against his imposition.

MUMBLES.—Brother D. Clement writes, August 15, as follows: "Sometime ago, upon hearing of brother Turney's resolve to devote his services to the truth as a lecturer, we corresponded with him on the subject of his paying us a visit. The result was the announcement of two lectures, June 6 and 11: but owing to a misunderstanding, brother Turney did not turn up on the 6th, and we were placed in the unenviable position of having to fill his place ourselves. Brother Turney lectured on Sunday, June 11, to a very good audience, both as regards numbers and attention. We also managed to get brother Turney to give another lecture on the following Sunday evening, which was even better attended than the previous one. Brother Turney possesses the ability of commanding the attention and securing the interest of an audience, which very few brethren are able to do. On Friday evening, June 16, we very much enjoyed a social meeting, at which several of the brethren spoke words of cheer and comfort. Brother Turney again spoke, to the building up of the ecclesia. The addresses were interspersed with the singing of those delightful anthems from the word of God which are indeed the songs of Israel. Since brother Turney's departure, we have acted on the old proverb, "Strike the iron while it is hot," following up his work by the aid of our old, able, and willing advocate, brother W. Clement. The subjects of lecture are "Five great questions" relative to the several prominent features of the truth. We find that lectures not followed by a *continual* setting forth of the truth rarely do any good. The following notice appeared in the *Cambrian*: "LECTURE IN THE MUMBLES.—Mr. Turney, of Nottingham, delivered a lecture on last Sunday, at the Christadelphian Synagogue, Mumbles, on the 'Sure Mercies' of David, and explained at great length and with much ability some of the distinctive features of his system. Mr. Turney has a clear intellect, a pleasant voice, with about as much nasalism in it as you

might expect in an American's, and he is a fluent speaker, who indulges, when he has an opportunity, in a considerable amount of satire. He took the geologists, especially Professor Hitchcock, severely to task, on the subject of the earth's stability, and ridiculed the 'internal fires,' which are represented to burn beneath its crust, and expected to work its destruction. Then kings came in for a share of his tender mercies, which are cruel; and after kings, the clergy, whom he employed a couplet from Cowper to satirize, 'reading what they never wrote,' and using a pair of Paternoster-row wash-tubs for the right disposal of sermons which they had purchased in that famous locality. All this did not seem to have much connection with his subject; but a discourse is less tedious when well spiced with irony. The sure mercies of David appeared to be the 'promises made to the fathers' of the establishment of a future Kingdom in Palestine for the saints of the Most High, when, according to the statement of one of the 'beatitudes,' they shall inherit not heaven, but the earth. Indeed, the speaker said, that heaven was nowhere promised in the Scriptures as the reward of the righteous, and he offered to forfeit £50 if any person could prove that it was. This is at least evidence of his confidence in the correctness of his opinions."

**NOTTINGHAM.**—Brother E. Turney, writing from Lincoln station, August 1, says; "Since our last report, the persons mentioned below have obeyed the truth: ENOCH KIRK, Methodist, New Basford; ANNIE KEELING, daughter of brother Keeling; FREDERICK PEEL, Baptist, husband of sister Peel, reported by mistake as Miss Pell. Things going on well. The subjects of the lecture have been as follow:

*Sunday, July 30th.*—"The promises made to the fathers, Abraham, Isaac, and Jacob, showing salvation to be impossible without intelligence in them."

*August 6th.*—"A Scriptural definition of the Kingdom of God, proving that it is not yet in existence."

*August 13th.*—"The first and second Adam; or, the Bible scheme of redemption at variance with popular teaching upon the subject."

*August 20th.*—"The Morning Star, or Christ and his friends in office, demonstrating the fallacy of general belief concerning the state of the blessed."

*August 27th.*—"Why Paul was bound with a chain. His hope and the hopes of modern Christians examined and contrasted."

*September 3rd.*—"The death of the soul. No life apart from resurrection. The dead in Christ and the dead not in Christ considered."

*September 10th.*—"Understanding and obedience indispensable to life. The erroneousness of getting religion in a moment. What is to be understood and obeyed, and how to obey it."

**SWINDON.**—Brother E. Turney writes as follows: "Swansea, Mumbles, Weston-super-Mare, and thence to Swindon, according to brother Andrew's instructions, to see George Haines about baptism. A few months ago, Mr. Haines fell upon some Christadelphian publication which upset his Plymouth Brotherism, and he went on in patient search of the truth till he found it. I found him well posted in first principles, and, being very anxious to obey, assisted him on Thursday night, the 20th inst. The public swimming bath was full of men and boys, and not at all available for "the washing of water by the word." We wandered along the bank of the river for upwards of three miles before we could find a spot beyond human ken. How we put off our clothes and went into the middle of the stream, and there, in the sight of God, George Haines was buried in the likeness of Christ's death, and rose in similitude of his resurrection to walk in newness of life, needs no more description. Being upon the bank again, I cordially shook hands with my new acquaintance and brother in the Lord. We then went our way rejoicing in the hope of the glory of God." Bro. Haines furnishes particulars of his case, which were intended for this month, but are obliged to be held over.

Brother J. J. Andrew reports as follows: "On the 8th of August brother Haines immersed into the one body his wife ELIZA (31), who was three years with the Primitive Methodists, and six-and-a-half years with the Plymouth Brethren, though unable to endorse all the sentiments of the latter. On the 13th of August two other watery burials took place: ISAAC LAWRENCE (63), of Bourton, near Shrivenham, who was, for upwards of thirty years, with the Primitive Methodists, as a local preacher, hired travelling preacher, class leader, &c. For the last years, he has been mixed up with the Plymouth Brethren and Baptists; HENRY KNAPP (34), also of Shrivenham, for twelve or fourteen years with the Primitive Methodists; for the last three years, he has been connected with the Plymouth Brethren and Baptists. Both these brethren have been occupied with the truth for about two years.

**SWANSEA.**—Brother A. W. Goldie, writing August 15th, reports, that on Sunday morning, March 5th, SAMUEL HEARD (24), son of brother Heard, of Neath, was immersed into the one name by which we can be saved, making the third who has been called from the darkness which envelops the religious communities of that town into the glorious light of the gospel of God. During the month of June, they were favoured with three lectures from brother E. Turney, of Nottingham, which were moderately well attended. The lectures were not so well attended as expected,

but a good deal of excitement has been caused by the subject being taken up in the local papers. A sharp passage of arms has taken place between brother Turney and some correspondents.

We had prepared a condensation of the correspondence for this number, but are obliged to hold it over, though actually in type.

Favourable sketches of the lectures appeared in the local press, particularly in *The Ferret*, "a journal of humour and criticism on subjects municipal, political, and literary." Space forbids their re-publication, which would otherwise have been a pleasure.

WARBORO.—See Bewdley.

WESTON-SUPER-MARE.—Brother Gratz, in the course of business, has moved his temporary residence from this place. Brother Newport says the brethren and sisters miss him much, he was so useful among them, particularly in the lecturing department. The attendance at the morning meetings is steady and punctual, and the prospects of the infant ecclesia are cheering. The brethren and sisters number about twelve, and several strangers are interested. The expenditure and income of the ecclesia is getting more equal than to start with. Last quarter they got £6., and spent £7., which included £4. for the purchase of a harmonium. During the month, the brethren were favoured with visits from brother E. Turney, of Nottingham, and brother Goldie and family, from Swansea. The only drawback to report is that brother Smith, whom the brethren some time ago held up as an example for sacrificing his position as organist in a parish church for the truth's sake, has gone back to his position and forsaken the assembly of the saints. At this they are disappointed, and have been obliged to withdraw from him.

#### AUSTRALIA.

MELBOURNE.—We are in receipt of an interesting communication from this place, signed "J. Kitchen, sen.," which came to hand during our absence in America. We give an extract:

April 22nd, 1871.

"MR. ROBERTS, Dear Sir,—I have recently met with some tracts published by you, and finding that the sentiments contained in them so fully accord with my own, I am desirous of obtaining more of such teaching. Although the same can be gathered from the Scriptures, yet it is gratifying and edifying to read them put into our own language. There are some few individuals I have discovered like-minded to myself, and I have been advertising this week to know if any more can be discovered in this far-off land. I have from time to time been publishing and re-publishing some fragments of English works which I have met with, but I find none so faithful to the truth as those emanating

from the Christadelphians. They are not known out here by that name, but I am inclined to believe that there are many dissatisfied ones among the different sects that would gladly receive the truth if put before them in an intelligent manner. A Mr. Gillespie, lately from England, called on me last evening, and I think he said you knew him; however, he knew you and Dr. Thomas very well, and he appears well instructed in the Scriptures. I am hopeful that others may be found to sympathise with these long-lost but glorious truths, so that we may be able to meet together each Lord's Day to commemorate his dying love, and edify each other. In common with most of those who have the moral courage to contend for the faith once delivered to the saints, I suffered the loss of all worldly things, but even that has been more than restored sevenfold; and what is better than all, *I have the truth, and with it a genuine hope, for a spurious one.*"

#### CANADA.

HAMILTON (Ont.).—Bro. Powell, writing June 10, reports a series of sixteen lectures delivered by brother T. H. Dunn, of Hayfield, Pa.; also one lecture by the same brother in Ancaster township, and one at Stoney Creek village. There were fair audiences. Brother Powell describes the lectures as a good and full exposition of the truth calculated to make wise unto salvation. Brother Powell further reports the obedience of his own wife, brought up from her youth in the Episcopal Church; also brother Bentley's wife; also Mr. and Mrs. BOLINGBROKE (also former Episcopalians), both of whom were formerly strong opponents of the truth. Three weeks before the date of writing, there was a case of obedience of an unusually interesting character. It was that of a young girl, whose name is not given. She was brought up a Roman Catholic, and on becoming interested in the truth, her parents gave her the alternative of leaving the house or entering a nunnery. She chose the former, and applied to the Hamilton brethren to immerse her, which they did at her repeated request, after giving a clear and full statement of her faith. After her immersion, she left the neighbourhood, considering herself unsafe so near her relatives. On June 4, two of brother Harris's family (a son aged 22 and a daughter of 16 years) put on the saving name in the appointed way, giving satisfactory evidence of their enlightenment. Three others of the younger members of the same family are anxiously waiting their parents' consent to follow the example.

NEW HAMBURGH.—Brother D. Cole, writing July 7, announces the immersion of Mrs. Elizabeth Smith, wife of brother H. Smith, and mentions edifying intercourse



with the brethren of Guelph and Zorra. He also reports a lecturing visit of brother Dunn, of Hayfield, to Waterloo, where four effective discourses were delivered.

#### INDIA.

CALCUTTA.—Bro. G. Chitty, writes June 24th, as follows:—"I am sorry that I cannot give you news of progress here. We have had no immersions lately, and only one really earnest enquirer, and she is at present at Simla, about a thousand miles from Calcutta. Many circumstances tend to hinder the progress of the truth; not the least being the enervating effects of the warm damp climate. Exertion of any kind becomes a labour, and it is with difficulty that even believers can be aroused to it. I feel that I have not half the energy I had six months ago."

#### NEW ZEALAND.

##### ADDRESS TO DR. THOMAS, WHICH HE NEVER RECEIVED.

While our lamented brother lay in death, the following address was on its way from New Zealand, got up and signed by the brethren there as an expression of their desire to encourage him in his warfare for the truth, and as a refutation of their alleged sympathy with *Marturionism*. Alas! the Dr. was beyond reach of sympathy or information when it arrived. He had done for ever with all perverse disputings of men of corrupt mind. He had finished his course and lain down to rest in prospect of the soon-coming day of salvation. The publication of the intended words of sympathy will, however, be acceptable to all whose minds are in accord with the sentiments expressed:

"TO DR. JOHN THOMAS.

Dear brother in the hope of Israel, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus the Christ. Grace unto you, and peace be multiplied.

We, the Christadelphians, resident in the undermentioned provinces of New Zealand, desire, with heartfelt gratitude to Almighty God, to congratulate you on your long, bold, faithful, and uncompromising warfare in testifying as a living witness to the true teaching of the Bible; and that by your able and lucid exposition of the Word of Life, which so long lay buried beneath the rubbish of the Laodicean apostacy, you have thereby gradually been developing a people prepared for the coming of the Lord. We recognise your unwearied and arduous labours in years gone by, through evil report and good report, to enlighten a faithless and perverse generation. In obedience to the truth, being called out, with the implicit faith of good old Abraham, you obeyed, at a time when not

one man among all the nations of the earth had either the knowledge or moral courage to testify to the truth as revealed by Deity, in Moses and the prophets, Christ and the apostles. You have therefore borne the burden and heat of the day, and fought a good fight. In your early demonstrations of the Word of Life, in the *Herald of the Kingdom, Elpis Israel*, but more particularly in your sublime and masterly exposition through three volumes of the *Eureka*, of the Apocalypse and Daniel, and public and private teachings, you have made those hitherto sealed books clear and intelligible to every humble, persevering Bible student. Under Deity, you have been instrumental, through the light shed, in calling out a people from the errors of the apostacy, prepared as the bride watching for the manifestation of the bridegroom. This all true Christadelphians of the one faith, one hope, and one baptism, humbly acknowledge. And thus in the end of the days, Deity has permitted you beforehand to taste of the fruits of your labour, which through the blessing promised to Abraham, Isaac, and Jacob, will be soon fully realised in the Christ, when He shall give reward unto His servants. Then, beloved and respected brother, shall an abundant entrance be administered to you and all the faithful, into the *atonion* Kingdom of our Lord and Saviour Jesus the Christ.

By our signatures, the Christadelphians of the various ecclesias of New Zealand, mentioned below, repudiate the speculations and crotchets of the so-called Marturionists and their co-operators, whether in England, Scotland, Canada, or New Zealand, particularly their carnal doctrine of the atonement. We have no sympathy with their vile slander, in terming your exposition of God-manifestation heresy and horrid blasphemy! Having borne with their quibbling for a long time, we henceforth withdraw from their fellowship until they acknowledge their error. We hope they may consider their ways, and be wise in time, and accept the plain apostolic teaching. That they may thereby become an acceptable people in the day of the Lord Jesus, is the prayer of those, the undersigned, in the one faith:

PROVINCE OF OTAGO (Ecclesia Meeting in Caversham): William Wilson Holmes, Margaret Holmes, Edward Holmes, Mary McClingage, John Greig, Mary Sinclair.—PROVINCE OF SOUTHLAND (Ecclesia Meeting in Riverton): Josiah Beer, William Gair Mackay, Alexander Macdonald, John McKinnon, Catherine Beer, John Ward, sen., John Ward, jun., Ann Ward, Annie Ward, James Moore, Thomas Moore, Janet Moore, Peter Lawson, John Hodgkinson, Alexander Clyne.—PROVINCE OF CANTERBURY (Ecclesia Meeting in Eyreton): William Henry Gorton, William Murphy, Julia Murphy. Ecclesia Meeting in Rangiora: John Scott, Eliz. Scott. Ecclesia Meeting at Selwyn: William Scott, Mrs. William Scott, Mary Scott. The last three ecclesias have not been at any time in fellowship with Marturionism or other sectaries."

## UNITED STATES.

BOSTON (Mass.)—Brother R. Cranshaw, who has removed to this place from Worcester, writes to report extension of operations here. He says: "Since your visit to Boston, or Jamaica Plains, which is the same as far as the Christadelphians are concerned, we have obtained a hall to hold our meetings in. It is situated in the principal street in Boston. It is a very neat one, and the brethren are much pleased with it. Strangers will be better satisfied to come and hear than at a private house. For the past three years, the meetings of the ecclesia have been held at brother John Bruce's house, in Chelsea; but the body having now grown, one way and another, to nineteen, with eight or ten looking into the things that make wise unto salvation, a private house was inconvenient. On the same subject, brother Hodgkinson, writing from Jamaica Plains (July 23), says: "On Sunday last, we had all the brethren and sisters to break bread and exhort here. They afterwards sat down to dinner, and then a meeting to organise and advertise for a room. All in shape now—committee of arrangement, treasurer, secretary, &c., &c. To-day, we all met for the first time in a charming little furnished room, 176, Fremont Street, 33ft. by 50ft., and planted the ensign of the gospel of the kingdom in the heart of this city, which reigneth over the State of Massachusetts. We had twenty-five, all told; twenty of the household. The Boston ecclesia is now inaugurated. Pray God it may succeed in the dissemination of His truth to the honour of His Son and His Son's kingship to be. Joseph of Arimathea *waited for the kingdom of God*. So are we all Josephs now. The vane veers eastward, but the problem is in the hands of Him who solves all problems well—slowly, surely, majestically, irrevocably."

CHICAGO (Ill.)—Brother W. A. Harris reports that on the "11th July, there were immersed into 'the only name given among men' for salvation, JOHN SPENCER and CHARLOTTE his wife, both of Northampton, England, where they were formerly members of the Baptist Church.

JEFFERSONVILLE (Ind.)—Brother J. K. Speer, writing June 22, reports the immersion of J. M. ROSS, on the 14th of June last, who, he says, is well instructed in the name and kingdom. Brother Speer adds that Dr. Field gave two lectures in reply to the Editor, who lectured there in the beginning of June. "We (those who hold fast the name in Jeffersonville) are thanking God daily for your visit to us, and praying for your success in speaking the truth in America. Satan was moved a little here by your visit, but he is too strong to feel much alarmed. He knows how to captivate the flesh, and hence

fears no evil from those who care not for fleshly ties."

QUINCEY (Ill.)—Brother Sweet, writing July 27th, says, "On Thursday, April 6th, Mrs. H. H. BRYANT (48) and Mrs. SAMUEL BUSBY (39), were baptized into the name; and on Sunday, July 9th, before sunrise, Mr. Wm. J. J. BURBIDGE (53), janitor, and Mr. B. F. SANFORD (34), hotel clerk, were also added to the name. These had all come to a knowledge of the truth before obeying it, so that it is not likely either of the four will again ask to know 'how much a man must believe before he is fit for immersion?' The question was settled in their minds before immersion."

RIPLEYS (W. Va.)—Brother J. W. Niles, July 2nd, reports that additions have lately been made to the ecclesia, which now numbers 20. The additions were, SAMUEL GRIM, and his brother MICAIAH GRIM, formerly Campbellites. After a long and careful study of the word, they put on the saving name in baptism, on 29th May last. Samuel had been an elder among the Campbellites. They were both intelligent in the faith. There are a few others that will probably yield obedience to the gospel."

SPRINGFIELD (Ohio).—To Christadelphians generally.—Brother W. H. Reeves requests the publication of the following statement:—"Some three years ago, the ecclesia in Springfield, Ohio, were made aware that brother and sister Shepherd, then residing in Vincennes, Ind., were in need of assistance, in consequence of failing health, and the burden of a family of small children. The ecclesia caused their removal to this city, and gave them support about one year, until he so far recovered his health that he was able to labour, when he returned to Indiana. Shortly afterwards brother Shepherd died, and also the eldest child. Sister Shepherd is left with poor health and three small children. Therefore we still have to aid her, and believe that we shall have to continue the same for some time. We do not wish to cease to do so; but we make this statement, that others like-minded may take part in relieving the widow and orphan.—(Jas. i. 27). Any contributions sent to brother William Zittle, treasurer of the Christadelphian Association of Springfield, Ohio, will be faithfully disbursed for her relief."

WM. H. REEVES, *Cor. Sec. of Assn.*  
WEST BROOK (Blanes Co., Texas).—Sister Rhoda Glenn, in writing to order some publications, says there is here an ecclesia of eight persons, who (from a larger number) have come through a thinning process, in consequence of their adherence to the truth in all its fulness. They are anxiously watching the signs of the times in expectation of the Lord's appearing.

# The Christadelphian.

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*“He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father); for which cause he is not ashamed to call them BRETHREN.”—(Heb. ii. 11.)*

*“For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD.”—(Rom. viii. 19.)*

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## GROPING FOR THE TRUTH A HUNDRED YEARS AGO.

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ABOUT the middle of last century, there resided at Stratford-on-Avon a dissenting minister named the “Rev.” John Alexander, “a person of the first note of his time for Oriental learning,” who kept an academy at Shakespeare’s birthplace. He had a son named after himself, who died suddenly before completing his thirtieth year, during the night of Saturday, December 28th, 1765. But for this untoward event, he would have preached on the following day at Longdon, twelve miles from Birmingham, where he had officiated for some time. Though thus cut down in the prime of life, he had imbibed a strong taste for the study of religion and the Scriptures, which is said to have been his favourite employment. This is confirmed by his writings, which were published in 1766, the year after his death, under the title of “*A Paraphrase on the Fifteenth Chapter of the First Epistle to the Corinthians, with Critical Notes and Observations, and a Preliminary Dissertation; a Commentary with Critical Remarks on the sixth, seventh, and part of the eighth chapters of the Romans, to which is added a Sermon on Ecclesiastes ix. 10, composed by the Author the day preceding his death. By John Alexander.*” The preface is devoted to some general observations which shew that the writer was an independent thinker, and by no means inclined to run in the ordinary grooves of theology. He points out those evils from which errors about scriptural doctrines have arisen—1st: “a false philosophy;” 2nd: “a vain curiosity of prying into the secrets of divine government, and being wise above measure;” and 3rd: “a custom of building doctrines upon detached passages and incidental expressions of Scripture, with a

total inattention to the point in view, and often in direct contradiction to it." "By torturing Scripture," he observes, "it is not difficult to prove purgatory and transubstantiation." No wonder, therefore, that these and other erroneous doctrines are so widely believed; for "the bulk of mankind are entire slaves, never likely to see the sense of Scripture, upon a number of disputed points, farther than they are showed it." His own conclusion is that it is no use looking to divines or councils "as judges of the clearness of Scripture;" the best course is to study the Bible itself, and to do it impartially.

The "preliminary dissertation" is on the resurrection, and is very interesting. It gives evidence that John Alexander the younger was in advance of older theologians, both of his day and our own. This doctrine, he says, "is one of the grand supports of the gospel, and necessary to establish the credibility of its promises." Its denial is "more subversive of the gospel," and "more contrary to the tenor of its promises" than any other false doctrine. "Other opinions may affect its splendour, and eclipse part of its light; but this, once admitted, plunges us in total darkness." He expresses it as his conviction that the denial of resurrection by the Corinthians was derived from the Sadducees, and not from the philosophic schools. In giving his reasons, he says, "I can by no means persuade myself that the persons to whom St. Paul is writing, held the immortality of the soul and a state of retribution; and that the only dispute he has with them, is concerning the resurrection of the body (as this doctrine is generally understood among Christians), and its re-union with the soul at the coming of Christ. I lose, upon this statement of the question, all the force and consequence of his argument. I discern no reason he has to give up the dead in Christ for lost, or to deplore the living as the most calamitous and hopeless of mankind. What! are those beings lost, who, forced from the dark prison of their bodies, rove through boundless tracts of space, and enjoy a life that is pure, spiritual, and exalted?"

Referring to the exhortations of the apostles, John Alexander observes that they are seldom drawn from the brevity of human life or certainty of death, but the appearing of Christ. "This event is perpetually set forth as the terror of the wicked, the hope and joy of the righteous; a prelude of distinction to ungodly men, but of honour and salvation to the virtuous, *when he shall come to be glorified in his saints, and admired in all them that believe.*"

Having thus shewn the bearing of the resurrection on the plan of salvation, the writer proceeds to explain some of the passages usually quoted to support the idea of the righteous entering into glory at death. Respecting 2 Cor. v., he makes the following observations: "To be unclothed is what he (Paul) before called the dissolution of this earthly tabernacle; to be clothed upon being the receiving their house from heaven, or the glorified body of the saints: from whence we may infer that the apostle did not desire, nor is it the duty of any Christian to desire, death. *Being absent from the body*, cannot here signify the separation between soul and body which takes place at death; but *the body* must denote the state of men and things at present, as opposed to that new state

which will take place at the day of judgment, and of the revelation of Jesus Christ from heaven; at which time, and not before, Christians may be said to quit the body, so as to be present with the Lord. *Being in the body and out of the body* has no relation to the soul's putting on or off its external clothing, its becoming a pure spirit, or its being allied to a grosser system, but only to the whole present and future condition of mankind; the being *at home in the body* denoting the life we live here; and the *being absent from it*, the glorious life of the saints after the resurrection. The idea which we have of the soul being united here to a material system, and becoming disengaged from it at death, and thus going out of the body, has not been derived from Scripture, but from the experiments of philosophy. The redemption of the body (Rom. viii. 2-3) does not signify the resurrection of these frail bodies, but the deliverance which good men will have, at the coming of Christ, from a state of mortality and weakness."

In commenting upon Phil. i. 23, Mr. Alexander says: "The apostle was at this time in Rome, a prisoner in bonds, for the testimony of Christ and the hope of the gospel, and, as we find, altogether uncertain what might be the issue, life or death. Nevertheless, calm and unmoved by the sufferings which awaited him, he rejoices in the constant expectation and hope, that whatever might befall himself in particular, Christ would be magnified, his religion advanced, and honour redound to the cause in which he had so zealously embarked, either by his life or his death. *'For, to me to live is Christ. The advancement of his cause is the end of all my labours and wishes. I seek no interest or favour but his. And to die is gain, in bearing a testimony with my latest breath to the truth of his religion; and having an assured hope by being conformable to his sufferings, that I should likewise be conformed to his image in glory.'*" After giving a new rendering of verse 22, he continues: "By the desire which the apostle had of the being with Christ, I understand what he elsewhere calls *the looking for the blessed hope of the appearance of Christ, waiting for the adoption, and the earnest expectation of the manifestation of the Sons of God*; a hope which is common to all Christians, and not more appropriate to one age of Christianity than to another. It is to be taken notice of also that the apostle's choice was not divided between two things; one of which was best, and the other more agreeable to himself; or, between his own inclination and profit, and something which was necessary and useful to others; but, only which of two things was most advantageous to himself, and therefore to be desired, life or death, in his present situation. For as to the advantage which might redound to the cause of Christ either by his living or dying, he was under no difficulty; but hoped that Christ would be honoured and magnified by both. And he informs us afterwards what thing he did incontestably prefer to all others, notwithstanding his hesitation between the other two. Therefore, it is not likely that a circumstance which he professes to desire above all, and signifies to be in his opinion far better, should be one of the alternatives which perplexed his choice; nor otherwise, if he had an expectation of entering into the presence and joy of his Lord, immediately after his dissolution, that he should balance a moment between life and death; or hesitate about giving a preference for the latter."

“ Though we should grant that the souls of men preserve their consciousness in a separate state, and that the good enjoy great happiness, it will by no means follow from thence that they are with Christ. Nay, the contrary is certain, unless we suppose, against the whole current of Scripture, that Christ is not risen, or is returned to the dead again.” Evidence as to the state of the dead is found in Ps. xvi. 10, and in Peter’s statement on the day of Pentecost, that *David is not ascended into the heavens*. Mr. Alexander then continues: “ If, therefore, these two things be inconsistent, to ascend into heaven, the place where Christ is, and to be at the same time in the state of the dead, it is clear that the apostle could not have any expectation of being with Christ before the resurrection and coming of his Lord. This time, and no other, is referred to in Christ’s promise to his disciples—(Jno. xiv. 2-3). How does this consist with their being present with him before his appearance? Does he come to receive them to himself, after they have been with him for many generations? ”

The Thief on the Cross is, of course, not overlooked. On this oft-quoted passage, the writer says there are two things to be considered, whether it is likely—1st, that the thief intended all that is generally supposed in his request? 2nd, that Christ then made a promise of future happiness? Nothing is known of the thief’s former life. Therefore conjecture is easy, but unreliable. If he believed that Christ’s kingdom had nothing to do with this world, he had learned more than the disciples, or the nation generally; a very unlikely thing, in the estimation of Mr. Alexander. Before it can be proved that he was to enter immediately upon a state of consciousness and happiness, “ it must first be proved of the dead in general . . . that they have their feeling and consciousness remaining.” And till this be made out by other arguments, it will be reasonable to believe that the import of Christ’s promise was, that he should be joined to the righteous dead, or, according to the Scripture phrase, that he should *sleep in Jesus*. He expresses an opinion that Christ used Paradise in the same sense as did the Pharisees, but without adopting all their traditions respecting it.

In addition to the foregoing explanations, Mr. Alexander makes some general observations on the texts usually quoted in support of the prevailing belief, in the course of which he gives an outline of Jesus Christ’s mission: “ I will venture to affirm that the texts which have been so often quoted by the advocates for an intermediate state, do not assert any such thing, and do not deserve to be urged as proofs in confirmation of this point, because of their very great ambiguity. For since the going out of the body, the departing hence and being with Christ, are equivocal expressions, and full as applicable to the general departure of Christians out of this state into another at the coming of Christ, as to any particular removal which can be supposed to take place at death; they are so far from giving a sufficient handle for those inferences which are commonly drawn from them, that they are only capable of being accommodated to such a sense, after it has been shown by other proofs to be the undoubted sense of Scripture. But, in the meantime, the true and precise sense of such passages must be sought for from other parts of the New Testament, where the promises of the gospel are delivered more explicitly, and the expectation

of Christians declared without any ambiguity. From reading these sacred books, then, we find that the Messiah left the world and ascended up to heaven at the very time when he was expected by his followers to erect a mighty kingdom, and reign victorious over the whole globe: that, as they afterwards understood, he was appointed of God to judge the world, both the living and the dead, and to confer, not the perishing honours of this life upon favourites selected out of a single people, but immortality of life and happiness upon such men out of every nation and party, as were pleasing to the Father of all, who, without respect of persons, judgeth every man according to His works; that the same Jesus, before his ascension, confirmed the minds of his disciples with the promise of his certain return to them, not that the gates of heaven should be opened to them at their death, or that they should then be permitted to see and partake of his glory in the mansions he was going to prepare for them, but that he himself would return after an indefinite time, to raise the dead and receive all his faithful servants to himself, that where he was there they might be also; and, in that day, they should know by sensible demonstration, the truth of all they heard from him, and find that they were dear and closely united to him as he was to his God and Father; that these men afterwards went about the world proclaiming Jesus to be the Messiah, the judge and Saviour of mankind, who should appear again to judge the whole world in righteousness; and exhorting men to repent and forsake their sins, that they might have confidence and not be ashamed before him at his coming. What, now, must we imagine to have been the sentiments of men thus instructed and instructing others, who knew and spoke of no glory but that which is to be revealed at the coming of Christ, and expected salvation from no other name or power but his? What departure can they be supposed to desire and long for, or what going out of the body could they have in view, when mentioned in connection with the going to or being present with Christ, but that which was to take place at his coming? Had they any other or better hope than that which they derived from the gospel, or any sources of intelligence besides the promises of Christ? And is anything more likely than that they should have these promises continually in view, and speak and write agreeably to such information? Can it, then, be right when we interpret the Scriptures, to build a new doctrine on one, two, or three dubious passages, and not rather explain them by the constant tenor and scope of other parts of these writings, especially when such explanations are clear and easy, and imply nothing inconsistent with the design and continuation of the whole? And is it a small advantagy, by this method, to remove difficulties which have perplexed the minds of many, to reconcile the Scriptures with themselves, and to make them speak one consistent uniform language?"

So true is every word of this extract that it might safely be endorsed by any brother of Christ in the present day. Indeed, from the style, it might easily be supposed to have been written by a Christadelphian in 1870.

J. J. ANDREW.

*(To be concluded in our next.)*

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SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,  
BIRMINGHAM, No. 30.

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*"Exhort one another daily."*—PAUL.

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ROM. vi.—"First pure, then peaceable:" this is a divine principle which has many illustrations. The world at large will only arrive at peace when it has been purified by the terrible doings of the Prince of Peace, who will sit as a refiner's fire and a fuller's soap, before he speaks peace to the people. The individual application of the principle is that which mostly concerns us at the present moment. Purity must precede glorification. It is written of the Holy City: "There shall not enter therein anything that defileth." The list of excluded persons includes drunkards, revilers, extortioners, fornicators, adulterers, effeminate, abusers of themselves with mankind."—(1 Cor. vi. 9.) Nothing is more incontrovertible in our most holy faith, than that righteousness of a high order is indispensable to secure approval at the hands of the Judge of the quick and dead. A continuance in sin in any form is fatal to our prospects in relation to that great day when every man will stand nakedly revealed in the presence of men and angels.

This is the lesson brought out in the chapter read, in which are certain collateral aspects of the question interesting to follow. In the fifth chapter Paul had said, "The law entered that sin might abound, that where sin abounded, grace might also much more abound." This, at first sight, strange statement, yields some beautiful ideas when closely considered, as is the case with all scriptural things. Paul elsewhere says "I had not known sin but by the law." This is true; for "sin is the transgression of the law," and "where there is no law, there is no transgression." A short-sighted philosophy says "The more is the pity, then, that there ever was a law to transgress." "Away with the law," says this philosophy, "and we shall get rid of the sin and all its consequences." A short-sighted philosophy indeed! How would it do applied to common things? We see a criminal walked off to prison. If there were no law in England, he could not commit crime, for it is the breaking of the law that constitutes crime, and brings him into the clutches of the policeman. Shall we say, then, "Abolish the law that we may get rid of crime, and so save many a human being the pains and penalties resulting?" This would be the folly of those who, in their presumption, criticise God. No, no; in getting rid of the law, we should not only get rid of the consequences of breaking it, but of all the excellent consequences attending the keeping of it. We should get rid of security, and peace, and property, and life. There must be law. There can be no good thing without it. Existence itself springs from and continues by conformity to law. Without law, there would be chaos, confusion, and every evil thing. The lawless critics who would get rid of God, would be the first to



bemoan their calamity if the sun took to rising at uncertain hours, and keeping away for uncertain days together. Suppose, for a change, the condensing vapours of the atmosphere forgot to condense and deprived us of rain, or took to raining up instead of down? The brutish creatures, who consider not the operations of the Almighty hand, would make a great outcry for the re-establishment of law, even if the rain is sometimes disagreeable and the sun hot. Stability of law in the physical and moral, gives a basis for the peaceful development of rational well-being; and it operates to this result by the very pain which its infraction causes. In a family where law is maintained, you have whips and tears, but then you have also the sunshine after the rain—the beautiful spectacle of obedient, intelligent, cheerful children, whose society is not a nuisance. In families where there is no law, the children escape the rod, but they get something which is a thousand times worse—the misery of undeveloped minds and wilful wicked dispositions, which repel sympathy, and lead at last into all sorrow. There is no finer spectacle on earth—it is the beauty of heaven itself—than complete and intelligent submission to law, the disobedience of which is known to bring evil consequences. Away from law, there is nothing but chaos and death. It is, therefore, a madman's criticism to find fault with the introduction of law because it leads to sin.

“The law entered that sin might abound,” not for the sake of sin, but for the sake of what sin would give an opportunity of developing: “that where sin abounded, grace might also much more abound.”

We cannot doubt that God foresaw the consequences of introducing law—first in Eden, then at Sinai—viz., that “all the world would become guilty before God,” and, therefore, utterly lost, giving the opportunity for his kindness to come into play, with the result of drawing eternal gratitude and glory to himself, and conferring unspeakable and appreciated benefit on such as should be redeemed. But does he show this kindness by dropping the law out of sight, and doing the offenders good, irrespective of its condemnations? By no means. This would have been worse than admitting man to life without law at all in the first instance. He came to the rescue on the principle of upholding the law to the uttermost. By His Son, He did what we could not do. In our nature, He fulfilled the law. The Son came for this purpose, “to do Thy will, O God.” “Mere man” could not do it. “What the law could not do, in that it was weak through the flesh, God (hath done) sending His own Son in the likeness of sinful flesh.” The Son said, “Think not that I come to destroy the law and the prophets: I am not come to destroy, but to fulfil;” and fulfil them he did to the letter; and then what? *Died for those who had failed*—took upon himself the curse which the law imposed upon them. This God required at his hand: “to lay down his life for the sheep;” by this only, under his arrangement, could the sinning sheep live. The law was upheld. Christ died. “Through the Eternal Spirit he offered himself without spot unto God,” and Christ was then raised, and offered to sinners as a meeting point with

God. Belief in him, acceptance of him, love of him, submission to him, obedience of him, are the conditions under which God is pleased to admit perishing sinners into relation with Himself. We look to the uplifted serpent, and are saved from the serpent's bite. Believing in him as God's appointed sacrifice for sin, and as the fountain of every blessing covenanted in the promises to the fathers, and taking upon us his name, God extends forgiveness of past sins, and promise of life through Christ in the kingdom and age to come. The law is upheld: yet it is all of grace; we could not claim such a glorious arrangement. We were condemned. There is no room for boasting. Yet are we saved by obedience. The glorious result is achieved, that God is magnified as the source of all the benefit, while sinners are justified by believing; and with the answer of a good conscience, and the joy of immortality, ascribe all the glory to God—"for of Him, and to Him, and through Him are all things." But this point of glory could not have been reached without the law entering that sin might abound, that where sin abounded, grace might also much more abound.

Paul then introduces a question which had need to be asked in his day. There was a class who said that since the death of Christ had taken away sin, and his resurrection secured justification for those who believed, it was a matter of indifference how believers lived. Consequently they are said to have indulged in wicked practices while adhering to the faith of the gospel. John warns the brethren against this class. He says "Little children, let no man deceive you. He that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil."—(1 John iii. 7). "Whosoever," he says again, "is born of God, doth not commit sin." "Shall we," says Paul, "continue in sin that grace may abound?" This question anticipates the possibility of someone turning upon him and saying, "If the entrance of sin has led to such glorious results, is it not a good thing for sin to continue?" "God forbid," is his answer. It is like everything else pushed too far. It destroys itself. Grace would not abound with such a continuance in sin, but "indignation and wrath and anguish upon every soul of man who should do evil."—(Rom. ii. 9.) "If we sin wilfully after we come to the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation, which shall devour the adversary."—(Heb. x. 26). Paul meets the question with another, which we do well to consider: "How shall we that are dead to sin continue any longer therein?" Here Paul brings baptism to bear in an important relation. "Know ye not that as many of us as were baptised into Jesus Christ were *baptized into his death.*" This, in the connection of the words, directs special attention to the purpose of the death in which we take symbolic part by baptism. "He died to take away our sins." If so, how shall we who have fellowshiped his death, continue the evil it was designed to remove? There is great logic in this argument. Having been buried with Christ in baptism, we are, so far as moral obligation goes, dead unto sin, that we should henceforth no longer live the rest of our time in the

flesh, but to the will of God.—(1 Peter iv. 2.) Dead unto sin, we are “alive unto righteousness.” Hence, those who are truly born of God, sin not. They are men of holiness; men who adorn the doctrine of God in all things. Having been planted together in the likeness of his death, it is theirs to realise, in their risen state, the likeness of his resurrection, “that like as Christ was raised up from the dead by the glory of the Father, they also might walk in newness of life.” “Reckon ye yourselves,” continues Paul, “to be dead indeed unto sin, but alive unto righteousness.” “Let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof.” “Being made free from sin, and become servants to God, ye have your *fruit unto holiness*, and the end everlasting life.” Moral regeneration is therefore characteristic of all who shall be saved. “Without holiness no man shall see the Lord.” Even as John the Baptist, when he came preaching the baptism of repentance for the remission of sins, called upon the people to “bring forth *fruits meet for repentance*.” Without this, baptism is null and void. A knowledge of the gospel is not enough. There must be that love of all things to which it pertains, which will cause it to germinate like good seed in the mind, to the production of abundant fruit. If the knowledge of truth fail to beget the new man in the heart of the sinner, the baptism following his knowledge is not a birth. It is a mere performance of no benefit to him, but rather to his condemnation. It ought, therefore, to be seriously considered by all who contemplate that step, and by all who are called upon to assist them, whether there is evidence of death to sin before arrangements are made for burial. The burial of a living man is cruelty. It were better for the sinner to leave God’s covenant alone than to make a mockery of it. Let him ponder well his state and his ways. “Let the sinner forsake his way, and the unrighteous man his thought,” before he comes in this matter “to the Lord our God, who will abundantly pardon.” Let him “repent,” before he is baptised for the remission of sins. Then will he be received as a son with blessing, and his days guided unto life eternal—that is, if his circumspection continue. In Christ, he must grow and prosper, “increasing in the knowledge of God,” “always abounding in the work of the Lord.” He must not be a slothful servant. He must not go to sleep on rising from the watery grave to newness of life. He must not delude himself with the idea that now that his sins are forgiven, and his connection with Christ made sure, he has nothing more to do. A delusion of this sort will be fatal. His connection with Christ is made sure, but not his salvation. His connection with Christ will prove a terrible thing if he receive not Christ’s approval on the day of account. His salvation has to be “wrought out with fear and trembling” (Phil. ii. 12), “lest he come short of it.”—(Heb. iv. 1). He has to make his “calling and election *sure*.”—(2 Peter i. 10). The justification of which he is the subject at his baptism does not ensure glorification. It but re-instates him in the position from which Adam fell. This was a position of probation, which, had Adam continued obedient, would have ended in eternal life. So in Christ, if we walk worthy of the position to which we are called, “as obedient children,

not fashioning ourselves according to the former lusts in our ignorance," continuing patiently in well-doing to the end, we shall receive the crown of life which the Lord hath promised to them that love him. A right understanding of the matter will, therefore, increase care on the part of those obeying the truth, instead of diminishing it. The danger is that we tire in the long silence and darkness of the night in which our lot is cast. This were a great mistake. What else is there of hope? Naught besides. If we surrender this, darkness irretrievable is our inheritance; away from God, there is no redemption from the vanity of present existence. But there is more than deprivation to fear. There will be Divine wrath to encounter, and this in the mildest form is a fearful thing. It were better for us never to have known the way of life than to turn from the holy commandment after it has been delivered unto us.—(2 Pet. ii. 21.) "It is a fearful thing to fall into the hands of the living God."—(Heb. x. 31.) There is terror as well as goodness connected with the truth. The goodness of God leadeth us to repentance; but if we continue not in His goodness, it were better for us not to have been born.

There is no condemnation to them who are in Christ Jesus, *who walk not after the flesh but after the Spirit*. There is condemnation to all others. All will be condemned who walk after the flesh, even though they be in Christ. The day that comes will be a day of judging every man according to his works, whether good or evil. Those who walk after the flesh will die.—(Rom. viii. 13.) They will reap corruption.—(Gal. vi. 8.) "Tribulation, and wrath, and anguish, will be on every soul of man that doeth evil . . . in the day when God shall judge the secrets of men by Christ Jesus."—(Rom. ii. 9, 16.) "Knowing, therefore, the terror of the Lord," says Paul, "we persuade men."

For such as walk humbly and do justly in the Lord, there is forgiveness for shortcomings and offences. The intercession of Christ is a great consolation for them. It is not available for those who walk in sin; who live according to the course of this world, and whose affections are set on the things of the earth, instead of those things where Christ sitteth at the right hand of God. "To this man" will God look, not to the man who loves the world and the things therein, and who has no response for the things that are of Christ; but "to the broken and contrite in heart, who trembleth at His word." He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully; he shall receive the blessing from the Lord, and righteousness from the God of our salvation. Such hath this great consolation that, though for the meantime subject to the bondage of hereditary mortality, "the law of the spirit of life in Christ Jesus hath made him free from the law of sin and death," as will be made visible on the day when Christ shall proclaim all his sins forgiven, and change his vile body, and fashion it like unto his own glorious body. This will be *to the glory of his grace*, who hath made us accepted in the beloved. It will be all of God, for "what the law could not do in that it was weak *through the flesh*, that God (*hath done*) in sending His own Son in the likeness of sinful flesh, that for (or on

account of) sin he might condemn sin in the flesh." Consider this, ye who say Christ was "a mere man." It is because "mere man" could not do the work, that Christ appeared—Emmanuel—God with us. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." The "*arm of the Lord*" has been outstretched in him to do what we mere men could not do. The law was holy, just, and good; nay, it was ordained unto life" (Rom. vii. 10); but the weakness of "mere man" made it powerless. Being disobedient from the cradle, he found it unto death, for it cursed him if he diverged from it in one particular. But though man was weak, God was strong, and being (in Christ) "made flesh," he fulfilled the law and the prophets, and earned the triumph secured by resurrection. Dying and rising thus, he constitutionally destroys the curse of the law. "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." He was made sin for us, who knew no sin. In his own body, he bore our sins on the tree. Thus was the law vindicated and God's way magnified, and man saved by faith in the slain Lamb of the passover. "O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out. For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed to him again. For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen."—(Rom. xi. 33-36.)

EDITOR.

### "MY WITHDRAWAL FROM METHODISM."

"*My withdrawal from Methodism*" is the title of a sixteen-page tract "printed for private circulation" in 1869, and sent to the writer of this notice by the hand of a friend of the author of the tract—who himself was once a Methodist, but now a Christadelphian—with permission to publish what he might think well in the form of a notice or critique thereon. The "withdrawal" stands in the shape of several letters addressed to various of that section of the Methodist body with whom the author was for many years rather a distinguished member. Upon the face-page is given the following excellent quotation: "The Holy Scriptures are the only and all-sufficient rule of faith and practice. We should bow down most reverentially to the teaching of God, in His own book, and hold no doctrine, institute no ordinance, and form no organization which His Word does not plainly warrant. Whatever that Word

declares and commands should be implicitly received and obeyed." After this very good rule, we expected to find the writer of the "withdrawal" adhering rigidly to what is taught in the Scriptures, and were somewhat surprised to find him ignoring and denying some very plain teaching. There is no room left us to excuse the author upon the supposition of hurry. "The following letters," he observes, "will explain themselves. Since the first was written, twelve months' reflection has deepened the conviction that the opinions then expressed were in accordance with God's holy Word." Is it possible that a twelvemonth's reconsideration would erase some of those opinions? We sincerely hope this will be so, for, as will be clearly pointed out, several of "the opinions" are quite out of harmony with that Word for which the author appears to have such deep reverence.

The first is a "*letter to the superin-*

tendent minister," and bears date April 20th, 1868. "Dear Sir,—I find my views of religious truth and church government differ from those of the majority of my brethren, and, after much thought thereon, I have deemed it desirable to state what some of the views are in which I differ. I regard the Holy Scriptures as complete in all the principles relating to the salvation of man, and to the well-being of the church. To add thereto a code of numerous human laws or rules for the government of the church, or to extract therefrom creeds, necessarily partial and imperfect, appears to me to be (however unintentionally) a disparagement of the conciseness, and completeness, and sufficiency of the Scriptures. I regard the existence of denominations as being contrary to the prayer of the Saviour that his people might be one." This last is a capital sentence, and we are the more surprised to discover farther on in the "withdrawal," that its author imagines that Christ's church is to be found in fragments in every existing denomination, and even not connected with any. If the state of mind found to subsist in these respective fragments were really *one*, what is it that hinders their coalescence? If truly homogenous, surely they would insensibly fuse into one mass.

Our author next proceeds to find fault with the introduction of "ceremony, as baptism," which is one among several other things that insensibly diverts the mind from that singleness of aim which should be Jesus only." This is truly a strange statement, and one which not only demonstrates that our author is quite unacquainted with the import of that simple and still deep-meaning rite, but suggests a doubt as to whether he has not forgotten the words of Jesus while looking so earnestly at the man. Jesus said unto his disciples "Go ye into all the world and preach the gospel to every creature; he that believeth, and is baptised, shall be saved, but he that believeth not, shall be damned."—(Mark xvi. 15, 16.) What is to be said to this? Shall we affirm that it insensibly diverts the mind from Jesus? It ought not to do so, especially the mind of one who has chosen for his motto the written Word. Has our author conceived such a strong dislike to ceremony of every kind, that he has suffered his prejudice to cloud his discrimination between "the traditions of men" and the commandments of Christ? We beseech him to re-investigate this

point, and to see whether he can find a single case on record in the *New Testament*, of obedience to the gospel without baptism in water. And if he fail, as he is bound to, let him then note the numerous immersions spoken of, and ask the meaning of all this.

To understand and fully appreciate the ordinance of baptism in water, "the Gospel of the Kingdom of God" must be first understood. Baptism has no proper, that is, scriptural, connection with anything else. The glad tidings, or gospel, promises life, and therefore teaches, by implication, that we do not possess life. Let us hear the apostle. "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.) This life is indispensable to enable the subject of obedient belief to "inherit the kingdom prepared for the foundation of the world."—(Matt. xxv. 34.) A kingdom which is to "stand for ever, and *not be left to other people* (Dan. ii. 44), obviously cannot be inherited by "flesh and blood."—(1 Cor. xv. 50.) Then how are men to inherit it? The only answer is—by "this mortal putting on immortality."—(verse 53.) But how are they to put it on? This is Paul's answer: "Know ye not that so many of us as were baptised into Jesus Christ were baptised 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 should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be *in the likeness of his resurrection*."—(Rom. vi. 4, 5.) This is Christ's own scheme for uniting believers intelligent in "the gospel preached to Abraham" (Gal. iii. 8) to himself; for making them all one in him and in the Father, into whose name they are baptised. Hence, says Paul, "for as many of you as have been baptised into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are *all one* in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—(verses 26, 29.) Seeing that this is the only way of uniting believers to Christ, out of whom there is no life, and, consequently, no kingdom, how can our author suppose that stray individuals among all denominations of Christians, sprinkled and unsprinkled, dipped and undipped, and, to a man,

probably, ignorant of the glad tidings concerning the restoration of the kingdom again to Israel by Jesus Christ, be the Church, or members of it in any sense? Let him look again into this matter.

Now, a word upon baptism. Not one, perhaps, in a thousand of all who adopt the rite among the moderns, have a proper conception of its force. The word came from the Greeks to us, and with them it is understood in a much deeper sense than in our tongue. It is not limited to merely immersing in water, but signifies *to dye, to cleanse*. But are these imports necessary to its spiritual use? From the manner in which Jehovah addresses man upon the subject of his salvation from sin, it clearly appears that the word baptise should be thus regarded, and to omit this feature belonging to its literal usage deprives it of peculiar spiritual beauty and weight. A dyer in Greece styles himself a "baptist." When he receives a fabric which it is intended to baptise, or dye into another colour, the material is subjected to a cleansing process. This is not precisely a part of the baptising itself, but it is, nevertheless, indispensable to it. The cleansing comes just as much within the province of the "baptist" as the fixing upon the article a new tint. It must be purified from filthiness, stains, &c., before it can be properly subjected to the baptismal operation. Now, the spiritual analogy of this process is not at all far-fetched or strained, but appears quite *en rapport* with the divine intention as regards a living subject for the laver of regeneration. The work begins in the goodness of God which leads a man to repentance. The subject is providentially placed under the sound of God's truth respecting His everlasting kingdom, and the testimony to Jesus of Nazareth as His well beloved Son. Folded up in this purpose is man, whose nature must be entirely changed in order to the fulfilment of the plan. Jehovah now condescends to address man thus upon the subject of which man himself is an essential part: "Come now, and let us reason *together*, saith the Lord. Though your sins be as *scarlet*, they shall be *white as snow*." Then, by a beautiful parallelism, the doctrine is further impressed: "though they be *red like crimson*, they shall be as *wool*. If ye be *willing and obedient*, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."—(Isa. i. 18, 20.) Here

is an invitation to mutual reasoning, as shown by the occurrence of the word "together." God demands that His children should learn to exercise their reasoning powers upon divine things, so that they may "not be unwise, but understand what the will of the Lord is."—(Eph. v. 17.) We find no approval of devout wondering ignorance in the divine lessons to man. On the contrary, He requires him to work up his faculties after the similitude of a polished stone, or fine gold purged from dross by the refiner's fire.

Now, in reasoning upon himself—that is, upon the data which he himself presents to the avenues of sense—man speedily arrives at the conclusion that he is a sinful and, therefore, perishable being. His impulses hourly tell him of his strong proneness to do those things which he ought not to do, and to leave undone those things which he ought to do. No man living would be believed by his fellows if he were to deny this. His reason and experience then unite to establish the gloomy decision that he is sin's bond slave and death's helpless victim. The study of Nature's pages can enforce nothing contrary to this grim lesson of "trouble as the sparks fly upward," soon to be extinguished by imperishable rayless night. The self-student feels the sublimity and force of the divine poet, when he sighs out the strain, "*we all do fade as a leaf*." He hears in vision the wailing storms of his own life's winter, or perhaps the wild and cruel gusts of spring rolling life's leaden clouds across the face of his half-meridian sun; and down the brief vista stand the dark masses of churchyard foliage rustling an unbroken dirge o'er the still couches of the unheeding dead. His own pulse marks his onward pace, and warns him that himself is wanting to the silent ranks. Unless of Stoic or Sadducean type, these sad reflections awake within him a cry for help. His "great enemy is death." Even in his troubles, while fitting across the world's stage, his heart is tempted to linger yet awhile. All seems fair; but for venom rankling in his own veins, nought seems lacking to an eternity of bliss. The hand of nature leads him no further. She has taught him a useful though solemn lesson upon himself, but there her teaching stops. And now why indulge in speculation, seeing that revelation stands ready to guide him through the self-unknown!

She unveils another man, once  
Like the first, sin-cursed, death-stricken,  
But clothed in double robes,

With "sinful flesh" and "righteousness."—  
(Ro. viii. 3; Isa. lxi. 10.)

The former by inheritance and  
Necessity; for it behoved  
Him to resemble all the race—(Heb. ii. 17, 14, 16)  
Of sinning Adam, whose nature  
He puts on, and then condemned  
By perfect yielding to his Father's will.  
And thus "sin in the flesh"  
Was quite o'ercome by him in his,  
And death appeased and killed in his own  
death,  
Which all the covenant sealed—(Ro. xv. 8)  
To him and them who with him die,  
That like him they may live—

(Heb. v. 9; 2 Tim. ii. 12)

And living, reign o'er all the earth  
A deathless unity, the medium of all  
Wisdom, truth, and peace, till by  
Obedience, sin's old empire  
Be cast out, and the timeless age—  
(1 Co. xv. 54, 26-28)

Reveals another age, more like  
The great image than the first,  
Though it was "very good"—(Gen. i. 26, 31).

The way to this is Christ, and—(Jno. xiv. 6)  
By his way *alone* the shining height  
Is reached. That path leads through the flood,  
(Ps. cx. 7; Jer. iii. 21)

The symbol of his death and lifting up  
On high, to wait for empire  
And the death of all his foes—(Acts ii. 30, 34, 35)  
There is no other way,  
Except for "thieves and robbers."—(Jno. x. 1)  
Jonah in type divinely framed,  
Sank to the bottom of the aionian flood,  
Resting in a grave of sea-washed mountains,  
His head enwrapped with weeds,  
Fit emblem of their wearer's state.—  
(Johan ii. 3-6)

The surging wave that bore the obedient eight  
In safety to old Ararat's breast,  
While all the millions sank  
Like lead beneath the waves,  
Prefigured that which now doth save—  
(1 Pet. iii. 21)

E'en "the water's washing by the word"—  
(Eph. v. 26)

Which first makes clean from sin's traditions—  
(Jno. xv. 3)

And high thoughts, arrayed in pride  
Of ignorance against the word of heaven.—  
(2 Co. x. 5)

And yet once more the cloud and sea  
Washed and buried Israel,  
Who rose again to covenant life  
Upon the shore of their new hopes,  
While all their foes bestrewed like stones  
The bottom of the deep Red Sea.  
An admonition, too, for us,  
Who by like hope are made  
The Israel of God,

Shall we then, after type and  
Antitype, rebel and die,  
Or die that we may live?

Next our author speaks of the Holy Spirit. These are his words: "I believe that in accordance with the promise of the Saviour the Holy Spirit has, since the day of Pentecost, been abiding in believers individually, who by that same spirit have been baptised into one body—the church; and that it is unscriptural to ask—as it is done in our hymns—for the spirit to be sent down from heaven into our hearts." I take the intention of the author here to be that in the *same manner* in which the Holy Spirit was given to the apostles—it continues to be given to men and women, and will do to the end. John xiv. 15-16; xv. 26; xvi. 13, are referred to in proof. The ignorant and unwashed cannot be properly spoken of as the Church of Christ, yet such are 'the believers individually,' who it is supposed are enjoying, and since Pentecost have enjoyed, the gifts of the Holy Spirit! Whatever shape those gifts took, we do not find that they remained to their possessors apart from a child-like belief and obedience of "the things concerning the kingdom of God and the name of Jesus Christ." Upon Pentecost, Peter promised the Holy Spirit on condition of repentance, which meant, according to his teaching, the full acceptance of Jesus as a covering for sin, and the heir to the throne of David.—(Acts ii. 30, 38.) "Then they that gladly received *his word* were baptised."—(Verse 41.) There is one instance in which the gift was bestowed before obedience; but here God saw the readiness to obey, and Peter, being a Jew, who was freed from doubt upon the subject as regards the Gentiles when he saw the just and teachable Cornelius, gifted as himself. And he said, "Can any man forbid *water*, that these should not be baptised, which have received the Holy Spirit as well as we?" Now this circumstance shows that even where Holy Spirit is imparted, it does not supersede baptism in water, for these Gentiles had it first, and were then commanded to be baptised.

The Spirit is *one*, but its manifestations are many. On the day of Pentecost it was chiefly distinguished by speaking in foreign languages, as was likewise the case at the house of Cornelius, "for they heard them speak with tongues and magnify God.—(Acts x. 46; ii. 11.) This, it is needless to observe, was not the unintelligible jargon practised by the fanatics of Utah and



others, but the correct utterance of the glories revealed in the writings of Moses and the prophets in the varied languages and dialects of the then known world. The assembled crowds "were amazed, saying one to another, Are not these which speak Galileans? And how hear we every man in our own tongue wherein we were born?"—(Acts ii. 7. 8.) Our author will not claim that the Spirit now is given to men in this form. He has not told us how he himself understands the matter; what it is that the Church can do with the Spirit which others not in the Church cannot do without it. We are left, therefore, to infer what shape the mysterious gift, or gifts assume. We are forced to confess that we have never seen anything done or said by persons who hold that they are possessors of the Spirit which may not be said or done by others who do not claim to be thus gifted. And, therefore, as far as the evidence presented to our animal senses goes, we cannot affirm that any individual or body now in existence possesses the power of the Holy Spirit. The Spirit does not consist of devout feelings, however intense, for Cornelius and Lydia of Thyatira realised these in a very high degree before "the word" had been preached to the one, and before the Lord had opened the heart of the other to attend unto those things spoken by Paul. And after their minds had been enlightened by said word, and things spoken, the Holy Spirit manifested itself through them.

In the twelfth chapter of first Corinthians Paul specifies spiritual gifts. He writes: "Now, there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.

- 1.—The word of wisdom.
- 2.—The word of knowledge.
- 3.—Faith.
- 4.—The gift of healing.
- 5.—The working of miracles.
- 6.—Prophecy.
- 7.—Discerning of spirits.
- 8.—Kinds of tongues.
- 9.—The interpretation of tongues."

The foregoing is the order in which the gifts of the Spirit are placed by Paul. Which of these, now, I would ask, is claimed to be held by the Church? I say "which," for, surely, no sane Protestant will pretend that the Church, whoever that word may represent, possesses all the nine gifts. The State Prayer Book does, indeed, affirm that its priests have power to absolve sick persons from sin, and if sick, why not healthy persons? Is sickness a special advantage to the priest in the matter of the remission of sins? But, I suppose, only the uninitiated. "born in sin and shapen in iniquity," would ask such "untaught questions." Now, in the New Testament the power to remit sin and the power to heal go together; and the latter is held forth as a proof of the existence of the former. When Jesus said to the sick of the palsy, "Son, thy sins be forgiven thee," there were certain of the Scribes sitting there, and, reasoning in their hearts, said, why doth this man thus speak blasphemies? Who can forgive sins but God only? And immediately Jesus perceived in his spirit that they so reasoned within themselves, he said unto them: "Why reason ye these things in your hearts? Whether it is easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, and take up thy bed and walk?" Now, the power to remit sins is undoubtedly a gift of the Holy Spirit, though not mentioned in so many words in the above list. Therefore, those who would have mankind believe that they do possess such power by inheritance through laying on of hands, ought to put the matter as Jesus did to the Jews. They should be ready to stake it upon their gifts of healing. If that were so, then we should be quite as embarrassed as the Scribes, who did not offer to answer Jesus' question. Failing such like evidence in support of their pretensions, we conclude that they are "deceivers and being deceived: false apostles, deceitful workers, transforming themselves into the apostles of Christ."—(2 Cor xi. 13.)

Nottingham. EDWARD TURNERY.

(To be continued.)

## ACROSS THE ATLANTIC, THROUGH AMERICA, AND BACK.

(Continued from page 284.)

### JEFFERSONVILLE.

To reach this from Henderson, had again to take the boat on the river Ohio to Evansville,

to which the Editor was accompanied by brother Griffin. Boat started early in the morning; weather fine. Arrived at Evansville, found the cars did not start for nearly

two hours. This interval quickly sped, and the cars started between ten and eleven for Jeffersonville, *via* Vincennes, a dreary, slowly-performed, roundabout journey of over 200 miles, with no opportunity for refreshment on the way. There were two changes, one at Vincennes and the other at North Vernon, both in the state of Indiana. Shortly before arriving at the latter place, we had a wearisome stoppage on the line. An engine coming from the opposite direction had gone off the track, and lay obliquely across the rails, blocking the way. In consequence, we came to a halt in a railway cutting. It was better to stop than to run into the obstruction, but still it was disappointing to have an already wearisomely-slow journey cut short without any definite prospect of its being resumed. Shortly, a gang of railway labourers arrived with implements to ascertain, and, if possible, remove the cause of obstruction. After a short inspection, they concluded to send for an engine to assist in the work of replacing the strayed engine on the line. The engine sent for in due time arrived, and a rope having been fastened from one to the other, it pulled, and blew, and snorted, breaking the rope once or twice with a great snap, but failing to move its fallen neighbour an inch. The workmen then tried another plan: they lifted the rails and relaid them towards the wheels of the engine off the track. The pulling of the other engine was then (in several efforts) effective for the purpose in hand, and both engines—one the captive of the other—took their departure, leaving the way clear. The rails, however, had to be restored to their proper place before we could proceed. The incident caused a delay of two hours or more, during which the occupants of the train surveyed the operations of the men from the embankment on either side, to the top of which they had clambered on ascertaining the cause of stoppage. By the time the operation was concluded, darkness came on, and the work had to be finished by the light of lanterns, which was quite picturesque. Arrived at Jeffersonville three hours late—that is, at 1 a.m., instead of 10 p.m. Had eaten nothing since twelve noon, and was cold and hungry. Not caring to trouble brethren, went to an hotel, asked for supper, and was gruffly told (American style) that I could have nothing at that time of night. Couldn't I have a piece of bread? No. Nor a biscuit? No. Well, a glass of milk? "No; it doesn't belong to my department," said the amiable attendant who had been left in charge to receive midnight travellers; "all the eatables are locked up, and the man as has them to look after is in bed." Observed it was a strange way of keeping hotel to send a 'bus to the night trains for customers and make no provision for them on their arrival. The official coolly observed he

couldn't help it, and proposed candles. Couldn't I, at least, have a glass of water? "There's water in the corner," said he, with an irreverent point; and to the corner the Editor went, glad, after thirteen hours' fast, to get even as much as a "cup of cold water" without courtesy. Making another vain attempt to induce the barbarian in "the bar" (who would no doubt have ministered liquor with alacrity) to procure at least a biscuit or slice of bread, he resigned himself to the situation, and went upstairs to sleep off hunger in one of the barest looking bedrooms he saw in the course of his wanderings. The only comfort was the reflection that the day is near at hand when the management of the world in all departments will be taken out of the hands of heartless sinners, and put into the hands of such as will sweeten existence by the ministrations of that charity that excelleth even hope and faith.

Next day, sallied out to find the brethren, some of whom had waited the train on the previous night until they gave up hope of our arrival, hearing there was an "accident." Called on sister Sallie Botorffe, who met brother Boshier and the Editor at New York, under the impression that they would at once return to England. She is a sort of modern Phœbe, in her energy and interest in all things and persons appertaining to the truth. Her history would have been known long ago to the readers had editorial intentions with respect to a letter written by her to brother Boshier, and placed in his hands, been carried out, as they may yet be at some future time, if enlargement is decided on. Suffice it to say, that the truth is nobly served by her in the place of her sojourn, as was Campbellism in the days of her ignorance, now happily passed away. Jeffersonville is a place of some 10,000 or 12,000 inhabitants, on the northern bank of the Ohio, about a hundred miles nearer England than Henderson. On the opposite bank from Jeffersonville is Louisville, a town of greater importance. Jeffersonville is a clean little place of quiet habitation. There are in it some ten or twelve friends of the truth, but they are not united in their apprehension of the mystery of Godliness. Consequently division exists. This division has been a heart-break to "Sallie," who left the Campbellites four years ago for the truth's sake, and was comforting herself in the society of the brethren. She has, however, as she says, "got over her tears." She sees that the matter involved is of too grave consequence to be compromised. To assert that Christ was a mere man is to destroy the very basis of the truth concerning him. This is what the few friends who left sister Sallie do. The leading man among them—a quiet, thoughtful, harmless individual (R. D. Logan)—took this position, in conversation with the Editor—that Jesus walked the Sea of Galilee by means of his superior intellect,

which enabled him to understand the laws of nature! When asked to explain in harmony with this, the fact that Christ refused the credit of the wonders performed, saying, "The works that I do, I do not of myself," he confessed his inability to do so; but instead of admitting the fact to be fatal to his theory, like a good many other theorists in distress, he set down his difficulty to the superior ability of his opponent! Again, he (R. D. Logan) claimed to be on a level with the prophets as regards inspiration, because he knew what they had written—confounding knowledge with inspiration; and went on to assert that Jesus was on a level with both as regards the kind of power possessed, possessing merely a higher degree of the same thing. But in the discussion of this proposition, he shifted his ground so repeatedly to evade the pinch of the argument, that the Editor had to give it up as hopeless. When a man honestly sticks to his position, a matter can be argued to its conclusion, but when he takes a position one moment and abandons it at another when it becomes inconvenient, and again takes to it when it serves, no progress can be made. Wind is merely wasted.—Inspiration is the action of the mind of the Almighty on the brain of the medium who becomes a prophet. It is an action independent of the will of the medium. It neither receives from nor can be obstructed by their natural powers. A man may know all that God has revealed in this way, and yet have no more inspiration than a magpie. His knowledge is obtained by the use of his senses in the ordinary way, and subject to the error incident to imperfect faculty. To call it inspiration is to "darken counsel by words without knowledge." It is one of the vanities of the natural man in the polite world of literary culture, to glorify the operations of natural talent as inspiration. A more dangerous mistake there could not be; for its logical effect on the mind, in the long run, is to exalt the sentiments and laws of "the natural mind" to the position of authority which the mind of God, as expressed by the Spirit, in the prophets and apostles, alone occupies. It obliterates the distinction between "the flesh" and "the Spirit" as separate moral sources. It takes down the waymarks that guide the pilgrim on the road to eternal life. It gives us the Will-o-the-wisp operations of the fleshly mind for the eternal starlike shine of the Spirit's light. It is, therefore, to be vehemently resisted on the part of all good soldiers of Christ Jesus.

Then, as to Jesus being on a level with the prophets, the proposition contains more of error than truth. While it is true that God spoke by both, the manner of speaking was just as different as the speaking by Balaam's ass was different from the speaking by the prophets. The prophets, as the vehicles of

occasional inspiration, communicating what they did not understand, were in a very different position from Jesus, on whom the Spirit abode without measure, and whose mentality was so merged in the power that gave him being in a supernatural begetal, that he was "one" with it, whom to see was to see the Father in manifestation. The Father gave the Son "life in himself;" he was the word made flesh; "he dwelt in the bosom of the Father," none of which facts could be affirmed of the prophets. "To him gave all the prophets witness." They are all humble worshippers, so to speak. It pleased the Father that in him should all fulness dwell; that at the name of Jesus every knee should bow. To affirm his equality with them is, therefore, to speak blasphemy.

Public effort for the truth in Jeffersonville was confined to two lectures in the meeting-house of the brethren. This is on the third storey of the house occupied and owned by sister Botorffe, who, in the building of the house, had the top floor adapted for the purpose, and called Emporium Hall. Thus, like Lydia of old, she has taken the truth into her house and given it a lodging place. The Lord reward her according to her works. The meetings were both fairly attended. Dr. Field, of the "Church of God," formerly a co-worker with Dr. Thomas, was present, and was stated to have afterwards signified his approval of what he heard, though radically destructive of his position, which, perhaps, he did not perceive. Had two days' pleasant intercourse with the brethren, including brother J. K. Speer, of excellent repute, formerly a paid Campbellite evangelist, who, embracing the truth, threw up his appointment, and is now trying in Jeffersonville, with uncertain results, while serving the truth, to "provide for his own house" behind a shop counter. After the second meeting, left by the cars at 11.15 p.m. for

#### SPRINGFIELD (Ohio).

Arrived here at 3.15 p.m. the following day. Springfield is a beautiful compact little town of 13,000 inhabitants. The streets are pleasantly laid out and bordered with trees. The occupations of the place are chiefly agricultural. There are one or two large establishments for the manufacture of agricultural implements. The ecclesia numbers between thirty and forty brethren and sisters, who appear to live together in intelligence and peace. They have among them a coloured brother, the first we had seen. He is in good reputation for intelligence and godliness, notwithstanding the characteristics of his race in a contrary direction. "The multitude, whom no man can number," gathered "out of every kindred, people, tongue and nation," will doubtless show a good many triumphs for the truth among dark skins, since the days of "the man of Ethiopia, a

eunuch of great authority under Candace, Queen of the Ethiopians." It is not a question of skin or race. It is a question of faith and obedience, and if these are yielded by the possessors of "colour," it will give them a standing in Christ equal with those who are more highly favoured in the flesh, hostile sentiments to the contrary notwithstanding; not that much is to be looked for in our day. Even the white races are universally faithless. When Christ comes, though the salvation he brings is in response to the prayers of the elect (the "cloud of witnesses," whose testimony and prayers now live only in the memory of God and one or two alive at his coming), there is "scarcely faith in the earth." The leading brother in Springfield is Dr. Reeves, whose adhesion to the truth has cost him something in the shape of a diminished practice. There is consolation for such if there be faith. With this, no man will suffer loss for Christ in vain. The day is not far off when this will be manifest. The peculiarity of the Springfield ecclesia as a community is the lack of any prescribed order in the conduct of their meetings. They pray, read, sing, and speak according to impulse, somewhat in the style of the Quakers, among whom it appears Dr. Reeves was brought up. This may work well in some communities, but it certainly would not be suitable for all. An understood programme is generally a great comfort to all who take part in a meeting, saving time and embarrassment. Order in all things is in most cases the best, but there are exceptions to all rules. Where non-order works well, the maxim "let well alone" may apply. God speed the day when "the law shall go forth from Zion and the word of the Lord from Jerusalem." Then shall all men—rulers and ruled—in all things know what they must do for the well-pleasing of God and the well-being of men. There were two public lectures, which were not well attended. The brethren (though apprised weeks ahead of the date of the meetings) had waited till the Editor's arrival before advertising, that they might know "the subjects." Had they understood, they might have helped themselves out of the difficulty by choosing the subjects themselves, the Editor always preferring to speak on topics selected by those under whose auspices a meeting may be held, considering such the best qualified to judge what is suitable to the mind and locality. The brethren meet in a commodious hall just off Dr. Reeves's office (for in America it is customary for Drs. to have 'offices'). They seem a hearty and intelligent company of believers. Saying farewell to brethren, and leaving them after the second lecture to take the cars at 1.25 a.m., the Editor at that hour departed on a journey of 500 miles, for

PHILADELPHIA (Pa.)

Arrived here on Sunday morning, eight

o'clock, after riding two nights and a day. Here rejoined brother Boshier, who had come two days previously from New York. Philadelphia is an immense place, said to have a population of 800,000 people; and is certainly the most beautiful city we had up to that time seen in the States. The wooden structures that elsewhere give such an ephemeral aspect to American cities, are here almost entirely absent; and instead, are massive brick buildings, faced with marble, and some splendid edifices built entirely of that material, which, it appears, is abundant in the locality, and therefore cheap. The streets are spaciouly laid out and adorned with trees. Two hours after arrival the Editor was taken to the meeting, and introduced, with brother Boshier, to an assembly of about fifty brethren and sisters and a large company of interested friends. The singing and appearance of the assembly brought a pleasant sense of home. They sang beautifully with the aid of a harmonium. Effective singing is a great accessory to a spiritual assembly. It gives wings to the mind in its endeavours to realise the great things of the spirit. There was splendid music in the temple; splendid music amongst the angels who announced the birth of Christ; splendid music (there will be) among "the redeemed of the Lord when they come with singing unto Zion;" and there is no harm in our having a little of it now in connection with our cherishment of "the blessed hope." Taking this view of the matter, the Philadelphia ecclesia have sought to cultivate in this direction, with a result which is edifying and pleasing at the meeting on the first day of the week. The Editor spoke for nearly two hours on the coming of the Lord as the comfort of the believer, the hope of Israel, and the true source of reform for all nations. In the afternoon, the ecclesia assembled for the breaking of bread; in the evening, the Editor lectured again to a larger audience on the signs of the times. Next day was spent indoors writing. In the evening, in a large hall capable of holding a thousand people, lectured again in continuation of the signs of the times. The audience was not commensurate with the capabilities of the place. The immense size of Philadelphia makes advertising a difficult matter. At the close, arrangements were made for the establishment of a book depot in Philadelphia. Many persons, it was said, would like books, but don't care to send to England and wait a month for them. This, no doubt, is true. The work will no longer be hindered from this cause. A supply of books has been placed in the hands of brother Campbell (130, State Street), in conjunction with brother J. Q. Williams, who will supply all demands in Philadelphia, and also such as may come through the post from that part of the States. After pleasing intercourse with what appears to be one of the largest and heartiest ecclesias

in the States, brother Bosher and the Editor departed on Tuesday morning for

#### BALTIMORE (M.).

Hither we were accompanied by brother and sister Taylor, of Baltimore, and also sister Lawton, of Philadelphia. The distance is only 100 miles, which, in view of the immensity of American distances generally, we had come to consider short. The journey was accomplished in four hours by an express. Brother Packie was at the depot. Baltimore is also a large city, said to have a population of 400,000 people. It is like Philadelphia in its solidity of architecture, and, if possible, more beautiful in its best parts. The principal feature is an immense park, of seven or eight hundred acres, public property and free to the use of the whole town. It is unlike the ordinary run of parks in that it is not an artificial formation, though art has done much to beautify it. It is an extensive piece of undulated forest land, with clearings here and there throughout its entire extent. It presents every variety of scenery—wood, glen, water, hill, garden, and meadow. Here and there are arbours, also drinking fountains and places of refreshment. It is a delightful resort, and largely used by the inhabitants. A horse railroad runs into the heart of it, so that, although a considerable distance from the town, it is quickly accessible from any of the principal streets. It was originally the property of an old miser, at whose death the town made a purchase of the estate for the general behoof. The statement of this fact brought to mind the happy thought that in this way the estates of all the misers of this present evil world will be turned to righteous and beneficent account by-and-by in the hands of Jesus and his brethren; only that when the time comes, they won't have to wait the death of the misers. They will take possession, and turn the owners adrift—in most cases into the grave—and utilise the whole earth in beauty for the promised blessing of the world in Abraham and his seed. The brethren in Baltimore number about forty. At one time they were more numerous, but, like most of the friends of the truth elsewhere, they have experienced the pain of leaving the company of those who would not keep the company of the truth in its entirety. The process of refining is healthy in its effects, though painful in its immediate sensations. This the brethren have realised in connection with a reduction of numbers, which has left them more in harmony with the mind of the Spirit and more zealously united (under the superintendence of brother Packie) in the great duties devolving on all who profess the high calling in Christ. The immediate cause of rupture was the repudiation of the doctrine of the judgment on the part of an old friend, by name J. F. Magruder, and one or two

others, who also rejected the name Christadelphian. There were other causes of difference, which are hinted at in Dr. Thomas's letter appearing in the number for Oct., 1870, p. 299. From the separated friends the Editor received a letter, a week or so before his visit to Baltimore, requesting him to accept their hospitality, and extend to them co-operation in the truth. The letter was a very gentlemanly document, and calculated to prepossess such as were ignorant of the situation in favour of the separated. This was the Editor's position, for, though information had been published sufficient to furnish a guide to action, its immediate availability was lost in the confusion of localities natural to one ignorant of the country. He therefore made a cautious reply in the following words:—

*“Jeffersonville, Ind., 7th June, 1871.*

To BROTHER A. B. MAGRUDER, greeting.—Yours of May 26th was received yesterday. It had gone to New York, whence it was forwarded to me by brother Bosher, who is detained in that city on business connected with our errand to the States.

I sympathise as little as you do with many things that have been—and I suppose will be, as long as this state of things lasts—said and done. I do not refer to anything in Baltimore, with the facts of which I am entirely unacquainted, but to the brotherhood generally.

Nevertheless, I do not see my way to accepting your invitation. As a stranger in the States, I am guided, where division exists, by two principles which preclude me from doing so. I identify myself, in such cases, with Christadelphians who profess the truth in its entirety (as I regard it), and who were in the confidence of Dr. Thomas. These principles lead me, in the case of Baltimore, to the company of brother Packie, and those associated with him.

Regretting all that is contrary to the mind of Christ, and longing for his appearing, faithfully yours, ROBERT ROBERTS.”

This reply evoked another letter, which came to hand after we had left Baltimore, stating that the (same) writer was distressed to find we had been to Baltimore and left it before he was aware of our presence in the city; and arguing against the rules of action set forth in the foregoing letter; than which no other could be adopted by a stranger on a flying visit, without the time, even if he had the disposition, to look into matters so as to form a personal judgment of the situation. Three lectures were delivered in the brethren's meeting-house, which is an upper room on the third storey of a house standing in a busy street. The circulation to the public consisted of newspaper advertisements only; the consequence was combined with the presence of the room) that the attendance was small. The weather was hot and the

roof was low, and deafening noises came from the street below through the opened windows. All this made speaking a difficult and exhausting operation, the more so as the Editor was beginning to feel the effects of continuous exertion, incessant travel, and irregularities of diet and sleep. However, the task was got through with the exercise of a little determination. For a day or so he was in a state of uncertainty as to whether he would be able to finish the appointments. He began to fear he would have to cut short the journey and return to New York. However, feeling somewhat recovered on the last day allotted to Baltimore, he and brother Busher went forward to

#### WASHINGTON (D. C.)

This is the Federal capital of the United States—a beautiful city, laid out on a wise design, conceived by the gifted individual whose name it bears, but not yet carried out in its details. The Capitol is the principal feature of the place. This—the American House of Parliament, containing the halls of assembly for the Senate and the Congress, and also the offices of the various State departments—is a magnificent structure, standing on an elevation in the heart of the city. It is built of white marble on an elaborate scale, in what appears to be a composite, but principally Grecian order of architecture. It is surmounted by an immense dome like “St. Paul’s,” London, and supported on the principal sides by extensive colonnades, and approached at the principal entrances by broad flights of steps. It is, doubtless, entitled to the reputation it enjoys of being the finest building in the world. In the distance it looks like a monument of snow. Its immense size is lost in its grace and symmetry of form. It is surrounded with gardens, and yet gives public thoroughfare, not only on all sides, but actually through the building, according to the American principle which recognises the sovereignty of the people in all public things. It is the heart of the city, and the point to which the leading streets converge from every point of the compass. It shows the fine thoughts possessed by George Washington, and suggests what will be realised when the world is in the hands of a common and invincible head who will govern “for the poor”—that is, for the people; and break up all rich men’s monopolies that stand in the way of general improvement. The streets of the city are wide, and bordered with trees. Altogether, Washington is a fine place, and only requires to be occupied by the government of The Righteous Man to be a habitation and radiating point of joy and gladness. This will come in due time, and not long. Whether peaceful possession will be given to the new order of rulers is very doubtful. Washington will probably fight Jerusalem. This will be of small con-

sequence to Jerusalem. Jerusalem will conquer in all the earth; and all the earth will learn, at the cost of much blood and treasure, the futility of resisting the new *Eastern Regime*, which this time will be no imposture, but the genuine Power of Heaven, authorised by “divine right,” in “the eternal city,” and operating with “infallibility” for the subjugation and benefaction of all nations. O, what joy to be commissioned by such a power. This is the honour to which men are called by the gospel; yet how few appreciate it, because they have no faith.—The truth has had a somewhat chequered history in Washington. It had a good many friends years ago, but these were scattered by the war and other causes. Only a remnant now exists, and even these have been recently distracted with the internal revolutions which are sure to arise where the truth is not adorned by an orderly walk on the part of those who profess it, or where it is loosely befriended and weakened by co-operation with outer darkness. The faithful element, however, perseveres against all difficulties. The invitation that brought the Editor and brother Busher hither emanated from those who have made a right stand in connection with brother J. W. Boggs, and who at the time of visit were meeting in his house, 624, Carolina Avenue. With short notice, these brethren showed exemplary enterprise in their arrangements to bring the truth before the public. After much running hither and thither, they at the last moment, through the influence of an attorney, who has recently become obedient to the truth (brother McCutcheon), obtained the free use of the Hall of Delegates—a building used by the local government of the district of Columbia. This was not done without a good deal of anxious and uncertain effort. It was accomplished by introducing, through one of the members, a motion, to the effect—“That the free use of the hall for two days be granted to Robert Roberts, of Birmingham, England, and his friends, for the delivery of lectures on the prophecies of the Bible.” Some discussion took place, which was reported in the public papers in the ordinary proceedings of “the house.” It was the first time the hall had been granted for such a purpose, and it was considered a bad precedent. However, the motion to consider the matter was carried, and “the bill” (according to the forms of the house) passed. The editors of the papers next day adversely commented upon the matter, which helped to give the lectures notoriety, and doubtless did something to secure the excellent audiences that attended. The hall secured, the brethren that same night inserted advertisements in the papers, and issued a thousand placards. The result was good meetings. The place was certainly a great element of comfort and success. It rarely falls to the lot of the

truth to find itself so splendidly housed—a richly carpeted floor, ornamented walls and panelled roof, and magnificently appointed *chairs* at one end, giving standing room to the throne of the president; and at a lower elevation the table of the clerk, at the back of which the Editor stood. The audience was equal to the place, comprising several ex-judges, clergymen, and gentlemen of standing. There were three good meetings—Friday, and Sunday morning and evening. About a dozen brethren from Baltimore (only about forty miles distant) were present on Sunday morning, and took part in the breaking of bread at the close of the morning lecture. Here, as in Springfield, there is a coloured brother, who is said to understand the truth well and live it exemplarily. At the close of the Sunday morning lecture, the Editor was introduced to one of Dr. Thomas's brothers—a tall, finely-made man, holding some medical appointment under the government, but lacking the greatest distinction accessible to man—sonship to the Father through faith in Christ Jesus. He is said to be an unbeliever, which is not to be wondered at if he only knows the Bible through the medium of the faith in which he was brought up. Whether he has ever looked into the truth as unfolded by his late brother, the Editor was not informed. The probability is he has not, on the principle that “a prophet is without honour in his own country and among his own kindred.” Now that his brother is dead, he may be induced to give the matter further consideration. Would to God it might be with happy result! Miss Jane Thomas, the doctor's sister, also lives at Washington, and was present at the meeting. She has accepted the truth, but does not appear to have taken a very decided position in its favour, judging from her co-operation with the Adventists, who hold many Word-dishonouring traditions. The lectures were advertised as a reply to a Dr. Sunderland, an eminent clergyman in Washington, who had recently delivered a sermon against the Christadelphians, and whose sermon had been obtained from him and forwarded to the Editor by the brethren, in so far as it related to them. The arguments were of the usual worn-out order, only that some of them were a little more childish. One of the brethren (E. J. Ward) is photographer to the Surgical Museum founded by the government in connection with the assassination of Abraham Lincoln. It will be remembered that Lincoln was shot in a theatre. This theatre was immediately afterwards converted into a surgical museum for the exhibition and study of anatomical preparations connected with the late war—and the principles of surgery generally. In this museum, some hideous things are shown. Booth, the assassin of Lincoln, has the bone of his neck exhibited under a glass case,

showing the course of the ball that brought him down while in the act of defending himself from his pursuers inside a certain barn. Soldiers who fell in the war, and whose identity was lost in the disfigurement of their persons, have here their skulls shown in every stage and form of fracture, illustrating in ghastly array the horrid barbarism of the battlefield—the natural man's way of settling difficulties, which will continue in vogue until the wretched method is superseded at one great stroke by the Lord from heaven, whose government will render “glory to God in the highest, peace on earth, and goodwill among men.” In the museum, brother Ward is photographer for the Surgeon-General of the War Department, his duty being to make photographic pictures of various surgical objects and microscopic preparations. He does the work by contract. Formerly, he did it in the capacity of a State servant, under oath to take arms if the exigencies of the service required; but with the altered relations brought by a knowledge and obedience of the truth, he submitted to a reduction of rank and pay for the sake of escaping the oath of service, and now does the work as a civil contractor purely. The fact is interesting in connection with the question of the duty of Christian servants generally; which is our justification for referring to an otherwise entirely private matter. While visiting at the Museum, brother Ward (though not a portrait photographer), for the gratification of sundry in divers parts, who had asked a photographic memento of our American visit, transferred the image of brother Boshier and the Editor in one picture to glass, for multiplication (large and small) on paper. Brother Ward, not desiring to make a profit out of the transaction, offers to supply the picture to any of the brethren writing to him and remitting sufficient to cover cost, according to the figures appearing on the cover of our August number. The picture was taken on what was the stage of the theatre, on to which Booth leaped on lodging a ball in the President's head. In the corner, appropriately enough, was the dried skeleton of a Frenchman—the grim and bony basis of the living soul—which a slight turn of the camera would have taken into the picture. This would have been an objectionable embellishment to those who have passed from death's domain in entering the name of Him who is the Resurrection and the Life. Believers have nothing to do with the skull and cross bones. This is the world's ensign, though it carefully keeps it in the corner like the Frenchman's skeleton. “The world passeth away” into the grave among worms and rotting bones; “but he that doeth the will of God, abideth for ever.” Leaving by steamer on the afternoon of Monday, June 19, we bade adieu to the brethren, and proceeded to Norfolk (Va.).

(To be continued.)

## CORRESPONDENTS ANSWERED,

BY BROTHER E. TURNER, OF NOTTINGHAM.

*Brother Turner having kindly offered to assist in this department, we sent him the first handful from our reserve pile of unanswered letters; and have received from him the following acceptable contributions.*

“FOR OUR SAKES HE BECAME  
POOR.”

AN anonymous friend makes this the subject of remark. It is contended on the strength of it, that Jesus Christ was not *always* poor, in a worldly sense; but that from a point of time not specified, he *became* temporarily poor. This view is contrary to the evidence. All the testimony—and that is what we are to judge by—but there is not much, points to the conclusion that the family of Jesus Christ were poor people. The statement of Luke concerning the offering of “two turtle doves, or two young pigeons,” certainly carries no idea of affluence with it; on the contrary, poverty; for the law required these where the individual was “*not able* to bring a lamb.”—(Lev. xii. 8.) The several allusions also to “the carpenter” and “the carpenter’s son,” likewise concur to establish the belief that Jesus and his parents were poor. This being the case, he could not become poor in the sense of losing all he possessed, whether by choice or accident. But suppose Jesus had been a millionaire, the distribution of his estate among his disciples would not have made them rich, in the sense of the passage. Jesus taught that riches were a probable hindrance to the attainment of the kingdom. “A man’s life does not consist in the things which he possesseth.” “Go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven.” “Lay not up for yourselves treasures upon the earth;” and so forth. From this, and more of the same sort, it seems clear that the worldly-wealth elucidation is altogether beside the mark. What then is the solution of the text?

Jesus frequently told the Jews that he came down from heaven, and they murmured at him, and charged him with blasphemy. His disciples likewise thought that “a hard saying.” “For I came down from heaven, not to do mine own will, but the will of Him that sent me.”—(Jno. vi. 38.) “For the bread of God is he which cometh down from heaven, and giveth life unto the world.”—(33.) “And Jesus said, I am the bread of life.”—(35.) “I am the living bread which came down from heaven.—(51.) “What and if ye shall see the Son of Man ascend up where he was before?”—(62.) Statements of this kind abound in the first four books of the

New Testament, chiefly in John’s. What do they import? Do they mean that Jesus was personally in heaven as he was then talking to the Jews? Not as to the flesh, but as to that which used the flesh as its instrument. What was this? God. John says that “the *logos* was made flesh;” and also that “the *logos* was the *Theos*.” Paul says, “God was manifest in flesh.” The prophets testify there is but “one God, and besides me there is no Saviour.” Isaiah affirms that “the child born” should “be called the Mighty God.” Now, this Mighty God is the same with the *Theos*, who is Spirit and the Fountain of Life. Did the union of this Power of the Highest with the flesh of Mary so as to constitute “the holy thing” born of her, absorb the Fountain? By no means. But what the Fountain was, so was that issuing thence—that is *Theos*, Life; “and the Life was manifested, and we have seen it and bear witness of that Life,” says John.

The *Theos* in this way became flesh. Let us not be alarmed at this. Paul says that all things are out of *Theos*—that is, all issue forth from spirit (a matter or thing the nature of which cannot be defined); it is elaborated into every conceivable form of life and of things without life. The Power or Spirit which created these *remains ever*, but the things, many of them, at least, created out of it, perish. This is quite as true of flesh, whether of a lion or a man, as it is of a violet or a rose. “Surely the people is grass.”

Now, before the *Theos* invested Himself with the body of Jesus, could it be said, with any degree of propriety, that He was “poor?” No; the *Theos* stands before our minds as the Maker and Sustainer of all the universe. We feel that He is “rich,” that “the silver and gold are His, and the cattle upon a thousand hills.” The *Theos* had never been anything else but rich—in other words, he had not been manifested in the garb of poverty. If he had always remained separate from flesh, it could not be said that he was poor; how, indeed, could he be esteemed poor who feeds every living thing, even “the ravens when they cry?” But after the *Theos* had regarded “the *low estate*” of his handmaid, after he had manifested himself in the poor perishing dress of our sinful nature, then it becomes quite proper to speak of him as did Paul, “that



though he was rich, yet for our sakes he became poor."

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"NOT A WORD ABOUT THE KINGDOM."

"Elizabeth" writes: "You say the kingdom was preached years before the name, and that it is incumbent on every one who shall be saved that they should believe in the kingdom; but Jesus says, 'This is eternal life to know Thee the only true God, and Jesus Christ whom Thou has sent;' *it says not a word about the kingdom here.*" This passage is obviously adduced under the impression that it proves eternal life to be attainable while the candidate is in total ignorance of the doctrine of the kingdom, and its strength, to the mind of "Elizabeth," lies in the fact that the word kingdom does not occur in it. But this sort of proof will not stand. For example, what would Elizabeth say to the proposition that "Nothing is said about Jesus from Moses to Malachi, because the name Jesus is not found in those writings?" Let your correspondent ask herself this question, "Did Jesus teach that a knowledge of the kingdom is essential to salvation?" What answer does Jesus himself give her? Let the following testimony decide: "When any one heareth the word of the kingdom, and understandeth it not, then cometh that wicked one and catcheth away that which was sown in the heart. This is he which received seed by the wayside." "But he that received seed into good ground, is he that heareth the word—of the kingdom—and understandeth it, which also beareth fruit, and bringeth forth, some one hundred, some sixty, and some thirty." "The Son of Man shall send forth his angels, and they 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 wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Among "these things that offend, and do iniquity," will assuredly be such as have rejected the word of the kingdom. In this chapter (Matthew xiii.) from which I am quoting, there are seven parables, all having for their object the kingdom of God. And when the disciples had listened to all Jesus's discourse, he said unto them, "Have ye understood all these things? They say unto him, 'Yea, Lord.'" Then he said unto them, "Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasures things new and old." "Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven."—(Matt. xviii. 4.)

Matthew seldom uses the phrase "the

kingdom of God:" he has it but five times in all. His phrase is, "the kingdom of heaven." But it will not do to say this is not the same. In the twenty-fourth verse of the nineteenth chapter, he employs the expression "the kingdom of God." "And again, I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Now, "Elizabeth" will find that this form of words, "the kingdom of God," occurs forty-nine times in the gospels by Matthew, Mark, Luke, and John. It is Luke's favourite expression. He uses it nineteen times. What does all this mean? To what purpose did Jesus preach, from his baptism to his crucifixion, always "the kingdom of God," if men can be saved without knowing anything about the matter? Why, we ask again, did Jesus send forth the twelve, and after them the seventy, to preach the kingdom of God, if it would have answered the purpose "not to say a word about it?" Moreover, Jesus said, "Seek ye first the kingdom of God and His righteousness."—(Matt. vi. 33.) Then, if we follow the apostles, what did they preach for salvation to both Jew and Gentile if not "the kingdom of God?" At Ephesus, Paul "went into the synagogue and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." After this he continued daily in the school of one Tyrannus by the space of two years.—(Acts xix. 8, 10.) And, on taking leave of the brethren, he said, "Behold, I know that ye all among whom I have gone preaching the kingdom of God shall see my face no more."—(xx. 25.) All through Paul's career it was the same. The set form of words does not always appear; that was not needful, and would have been tautology. But it is surprising how often the two phrases "the kingdom of God" and "the kingdom of heaven," do occur in the New Testament writings. Lastly, from Acts xxviii. 23, 31, "And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening." "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

Now, it is evident from all this that the kingdom of God is the primary feature of the gospel. Nay, is it not even called "the gospel of the kingdom of God?" Hence we affirm that to obtain eternal life it is indispensable to have correct ideas of the kingdom. If we miss the kingdom, we shall not be recipients of immortality, or eternal life. It may be seen from several passages that the

latter is indissolubly joined to the former. "One came and said unto Jesus, Good Master, what good thing shall I do that I may have eternal life?" Jesus replied, "If thou wilt enter *into life*, keep the commandments." "Then said Jesus unto his disciples that a rich man shall hardly enter the *kingdom of heaven*. It is easier for a camel to go through the eye of a needle than for a rich man to enter the *kingdom of God*." Eternal life fits us for the inheritance, the kingdom which shall not be left to other people, but shall stand for ever.—(Dan. ii. 44.) This kingdom is based upon the covenants of promise made to Abraham and David, and Paul testifies that "through ignorance of these we are alienated from the life of God."—(Eph. ii. 12; iv. 18.) Can anything teach plainer than this that the first thing to aim at is a knowledge of the kingdom? To know God's purposes in relation to this kingdom, to know that He has determined long ago to set His king, even Jesus, upon his holy hill of Zion, to give him the nations for his inheritance, and the uttermost parts of the earth for his possession; to be scripturally intelligent in these things, to be persuaded of them and to *embrace* them, "is to know God and Jesus Christ whom he has sent," and to become heirs of eternal life.

#### TOO ANXIOUS TO SHUT OUT THE KINGDOM.

Again, "Elizabeth" says: "The eunuch was reading the liii. chapter of Isaiah, 7 and 8 verses. 'He was led as a lamb,' &c., and Philip 'preached unto him Jesus.' '*Nothing about the kingdom here*,' exclaims 'Elizabeth.' And Philip said, 'I believe the Lord Jesus Christ to be the Son of God.' This is a confession of faith in Jesus, and not in a kingdom."

"Elizabeth" is too anxious to shut out the kingdom. I would recommend her to read slowly the Lord's prayer, and to consider the words "*Thy kingdom come*." Did the Lord exhort the disciples to pray for what they were quite ignorant of? But to Philip and his preaching let us turn for a moment. From Isaiah, Philip preached unto him Jesus. Now, upon Elizabeth's principle of reading the word, the eunuch might have said to Philip, "Stop, there is not a word about Jesus here." If he had done so, he would have most assuredly failed to "lay hold on eternal life," so will "Elizabeth" if she persist in shutting her eyes to the kingdom. To preach Jesus from the prophet was to show that what Jesus had so recently done and suffered at Jerusalem, to be in perfect harmony with what was written in the prophets concerning *Christ*. Philip would not say one word of Jesus out of harmony with the predictions of the Old Scriptures touching the Messiah. In short, to preach Jesus was to demonstrate his claims to the kingdom covenanted to David,

and to show also that he was the victim promised of God to take away the sin of the world, that it was even he who should "judge the quick and the dead at his appearing and his kingdom." To omit these things would not be to preach Jesus; as the Christ they are all affirmed of him. It is hoped that "Elizabeth" will soon begin to see that a scriptural—and no other is worth a rush—"confession of faith in Jesus," clearly implies that the subject has heard the word of *the kingdom*, and understood it; that he also believes it with all his heart, and is fully prepared and anxious to obey it.

Now let us speak briefly upon the proposition that "the kingdom" was preached before the name. "To preach" the gospel is to preach "the kingdom." The proof of this is seen in Luke ix. 1 and 6: "And he sent them to preach *the kingdom of God*. And they departed, and went through the towns preaching *the gospel*." Hence it follows, that when the gospel was preached to those who died in the wilderness (Heb. iv. 2) the kingdom was preached to them. And still much farther back, do we find the kingdom preached, for Paul declares, in Gal. iii. 8, that the gospel was preached to Abraham. The word "gospel" can never fall upon the ear of our intelligence in the Scriptures without the kingdom rising like the sun from the east in the full blaze of liquid splendour. But although the kingdom was undoubtedly preached "with the fathers by the prophets," not a single instance is found where the name Jesus Christ was introduced. Truly, Messiah was hoped for; but who Messiah was, neither kings, prophets, nor angels were able to tell. They all desired to look into these things (1 Pet. i. 10 12), but they were hid from their eyes.

The preaching of *the name* is what Paul styles "the preaching of Jesus Christ.—(Rom. xvi. 25.) This was begun after the death and resurrection of Jesus. Thenceforward commenced that great work of preaching the gospel of the kingdom of God for remission of sins and hope of eternal life in and through his name. Peter first presented it to Israel on that memorable Pentecost, afterwards—to his own astonishment—to the "dogs" of the Gentiles of the household of Cornelius; then followed Paul, who had been constituted a chosen vessel to bear his name before the Gentiles; and so forth. The curtain being lifted, we see the kingdom through "the door"—even Jesus, henceforth "the way" thereto, is clearly discerned. He who attempts to enter by any other way, "the same is a thief and a robber;" and he who approaches the door in ignorance of the beyond, is not qualified to pass through it.

The position of orthodoxy is as though a man viewed a certain object through a tube, the end of which was so close to the object as to exclude nearly all the light. He indeed

beholds the object, but in complete isolation; the proximity of the tube excludes its surroundings from view, and the consequence is that he is totally blind to all its relationship. To him it is *one* thing—say a stone; but the grand edifice of which it is the *key* remains altogether unseen. Thus Christians, so called, fix the end of their optic tube almost upon the cross on which Jesus is suspended, hiding effectually the grand *tableaux* of which he is but the central figure.

WHO OF "THE WICKED" WILL RISE;  
FROM THE DEAD?

"Elizabeth" continues: "Jesus says, 'Woe unto thee Bethsaida—woe unto thee Chorazin, &c. . . . it shall be more tolerable for Tyre and Sidon at the day of judgment than for you.' You say the wicked out of Christ won't rise\*; these were not in Christ, and they will have to rise; and Paul says (Acts xxiv. 15) there shall be a resurrection of the dead both of just and unjust, and Paul made Felix tremble at the thought."—(Verse 25.)

This is the last count in the indictment of "Elizabeth." I do not know from what "Elizabeth" quotes when she says, "You say that the wicked out of Christ won't rise." The opinion of "Elizabeth" appears to be that all the wicked as well as all the righteous will come forth from their graves. Now, we cannot endorse this, unless we reject the word of God upon the subject. The prophet Isaiah speaks expressly concerning certain of the wicked to the following effect: "They are dead, they shall not live; they are deceased, they shall *not rise*; therefore hast thou visited and destroyed them, and made all their memory to perish." See also chapter xliii. and 17. Hence it is plain that while some of the wicked, styled "the unjust," will come forth, it must also be admitted that some will not. There is a difference between

\* This is partly a misapprehension. There is a class that will not rise, but "the wicked out of Christ" is not a correct description of them. Among the unjust that will come forth at the resurrection will be many who were never "in Christ"—the Scribes and Pharisees who rejected Christ, for example. The rule is, that when men in the presence of light prefer the darkness, they are responsible, and will have to answer for the insult they offer to God in rejecting His goodness.—(Jno. xii. 48; iii. 19; Mark xvi. 16.)—  
EDITOR *Christadelphian*.

"the unjust" and "the wicked." All "the unjust" are "wicked," but it does not follow that all the wicked are "unjust" in the sense of rendering them amenable to judgment. All men are by nature wicked, but they cannot all be accused of injustice in the matter of the gospel, for millions have never heard it, and never will. This may be gathered from Paul's statement at Athens, that "the times of this ignorance God winked at."—(Acts xvii. 30.) Where nothing has been given, nothing will be required. They that die without law, will also *perish* without law.—(Rom. ii. 12.)

My conviction is that responsibility begins with knowledge, and that where the individual possessed a knowledge of the will of God, knew the gospel, understood the things of the kingdom, that such, whether he obeyed the truth or not, will appear at the judgment-seat. It does not meet the case to affirm that none but "servants" will be judged; that is, none but those who have actually *obeyed* the truth. The knowledge of the Master's will in this case is different from that of human affairs; every man who knows that will and refuses to obey, is undoubtedly obnoxious to the displeasure of the Master. But who does and who does not, hardly comes within the scope of human judgment to determine, except in rare cases.

It also appears that the severity of punishment will not be equal; "many and few stripes" convey this idea. If there were any in Capernaum, Bethsaida, and Chorazin who died in the disobedient, or non-obedient knowledge of the truth, they, with all of like stamp, must come up to give an account, and it seems probable that those cities would number many such. But the notion that all Chorazin and her sister cities will come back again from the dead, cannot be scripturally entertained. Judicial vengeance upon the land of Israel fell with destructive effect upon those cities, making it almost impossible to say where they stood. It was also heavy upon Jerusalem, but not final (that is, complete upon every individual in the city). I think it cannot be doubted that several who took part in the death of Jesus, will become accountable at his bar. Yes, Paul's reasoning made Felix tremble, though it does not appear that it made him obey; and it is by no means improbable that Felix will have to stand before the Son of Man.

E. TURNEY.

THE TRUTH DENOUNCED AS HELLISH DOCTRINE BY A  
MODERN BISHOP.

THERE are not many religious denominations unconnected with the state, which adopt the ecclesiastical title of "bishop."

Among those which do, may be included the small, but zealous, body, known by the name of the Peculiar People. Their

organization was at one time divided into two bishoprics. One of the bishops of these districts (brother D. Handley) has already fallen in love with the truth. But the other still kicks against it, as is shown by the following letter addressed by him to brother Searles, of Maldon (formerly an elder among them), when the latter was leaving the spurious, to join the real "peculiar people," who look forward to becoming "a royal priesthood" (1 Pet. ii. 9), or a "holy nation" of "kings and priests," to "reign on the earth" (Rev. v. 10) in "the age to come."

*"Thundersley, February 23, 1871.*

DEAR BROTHER—I write to say we have purposed holding a council meeting at Prittlewell, on Monday next, Feb. 27th; and you seem to have got that doctrine we hate, and I believe the Lord does too. You can come if you think proper; but it is no use to come to try to make us leave the doctrine, for we never shall. I can say I know it is a hellish doctrine. I believe no doctrine at all is better. I am a well wisher to you, but unity I have none. S. HARRAD."

The apostle Paul, in describing the qualifications of a bishop, says that he must "hold fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers."—(Tit. i. 9.) The reader will be able to decide for himself, whether Bishop Harrad had manifested in the above letter the apostolic requirement, even assuming that he "has been taught the faithful word," and that his correspondent is a "gainsayer," whom it is necessary to convince or refute. The following is the reply:

*"Maldon, February 25, 1871.*

JAMES SEARLES TO S. HARRAD.

In answer to your letter of to-day, I thank you for the information concerning the Elders' Meeting, and should be very glad to be there, if I thought that I should be allowed fairly to state my faith to the brethren. But, fearing this, I address myself as follows to the Elders of the Peculiar People assembled at Prittlewell, in Essex, Feb. 27th, 1871. Beloved, I have received a letter from our brother Harrad, in which he informs me of your meeting, and says I can come if I think proper. He also says the doctrine I have he hates, and that he believes God does too. He says too, that he believes he shall never have it. He further says that it is a hellish doctrine. Now this is proof that brother H. does not

know the doctrine nor the teaching of the Scriptures.

In the first place, the Scriptures teach that man lost his life or being through eating of the forbidden fruit; for the sentence was 'Dust thou art, and unto dust shalt thou return.' This sentence was pronounced upon the first Adam, who, Paul says, was 'a living soul.' But, though living, not immortal, or such as God could not carry out the sentence of death upon. By man came sin, and death by sin; and this has passed upon all men; for in him all have sinned, even those who have not sinned after the similitude of Adam's transgression. Again, 'the wages of sin is death.' And the Lord, to prevent man from becoming immortal, drove him from the garden and tree of life. Why this caution on the part of the Deity, if man was immortal? Can brother H. say "these things I hate," unless he is prepared to say, I hate God's word?

In the second place, I believe that eternal life or immortality is to be sought for and obtained only as a gift from God, on terms revealed by the spirit in the word; and that there is no way of attaining unto life but by knowing and conforming thereto. Jesus says, 'I live by the Father; so he that eateth me, even he shall live by me.' Again, 'he that believeth not on the Son, shall not see life.' Can any of you hate this also?

Again, I believe that Abraham became 'heir of the world' by faith.—(Rom. iv. 13.) The inheritance is through the righteousness of faith. So now a right faith makes us heirs of the world: 'For if ye are Christ's, ye are Abraham's seed, and heirs according to the promise.' You have only to turn to the promise to see the thing promised. The old notion of going to heaven at death, or at any other time, is one of the follies of the apostasy, and not a thing taught in the Scriptures of truth. They teach the return of Christ, to raise the dead, judge his household, and set up his kingdom; and by it, subdue and put down all rule and power, and bring all things into subjection to the will of the Father. 'The kingdoms of this world' shall 'become the kingdoms of our Lord and His Christ.' And after all things are given up to the Father, that He may be all in all, then shall the tabernacle of God be with men. Can any taught of God hate this?

If any of you doubt the truthfulness of the kingdom of God being a literal one, to be set up on the earth, and when set up, to

stand as the inheritance of the saints for ever, read the book of Daniel, c. 2, v. 44. You here see it is to be set up in the time of certain kings, which you will do well to understand. Again, refer to c. 7, v. 14, 18, 27. In these three verses there are things which no man who understands can help rejoicing in, and none but the ignorant can say I hate them.

Jesus says unless we receive the kingdom of God as a little child, we shall in *no* case enter therein. I should like to see you all as humble as little children, so that we could meet each other, and do as Paul did with his brethren—reason out of the Scriptures; that is, the Old Scriptures, for Paul had no other. It was these that made Timothy ‘wise unto salvation, through faith in Christ Jesus.’ We should be glad to meet any of you at any time or place for this purpose.

It is said that I say there is no God: but I believe there is one God, the Creator of all, dwelling in light which no man can approach unto. It is said, I say there is no heaven; but I believe it is the place of the throne of the Deity. It is said, I say there is no hell; but I believe that Christ went to hell—not the hell of popular superstition, where it is said that God torments

immortal souls, through all eternity. It is said, I say man has no soul; I believe the first man was made a *living soul*, and so are all his descendants, but none of them *immortal souls*, as the expression is not found in the Scriptures of truth. It is said, I say there is no devil; I believe there are many, but not such a one as some say fell from heaven, before the creation of man, though they can find no proof when asked to do so. Again, it is said, I deny the eternal sonship of Jesus; true, I believe he was begotten by the Father, and, therefore, the Son of God, as well as Son of man—a body in which the Father was manifested to Israel. It is said, I believe man dies like a beast; I believe with the psalmist, that man without understanding of the truth of God will perish.—(Ps. xlix. 12, 20.) But I believe in a resurrection of the just and unjust, the one to life eternal, the other to shame and contempt.

In conclusion, I venture to express a hope that some of the honest in heart will yet see, love, and embrace the truth, that in the day of the Lord Jesus they, with us, may be found worthy of glory, honour and immortality.—From your loving brother,  
JAMES SEARLES.”

## The Christadelphian.

“He is not ashamed to call them brethren.”—Heb. ii. 11.

OCTOBER, 1871.

SPACE this month forbids the appearance of political news and several editorial contributions. If enlargement is decided on, we shall not so frequently have to encounter this difficulty. The proposal so far has met with decided favour. We have only two objecting epistles, but as we have calculated these probably to represent twenty-five votes or thereabouts, they go a far way towards neutralising the other voices. The ground of objection is the increase of price. With this objection we entirely sympathise, and could we give sixteen additional pages without increasing the price it would be our happiness to do so. But it is not in our power. One correspondent seems to think it is. He plumply says it is an opinion in his part that the readers ought to have the enlargement without any increase in the

price! He mentions the price of the *Declaration* as an indication of the kind of ground upon which this conclusion has been come to. Perhaps those who have come to this conclusion are not aware that the *Declaration*, in the first instance, though an edition of 6,000 was ordered, cost *three times the price at which it was published*; and that had the number printed only been the number of *The Christadelphian's* circulation, the cost price would have been about *six times the published price*. “But,” say they, “the circulation of the *Christadelphian* is increasing, and therefore we ought to have the enlargement without an enhanced cost.” Here again there is a fallacy for want of practical knowledge. Every additional hundred copies required by increasing circulation, means an additional order to the printer, and a corresponding enlargement of the monthly account to be paid to him. Increasing circulation is not much to our pecuniary advantage. If we proposed increasing the price without enlarging the size, the argument in question would be in place; but as the increased price is only

put forward as the necessity of an enlargement of size demanded, the increase of price must be accepted if enlargement is assented to. Personally, the Editor would prefer *The Christadelphian* remaining at its present size, as the proposed enlargement will only add to his labour—already sufficient; but editorially, it is doubtless a thing to be desired, for the reasons mentioned last month. Nobody seems to object to the enlargement *per se*. The hardship on poor subscribers is the point made. On this subject, we commend attention to the following, as affording a practical solution:

September 17, 1871.

From \_\_\_\_\_ to his excellent and beloved brother in Christ, ROBERT ROBERTS, greeting.

Re the Enlargement of "*The Christadelphian*."

I most heartily endorse the project. If all the brethren and sisters watched for the day, the hour, yea, the moment of each month's receipt of *The Christadelphian*, as the writer does, your anxiety on the matter (if any) would vanish; your hands would be strengthened, and your heart would rejoice in the success which is sure to follow. Without troubling you with a flow of words, and to show my co-operation in the project, I enclose you my cheque for £10., as a trifle towards a fund out of which to pay the increased subscription for such of the poorer brethren and sisters who might feel pressed with the increase of price. Thus they can have the enlarged edition at the old price."

[The writer having marked his letter "specially private," we withhold his name.]

"The Cockshutt, Montgomery,  
Sept. 16th, 1871.

"DEAR BROTHER ROBERTS—You require the opinion of subscribers who feel strongly respecting the enlargement of the *Christadelphian*, and as I am one that feels strongly in the matter, I

may as well speak. I should much like to see it doubled. As has been said, "it is done too soon." It seems so short that I can hardly save a bit for Sunday. If the strong speaking comes only from the isolated ones, I fear we shall be left in a minority. Such as the brethren in Birmingham hardly know the treat it is to those situated like myself. J. RICHARDS."

"Concerning the proposed enlargement of the *Christadelphian*, we heartily concur in it, and will continue to read although its price should be raised to 1s. per number. It is the only medium through which (scattered as we are) we can hold intercourse with one another in things concerning our most holy faith and coming hope, and exchange ideas and sympathies regarding a Father's love, a Saviour's suffering and future glory, our common salvation and future inheritance; a record of the various battles fought for truth, of the sober few who bow to truth, of the spread of truth in the world, and the signs of the Lord's coming. Without it we would be all at sea, without a beacon in this dark and dangerous world.

W. SINCLAIR, Turriff."

We leave the matter open for another month. The probability is that the enlargement will take place, and such as feel the increased price a burden, will be assisted out of the fund so liberally started in the communication above.

"STILL WITHOUT A SHEPHERD."

The remarks appearing last month under this head, were based upon a misapprehension of the request made by the brother therein referred to. They are therefore in their special application withdrawn, though standing good as regards the general principles enunciated.

## THOUGHTS ON THE TRANSFIGURATION.

THE transfiguration of our Lord (Matt. xvii. 1 to 10) is a subject of deeper interest than is generally realised. It is calculated to cheer and sustain all who are groaning and waiting for redemption. Every sentence, as it seems to me, is full of meaning.

The disciples were told (Matt. xvi. 28) "that some of them should not taste death till they had seen the Son of Man coming in his kingdom;" and we are informed that, *six days* afterwards, the transfiguration (which was in miniature

the establishment of the kingdom of God) took place in the presence of Peter, James, and John. May not the six days be typical of the six thousand years between the creation and the establishment of the kingdom of God on the earth, in the presence of the saints? We are informed that "Moses and Elias (Elijah) appeared talking with Jesus." Moses had died and was buried (Deut. xxxiv. 5, 6.) and Elijah was translated that he should not see death.—(2 Kings ii. 11.) They now *appeared in glory*.—(Luke ix. 31.) May

we not see in this a type of the "glory to be revealed in us?" The transfiguration, then, was, doubtless, a vision.—(Matt. xvii. 9; 2 Pet. i. 16.) In the kingdom of God, which was represented in the transfiguration as in a vision (Matt. xvii. 9; 2 Pet. i. 16), Christ will be supreme, and the faithful dead (represented by Moses), and the faithful living (represented by Elijah) will be with them in glory, as the apostle declares (Rom. viii. 17): "It so be that we suffer with him, that we may be also glorified together." And again (Colos. iii. 4): "When Christ our life shall appear, then shall we appear with him in glory."

O what a consolation to all the faithful in Christ Jesus, to dwell upon the fact that although Moses had been in the grave nearly fifteen hundred years, *he was not forgotten*. And the faithful saint, who was still living, *was not left*, but both remembered by "Him" who had promised (Dan. vii. 18) that the saints should possess the kingdom for ever, even for ever and ever.

The subject of their conversation was "The decease (of Christ) to be effected at Jerusalem." How interesting is this! "Christ both died, and rose, and revived, that he might be Lord both of the dead and living."—(Rom. xiv. 9.) His death will be the great theme in the kingdom. Hark! the song of the redeemed: "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out

of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." Hark again! The redeemed in glory say: "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

The mortals present at the transfiguration were sore afraid at the glory and the voice of God. So in the kingdom the mortal nations (though courageous as Peter) shall be afraid and tremble, when the great power and glory of God shall be manifested through His faithful in the earth.

The time is near when these things will become realities. Let us not cast away our confidence which hath great recompense of reward, but let us hold fast the profession of our faith without wavering,

And brave the trial, fight the fight,  
For welcome waits the victory gained:  
Yes, Christ returned, will give thee life,  
And thee defend.

Though the world frowns, what matters it? It frowned at him. He is faithful who has promised. The vision is plain: it is yet for an appointed time; but at the end it shall speak and not lie. Though it tarry, wait for it, because it will surely come: it will not tarry.

Netherton.

W. BLOUNT.

## INTELLIGENCE.

BIRMINGHAM.—During the month there have been three immersions: ALFRED BULLIVANT (33), schoolmaster, brought up in the Church of England, and now holding an appointment under a clergyman at Eatington, near Stratford-on-Avon; WILLIAM SCOTT (49), machinist, formerly Episcopalian; and HENRIETTA AUGUSTA BRIDGE (30), daughter of a clergyman of the church of England, and grand-daughter of a rector of the same establishment. The last is a native of the south of England, but came to a knowledge of the truth at the hands of brother Beddoes, of Bromfield, with whom she has been staying for a time. Mr. Bullivant's obedience adds to the number of the truth's friends in Stratford-on-Avon. His case is of special interest, as illustrating the power of

the truth quietly studied by an educated mind for several years. He has given in after a period of uneasy wrestling with dawning conviction, and rejoices in the answer of a good conscience, though the obedience of the faith imperils his bread and that of a wife and three children.—Sister Pointon (from Fazeley), whose immersion was recorded last month, ought to have been described as Mary and not Jane.

On Tuesday, September 5, brother John Roberts (the Editor's father) fell asleep in the hope of resurrection at the soon-expected appearing of the Lord. He was in his 66th year. He had been ailing for several years, and latterly suffered much. He was buried in Witton Cemetery on the following Monday. During the month there has been an

enlivening episode connected with the operations of the truth. Brother Gratz, our "Jew brother," having expressed a desire to publicly address his "kinsmen according to the flesh," arrangements were made by the brethren for the delivery of a lecture at the Temperance Hall. The following announcement was issued:

### שְׁמַע יִשְׂרָאֵל !

"The Promises made to the Fathers.—Mr. Segfried Gratz (a Hungarian Jew) desires to address the members of his own nationality (the chosen nation) on 'the Hope of the Nation,' as founded on the promises of God, considered from a 'new' and purely Israelitish point of view. For this purpose he will deliver a lecture, in the Temperance Hall, Temple-street, on Monday, September 18th, 1871, to which he invites the Jews of Birmingham and all others who have any interest in the hope of Israel. Subject: The Promises, to whom were they made? To Jews or Gentiles? Has God performed them? If so, when? and where?" When the night came, the hall (which holds 800) was filled. In the audience was a considerable sprinkling of Jews. The Editor took the chair, at brother Gratz's request, and introduced him in a few remarks on the sad spectacle of Israel's exile for the last eighteen centuries; their steadfast faith in the Messiah, nevertheless, and their bitter rejection of Jesus. Adverting to the popular misrepresentation of Jesus as one of the causes of Israel's continued unbelief, he called on brother Gratz, who spoke to good effect for an hour and a half. He adduced several strong arguments from the prophets in proof of Jesus being the Messiah; and then attacked the "Orthodox" doctrine of his kingdom as one that destroyed the promises made to the fathers. There were frequent interruptions from the Jews, who evinced a similar animosity to that exhibited towards Paul when employing the same arguments. At the close, brother Gratz answered several written questions, after which a Jew (by name Joel Monaet) challenged brother Gratz to public controversy. Brother Gratz accepted the challenge, and negotiations are in progress as to arrangements. The Editor followed brother Gratz with three lectures in the same place, all of which was well attended.

EDINBURGH.—Brother Tait, writing Sept. 13, reports the obedience of JANET OLIVER (19), daughter of brother and sister W. Oliver. She is an invalid, and was immersed in her bedroom. The brethren have arranged to break bread with her weekly, as also with sister D. Roberts, who also has to keep her bed.

GREAT YARMOUTH.—Brother D. Spinney reports the obedience of Mrs. ABIGAIL RUDRAM, wife of brother Rudram. He states that since the visit of brother Watts they have been visited by brother D. Handley, of Maldon, who during a ten

days' stay did much to present the truth to the people. He arrived on Thursday, August 17, and that same night commenced operations by asking the permission of the Plymouth Brethren to use a preaching tent erected by them on the sands. This was denied, upon which he proceeded to address passers-by outside. A large number collected. He addressed them half-an-hour, and promised to see them again on the following night. This he did and obtained a good hearing. He addressed them again on the Saturday, and twice on the Sunday, and every night during the following week, winding up with an address on the Sunday afternoon, August 27. Several preachers opposed brother Handley in the course of these meetings, but only with the effect of making the power of the truth more manifest.

LEICESTER.—The following letters appeared in the *Midland Free Press*, Sept. 9:

#### CHRISTADELPHIANS AND NON-CONFORMISTS.

Sir—I have received a communication from Mr. Harley, secretary of the Nonconformist Committee of Leicester, asking co-operation on the part of Christadelphians with Nonconformists. The enclosed reply furnishes (we think) ample reason for declining. As many of the public are desirous to know why we do not meddle in matters of this kind, you will do us and them good service if you can insert my letter in your next issue. By doing this you will greatly oblige, yours very truly,

VICARS COLLYER.

Silver Street, Leicester.

August 28, 1871.

Dear Sir—I am in receipt of your letter of the 1st inst., in which you invite co-operation on the part of Christadelphians with Nonconformists. In reply, I beg to say this cannot be, seeing that we are hoping and praying for a constitution of things to be established in the world that will be in direct opposition to, and necessitate the complete upsetting of, things civil and ecclesiastical, as they at present exist. We know that it is generally thought to be possible for society to remedy its own evils; we recognise no such possibility, so do not intermeddle with the questions which agitate society in general, but await the coming of the Lord from heaven, when all will be put right. Religious people are for the most part infidel concerning this chief item of Scripture truth. Our province is to do all we can to enlighten them, to do good to all men, especially those of "the faith," and to wait patiently for the glorious consummation so "devoutly to be wished"—the time for the "restitution of all things," when the Deity "shall send Jesus Christ to rule the world in righteousness." "This is all our salvation [and desire]."—I am, yours very truly,

VICARS COLLYER.

To the "Rev." R. Harley, Leicester.



LIVERPOOL.—Brother J. Boote reports the obedience of ALEXANDER MAXWELL (34), who follows some occupation on ship board. He was a shipmate of brother McFadyen, whose immersion was recorded last week, and who has since obtained employment on land. Brother Maxwell sailed the day after his immersion.

LONDON.—The brethren have arranged to remove their place of meeting from the Metropolitan Hall, Gower-street, to the Wellington Hall, Upper-street, Islington. The change, it is expected, will be one for the better in several respects.—Bro. Nichols has been lecturing in St. James's Hall, Nottingham, with what result we have not heard. He has issued a pamphlet for circulation among his late religious associates—(price 2d.). It is entitled, "The Gospel of the Kingdom: Do Strict Baptists preach it?" We can procure it for such as would like to see it.

MALDON.—Brother D. Handley, writing September 14, mentions having been at Great Yarmouth, where he had a good opportunity of setting forth the truth, to the great grief of many ministers, who listened from time to time with as much patience as they could command. He adds: "There were two immersions last month at Maldon, which I suppose I omitted to send to you—viz., Mrs. RICE (60), and her sister, Mrs. JORDEN (62), both old standards of the Church of England at Hazeleigh. This month I have the pleasure to announce the immersion of my daughter ANN (15); and ESTHER (17), the daughter of brother Shelley. I am thankful to see my family, ten in number, all sitting round the table of the Lord. I hope we shall be unbroken in the kingdom of our Father."

NOTTINGHAM.—On Sunday, August 18, was held the quarterly meeting. Brother John Phelps, senior, read over the statement of accounts, from which it appears that the financial state of the ecclesia was tolerably good, there being a small balance in hand. A variety of business was got through in a cheerful manner, all tending to cement the brotherhood and further disseminate the truth. By previous request, on Sunday morning last, brother E. Turney delivered an address to the interested strangers. The subject expounded was that found in the last chapter of Romans: "My gospel, the preaching of Jesus Christ, and the revelation of the mystery." There was a capital attendance both of brethren and strangers, deep attention being given throughout. The advertised course of lectures has been remarkably well attended, indeed, almost beyond the capacity of the hall, so that it has been at times very hot and stifling, several persons being compelled to go out. It is proposed to follow the example of the London ecclesia during the winter, by giving a course of lectures upon that popular

oratorio, the *Messiah*. Three applications have been made for obedience. Two have received due attention—W. R. DOWSON, formerly Scotch Baptist, for several years under the sound of "the gospel of the kingdom;" ALFRED LEGGETT, for some twenty years "a good active Methodist." It is well known that several others are in a transition state; perhaps the good example of these will bring them to an early decision.

STRATFORD-ON-AVON.—See Birmingham.

SWANSEA.—The condensed correspondence held over from last month, we will publish as a separate article in a future number.—The ecclesia have seen fit to withdraw from brother John Morgan, for disorderly walk.

SWINDON.—The particulars of brother Haines's case, in type for last month, but held over, are as follows:

"In 1855, at the age of 18, I united with the Primitive Methodists, and, in 1857, I was sent out as a local preacher; in 1860, received what is called a 'call' to become a regular minister, this I declined. In addition to being a local preacher, I was appointed a member of the circuit committee; in 1862, I was made a 'class leader,' and, in fact, had to take charge of the entire chapel and cause where I was living. This, however, did not continue long; for after nearly two years' searching of the Scriptures respecting some of the doctrines and modes of worship as held and taught amongst them, I resigned, in consequence of failing to find sufficient scriptural warrant for them. For some time I remained alone. Ultimately I heard of Christians meeting in this town, which is eight miles distant from the place I was then living at. Having made their acquaintance, I found they called themselves 'Brethren,' and were commonly known as 'Plymouth Brethren.' Considering, then, their views more scriptural than anyone's I knew, I united in fellowship with them, supposing for the time I had found the truth. By-and-bye, my mind again became unsettled respecting the truth, and I left the Plymouth Brethren. I began to think and work out conclusions on the "eternal sonship," the "personality of the devil," and other things. I at last felt quite out of gear with orthodoxy. While thus exercised, I did not communicate my thoughts to anyone outside. This was in the month of December last. About this time, a friend of mine, who had learnt somewhat of the truth (though not yet fully introduced), but knew nothing of what was going on in my mind, came a distance of six miles to see me specially on the subject, bringing with him some (Christadelphian) tracts and *Biblical Newspapers*; these I carefully read, and searched the Scriptures daily to see if the things therein set forth were true; this continued to be my daily study and prayer for three months, so anxious was I to learn the "truth as it is in Jesus." I refrained

writing anyone on the subject until I was satisfied I had found what I so much desired. Seeing brother Shuttleworth's address on one of the papers, I wrote him on the 17th of April last, briefly stating my position and state of mind. A post or two brought me a very interesting letter from him. This led to further correspondence, and resulted in the clearing up many points that before appeared rather difficult to me. Arrived at an understanding and the belief of the truth, my next desire was to obey it in the appointed way, which I was enabled to do by communicating with brother J. J. Andrew, whose address I saw in '*Twelve Lectures*.' My wife and two others at Shrivensham are waiting and anxious to be immersed. I hope this will be brought about ere long, as I am anxious to 'break bread' in remembrance of him who died for us and rose again. I should be very glad to have something done for the truth in a public way in this town, but have not the means to hire halls, &c., for that purpose. I trust the Lord will direct those here who have."

Brother Haines, writing Sept. 5, mentions the first breaking of bread having taken place on the 13th August.

#### AUSTRALIA.

BURRAWANG.—Brother J. J. Hawkins, writing July 8, reports the immersion of THOMAS BLENCOE and HENRY F. GINGER, thus making eight at Burrawang who have embraced the hope of Israel, in substitution for the traditions of the clergy.

#### NEW SOUTH WALES.

SYDNEY.—Brother Rooke reports that the truth is slowly progressing under difficulties. In addition to the cases previously mentioned, the brethren, on July 9, immersed WILLIAM BROWN (42), grocer, formerly Episcopalian.

#### UNITED STATES.

LANESVILLE. (Va.)—Bro. J. Stanley Neale writes: "Having had the unexpected privilege of seeing and hearing the Editor for ourselves, our little band of believers are naturally more endeared to the *Christadelphian*, and we would like so much to even cherish the hope of seeing him again in America, should the Lord delay his coming to the end of our lifetime. But, be this as it may, we must content ourselves with having his writings and exhortations with us, and with the hope that, by 'continuing steadfast in well-doing,' we will meet under circumstances in 'Christ's glorious kingdom,' where neither the broad waters of the Atlantic, nor means, nor meagre considerations (as those which we have at

present to contend with) can possibly separate us."

WEST PHILADELPHIA.—Bro. W. Smithe-man, writing August 23rd, says: "You will be glad to know, as also the readers of the *Christadelphian*, that the case of Mr. Richards, of Lewellin, which the Editor called the Philadelphian brethren's attention to some time ago, has been attended to at last. We visited the ecclesiae at Shenandoah, some ten miles from Ashland, and found brother Brittle operating as energetically as ever in spreading the truth, to the no small discomfort of that class especially to which he formerly belonged (Methodist). Mr. Richards was informed of our intended visit, and came down and stayed two weeks with us. We found him an intelligent candidate for immersion. He has been to a great extent thrown on his own resources in his search after the truth; but, having the root of the matter within him, he has made out much better than some who have had greater facilities for their growth in knowledge. He is, and has been for some time, a great sufferer. It is near five years since he was blown up in the mines. He lost his sight for three months, but has nearly recovered the sight of one eye; the other is entirely lost. His left hand had to be taken off. His affliction has been severe, but we are happy to say that he is well cared for and his temporal wants supplied. Our visit to Shenandoah was especially to attend to the immersion of one who had for many years been a devout and exemplary Methodist. The immersion of this lady, Mrs. BENT, and her DAUGHTER, has turned the place upside down. Some seven years ago, she heard the truth at my house in Philadelphia. At first she manifested a very bitter spirit of opposition, but she got hold of the *Twelve Lectures*, read them through, and also '*Eureka*.' Now the language is, 'What hath God wrought?' Her obedience has given rise to great persecution, and the devil has been going about like a roaring lion seeking whom he may devour. We had to 'flee to the mountains, and stealthily immerse the three candidates. In this region they are almost without law. Our brethren are indeed thrown among wolves. We left them, sorrowing yet joyous in the blessed hope, and amid tears commended them to God and to the word of His grace, which is able to build them up in the most holy faith. Since your visit to Philadelphia, we have begun speaking in the open air, and the members are on the increase each Sunday. We find this a very good advertisement, and the people seem to want information. There is a greater call for tracts and books. In the name of the Lord we intend to lift up our banner."

# The Christadelphian.

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*“He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father); for which cause he is not ashamed to call them BRETHREN.”—(Heb. ii. 11.)*

*“For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD.”—(Rom. viii. 19.)*

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Vol. VIII.

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## GROPING FOR THE TRUTH A HUNDRED YEARS AGO.

(CONCLUDED FROM PAGE 307.)

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WRITING about the theory that Jesus Christ's coming to judgment takes place at the death of each individual, Mr. Alexander says, if such be the case, the Scriptures do not speak in the most simple, intelligible manner. “This notion which Christians have adopted, is more conformable to the poetic descriptions of the tribunals in Tartarus, where the judges sit continually to take cognizance of every new ghost that arrives, than to the representations and language of the New Testament.”

Paul's consoling words to the Thessalonians are very properly not overlooked. Great surprise is expressed that, if Paul held the modern theory of the present happiness of the righteous, he did include it in his words of comfort. On this view of the case Paul's conduct is considered to have been most extraordinary, and such that no other preacher or writer, admitting this article into his creed, would have manifested.

Some good advice is given “to those who consider the resurrection taught in the New Testament as a mere appendage to the happiness and reward of good men in another state.” All such are recommended, “wherever a resurrection is mentioned, to add to it these words ‘of the body,’ and consider the persons said to be then raised, as enjoying beforehand the blissful presence of their Saviour, and the crown of life which we hope and wait for here, and they will see how much this idea destroys the force and beauty of so many sublime passages written for the comfort and encouragement of the Christian world.”

The author had a clear idea as to the cause of death, and the state of the dead, as is evident by the following passages: "Death is not represented in Scripture as a matter of favour to good men, which they may long for and embrace with joy (which it would indeed be if it were an immediate opening to heaven, and the pangs of a few hours led us directly to the gates of eternal bliss), but a constitution to which God has been pleased to appoint mankind, because of sin and their imperfect natures, and from which good men are at length delivered, by the mercy of God, and the ministry of Jesus Christ. The time which passes between death and resurrection may be very short; and though it should be some ages longer than we apprehend, yet to them that sleep, and are unconscious of what passes, it will appear less than a moment; and the very same instant which separates them from this mortal life, must, to their thought and apprehension, be that which unites them for ever to their Saviour and their God." This "is not a scheme which recommends itself by its agreeableness to our inclinations; but which, if true, must make its way, only by its own evidence, and the necessity of the case."

The treatise concludes by pointing out that the reason people of the present day are so "ready to look with displeasure upon a scheme which deprives us of these flattering notions, or promises anything less than uninterrupted consciousness and enjoyment," is that we have been "accustomed to consider this immortality as our birthright, and an inheritance entailed upon our nature; not as the immediate gift of God by Jesus Christ to such as He approves. Yet, it would be certainly better, if ceasing to argue from our prejudices and wishes to the real nature of things, and that which is, or ought to have been the constitution of Providence, we confine ourselves to an impartial, sober examination of the Scriptures, forming our judgment and hope by the light which they afford us; and if it appear from them that the coming of Christ, his raising the dead to life, and his conferring on all the righteous the reward of immortality, are the objects to which we are continually referred for our expectation and comfort, it is, without doubt, our duty and wisdom to bind our views entirely to these events; and to conform our minds to wait with patience for the hope of the gospel, and the revelation of the righteous judgment of God from heaven by Jesus Christ."

Mr. Alexander was in advance of popular belief, not only in regard to man's nature, but also respecting the future constitution of the righteous. He had been disabused of the shadowy, ethereal, ghostlike ideas of "orthodoxy," as appears by the following passage from his exegetical notes on the 15th chapter of 1st Corinthians: "We can have no other idea of a spiritual body than that it is of a more noble and durable constitution than the bodies we have at present. For, as another apostle says, *it does not yet appear what we shall be; but we know that when he shall appear we shall be like him.*—(1 John iii. 2.) The future glory of the righteous is represented in Scripture as a *conformity to Christ, bearing his image, being fashioned like unto his glorious body, receiving the building of God and our house from heaven*: all which phrases

are of the same import, and signify our being raised incorruptible, or changed at the appearance of Christ from mortal to immortal. We may conclude from the above-mentioned phrase of a spiritual body, that *spirit* and *spiritual*, in Scripture, do not always denote a strictly immaterial substance. For what idea have we of *immaterial bodies*? And it is worth while to attend to the proof which the apostle brings to show that there are both animal and spiritual bodies: "*Adam was made a living soul, but Christ a quickening spirit.* So that a *living soul* must be equivalent, in the apostle's language, to an *animal body*, and a *spirit*, here, to a *spiritual body*; or else this proof is defective, and the citation from Genesis cannot appear so pertinent."

Writing on verse 46, he says, "What becomes of that assertion that 'Adam was created immortal?' and how will it be made to consist with the apostle's decision, in this place, concerning the priority of animal to spiritual bodies, in the order of time? For, if Adam was created immortal, he must have had a spiritual and heavenly body, and not an animal, earthly, and corruptible one. Then it follows that the spiritual constitution was before the animal, contrary to what the apostle asserts. Nor will it be sufficient here to allege, that he was indeed created immortal, but lost this privilege, together with others, by his offence; for the apostle is evidently speaking of his formation, and refers to his being taken out of the ground, for which reason he calls him *earthy*. Adam, then, had an animal body before the fall, a body composed of flesh and blood, and, of consequence, mortal and corruptible."

It is somewhat unusual to find any one composing a sermon on Eccles. ix. 10. This verse is so directly opposed to the theological fictions in which Christendom for hundreds of years has taken delight, that it is generally passed over in silence. But Mr. Alexander being one who preferred scriptural truth to human imagination, there was no reason for his ignoring it. On the contrary, there were strong reasons why he should give prominence to it. To this we may doubtless attribute his sermon, which is divided into two parts. The first part enjoins "diligence and assiduity in the daily employments of life; the speedy execution of every worthy and important scheme, whether it concerns ourselves, our families, or the public; and the constant and strenuous exertion of all our faculties in the proper business of reasonable and moral agents." The second part is devoted to "the nature of that state upon which we enter at death." Upon this subject the writer says: "It is a state of perfect ignorance and inactivity, in which we retain no sense of our present condition, no memory of our former transactions, nor any of the pleasing capacities of action and enjoyment. *Man dieth, and where is he? His breath goeth forth, he returneth to his dust, and in that very day his thoughts perish.* The work which engaged his whole attention, which employed the labours of the day, and the meditations of the night, is come to a period. The wisdom of the wise, the knowledge of the learned, the devices of the ingenious, are heard of no more. They are separated from human society, deprived of all commerce with the living, *neither have they any more a portion for ever in*

*anything that is done under the sun.* Their bodies are committed to the ground, and the breath of life returns to God who gave it. *Their memory also is forgotten, and their love, and hatred, and envy, are now perished.* The time of planning and executing weighty designs is over, and the very talents for deliberation and action are destroyed."

"What we do to better our own or others' condition must be done while life continues, for in the house of silence and death there is no counsel; the noise and tumult of business is at an end, and universal quietness obtains. There is a total cessation of labour and invention; the hand of the industrious is bound fast, and the quick enterprising thought of the prudent is taken away; the tongue of the eloquent is become mute, the strength and vigour of the mighty is brought low. Those accomplishments of body and mind in which we so much rejoiced, and which paved our way to reputation and success, are as if they had never been. The sweetness of youth, the firmness of manhood, the authority of age, the valuable qualities of the understanding and heart, wisdom, generosity, and virtue—are vanished and lost. And though we hope to live again, and recover these noble powers of thought and action which we are deprived of in death, yet this second life to which we aspire, by the favour and goodness of the Creator, is not of such a nature as to lessen those motives of diligence which our mortality so naturally suggests to us.

The reviving prospect of immortality, and that glorious hope of a resurrection which is promised in the gospel, as it is a powerful antidote against despair, and dispels the gloomy comfortless thought of losing ourselves in death, and sinking into everlasting oblivion, so it furnishes an argument which ought to influence us beyond any other to industry and carefulness; for upon our present condition depend, not only the ease and enjoyment of this life, but our expectations of another, and the hope of that blessedness with which it is accompanied.

The grave presents no scene of trial and imprisonment, gives no place of repentance to the wicked, nor advancement of goodness to the righteous. The exercise of justice, charity, and temperance, and of piety, resignation, and trust in God, is excluded. These are the virtues of the living, for the dead praise not God, nor trust in Him: they perform no works of liberality or beneficence, nor improve in the graces of the Christian character. Life is appointed us for action, for the employment of our faculties, and the exertion of those dispositions and habits by which our state hereafter must be determined."

As the natural sequel to these discriminating remarks, the author concludes by pointing out that the preparation for another life is not the work of a moment; death-bed repentances were not in favour with him: "We are grossly deceived if we think that we can become fit for eternal happiness within the compass of a few moments, or expect to secure ourselves, and gain the favour of our Maker, by the short preparation and repentance of a departing hour. We must live to God and lead an heavenly life, if we ever expect to reach those blissful abodes. We must form the habits of goodness and holiness in order to be admitted there, and spend a happy eternity in the presence of God, and the

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company of holy and righteous beings. To-day, then, while it is called to-day, let us lay hold upon life, and improve the blessings which are put into our hands, that we may die the death of the righteous, and our latter end may be like theirs."

There is one element of satisfaction in the perusal of these exhortations, viz., that as far as can be judged, the writer endeavoured to put them into practice. The fact that this sermon was composed the day before his death is evidence of this, and gives to it a melancholy interest. It seems a pity that he should so soon have had to realise that death of which he gave such a sombre, but truthful picture. With such a clear intellect, and so independent a judgment, the probability is that if he had been permitted to live to middle or aged life, he would have become enlightened on some other points of the truth. From various observations, it is apparent that he believed in the kingdom as well as in a life only through Christ; but whether his understanding of it was clear and distinct, is rendered doubtful by his expression about entering "blissful abodes." He might think, as many millenarians since his day have done, that the righteous go to heaven at the end of the thousand years. Had he lived one hundred years later, there would, probably, have been little difficulty in disabusing his mind of such an idea, if held; and, possibly, he might have been so teachable as to embrace the whole truth. In that case, he would have been of service in proclaiming and expounding it.

The foregoing extracts are interesting, because they show what progress may be made in obtaining the truth, by an independent student of the Scriptures; they illustrate the fact that the Word of God is the same in all ages, producing the same impression on teachable minds, and leading to the use of the same arguments in support of the truth; and they indicate that, in the various periods of spiritual ignorance and thralldom, there have been isolated individuals here and there who, like the Israelites in Egypt, were able to see more or less light, although all around them were unknowingly enveloped in darkness.

J. J. A.

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SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,  
BIRMINGHAM, No. 31.

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*"Exhort one another daily."*—PAUL.

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1 CORINTHIANS xii.—The position of the household of faith in Paul's day was very different from what it is in ours. We find many remarks and exhortations in his letters applicable in those days which have no bearing now. One of the principal differences is, that they were under the ministration of the Spirit, in the persons of qualified men. There were first apostles; secondarily, prophets; thirdly, pastors and teachers.

There were helps, governments, men of divers gifts, bestowed by the power of the Spirit for the purpose of regulating the affairs of the communities just emerged from the practices of idolatry, and leading them on to the perfect work of the truth. The machinery at work is briefly described in these words—"Now there are diversities of gifts, but the same Spirit; and there are differences of administration, but the same Lord; and there are diversities of operation, but it is the same God who worketh all in all; but the manifestation of the Spirit is given to every man to profit withal; for to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit." "Faith" in this passage is evidently the faith spoken of elsewhere as the faith that could remove mountains, and not the faith which cometh by hearing. We can see that such faith must be a gift of the Spirit, because it is only by the Spirit that miracles can be performed. This is not a kind of experience that we know anything of in our day; we have never seen any but perfectly natural manifestations. Ability in any particular branch is the result of natural endowment. It was different in those days; for God confirmed the word of truth by miraculous manifestations. This is Paul's testimony, in these words, "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; *God also bearing witness both with signs and wonders, and with divers miracles and gifts of the Holy Spirit.*" These gifts of the Spirit were signs or tokens that the testimony of the apostles was of God. It was highly necessary that such gifts should be given; for how otherwise could men have received the doctrine of the apostles? The men placed over the ecclesias were men qualified by the Spirit, and *appointed by the Spirit*. This appears in Paul's address to the elders of Ephesus: "Take heed, therefore, unto yourselves, and to all the flock *over the which the Holy Spirit hath made you overseers*; to feed the Church of God, &c." This placed them in a very different position from what we occupy, and necessarily gave them a power to rule, to which no one now can make pretension. A divinely-appointed man had authority to command, and a voice that would be listened to. We have not this advantage, and it is a mistake in our present circumstances, to act as if we had. We have no authority; we have no power to do anything but to preach the word, and restrict ourselves to the company of those who submit to it. These facts do not involve the exercise of authority; but merely of the private prerogative, which appertains to every man to choose individually what appears to him to be the right course to pursue. All that is done now is voluntary, and according to natural qualification. To a certain extent this rule was observed in apostolic days. The men selected by the Spirit were men of certain previous qualification.

Paul says, "If any man desire the office of a bishop (overseer), he desireth a good work." To desire the office of a bishop, was to desire to have to do with the highest thing it was possible to put a hand to. But Paul guards the way against its usurpation by men who might merely be enamoured of power. He specifies the qualifications with distinctness.



“A bishop must be blameless; the husband of one wife”—a very necessary matter to mention in those days, when polygamy was rife; “vigilant, sober, of good behaviour; given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection, with all gravity (for if a man know not how to rule his own house, how shall he take care of the church of God?); not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.” These were the qualifications which, in the estimation of Paul, were necessary before a man could efficiently fill a position of authority in the ecclesia. And although these remarks have no direct bearing upon our time, they indicate principles which we can apply in our circumstances. We have no spiritually-qualified men—none who have been nominated or equipped by the spirit—to rule in the sense of being masters; but we must have certain brethren for the performance of certain duties, and in the selecting of these, it is well to keep these qualifications in view. Then we should do well to take a wider view, and to recognise the principles laid down with regard to bishops, as holding good with regard to every brother of Christ. We must adorn the truth, we must be free from reproach; for what is our position? We are witnesses for God against the wickedness of men—not witnesses for doctrinal truth merely. The truth in this sense is the outside thing, the external shape of the eternal principles of God. There is a principle underlying the purpose of God, to set up a kingdom. There is a deep reason for our mortality, which we may overlook in our eagerness to demonstrate our mortality. There are glorious principles at work underneath the scheme of salvation. We have to shew the channel through which the principles are brought; but it would be infatuation to overlook the principles themselves. The love of God, His righteousness, His greatness, His holiness, His authority, our dependence on Him, are essential principles of the truth. While, then, we are witnesses against the impiety and unrighteousness of men, let us see to it that we ourselves are holy and without rebuke, in the midst of a crooked and perverse generation. This is the more necessary in proportion as a brother is able to take an active part in the upholding of the testimony. There are necessarily those in the ecclesias who take a more prominent part than others, and there always will be; the work cannot do itself. Where there are none to take it up, the work goes to the wall, and the truth languishes. Therefore, it behoves presiding brethren—and I mention them because they are seen more conspicuously, in connection with Christ’s business—to be particularly exemplary and free from blemish and reproach in all things. They ought to be zealous and punctual in their attendance at the meetings; moreover, they ought to be men of example at home. If a man will not bear examination at home, he is not worth anything abroad, whatever he may appear to be in a public capacity. There must be the gold underneath—not on the surface only; they must be men of integrity and scrupulous honour in everything. It is for them to uphold what is honourable, and reprobate and avoid everything that is dishonourable. They must not look to the world for

their lessons: the world is a liar in this matter. There are many things the world calls white that are black; and the things that are thoroughly white in the sight of God, they oftentimes call black and foolish. We must be guided by Christ's sentiments in this matter—prominent servants of Christ. For this purpose they must be students of the word. They ought to set an example to all the rest in this as well as other matters; they ought to read continually themselves, and be filled richly with the word of Christ, and not follow a course whose example it would be dangerous to imitate. Not that a greater responsibility rests upon them than the rest: it behoves every man and woman, who has put on the name of Christ, to depart from iniquity and follow after righteousness; for it is certain that all others will be excluded from the kingdom of God. Responsibility attaches to all alike—public or private; but it applies with peculiar force to all who stand before the world to promote the cause of holiness. The cause of Christ is the cause of honour, of love, of integrity, of justice, of goodness and all excellence. It is the cause of everything that is morally beautiful, and pure-minded, and noble and lofty; and to these things we have to rise. We must attain them, or be left in the valley of corruption and death.

EDITOR.

### "MY WITHDRAWAL FROM METHODISM."

CONCLUDED FROM PAGE 317.

NOTWITHSTANDING eight out of the nine points may be against the Church too palpably to need discussion, it may not appear that in the article of "faith," which ranks third in order, they might not be able to make out a case in their favour. I use the word "appear" as regards "Christians of all denominations." Nothing but an examination, aided by the Scriptures, to see whether we be in the faith, can decide this point. At first the matter looks very vague and puzzling. We are met by a legion of things current for faith. However, we have nothing to do with these, but are strictly confined to the Word of God. Relief comes to us now in a moment. From the first syllable of Genesis to the last of Revelations, we find no mention, direct or by implication, however remote, of more than ONE FAITH. This is quite encouraging. What we now desire to know is, what is this "one faith?"—(Eph. iv. 5.) The first step in this supremely-important enquiry is, "What is the meaning of the term faith?" Let us then endeavour to define the term before we proceed to talk of what it is intended to teach. The following is a common defini-

tion of the word: "Faith—belief; trust; the assent of the mind to what is declared by another on his authority and veracity, in *theology*, the assent of the mind to the truth of what God has revealed; the object of belief; the doctrines believed; fidelity, sincerity, veracity, 'honour.'" Now we have to consider the term in relation to *theology*. It will be best, therefore, to take a definition of it by an authorised theologian. We venture to go past all the "Reverend" and "Right Reverend" authorities upon the subject, to consult Paul himself.

In Hebrews xi. 1, Paul thus defines "faith." "Now faith is the substance of things hoped for, the evidence of things not seen." We see plainly now that faith is made up of certain "things," and shall have to see presently what those things are. In the meantime there is a slight haze about the word "substance." How can faith be "substance?" The word translated "substance" is *υποστας*, from *υπο*, under, and *στημι*, to stand. Hence a basis. Now this in the nature of of the subject, cannot be a *material* basis. The whole matter is *mental*. There are

certain "things hoped for." These constitute the basis of our hope. We may realise them in our *minds*. Hence some of the best authorities upon the Greek text have given us a definition of the word "faith"—"a mental realizing," which to my mind is exceedingly forcible.

The word "evidence" also deserves a remark. The original word is *ελεγχος*, from *ελεγχω*, to convince. It is, therefore, correctly rendered by some scholars, "conviction." Now by inserting "mental realizing" and "conviction" into the text, in lieu of "substance" and "evidence," we shall have a much more striking and satisfactory definition of the term "faith," than appears in the common version.

"Now faith is the *mental realizing* of things hoped for, the *conviction* of things not seen."

The "things hoped for" may be comprised in two brief statements, viz., *a share in the rulership of this world*, and secondly, *an immortal bodily nature*. These include of course much detail, the former at any rate, which need not be dilated upon. It may suffice for the present to demonstrate the scripturality, and consequently, truth, of our two propositions. The New Testament holds Abraham up as "the father of all them that believe" (Rom. iv. 1), that is, believe those "promises" the belief of which was "counted to him for righteousness." These are repeated with much emphasis in the following texts: Genesis xii. 2; xiii. 15-17; xv. 1, 7, 18; xvii. 2, 3, 8; xviii. 18; xxii. 17, 18; xxiv. 7; xxvi. 3, 4; xxviii. 3, 4, 13, 14; xxxv. 10-12; xlvi. 4; besides the frequent mention of the same in the Psalms, Prophets, and Epistles. Now, the sum of "the promise" to Abraham is "that he should be HEIR OF THE WORLD."—(Rom. iv. 13.) "*The world*," then, is the grand estate to which his children are heirs with him. But their heirship depends entirely upon their being "the children of the promise," for they only "are counted for the seed."—(Rom. ix. 8.) They must be "as Isaac was," obedient believers of the promise. To "stagger at the promise through unbelief," or to be ignorant of the promise, is the same in result—alienation from the life of God.—(Rom. iv. 20.) All such the apostle expressly declares "without Christ," without hope, "and without God in the world," having the understanding darkened, being alienated from the life of God, *through the ignorance*

*that is in them, because of the blindness of their heart.*"—(Eph. ii. 12; iv. 18.) So much for "faith" as pertaining to the estate promised. The subject is scarcely more than introduced, and if the reader desire to be "blessed with faithful Abraham," he will diligently pursue the investigation of it until he fully understands and becomes obedient, so that he may "sit down with Abraham, Isaac, and Jacob in the Kingdom of God,"—(Lukexiii. 28-29.)

The second feature in the inheritance is "an immortal bodily nature." There is no doctrine more explicitly taught in the Scriptures. It is exemplified in the body of Jesus which, after resurrection, was seen and handled, and in which he ate and drank with his disciples. "Behold my hands and my feet, *it is I myself*; handle me, and see; for a spirit hath not *flesh and bones* as ye see *me have*. And when he had thus spoken he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, *Have ye any meat?* And they gave him a piece of a boiled fish, and of an honeycomb. And he took it, and did eat before them."—(Luke xxiv. 29-43; Acts x. 41.) Now John says, "We know that when he shall appear, **WE SHALL BE LIKE HIM**, for we shall see him as he is."—(1 John iii. 2.) If this has no reference to bodily likeness, what is the meaning of the text? Christ himself has promised him that overcomes, to give him "the morning star;" (Rev. ii. 28.) He himself is the bright and morning star.—(xxii. 16) This promise then imports that Christ will bestow upon the receiver a nature like his own, and that the possessor shall also share in the glory of his Lord. Paul ardently desired this as the consummation of his hope. "I have fought a good fight, I have kept *the faith*; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to *all them that love his appearing*."—(2 Tim. iv. 7, 8.) In another place, Paul rests everything upon the attainment of this body. "So when this corruptible shall have *put on incorruption*, and this mortal shall have *put on immortality*, then shall be brought to pass the saying that is written, *Death is swallowed up in victory*."—(1 Cor. xv. 54.) Now, here the apostle states very lucidly the end of the Christian's hope: it is victory over death. And let us pay as much attention to the means by which this end is to be reached as to the end itself.

As regards ourselves, the means to the end is *bodily* chance. "This mortal must put on immortality." Now, without this, there is no victory over death. What, then, is to be said of that faith which trusts in God to transfer "the vital spark" to a blissful heaven "beyond the skies!" which professes to anticipate with joy the thrilling moment when "the heavenly flame" shall burst its clay shell, and rise into transcendent purity and rapture to join "yon starry throng!" Dare we call this sound doctrine? Certainly not, if Paul's doctrine is sound. From these testimonies, then, we are precluded from asserting that the faith now possessed by "the Church" is the gift of God, or in any sense, attributable to the Holy Spirit.

Our author has now a very sensible paragraph upon class meetings, and a foot-note upon the same, both which I think well worth reading, and, therefore, I transcribe them in full. The *italics* are my own, and will give prominence to a few points in Methodism cultivated by this generation.

"I do not see in the Scriptures any meetings of a nature corresponding to class-meetings, or anything to justify their occupying the prominent position the Lord's Supper ought (in some respects) to have. In the present state of the majority of our churches, I doubt their general utility—*except financially*—and think it objectionable to make attendance at such meetings, and *contributions thereat, tests of membership*. Better tests are supplied by the Word of God in believers being gathered together in Christ's name, worshipping the Father in spirit and in truth, loving one another, and departing from iniquity."

NOTE.—"Class meetings are held *weekly*, the Lord's supper *monthly or quarterly*; pious Methodists assemble purposely for the class meetings, but the Lord's Supper is usually held as a kind of addendum at the close of public and principal meetings; *attendance at class is essential to membership*; but, in practice, attendance at the Lord's Supper is *optional*. At class meetings contributions toward the salaries of ministers is (except in cases of inability) *compulsory*, but contributions for the poor at the Lord's Supper, or at any other time, are *optional*. At class meetings members are expected—almost required—to "relate their experience," while at the Lord's Supper the liberty to testify or edify is *withheld*."

In another foot-note occurs the following very scriptural and well-made statement: "Guaranteed salaries and endowments, are entirely unauthorised, and their tendency is to make men desire to be priests for a morsel of bread, and to preach for filthy lucre's sake. A professional ministry is unknown in the New Testament, nor is there any instance of mere human ordination to preach or teach."

Towards the close of the letter in hand, the author makes another capital remark. "It appears to me," he writes, "that a great gain would be obtained if we had less chapel religion, and more personal and family piety; *less sermonizing and more study of the divine word*; less contributions for ecclesiastical purposes, and more charities among the poor; less appeals to the world for money and service, and more reliance on God and truth; less uniformity and law, and more liberty and love." And, in the next sentences, we see that our author is getting his eyes open to the truth. Does it not appear surprising how the man who should fail to see the prominence of water baptism, could write the coming lines? "I think the Scriptures teach the gradual corruption of the professing church and Christendom, and not the gradual conversion of the world; that it is the duty of believers to be looking for the personal return of the Lord."

By the following observation upon the resurrection, we are tempted to say a few words about the subject. "The resurrection of the wicked will not be simultaneous with that of the righteous, but long after it." In support of this, John v. 28, 29, along with several other texts, are advanced. We had been reading what John says: "Marvel not at this; for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." But what is there here in favour of the supposition that the wicked are not to be raised till "long after" the righteous? I can see nothing at all in the text. John does not speak of two points of time, but of two *states*, after the dead of both classes have raised out of the ground. They all "come forth" at the same time; one class "unto (or for) the resurrection of life; and the other unto (or for) the resurrection of damnation." The "coming forth" does not complete

"the resurrection" in either case, because they "come forth UNTO the resurrection." The popular idea of resurrection is, that it merely consists of the act of emerging from the tomb. This is a mistake. The getting-up is the first part only of resurrection. "The resurrection," properly considered, is not terminated until the dead have received sentence, and that is not till they have appeared before the judgment-seat. The dead rise out of the earth to a resurrection-state of life, or of condemnation, according to the account rendered at the bar. If of life, life eternal; if of death, death eternal; *not life in misery and pain*, but extinction of all their being. I would say more on this head, but our author's point is one of time. I must, therefore, keep to that. As far as John, in this place, is concerned, he does not substantiate the theory. The next passage is Philip iii. 11. "If by any means I might attain unto the resurrection of the dead." I am so utterly unable to discern anything in this text relative to two resurrections, that I pass by it without comment. Luke xx. 35, is adduced next in order, but is so devoid of point, as regards the matter in hand, that I do not think it worth while to transcribe it. The reference to 1 Thess. iv. 14-18, we will look at a moment: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven *with a shout*, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise *first*. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words." But, here again, we do not perceive that two times for raising the dead are taught. The analysis of the passage is about as follows:

1.—Some remain unto the coming of the Lord.

2.—The Lord shall descend from heaven.

3.—The dead in Christ shall rise first.

4.—The living, together with them, meet the Lord.

Here we have the order of business set out. The Lord comes to earth, finds some

living and awaiting his approach, and raises the dead; then, or next, places them and the living in communication; after that is arranged they all go, or travel together, in clouds or companies, "to meet the Lord in the air," or aerial, that is politically considered, in which he will then appear. At present the Lord is not to be found in all the aerial of the political heavens. By and bye he will take up a certain position in it. Amid the clouds of this political firmament, or expanse, will be those "witnesses," so great a cloud, of which Paul speaks in Hebrews xii. 1. The word "first," then, which follows "the dead in Christ" is not intended to imply that some others not in Christ will afterwards rise from their graves, but is indicative of the order in which the work is to be done. First the dead rise, then, or second, they and the living meet the Lord.

Now "the dead in Christ" are not all just persons. There have been many in Christ from the first preaching of the Gospel in his name, who have not walked worthy of their high vocations. They are nevertheless in Christ, having been constitutionally put into him by belief and obedience. There were some of this sort at Corinth, who said "there was no resurrection of the dead." Others named in the second letter, after this manner: "For I fear lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not, lest there be *debates, envyings, wraths, strifes, backslidings, swellings, tumults*. And lest, when I come again, my God will humble me among you, and that I shall *bewail many* which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed;" others, again, at Galatia who were "foolish" and "bewitched;" some at Ephesus who "had left their first love," whom the spirit exhorted to "remember from whence they were fallen," and so forth. The 5th of 1 Thessalonians, verses 2-4, are also quoted, but failing to detect anything in them which justifies the idea set forth, I pass on to notice his last passage, viz., that of Revelations xx. 5-6. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

It is the phrase, "the rest of the dead" which requires a little attention. Who are the rest of the dead? My answer is, *those who die during the thousand years.* Jesus is not coming to earth to reign over angels, or his immortalized brethren. He is to reign *with* them, not over them. He and they rule the world in righteousness for a thousand years as kings and priests. The inhabitants of the world during this reign of Christ and his brethren, will be what they are to-day—mortals. Hence the priesthood. Angels, or other deathless beings, need no priesthood; the day of intercession is past with all such. So it is that at the end of the thousand years' reign, when "the kingdom shall be delivered up to the Father," the functions of the sacerdotal body will cease; sin and death will be abolished; their rank as kings only remains. It does not appear to me that what John styles "the first resurrection," signifies the first in order of time. It is quite clear from several portions of Scripture that both just and unjust appear together at the Judgment seat; therefore how could the righteous be said to be first raised in this sense? Jesus approves some and rejects others at the trial. The text then admits of another interpretation. I think we may have "full assurance of understanding" of it, if due weight is allowed to what John says of the dead. "*Blessed and holy* is he that hath part in the first resurrection." Now it cannot be correctly affirmed of *all* "the dead in Christ," that they are "blessed and holy," in view of testimony previously cited, and yet they, "the dead in Christ," rise at one time; they all rise and join the living to meet the Lord. The apostle James writes concerning the faithful, thus: "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." These first fruits are undoubtedly "blessed and holy," and are an earnest of the gathering in of the harvest at the end of Christ's reign. Now, if we read, "this is the resurrection of *the first fruits*," and "blessed and holy is he that hath part in the resurrection of *the first fruits*," no difficulty besets us; whereas, taking it as a reference to time, several insuperable obstacles immediately present themselves.

In reply to the letter upon which we have been descanting, our author received

one (remarkable for its brevity) from *The Circuit Steward*. "April 30th, 1868. Dear Sir,—The resolution of the Quarterly Meeting is as follows:—'That Mr. — have no appointment on the next plan, and that an interview with him be obtained by the Rev.——.'" Paul desired to speak so as to be understood, if only 'five words,' and we make no doubt that our worthy author would see the drift of this epistle at first reading. It is interesting to an outsider, as showing at what points of truth Methodism cries "adieu" to its friends. 1.—They must not expect Christ to return to reign upon earth. 2.—They must not harbor the notion that the world cannot be converted by preaching Methodism. 3.—They must not imagine that the Scriptures predict that things would go to the bad in Church and State. 4.—They must ask no questions upon the subject of class-meetings. 5.—They must punctually and liberally meet all demands upon their purse, and never doubt that the best use is made of their money. 6.—They must not urge less sermonizing and more study of the Scriptures. 7.—They must be silent upon doctrine; and if they are careful to observe these things, they may appear at the Lord's Supper once a month, or once a quarter, or not at all, as they find it convenient. For our part, we think a plain statement of these facts is the surest comment that can be made, and so leave them before the reader.

Several more letters were exchanged. From one it appears that the "Revs." decided to leave our author a while longer upon the plan. Then he sends in his resignation, which is "accepted with reluctance and Christian respect!" I do not think it would be profitable to add anything further upon these documents. The readers of the *Christadelphian*, some of whom have been Methodists, may find half-an-hour's interest in reading the foregoing; and, I hope, when this gets into the hands of the author of the "withdrawal," it may stimulate him to a further study of the Word, and encourage him to employ voice and pen in exposing Methodism and all other religious quackeries, whose chief god appears to be mammon, and whose liberty that of silencing and enslaving their brethren; all of which is respectfully submitted by the writer,  
EDWARD TURNER.

## ACROSS THE ATLANTIC, THROUGH AMERICA, AND BACK.

(Continued from page 323.)

### NORFOLK (Va.)

To this the journey (from Washington) was by water—down the Tomuck river to the southernmost shore of Chesapeake bay—a distance of about 250 miles—smooth water all the way. The sail occupied sixteen hours. On the way, we witnessed one of those beautiful sunsets for which western, in common with Oriental, lands are celebrated. It kindled admiration, and suggested many thoughts of God which had free expression on the part of the two wandering Jews, to whom this narrative appertains. The gorgeous crimson of the heavens was reflected on the glassy waters, with many shadings of purple and blue and silver streaks, and as the vessel nobly ploughed her way, she left a widening track of beauty far behind. The scene was lovely, but seemed to attract no attention on the part of the American passengers, who smoked and chewed and spat, and glibly rattled their thoughtless talk. Creation is glorious, but the human race is undeserving of it. What will it be when “all things are subject unto Him and God shall be all in all?” A prospect opens to ravish the eyes. Boundless glory and beauty will prevail when God rules in the hearts and wills of men. This is coming; but to get at it, we have to thread our way through a swinish herd, with much patience of hope and quiet waiting for the glory to be revealed. We arrived at Norfolk on Tuesday morning at eight o’clock, having meanwhile had a snatch of sleep in one of the steamer berths. Several brethren were in waiting, and conveyed us to the house of brother Mitchell, a retired sea captain, who in the days of his grey-hair, has been favoured to lay hold of the blessed hope. The truth has had a footing in Norfolk for a considerable time, and now numbers adherents of one sort or other to the extent of about forty. The doctrine of the judgment is a matter of controversy among them, unfortunately, and has since, we are informed, produced division. The Editor made the subject the topic of discourse, knowing the need. There were two meetings, but only one of them had been advertised, in consequence of which the other was a comparative failure, as far as the attendance of the public was concerned. At the advertised meeting, there was a large attendance, the room (a chapel) being filled, and many standing at the open windows. There seems need for the enforcement of the practical aspects of the truth. What is the use or beauty of the truth apart from those moral developments which are the basis of God’s workings? The kingdom without “gentleness and goodness and truth” would

be no better than the hideous and hard-hearted systems of the present day which tread the poor under their feet. “Be zealous and repent, and do the first works,” is an exhortation of the Master, which is of pretty general application throughout the world. Only those who “perfect holiness in the fear of the Lord,” will find favour with him in the day when he makes up his jewels. It is necessary to prepare for the time beforehand. The holiness enjoined appertains to the body as well as the mind, for “our bodies are the members of Christ.” We are therefore to “cleanse ourselves from all filthiness of the flesh and spirit, and to “purify ourselves even as he is pure.” It will be too late to try to become like him when we are face to face with him. Tobacco pipes and the nasty weed should therefore be sent to “their own place,” like Judas, in advance of the arrival of the glorious day. We know that place is not the mouths of saints.

It is an interesting fact, and to the credit of the Norfolk brethren, that in the late American civil war, they refused to bear arms under either Confederate or Federal government. They were first under Confederate jurisdiction, as part of the Confederate States, and their refusal to bear arms in the interest of the South, was interpreted as a token of sympathy with the North. Their plea, that as brethren of Christ they were not at liberty to take the sword “until he come,” was regarded as a mere excuse to cover treachery. They came near bad treatment in consequence, but the course of events justified them. In the fortunes of war, Norfolk was captured by the Federals, and the brethren had to make to the Federal authorities the refusal of military service they had made to the Confederates, to which no charge of treason could be retorted. Methodists and Baptists, and all other names and denominations (except, perhaps the Quakers), readily shouldered the musket, shewing them to be of the world, without any further evidence. The brethren were permitted in peace to maintain their position of exemption to the close of the war, earning thereby the considerable respect of the community in which they live.

There is an interesting case among the Norfolk brethren, which Dr. Thomas once noticed, in an account of a visit among them. It is that of brother J. A. Coffman, who was formerly a regularly-ordained Methodist preacher. He is a man of strong native good sense, and considerable powers of mind and body. He held the pastorate in a large Methodist church of coloured people in Norfolk, and was an accepted preacher throughout the denomination. Meeting in with the truth, of which he had obtained

somewhat of an inkling from his own reading of the Scriptures, he embraced it and obeyed it, and resigned his pastorate, from which he derived an income of 1,800 dollars a year. This step was taken in much tribulation, five years ago, since which time he has turned himself to farming; and, after encountering many difficulties, has (pleasing to relate) again righted himself in temporal matters. His sufferings have been aggravated by collateral trials, but all things have worked for good. Three years ago, he lost an extraordinary child, at the age of three years and a half, or 1,260 days. The child was blind and unpromising to look at, but a musical prodigy. Without having been taught, it could perform on the piano any piece it once heard, or could play an appropriate accompaniment to any strange piece performed for the first time in its hearing by another person, on any other instrument. Its capabilities, in this respect, were so astonishing as to attract public notice and lead to public performance. A professor of music was sent for from a distance to put it to the test. In the presence of a public assembly, the professor played on the flute a tune composed by himself for the occasion, and which, consequently, no one had ever heard before. The child played a perfect accompaniment. The professor changed the key three times during the performances; the child followed the changes of the key as quickly as inspiration. The professor then played a melody in different keys, on the upper keys of the piano on which the child was playing, and the child, on the lower notes, kept him perfect company in the accompaniment. The extraordinary character of the child's attainments being thus established, brother Coffman arranged to travel with it, but hadn't gone to many places, when the child died of congestion of the brain. The child evinced great power in a mathematical direction, and brother Coffman was looking forward to the development of an extraordinary man, though having his misgivings as to whether life could continue under such high-strung conditions. Its death was a great blow, and one of the many afflictions by which he has been purified in the furnace. The musical propensity of the child was manifested with the first dawn of consciousness. At eighteen months, it stood spell-bound by the side of a piano which was being played, moving its little body to the time of the tune. The case suggested a thought in connection with the musical attainments of the spirit-nature. If the faculty can be so distinctly developed in a flesh-organism, as almost to be intuitive, what may we not expect of those whose being, in every fibre, is harmonized with the divine source of all power and perfection? The glorified saints have a splendid prospect. The "powers of the world to come" are

theirs: and these powers will, doubtless, include the capability, without study or blemish, to join in the praise "unto Him that sitteth on the throne and unto the Lamb," that will be celebrated by "the redeemed of the Lord:" and that, too, without danger of the string snapping; for their life will be an incorruptible and immortal life that nobody can destroy or weaken.

Returning from the last lecture, and passing in sight of the very chapel of which brother Coffman used to be pastor, we perceived from the lights and sounds proceeding from within, that a "nigger's love feast" was in progress. We had often heard of this as a remarkable performance, but had never had an opportunity of witnessing it. We embraced the present opportunity of adding a useful item of experience, and entered the place with several of the brethren. We found the "love feast" in full swing. There would be about 300 or 400 coloured people in the body of the chapel, to whom a coloured speaker was holding forth his "experience" with great vehemence. The assembly were responding to his wild utterances with claps, groans, and jumps, which were few or frequent according to the intensity of the orator's declamations. On our entrance, the fire cooled off; but after awhile, the manifestations revived. Females began to shriek here and there. Some of them jumped from their seats spasmodically, and fell to the ground with hysterical wailing. One rushed up and down the chapel aisle as if she were in flames, holding her arms straight up on both sides, and shrieking at the top of her voice, and dashing herself against the wall at each end of her journey. Upon this, the hubbub became general throughout the chapel. It sounded like a lot of wild cats let loose, or like the din in a menagerie. The noise grew to a tempest which drowned the speaker's voice, and ended in a hymn, which the congregation sung with all their might. After this there was a calm, while another coloured orator discoursed in extravagant metaphor, on his fortunes in relation to "the billows of life." This man was less effective, and the manifestations were less marked. Others succeeded him, and had success, varying with the mesmeric force of the speakers. We were told that the exhibition was nothing to what was sometimes witnessed. Brother Coffman, their late pastor, who was with us, assured us on this point. He says he has had hundreds of coloured people in a state of indescribable excitement, uttering the wildest sounds it was possible to conceive, during which it was impossible for himself to be heard or hymns to be sung. He used to have his misgivings about it, the more especially as, after the excitement was over, the niggers went on stealing and lying, and practising other immoralities as badly as



ever. What a burlesque of religion! Yet it is orthodoxy carried to its logical results. The poor creatures, under the idea that the spirit of God is at work among them, give way to the impulse, and exhaust themselves in the mere excess of superstitious frenzy, keeping it up all night, and returning home to be useless next day, and to steal and lie the first convenient opportunity. The negroes have a bad character in this respect. It is said to be constitutional for them to thieve. Considering the up-bringing they have had, this perhaps is not to be wondered at. A great reformer is at hand who will quickly put them into right ways, if he does not treat them as Joshua treated the Amorites. Certain it is that "the slain of the Lord shall be at that day from one end of the earth to the other end of the earth." Getting up at 4.30 a.m. to catch the steamer, we proceeded on Thursday, June 22, to

#### RICHMOND (Va.)

The ex-capital of the late Confederate States, to which the route lay along the Chesapeake bay, and up the James river, on the banks of which, at various points, were pointed out to us the scenes of incidents connected with the late civil war. The weather was broiling hot. We made the distance in about twelve hours. At the landing stage (Richmond) we were met and recognised by brother Luxford, and two other brethren. The ecclesia numbers between twenty and thirty brethren and sisters. The brethren were, by law, exempt from military service during the war, so that they retained their organization, and met, as now, in peace and harmony, preparing for the advent of the great King. Richmond is a beautiful city, but still bears the marks of the desolations wrought during the siege. Negroes are more plentiful than white people, which is a disagreeable feature of the social structure. Two lectures were delivered in the Virginia hall—the meeting place of the Campbellites, who, as we understood, kindly granted the use of it for the occasion. Subjects: "The Inheritance," and "Eternal Torments." The latter subject was chosen on account of a sermon preached by a local celebrity, of the name of Hogge, in opposition to the truth. In his sermon, he professed to be anxious to know the truth of the matter, and stated he would be under everlasting indebtedness to the individual who should show him to be in the wrong on the subject. Availing himself of this hint, brother Luxford wrote him a letter, inviting him to a public comparison of views. Mr. Hogge answered that he should consider it a waste of time to discuss whether the soul was immortal, so that his anxiety about being shown to be wrong, if he was so, did not bear very consistent fruit. The attendance at the lectures was not good, which was not surprising in view of the limited publicity given to them. America

may differ from England. An advertisement in a paper is not sufficient to attract attention to a lecture in England. We always issue large posters and handbills, in addition to advertisements, and in this way secure large audiences. We are persuaded America would be no exception as regards this result. At all points of the American tour, wherever effective publicity was given to the meetings, there were large audiences; and at all places where the announcement, or place of meeting was inadequate, the attendance was poor. But no doubt the brethren did the best, according to their judgment, and we do not intend these remarks at all in the way of complaint. We are very thankful for all that was done in every place, much or little, the little being sometimes a great deal for those who did it. We would not utter a whisper of discouragement, but merely throw out hints for future operations. While in Richmond, we met several brethren and sisters from a distance, and, among others, sister Albert Anderson, a long-trying, energetic, and intelligent friend of the truth. While here also, we received a letter from a point in Va., the name of which we forget; at which it is said there is a large company of people holding the truth in the main, but refusing the scriptural doctrine of the judgment. The letter was signed by two names: May and Lester (the "Christian" names we forget, the letter having been left in the States), and asking if the Christadelphians in England were prepared to co-operate on the basis of agreeing to differ, on the "unpractical" point at issue as to the judgment. Our answer to this was to the effect, that the doctrine of the judgment being part of the apostolic gospel (Rom. ii. 16), the Christadelphians in England felt no more at liberty to compromise that than any other part of the gospel. The application of the term "unpractical" to this doctrine is a mistake. It is highly "practical." If we have the idea that death will end in glory without the preliminary of rendering an account, death appears in the light of a protection from the judgment-seat, and our incentive to present circumspection is to that extent weakened. The truth is, that life or death matters not in regard to our relation to the judge. He is Lord both of the dead and living, and will judge both at his appearing—the one as much as the other, both coming alive in his presence for the purpose, as candidates for his undeclared favour. The doctrine of no-judgment for the dead destroys this divine arrangement, and displaces a powerful moral stimulus which the Lord has been pleased to appoint in the gospel. But the great point is, it is part of the truth testified concerning our Lord, and as such, we are bound to uphold it as a part of the one faith. From Richmond, we proceeded to

## LANESVILLE (Va.)

This is only 20 miles from Richmond; yet to reach it, we had to get up at three o'clock in the morning, in order to catch the only train that would take us in time for the appointments. We were accompanied by quite a band of the Richmond brethren. Lanesville is five miles from the depot at which we had to alight from the cars. The name of it we forget. We arrived at the depot at an early hour, and found brother Dr. Edwards in waiting with two conveyances to drive us to our destination, the road to which lay through a quiet and solitary country—once rich and prosperous, but nearly ruined by the war. Arrived at brother Edwards' place, we found ourselves in hospitable quarters. The house stands in a considerable area of land, of which brother Edwards and his sons occupy a great many acres. Lanesville is scarcely a village. It is the name given to a district, having a few houses for a centre. There is a considerable company of believers among the neighbours—most of them well acquainted with Dr. Thomas, who used to live at Richmond, and who has lectured many times among them. Brother Edwards is a medical man, and of high reputation for excellence of many years' standing. He, in common with the brethren of these parts, has seen evil times in connection with the war. Lanesville lay in the track of the invading armies, and stood the brunt of the attack on Richmond. Brother Edwards and brother Smith were both arrested by the Federal authorities and confined in Fortress Monroe, without explanation, and contrary to the assurance of the Commander-in-Chief, that passive citizens would be unmolested. Sister Edwards's sufferings may be imagined when left alone in a pillaged house, and left in ignorance of her husband's fate for weeks. Imprisonment was a dreadful thing at such times. As subjects of the Confederate government they were not treated with over-scrupulous care by the Northern officials in charge of the gaol. They were almost totally neglected. Brother Edwards nearly perished from thirst, and but for the opportunity of bathing in the water that runs in front of the fortress, would probably have died. He came very near being shot once before or after his imprisonment. He was looking about him in his own neighbourhood, observing the movements of the Federal army, when a Federal picket came suddenly upon him among the trees, and presenting his rifle at his head, demanded, "Who goes there?" Brother Edward thought at first he would say "a friend!" but on second thought, he hesitated to make this answer which might have been misconstrued. While he hesitated, the man was on the point of firing, when brother Edwards said, "Oh! I am nobody,

come on." The man lowered his rifle and sprang forward, trembling with excitement, and said "In God's name, why did you hesitate? I was just going to shoot." Brother Edwards replied that he did not know exactly what to say. The man asked brother Edwards why he was so cool. Brother Edwards said, "Because my life is in God's hand; if you had shot me it would have been well; as it is, it is well." Having asked his name, the picket said "I have heard of you; I would not have killed you for the world." The brethren generally have recovered from the immediate effects of the war, but, compared with their former state, are sadly impoverished as the result of it. The brethren have a meeting-house at a place called Zion; but as they expected larger audiences than that would contain, they applied for the use of the Campbellite meeting-house at another place, five miles distant, called Jerusalem. The application was entertained and complied with, probably owing to the circumstance that brother Edwards and others, now in the truth, formerly belonged to the Campbellite congregation, and contributed heavily to the cost of building the meeting-place. The first appointment was for eleven o'clock on the (Saturday) morning of our arrival. The meeting-house stands picturesquely among trees on the border of a wood, in the open country. Arriving there, we found horses and "buggies" tied to the trees, after the style observed in other places. The day being Saturday, the audience was confined to the immediate friends of the truth, to the number of, perhaps, forty or fifty. Addressing them, in response to the call of the presiding brother (brother Edwards), the Editor confined himself to the practical bearing of the faith upon those making a profession of it. Next day (Sunday), in spite of rain, there was a large turn-out in connection with what is called "an all-day meeting." This kind of meeting is peculiar to the extensive and thinly populated districts of America. A person being, say, thirteen miles from the place of meeting cannot attend meeting twice if he has to go home between. Consequently, the promoters of the meeting supply provisions for those who attend. Between meetings, eatables are served promiscuously on temporary tables, erected in the open air, under the trees. All present are understood to be at liberty to help themselves. An animated scene ensues as they stand round the tables, and engage in free chat while renewing the natural man. About two hundred persons were present, half of whom were said to be Campbellites. A counter attraction had been got up at a neighbouring Campbellite meeting place, but without the intended effect of keeping the Campbellites away from the sound of the truth. The Editor addressed the assembly on the kingdom of God in

relation to the gospel. After the address, the brethren broke bread, and the whole company then turned out of doors, and addressed themselves to the contents of two long tables. The exigencies of the programme prevented brother Boshier and the Editor staying to enjoy the surroundings. After a hurried refreshment, they were driven to the depot some miles off, to catch the only train available that day for Richmond,

#### *En route for NEW YORK.*

Arrived at Richmond at 7 p.m. Met a company of brethren and sisters, with whom the evening was spent in conversation. Left Richmond early next morning for Washington, where we arrived early in the day. Met the brethren in the evening by previous appointment, and went forward next morning to New York. On the way, had to halt for a little at Baltimore, where we saw brother Packie at the depot. Reached New York at 4 p.m. Here spent three days in winding up business connected with our errand across the Atlantic. Intended to visit Newark and Elizabethtown, but time did not permit. Leaving brother Boshier to finish up at New York, went forward on Friday to

#### WORCESTER (Mass.),

to which a visit before leaving the shores of America had been promised. The visit was an enjoyable one. It was here the Dr. had the severe illness six months before his death. The ecclesia is a large and amicable company of men and women united in the practical objects of the truth. The difficulty referred to in an earlier part of this narrative was at an end, so far as its effect on the united assembly was concerned. No arrangements had been made for lecturing, for which, after a period of incessant strain, the Editor was thankful. Employed the first day's leisure in getting ready the August number of the *Christadelphian*. Brother Boshier having arrived from New York, met the brethren on Saturday night in their place of meeting, and, in conjunction with brother Boshier, addressed them on the duties and privileges of the high calling. On Sunday, there were lectures morning and evening, the afternoon being devoted to the breaking of bread. Monday was employed in writing. On Tuesday, (the noted "Fourth-of-July," when the country seems to go out of its senses for twenty-four hours,) the brethren made use of the time, not to

celebrate American independence, which is only one among the many political manifestations of the Old Man, who is corrupt according to deceitful lusts; but to improve their relations in Christ, in whom only is true independence—viz., emancipation from the bondage of death, and an unbounded and cloudless prospect of life, freedom, and joy. A company of between sixty and seventy brethren and sisters and friends drove in a number of conveyances to a farm about five miles distant from Worcester, occupied by the husband of one of the sisters, called Home, and picturesquely situated among hills and valleys. Here, the time was occupied in conversation and singing psalms. After lunch, served in the open air, there was a meeting in a large coach-house and stable, the sides of which were occupied by horse-stalls, from which the snorting occupants looked at us as the meeting went on. The meeting was addressed by a number of the brethren, after which we returned to Worcester, the better for the "out." Brother and sister Woodbury were present from Springfield, which added to the enjoyability of the occasion. The Editor and brother Boshier departed next day for

#### BOSTON (Mass.)

Accompanied by brother and sister Woodbury of Springfield. Boston is only about 30 miles from Worcester. It had been previously arranged we should sail from Boston instead of New York, as steamers sail direct to Europe from Boston, to the neighbourhood of which our visit to Worcester brought us, and to return to New York would have been to go back 200 miles. Brother Hodgkinson had made arrangements for two lectures in the Public Hall, Jamaica Plain, and had made extensive preparations for the meeting, but the time was unpropitious to some extent. The people in the neighbourhood were mostly at the sea-side, consequently the meetings were small. The brethren, however, acknowledged themselves benefited, which was a recompense for the labour. After spending a very agreeable season of three days with brother and sister Hodgkinson, at whose house brother and sister Woodbury also sojourned, the time arrived for

#### RETURNING HOME.

On which we shall have something to say, by way of conclusion, next month.

### A THEOLOGICAL PARADOX—"ADMITTING THE TRUTH" BUT "REJECTING CHRISTADELPHIANISM."

A CORRESPONDENT forwards the following extract from a private letter, to which we subjoin a few remarks by brother Turney, of Nottingham:

"You hold that a believer in the truths which are usually classed under the head of the 'sacrifice of Christ,' though he may have repented of and forsaken his past course of sin, and may be stedfastly setting up his face Godward, cannot have a well-grounded hope of 'a happy immortality,' unless he add to his belief in the sacrifice belief of the 'outlines' of the outward kingdom of God. You justify this opinion of yours by saying that a belief of the gospel, the *whole* gospel, is necessary to salvation. But these 'outlines' are included in the gospel; therefore a belief of these 'outlines' is necessary, &c.

This is the line of argument you practically adopt. But do you not see that it cuts both ways? I may say that not the 'outline' merely, but *particulars* of detail also are revealed to us, as included in the glad message of great joy. And if a belief of the whole gospel is necessary, and these particulars are included in the whole gospel, then, on your theory, I am justified in holding that these minute particulars are necessary to be carefully studied, an accurate knowledge of them imparted to the mind, and a cordial assent to them be given by the heart. before I can say, 'Being justified by faith I have peace with God. . . . Therefore, admitting as I do the fact of God's kingdom being still future, and outward as well as inward, I do not place the outlines of it among the 'essentials.' On this ground alone I am disposed to reject Christadelphianism. Still you must not think I reject the doctrines connected with the kingdom, such as the personal coming of our Lord, the reign of the resurrected saints, the subsequent and final conflict, the second resurrection, and then a new order of things." A. A. F.

#### REMARKS BY BROTHER TURNÉY.

The above communication contains a considerable amount of the truth. It declares that the writer holds "the personal coming of our Lord, the reign of the anointed saints, the subsequent and final conflict, the second resurrection, and the new order of things." One would be disposed to say, on reading this statement, "Thou art not far from the kingdom of God." But while holding these cardinal truths of the gospel, the writer tells us that he is "disposed to reject Christadelphianism." Here is quite a drawback to our pleasant anticipations. The issue is so direct that we feel sure about one of

two things, either that our friend does not recognise the scriptural value and consequences of his categorical confession, or else, that he is under a cloud about the import of the term Christadelphianism. The "ism" carries with it the idea that, to his mind, those who professedly hold the truths rightly involved in the word, are but the exponents of human opinions. They may indeed apply that title to themselves, and still be in error. The adoption of any name is but a poor guarantee that its representatives are true adherents to its characteristics; but this can always be ascertained by taking pains to examine the matter.

Christadelphianism—if we are to use the word—implies a belief in all the Scriptures teach, but points with especial emphasis to those truths inculcated in the phrase, "the things concerning the kingdom of God, and the name of Jesus Christ."

The writer of the extract avows his belief in "the *inward* kingdom as well as the outward." He has not given us his ideas upon this *imperium in imperio*, so we can only conjecture that he carries about with him the conviction popular in a very large section of Christendom, that the kingdom of God is really located in that cavity of the human frame encircled by the ribs. This idea of the kingdom has never, to my mind, assumed a more tangible shape than some vague pious emotion. It is usually supported by the singular syllogism, which stands thus: "I feel that the kingdom of God is within me, therefore it is within me." Now, not being the subject of such impulses, I might reply that "I feel that the kingdom of God is *not* within me, therefore it is not within me." Thus the existence of the inward kingdom would turn upon "feeling," and not upon testimony. Suppose I felt that my friend had *not* got the kingdom within him, and he felt that he had, how is the issue to be decided? In such a case we should have to submit to a definition of the kingdom, to know whether our feelings were true or false, whether the illusions of a besmoked brain, or the faithful response to existing fact.

But it will be answered that Luke said, "the kingdom of God is within you." I admit it. And to whom does the pronoun "you" refer? The answer is, to the Pharisees. "When he was demanded of the *Pharisees* when the kingdom of God should come, he answered them and said, . . . the kingdom of God is within you." Now

reflect a minute or two upon the character of the Pharisees, and then say whether Jesus taught that the kingdom was "within" them, in the popular sense, namely, in *their hearts*. A pretty habitation indeed for any of the elements of the kingdom of God, said to consist in "righteousness, peace, and joy in a *holy spirit!*" (*εν πνευματι αγιω.*) As to the idea of the *de facto* kingdom being within a human body, it is too preposterous to deserve attention. *ἡ βασιλεια του θεου εντος υμων εστιν*, translated in the common version, "the kingdom of God is within you," is otherwise rendered, "God's Royal Majesty is among you." But this is clearly elliptical, as it omits *του θεου*, of God. Dr. Adam Clarke says Christ is plainly referred to. That is true; and as Christ was the representative of the Father, it seems best to render the original by "God's Royal Majesty, &c." This is sustained by a certain passage in John, "but there standeth one among you whom ye know not." This was John's answer to the Pharisees sent by the authorities saying, "who art thou?" (ch. i. 19, 24, 26.) So much for "the inward kingdom."

But the chief point of difference betwixt us and A. A. F. is this, we contend that without "the whole gospel" salvation is impossible. This he objects to, on the following grounds; that many details are included within "the outlines" of the gospel, and that consequently your theory is untenable, unless a man be skilled in all those details, which, as it seems to me, A. A. F. imagines are so numerous and intricate as to afford small hope of the gospel being effectually obeyed. This I take to be the position he holds. At any rate I have endeavoured to get at his meaning, for the argument otherwise conducted would be *nil*.

Now, first of all, continuing the "outline" metaphor, I remark that this, as the term implies, is that which encircles the whole structure, and unless the outline is faithful, the structure, or figure, is obviously misrepresented and deformed. Let us apply this axiomatic observation to the question now on the *tapis*. Suppose, in giving an outline of the kingdom of God, we strike a circle which includes the sun, would that be a true outline? Manifestly not; because the testimony runs that it is to be a kingdom on earth, and *under the whole heavens*. The first thing, then, is to get at an accurate outline before we

begin to study the filling in, or, to speak according to the rules of art, the lights and shadows of the picture. Hence, Mr. Editor, I cordially subscribe to the proposition, that to a knowledge of the sacrifice of Christ must be added a correct acquaintance with the outlines of the gospel, which outlines are those of the kingdom of God to cover the whole planet.

From traversing the outline, or circle, of the ball, we next take up a central position, which affords the largest view of any stand-point. Lying between us and the horizon, are many objects of which we necessarily have only a bird's-eye view, while all the prominent features and figures of the scene are distinctly reflected upon the eye. The vertebrae, and other osseous lines, are revealed with precision against the sky, while the vital fluid which courses through the mighty veins, is discerned in the deep recesses and fair valleys, winding here and there among the hills. This is, in brief, the delightful picture; we see clearly its aspect, its primal points, and commit ourselves to the whole enclosure. But suppose we stayed with microscopic eye on every leaf and flower before deciding to fix our habitation, to say this is "the rest," like the objects contemplated, we should have vanished away. From hence then, I can decide that when the outlines of the gospel, or, in other words, "the first principles" are distinctly and heartily apprehended; the subject is in a warrantable position for committing himself to all the details of the scheme, which details he afterwards becomes acquainted with, reading and interpreting them by the light of "the first principles" constituting the framework of this vast abode. So that, while it is quite scriptural to assert that a belief of the whole gospel is necessary to salvation, it is too arbitrary to insist that an exhaustive knowledge of the minutæ of the scheme must be possessed before the gospel can be obeyed. What must be done is this; a familiar acquaintance with the leading lines, or, to repeat ourselves again, *the first principles* of the oracles of the Deity must be gained before efficient action can be taken.

## NO MAN CAN REDEEM HIS BROTHER.

"DEAR BROTHER ROBERTS.—I am surprised that any looking for redemption through Jesus, should ever suppose him to be mere man. I do not think that any maintain that they can be saved unless redeemed. I am aware that saying and writing too much, often mystifies that which the writer or speaker wishes to make plain; yet I venture to write a little on this subject, though some may think there has already been too much written. I will endeavour to express my mind in a few words.

First, What is the position of every son of Adam? 'By the offence of one, judgment came upon all men to condemnation;' so that every son of Adam being under sentence of death, it was not possible for any to escape from it, unless redeemed. Now is Jesus Christ the Redeemer? We say, yes. What qualified him for the great work? We shall see that to do this, he must be both Son of God and Son of Man. First, he must pay the debt, in order to release the debtor. It was the mortal race that had fallen under the wrath of God, which ended in death. In order to meet the law, he must be the seed of the woman, for there could be no compromise. The law could not be set aside. It had no power to release the dead until a sacrifice had been offered in the flesh that sinned. Here we see the need of Jesus being in the likeness of sinful flesh. But he must be Son of God, for in order for there to be virtue in his death to redeem, his life must be independent of

the Adamic race. Therefore, though Son of David's daughter, and 'made of the woman,' he was a new creation—'the Lord from heaven;' not dependent on Adam for his life, but received it direct from the Father, as John hath it.—(v. 26; vi. 57.) Here, I think, we see the wisdom of God in redemption. A body in our nature; a life independent of our race; the life of the flesh is given for the life of the world; here is what men of business call twenty shillings in the pound. But, again I say, there could be no virtue in the giving-up of his life, if he were a mere man, or if he had derived his life in any way from the seed of Adam, for all who derived their life from Adam, lost it; for in him all sinned. But Christ in our flesh could suffer the penalty, and then redeem his brethren, for he had never forfeited his life by personal transgression; and his life being independent of the race, he could give it for a ransom. To me, this appears clear, that while no man could give to God a ransom for his brother, the Son of God, who was bone of our bone and flesh of our flesh, could, having the price of redemption in his own power.

You will see from these few lines, what I wish to convey to the brethren. If you think the matter worthy of insertion in the *Christadelphian*, use it; if not, refuse it.

My house all join in love to thee, and to thy house and to the household of faith.—  
Farewell, D. HANDLEY, Maldon.

## The Christadelphian.


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

NOVEMBER, 1871.

THE votes of those who have spoken on the question of enlargement, have decided it in the affirmative. Six (calculated to represent twenty-eight, but probably not speaking in reality for so high a number) have said "No:" while 226 have said "Yes," with emphasis. Thus, there are 174 votes beyond the requisite majority of two-thirds, which settles the question.

Hereafter, therefore, (that is after the issue of the December number), the *Christadelphian* will consist of 48 pages, instead of 32; and will be increased in price per annum as follows: in Britain, to *seven shillings*; in America, to *two dollars fifty cents.*; in Canada and New Zealand, to *seven shillings and sixpence.* Of this, all and sundry will please

### TAKE NOTICE

Furthermore, on the receipt of this number, it will be necessary for subscribers in the United States, Canada, and New Zealand to  AT ONCE RENEW SUBSCRIPTION, if they wish the visits of the *Christadelphian* continued to them after December next.

British subscribers will also please do likewise before the end of the year, otherwise the *Christadelphian* will suspend its postal attentions to them. Payment may be made in two half-yearly instalments.

Such as are unable to pay the increased subscription will forward the original price, with an intimation of their inability beyond that sum; and will receive the *Christadelphian* as usual. The Editor will be able to act on this rule to the extent of 101 subscribers for 1872; owing to the liberality illustrated in the last number. He will apply it on the principle of "first come, first served." After 101 subscribers are booked at the old price, the rest will have to pay the increased price, unless further kindness of the same sort be forthcoming. A young brother writes:

"With regard to the enlargement of the *Christadelphian*, I say by all means let it be done. The last Thursday in the month is to me a memorable day. As the thirsty traveller in the desert plods his way, casting his eye hither and thither, in search of that for which his eyes grow dim, and his brain begins to reel, so am I, while travelling as a stranger and a pilgrim in this desert, waiting for the times of refreshing. I say as a thirsty traveller searches for the cooling draught that brings brightness to his eye, and cheer to his mind, so eagerly do I look for he Friday morning. . . . As a thankoffering for having through the instrumentality of your *Lectures*, seen the faith once delivered to the saints, I enclose 2s. to supply some poor brother with the enlarged *Christadelphian* of the coming year (if it is enlarged), at the old price. My copy of the *Christadelphian* comes under cover with two others, to brother Lester, so that while I am a subscriber, I am not known to you as such."—A. W. WARNER, Leicester.

One of the poor of the earth in almost the extreme sense (brother Habgood, of Stratford-on-Avon), writing with a zeal which ought not to be taken amiss by any whose profession requires them to be the Lord's *zealous* servants, says:

"I cannot think how anybody can object to such a proposal. You say the hardship on poor subscribers is made a point of objection. By whom? Is it by such as are *really* too poor to pay? I don't believe there is more than one in a hundred, if as many, who are *so* poor. Or is it by those who don't know how to appreciate the good things of the spirit, and would sooner have the extra 2s. to spend on the lusts of the flesh? I believe the poor brethren, as a rule, are prepared to lop off a portion of daily bread, in order that they may get more of that which endureth

unto everlasting life. I sincerely hope that the *Christadelphian* will be enlarged; and if it really be that some are *so* poor as not to be able to pay the *increased* subscription, I will, poor though I be, contribute my mite towards raising a fund to assist them."

This is an example, which acted on generally, will secure all the advantages of enlargement without that hardship to the poor, which constitutes its only drawback. "I mean not that other men be eased and you burdened, but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality, as it is written, he that had gathered much had nothing over, and he that had gathered little had no lack."—(2 Cor. viii. 13-15.)

#### THE CHILDREN'S MAGAZINE.

Several have criticised the *Children's Magazine*. We agree with their criticisms in so far as they point to the possibility of getting it up better, but we say, let us have a little of the milk of your magnanimity. There is another side to it. Let the Magazine be contrasted with no magazine at all, and it will appear a little better; or let the old adage be considered: "We must creep before we run." By-and-bye, we hope to have greater diversity of contents, but not at the expense of spiritual quality. By-and-bye we hope to have better pictures, but at present the high prices of good artists compel us to reconcile ourselves to an indifferent article, rather than have no picture at all. What we might have and must have if the magazine is to continue, is an enlarged circulation. There is an improving prospect on this point. At present, the expense of getting it up is far above the amount yielded by the subscription list. We will give it twelve months' trial.

#### A VISIT FROM DR. THOMAS'S GHOST!

It is reported that Dr. Thomas (or his supposed ghost) has been at some table leg in Leicester, telling the listeners that he finds he has been mistaken in the teachings of his lifetime, and asking them to advise his friends to burn all his books! We ought, very likely, on hearing this announcement, to have trembled at the knees, and solemnly proceeded to arrange for a bonfire

of the precious archives confided to our custody. Instead of this, we confess to having given way, on the spot, to an irresistible commotion which could not be appeased till the risible apparatus had given it free and perfect vent. The absurdity of the thing is of the superlative quality usually expressed by the colloquialism "rich." If Dr. Thomas is alive, and wants his books destroyed, why doesn't he come to the Athenæum Rooms, and deliver the message where it might take effect? It is rather a suspicious fact that his ghost should happen to turn up only in a "circle" where he is known and detested, and which happens to include among its adherents a family of misguided persons, who ran almost violently "well" at first, but who have been seduced from their allegiance to the truth by the flesh in its philoprogenitive manifestation, and bewitched by ancient sorcery, newly-revived. Let them be reasonable, and bethink themselves. If Dr. Thomas be alive and want his books destroyed, why doesn't he come and do it himself? Have not "spirits" power to lift tables? Can there be any difficulty, then, about lifting a taper, and applying it to the Athenæum buildings? Is the grease an obstacle to the spiritualistic manipulation? If so, why not try the books? What easier than to lift all the books, one by one, into the fire, while the office is closed and everybody absent? And, seeing there are twenty times more in circulation than are to be found in the office, why not Dr. Thomas league himself with a band of spirits, who shall make it their business to prowl throughout the world, and in every house where they find a copy of Dr. Thomas' works, lift it into the fire while its owner is in bed? It is very unlike the spirit that was in Dr. Thomas' body, to idly ask somebody to do what he very much wants to be done, and what he can do himself? Perhaps the Leicester ghost-mongers have mistaken the spirit that has favoured them with a call. Perhaps it is an impostor-spirit. How can they be sure it is not? For if there can be impostor-spirits in bodies, surely there can be, out of bodies. At all events, impostor-spirit or true-spirit, it is a spirit that wants Dr. Thomas's works destroyed, and the argument remains the same. If it want the

thing done, why not do it? Why not take *Punch's* advice: "If you want a thing done, do it yourself?" Will it say it cannot do it? How is this? Can it lift a table and not lift a book? Can it send a man floating out of a window and not cause a lot of dead books to take flight, rook-wise, into the nearest blast furnace? Can it use its power for senseless purposes and not for wise purposes? Stupid must the spirit be if this is the case, and much of its sense it seems to lose by going out of the body, from which it would appear that all the sense belongs to the body, and not to the "spirit" after all; but is left behind in the carcase. Again, we say, the Leicester Dr. Thomas-spirit cannot be the spirit that dwelt in the Dr. Thomas-body that dwelt in West Hoboken; for the latter spirit was a wise and practical spirit which caused the Dr. Thomas-body to firmly and wisely do what it saw wise and desirable to be done, and which, did it now live and have the mind imputed to it by the Leicester sorcerers, would before now have put all the books ablaze in all parts of the world.

Ye Leicester sorcerers, we defy you! Get your so-called Dr. Thomas-spirit to move a single book off the shelves of the office at the Athenæum Rooms, into the stove. And if his unaided spirit is unequal to it, send a few other "kindred spirits" to help him; and if they are not able, rouse the whole spirit-land to the rescue. Set all your mediums at work, and bring such a flight of ghosts as shall be enough to blow down the Athenæum, and scatter Christadelphian works to the four winds; and ye shall give such a testimony to your power, as shall make all Birmingham believe; and in a while, all England. But mind, no tricks. The premises are in the custody of policemen by night, and faithful servants by day; so that any vulgar flesh-and-blood experiment will be detected, and bring upon you the withering derision of the world. Let us have fair play. Bring the genuine article only: an army of ghosts, who being able to move furniture, will of course find it very easy work to make the books walk down stairs, and processionize towards the "black country," where there are plenty of blazing fires for their reception. Of course there will be a crowd in the street, to watch the wonderful performance; but this need not interfere. The ghosts have only to carry



the books high enough in the air to keep them safe from mundane interference; and to make it quite easy, no ghost should be allowed to carry more than one book under his spiritual arm. The safe transit of the books, sky-high, out of Birmingham, in the presence of a Brummagem crowd, will be the making of spiritualism for ever; and while the spirits are about it, they need not restrict themselves to books. We are assured by their disciples they can carry men. There could be no impediment, therefore, to the deportation of a Christadelphian or two along with the books. This would make the triumph complete.

Now, ye sorcerers! here is a chance for you. Will you take it? Ye dare not. Ye love darkness rather than light. Ye cower in shaded rooms, and perform superstitious ceremonies, and by the magnetic energy of your own bodies and brains, which ye confound with the disembodied intelligences which exist only in your imagination, ye do things which are unmeaning and trifling, and absurd!

If what ye do be the workings of intelligent disembodied men, why are they less intelligent than ye? Why do they not give their power an intelligent use, and

turn it to practical and benevolent account? Why do mediums travel in railway trains, if they can be transmitted spiritualistically without expense or fatigue? Why do spiritualistic merchants get the morning papers to see the state of the markets, when the evening before, they could know by the spirits? and why do they not bring their gift of prophecy to bear on the great practical facts of the world? Tell us if the House of Lords is to be abolished. Tell us if Republicanism is to be permanent in France, and, if not, who is to reign? Tell us if Germany is to conquer England? Tell us something that it would be useful to know, and that would prove the existence and power of your spirits, and, perhaps, we will believe. But when ye gibber inanities or perform unmeaning feats, such as moving tables, or elevating instruments in mid air, in electrical conclaves of ignorant men, whose heads and nerves unconsciously supply the force employed and generate the ideas evolved, ye but illustrate the folly of our barbarous forefathers, who attributed the workings of nature to gods of their own imagination, only ye have less excuse, and merit the reprobation of all wise men.

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## SIGNS OF THE TIMES.

THE MEETING OF THE EMPERORS—POLITICAL RESULTS—WAR OMENS—THE TENTH (FRENCH) HORN RE-APPEARING—THE ROMAN QUESTION—POSITION OF THE PAPACY—THE HARLOT BEING HATED BY THE HORNS—RUSSIAN PREPARATIONS FOR WAR—RUSSIAN TERRITORIAL ADVANCES—THE POLITICAL HORIZON—MAGNITUDE OF THE EUROPEAN ARMIES—PROJECTS FOR JEWISH RESTORATION—ENGLAND IN EGYPT—RAILWAYS TO THE EAST, &c.

THE meeting of the German and Austrian Emperors at Gastein and Salzburg, which was officially represented as an affair of friendship only, turns out to have had an intensely political significance. The people who denied, are the people who now confess, the serious character of the meeting. To soothe disquietude, the official organ, *New Prussian (Cross) Gazette*, is instructed to say "all that was aimed at was as comprehensive an understanding as possible, in the interest of peace, on the part of those States whose concurrence is always the surest preservative of a peaceful state of affairs." The nature of the "understanding" is defined in the same paper, a week later, in

the following terms: "Austria and Germany, first repudiating any thought of aggression on their part, will, by a close and intimate connection, decisively oppose any aggression from others. (That is to say, Austria will support Germany in case France attempt revenge, or any other power interfere with the results of the war.—Ed. *Christadelphian*.) At the same time, it is to be distinctly recorded that Germany attaches great importance to the maintenance of a strong and intact empire of Austria, and that adhesion to Germany is, as regards Austria, the will of her Sovereign and her leading statesmen." A "strong and intact Empire of Austria" is contrary to the prophetic

drift of the times, which requires, and has been for years effecting, a subversion of Austrian power, as the military element of the Little Horn of Daniel's fourth beast. This fact, together with the warlike tendency of the so-called peaceful meeting of the Emperors, is illustrated in the following comments of the Austrian (Vienna) correspondent of the *Daily News* :—

"Some—and those not the least acute—go so far as to assert that the Salzburg meeting is the prelude to another war. I will not pretend to prophesy what the future may bring forth, but I know, from reliable sources, that in Prussia, the arsenals and military establishments are working night and day to make good the deficiencies created by the late campaign; that Russia is calling together her soldiers from all corners of her vast empire, and drilling them by the light of recent events; but that Austria remains quiet. No preparations are going on here—at all events at present. The Austro-Prussian alliance when publicly declared, will create no enthusiasm; for it cannot profit this empire, and even if success attended a campaign against a foreign empire, the result must inevitably be the final disruption of its German provinces from the House of Hapsburg.

#### POLITICAL RESULTS.

The Austrian minister, Count Beust, who was present at the celebrated interview, has, according to the *Temps*, issued a circular despatch to Austrian representatives abroad, "in reference to the results of the interviews at Gastein and Salzburg," in which it is stated that while no treaty has been entered into, it is resolved that "*Germany and Austria shall act in concert on all possible questions and events.*" The cause of this virtual alliance between governments lately so hostile, is not far to seek, if the information communicated by the correspondent of the *New York Herald* is to be trusted—(which it probably is, as it will be remembered that that paper augured the outbreak of the Franco-Prussian war, when all the other papers were piping peace. Vide the articles published in the *Christadelphian* for July, 1870). The correspondent of this paper, telegraphing from the scene of the interview, just before the interview took place, says :

"There are strong apprehensions of an alliance between France and Russia. To meet this alleged hostile combination, Germany and

Austria are about to form an alliance, offensive and defensive. This will be the subject of discussion between the Emperors William and Francis Joseph, at Gastein, where Count Beust is also sojourning.

The military organization in Russia is being pushed vigorously on the Prussian system of forced service, and of two successive classes of reserve. It is carried out with the utmost vigour, no exemptions being granted even to the privileged classes that have hitherto enjoyed immunity from military service.

All these preparations are apparently directed against Austria and Germany. The relations between the Cabinets of St. Petersburg and Vienna are said to be cold and unfriendly. On the other hand, the relations between the Emperors William and Francis Joseph have become markedly cordial."

The bearing of the Imperial interview in other directions, is indicated in the following

#### WAR OMENS.

"Our readers were some months ago warned that the Cabinets of the European Governments were very uneasy as to the condition of politics in the south-east of Europe, and that agents and letters were constantly travelling, especially from Berlin. That we were right, seems to us proved by the important meeting of the German Emperors and great German statesmen at Gastein. Gun-cotton is a very explosive substance, and that it may go off from the vibration of other substances, detonated through walls, wooden partitions, and all manner of packings, has been shown at Stowmarket; but gun cotton is a quiet trifle compared to the inflammable stuff lying in South-Eastern Europe and in the everlasting "Eastern Question." The detonations of the last war, and the vibrations still lingering from the Crimean War, are, apparently, in great danger of causing the complex unsettled materials to explode, and that very soon. The Emperors, with Bismark and Buest, are trying to damp the political gun-cotton, and carry it off safely out of the way into their own quarters; and the world will be obliged if they will kindly, quickly, and effectually do this dangerous duty. Should they fail, war, worse than any of this century, is to be feared. Russia's hour for striking for Constantinople seems at hand; France is abased; and England little disposed to fight again on behalf of the thriftless, slave-holding Turks; and if disposed not ready, with Ireland discontented, and the Mohammedan Wahabees of India meditating a new and worse revolt. However unwilling and however unprepared, England cannot be an undisturbed spectator of events affecting the position of the Turks, because of the lines of communication with India across Egypt and Syria. We might not meddle with a struggle

about the principalities between Austria and Turkey, but it will be hard to keep out of the fray. The clouds, though so black, may disperse; and we have only the rumours without the wars. So we will hope; but it is a trembling hope, for where the carcass is, the eagles will gather together, and Turkey, to some European governments, is as a carcass waiting to be devoured."—*Birmingham Morning News*, Aug. 25th.

"Italy must arm. Such is the burden of Garibaldi's letter to Signora Pieronnaldi, confirmed by politicians nearer the centre of affairs. A conflict with Austria is looked upon as possible, a struggle with France is regarded as certain. Austria, pushed farther out of Europe by the events of 1870, will be ready to make great sacrifices in order to re-establish herself in the West; and France, whose strongest passion is military pride, and whose leading promptings are those of self-love, can never rest, till on some field she has made herself felt again."—*North British Daily Mail*, Sep. 2nd.

#### APPROACHING RE-INSTATEMENT OF THE TENTH (FRENCH) HORN.

In 1848, when the Revolution had expelled the Bourbons from France, and when the permanent establishment of Republicanism was expected, Dr. Thomas wrote as follows: "France is at present headless, but a great military chief will appear within three or four years, to lead her hosts to battle according to His will. France a republic! The day-dream of a vain imagination!"—(*Herald of the Future Age*, vol. iv. No. 2, page 48.) Within the time specified, Napoleon III. seized the throne of France, in the capacity of a "great (irresponsible) military chief," who, in several wars which have changed the face of Europe, led her hosts to battle "according to his will."

In 1852 (Dec. 28th), Dr. Thomas then wrote of the dynastic prospects of the great military chief: "The French Empire is a meteor. It will blaze forth with dazzling lustre to be extinguished in blackness and darkness for ever." "It is not destined to be permanent, but provisional only. As we have said, it has a certain work to do, and when this is accomplished, it will fall. It cannot possibly continue, because France is one of the toe-kingdoms, and must be attached to the feet of the image as a constituent of the *ferro-aluminous* dominion of the Czar."—(*Anatolia*, p. 70.) "The French Empire must fall . . . before the end comes, the French monarchy must re-appear." This is the proximate development which is looked for by the servants of God. The following is interesting as indicative of its appearance:

"**REMOURED ROYALIST INTRIGUES IN FRANCE.**  
—The *Correspondance Europeenne* says that the fusion of the Alphonists and Montpensierists is complete, and affirms that the Dukes d'Aumale

and Joinville have had interviews with the Isabellists, and that agreements have already been entered into and alliances concluded. Extraordinary activity, it is added, is displayed by the Orleanists, French and Spanish. Several newspapers regard the visit of the Prince of the Asturias to M. Thiers as an alarming political symptom."

#### THE ROMAN QUESTION.

Events perfect the helplessness of the Pope. It is officially announced that the Emperors at their interview, in aiming at a "comprehensive understanding" of all European questions, "avoided bringing into the discussion the regular Roman question of the re-establishment of the temporal power. *This question is to continue to be regarded as an affair concerning Italy alone*, and the Italian Government has not only not sought, but has indeed decisively declined any international settlement of the matter." That is to say, the two Emperors leave the Pope to settle with Victor Emmanuel, concluding to treat his case as a *local affair of Italy*, and not one of European moment! This is a change from the day when the German Emperor waited bare-footed upon the Pope, for absolution and restoration to his throne! It is characteristic of the close of the appointed "time, times, and the dividing of times."

The government of France is, of course, powerless for foreign projects. Still, as the hereditary supporter of the Papacy for 900 years, it might have been expected she would have a word of promise for her old friend in the Vatican. But no! The foreign minister has been publicly expressing himself in a contrary sense. Thus the *Opinione* of Rome, says:

"We welcome with pleasure the declaration said to have been made by M. de Remusat, to the effect that the French Government accepts accomplished facts in Italy, and that it has never dreamt of disputing them, but has merely wished to see the spiritual independence of the Pope secured from all attacks, and that the law passed by the Italian Parliament affording guarantees to the Pope should not be weakened."

What a way they have of saying bitter things politely! The Pope, however, has not lost hope. He has turned prophet, but of what avail are the predictions of a "false prophet?" It is reported to-day (*Morning News*, Oct. 16th.) that "The Pope the other day, in conversing with some of the cardinals, said, 'Very soon a great light will arise for us; at the same time I see on the other side dark clouds accumulating on the head of Italy.' A great light is indeed about to arise, but not for the Pope. Blackness dire and irretrievable is his prospect. Darkness covers him already, as witness the lamentations of his friends.

"We must not indulge in illusions any longer; the cause of the temporal power has been lost in the National Assembly. We recognize this with

as much grief as truth. All our hopes are deceived; the last support fails the Papacy in the only country on which it could rely. Humanly speaking, it is finished. Fine speeches avail little; an equivocal vote means nothing. The important result, that which all the papers have noticed—that which will finally re-assure the plunderers of Rome, is the manifest determination of the French Government, in harmony with the Assembly—either from want of power or want of will—to do nothing for the Pope.”—*L'Univers*, Paris.

“The religious papers take a similar view of the issue of the debate; but, of course, they speak of it in a very different tone. In their melancholy concert of complaints, it is the *Univers* that utters the sharpest note. ‘The National Assembly,’ says Louis Veuillot, in that journal, ‘yesterday discussed or rather voted on the petitions of Catholic France, concerning the situation of the plundered Holy See, and of the Holy Father, who is a captive under the knife. It declared, with a kind of unanimity, that it would have nothing to say to the matter.’ The *Union* disconsolately states that the vote will not create any great change in the situation of the Holy Father, and in the painful perplexities thereby caused to all Catholic souls; that the French Government, from which it expects little, will, moreover, not obtain anything from careless and frivolous Europe, nor from the kingdom of Italy, who would only yield to force, which is no longer in our power; and that the only prospects remaining for France is to offer hospitality to Pius IX.”—*Temps*.

“Strange as it may seem to unimpassioned spectators, we know, from our correspondent’s letters, that there are really men in France who are prepared to go any lengths in defence of what they deem a sacred institution. In their eyes, the programme of the Ultramontane party is a thing of far more consequence than the welfare or safety of their own country. They have now been told that this programme will not be carried out even by the present Assembly. It is equivalent to a definite announcement that the Pope will receive no help in regaining his temporal sovereignty from France. A French journal, the *Temps*, reads its significance rightly, when it describes it as a funeral oration, pronounced over the temporal power by the lips of its most distinguished admirer. It is so in truth; for if France refuses, where else can the Papacy turn for material help? France alone has for years past maintained it in the precarious exercise of its sovereignty; and now that France has finally withdrawn, there is no other power to take her place.”—*Guardian*.

“But you have not viewed, with disregard, the question of France only; you have also viewed with disregard the question of Rome, which, up to a certain point, is a question of internal policy. On the fall of the Napoleonic empire

and of the temporal power of the Pope, there was definitely broken *the grand compact between Charlemagne and the Church*, upon which the Catholic world has rested for over nine hundred years. I never hide my ideas for accidental circumstances. I believe that theocracies to-day being impossible, through the growth of intelligence, and autocracies impossible, through the growth of liberty; the fall of an authority immovable, petrified, like the political power of the Pope, which to the last sustained the dogma of right divine in the midst of our democratic civilization, and incited the flames of the Inquisition in the midst of universal toleration, there has been realized one of the greatest of human progresses, in the radical separation of the spiritual from the temporal, as drawn by the gospels, religion taking a character more idealistic, which permits it to be a moral element in the midst of many material, economical and industrial forces which rule modern society; and there has been punished implacably, but deservedly, that haughtiness of the Pope, by which he has arrogated to himself the whole power of the church, and has been audacious enough to claim infallibility, and to ignore the omnipotence of God, like Belshazzar, like Nebuchadnezzar, and like all those who have believed themselves Gods, and whom punishment, and grief and pain have very promptly reminded that they have no power to break the limits, unbreakable like the sea, of the conditions of our nature. The temporal power of the Popes, gentlemen, is dead, and rightly dead. But we ought not to mistake. The Pope being, as he is, an interior authority of Spain, the chief of the church most followed by the Spaniards, are we certain that the power which has succeeded him in Rome, can guarantee the Pontifical independence—its absolute independence? I believe not. The Pope is Chief of the Spanish Church. The King of Italy is the chief of the Pope. A foreign king, raised to the head of a great nation, is chief of the Chief of our Church. See you not the dangers of this anomalous situation? Do not tell me that the law of guarantees given by Victor Emmanuel to Pius IX. removes those dangers. These guarantees are not sufficient. The monarchy erected on the Pontificate will ever be a menace for Catholic consciences. Regalism is essential to monarchies. Kings cannot reign if they are not born patrons of the Church, as they cannot reign if they are not supreme chiefs of the army. The King of Italy is now patron of the Roman Church, and therefore is perpetual guardian of the Pope. From the moment he became the guardian of the Pope, he, like the Byzantine emperors when they stretched their hands over the Patriarchs of Constantinople, has elevated himself to anocracy. Blind is he who fails to see in all this a great danger for the spiritual and religious federation of the Latin nations.

And this danger increases when we consider the royal family, who have in their hands the tiara of the Pope. The Dukes of Savoy have been the disturbers of Europe. Their ambition, their avarice and their inconstancy, have menaced France, Spain, Switzerland and Italy. To the Dukes of Savoy one might apply the words of the Latin writer, '*Nullum jusjurandum, nulla religio, perfidia plusquam quoniam.*' Shadows of feudalism, being neither French nor Italian, nor Guelphs nor Guibelines—having for all their country their ambition; for all their party their interest; for all their guiding star their egotism; and for all their end their own aggrandizement—the Dukes of Savoy have sworn and perjured to all causes, have served and unserved all princes, so that they might sow feuds, and obtain a few inches of ground, in the dust raised by the continuous European wars.

Victor Emmanuel, and the soldier-king of Italian independence, is the one who asked peace from Austria on his knees; who received a crown from the hands of Garibaldi in Naples, and paid for it to Garibaldi with a bail in Aspromonte! who, for fear of Napoleon, left the Italian patriots, abandoned in Mentona, when they fought for the liberty of Rome, but who, when Napoleon had fallen, instantly seized upon Rome; who owes his very life and his power to the sacrifice of France, as testified in Palestro, in Magenta, and in Solferino; and who has turned his shoulder upon France in her anguish and her grief, with an ingratitude, which, if it is not promptly castigated in an implacable manner, will make one doubt the existence of justice in the earth, or of God in the heavens!

Think you that men of this sort can afford any kind of guarantees to Europe? If it suits them they will oppress the Pope with all sorts of oppression. If it suits them, they will place themselves at the service of the Pope, and oppress, by him and at his side, all consciences. The fact is that while Victor Emmanuel has ascended to a Byzantine autocracy, the Pope has descended to the category of the patriarchs of Constantinople. And when he goes to Rome, when Victor Emmanuel finds himself in the city of wonders, when he sees the Chief of Christianity converted into his head chaplain, when he remembers that France has decreased while Italy has increased, when he recollects that a daughter of his reigns in Lisbon and that a son of his reigns in Madrid, may there not pass through his agitated mind dreams of founding a new empire of Charlemagne? (Loud cries of 'No, No.')

*Extract from a speech delivered by Don Emilio Castelar, in the Spanish Cortes, Madrid, June 22nd, and translated in the New York Herald, July 25th.*

## TROUBLES IN THE CHURCH.

Things are going wrong in the "*spiritual*" domain of the Pope as well as the temporal. The proclamation of Infallibility has resulted in a large secession, under Dr. Dollinger—the principal opponent of the dogma in the council—who is actively promoting the formation of what is called "the Old Catholic Party." The features of this party are the renunciation of the Papal pretension to infallibility, the liberation of the priesthood from celibacy, the abolition of confession, and other reforms. The Pope being powerless, can do nothing against them, especially as they have the tacit countenance of the German government. There has been a large conference of Protestants in Darmstadt, at which it has been resolved "to be a duty of the German nation to oppose most energetically the dogma of infallibility, inasmuch as such dogma is contrary to the sovereignty of the State, the harmony of creeds, and to the freedom of mind and conscience. Another resolution declares it necessary to prohibit the Order of Jesus in Germany, and to exclude them from schools." The matter has been pushed on the notice of the Bavarian government. At the sitting of the Chamber of Deputies, on Saturday, Oct. 14th, an interpellation was presented by Herr Herz (signed by 47 members of the Progress Party), requesting to know what attitude the Government intended to take up on the Church question.

"The Minister of Public Worship stated that there was no material difference between the stand-point of the Government and that of the members signing the interpellation. The Government reserved to the State the right of modifying the ecclesiastical laws of the State, if the Church changes its own principle, on which the former connection existing between Church and State had rested. The Catholic Church had been altered by the doctrine of infallibility. *The decisions of the Ecumenical Council were dangerous to the State*, and the fact was proved by the letter of the Archbishop of Munich in which he openly said nothing was to be feared from the Church, so long as the laws of the State remained godly, the Church thus reserving to herself the right of deciding whether the laws of the State remained godly or not. The Minister declared that the Government had determined to afford the fullest protection, as based upon the laws of the country, to all those Catholics belonging to the State who do not accept the dogma of infallibility, and so far as concerned their property, to protect them in all their honestly-acquired rights and positions. The Government recognises the right of parents to bring up their children in what faith they please.

The Old Catholic community will be regarded by the Government as Catholic, and it has decided to ward off all attacks upon the right

of the state, by every constitutional means in its power. The Minister declared that the Government was willing to consider the *Church and State independent of one another*, since thereby alone could religious peace be restored, and its maintenance for the future be assured."

From this, it will be perceived that "the Church" is beginning to be an object of aversion in the countries where formerly it had its principal support. In other words, the tendency of the horns to "hate the harlot" is in full and unchecked process of development. The "burning with fire" will come anon. The following paragraph looks a little in this direction:

#### THE VATICAN IN DANGER.

"The Italian Government is keeping a strict watch over the Alfieri Society, on account of threats having been made to burn the Vatican. It is said that all the foreign ambassadors have declared that in case of anarchy arising in Rome, they will hoist their flags over the Pope's residence."

#### THE POPE'S CHARACTER.

"He is entirely in the hands of the Jesuits and the Ultramontanes, who never lose sight of him, as they are afraid lest he should some day give them the slip, and reconcile himself to the King. His character is a singular union of weakness, vanity, and irritability. Whilst his advisers have made him declare himself infallible, among themselves they complain that he is an idiot; whilst distant nations are called upon to revere him as their god, his intimates tell you that his temper is so unbearable, that he is the reverse of one. As for his vanity, one of his chosen friends told me that so egregiously vain is he, that if he only were encouraged, he would dance a hornpipe in the Piazza del Popolo. His age renders it improbable that he will live long, and the Cardinals, according to their wont, are already plotting and intriguing respecting his successor."—(Correspondent of London papers.

#### THE POPE'S POSITION, PAST AND PRESENT, DEFINED BY HIMSELF.

"On July 23rd, the Pope received the Accademia di Religione Cattolica, the president of which is Cardinal Asquini. Father Cirino, the secretary of the Academy, read an address, to which, says the Florence *Nazione*, the Pope made the following reply: "Among the subjects which will employ your labours there is one with which I recommend you to specially occupy yourselves. The attempts that are being made to misrepresent the idea of the Pontifical infallibility must be opposed. It is insinuated that among the rights which

spring from that infallibility, is that of deposing sovereigns and of releasing the people from the oath of fidelity. It is true that *this right has been more than once exercised by the Supreme Pontiffs*; but it has no direct connection with the infallibility of the Popes, nor with the dogmatic definition of that infallibility. The source of the *right of the Roman Pontiffs to depose sovereigns*, and to release the people from the obligation of fidelity, does not arise from infallibility, but from the authority which has been given to the Vicar of Jesus Christ in earth and in heaven! When, in virtue of the public law then in force, and of the understanding of the Christian nations, the Popes were considered as the supreme Judges of Christianity, THEY EXERCISED ALSO A CIVIL JURISDICTION OVER PRINCES AND STATES. The conditions of the times are now changed, and only malice could confound the infallible decisions of the Pontiffs in matters of faith, with a right which they were formerly called upon by the voice of the people (!!!) to exercise for the common welfare, but which the Supreme Pontiff in the present day has no intention (!!) of exercising. It certainly is not the dogmatic definition of the infallibility of the Popes, that would decide me to put into force those rights; and those who represent their exercise as the necessary consequences of such definition, certainly wish to excite the sovereigns against the Holy See. [The horns shall hate the Whore.—Ed. Chris.] Others wish for explanations and elucidations respecting the dogmatic definition, as though it were not sufficiently clear of itself. I certainly shall give none. The sense of the dogmatic definition of the Pontifical Infallibility is to be found in the decree of the Council, and is so simple and obvious as to need no comment. Combat, therefore, the errors with which it is sought to obscure and misrepresent this very natural interpretation." *Birmingham Daily Post*, July 30th.

#### THE EASTERN QUESTION. THREATENING COMPLICATIONS.

"A few months after the conclusion of one of the most terrible wars that ever afflicted Europe, there are portents of another still more terrible. We confess that in our own minds the dread has scarcely taken shape; but it is pretty general, and the coolest judgments are not free from apprehension. It may be that we do not understand the facts of the matter; but as they are commonly understood they give us this impression: either they do not justify alarm at all, or beneath them lie schemes, and beyond them lies a future more direful than imagination can calmly picture.

A debt repudiated by Roumania, and certain formal interviews between the Emperors of Germany and Austria, are the foundations of this alarm; and it has been strengthened by

a steady accretion of sinister rumour from every part of Europe. Germany is said to be re-arming; Russia is said to have entered on great and rapid preparations for war; artificial difficulties are said to be in process of manufacture by the Germans in France; and the French are already willing, by common report, to attempt the conquest of their conquerors, on fair occasion.

According to general belief, an alliance has been made by the rulers of Germany and of Austria, under which they are to dispose not only of the Roumanian repugiators, but of the Roumanian territories, according to agreement made between themselves alone. In other words, they bring that portentous Eastern Question into the field, to be fought out once for all—not by diplomatic weapons but the others. Control of the Principalities is control of the Mouths of the Danube; and such an alliance as is suspected would (so far) carry out a determination often and long since attributed to Prince Bismarck; namely, to make the Valley of the Danube German property. On other occasions we have discussed the probability of that resolve; always with the opinion which we still hold, that it is one of the most desperate ever conceived. It is simply impossible, we have been told, that Germany should allow Russia to make these miserable mouths of the Danube hers, or to acquire mastery there; it is necessary that she, Germany, should hold them. Without disputing this necessity, this impossibility, our views are very much influenced by the existence of another. It is impossible that Russia should submit to so sudden, so complete, and so offensive a termination of all her most cherished and persistent ambitions; inconceivable that she would allow herself to be finally baulked of her hard-sought Eastern prize, and barred from end to end within dominions which she has never regarded as more than a camping ground and training place. The German necessity may be considerable; but it is a greater one for Russia that she be not commanded and imprisoned on her northern waters and in the Black Sea alike; which is what will happen if the supposed alliance is carried out as successfully as Bismarck's other plans have been. A more intolerable fate was never presented to a young, strong, ambitious Power. In her eyes it would not only be humiliation and disappointment, but extinction; and we may confidently expect, especially considering the hatred of her people for the Germans already, that she will employ every possible resource to break down the injurious compact. Everything is risked when everything is in peril; and we are not without means of judging whether Russia would be very soft or scrupulous in a case so desperate as this. And she has a weapon of enormous power at her command, the passions and resources of France. Many men of good

knowledge and judgment believe with Mr. Freeman, that the conquest of that country is a blessing to Europe. The opinion would be more tenable if the French concurred in it; but as they do not, the blessing to Europe takes the form of a resolute spirit of revenge, eager to ally itself with any Power for any purpose that signifies conquest of Germany. This spirit Russia may enlist at any time. Her Government can offer to France temptations at least as great as any that Prince Bismarck can dangle before Austria—temptations of solid aggrandisement over and above the gratification of wounded pride. And so we see that if the meeting of the Emperors has led to such an alliance as that which is generally imagined, it will be opposed, it *must* be opposed, by Russia; and that Power will manage very badly, if it does not enter the field in concert with France at least. In other words, the whole continent of Europe will be ablaze; and the Eastern Question, among other things, will be settled by war made desperate by the most ardent ambitions and the deadliest animosities."—*Full Mall Gazette*.

#### CLOUDS ON THE POLITICAL HORIZON: RUSSIAN PREPARATIONS.

"Suspicious clouds for the nonce, darken the political horizon. Russia has especially good reason to strive to penetrate into the designs actuating the two Emperors in their meeting at Salzburg. The skill and resources of Russian diplomacy are never at fault. It is therefore pretty certain Prince Gortchakoff is not without accurate information concerning this celebrated meeting.

If this be so, what is passing at this moment in Russia is of a nature to cause serious disquietude and give room to anticipate events the most grave, and that in a future little remote. In fact, from all the news that reach us from this powerful empire, throughout its whole extent the most formidable armaments are in course of preparation, and carried on with a feverish activity. The troops assembled at the camp of Tzarkoe Selo, are frequently inspected by the Emperor, who is also going to visit those stationed in different parts of Southern Russia and the Caucasus. Immense orders for military equipments have been despatched to foreign countries, and all to be executed within a short delay. Day and night they are working in the yards and naval arsenals, especially at Cronstadt, whose system of fortification is being brought more into harmony with the advanced military and maritime progress of the day. Lastly, the friendly relations existing between the Russian Empire and the great American Republic are being drawn closer from day to day. A prince of the Imperial family is at

this moment on his way to New York. Why these armaments? this warlike activity? these military preparations? And yet nothing is known beyond these open preparations. What is beneath the cards."—*Weekly Despatch*, Sep. 17th.

#### RUSSIAN ANNEXATIONS.

"If the Russian empire continue to increase in extent as it has done within the last fifteen years or so, instead of inquiring where all the Russias are, we shall have to ask where they are not; for, while events of immense magnitude and importance are taking place under our very nose, 'the best diplomatists in the world' are silently working away in the far East with a success in annexing territory that seems well-nigh incredible. Such a catalogue of their doings as has just been republished from the *San Francisco Alta* may well make us stare.

The result of all this, we are informed is that 'the Russian coast on the Pacific now reaches from Behring's Straits, in latitude 65 degrees, to the Corea, in latitude 42 degrees, a distance of 1,600 miles on the meridian, with more than 5,000 miles of shore line.' This territory is no mere barren tract of land, for it contains "great commercial, manufacturing, and agricultural resources, and will, probably, at some future date, occupy 'an important place in the business of the Pacific hemisphere.' In this country, where we are overburdened with population already, our present policy appears to be not only not to acquire any new territories for our surplus people, but to relinquish all hold, if possible, on our existing colonies. The Russians are much wiser, and that, we fear, we shall discover before long, to our cost."—*The Globe*.

#### SHADOWS OF COMING EVENTS.

"Two military facts of considerable weight (says the Berlin correspondent of the *Times*) are reported from Russia. The St. Petersburg War Office informs us, in an official order, that the number of breech-loaders required for the entire army, on a war footing, has been completed at last, and that there is also an ample supply of cartridges on hand. The rifle adopted is an improved needle gun, called, after the manufacturer, the Krinck pattern. The other event is the impending opening of the Brest-Minsk-Smolensk Railway, which establishes direct communication by steam between Moscow and Warsaw. Until now Poland had no railway connection with the interior, except by way of St. Petersburg, a circumstance which made its tenure dependent upon the defence of a single line. The new railway, therefore, which will be opened on the 1st of October, supplies an urgent want, and that

all the more effectively from its situation in the central provinces, where no enemy can easily penetrate. The same correspondent states that the Russian and Turkish Governments have agreed to connect their Asiatic telegraphs. A wire will be found between Tiflis and the military post of St. Nicholas, on the Turkish frontier."

#### MAGNITUDE OF EUROPEAN ARMIES.

A series of tables, shewing the strength, cost, &c., of the various armies of Europe, has just been published at Vienna. The *Eastern Budget* extracts from these tables the following particulars, which show the actual force that each country has at its disposal in time of war:—Russia: 47 divisions of infantry and 10 of cavalry, 8 brigades of rifles and reserve, 149 regiments of Cossacks, 219 batteries of artillery, and 50 of mitrailleuses, making altogether 862,000 men, 181,000 horses, and 2,084 guns. (This includes the troops in the Caucasus, Siberia, and Turkestan.) Germany: 18 corps, including 37 divisions of infantry and 10 of cavalry, and 337 batteries of artillery. This force numbers 824,990 men, 95,724 horses, and 2,022 guns. Austria: 13 corps, including 40 divisions of infantry and 5 of cavalry, and 205 batteries of artillery and mitrailleuses. The total force is 733,926 men and 58,125 horses, with 1,600 guns and 90 mitrailleuses. England: Army in process of reorganization. Turkey: 6 corps of Nizam (regulars), 12 corps of redifs (reserves), and 132 batteries, making 253,289 men, 34,835 horses and 732 guns. Italy: 4 corps, with 40 infantry and 6 cavalry brigades and 90 batteries; total force, 415,200 men, 12,868 horses, 720 guns. France: 10 corps, with 32 infantry and 12 cavalry divisions, and 140 batteries; total force, 456,740 men, 46,995 horses, and 984 guns (including mitrailleuses.) Belgium: 145,000 men, 7,000 horses, and 152 guns. Holland: 35,383 regulars, 87,000 militia, 5,200 horses, 108 guns. Switzerland: 160,000 men, 2,700 horses, and 278 guns. Roumania, 106,000 men, 15,675 horses, 96 guns. Servia: 107,000 men, 4,000, horses, 194 guns. Greece: 125,000 men, 1,000 horses, 48 guns. Sweden (including Norway): 61,604 men, 8,500 horses, 222 guns, Denmark: 31,916 men, 2,120 horses, 96 guns. Spain: 144,938 men, 30,252 horses, 456 guns. Portugal: 64,390 men, 6,320 horses, 96 guns. From the above data, it appears that the total of the forces available for war purposes in Europe (taking the English disposable force at 470,779 men and 336 guns) is 5,164,300 men, 512,394 horses, 10,224 guns, and about 800 mitrailleuses."—*Daily News*, August 25th, 1871.



### PROJECT FOR A JEWISH KINGDOM IN PALESTINE.

"An ambitious project has been formed by a small knot of rabbis in Frankfort, viz., no less than to lead the scattered children of Israel back to Palestine, and to establish a Jewish kingdom there once more. Invitations to join the project have been printed in great numbers, and are, by this time, circulating among the numerous members of the ancient race throughout Germany; and, if we may credit the report of newspapers friendly to Judaism, influential men in the old imperial capital—the head quarters of German Jews—have given it their substantial support. The originators endeavour to prove that the undertaking is by no means as impracticable as it at first sight seems, and remind their fellow-creedmen that it is what they pray for—if they pray at all—three or four times every day, viz., in the 'Shemoneh Esrech,' in their noon and evening, and, in fact, in every prayer sanctioned by their law. Moreover, they interpret the Bible passage, 'Return to me, and I will return to you,' as meaning literally that, on the Jews returning to Jerusalem, the Lord, and, with him power and prosperity, will return to them. The lay sons of Israel will, we fear, reject this literal interpretation, and discover some little reluctance to leave their thriving businesses among the Gentiles, in order to realize what they may still be very ready to pray for."—*Pall Mall Gazette*.

### PROJECTED RAILWAY TO INDIA, WITH BRANCH TO THE HOLY LAND.

"The idea, which was explained yesterday

in the columns of the *Times*, originates with a couple of British engineers, Mr. William Low, of Wrexham, and Mr. George Thomas, of Cardiff. They propose to make use of existing lines of railway, and of the Mont Cenis tunnel, to Trieste, and thence to construct a railway through Austria, European and Asiatic Turkey, Persia, and Beloochistan, to Kurrachee, and onwards to Bombay, whence, by means of lines already made, the whole of India would be opened up to railway communications with the West. 'On leaving Trieste (we quote the description in the *Times*) the projected line would pass Fiume to the Eastern shore of the Adriatic, and run southwards along this shore to a point nearly opposite Brindisi. From here it would turn directly eastward across Turkey, and to the north of the Archipelago and the sea of Marmora to Constantinople. Crossing the Bosphorus, it would turn southward at Scutari, and reach the Mediterranean at Adalia. From Adalia to Alexandretta it would skirt the coast; and from Alexandretta would pursue a south-easterly course to the western extremity of the Persian Gulf. From this point it would follow the shore of the gulf, and of the Arabian Sea, to Kurrachee.' The route thus briefly sketched is given in much more detail by the authors, who include in the plan a branch from near Antioch to Jerusalem, and a branch to join the Smyrna and Aden Railway."—*Birmingham Daily Post*, September 20, 1871.

### ENGLAND IN EGYPT.

It is officially announced that the English Admiralty have completed the purchase of a tract of land at the Port Said end of the Suez Canal.

## INTELLIGENCE.

BIRMINGHAM.—The debate referred to last month (between brother Gratz and Mr. Joel Monaet), duly came off in the Temperance Hall. It was confined to one night's meeting (Tuesday, Oct. 3rd), but excited a vast amount of interest, and has led to results not contemplated. Admission being free, the hall was crowded to suffocation. The debate had been announced as "THE ANCIENT CONTROVERSY," and was expressed in the question "Was Jesus of Nazareth the Messiah?" The orchestral platform, which holds about a hundred persons, was equally divided between the brethren and the Jews. The Editor occupied the chair, with the consent of both parties. The speakers were to have one half-hour speech and three quarter-hour speeches each, but Mr. Monaet (who had never appeared in public before),

failed to occupy his time. Consequently the burden of the night fell on brother Gratz, who sustained his part well. There was much excitement, and some confusion, consequent upon Mr. Monaet's failure to occupy the whole of his time. At an early stage of the meeting, Mr. Monaet having asked whether Jesus was the son of Joseph or the Holy Spirit, and having received his answer, took up his hat, and was about to walk out of the room, accompanied by his friends. There were instantly derisive manifestations on the part of the audience, which had the effect of making them resume their seats, and wait the meeting out. The debate was not considered satisfactory, so far as the treatment of the merits of the question went; but it tended greatly to bring the truth before the public. One incident was both

amusing and gratifying. Mr. Monaet was evidently under the impression that he had an ordinary "Christian Jew" to deal with. Consequently, he brought forward what is undoubtedly an unanswerable argument against the orthodox Christ. He quoted various passages from the prophets, to show that the Messiah foretold was to reconstitute the kingdom of Israel, sit on the throne of David, and rule the world. Being not much at home in English, he got the Editor to read the passages to the meeting, which the latter had great satisfaction in doing, especially as it paved the way triumphantly for the answer, that the Christ believed in by brother Gratz was to accomplish all these things.

The day after the discussion, another Jew, Louis Stern, who was filled with dissatisfaction at the part performed by Mr. Monaet, challenged the Editor on the same subject—"Was Jesus of Nazareth the Messiah?" The Editor accepted the challenge, and the result was a public discussion in the Temperance Hall, lasting three nights, Tuesday, Wednesday and Thursday, October 17th, 18th and 19th. The "Rev." B. Wright, a Unitarian minister, occupied the chair. There were large audiences each night, including an unprecedented muster of brethren from London, Nottingham, Derby, Leicester, Mumbles, &c., also a large number of Jews. The interest was immense, and the success in all respects nothing behind. The Jew failed to touch the evidences adduced in support of the Messiahship of Jesus, but filled his time with absurd harangues against the New Testament, and brought his ridicule against the Old as well, characterising Daniel as a madman. In fact, he showed himself to be an infidel Jew instead of an "orthodox Jew," as he described himself. The discussion would have been a bootless affair if Mr. Stern's enlightenment had been proposed as the object. Its real advantage was in creating a situation favourable for the exhibition of the truth in a light calculated to win the sympathies of the devout among orthodox Christians, of whom the attendance was large. Many hundreds were present each night, and the good effects are already visible, in the removal of former prejudices against the Christadelphians. The debate also constituted an excellent introduction to the further extension of effort, mentioned below. The debate was taken down by a short-hand writer, and there is an anxiety on the part of Mr. Stern that it be published. He is sanguine of an extensive circulation among the Jews. We are as yet unable to speak definitely.

The further extension of effort referred to, was suggested by the appearance of a new weekly paper, styled *The Birmingham Pulpit*. This paper contains sermons of the leading Nonconformist ministers of Birmingham, and seemed to give a good opportunity for con-

vening the public to hear their unscripturalness exposed. It was thought that an advertised lecture, proposing to deal with So-and-So's sermon of a particular date, would draw a good audience; but to give such a lecture in the Athenæum was out of the question, as that is already filled to the door every Sunday night. The other alternative was to go to the Temperance Hall on certain stated Sundays. This proposal led to enquiry, which resulted in the discovery that the brethren could have the Temperance Hall altogether (on Sundays) for the sum now paid for the Athenæum, when added to the proposed extra expenditure. This has led to the decision to move altogether from the Athenæum to the Temperance Hall, which will give us sitting accommodation for 500 more than the Athenæum will hold; or 800 in all. The change will be made in the beginning of December—the opening meeting on the 10th of that month. Once there, the proposed review of the *Birmingham Pulpit* will be carried out, in connection with which there is every reason to anticipate a greatly-increased audience. Furthermore, the proprietors of the *Birmingham Pulpit* have begun reporting Christadelphian addresses in their paper, and are understood to intend the publication of the Editor's criticisms on the preachers. The paper is only new, and has already a circulation of 5000 in Birmingham, so that if things take the course indicated, it is impossible to say whereunto they will grow.

On Monday, October 2nd, an open tea meeting was held, at which about 150 brethren and friends were present. After tea, the Editor exhibited and explained a large chart, drawn by brother Bingley of Chicago, illustrative of the moral bearings of the "Mystery of Godliness." The chart was highly appreciated. After the lecture, a number of questions on different subjects were put in writing, and answered by the Editor. An agreeable and profitable evening was spent.

On the previous Monday, the annual meeting of the ecclesia was held, when the usual annual appointments of managing brethren, presiding brethren, secretary (bro. Whitcomb), and treasurer (brother Smith), were made. On the same occasion, the ecclesia withdrew from Harry Taylor, for continued disobedience of the injunction to assemble with those of like precious faith; as also (last quarterly meeting,) from William Henry Barnett, for a similar reason. A recommendation to withdraw from brother John Turney, for intemperance, was allowed to lie over till the next quarterly meeting. The additions during the year had been, by immersion 30; by transfer 7; total 37. Decrease from removal and other causes, 12; present number of brethren and sisters 188, available for attendance in Birmingham.

# The Christadelphian.

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“He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father): for which cause he is not ashamed to call them BRETHREN.”—(Heb. ii. 11.)

“For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD.”—(Rom. viii. 19.)

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## THE MILITARY POLICY OF RUSSIA.

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The *Edinburgh Review* (quarterly) for July last, contains an interesting article bearing the above title, in which the present military resources and political aims of Russia are pointed out. After referring to the fact that “for some years after the war in the Crimea, a general notion of defeat was abroad in Russia,” and that, until lately, this power has manifested “a strange and unusual diplomatic silence,” the writer says: “It is now felt throughout Russia, and the fact is dwelt upon with the utmost complacency by her writers, that the emancipation of the serfs has, as it were, caused the pulse of her national life to beat in a manner hitherto unknown. Whereas, before, the people of Russia were but a drove of cattle, obeying the whip of the driver, they are now influenced by a national sentiment. Travellers tell us that the awakening from the state of lassitude and hopelessness following in 1856, is thorough and complete. The measure of emancipation having been executed, the fatigue of the late war having been forgotten, time and opportunity are afforded, and a stimulus is given to the government to follow the military and diplomatic bent which, since the days of Peter the Great, has been the characteristic of Russian policy and administration.”

There has recently been published in Russia a military book composed of articles which first appeared in a *Moscow Monthly Review*, by General Fadejew. It has not only “exercised much influence in Russia,” but its pages “have been translated into German, and are held to be a warning of what united Germany may, at some future time, be expected to encounter from her great neighbour.” General

Fadejew, says the *Quarterly Review*, brings to bear on his subject of military reform, an accurate practical knowledge of the army in which he has risen and served." It is principally on this book that the article in the *Edinburgh Review* is based. It will thus be seen that its facts and foreshadowings of future policy are drawn from Russian sources.

One of the chief causes of Russia's failure in the Crimean war was her inability to transport troops and their necessary accessories, with sufficient rapidity from the North to the scene of action. This defect was seen by her statesmen, who, after the war, commenced to remedy it by the construction of railways. Since 1851, three State railways and eight private ones have been opened, and in January, 1869, authority was given for eight more. Hence, says the reviewer, "if a conflict again occurs with an alliance directed against Russia, the Minister of War will have it in his power to push armies from one end of the empire to the other, with the utmost despatch. This is the great strategical change which has taken place since the Crimean war, which is independent of her other resources, and the development of wealth. By this one condition, Russia has gained a new power for self-defence, in the first instance; and, for aggression, in the second; the value of which it is impossible to over-estimate." In addition to this, it is pointed out that "the great national advantages possessed by Russia, in respect of strategical position, of the configuration of her boundaries, and of the population existing within them," are such that a war against Russia can "only result in the ultimate discomfiture of the invading armies," as was the case with Buonaparte, in 1812. "The utmost that can happen to her, as was seen in 1855 (by an unsuccessful war on her part) is that her resources can be so exhausted, that it might be expedient and prudent, in a political as well as a military sense, to make peace."

In respect to the reorganization of the army, the press and public opinion are of one mind, and take an interest in every detail. "In military matters, public opinion is in advance of the government. The progress in military strength is no longer urged from above; it is rather stimulated from below." The available strength of the army, at a short notice, is estimated at not less than 1,200,000, which number, "when the new system shall have been fully worked out, will attain larger and more startling dimensions."

The reigning Emperor is believed to be really a man of peace. "His son, the heir-apparent," is, on the contrary, understood to be ambitious, not without military ardour, and to be disposed toward war." In view of the prophetic destiny of Russia, this fact is not without its significance. Though, should circumstances arise favourable to a decisive blow on the part of Russia, before the warlike heir-apparent ascends the throne, the present Emperor, peaceful though he be, would not be able to resist the popular will and the impulse of his military statesmen.

In reference to the Eastern Question, General Fadejew, says the reviewer, "dismisses the notion that Turkey or the Black Sea can ever

again be the theatre of a great struggle demanding the application of all the resources of Russia, as was seen in 1854 and 1855. He says, boldly, should the occasion arise of again pressing the Turkish question in the only sense in which that question has been conceived by the Russian Government since the days of Catherine the Great, that the operation against Turkey herself would be but a secondary affair. The real struggle would take place in Central Europe."

In view of this and other circumstances, the reviewer asks, "What is the obvious conclusion which suggests itself alike to Austrian statesmen, to the organs of Russian opinion, and to English observers? It is that a struggle is impending between Russia and Austria; that it is inevitable sooner or later; that it cannot be averted. Russian military policy signifies expansion, according to certain theories of race, and the more complete rounding-off of the Russian provinces of Poland. Hence the recent rapid armament of Russia, with a view to a contest with Austria, which it is urged on high Russian authority, should not be long deferred. "The modern Russian motto is 'The Eastern Question can alone be solved at Vienna, in a Russian sense' Russia makes no secret of her desire to encroach on her neighbour; to expand her influence abroad by force of arms; to make use of a propaganda for this, founded on a theory of race; to array the Slav against the Magyar and the Austrian. The attitude of the Cabinets of St. Petersburg and Vienna is that of antagonists looking for the coming fray, however studiously allusion to it may be avoided on both sides in their correspondence. Russia tells us through her best-informed generals and statesmen, and by the measures in the course of development and execution, that she fears no single power; that she is confident no single power will attack her; but that she does fear an alliance of many powers, and that against such an alliance she must stand prepared. It is thus for Europe to take the power at its word that so boldly and cynically avows its objects, and see how it stands before the world."

Russia is not a power which makes a great boast without providing the requisite strength to put its threats into force. It prepares quietly and persistently for a certain course of action, and then, when a favourable opportunity occurs, it strikes a blow. This is well known. Hence the terror which spreads far and wide when Russia sounds an alarm, of which recent diplomatic action respecting the neutralization of the Black Sea is an illustration. On the increasing strength of Russia, the writer in the *Edinburgh Review* says, "All who, since the Peace of Paris, have made themselves acquainted with Russia on the spot, with the growing strength of her military forces, and with the military spirit again becoming prominent, speak, with bated breath, of the immense organism now developing before the eyes of Europe. The traditions and precedents of the last seventy years shew very clearly that the bias of Russian policy is aggressive, that Russia has little to fear from the attack of any single power, but that she is liable to be assailed by an alliance of many powers. The attitude of Russia is one of constant menace to the nations on her eastern, southern, and

western boundaries. It is meant to be so by her statesmen. The position is accepted with the utmost complacency and unanimity by her people. This attitude, unmistakably evinced by her grasping and often insolent diplomacy, declaredly means aggressive war, whenever that diplomacy may require to depend on something more than threats and influence. The Russian scheme of military organization must be taken to comprehend the means of placing the empire in such a state of defence, as to give a sufficient national sanction to the national aspiration. The scheme is intended to enable the Russian generals to advance on central Europe, without risk to the internal peace of the country. In the interest, therefore, of European civilization, and of the maintenance of the general peace, this scheme of military reorganization calls for the vigilance of England and Germany. The reorganization may well cause Austria and Turkey to think how far it may be directed against their national security, perhaps their political existence."

Quarterly reviewers have one great advantage over the writers in the daily press. They have more leisure for investigation and deliberation, and are in a position to take a more comprehensive view of political affairs. They are not constrained, like newspaper editors and contributors, to write at high pressure, and give the result of a passing glance at the political weather-glass. This fact gives additional weight to the article from which the above extracts are taken. The events which have happened since it was written, have rather confirmed than otherwise the prognostication respecting Austria. This power is composed of a number of races which have no affinity with each other. In 1866, Austria was compelled to give to the Hungarians greater political privileges than they previously possessed. This has excited the jealousy of the inhabitants of Bohemia, and emboldened them to press for similar privileges, a step which has placed the Emperor of Austria in a dilemma. Were the demand to be granted, it would raise the indignation of the Hungarians and the German subjects of the Empire, all of whom are opposed to the demands of Bohemia. The significance of this Austrian embroglio arises from the fact that the Slavs and Czechs who inhabit Bohemia, have the sympathy, if not something stronger, of Russia, which is ever ready to propagate her theory about the union of all the Pan-Slavic races. Whether Russia has or has not assisted in creating the present difficulty, it will be readily seen that it affords an excellent opportunity, which she will, doubtless, use in some way or other, for prosecuting her traditional policy.

J. J. A.

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SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,  
BIRMINGHAM, No. 32.

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*"Exhort one another daily."*—PAUL.

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A "PATIENT continuance in well-doing" is well-pleasing to God, and will secure the blessing at last, even life for evermore.—(Rom. ii. 7.)

But like all courses that lead to good results, it is a course that is difficult; it is a course that implies something to endure. There were no need for patience if all were sweet and refreshing; but there *is* need for patience, as all can testify who have laid hold of the hope set before us in the gospel. All is not sweet and refreshing, but much, and almost everything, the other way. We are in a dry and thirsty land, wherein there is but an occasional streamlet (and that almost dry in its bed), to strengthen the weary traveller by the way. It is written "it is good for a man to both hope and quietly wait for the salvation of the Lord." Doubtless it is good, but still trying, and perhaps good because trying. Our faith and patience are exercised in the attitude of waiting, and exercise of this kind gives spiritual strength and hardihood. "Tribulation worketh patience, and patience experience, and experience hope."—(Rom. v. 4.) "We are saved by the hope, but hope that is seen is not hope: but if we hope for that we see not, then do we with patience wait for it."—(Rom. viii. 24.) We "wait for the son of God from heaven."—(1 Thess. i. 10) We are "looking for that blessed hope" (Titus ii. 13), and our looking and waiting and hoping prepare us for taking part in the joy of those who are to say in that day "Lo, this is our God: we have waited for him; we will be glad and rejoice in his salvation."—(Isaiah xxv. 9.)

It is well to recognise this feature of our calling that we "be not weary in well doing." True it is that hope deferred maketh the heart sick; but if we recognize the fact that a certain deferring of hope is part of our trial appointed of God, we shall be enabled to "endure as seeing him who is invisible." If we look back, we shall see that the same affliction was accomplished in all of whom God's approval is recorded. In no case is it more strikingly exemplified than in the case of the man who is called "the friend of God," and who occupies the honourable position of father of the family whom God is begetting for Himself from among the sons of men. Abraham was called to leave the land of his nativity, and go to a country of which he was ignorant, with apparently no practical object. Obeying the command, he came to the land of Canaan, and sojourned among the children of the land as a stranger. His sojourn was long and trying. He was promised the land for inheritance, jointly with his seed, but had no information as to the time to which the promise referred, nor any indication for many years that he was to have seed. To the people of the land he must have appeared mad—a harmless neighbour enough, but indulging in the strange and unlikely fancy, that one day the whole country would be his, and that he would possess it jointly with a family as the stars of the sky for multitude. Abraham had a hundred years of this trial of patient waiting, and was then gathered to his fathers, "not having received the promises, but having seen them afar off."—(Heb xi. 13.) He must have had a dreary time of it, as all the people of God have had since his day. He had none of the historic landmarks which we possess, by which we are enabled to see a great part of the divine programme accomplished, and almost to feel the motion of the machinery which is hurrying on to the appointed consummation. True, he had the

advantage of personal intercourse, at intervals, with the Elohim, which would no doubt make up for a good deal. Still, it did not take the weariness from delay. In one sense, it would aggravate it, since the visible reality of the promise and the personages who had to do with the communication of it, would be apt to inspire him with the desire for immediate realization, and corresponding impatience with unexplained delay. Isaac and Jacob, "the heirs with him of the same promise," were similarly tried and similarly endured till they "fell on sleep and saw corruption." Joseph was put sorely to the proof before he saw the light. He had but little inducement as a slave to keep God in his remembrance, and make His will the law of his life. Yet was he steadfast for dark years of adversity, and, at last, sat on the throne as the light of his Father's house. David is an illustration of the same thing. He was anointed to be king of Israel without intimation that he would first be an outcast, whose life would be hunted with the whole power of the kingdom. The bitterness came upon him unexpectedly and made him despondent. Said he, "I will one day perish by the hand of Saul." They must have been dreary times for David when hiding in the dens and caves of the earth, afraid to shew himself to civilized man for fear of his life. The keenness of his mental sufferings is reflected in many of the psalms written during that time, which though prophetic of the Messiah, were primarily the breathings of the afflicted spirit of David, of whom the Spirit made use to foreshadow the experience of His greater Son—the Root and offspring of David—who, before exaltation, was to be "a man of sorrows and acquainted with grief." This at once leads us to Jesus, the greatest example of suffering affliction and patience. In all things he was tempted like to his brethren, yet without sin. He illustrates to us, as no case does, that God appoints dreary times for His people to pass through, before he lifts upon them the unveiled light of his countenance. Behold him! Was ever sorrow like unto his sorrow? He came to his own people with heart full of the pity of God who was enshrined in him. He looked on them with tears in his eyes, and bewailed the infatuation that resisted all divine entreaty. He sought to bless and do them good, in turning every one of them from their iniquities. But they hid their faces from him. They despised and rejected him. They gave him to insult and death. They esteemed him smitten of God and afflicted, little knowing that he was wounded for their transgressions, that he was bruised for their iniquity. The burden was too grievous to be borne. It broke the heart and whelmed the sufferer in death. Ah, thou Man of Sorrows, whose cry of agony rings down to this dark century of sin, and opens anew the fountain of thy grief in the hearts of such as love thee, thou shalt yet see of the travail of thy soul and shalt be satisfied. A seed shall arise from the dust of the earth, and shall praise thy glorious name, when, surrounding thee in the day of thine exaltation, they shall sing, "Blessing and honour, glory, and riches, and wisdom, and strength be unto him that sitteth on the throne, and unto the Lamb. . . . Thou wast slain, and hast redeemed us unto God by thy blood, out of every



kindred and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth."

Even now is the Lord exalted with a name above every name. But the glory was purchased with suffering—not merely the death on the cross, but the dreariness of his sojourn among men, who were indifferent, hardhearted, and rebellious. Even his disciples, with all their loyalty, were children in understanding, and no companions to him who dwelt in the bosom of the Father. Let us look, then, unto Jesus, the author and finisher of our faith, who, for the joy set before him, endured the cross, despising the shame, and is now set down at the right hand of God; and we shall be greatly nerved to an endurance of the little drearinesses incident to our profession.

Then, take Paul, who expressly says that he obtained mercy "that in me first Jesus Christ might *shew forth all long suffering for a pattern* to them which should hereafter believe on him to life everlasting."—(1 Tim. i. 11.) He had forty years of no ordinary conflict. In labours more abundant than the rest of the apostles, he had a greater share of the privations in those times incident to the preaching of the word. In travels more extended and perilous, he was in prisons more frequent, in stripes oft, in social degradation more complete. He was counted a low character—a pestilent fellow with both Jew and Gentile—the offscourings of all things, having lost reputation, social standing, and a long purse. The recital may read picturesque. It may please the fancy to contemplate so heroic a sacrifice, but the experience itself was bitter to Paul. He did not endure his troubles so easily as we read about them, or as the fancy may paint. He was a perishing mortal like ourselves, and his weak nature often sunk under the rigour of his course. He speaks of being "pressed out of measure, above strength, insomuch that he despaired even of life."—(2 Cor. i. 8.); and of being "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Such expressions shew the stern reality of the experience through which he had to struggle in his pilgrimage to life eternal. They shew that those words of his, already quoted, are no vain words, wherein he says that in him, by Christ, was set forth a pattern of long-suffering for the benefit of subsequent believers. His warfare was arduous, his sufferings keen; his endurance great, his patience wonderful. These features of his case are commended to our consideration. They are intended by Christ for our profit; and profitable they are, if we let our mind rest on them. It is some comfort when on the hackles of troubled experience, to think that those who have gone before had their turn, and a sharp turn too. We cannot suffer more than they did. Few of us will ever be put to so great a strait; and if they could say "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory," where is our courage if we faint by the way? Our sufferings, though lighter, need not be less serviceable. They may always tend to the same result of fixing the desire and hope on the things that are not seen; for "the things which are seen," even in their most prosperous form, "are temporal;" but the things that are

not seen (as yet) "are eternal." Therefore "though the outward man perish," which he will do, work or wait, "our inward man—the new mental man created within by the truth—is renewed day by day." Our brethren in the first century fortified themselves by the reflection that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;" and shall we look at them with a different eye who are seeking to follow in their footsteps? God permits suffering to His chosen for this very purpose, "that the trial of their faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory, at the appearing of Christ."—(1 Pet. i. 7.) He puts his children in the furnace to try them, as gold, that the dross may be consumed. No character is complete till it is tried. A man or a woman is worth little as a companion, either for wisdom or sympathy, who has not seen trouble. Those believers, "living in pleasure are dead while they live." Having a name to live, they are dead; they are not awake to the great and dread realities of existence that are in God. If God love, he will draw them into the furnace in some way. This is the word of Christ to the seven churches. "As many as I love I rebuke and chasten."—(Rev. iii. 19.) Again, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.—(Heb. xii. 6—8.) It cannot be that this principle should apply to the sons of God in the first century, and not apply now. God changeth not; and if we are his, we are as much the objects of his care as his children were in the beginning. Therefore when we suffer according to the will of God, let us commit ourselves unto Him in well doing, as unto a faithful Creator.—(1 Pet. iv. 19.) We have Paul's assurance that He will not suffer us to be tempted above that we are able to bear, but will with the temptation make a way of escape. The dulness of the time, the weariness of delay, the triumph of ungodliness, the uprise of affliction in our affairs, we may accept as the angels of Him who, through much tribulation, is purifying to himself a people who with prepared and chastened hearts, will in the day of His glory "come with singing unto Zion with everlasting joy upon their heads; they shall obtain gladness and joy; sorrow and mourning shall flee away." Only let us see to it that we give diligent heed to things we have heard, lest at any time we let them slip; lest any man fail of the grace of God, and come short of the promise which has been left for those who believe and are faithful to the end. As new born babes, let us desire the sincere milk of the word (in the daily reading thereof) that we may grow thereby; continuing instant in prayer, and making melody in our hearts to the Lord, in the singing of psalms and hymns and spiritual songs; redeeming the time, knowing that the days are evil; "being steadfast and unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."

EDITOR.

## DR. THOMAS ON THE UNJUST STEWARD.

On September 20th, 1871, brother Arthur Andrew, of London, wrote as follows:—"DEAR BROTHER ROBERTS—The perusal of your answer to 'S. T.' (in the September *Christadelphian*), respecting the parable of the unjust steward, brought to my mind an exposition of verse 9, by Dr. Thomas, in one of his addresses at Crowndale Hall, London, during his last visit; so I turned to my notes, and have transcribed that part relating to this passage, and enclose it for you to use as you please, thinking you would like it, to insert in the *Christadelphian*. It is substantially the same as your exposition, but it explains more fully the phrase, 'make to yourselves friends,' which is somewhat obscure without explanation, but which is evidently the antecedent referred to by the word 'they,' towards the end of the same verse; as otherwise, the word 'they' has no antecedent whatever."

The following is the extract from

LECTURE BY DR. THOMAS,

*In Crowndale Hall, London, on October 3rd, 1869.*

"The apostle James (i. 9, 10) exhorts the rich man to rejoice in his humiliation, and the poor man in his exaltation; for the same power, operating in the minds of the two, causes one to rejoice in his humiliation, and the other in his exaltation. And we see this brought about when the truth operates upon a rich man, and causes him to open his heart and purse for all necessary things connected with the truth of God, for its conflict with error in this world, and to consider that he himself has been bought with a price; that the price paid for his redemption was the precious blood of Jesus Christ; and to consider also that not only was he himself purchased, but that all that he possessed was purchased with him. When in old times a man purchased a slave, if that slave had any property, the master became the possessor of the property as well as the person. In Roman law, the slaves had in fact no property; but he that had property in the slave, had all that he possessed. And so Christ not only purchases the persons of those who are purchased with his blood, but also the things they possess. And they come into a new relation to what

they possessed before and now. While they were rebels and sinners against the authority of God, what they had was their own, and they did what they liked with it; but, when they are purchased by Christ Jesus, they should regard themselves as purchased by his blood, and that they are stewards of Jesus Christ, and that all they hold is held for him, and that they are bound so to administer their temporal affairs, that those for whom they administer them, shall introduce them into eternal habitations.

Christ says (Luke xvi. 9), 'Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.' Now, 'the mammon of unrighteousness' in the Scriptures signifies riches; so it amounts to this—Make to yourselves friends who, when you fail, shall enable you to enter into everlasting habitations. Well, we naturally ask, How can riches be used, so as to influence the only parties that can give us an introduction into everlasting habitations? Well, the apostle Paul, in his letter to Timothy, tells us how that may be done. In 1 Tim. vi. 17, he says, 'Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.' Charge them 'that they do good, that they be rich in good works; ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time (or age) to come, that they may lay hold on eternal life.' That is the way that, scripturally, the rich man can make use of his riches, so as to make to himself friends who will be able to give him eternal life, or an introduction to the everlasting habitations. Well, who are those friends? There are but two friends in the universe that a man is able to make, that will be able to introduce him into everlasting habitations; and these are the Father and the Son. There is no one who can give us eternal life, but He who has given authority to the Son to give life to whomsoever he will; and if we can secure the friendship of the Son, we are sure, also, to secure the friendship of the Father; and we thus have two very influential and important friends; and when the time comes for those that are here called the rich, to make a report of their stewardship, and to show

how they have used their means in connection with the truth, if they have used them well, they will be rewarded. If their riches are not used in connection with the truth, they may as well throw them away into the river, as expect any eternal life from the use of their riches, apart from the truth, for it is only in relation to the truth—in its belief and obedience—that their gifts are sanctified. By their making use of their temporalities in this way, in accordance with the scriptural injunctions, they commend themselves to the Father and the Son; and when the time shall come to adjudicate every man's case—when men shall be judged according to their works—they will have a common invitation with the poor into the possession of the kingdom of God, when Jesus shall say, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Thus, then, although the rich man may in the present state impoverish himself, yet, when he considers to what he has attained in his relationship to Deity, and to the great recompense of reward hereafter to be manifested at the coming of Jesus Christ; that although he may be the subject of

reproach; although he may have the cold shoulder turned upon him by those who formerly delighted in his society, because he could honour them, and they him, and because there was a mutual interest in the things of this world; he says, as Paul said, that he counts all these things as loss, that he may win Christ; that although he may have lost his position among the higher orders of society, yet what is that compared with that new position to which he has attained by a belief and obedience of the truth? Suppose he were a duke, earl, viscount, or prince royal, and he disrobed himself of all these titles and honours which came from the breath of a sovereign's nostrils; when he considers such titles and honours as those, and then considers that, having been washed in the blood of Jesus Christ, he will be able to sing the new song, 'Thou hast loved us, and washed us in thy blood, and thou hast made us kings and priests unto God; and we shall reign on the earth.' What is the title of a duke or an earl, compared with that of being a king or priest for God, and of reigning, to carry out the Deity's purpose among all the nations of the earth?"

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## THE DOCTRINE OF THE JUDGMENT AS IT IS AFFECTED BY UNCONDITIONAL PREDESTINATION.

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THERE are four theories by which the scriptural teaching concerning the judgment-seat of Christ is made null and void. 1st, heaven and hell-going at death; 2nd, immortal resurrection; 3rd, bestowal of eternal life upon persons in this life when they believe; and, 4th, unconditional predestination. By the last-named theory man is represented as being so utterly depraved, that he is wholly unable to believe the truth when it is presented to him, without the operation of a supernatural power upon his mind; and God is represented as choosing out from mankind a certain defined number for the purpose of being saved, irrespective of His foreknowledge of what they may do in this life. To this end He is said to give them a power over and above their ordinary capacity to enable (or, in plain terms, to *make*) them believe the truth, and so to guide, lead, and overrule their actions, independent of the influence which the Word of God exercises on

their minds, that they must inevitably bring forth the fruits of the Spirit, and cannot, by any possibility, finally fall away and be lost. Others, it is said, may profess to believe the truth, but do not really do so; the reason alleged being that they could not, because not predestinated to believe. On this assumption, it follows that these latter occupy no more responsible a position than do the mass of mankind who never come within the sound of the truth; and yet it must be admitted that they are the "unjust" who are to be raised from the dead, to be judged at the second appearing of Jesus Christ. They cannot be saved because they were not so predestinated. Their only destiny, therefore, is to be punished with the second death. The question naturally arises: for what will they be punished? It cannot be for sins inherited from their first parents, or for sins of ignorance committed as children of Adam; their punishment for these is consumma-

ted in the first death. On the above theory, there is neither reason nor justice in subjecting them to an individual judgment and punishment after this life. To do so would be inconsistent with the Almighty attributes. It would be an outrage on the very elementary principles of jurisprudence, human or divine. It would present the Deity as an Egyptian taskmaster, who punished some of His creatures for not making bricks, while He, at the same time, omitted to provide them with the requisite materials. This is not the light in which he whom God has ordained to be "the judge of quick and dead" is presented to us in the parable of the talents. The figurative nobleman, before taking his departure into a far country, gave to his servants certain talents. All did not receive the same number, but the article given to each was the same in kind. Each one was only responsible for what was given to him. They were treated on the principle that to whom much is given, of him much shall be required. When the nobleman returned, they were called together, that he might ask them for an account of what they had done. The first had increased his five talents into ten; the second had made his two into four; but the third, instead of making his single talent into two, had hid it in the earth. He had not lost all or any portion of it; he had kept it intact. But, this was not the object for which it had been given to him. Therefore, instead of being rewarded, as were the others, he was punished. There was no injustice in this. The talents were delivered to "every man according to his several ability."—(Matt. xxv. 15.) Consequently, he could make no valid excuse. Had he been encumbered with more than he could use, or had none at all been given to him, he would have had some solid ground of complaint. But such was not the case. He had given to him just as much as he had ability for, and all he was required to do was to use it. Applying to this parable the theory under consideration, what kind of an aspect does it wear? Assuming that the nobleman is representative of Jesus Christ, and that the servants signify the responsible ones who are to be judged by him, it is not difficult to see, on the principle of a knowledge of the truth being necessary to responsibility, that the "talents" symbolize the truth, with the abilities and opportunities possessed by each believer for growing in it and spreading it. The believer who

has great abilities, is like the servant with five talents. From him much is expected. If he fails to use that which he has, he will, undoubtedly, be punished. The believer who is lower in the mental scale, and is so situated as to be able to do very little for the truth, is like the servant who had one talent. From him little is expected. If he uses what he has, he will be rewarded. If he is lazy and does nothing at all, he will be punished. But, if none can believe but those who are so empowered by God, and if all who really believe will, undoubtedly, be saved, there is no room for the dereliction of duty on the part of believers, and their consequent punishment, indicated in this parable. Instead of the nobleman saying to the lazy servant what is recorded in the parable, he ought to say to him: "How came you with this talent? I never gave it to you, because I never predestinated you to share in the glories of my kingdom. I predestinated you to be ignorant of the gospel, and, therefore, to perish. You must have obtained this talent surreptitiously, or by fraud. Deliver it up immediately, and go about your business." Can anyone imagine such words as these proceeding from the mouth of a just, beneficent, and merciful Judge, who so loved the world as to die, that whosoever believeth in him might not perish, but have everlasting life?

Let no one say that a parable does not afford a fair and reliable basis by which to test a so-called Scripture doctrine. The parable means something; and if it does not teach the above truths, the objector must show what it does teach. If the above application were inconsistent with the other teaching of the New Testament, there would be some force in the objection. But there is no incongruity. It is enforced, illustrated, and substantiated by the plain, literal teaching of Jesus and the apostles. What, for instance, does the apostle Paul mean, when he says to the Corinthian believers that they "must all appear before the judgment-seat of Christ, that everyone may receive in body according to that which he hath done, whether good or bad?"—(2 Cor. v. 10.) Paul did not write this epistle to all the inhabitants of Corinth. Neither was he writing of national judgments, which are conducted on a principle different from that of individual judgment. The latter renders necessary resurrection and accounting; the former does not. This epistle was addressed to a number of Corinthians

who had been "begotten in Christ Jesus through the gospel" (1 Cor. iv. 15), and had been "espoused" to Christ.—2 Cor. xi. 2.) They were, therefore, not apparent, but real believers. And yet it was not certain that they would all be saved. The probability was that some would not; for they had adulterated the truth with Pagan theories, as is shewn by the fear, to which the apostle gives expression, that their minds had been "corrupted from the simplicity that is in Christ."—(2 Cor. xi. 13.) This was doing "bad" things, for which they were liable to be punished. But, before that punishment can be inflicted, they must be judged. Hence Paul's words already quoted. If the apostle had been a believer in unconditional predestination, he should have said: "We must all appear before the judgment-seat of Christ, that it may be made known who have been predestinated to eternal life, and, therefore, enabled to do good things; and who have been predestinated to tribulation and the second death, and, therefore, left in their natural depravity to do bad things." But, Paul being no believer in this theory, wrote no such foolishness. Had he done so, it would have been necessary to alter the whole tenor of his epistles. He was a believer in conditional predestination, based upon or associated with God's foreknowledge; or, to use his own words, in men being "chosen to salvation through sanctification (or separation) of the spirit and belief of the truth"—(2 Thess. ii. 13.) This is the only kind of predestination taught in his epistles, and the only kind that will harmonize with the general and specific teaching of the inspired writers. Unconditional predestination, under the plea of giving all the glory to God, represents Him as a respecter of persons, and an unjust judge, and deprives those who come within the sound of the truth, of all freedom of will and responsibility. It reduces the free and gracious offer of the water of life, to all who will drink, to a mockery, a delusion, and a snare; and it renders superfluous all the admonitions and exhortations to those who have believed the truth. It introduces endless confusion and inconsistency where there exists perfect harmony, as anyone may easily see by attempting to amalgamate it with the teaching of the Scriptures. Assuming it to be true, the only logical answer which can be given to the question—For what will the "unjust" be raised, judged, and

punished? is as follows:

For doing that which it was impossible for them to do; for not making a proper use of that which was not given to them; for not walking in a way which they were never permitted to enter; for returning to a condition which they never left; for falling from a position to which they had never been raised; for not doing things which they were never empowered to do; for not obeying commandments which were never given to them; for not acting as faithful stewards in regard to that which was never entrusted to their care; for not trimming lamps which they were never allowed to have; for not keeping, pure and undefiled, garments which they were never permitted to put on; for dishonouring, or not holding fast, a name with which they were never covered; for not abiding in a doctrine which they never were allowed to understand; for not doing the will of a master who never made that will known to them; for allowing to slip or leak out of their minds things which never entered; for failing to mix faith with words which were never so preached to them that they could be comprehended; for not maintaining, unadulterated, a faith which they were never enabled to embrace; for making shipwreck of a faith by which it was impossible for them to have been conveyed to the harbour of salvation; for not overcoming a world which they were never designed to overcome; for not keeping in memory truths which they never really learned; for not reciprocating a love which God never manifested to them; for not loving a Saviour who never did anything to save them; for not loving, as brethren those who never occupied any such relationship to them; for being ashamed of one whom they never knew; for denying their relationship to one with whom they were never connected; for omitting to watch for one whose coming could bring no joy to *them*; for discontinuing to love one for whom they never had any affection; for not being faithful to a bridegroom who never espoused them; for counting unholy the blood of a covenant with which they were never sanctified; for not remembering, in the appointed way, one who was never their friend or brother; for omitting to partake of the emblems of a sacrifice which was not offered up for *them*; for not purging themselves with a purifying process which was not ordained for *them*; for not availing themselves of the intercessory power of one who was not their

High Priest; for not being loving and obedient children to one who was never their Father; for not keeping the conditions of a covenant which was never made with them; for not continuing steadfast to a truth which God never applied to their hearts; for not abiding in a vine into which they were never grafted; for not running with patience a race on which they never entered; for drawing back from a journey which they never began; for not succeeding in a warfare for which they were never allowed to equip themselves; for not fighting against an enemy to which they were never really opposed; for not eating and digesting mental food which was never provided for them; for loving and continuing in a world from which they could not possibly be disentangled; for serving a master (sin) whom they could not by any means leave; for not serving another master (righteousness),

who would not employ them; for sowing to the flesh, when they were not provided with the seed of the kingdom by which to sow to the Spirit; for committing a sin unto death against a law under which they were never placed; for not walking worthy of a vocation unto which they were never called; for not being guided through life by the light of a gospel which never penetrated their dark understanding; for being moved away from the hope of a gospel to which they were never anchored, and which contained no glad tidings for them; for not drinking water of life from a well which was closed to them; or, in a word, for not following the injunctions of a book which was purposely sealed to them.

From a theory which logically leads to such anomalies as these, may every brother of Christ be spared.

J. J. A.

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## ACROSS THE ATLANTIC, THROUGH AMERICA, AND BACK.

(Concluded from page 351.)

Yes, the time had at last arrived for returning home, the prospect of which was agreeable, after the absence and irregularities and hard work of the previous three months. Bidding adieu for a time to scenes which had become dear through association with such as we had learnt to love, we got our way to the wharves in Boston harbor, and saying farewell to brethren, stepped on board the *Aleppo*, screw steamship (Cunard line). This was a smaller vessel than the *Minnesota* by about 900 tons. She was a substitute for the *Tarifa*, which from some cause had to be docked. She was not so superbly appointed as the *Minnesota*, but this was amply compensated for by the greater ease of her movements in the water, which admitted of quiet and refreshing sleep, even in a considerable swell. There seemed to be a very large company on board when we started Saturday, July 8th, at 3.0 p.m., but this was considerably diminished ten miles out of Boston, when a tug came alongside, and took off perhaps two-thirds of the people, who turned out to be friends of the passengers, accompanying them part of the way by way of saying farewell. When we had been thus lightened, there were left 71 cabin passengers, mostly educated Americans, visiting Europe on business or pleasure; and perhaps 50 or 60 steerage passengers, returning emigrants. The day was fine and the water smooth, and all went gaily. The fine weather continued several days, after which it began to blow a little, but nothing to complain of, except on the part of those passengers who were upset by the great roll

of the sea. The voyage was much more agreeable than our passage out in the *Minnesota*. There were many reasons for this. The fact that we were going home, no doubt gave it an interest apart from everything else. In the next place, the weather was more favourable, which was an element of comfort. Finally and principally, there was a large and intelligent company of fellow passengers, intercourse with whom tended to kill the dreariness more or less incident to all travel by sea. In this respect, the surroundings presented a great contrast to the *Minnesota*, whose cabin inhabitants were few, chiefly foreigners, and in all cases uninterested in anything higher than creature circumstances. On board the *Aleppo* were two judges, two theological professors, several leading Boston merchants, medical men, artists, &c. The truth came before their notice in an unexpectedly prominent way. The first two days after starting were spent in making acquaintance one with another. In this Mr. Jordan, one of the principal merchants of Boston, and the main promoter of the Boston Peace Celebration, at the close of the American War, made himself active. He "took stock" of the company, one by one, and then made use of his information in arranging for the entertainment of all. On the third day, he joined the Editor in his peregrinations on deck, and was soon in the depths of polemic conversation. He contended that a sincere and moral course was the only thing in religion of real consequence. In combating this, the Editor had to go below for the Book, for

reference. In his absence, Mr. Jordan planted a chair in the centre of a company, and on his return, asked him to occupy it, and give the company the benefit of what was to be said. The Editor, having scarcely a choice, complied; and the conversation proceeded, attracting one and another, until a large company were gathered round. The conversation turned on Mr. Jordan's proposition that a liberal-minded moralist stood as good a chance of salvation as "a religious person with a narrow mind." The Editor had of course to introduce the unpopular view, that by nature all men are alike, the children of death; and that whether religious or moral, narrow or liberal, they could only be saved by believing and obeying Christ. The conversation was becoming interesting, when the dinner bell rang, and the company had to break up. The incident paved the way for further developments. Next morning Mr. Jordan asked the Editor if he would have any objections to address the company on the subjects spoken of. The Editor replied that he had no objections, if it were their wish, but he should not like to impose himself upon them. Mr. Jordan said he would see to that. As the day wore on, the sun shone cheerily out, and the company assembled on the quarter-deck, under Mr. Jordan's guidance, a general entertainment was organised. Songs, comic speeches, &c., causing uproarious merriment, *alias* thorn-cracking—were given for the benefit of such as could thereby be entertained, not including the wandering Jews, to whose calling such an exercise appertained not, either as a matter of propriety or liking. When the singing and speech-making and guffawing had been in progress for an hour, Mr. Jordan said in serio-comic style, he would introduce to their notice a renowned artiste, who would keep them spell-bound two hours. This announcement was followed by a roar of laughter, after which Mr. Jordan stepped out of the crowd, and went to where the Editor was pacing backwards and forwards, and asked if he would now address the company, according to arrangement. The Editor felt a little taken aback at the idea. There is a time for everything, and it certainly did not appear to be the moment to introduce the sobrieties of the truth, when the proposed audience was in a state of hilarious intoxication, and were evidently looking for something comic. The Editor said so to Mr. Jordan, adding that if he was to address them, it must be at a time when they were sober-minded and disengaged, and not in connection with any other programme. Mr. Jordan returned to the company, and said that he was sorry that the artiste he had mentioned felt compelled to disoblige them at that moment, but would favour them on a future occasion. He was therefore, he said, called upon unexpectedly to fill the gap himself, which he proceeded to do by an address, in which he made much

fun, by trying as soberly as he could to deliver himself of sentences which conveyed no idea. Next day, there was a further programme of readings, recitations, songs, &c., in which the Editor was invited to take part, but declined. The programme being got through, the company were sated with entertainment, and on the fourth day, the Editor was informed, that the floor would be placed entirely at his disposal. Accordingly, at half-past five p.m., after the last dinner, a meeting was organised on the quarter-deck. Chairs were brought up, and arranged semi-circularly across the deck, facing sternways, in front of a small elevation connected with the cabin skylight, which served as a platform. Benches were placed at the side, and the top of the "companion" was turned into a sort of gallery behind. When the company took their seats, in all varieties of dress and colour, the scene was quite picturesque. The evening was calm; the sun was setting gloriously, and lit up the smooth waters with a glowing radiance; the vessel steadily ploughed her way eastwards, with gentle undulating motion. The company sat with their backs to the bow of the vessel, between the cabin skylight and the compass. There would be about sixty ladies and gentlemen. The Editor having been introduced by Mr. Jordan, proceeded to address them on the light shed by prophecy on the past and future political history of the world. He spoke for an hour and a half, taking the visions of Daniel as the basis, and bringing other Scriptures to bear as they were appropriate. The attention was wonderful. The ringing of the tea bell found the subject unfinished. There was a reluctance to break up, but the rules of the ship required it. A gentleman moved that the meeting stand adjourned till after tea, and the lecturer be requested to continue the subject. This was seconded, put to the meeting by Mr. Jordan, and carried. The company then adjourned for tea. After tea, it had turned cold, and darkness was beginning to come on. It was then proposed the meeting should be held in the cabin, but when the idea came to be carried out, it was found the cabin was too close, and the noise caused by the vibrations of the machinery too great to allow of the meeting being comfortably conducted. It was accordingly decided to adjourn the meeting till the following morning. Accordingly, next morning at half-past ten, the meeting reassembled in the same form as before. Several of the ship's officers crowded in at the outskirts of the company to hear. On this occasion, the Editor treated of the career of the Papacy in the light of the prophetic word, and its present decrepid position, as indicative of the nearness of the consummation foreshown in the visions. He also spoke of the condition of the Turkish empire, in connection with the ending of the prophetic periods, as a sign of the times; and was proceeding to



elucidate the meaning of the political frogs, when the lunch bell rang. "Bother that bell," said several of the company. "Just put a pin in at the frogs," said Judge Putnam, "and begin again after lunch." It was resolved to resume the meeting after lunch, and the company went below. Meanwhile it transpired that the captain, who was a Roman Catholic, and the officers who belonged to the same communion, were displeased at what was said about the Papacy, and it was told the Editor that orders had been given to hold no more meetings. At this stage, the weather became somewhat stormy, and upset a considerable number with sea-sickness, which favoured the captain's alleged orders by interfering with the immediate continuance of the meetings. In the conversation which took place among those not affected by the weather, much interest was expressed, and a determination not to submit to the captain's interdict unless he enforced it. It was considered that the captain had no right to forbid the meetings, which were in the nature of private communications among the passengers, and it was resolved to try the question by organizing a meeting as soon as the weather favoured. It was the general judgment of the company that the stoppage of the meetings would be an unjustifiable interference with the liberty of free speech, submission to which was not obligatory. A company of Americans was about the last on which such an exercise of power could be successfully tried. These things reached the ear of the captain, who sent a message to say there had been a mistake: that his expressions had been misunderstood; that he had no objections to the meetings proceeding at proper hours. On the occasion of the first lecture, which began half-an-hour before the second tea, the company was so deeply interested in the matters presented, that only two out of the whole company went down stairs at the call of the bell. This fact was reported by the steward in the way of complaint to the captain, who said there should be no interference with the standing appointments of the ship. The explanation of the captain was that this remark had been misconstrued into an interdict of the meetings, which was far from his intention. He had no objection to anything calculated to amuse or instruct the company, so long as it did not interfere with the workings of the ship. He was a good Catholic, he said, but not bigoted enough to interfere with free speech on board his vessel. Thus relieved from reputed obstruction, it was resolved to resume the lectures as soon as the weather moderated.

The first calm morning was Sunday, July 16th. There was the usual prayer-reading by Act of Parliament, in the cabin, at 10.30. It was calculated this performance (to which the Editor was invited, but declined) would

occupy half-an-hour, after which it was proposed to convene the passengers on deck for the resumption of lectures. The Editor's refusal to join in the prayers excited surprise, and, perhaps, cooled some. He explained that it was not a scriptural proceeding to convene a promiscuous company for prayer; that the worship of God was the privilege only of such as were "in Christ Jesus"—a position in which none could claim to be who had not believed and obeyed the gospel. While prayers were going on, brother Boshier and the Editor retired to their stateroom and broke bread, returning in half-an-hour to the quarter-deck in expectation of the appointed assembly. After waiting about for a considerable time, they were informed that in consequence of prayer taking longer than expected, it had been resolved to adjourn the lecture till after lunch, which was at 12. Accordingly the matter stood adjourned till 12.30. At 12.30, lunch was over, but a new obstacle presented itself. A stentorian-voiced sailor, of Revivalist proclivities, struck up a Methodist stave on the main deck, close under the quarter deck. To lecture with such a noise ringing in the air was impossible. To wait till he was done was a necessity, but the hope of his being "done" became forlorn. For a time he was alone, but gradually the steerage passengers collected round him, and joined in the strain; and, getting through one strain, they struck up another, and another, and another. The cabin passengers looked on for a while, and, at last, began to drop away, one by one, to join the pious performance—particularly the ladies, who have a superstitious idea that hymn-singing is serving God. It is, doubtless, a good and a pleasant thing to sing praises, but the first and indispensable condition is the knowledge, and fear, and obedience of God on the part of those who engage in it. For a crowd of worldly-minded people, who cast the word of God behind their backs, to bawl together superstitiously, is to praise God about as acceptably as if a horde of frightened dogs were to set up a simultaneous howling. Even if they sang wholesome words of truth, it would be a mockery and a delusion; but when their swelling lungs give vocal sound to lines that travesty and destroy the faith that has come by the Lord Jesus, it is a pure abomination. If God refused to listen to the pure word chanted at Israel's solemn feasts because their hearts and lives were turned far from Him, with what detestation must He regard the hymnal howlings of a defiled and superstitious mob, who desire not the knowledge of His ways, but who feel a sensation of piety creeping over them, in connection with creature danger. Oh, what an endurance to sit and listen, embittered as it was with the thought that their heathenish performance was standing in the way of the holy oracles

being proclaimed to a willing people. There was no help but sit it out as patiently as possible. After a while, the people got tired of singing: the thing flagged, and finally collapsed, and then the proposed meeting was organised on the quarter deck, by Mr. Jordan, the master of the ceremonies, who having got all things ready, sat himself down in a front seat, threw himself back, crossed his arms, and without further ceremony, called upon the Editor to resume. The Editor, responding to the call, proceeded to speak of the world's prospects in connection with the coming of the Lord and the kingdom of God. On this he discoursed to a very attentive assembly, till interrupted by the two o'clock dinner bell, when an adjournment for half-an-hour took place. In due time the meeting was re-constituted, and the lecture resumed—the Editor treating of the constitution of the kingdom of God in relation to the promises. At this he continued, till the proceedings were again interrupted (to the general annoyance), by the four o'clock dinner bell. (It ought to be explained that these continually-recurring interruptions were due to the fact that the cabin company was larger than the accommodation, and had to be divided into two: one-half dining at 2, the other at 4; the first half taking tea at 6, and the second at 7.30). The company re-assembled at five, and the Editor was requested again to proceed; but being exhausted with two open-air efforts, he proposed that someone else should occupy the time, upon which "Professor" Mead, of Andover College, delivered himself of a few remarks on Eldad and Medad, who prophesied in the camp in the time of Moses, and were complained of by Joshua. It was a weary rattle of dry bones, which was welcome terminated in half-an-hour by the six o'clock tea bell.

After tea, controversy ensued, and was kept up briskly till a late hour. The subject was the resurrection of Christ and the nature of man. A smart American young lady, assisted by by-standers, including Judge Thomas, was on one side, and the Editor on the other. A crowd of cabin passengers gathered on and around the cabin skylight, was the audience. The young lady, while believing in Christ, denied his resurrection, and contended that all men were immortal. It was not difficult to put her to great straits on both points; but the interferences of third parties saved her repeatedly from her dilemmas, by diverting attention. When this did not happen, and the logical pressure was severe, she would say "Talk to the rest now; talk to the rest; don't talk to me all the time."

One spectacled and sharp-witted disciple of Theodore Parker, of educated and gentlemanly mein, came to sore discomfiture at an earlier part of the voyage. Mr. Jordan was asking the Editor to address the company on some general topic, such as his impressions of

America. The Editor said he had only one fiddle, but he thought he might play a middling tune on it. He thought he could show them some things in the Bible that they were not acquainted with, and that he could promise would be interesting. He presumed the company for the most part were believers in the Bible. Here the spectacled gentleman in question, who was listening at the side, stepped quickly to the front, and said "No they aren't: I'm not." This was said with an eagerness expressive both of defiance and desire to dispute the point, and evidently indicative of former and easy victory in the argument. The Editor accepted the virtual challenge, and at once opened fire with a series of what people call "cross-questions," and which people with a weak cause dislike above all things in the world, and even resent them as impertinent; though it is amusing to see how quickly their mood on this point changes if they happen to get an advantage. The Editor put his philosophical adversary through a series of violent intellectual gymnastics. The process was easy and enjoyable, on account of the gentleman's acuteness and good breeding, which enabled him to see, and quickly respond to every move in the argument on the one hand, and to keep his temper on the other. Some people are so stupid as not to see the force of a matter, or so vulgar as to let temper instead of conviction break under logical pressure. It is best to let such alone if you can. It is a rare treat to get hold of an antagonist who sees every idea as quickly as it is scintillated off the intellectual anvil, and who in sweetness tries his best in the battle. The Editor plied his adversary on the evidences of Christ's resurrection, resulting in this: his antagonist admitted that he could not get rid of those evidences, but refused to accept the result to which they pointed, because (as he said in answer to the Editor's question,) "he could not see how it could be." Upon this the Editor sketched his situation as that of an intellectual dogmatist, who professing to be in search of truth, refused to receive it when proved, because in opposition to what he conceived ought to be true. To this there was no answer; and the spectacled philosopher drew out of the knot of listeners, in the manner expressed by the past participle "slank." Discomfiture was visible in his countenance and his gait. He went below, not soon re-appearing, and while obsequiously polite to the Editor, evinced throughout the rest of the voyage the utmost indisposition to recur to subjects on which he was at first so eager and confident. Notwithstanding, the Editor let fly an arrow at him occasionally, to his manifest uneasiness. He was an illustration of the high thoughts that exalt themselves against the knowledge of God. These high thoughts are very flimsy when put to the test, but pass current in educated

society as the veritable wisdom of God. To do battle against them, is one of the duties of our present soldiery for Christ.

The day following the Sunday was remarkably fine, but our approaching nearness to the Irish coast produced a general sensation of getting ready to land, and unhinged inclination with reference to further proceedings on board ship. However, as the day wore on, the passengers began to assemble on deck, and enter into conversation. Mr. Jordan amused the company by recounting to the Editor, in their presence, the facts connected with the great Boston Peace Celebration, of which he was one of the principal promoters. 20,000 performers, including 1,100 instrumentalists, performed in the presence of 50,000 listeners, in a gigantic but temporary structure put up for the purpose. He spoke of the great stimulus that had thereby been given to music, and the power there was in music to civilize the world. He waxed quite enthusiastic on the subject, to the great amusement of the company, who, every now and then, gave vent to their feelings in a "roar." He spoke in glowing terms of an International Celebration of the same kind that is fixed to come off in Boston in 1872, when 50,000 performers of all nations are to perform in the presence of 100,000 ticket-holders. He invited the Editor to come over and witness the spectacle, offering to pay all his expenses there and back if he would go. He said it would do him good; he was a good fellow, but his ideas were too narrow: they wanted widening, and nothing would do him a greater benefit than to come and listen to songs of peace in the land of liberty. The Editor replied that the great defect of the performance, as compared with the jubilee of which he had spoken to them from the Scriptures on the previous day, was that truly they had no peace to sing about. The world was in arms; man was the same fighting animal he had been for thousands of years; and they would find that their great peace celebration in 1872 would be followed by the bloodiest war the world had ever seen. Their peace celebration was no peace celebration, except in name. As regarded its true character, they ought to plant artillery in the orchestra, and hang the walls with crape and line them with skeletons. Even apart from national convulsions, death would destroy them all. Life only was in Christ, and nothing was worth while, at present, that was apart from him. This was taken in good part by Mr. Jordan, who continued his high praises of his theme. He said he had a great deal of hard work and anxiety in connection with the first celebration; but when he heard the first rehearsal of 3,000 performers, he felt amply rewarded for all his fatigue and waste of time. The Editor asked him if he would not have felt better rewarded if, in addition to the

fine music, the company he had helped to bring together had all become possessed of incorruptible health, perfect and untiring faculty, immortal life and spotless righteousness, and kindly feeling. He said, undoubtedly. The Editor said that the celebration was mere sound. It had died in space and left nothing behind; but the celebration, of which he had talked on the previous day, would be of a more enduring order, and have those conditions of glory he had mentioned. Its members were recruited from all generations, and, when assembled, would be all immortal, and have all power and wealth in their hands, which they would use for the real blessing of mankind in every country under the sun. "Your music, at present," I said, "is a mere ornament to cover rags." "Ah, but music," Mr. Jordan broke forth, rapturously, "is the great softener and elevator of men; wherever it is cultivated, there is love." The Editor denied the statement, asserting on the contrary, experience went to show that musicians, as a rule, were apt to be narrow-minded and jealous in their dispositions. The fact was susceptible of explanation. Musical appreciation, as the gratification of a special faculty, did not of itself bring self-restraint or magnanimity. It merely concerned itself with beautiful sounds, and was naturally impatient with anything that obstructed its gratification. Of itself, it did not bring love. It was not in the power of music to educate the world, although the appreciation of music was, doubtless, an element in a perfect state of education. Education in the will of God was the only true education, and would bring out all that was excellent, even good music included, with which it would be gloriously wedded when the time came to celebrate the establishment of the kingdom of God. "Well, but," said Mr. Jordan, "you will come to our grand International Peace Celebration, at all events." The Editor rejoined that he was too busy getting ready for the Mount Zion Celebration to have time to come, and there the matter ended, though the invitation was several times subsequently renewed.

The Editor had many deep and interesting conversations with Judge Thomas, of Boston, who was a good specimen of the moral and intellectual vigour of New England, spoiled, however, by the spiritual looseness of the Unitarian faith. This was a common disease on board. With few exceptions, the Bible was regarded as an obsolete book, containing good things, but numbered with much that is mythical. The Editor had much controversy on this point, contending that the Bible was not, in any sense or in any part mythical, but was, in its entirety, an authentic record of divine sayings and doings in the earth, apart from which we could have no religion of any

value, or any religion at all, in the true sense. He had much to do by way of insisting on the gospel as the power of God unto salvation, and combating the theory that morals would save. That any lasting effect was produced, he cannot say. The principle of sowing beside all waters, and doing with the might whatever the hand findeth to do, knowing there is no work in the grave, required him to say what he did, leaving the rest to Him who worketh all things after the counsel of His own will.

One evening, about half way through the voyage, a mock trial was got up in the cabin by way of killing the time. Judge Putnam, robed and wigged, sat on the bench; Judge Thomas acted as attorney for the defence; a Miss Foster, as Attorney-General. The Editor was requested to act as clerk of the court, but could not stoop to play the fool. Jesting is not such as becometh saints. It may do for such as have no hope and no purpose beyond whiling away the time; but, for those bent on redeeming the time, passing the time of their sojourning here in fear, looking for the blessed hope and the glorious appearing of our great God and Saviour Jesus Christ, it is not suitable or becoming. It was unpleasant to act on these scruples, and be considered "narrow;" but the reproach of the truth we must accept, at present, in one form as well as another.

The lady referred to took a prominent part throughout the voyage in the spirit of that form of American womanism, which is represented in the Woman's Rights Association. It was not a beautiful phenomenon. Woman has a noble and interesting sphere assigned to her, both by the constitution of things and God's appointment; but when she attempts to fill another for which she is not intended, she loses what belongs to her and gets nothing in exchange. She, as it were, falls between two stools. Attempting to play a man's part, for which she is by nature unfitted, she sacrifices the grace and sweetness that belong to her as man's appointed helpmate and subordinate, and receives no adequate compensation in the indifferent performance of a part so much better filled by even a second-rate man. A practical knowledge of human nature would dispel much of the fallacy that exists on this subject. The female brain is from one to two inches smaller in girth than the male. Her bony structure is smaller throughout; her muscular system presents a contrast to man's in its fineness and beauty. Man is the type of strength, will, responsibility, provision, control; while woman is fitted to display affection, sweetness, purity, compliance, and ministrations. They exemplify the positive and negative law which appears to regulate all the operations of force in the universe. They are perfectly adapted the one to the other, in their respective positions, and to try to put

the female in the place of the male is to fight against God, and make woman odious. Paul's doctrine on the position of woman may be unpopular with the American women-party, but it is according to truth, and in harmony with God's appointment, and the fitness of things which will prevail at the last.

The company on board the *Aleppo* finally got so taken with each other that a proposal to get up a photographic memorial was caught up eagerly and taken in hand by a Boston photographic artist on board, to whom it was arranged each should send his photograph. Out of them all, the artist agreed to make a composite picture, of which he should make copies by the camera and send one to each of the passengers. On the back it was resolved to inscribe an ode to the *Aleppo*, written by Miss Foster, and read at a farewell meeting of the passengers.

On the day before the last of the voyage, farewell speeches were made after dinner. Judge Thomas said it was right a word should be said before they parted, because however pleasant the voyage and its associations had been, they could not but feel as they neared the shore that some of them would part never to meet again on this side of the grave. The voyage had been pleasant to them all. They had found their associations agreeable, homelike, and undisturbed. In spite of all theories (with a wink at the Editor), the lines had fallen to them in pleasant places. Never since the world began had there been a better day than that in which they lived. Having elaborated this idea, the judge concluded by declaring that he did not believe there was a man or woman in the company who would not hold the voyage in kind remembrance. Judge Putnam followed in a similar strain. He said many of them would probably travel in Italy, and would see in front of one of the celebrated churches of Florence two statues, the work of Michael Angelo, representing Night and Day. That representing Night was a beautiful finished female figure in the embrace of sleep. The other was an unfinished giant, reclining upon one arm, and gazing into vacancy. It had always been a matter of wonder among the admirers of Michael Angelo, why he left the male figure in an imperfect state. A theory had been broached which he commended to the company in the interest of the ladies. The male figure was left unfinished because the day of perfect manhood had not yet dawned. Woman was perfect, but man was still incomplete. Let us hope, said the speaker, that the time will soon come when there shall be led forth the perfect man, worthy to receive the perfect woman, amid the acclamations of the world.—The Editor was then called for. He hesitated at so unusual a performance as an after-dinner speech, but in answer to repeated and increas-

ing calls, he rose. He said he was afraid he should not be able to say anything particularly pleasing on such an occasion, not because he did not share in the sentiment that the voyage had been an enjoyable one, but because he could not re-echo the jubilant sentiments of the venerable judge who first addressed the meeting, as to the state of things at which we had arrived. He did not deny that, compared with the past, the present state of the world was in some respects a subject for congratulation; but compared with what it ought to be, and what in the purpose of God it was destined to become, it did not present a picture much calculated to inspire gladness. Any man who looked beyond his own immediate circle, would see enough to gender something like despair, if he were to look no higher for improvement than the agencies now in operation. This led him to refer to the illustration introduced by the other learned gentleman who had spoken, but for a purpose not contemplated by that gentleman. He had expressed the hope that the day would come when the perfect man would stand forth to be mated to the perfect woman, for the joy of the world. In this expression he had unconsciously outlined a prophecy of Scripture. It was a matter of revelation that that day would come. The perfect man was Christ Jesus, who was coming to the earth again. The perfect woman whom he should mate to himself was the aggregate of such as, in all ages, fell in love with him and submitted to his law. To these, he was to be united in glorious marriage, at what was called "the marriage supper of the Lamb," and mankind would then rejoice, for all the kingdoms of the world were to come under their power, and all the nations of the earth would be blessed. There would then be glory to God in the highest, peace

on earth, and goodwill among men. They would pardon him for saying that if these things were true, they were so infinitely glorious as to eclipse everything in the present, and so good that even the chance of obtaining a portion in so glorious an era was worth the risk of all that the present age could give. The speaker was aware of the social disadvantage to which adhesion to these principles subjected a man. A bias in favour of Bible things was taken to indicate something defective in the mental constitution, but he consoled himself with the reflection that a truthful view of the matter would lead to a precisely opposite conclusion, viz., that he only was wise who made choice of these things, for they only were really, truly and durably good. All things else were, at last, worthless. He confessed to being the disagreeable prophet of the company, but he preferred to be on the side of truth and wisdom, even at the risk of being disagreeable; and he had no better wish for the company in saying good-bye, than to wish for them, that in addition to their privileges as educated ladies and gentlemen, they would attain to the distinction of becoming heirs of eternal life and the kingdom of God. Other speakers followed in words not specially worthy of record.

On Wednesday, July 19th, at 7.0 a.m., we arrived off Queenstown in a fog, and had to wait a short time. In twenty-four hours more, we reached Liverpool. In four more hours, brother Boshier and the Editor parted, the former for London, the latter for Birmingham, where he was profoundly thankful to arrive after the tossings about of the previous three months and a-half. But, oh! for the greater arrival home when this dreary pilgrimage will end in the Father's house.

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## THE TRUTH IN SWANSEA.

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As intimated some months ago, brother E. Turney, of Nottingham, lectured in Swansea. The meetings were not largely attended, but they led to considerable excitement in the town, by being the subject of newspaper controversy. This controversy presenting some features of interest, we submit the salient points. A sarcastic correspondent described the first meeting as follows:

"The purport of the lecture was that all present governments were wrong; they would all be overthrown; kings and emperors would be hurled to perdition, and a new government set up with Christ as king, and the Jews would be the instruments of vengeance. The

lecturer read many extracts from the Bible to substantiate his theory. Yet, I could not discover anything, for the life of me, like substantiation in all he read. Neither could I learn the benefit to be derived from giving credence to the doctrine. He pictured the Prince of Peace as a very sanguinary warrior. He would meet his enemies, he said, with their own weapons; cannons and guns, small and large, would be used in the overthrow of the world, and at the bayonet's point, the Gentiles would be annihilated; the Jews, he said, would be the army, and he drew a graphic picture of one Jew putting a thousand to flight, and another chasing a thousand more. He spoke of this mighty Jewish nation on its march into Canaan, and the destruction

wrought by their invading armies; but that would be nothing, he said, to what they would accomplish in the days that are to come. I thought it would be a grand sight, and inverting the order of things, indeed, to see one Jew chasing a thousand Welsh Fusiliers, and another after the same number of Connaught Rangers, and they flying for very life. . . . I should like to know how the Christadelphians are going to figure in the coming grand overthrow, whether they will be heaped with the slain or be the slayers. Perhaps they will be the camp followers belonging to the Jewish army, or something in the 'Turco' style. It would not be amiss for the authorities to institute a searching investigation as to whether they hold any nocturnal drillings or are secreting arms and ammunition. Evidently there is need of enquiry. Thus passed away my night with the Christadelphians. I have been with the Shakers and the Mormons, and I have heard several other strange people, but this was a treat. I am not a tremendous stickler for kings and emperors, but I should not like to see them so summarily disposed of as the lecturer would. However, I was left in the dark as to when all this upsetting, this war, rapine, violence, and smash will take place."

To this, brother Turney replied:

"Your keen-eyed correspondent was greatly puzzled in another matter. He had heard the lecturer say that 'all present governments would be overthrown; kings and emperors would be hurled to perdition; a new government set up with Christ as King, and the Jews would be the instrument of vengeance.' Though he heard this, and says 'the lecturer read many extracts from the Bible to substantiate his theory, yet he (A Correspondent) could not discern anything for the life of him like substantiation in all he read.' At this juncture his extraordinary powers of vision failed. Perhaps they had been exhausted upon 'hair' of men and 'looks' of ladies. It must, indeed, have been a painful performance to inspect minutely the faces of a number of ladies from behind their backs. Probably other persons who had not sustained such fatigue might perceive something like substantiation in the following and many other passages which were cited: 'And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall *break in pieces and consume* all these kingdoms, and it shall stand for ever.'—(Dan. ii. 44.) 'Behold, one like the Son of Man . . . and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.'—(Chap. vii. 14.) 'Thou (Israel) art my battle-axe and weapons of war, for with thee will I break in pieces the nations; and with

thee will I destroy kingdoms.'—(Jer. li. 20.) I might add more from those long lists of texts, noticed by your reporter, but your space forbids. 'I should like to know,' he asks sneeringly, 'how the Christadelphians are going to figure in the coming grand overthrow?' Christadelphians—*Christou adelphoi*, or brethren of Christ—if 'faithful brethren,' as well as 'saints,' will be appointed not with 'heaps of slain,' but to the leadership of the 'slayers.' So saith the Spirit by David to all who have 'ears to hear.' 'Let the saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouth, and a two-edged sword in their hand: to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and the nobles with fetters of iron; to execute upon them the judgment written; this honour have all His saints.'—(Ps. cxlix. 5-9.) Though this is written of the saints in the future, in the present He who is 'a Commander and a Leader of the people' of Israel interdicts the use of the sword, except 'the two-edged sword of the Spirit, which is the word of God,' a weapon of which your correspondent appears to be immensely ignorant. I may tell him that while Christadelphians do not spend their time as 'brave volunteers,' they could frequently be found at their 'nocturnal drillings' in 'the sword of the Spirit,' which they keep sharp for work such as the subject of this letter, and for 'putting to silence the ignorance of foolish men, who know neither what they say nor whereof they affirm.'"

Another correspondent takes up the challenge to prove that translation to the skies is the destiny of the righteous. He says:

"But passing from this point, I wish to earn for some local charity—say the Hospital—the £50 which Mr. Turney is ready to forfeit. . . . I proceed at once to the question at issue. In Acts i. 11, angels are reported to have said to the men of Galilee, 'This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' These words of the angels show that the 'heaven' of the blessed Saviour is not on the earth, at all events. Now, in the Gospel of St. John xiv. 2, Jesus, speaking of his departure from earth, said, 'In my Father's house are many mansions: I go to prepare a *place for you*.'—Go whither? To heaven, of course.—'And I will come again and *receive you unto myself*, that where I *am* THERE ye may be also.' And continuing the same theme in the marvellous prayer contained in the 17th chapter, he says (verse 5), 'Now, O Father, glorify me with thine Own Self, with the glory which I had with Thee before the world was. And now (verse 11), I am no more in the world. Now (v. 13) *I come to Thee*. Father (v. 24), I will that they also

whom Thou hast given me be *with me where I am*, that they may behold my glory which thou hast given me,' &c. Now, unless plain language—not symbols like those of Daniel or Ezekiel, nor 'dark sayings' like those of David, nor the prophetic mysteries of the Old Testament which the men who uttered them (see 1 Peter i. 11) did not themselves understand, but plain language—the words of Him who was the truth of the types and the substance of the 'shadows'—the language of the Great Teacher, who knew all things as no other did or could—unless language of this kind is calculated to lead plain people astray, the heaven of the Father is also the heaven of the Son and his saints, and this is not Palestine, but a place different from this world, which had existence before this world had been created. As I have already trespassed too far on your space, I shall at present content myself with quoting one other passage from the words of Him who spake as never man spake, Matthew v. 12, 'Rejoice and be exceedingly glad, for great is *your reward in HEAVEN.*' Now, unless Mr. Turney can prove that IN HEAVEN IS ON EARTH, the question raised in your report may, I think, be considered settled."

To this, brother Turney rejoined:

"Jesus truly said to his disciples, 'Great is your reward in heaven.' He also told them, in the same chapter (5th verse) that they should inherit the earth. To 'Observer's' mind, 'Great is your reward in heaven,' and 'Heaven is your reward,' seem to be identical. But the two propositions are as different as the Gospel we preach and his notions of it. Heaven, I repeat, is nowhere offered as a reward to man, but his reward is said to be 'in heaven,' 'laid up in heaven,' and so forth, because its author is there. Man is not going there to receive it; it is to be 'brought unto him at the revelation of Jesus Christ'—(1 Pet. i. 13.) 'Behold, the righteous shall be recompensed in the earth.'—(Prov. xi. 31.) When Jesus comes again to establish his kingdom, he will receive his disciples to Himself, as John says, and where he then is there they will be also. Not, however, in heaven, for he is to 'reign on Mount Zion and in Jerusalem, and before his ancients gloriously' (Isa. xxiv. 23), which never was nor will be in heaven. At that time the saints will be 'Kings and priests and reign on the earth'—(Rev. v. 10.) There is ample room here for the great multitude of rulers, and the still greater multitude of ruled. Jesus has said, he 'that overcometh and keepeth my words unto the end, to him will I give power over the nations, and He shall rule them'—(Rev. iii. 26-27.) His teaching by parable was to this end: some should be made rulers of two, some of five, and some of ten cities. This testimony, which is not 'dark,' except to a blind man: 'Those that wait upon the Lord, they shall inherit the earth.' 'The meek shall inherit the earth, and shall

delight themselves in the abundance of peace; 'and their inheritance shall be for ever.' 'For such as be blessed of Him shall inherit the earth.' 'The righteous shall inherit the land, and dwell therein for ever.' 'Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land.' All from the 37th Psalm. Now, Sir, be it remembered by all interested in this grand subject, that against the fact that heaven is *not once* promised to man, a column of your paper could be filled with plain passages like the above, showing earth to be the promised inheritance."

To another correspondent, whose letter we have lost, brother Turney replies as follows:

"Mr. Harries wishes to know 'whence the theory of there being ample room on the earth for the redeemed (or the rulers and the ruled) is derived?' I reply at once, 'from the Scriptures, old and new.' And when he has read the proof texts he will perceive that he is mistaken in speaking of the theory as 'my theory.' It is *not* mine, and certainly *not his*, but the *one* theory of the Word of God. 'And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth.' Now here is the vast galaxy of whom Mr. H. speaks, and the apostle (by Jesus, and Jesus by the Eternal Spirit) affirms that they 'shall reign on the earth.'—(Rev. v. 9, 10.) If this is true, there must be 'ample room.' A blind philosophy, however, cannot see this to be possible; and why not? Because it has invented, beforehand, a number so great that the earth cannot contain them. The great company is symbolised by 144,000 (chap. vii. 4), a definite for an (at present) unknown number. This is the great multitude which no man could number, of all nations and kindreds, and tongues," (verse 9.) not because we have no signs or means adequate to the counting of them, but because the number has not been revealed to us by God. John says, 'They stood before the throne and before the Lamb.' Now, the Lamb's throne is not in heaven: it is the throne of his father David, upon which, according to Peter and 'other inspired writers,' he, Jesus, was raised from the dead to sit. When Peter spoke, 'God had sworn with an oath to David that He would raise up Christ to sit on His throne.—(Acts ii. 30.) 'And the angel said (to Mary) the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.'—(Luke i. 30-33.) When this comes to pass, the Galilean fishermen, his

apostles, will be seen in power, not in heaven, but upon twelve thrones, judging or ruling the twelve tribes of Israel.—(Matt. xix. 28.) Now, these are part of 'the rulers,' and 'the twelve tribes of Israel, are part of 'the ruled;' and it would be quite absurd to affirm that they will not be upon the earth. I say 'part,' for there will be with them the saints redeemed from among the Gentiles, and also the nations to be governed besides Jacob. 'Simeon hath declared how God, at the first, did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets, as it is written, After this I will return, and will build the tabernacle of David which is fallen down; and I will build again the ruins thereof; and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.'—(Acts xv. 14, 16.) I sincerely ask Mr. H., and all your interested readers, to consider whether this language can be applied to anything but the earth, and man upon it. Again, the Eternal Spirit says to Christ, 'Ask of me, and I will give thee the heathen (or nations) for thine inheritance, and the uttermost parts of the earth for thy possession.'—(Psalm ii. 8.) Now Paul, sent by Christ to preach the gospel, taught very plainly this same doctrine. He taught, I say, that 'the children of God are joint heirs with Christ.'—(Rom. viii. 16, 17.) Heirs of what? Paul answers 'the world.' The Lord knoweth the thoughts of the wise that they are vain. Therefore, let no man glory in men, for all things are yours. Whether Paul, . . . or the world,' &c.—(1 Cor. iii. 20-22.) This is the glorious estate forfeited 'by one man's disobedience' (Rom. v. 12-19), but regained 'by the obedience of one,' who, when he returns, will, with his saints, rule all nations in righteousness. 'To him that overcometh, and keepeth my works unto the end, will I give power over the nations, &c.—(Rev. ii. 26, 27.) Of the Christ, David writes in the eighth Psalm, 'Thou hast made him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea all beasts of the field . . . O Lord, our Lord, how excellent is Thy name in all the earth.' But is this so now? Paul answers no. 'But now we see not yet all things put under him.'—(Heb. ii. 8.) Then will it ever be so? Jesus says 'the Scriptures must be fulfilled, not one jot or tittle can pass, all must be fulfilled.' Now, I ask Mr. H. where will Jesus and the redeemed be then? I say to him and to all: 'Don't wilfully shut your eyes to the word of God.' What was adduced from the 37th Psalm I will not quote here. But hear this, all ye skyanists and world-burners! 'The upright shall dwell in the land, and the perfect shall remain in it.'—

(Prov. ii. 21.) 'Behold the righteous shall be recompensed in the earth.'—(xi. 31.) 'Blessed are the meek, for they shall inherit the earth.'—(Matt. v. 5.) 'All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is governor among the nations.'—(Psalm xxiii. 27-8.) 'Arise, O *Elohim*, (Hebrew saints), for thou shalt inherit all nations.'—(Psalm lxxvii. 18.) 'The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men.'—(Psalm cxv. 16.) Concerning the Bethlehem-born ruler, the prophet testifies: 'He shall stand and feed (or rule) in the strength of the Lord, in the majesty of the name of the Lord his God; and they (Israel) shall abide, for now shall he be great unto the ends of the earth.'—(Micah v. 4.) 'The Majesty of the Name' will be reflected through Jesus and his brethren, when governing the world in righteousness and peace. Job, one of the future sparkling dew-drop gems of the Divine Majesty embodied, assures his readers that he should see his Redeemer stand in the latter day upon the earth.—(xix. 25-27.) The Head of all this majesty is Jesus Christ; the saints are the Body (mystic) of the same. David foreseeing this man (of many in One,) wrote as follows, "He shall have dominion from sea to sea, and from the river to the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him, all nations shall serve him. Blessed be his glorious name for ever; and let the whole earth be filled with his glory."—(Psalm lxxii. 8-11, 19.) Here we have a glimpse of 'the redeemed from among men.'—(Rev. xiv. 4.) Under their Head the Morning Star. Israel and the nations will also be redeemed from the bondage under which they have groaned so long. Redemption is a work of time—the first-fruits and then the harvest, when death shall be abolished from the earth. "The ransomed of the Lord shall return and come to Zion." 'The redeemed shall walk there.'—(Isaiah xxxv. 9, 10.) 'For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever. There will I dwell, for I have desired it. I will clothe her priests (after the order of Melchizedek) with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud. His enemies will I clothe with shame, but upon himself shall his crown flourish.' (Psalm cxxxii. 13-18.) But, sir, knowing that newspaper Editors look upon brevity as a virtue, I will not quote more testimony now upon the earth as the abode of the redeemed, though I might quote a great deal.



Mr. H.'s conclusions are based upon fallacious premisses. He says 'When we consider the numbers that have lived, do live, and will live unto the end of time, I ask where he (Mr. Turney) is going to place them, for we are told they will be a multitude which no man can number, out of every nation, kindred, and people.' Milton's words, 'confusion worse confounded,' give the best description I can think of this sentence. The 'confusion' comes in supposing the numbers that 'have lived, do live, and will live to the end of time,' in supposing I say that 'they will be the multitude which no man can number;' and then this confusion becomes 'worse confounded' by speaking of 'the numbers that have lived, do live, and will live unto the end of time,' as 'the great multitude out of every nation, kindred, and people.' I am adopting Mr. H.'s advice about 'superficial reading,' and trying to get at 'the underlying strata' which his words contain. If the great multitude be all who 'have lived, do live, and will live,' how could they have been taken out of them? You may take part from the whole, but to take the whole out of the whole is impossible. Now, the truth of the matter is this, that the great multitude of the redeemed are spoken of as a 'few' by Jesus—many called, few chosen—in comparison with the mighty populations who have sprung and withered as the grass; though considered alone, they are a great company. But Mr. Harries appears to be ignorant of this, that not all who have lived will live again. Myriads will never spring again to existence. At all events, it is so according to the Word of God. Of some of the wicked Isaiah affirms, 'They shall lie down together; they shall not rise; they are extinct; they are quenched as tow' (xliii. 17), while the prophet Obadiah says 'They shall be as though they had not been.' I am persuaded, Mr. Editor, from numerous passages in the old and new Book, that millions of our race will never live again, either on the earth, under the earth, in hell or in heaven. But is there scope to expound this matter within the compass of a letter? If your readers would peruse Mr. Roberts's *Twelve Lectures*, some of them might be convinced of the truth of my disagreeable proposition."

In another reply to the same correspondent, brother Turney writes as follows:

"An observer's' next statement is no less surprising. 'If I were to assert,' he writes, 'that the earth is nowhere promised as the reward of the righteous, I should certainly state a fact.' Now I affirm that this statement is flatly contradicted by many passages of Scripture. My reply to Mr. D. Harries, as well as my previous letter and lectures in Swansea and Mumbles, abundantly demonstrate it. But what meaneth this: 'Blessed are the meek, for

they shall inherit the earth?'—(Matt. v. 5.) Are not 'the meek' the same as 'the righteous,' and is not the inheritance the same as the reward? David also saith, 'Those that wait upon the Lord, they shall inherit the earth.' And again, 'Such as be blessed of Him, shall inherit the earth.' Again, 'The Lord knoweth the days of the upright, and their inheritance shall be for ever.'—(Psalm xxxvii. 9, 22, 18.) What is my friend's 'fact' worth in the face of these words of Jesus Christ, and those of his father David according to the flesh? In stating such 'facts' as these, 'Mr. Turney's gospel is not contravened,' for he never had a gospel; but that gospel preached by Jesus and Paul, and believed and advocated by Mr. Turney, is contravened, yea, it is made of 'none effect by' (such) 'tradition.' I have understood, Mr. Editor, that 'facts are stubborn things.' But there are facts and facts. The way to test their stubbornness is to subject them to the word, which is 'like a fire, and like a hammer that breaketh the rock in pieces.'—(Jer. xxiii:29.)

The next sentence I have to notice, reveals something very nearly akin to that 'profound ignorance' which 'An Observer' has observed in my humble self. 'The land of Palestine,' he says, 'is all that was ever promised to Abraham or his heirs.' My friend's signature stands in most unfortunate contrast with the word of God here, for 'An Observer' ought, before dogmatizing after such a fashion, to have observed that Paul says Abraham is the heir of the world. For the promise that he should be the heir of the world, was not to Abraham or to his seed through the law (of Moses), but (it was) through the righteousness of faith.—(Rom. iv. 13.) Will my friend be good enough to show—that though 'not identical for any syllogistic purpose'—the land of Palestine and the world are 'substantially the same?'

'An Observer' again manifests a lively concern about the £50. Some of your readers may begin to think he is more concerned about the cash than about the logic of his statements. For he next charges me with putting 'a Christadelphian gloss on' the New Testament writings. These are his own words. 'He (Mr. Turney) says that the reward of the righteous is in heaven now, and it is laid up in heaven simply because that the Saviour is there, and that he will bring it with him when he comes again. *This is not in the New Testament*: it is a Christadelphian gloss on it.' A very bold assertion this to be sure. Let us turn to the New Testament, and observe what is written. If 'An Observer' has got a copy of that wonderful document in his hand, let him turn to the first chapter of Colossians, and the third verse: 'We give thanks to God and the Father of our Lord Jesus Christ, praying always for you since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid

up for you in heaven, whereof ye heard before in the word of the truth of the gospel.' Now turn to 2 Tim. iv. 8, 'Henceforth there is laid up for me a crown of righteousness, which the Lord the Righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing.' According to this, Paul and all they that love Christ's appearing, have not yet gone to their reward, nor have they received it at all, for it is to be 'given at his appearing.' Now let Peter speak, 'Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.' 'Wherefore gird up the loins of your mind, and be sober and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.'—(1 Peter i. 3, 4, 13.) Shall I quote any more? Surely this will suffice to decide whether 'An Observer' has spoken correctly in asserting that 'this is not in the New Testament, but is 'a Christadelphian gloss on it.' He calls this 'rhodomontade,' and exclaims 'Let me turn him for a moment from rhodomontade to reason.' Now in turning me from rhodomontade to reason, he turns me from Paul and Peter, whose words I have given without 'gloss'—to John. From this it follows that what John says is 'reason,' and what Paul and Peter say is 'rhodomontade!' But I believe otherwise, viz., that John, Paul, Peter, Jesus, and all the Prophets, spake in perfect harmony. The quotation from John touching 'prepare a place,' I have spoken of twice, in my reply to Mr. D. Harries and in another letter. It is not needful, therefore, to go into that again in this place. However I would ask how the Scriptures are to be fulfilled according to the popular notion of that text? What becomes of the cloud of testimony which is quite opposite to such a reading of the passage? 'An Observer' asks me to prove that 'I go to prepare a place for you in the house of my Father, means I am going to Jerusalem.' There is no advantage in trying to put nonsense out of his mouth into mine. I have nowhere affirmed or implied such a thing, and consequently am not bound to prove it. I do say with the Apostle that Jesus has gone into heaven, and sits at the right hand of God, expecting till his enemies be made his footstool.—(Heb. x. 12, 13.) But I deny that he has ever promised to take the righteous to heaven; and I repeat that when 'Observer' or any other person can show this from the Scriptures, I shall cheerfully hand over the sum promised.

'An Observer' styles David's a 'trumpety throne.' For shame! Is that 'trumpety' which Jehovah has promised to His beloved Son,

whom He gave to lay down his life for the world! Is that 'trumpety' which Christ was raised from the dead to sit upon? Is that, I ask 'Observer,' 'trumpety' which Jesus is to build, to sit upon, and to bear the glory of, as a king and priest? He greatly errs, not knowing the Scriptures nor the power of God! Listen to this, O vain man, 'For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, *The Mighty God* (mark a Christadelphian quotes this,) The Everlasting Father, The Prince of Peace. Now, Jesus is not mentioned here, but is not Jesus the personage in view? Then how childish it is to pretend, as 'Observer' does, with reference to the 23rd verse of Isaiah xxiv., that because Jesus is not named, he is not spoken about by the prophet. 'When the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.' Is not 'the Lord of Hosts' the Mighty God? And is not the 'Mighty God the child born and the son given?' And is not the child and son the holy child, Jesus, the only begotten Son of God? But, sir, I suspect it would puzzle 'Observer' sorely to expound this matter, and make it intelligible to hearer or reader. This subject, Mr. Editor, is what Paul styles 'The Mystery of Godliness,' which he says 'is great.'—(1 Tim. iii. 16.) Now what is said of this Son? 'Of the increase of his government and peace there shall be no end.' Where? 'Upon the throne of David, and upon his kingdom, to order it and to establish it, with judgment, and with justice, from henceforth even for ever. *The zeal of the Lord of Hosts will perform this.*'—(Isaiah ix. 6, 7.) A page or two of my paper would be easily covered with kindred testimony."

Again, in a concluding letter, brother Turney says:

"In another matter 'Observer' has darkened counsel by words without knowledge. In Romans iv. 13, Paul says—'For the promise, that he (Abraham) should be the heir of the world was through the righteousness of faith.' One sapient critic asks, 'But how about the promise to Abraham that he should be 'heir of the world?' Let it be observed, he continues, that no such promise was made to him, if by 'the world' is meant the planet whereon we dwell. Let it also be observed, that in the Epistle to the Romans, it is not said that any such promise had ever been made to him. Now by the world I do mean 'the planet whereon we dwell;' and 'let it be observed' how easy it is to prove it. 'Observer' himself has quoted part of the proof without observing it. This is not unlike that 'senseless parroting of texts' he speaks of. 'And I will give unto thee and to thy seed after thee, the land of Canaan, wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.'—(Gen. xvii. 8.) In his

multifarious observations, 'Observer' has not yet observed that the land of Canaan, wherein Abraham was a stranger, is any part of 'the planet whereon we do now dwell.' Let him make further observations by all means. The Lord said unto Abram, after that Lot was separated from him, 'Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward. For all the land which thou seest to thee will I give it, and to thy seed for ever.' 'Arise, walk through the land, in the length of it, and in the breadth of it, for I will give it unto thee.'—(Gen. xiii. 14. 17.) Now let it be observed that Stephen says, 'And He gave him none inheritance in it, no not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child.'—(Acts vii. 5.) Who is the seed? Paul says Christ.—(Gal. iii. 16.) Now, then, tell me how, if the material world is to be burned up, the Christ and Abraham can inherit the promise? Paul shows that the promise was not limited to the land of Israel, for it was written that Abraham should be made 'father of many nations.' 'Now it was not written for his sake alone, but for us also.' (Romans iv. 23, 24.)

In the face of a statement in my last letter (in the *Cambrian*) that a Christadelphian believes the words of Isaiah that 'the Son' should be called 'The Mighty God,' 'Observer' remarks about 'the orator of a sect that denies that Christ is God' recoils upon himself. The apostle John teaches that the *Theos* became flesh. This I believe and teach. 'Observer' says that the main points of the gospel according to Mr. Turney, are that *there is no devil and no hell*. This is entirely untrue. I deny that there is such a devil and such a hell as the clergy preach, but I affirm the existence of both, in the Scripture sense. It is equally untrue that I teach that man is but a brute, without a soul. Man himself is a 'living soul'—(Gen. ii. 7.) Moses declares also that the beasts, birds, &c., are living souls. He used the same words of them as of man. 'To every beast wherein there is life.' (*margin*, a living soul.—Gen. i. 30.) I teach that beasts and men have all the same spirit, or breath of life. 'They have all one breath,' (*ruach*, spirit, or breath.) As the one dieth, so dieth the other.—(Eccles. iii. 19.) and that both are entirely mortal. 'Eternal life is the gift of God through Jesus Christ our Lord.'—(Rom. iv. 23), and not at birth.

'Observer' says that my belief is 'the latest edition of a Sadducee.' Now, the Sadducees denied the resurrection. I teach the resurrection. The Sadducees denied the existence of angels. I believe in the existence of angels. If there be anything of the Sadducee in me, it is that I believe Moses' writings, as they professed to do, but I do not reject, as they did, other parts of the word.

'All that are in the graves shall come forth.' If this is universal, what does Isaiah mean by 'they shall not rise?' This cannot be said of an 'immortal soul,' for it does not die, and is not buried. 'Observer' says he believes that the Scriptures are harmonious. I hope he does, for that is very important. John qualifies the 'all' by adding 'they' that have done good. . . . and they that have done evil. Now, *in relation to the Gospel*, millions have done neither good nor evil, for they never heard it. That which is preached for hire by professional 'miserable sinners,' is but a miserable counterfeit. 'The times of this ignorance God winked at.' It is clear that they who 'shall not rise,' that they who 'are extinct,' can be no part of the dead, small and great, who stand before God to be judged.

It is true, as 'Observer' states, that 'ever' does not always mean without end. The word *eternus* is variable. But when applied to *immortals*, and their kingdom *under the whole heaven*, which shall *not be left to other people*, (Dan. ii. 44), then it does mean eternal.

The Sadducees denied that *the dead* are raised. If Jesus had proved the immortality of the soul in reply, that would not have met their case at all. It cannot be said that immortal souls are raised. Their proposition was 'there is no resurrection of the dead.' The counter proposition of Jesus was *the dead* are raised. Moses, he affirmed, showed this at the bush.—(Luke xx. 37.) Jesus proved it too, to their astonishment, by saying in Moses' words; 'God is the God of Abraham, of Isaac, and of Jacob.' Then said Jesus, 'God is not the God of the dead, but of the living.' The point of the argument lies in the word *Alil*, translated God. It signifies *strength*. God is not the strength of dead men, but the men in question are dead. What then is to be done to make Moses true? Why raise them from the dead, demonstrating that He is their strength. In view of this purpose they are said to 'live unto Him,' for He speaks 'of things that are not, as though they were.'

WE are reminded that the enlarged *Christadelphian* will be just double the size of the *Herald of the Kingdom*, for which British subscribers used to pay 8s.4d. per annum.

The *Herald* was 24 pp., the *Christ-*

*adelphian* will be 48 pp.; so that there will be double the quantity of matter for one-eighth less than what used to be the standard annual subscription. We record the fact for the notice of those who may think the price high.

## The Christadelphian.

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

DECEMBER, 1871.

INTELLIGENCE having been received that most of the brethren in Chicago had their houses destroyed, and their employment cut off, by the disaster that recently befel that city; and were being housed and fed by the two brethren whose houses escaped—brother Bingley and brother Jacobs, with uncertain prospects for the winter, the brethren at Birmingham drew up a circular, which they sent to the brethren throughout Britain, asking them to co-operate in a collection, on Sunday, November 12th, in aid of the distressed. The collection took place on the day named, with the gratifying result of raising over £190. The various sums received were as follows—they are given anonymously, in the spirit of the command which enjoins secrecy in our alms deeds. Each place will be able to recognise its own contribution by the amount:—8s.; 10s.; £4; £1 15s.; £1; 5s.; £1 13s.; £5; 5s.; 4s.; £2; £21; £1 10s.; 10s.; £3; £1 10s.; 10s.; £3; 10s.; £7; £1 10s.; £2 2s.; £2 10s.; £2 1s6d.; 17s.; 8s.; £1 2s.; £1 5s.; £1; £10; £1 10s.; £22 4s1d.; 6s6d.; 2s6d.; £4; £1; £2 6s8d.; £3 16s7d.; £10 10s.; £14 4s. 4d.; 5s.; 10s.; 10s.; £1 1s7d.; 4s3d.; £1 15s.; 10s.; £2 10s.; £4 16s.; 8s.; £20; £1; £5; £6 10s.; £2; 5s.; 10s.; 15s6d.; 15s.; £2 13s.3d.; £2; 7s.; £1 3s.; £1 5s. Total, £194 19s9d.; expenses to be deducted, 7s9d. Total to be transmitted, £192 11s4d. Brother Whitcomb says the letters accompanying these amounts were unanimous in their strong expressions of sympathy; and in some cases stated that the contributors would not object to a second call, if such should be necessary.

### AN ANTIDOTE FOR SPIRITUALISM.

Under this heading, the *St. Kilda Advertiser* (Australian paper) of August 10th, has the following notice of *Odology*:

"We have perused this *brochure*, written upon a subject of very considerable interest at the present time—a something in which many believe, and which a very large proportion cannot afford to say they

do *not* believe—one which ranges from the winter fireside orthodox ghost story, to the more artful deceptions and collusions of a Home. Dr. Thomas has, in a manner which we may say would be equally appreciable to a layman of ordinary capacity and educational acquirement as to a philosophical student, expounded his views in the matter of odology, or the discourse or theory of od, the electro-magnetic force, or, as other writers term it, the "oddic" force which is constantly passing from the points of animal bodies and some crystals. The author certainly is more successful in reconciling certain peculiar phenomena and religion than many writers, and, as he says, fairly demonstrates that "the phenomena of so-called spiritualism" can all be attributed to causes outside the domain of the supernatural. In this Dr. Thomas is a public benefactor, seeing that these pernicious doctrines—however sophisticated—go far to weaken true religious feeling, and subvert or throw doubt on the truths of Scripture. We are aware that they are speciously, by a species of equivoque, made to agree in some sort, but the light of science, and calm philosophical reasoning—such as that used by Dr. Thomas—will go far to show how much of the phenomena attributed to spiritualistic causes are referable to natural causes, but which, until scientifically and philosophically enquired into, present to the ignorant or uninformed a supernatural appearance. We live in an age when we should take nothing on credit, either in religion or science, and, as a tradesman ringing a coin does not imply a charge of its being spurious, so a respectful inquiry into what we see, or fancy we see, implies no want of faith in the Great Supreme, and therefore cannot be culpable. We, however, would recommend all enquirers after truth to read these tracts of Dr. Thomas, not as something to disturb their faith, but as friendly lamps to light the road where dark doubts exist, and give them a clearer idea of the Infinite.

### THE ROMAN WARRANT FOR CHRIST'S EXECUTION.

The burning of the Archbishoppalace at Bourges following so closely on the conflagration of Nancy, naturally inspires great alarm for other buildings. The palace at Bourges, built in Louis XIV. style, was of no architectural value in itself, but it contained works of art and manuscripts of inestimable price. The most remarkable document in the bishop's collection was, without doubt, the order for the execution of Jesus Christ, which was the personal property of the family De la Tour d'Auvergne. The order runs thus:

"Jesus of Nazareth, of the Jewish tribe of Juda, convicted of imposture and rebellion against the divine authority of Tiberius

Augustus, Emperor of the Romans, having for this sacrilege been condemned to die on the cross by sentence of the Judge, Pontius Pilate, on the prosecution of our Lord, Herod, lieutenant to the Emperor in Judea, shall be taken to-morrow morning, the 23rd day of the ides of March, to the usual place of punishment, under the escort of a company of the Prætorian guard. The so-called King of the Jews shall be taken out by the Strunean gate. All the public officers and the subjects of the Emperor are directed to lend their aid to the execution of this sentence. (Signed) Capel, Jerusalem, 22nd day of the ides of March, year of Rome, 783.—*The Cosmopolitan*.

## SIGNS OF THE TIMES.

### JEWISH SENTIMENT AND PROSPECTS.

A NEW Jewish paper, called the *Australian Israelite*, has been started at Melbourne. The following is the last clause of the prospectus. "In conclusion, it remains to be stated that the constant aim of the *Australian Israelite*, will be to preserve intact the sacred constitution of our Ancestral Faith; to urge greater zeal and enthusiasm in its observance; to inculcate principles of morality and integrity; and to stimulate our youth to a higher appreciation of that glorious destiny of Israel:—” צמים רבים ככל סאה “ וחי שארית יעקב בקרב “ And the remnant of Jacob shall be in the midst of many people as a dew from the Lord.”—(Micah v. 7.)

“Time, in its onward march, has made many changes in the position of the Jew, weakening many of the ancient bonds. God be praised; oppression no longer exists, and the Jew, now equal with his neighbor, can aspire to every position in life. But some point is still required around which the Jews can rally, so as not to become entirely absorbed by those with whom he is surrounded. The synagogue, now devoted to its legitimate purpose as the House of Prayer, cannot unaided effect that purpose; it is therefore on the press we must now greatly depend, combined with the influence of the Synagogue, to foster the tie of brotherhood; to keep the peculiar people distinct; to preserve the race pure and unsullied, so that it can accomplish the heavenly-appointed mission for which it was selected.”

### THE NATIONAL ANNIVERSARY OF MISFORTUNE.

“On Thursday next we commemorate a great national calamity, the commencement of the siege of the temple. The 17th day of Tamuz, fraught as it has been with most disastrous events to Judaism, has for centuries been observed a solemn fast, as a day set apart for devotional purposes. And when we recall that period when the engines of Rome were levelled against the temple, when dissension and strife reigned in the holy place, which ultimately led to the dispersion of Israel, we should indeed be oblivious to the past, and lost to those higher thoughts which elevate the heart, if we permit it to pass by unheeded.”—*Australian Israelite*, June 30.

### PROPHECY AND HISTORY.

(*Brother Hodgkinson in the “Boston Traveller.”*)

As a constant reader of your paper, I am often struck with its historical knowledge, and read with interest your recent article on the decadence of monarchical rule in Europe. As you have treated of the past, would it be amiss to glance at the future? In doing this we must discard opinions, as opinions are most fallacious, and appeal to the revealed future as contained in the sure word of prophecy, or the Scriptures of truth.

The Bible is the greatest Politico-Historical work that was ever written; it treats of the past, present, and especially the future. May we lean upon it? Is Paul a judge? He says *all* Scripture is given by the inspiration of God.—(2 Tim. iii. 16.) Then it must be infallible.

Peter, who was the companion of Jesus of Nazareth, for 3½ years of his ministry, wrote further, that holy men of God spake as they were moved by the Holy Ghost, and that prophecy came not in old time by the will of man.—(2 Peter i. 21.)

I wish simply as a matter-of-fact layman, but a student of the Word, to prove each position as I advance, and to look at this matter in hand, politically, without foisting upon any one any opinions. Ergo, “to the law and testimony, if they speak not according to this Word, there is no light in them.”—(Isaiah viii. 20.)

Show me, then, the perfection of human government. Perhaps the English form has stood the test of time better than any, and already you feel she is crumbling. But what next, after the strongest has become weak? We cannot stand still; things will never take care of themselves. This is an age of progress, and excess of civilization is crowding

us on to something better, something higher. We want to be secure. Nigh on to six thousand years have passed over the governments and revolutions of the earth, and still we find that men are incapable of giving a sure and lasting government to the people.

The question of the future is no common one; 612 years before Christ, one of the greatest earthly potentates asked this very question; he wished to know what should come after him. In the 1st chapter of Daniel we find the whole history of the dream, and in the 8th a further illustration of the same subject. No one could interpret this dream of Nebuchadnezzar's but Daniel, to whom God revealed it, and not only the interpretation but the dream itself, for Nebuchadnezzar was a sagacious pagan, and put all the wise men to the test; a test no one could meet but a servant of the Most High, "who rules in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."—(Dan. iv. 17.) This dream is still being fulfilled, the grand consummation of which is the answer to our present enquiry. A part, the major portion, has come to pass in exact fulfilment of the prophecy, and history has run in the line of the dream sketch of it, to the letter. Nebuchadnezzar then saw an image, with head of fine gold, which head Daniel said represented, and was him (Nebuchadnezzar), here then is a starting point. "Thou art this head of Gold." The image also had breast and arms of silver. Daniel said this was to be another kingdom which should arise *after* him (Nebuchadnezzar): inferior, as silver is inferior to gold<sup>2</sup> and did not Cyrus of Persia and Darius the Mede, take from Belshazzar at his great feast, (who was the son of Nebuchadnezzar), his kingdom, in about 542 B. C., and rule over it? It had belly and thighs of brass, and in 334 B.C. did not Alexander of Macedon, who led the *brazen*-coated Greeks, weep because he had no other worlds to conquer? The legs were of iron, and the feet part of iron and part of clay. Did not the Roman Empire, which was iron in every respect, succeed the Grecian Empire, and fully establish itself over the country bordering the Mediterranean before the advent of the great teacher of Nazareth, and put him to death, because he testified to Pilate, when he asked him if he was a king. "To this end was I born," etc.,—(John xviii. 37)? Well, this Roman Empire is a matter of history, and history tells us that in the fifth or sixth century it was broken by the barbarians, and ten kingdoms set up, which two historians give. These ten toes of the image are visible with some changes in Europe to-day, or ten kingdoms, but in the dream a stone, not in human hands, smites the image upon the feet. Where are the two pedestals? In your recent article we see the two Empires of Germany and Russia resting upon these ten-toe kingdoms. Note, then, what follows this suiting of the stone: "The

stone became a great mountain [or kingdom], and filled the whole earth."

And this stone is "the Shepherd, the stone of Israel," the rejected stone of the builders, to become the head of the corner, the stone that shall grind to powder, for in the dream it smashes the image, or the Gentile kingdoms, into atoms, and no place is found for them. Then Jesus takes his sceptre and is King, and this is the kingdom of God, in contradistinction to kingdoms of men. "The dream is certain and the interpretation sure."—(Dan. ii. 45.) "Behold, I come as a thief;" "Blessed is he that watcheth the signs of the heavens," not in the clouds, but in the political heavens, the governments of the world; "He is the Prince of the kings of the earth."—(Rev. i. 5). "And hast made us unto our God, kings and priests, and we shall reign on the earth"—(Rev. v. 10.) "In the days of these kings [the ten toes] the God of heaven shall set up a kingdom, which shall never be destroyed."—(Dan. ii. 44.) "And the seventh angel sounded, and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever."—(Rev. xi. 15.) "There is a God in heaven who revealeth secrets and maketh known to the king, Nebuchadnezzar, what shall be in the latter days."—(Dan. ii. 28.)

So I take the liberty of offering to the public through your columns, that which is found written in the Scripture of truth as touching the future. Are we looking for something revealed and promised of God, or are we asleep dreaming on the speculations of man? The Ecclesiastical police of the day have not taught the truth, and Christ will steal upon the world, and shut the door with the condemning evidence of the book of testimony in their hands, "My people are destroyed for lack of knowledge." A CHRISTADELPHIAN.

#### EMANCIPATION OF THE JEWS IN RUSSIA AND GERMANY.

Both in Russia and Germany there is a growing disposition to place the Jews on an equality with other subjects, and measures are being elaborated by Government to remove further disqualifications; and in Germany even to break down the last barrier separating Jews from Christians. This disposition is due partly, no doubt, to the greater enlightenment of the present age, but in a great measure it is owing to the action of the Jews themselves, and finally it claims recognition as an indirect consequence of the late war. Before 1812 Jews had not even the right of naturalisation in Prussia; some few privileges granted in that year were revoked in 1822, and it was at that time that Jewish emancipation

commenced. Bills of 1850 and 1859 gave them additional privileges, still Jews were excluded from all offices for which Christian oaths are required. A bill of 1868 at length admitted them to these by prescribing undenominational oaths. A bill of 1872, it is hoped, will remove the last disqualifications, and place the Prussian Constitution on a level with the spirit of the age. Meanwhile the Jews are watching over their own interests with great vigilance. As the German papers inform us, the permanent Committee of the annual Jewish Congress in Germany, has now decided to appoint a representative delegation, permanently to give its attention to the political condition of the German Jews, and both watch over the full carrying-out of the law and recommend to the various Governments such reforms as it may consider beneficial to its clients.—*Pall Mall Gazette*.

The Prussian government have determined soon to propose the final removal of all legal disqualifications of the Jews, and to grant new rights to the corporations combining for worship in synagogues.—*American Paper*.

#### BREAKING UP OF THE AUSTRIAN EMPIRE.

The article on Russian policy, which stands first in the present number, gives a special interest to the occurrences at the present moment transpiring in Austria. These are graphically sketched in a letter from the Vienna correspondent of the *Daily News*, appearing in that paper on the 9th of November. His letter commences with the words, "The crisis has arrived." This has reference to the fact of the agitation of the Bohemian part of the empire, for a separate Parliament, having reached a stage which compels the Emperor to decide, once for all, whether the constitution which rules the empire under a common form of government from Vienna, as a centre, is to be upheld; or whether it is to be surrendered at the instance of the discontented Czechs, who, at Russian instigation, refuse to send members to the Imperial Parliament, and demand a separate constitution for themselves. The former policy is the one represented by Count Von Beust, the Chancellor of the empire, whose resignation is reported in later telegrams. It would seem that the Emperor, for the sake of present peace, has decided on acceding to the demands of

the Czechs. This is a decision which will hasten the already rapid breaking-up of the Austrian empire, conformably with the prophetic necessity that Austria, as the military element of the Little Horn of the Fourth Beast, should lose the power she has wielded for centuries in the interest of the Papacy. The subject has called forth comments from the press, which strikingly set forth the extraordinary change that has come over Austria within the last five years. As this is one of the notable signs of the times, we give extracts. Under the heading of

#### THE DOOMED EMPIRE,

The *Edinburgh Daily Review* says, "It is probable we have not yet done with important changes in the map of Europe, and it is not unlikely a great change is approaching. Unless the Austrian Empire is saved by management more excellent than is generally obtained by states in extremities, or unless favoured by better fortune than is usually enjoyed by states or men, the Austrian Empire may before very long be changed from a fact of the present to a memory of the past." It then proceeds to sketch the powerful Austria of the past, when it was head of the German Bund, and Lombardy and Venice were Austrian provinces, and the petty States of Italy were so subservient to Austrian influence, that Italy with the exception of Piedmont, was practically Austrian. "Contrast that," says the *Review*, "with Austria after the battle of *Sadowa*. Lombardy has been lost—Venetia has been given up—Italy has become a kingdom in which the word of Austria has no power. The German Bund has been broken up, and Austria has not only been deprived of the headship of Germany, but has been utterly excluded from the Fatherland." The *Review* proceeds to trace the political causes that led to these disasters, and then sketches

#### THE PRESENT SITUATION.

"The population of Austria, thus stripped of territory and deprived of power, consisted of those three races—the Germans, who cluster around the heart of the empire at Vienna, the Hungarians, and the Slaves. The Germans, who formed a small minority of the population, had been the dominant race. The instinct of mastership is strong in the Teutons, and the connection of Austria with Germany made up for their want of numbers. But all that was changed when Austria was excluded from Germany, and the handful of Austrian-Germans were left alone, not merely to hold their own, but

to maintain their superiority among the Slaves, by whom they were surrounded. The Hungarians were in a position to stand apart from the contest, which seemed, and was inevitable. They have again become a semi-independent people, with the Austrian Emperor for king, attached to the empire only by a Federal tie; and it is not inconceivable that in the not very far off future, the King of Hungary may seek a shelter among his people . . .

Five years and more have passed by since the battle of Sadowa, and during that time, Baron Beust has become a Count, and the Chancellor of the empire; but somehow things have not gone quite so smoothly with Austria as with Count Beust. She has not moved upwards. The animosities of her races have not been obliterated, and the claims they make have not been put in a way of settlement. . . . The Poles have the sentiment of nationality as strong as ever, and perhaps, in the long run, that sentiment is more likely to make them even Russians than Austrians. If the Slaves gather about Russia, to form a great Slavonic empire, the Poles may be expected to join it. The Bohemians are demanding an autonomy which would place them in a position similar to that of the Hungarians, and would prevent the carrying out of Beust's idea of governing the Austrian empire by a common constitution; and the Slaves in the south are still more difficult to deal with. Excited by the agents of secret societies, at work in the interests of Russia, the Slaves of Dalmatia, Styria, and Croatia are conspiring to form themselves into a Slavonic empire. At this juncture, the contest for supremacy, which it has long been suspected has been going on between the Emperor and his Minister, has come to an issue. . . . The Emperor has suddenly, and almost in the very moment of yielding, turned round and thrown off the yoke of the Minister who had almost got to be his master. The skein is a very tangled one, and to unravel it would be a hard task; but this dismissal of Count Beust does seem to place the Austrian empire in considerable

danger. One result, we take it, will be to tell the Austrian-Germans that their hope of predominance has gone, and that their chance of not being overridden by the swarming Slaves, is to cling to Germany. If once that feeling takes possession of them, and it is hard to see how that is to be avoided, the breaking up of the Austrian empire may not be very far off. If the German element were to be eliminated from Austria, Hungary would probably remain loyal to Francis Joseph; but the Slaves, after an interval of confusion and bloodshed, might be available as materials for the construction of that great Slavonic combination which may arise to face the Teutonic empire."

#### WAR LOOMING.

War is looming behind these complications. "For the moment," says the correspondent of the *Daily News*, "external questions are left in the background; but there are not wanting those who pretend to know that ere long these (foreign questions) will become even more prominent than the internal dissensions of to-day. These quidnuncs—they may be something more—are convinced that Prussia and Austria are meditating a hostile movement against Russia." This, in fact, seems the only solution from the diplomatic point of view. Germany cannot afford to have a necessary ally (against French revenge and Russian ambition) paralysed by internal disorder. Austria cannot hope otherwise than by the sword, to retrieve her falling fortunes. It hence seems probable, that Germany and Austria will make a united attempt against their threatening northern neighbour. It would be characteristic of Bismark's policy, to hurry on this attempt, before France is sufficiently recovered to assist Russia. Out of such a fray might come Russia's appointed headship.

#### INTELLIGENCE.

[AUSTRALIA, CANADA, NEW ZEALAND AND THE UNITED STATES.—A number of Intelligence items from foreign parts, together with a few British items, intended to appear in this number, are, at the last moment, crowded out. They will appear next month.]

BIRMINGHAM.—During the month, intelligence having been received of the Chicago brethren's participation in the disaster to their city, brother Whitcomb, secretary, in consultation with the brethren, drew up and transmitted to brethren throughout England and Scotland, the following circular:

"Bear ye one another's burdens, and so fulfil the law of Christ."

DEAR BROTHERS AND SISTERS.—Some of like precious faith with us, dwelling in the city of Chicago, U.S.A., have, by the late disastrous fire, been rendered homeless; others have saved a little from the ravages of



the flames; but nearly all are deprived of the means of obtaining a livelihood.

The above facts were communicated to sister Roberts, in a letter received from sister Bingley, of Chicago, and duly commended to the Birmingham ecclesia on Sunday morning, the 29th ult. It may be added that, for the present, brother and sister Bingley (living some miles away from the disaster) have kindly opened their house to large numbers of the sufferers.

Desiring to express our sympathy with these our suffering brethren and sisters, we beg you will co-operate with us by contributing to their necessity; and as it is desirable that help should be general and speedy, we would suggest that contributions be made by all the ecclesias simultaneously, on Sunday, November 12th. All such forwarded to us by the 14th, we will undertake to transmit to Chicago, and will also acknowledge them in the *Christadelphian*.

Brethren Davis and Turner have consented to act as Treasurers. Yours obediently, on behalf of the ecclesia,

WM. WHITCOMB, *Secretary*."

The result will be seen in the Editorial department. It far exceeds anticipation. The amount is a gratifying evidence of the influence of the truth among the brethren. There has been one case of immersion during the month, viz., Nov. 24th, THOS. PARKES (46), formerly Baptist.

Preparations are being made for the coming crusade against the blind leaders, in connection with the transference of the meetings of the ecclesia from the Athenæum to the Temperance Hall, concerning which, it appears, sorrow was publicly expressed at a recent meeting in the Temperance Hall. The speaker (the secretary of the Protestant Association) said he was sorry the Hall had been let to the Christadelphians, as they were "worse than infidels." They certainly are worse foes to the clergy than infidels, for infidels can be answered, but not the Christadelphians. The following announcement has been inserted in the public papers, placarded on the walls, and circulated by handbills:—

**The RELIGIOUS TEACHERS OF BIRMINGHAM.**

A course of

**SUNDAY EVENING LECTURES**

will be commenced in the Temperance Hall, Temple Street, Birmingham, on Sunday, December 10th, 1871,

By **ROBERT ROBERTS,**

Of Birmingham, on the

**RELIGIOUS TEACHERS OF BIRMINGHAM.**

The object will be to subject them to examination in the light of Scripture, for the purpose of shewing they are unsafe guides in the important matters they have

in hand. The cue will be taken from the Sermons published in the *Birmingham Pulpit*.

Mr. GEORGE DAWSON, as the most attractively-gifted and influential, and, therefore (from the lecturer's point of view), the most mischievous, will receive the principal attention.

Mr. DALE and Mr. VINCE will come next in order. Other men will be noticed, as the interests of the Truth seem to demand.

On the date mentioned above, an Introductory Lecture will be given. Subject: "REASONS FOR CALLING THE RELIGIOUS LEADERS OF THE PEOPLE IN QUESTION." On subsequent evenings, particular men will be dealt with, in accordance with announcements to be previously given.

To commence each Sunday Evening at half-past six. No collections.

"Let God be true, if it make all men liars."

DUDLEY.—The two families forming the ecclesia here (brethren Blount and Phillips), have not yet increased their numbers, which we had hoped to be able to report before the expiration of the year. The hall is now always comfortably filled, and great interest shewn in the asking of questions and the perusal of books, which are lent to enquirers every Sunday. We trust shortly to have the joy of reporting the first-fruits of a harvest which we hope to reap before He comes who will gather the wheat into the store-house, but consume the chaff with unquenchable fire.—Bro. PHILLIPS.

GLASGOW.—Brother O'Neil reports that on the 15th Sept., brother James Dick and sister Campbell were united in marriage. Also on Oct. 1st, JESSIE NEILSON (34), domestic servant, put on the covering name of Jesus the Christ, and broke bread with the ecclesia in the afternoon of the same day. Sister Neilson was formerly a Baptist.

HALIFAX.—Brother Whitworth reports the following immersions, viz., on Saturday, September 16th, Miss FRANCES LEE (36), formerly Baptist; and on Wednesday, Oct. 4th, Mrs. MARY PRIESTLEY (31), formerly Unitarian, and daughter of bro. Christopher Goodman. There have been two removals, viz., brother David Wylie, to Belfast, and Elizabeth Uttley, to Todmorden, twelve miles off. The lectures on Sunday evenings have been as follows:—

July 16th.—"The New Man: his history and destiny."

July 23rd to September 17th.—Readings from *Eureka*, interspersed with open meetings for questions.

September 24th.—"The throne of David."

October 1st.—"The Gospel."—(2 Tim. ii. 8; Gal. i. 8.)

October 8th.—"The unchangeable purpose of God."—(Isa. lv. 11.)

Writing again, November 14th, brother

Whitworth says, "During the past month, we have had additions to our number, in the persons of JAMES McCARTNEY (46), and ELIZABETH his wife (40), formerly attending the Primitive Methodists. They put on the saving name, Wednesday, November 1st. The discourses on Sunday evenings have been as follows:—

*October 15th.*—'The Hope of Israel,' by brother A. Tait, of Edinburgh.

*October 22nd.*—'The sure mercies of David.'

*October 29th.*—'The means of Salvation.'

*November 5th.*—'The One Hope.'

*November 12th.*—'Israel's future.'"

HUDDESFIELD.—Brother Mitchel reports an addition to the ecclesia, in the person of JOHN SYKES (63), woollen spinner, formerly neutral; father-in-law to brother Drake, who was immersed at Halifax on Sunday, Nov. 5.

LLANELLY.—Sister Evans thus writes: "Through the liberality and kind assistance of the Birmingham and Swansea brethren, we have, at last, opened a room for the breaking of bread and proclamation of the ancient gospel, to the people of this town; and I am happy to say that, so far, we see no reason to regret it, but the contrary. The first services were held on Sunday, August 25th, when several of the Swansea brethren came over. In the morning we broke bread according to the apostolic pattern, for the first time (publicly) in this town, in the afternoon. Brother Bennett delivered a Welsh lecture on the kingdom of God, when about fifty persons attended; and in the evening there were nearly as many again, when brethren Goldie and Bennett addressed them in English, and informed them of our object in opening the room: that believing we had ourselves found the truth, we were anxious to give it to them without money and without price, if they would accept it. The people listened attentively throughout the day; and, at night, nine or ten young men came to our house, to put questions. We talked to them for more than two hours, reasoning and contending with them; with what effect, time alone will show. The following Sunday, in the afternoon, another Welsh lecture was delivered by brother Bennett, "What is Truth" being the subject; when a Mormon challenged him to discuss "The Immortality of the Soul," "The Three States of being" (the beast, the wicked, and the righteous), and "The Gifts of the Spirit." It was decided it should come off last Sunday afternoon, so the brethren started for the room, and when they got there, found it "packed," as well as the stairs and passages, and a crowd outside. The Mormons proposed adjourning to their chapel, capable of holding 500 people, which was done. The place was full and the people orderly, but

the discussion could not be finished, the time not being long enough. It was accordingly decided to adjourn the discussion till the following Sunday. When, however, the brethren returned on the next Sunday, the Mormons declined, saying that they did not see that any good result would follow. The brethren, therefore, returned to their own room, which became so crowded that they had to adjourn to the open air. Brother Bennett reviewed the discussion to an attentive audience of 200 people. We are doing our utmost by answering questions, and selling and lending books, to sow broadcast the good seed."

LEITH.—The ecclesia here has been strengthened by the addition of brother and sister David Brown, from Queensferry, and by two immersions, as follow: Sept. 30th, JAMES MEWHORT, formerly a Methodist, but latterly a member of a Baptist congregation in Edinburgh; and on October 7th, JOHN HOWIE, unconnected with any denomination, but brought up under the influence of Quaker principles. The brethren are cheered by these accessions.

LONDON.—Brother Watts, writing Oct. 25th, reports that in addition to the central hall at Islington, two others have been taken, one at Deptford and the other at Notting Hill, which are to be "worked alternately by brother Leach and himself." He mentions having immersed brother Leach's brother WILLIAM, who, while perceiving from the first the harmony of the various parts of the truth, could not accept the alternative of discarding all other religious associations. He remained under the ministry of a Baptist brother of his, till he could no longer resist the conviction that orthodox religion is utterly unsound, and that the truth requires a thorough course on the part of those receiving it.—Brother Arthur Andrew writes, Nov. 17.

"On November 5th, we immersed JOSEPH TAYLOR (formerly Baptist). He attended the same chapel as brother Watts attended previously to the latter embracing the truth, but was deterred from investigating the truth by the cry of 'Infidel,' which was raised against brother Watts by his former co-religionists. Mr. Taylor, however, having subsequently been induced to look into the truth, has now yielded himself to it. On the 10th inst. we had another addition, by the immersion of Mr. C. S. BORE (formerly Baptist), who has latterly been labouring amongst the poor, in connection with a charitable association."

MANCHESTER.—Brother W. Carr reports the immersion of SAMUEL HUNT (brother in the flesh to sister Howe, of Belfast), and his wife, JANE HUNT, both of Manchester. They put on the saving name Sunday, Oct. 8th, obeying the truth in the love of it, that they might be saved.

The Christadelphian,  
Jan. 1, 1871.

No. 79.—January 1, 1871.

# 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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Subscription must begin with the January number.*

## NOTES.

W.G.—Send the spare copies of *Anastasis*. We shall remit full value.

A.T.—Thanks for the *Scotsman*, with report of the Ferguson heresy case. We are compelled to defer intended remarks to next month.

TO OUR HEADERS.—Having an overplus of matter, and a difficulty in leaving out any, we present our readers this month with two extra pages.

R.C.—W. Gray's *Christadelphian* has gone regularly during 1870, to the address furnished: "Portland, Main, U.S. A." We cannot account for its non-delivery.

CANADIAN SUBSCRIBERS.—(J.C.)—Henceforth, these will come under the rule of prepayment. A statement of balances may be forthcoming next month.

REPRINTS.—There is a probability of *Pilate's Question Answered*, and *The Destiny of the British Empire* being reprinted. We shall duly announce them when they appear. We may also state, that during the last month, we have received a few copies of *Defence, Destiny, British Empire, Revealed Mystery, and Discussion*.

TO FRIENDS SENDING MONEY IN STAMPS.—Please not to send penny stamps, as these are to a great extent superseded, and are a burden. Send stamps of the value of 3d. 4d. 6d. or 1s.

J.J.A.—No room this month for the article explanatory of "the whole family in heaven and earth." Many thanks for the news scraps, of which we have not been able to make so much use as, with plenty of space, we should have liked.

TO QUERISTS.—We are obliged this month, to hold over "Answers to Correspondents." Next month may afford an opportunity. We make the same remark with reference to "Sunday Morning."

DR. THOMAS'S HEALTH AND INTENTIONS.—(T. G.)—Dr. Thomas's health improves. His intention to remove to England will be carried out if he succeed in disposing of his house at West Hoboken. It is to be hoped the coming of the Lord will supersede all arrangements in this direction.

CEDAR RAPIDS.—We have a subscription to the *Christadelphian* from this place, but the sender does not give his name. The writer mentions removing from Wankesha, from which we conclude he is J. E. Tucker. If so, all right; if not, how is the Cedar Rapids subscriber to be reached?

THE POOR.—Brother Charles Smith, of Girvan, Scotland, an aged brother, with an aged wife, unable to work, and inadequately supported by parish relief, appeals to the sympathy of the brethren. He is of many years reputable standing in the truth, and well known and respected by the brethren at Cunnock, who have done much to assist him in time past. The facts we state, and leave the rest.

AMERICAN.—Brother R. T. S. Powell, corner of Hughson and Peel streets, Hamilton, Ontario, Canada, wishes friends in Canada and the States, to remember that he can supply the leading *Christadelphian* publications, but that parties ordering must not omit to include in their remittances the amount required for transmission by post.

W.N.—Thanks for the *Dundee Advertiser* of December 20th. We had intended saying something this month on its London critique on the *Christadelphians*, but are compelled, by want of space, to wait till next month. Though containing many misrepresentations (some of which we have asked the *Advertiser's* permission to correct by letter), the notice will benefit the truth, by drawing attention to it.

LEAFLETS.—A leaflet, containing nine questions and answers on the nature and destiny of man, has been printed at the request of brother Richards, of Montgomery, who had the original in his possession for many years. A large quantity having been struck off, it can be supplied at 8d. per 100, postage extra. Brother Hodgson, Inland Revenue, Wishaw, (Scotland) has also published a leaflet, printed on both sides, containing "Thoughts for Truth Seekers;" and quotations from Luther, Tyndal, and Milton, on the immortality of the soul. Any ecclesia desiring them for distribution can have their addresses appended at the foot, price 3s. per 1000; carriage at the cost of the purchaser. Communicate with brother Hodgson, whose address is above.

LECTURING APPOINTMENTS.—All being well, the following appointments—involving several minor arrangements—will be kept: Nottingham, Tuesday, Jan. 3rd; home, Saturday, Jan. 7th; Dorchester, Monday, Jan. 16th; home, Saturday, Jan. 21st; Edinburgh, Wednesday, Jan. 25th; Leith, Saturday, Feb. 4th; Cupar Fife, Wednesday, Feb. 8th; Tranent, Saturday, Feb. 11th; Innerleithen, Thursday, Feb. 16th; Kelso, Saturday, Feb. 18th; Sale, Tuesday, Feb. 21; home, Friday, Feb. 24th; Glasgow, Friday, April 14th; Wishaw, Friday, April 21st; Paisley, Tuesday, April 25th; Beith, Thursday, April 27th; Cunnock, Monday, May 1st; Dalbeattie, Thursday, May 4th, staying in Dalbeattie over the Sunday.

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### LETTERS SINCE THE ISSUE OF LAST NUMBER.

Nov. 19, T. Randles, A. Midwood, Miss Hayes; 21, J. J. W. S. Barnes, T. Haining, C. Reid, W. Vernon, D. Clement, W. A. Harris, T. Hart, W. King; 22, J. Maitland, W. Towert, B. Were, Dr. Thomas, J. W. Niles; 23, Menzies & Co., E. Feck; 24, Anonymous, W. Ellis, J. Hughes, J. Wootton; 25, C. Murray, J. Phelps, J. J. W. S. Barnes, A. Tatt; 26, Agent, Calcutta, Dan. Brown, W. Copland, Anonymous; 28, W. Vernon, W. W. Holmes, A. Eastman, J. D. Benedict, G. Emery, Z. D. Bugbee, W. G. Alexander, D. Thomas; 29, T. C. Nichols, J. Phelps, H. Knapp, F. Lofthouse, J. Maitland, R. Were; 30, T. Kidd, J. J. W. S. Barnes. Dec. 1, Emily Birkenhead (enclosure from T. Slater), J. Phillips, W. Dew, T. Watton, A. Home, Mary F. Bingham, George R. Hall, H. Johnson, J. M. Ross, H. J. Moore, E. Griffiths, A. D. Strickler; 2, A. Andrew, R. Lane, G. Mill, A. Robertson, R. Were, R. Strathearn, J. Birkenhead, R. Paterson, T. C. Nichols; 3, E. and J. Birkenhead, J. J. W. S. Barnes; 5, E. Turner, W. Sinclair; 6, W. Norris, C. Handley, J. Hawkins, J. Barrow, J. Phelps, Agnes Robertson; 7, J. J. Andrew, J. Birkenhead, T. C. Nichols, V. Collier, C. Reid, J. Brown, T. Kidd, A. Harvey, J. McDonald, Mrs. Walker, A. D. Strickler, J. Merry, W. Smitheman, P. Willis, H. Fish, R. D. Warriner; 8, G. D. Handley, Helen Kerr, E. Tanner, D. Atkins, Miss Hayes; 9, S. F. Gratz, J. J. W. S. Barnes, J. Coombe, B. Franklin, W. Wintz, J. Habgood, W. Campbell and J. C. Williams; 9, J. Birkenhead, W. Norris, V. Collier; 10, J. J. Andrew, E. Corkill, A. Andrew, Helen Andrew, J. Sack, E. Waite, V. Collier; 12, R. Were, Mary H. Bright, C. Handley, D. Spence, W. Newport, V. Collier, W. Blount; 13, A. Tatt, T. E. Clegg, D. Brown, W. Dent, Mr. Spence, John Bruce, J. Luxford, R. D. Warriner, L. Edwards, T. H. Dunn, J. O. Woodruff, Charles Stewart, H. L. Todd, V. Collier, J. Mithman; 14, W. H. Kidson, J. Rhodes, W. R. D. Gascoyne, T. Shelvock, W. J. Turay, W. Blount, Mary H. Bright; 15, J. Durrie, G. D. Handley, S. Campbell, D. Clement, J. Wootton, W. J. Springs, T. Haining, H. Brown & Son, P. Robertson, G. Corkill, Mary E. Delezor, Anonymous, James McMillan; 16, W. G. Kolverer, T. Bosher, F. R. Winterburn, G. Owen, W. Easton; 17, J. Lovell, E. Stock, J. W. Moore, J. J. Clark, A. Garou, F. Matcote, J. Coombe, J. Smith, C. Robertson; 1, Anonymous, W. Vernon, E. Ross, A. Pitt, A. Andrew, W. Birkenhead, D. Brown, T. Hart; 30, Emily and Mary Birkenhead, T. Gionni, R. Were, T. E. Clegg, J. Yorlley, C. Smith, J. Bell, E. Stock, A. Dowie, A. Mason, J. Maitland, I. Lovell, L. Aikise, A. L. Sweet, C. Morse, R. Cramshaw, J. J. Smith, J. Seach, W. Brittle, W. A. Harris, J. Skinner; 21, R. Huggson, R. Whitworth, E. Pitt, D. Clement, W. R. D. Gascoyne, C. W. Clark, R. Paterson, J. Kirkwood, G. H. Kidd, Argument and Harland, W. Newport, J. Stevens, J. L. Mortimer; 22, J. Mortimer, A. Tatt, W. Connts, R. Harrison, T. Randles, F. Hodakusson, P. A. Blackwell, J. Coombe, R. C. Lue, W. Paine, O. C. Brown, C. Packham; 23, J. and E. Birkenhead, W. Ellis, T. Leigh, C. W. Clark, A. P. Willis, R. Strathearn, S. G. Hayes.

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MISCELLANEOUS (Books and Pamphlets): not specified for want of space.—M. A. Hayes, C. Reid, W. A. Harris (for various parties), E. Beck (Guernsey), J. Phelps, J. J. W. S. Barnes, W. Copland, Captain Brown, G. Emery, Z. D. Bugbee, W. Carr, J. Birkenhead, J. P. Willis, G. Corkill, W. Birkenhead, H. Knapp, T. Watton, P. Home, H. J. Moore, H. Tane, R. Strathearn, E. Morrall, Mrs. Walker, J. Merry, Peter Wyllie, R. D. Warriner, M. H. B. M. A. Hayes, W. Wing, W. Campbell and J. Q. Williams, Helen Andrew, D. Spinney, T. E. Clegg, Lemuel Edwards, M.D., J. C. Phillips, J. O. Woodruffe, H. L. Todd, W. Blount, J. Woodson (per W. J. Spriggs), T. Haining, Geo. Owen, A. Taft, J. W. Moore, F. Malcolm, Emily Birkenhead, David Roberts, J. Maitland, L. Alkise, A. L. Sweet, W. A. Harris, J. Phelps, J. T. Mortimer, J. Mortimer, R. Harrison, F. A. Blackwell, W. Paine, O. C. Brown, C. Packham, J. Birkenhead.

The Christadelphian,  
Feb. 1, 1871.

No. 80.—February 1, 1871.

# 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.

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Subscription must begin with the January number.*

## NOTES.

CANADIAN SUBSCRIBERS will probably find statement of balances in the March number.

WE are again obliged to hold over "Answers to Correspondents," and "Sunday Morning at the Birmingham Christadelphian Synagogue."

W.G.—Send the spare copies of *Anastasis*. We shall remit full value. To anyone else having such, we say the same.

J.Q.W.—Say what features of the chapter you would like spoken of. "Rev. xx." is too general an indication.

T.S.—The spare copies of *Anastasis* in the hands of "W.G." have not yet come to hand. When they do, your order will be attended to.

TO FRIENDS SENDING MONEY IN STAMPS.—Please not to send penny stamps, as these are to a great extent superseded, and are a burden. Send stamps of the value of 3d. 4d. 6d. or 1s.

J. O'N.—Only unreasonable men would look with disrespect on those who are unable to send their subscription to the *Christadelphian* in advance. Sympathy and forbearance is the editorial rule in such cases.

J.W. (BURRITT).—The ledger account (which is so long that we will excuse ourselves copying, unless you ask again), shows a balance to your credit of 10s. We await directions as to its disposal.

W.H.R.—There has been no issue of the *Biblical Newspaper* since No. 17. This explains your non-receipt. We are unable to say whether it will be resumed. The same explanation applies to the *Christadelphian Shield*.

WE can supply back numbers of the *Christadelphian* from its commencement in 1864, as the *Ambassador*, price 4d. per number, except the first 13, which are 3d. We cannot supply the first six months of 1870.

AMERICAN.—Brother R. T. S. Powell, corner of Hughson and Peel streets, Hamilton, Ontario, Canada, wishes friends in Canada and the States, to remember that he can supply the leading *Christadelphian* publications, but that parties ordering must not omit to include in their remittances the amount required for transmission by post.

THE NEED OF BROTHER SMITH, OF GIRVAN.—Toward this, we have received the following contributions: a sister 2s6d., a sister 1s., a brother 1s., a brother 9s., a sister 10s., a brother 2s., a brother 4s6d., a friend 6d., a brother 2s6d., two sisters 2s., a brother 5s., a sister 20s., a brother 5s., an ecclesia 13s., a brother 2s6d.

F.L.—We are glad to hear that the friends of the truth, in and about Leeds, number eighteen instead of ten. As to who are the "one body," Jesus will shortly decide. Each man must meanwhile walk by the light he perceives. We have no other rule at present. Doubtless many private efforts for the truth have been made all these years in Leeds. Our reference was to those of the character recently put forth.

INVITATION TO VISIT AMERICA.—(F.M.)—Yours is not the first serious invitation we have had to cross the Atlantic, to make a lecturing tour in Canada and the States. The principal obstacle in the way of accepting it is the *Christadelphian*. This has to be got up month by month, which, under existing circumstances, could not be done in our absence from Britain. There are other difficulties, but they might be overcome. The one mentioned is insuperable. We must wait till the way is more clear, before entertaining the idea. Meanwhile, thanks are due to the brethren at East Zorra for their liberal proposals.—EDITOR.

J.J.—Let H.J.M. and all others be as little concerned as possible, about anybody's refusal to recognise them fraternally. Recognition will not give brotherhood where it does not exist; nor will refusal of recognition take it away where it does. The decision of Jesus will rule all. Let men strive to be on the right side of this, meanwhile "enduring as seeing him who is invisible," not disconcerted by unfriendliness, opposition, chaos, "height or depth or any other creature." The worst that can happen may be but the fire to purify the gold. Nothing but our own unfaithfulness can separate us from the love and recognition of God. This is the great point.

T.K.—We had heard of the discontinuance of the *Messenger of the Churches*. It was too weak to be mischievous. Still, as representing Dowieite laxity and corruption, its demise is matter of thankfulness. We will do its amiable editor the justice of saying that we believe his course to have been dictated by excellent motives; and further, that in the earlier stage of it, he paved the way for the system of fraternal "news" and intercourse that now exists among those who were compelled to leave his company, and who, in consequence of leaving and becoming subject to healthier influences, have since grown greatly in numbers and spiritual vigour.

LECTURING APPOINTMENTS (AMENDED SINCE LAST MONTH).—During the month, several alterations have, by request, been made in the lecturing appointments for Scotland. Amended, they stand as follow: Edinburgh, Wednesday, Jan. 25; Dalkeith, Friday, Jan. 27; Edinburgh, Saturday, Jan. 28th; Ayton, Monday, Jan. 30th; Dalkeith, Wednesday, Feb. 1st; Edinburgh, Thursday, Feb. 2nd; Leith, Friday, Feb. 3rd; Cupar Fife, Tuesday, Feb. 7th; Trarant, Saturday, Feb. 11th; Innerleithen, Wednesday, Feb. 15th; Kelso, Saturday, Feb. 18th; Sale, Tuesday, Feb. 21st; Home, Saturday, Feb. 25th; Glasgow, Friday, April 14th; Grantown, Friday, April 21st; New Pittshigo, Tuesday, April 25th; Wishaw, Friday, April 28th; Paisley, Tuesday, May 2nd; Beith, Thursday, May 4th; Cunnock, Tuesday, May 9th —(staying three days, and omitting Dalbeattie).



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Will friends please consult the above table before sending for books, to see that the books they order are on hand. Money is frequently sent for books sold out.

WHEN friends remit on the "carriage included" scale, for more than one publication, let them make a deduction on the score of postage, as the postage of one will frequently cover three or four. Against our next issue, we shall revise the above table, so as to place it in harmony with the postal reductions recently made.

## STANDING NOTICES.

ALL communications must be addressed to ROBERT ROBERTS, Athensum 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 15th 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.

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 six cents per 4 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.

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FOR 1871.

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LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

Dec. 24th, W. Carr, J. Robertson, E. Tilley, J. W. S. Barnes, M. Stevenson; 26, C. Smith, R. Houston, H. R. Goodwin, J. W. Moore, A. Lovett, I. Lovett, D. Spinney, J. Silman, W. Dew, A. Smith, Mrs. R. Bennett, A. Tait; 27, D. Brown, George Armitage, W. Oliver, W. Campbell, J. Glennie, J. McIntosh, W. Gill, T. E. Clegg, J. Hayward, M. E. Jeffries, P. H. Smith, R. Harper, J. Boyd, Dr. Danforth, J. Rosenberg, Mrs. Hume, J. Seitch, H. W. Hudson, Mrs. Burgess, U. S. Algire, Louisa A. Anderson, J. Harrison, D. L. Howe, J. L. Hathaway, Nancy Rose; 28, W. Collyer, J. Wright, W. Copland, R. Whitworth, D. Paul, W. W. Holmes, T. Nesbit, E. Beck, J. Phelps, D. Cole, J. Coombe, R. T. S. Powell; 29, A. Tait, C. Humphries, G. Taylor, Chas. Measday, J. J. Spencer; 30, J. Neave, A. McFadyan, E. S. Evans, George D. Handley, J. B. Hedley; 31, T. Fisher, W. Rhodes, W. Dew, E. Adie, A. Andrew, 2, Dr. Thomas, J. W. Coffman, M. Bryant, Eliza Erving, W. Campbell, T. Boshier, W. Mount, J. Swan, J. J. W. S. Barnes; 3, J. Phelps, J. Savage, W. D. Gascogne, C. Hayward, T. C. Nichols, J. Stewart, E. Beck, M. L. Staples, J. W. Moore; 4, W. D. Jardine, J. Nichol, L. M. Nicholson, R. L. Partridge, J. Donaldson; 5, W. R. D. Gascogne, R. Strathern, a brother, W. S. Barnes; 6, Mrs. Risien (two letters), W. Carr, E. E. Wood, J. J. W. S. Barnes, J. Boyd, J. Gillies, D. Rogers; 7, J. Alexander (two letters), W. Newport, A. Andrew, W. C. Clark, W. J. Turney; 9, M. H. B. T. Boshier, T. Boshier, W. Cameron, W. Dent, F. Kidd, E. P. Couser, W. H. Reeve, George Moyer, Kate Bradley; 10, W. Danforth, C. W. Clark, T. Fuller, T. C. Nichols, W. R. D. Gascogne, W. J. Turney; 11, J. Birkenhead, James Grant, J. Bald, John Grant, F. Glennie, W. Wilby; J. Yule, Annie L. King, T. K. R. Whitworth, J. Coombe, D. D. Handley, J. J. W. S. Barnes; 12, D. Eyre, M. Loader, W. H. Swinger, W. R. Otter, W. J. Spriggs, J. Glasgow, B. Meehan, J. Richards; J. O'Neill; 14, J. Wootton; 16, R. Armstrong, W. R. D. Gascogne, J. Nolan, R. Hodgson, Miss Kirkpatrick, Mrs. Risien, J. Menzies; 17, W. Smith, T. Boshier, J. Warcham, J. Yardley, J. Phelps, J. Savage, A. Andrew, H. Dyer, F. Lofthouse, Dr. Thomas, M. G. Walker, A. McDaniel, Mrs. Griffiths, Sallie J. Bottorff, Mrs. A. Poler; 18, J. Q. Williams, P. Hall, J. Johnston, P. Elithorpe, J. M. Newlands, A. Tait, R. Paterson, F. R. Shuttleworth; 19, E. Turney, F. Malcolm, R. T. S. Powell.

REMITTANCES FROM DEC. 24th 1869, TO JAN. 19th (1871), INCLUSIVE.

The Christadelphian.—J. Robertson, 1 (12 mo., '71); E. Tilley, 1 (12 mo., '71); M. Stevenson, 3 (12 mo., '71); M. Fraser, 2 (12 mo., '71) self, sister Morley; J. Silman, 4s. towards 1 (12 mo., '71); W. Dent, 3 (12 mo., '71); G. Armitage, 4 (12 mo., '71); W. Oliver, 4 (12 mo., '71); 3 (1 mo.); W. Campbell, 1 (6 mo.); J. McIntosh, 1 (12 mo., '71); T. E. Clegg, (for Tweedy, Weatherill, Thplady, and Beadnell) 4 (12 mo., '71); J. Gillies, 1 (12 mo., '71); R. H. Smith, 1 (12 mo., '71); R. Harper, 5 (12 mo., '71); J. Boshier, 2 (12 mo., '71); Dr. M. P. Danforth, 5 (12 mo., '71); J. Rosenberg, 1 (12 mo., '71); Mrs. Hume, 8 (12 mo., '71); H. W. Hudson, 1 (12 mo., '71); Mrs. Burgess, 1 (12 mo., '71); U. S. Algire, 1 (12 mo., '71); Louisa A. Anderson, 1 (12 mo., '71); J. Harroun, 2 (12 mo., '71); Henry Fish, 1 (12 mo., '71); D. L. Howe, 1 (12 mo., '71); J. L. Hathaway, 1 (12 mo., '71); Nancy Rose, 1 (12 mo., '71); W. Collyer, 2 (12 mo., '71); J. Wright, 1 (12 mo., '71); W. Copland, 1 (6 mo.); W. W. Holmes, 8 (12 mo., '71); R. T. S. Powell, self, W. Gilmour, R. Dixon, J. S. Harris, J. Kirwin, Mrs. Robb, V. Hall, E. Wilde, E. E. Crawshaw, J. Howard, Milne, 11 (12 mo., '71); J. Coombe, Colvin, Wright, and Williamson, 3 (12 mo., '71); D. Cole, 6 (12 mo., '71); C. Humphries and W. R. Otter, 3 (12 mo., '71); George Taylor, 1 (6 mo.); J. W. S. Barnes, 1 (1 mo.); C. Measday, 1 (12 mo., '71); J. J. Spencer, 2 (12 mo., '71); J. Neave, 1 (24 mo., 70-71); E. S. Evans, 2 (12 mo., '70), 1 (12 mo., '71); J. B. Hedley, 1 (12 mo., '71); T. Fisher, 1 (12 mo., '71); R. Goldie, 8 (12 mo., '70); W. Blount, 1 (12 mo., '71); T. Betts, 3 (12 mo., '71); J. Koss, 1 (12 mo., '71); Dr. Thomas, (for Micklehoru, Merson, Malone, Egnis, Green, and Scott) (12 mo., '71); M. Bryant, 1 (24 mo., 70-71); Eliza Erving, 1 (12 mo., '71); W. Campbell, (for J. W. Oakley), 1 (12 mo., '71); J. Swan, 1 (12 mo., '71); J. Savage, 1 (12 mo., '71); J. Stewart, 1 (12 mo., '71); M. L. Staples, (for Mrs. Mohorne), 1 (6 mo., '71); J. Wood, (for self, Sneath, and Palmer), 8 (12 mo., '71); L. M. Nicholson, 1 (12 mo., '71); R. L. Partridge, 1 (12 mo., '71); W. R. D. Gascogne, (for Mrs. Oliver, W. McLean, Miss Armstrong, A. Home, and Mrs. Furnell) 4 (12 mo., '71), 1 (12 mo., '71); E. E. Wood, 1 (1 mo.); J. Gillies, 8 (12 mo.); D. Rogers, 2 (12 mo.); W. Newport, 1 (12 mo.); E. P. Couser, 1 (12 mo., '71); George Moyer, (self, Adams, Bogle, and Hald), 4 (12 mo., '71); Kate Bradley, 1 (12 mo., '71); Mary Turney (for sister Rogers) 1 (12 mo., '71); W. Unsworth, 1 (12 mo., '70); T. Fisher, 1 (12 mo., '71); James Grant, 1 (12 mo., '71); T. Glennie, 1 (12 mo., '71); W. Wilby, 1 (1 mo.); Annie L. King, 1 (12 mo., '71); T. K., 1 (12 mo., '71); R. Whitworth, 25 (12 mo., '71); J. Coombe (self, Dove, and Deeger), 8 (12 mo.); D. Jones, 1 (12 mo., '71); M. Loader, 1 (12 mo., '71); W. H. Swinger, 1 (12 mo.); J. W. Spriggs, back Nos. to December, '67; J. Richards, 8 (12 mo., '71); J. O'Neill, 1 (12 mo., '71), and arrears last year; R. Armstrong, 3 (12 mo.); W. R. D. Gascogne (J. Steele), 1 (12 mo., '71); R. Hodgson, towards 14 (6 mo., '7); H. Dyer, 1 (12 mo., '71); Annie Q. McDaniel, 1 (12 mo., '71); Mrs. Griffiths, 1 (12 mo., '71); Sallie J. Bottorff, 1 (12 mo., '71); Mrs. A. Poler, 1 (12 mo., '71); J. Johnston, 1 (12 mo., '71); P. Hall, 1 (12 mo., '71); P. D. Elithorpe, 1 (12 mo., '71); J. B. Newlands, 1 (12 mo., '71); T. Davis, 8 (1 mo.).

Miscellaneous Books and Pamphlets.—W. Carr, M. Stevenson, J. J. W. S. Barnes, J. W. Moore, D. Spinney, James Glennie, P. H. Smith, J. Boyd, J. Boshier, U. S. Algire, Nancy Rose, W. Copland, W. W. Holmes, E. Beck, C. Humphries and W. R. Otter, E. S. Evans, J. Rhodes, E. Adie, R. Goldie, L. Lewis, R. Strathern, J. Boyd, D. Rogers, W. Cameron, George Moyer (for L. Beak), Kate Bradley, H. Harris, M. A. Hayes, T. Fuller, J. Grant, M. H. B. W. J. Spriggs, J. Glasgow, J. Richards, J. O'Neill, B. Meehan, J. Wareham, J. Savage, H. Dyer, M. G. Walker, P. Hall, P. D. Elithorpe, R. T. S. Powell.

(We omitted last month to acknowledge the following sums received for sister Milne during December: a brother, 35s., a brother, 15s., a sister, 18s.; a sister, 9s.; on January 2nd, a brother, 6s.

[The Christadelphian is Registered for transmission abroad.]

The Christadelphian,  
Mar. 1, 1871.

No. 81.—March 1, 1871.

# 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,*

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Agents.—UNITED STATES: J. Lombardson, 242, Jeff. Avenue, Detroit, Mich. CANADA: J. Colombe,  
Ed. Yorkville, Toronto, Ont.

## NOTES.

E.T.—“An Incident” is received with thanks, and will probably appear next month. CANADIAN SUBSCRIBERS will kindly wait another month for statement of balances. Absence from home necessitates this.

TO FRIENDS SENDING MONEY IN STAMPS.—Please not to send penny stamps, as these are to a great extent superseded, and are a burden. Send stamps of the value of 3d. 4d. 6d. or 1s.

Publishing day occurring on Feb. 23, and the Editor being absent from home, this number had to be got up early. In consequence of this, several items of intelligence, which in ordinary circumstances would have appeared, have to stand over.

WE can supply back numbers of the *Christadelphian* from its commencement in 1864, as the *Ambassador*, price 4d. per number, except the first 13, which are 3d. We cannot supply the first six months of 1870.

R.T.S.P.—*Eureka* is cheaper to an American, ordered from West Hoboken, than from England, on account of the difference between international and the United States inland postage; but we doubt if the Dr. can supply. You had better ask him.

THE NEED OF BROTHER SMITH, OF GIRVAN.—Toward this, we have received the following further contributions: a brother 1s., an ecclesia 2s., a sister 4s., an ecclesia 40s., anonymous 3s.

J.McMillan.—Your letter to brother Stevenson, Dalbeattie, has been received, and arrangements are in progress for delivering three lectures in Dumfries. May your wishes concerning your relations be realised.

G. H. KIDD.—Thanks for “The New Route to India.” The collision of English and Russian interests in the East are in accordance with the times. May we soon see them come to their appointed military issue on the mountains of Israel. This will be a solution of all difficulties.

AMERICAN.—Brother R. T. S. Powell, corner of Hughson and Peel streets, Hamilton, Ontario, Canada, wishes friends in Canada and the States, to remember that he can supply the leading Christadelphian publications, but that parties ordering must not omit to include in their remittances the amount required for transmission by post.

T.C.N.—At the risk of generating hard thoughts, we must refuse to advertise at present. We make no charge for advertisements. When we advertise, it is to say “God speed,” and this we cannot do in the present instance with that heartiness which is necessary to co-operation. This we regret, but cannot ignore.

M.L.S.—Orders have been delayed to wait the printer, whose limited “plant” does not admit of the expedition desirable in the reproduction of books sold out. The miscarriage of the *Christadelphian* we cannot account for. Parcels sometimes go missing between this and the American side of the Atlantic.

LECTURING APPOINTMENTS.—Dudley, Tuesday, Feb. 28th, (three days); in Birmingham, six weeks; Glasgow, Friday, April 14th; Grantown, Friday, April 21st; New Pitligo, Tuesday, April 25th; Wishaw, Friday, April 28th; Paisley, Tuesday, May 2nd; Beith, Thursday, May 4th; Cumnock, Tuesday, May 9th; Dumfries, Friday, May 12th, staying over Monday.

G.C.—We must refer you to our remarks in “Answers to Correspondents” on the policy of the *Christadelphian*. Your argument that in the absence of infallibility, both sides of a disputed question should be freely ventilated, if allowed in the case referred to, carried out fully, would require us to open our pages to everything. This would destroy our distinctive character, and tend to no practical result. Our undertaking is a private one, so far as responsibility and obligation go—directed specifically to certain objects. Those who concur with us, co-operate. For this, we are thankful, but we decline to step to the right hand or the left, to please even friends, where a policy on which we have definite views is involved. No one need be displeased at this. If they approve the policy, they will approve the attitude. If they disapprove, they can simply leave us alone to the exercise of those private rights which belong equally to all.

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Will friends please consult the above table before sending for books, to see that the books they order are on hand. Money is frequently sent for books sold out.

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## STANDING NOTICES.

ALL communications must be addressed to ROBERT ROBERTS, Athenaeum 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 15th 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.

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 six cents per 4-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.

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### LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

Jan. 20, A. Reader, Harry Lane, J. McIntosh, S. F. Gratz, J. Griffiths, W. Hollier, J. Harrison, E. E. Wood; 21, J. Wareham, W. J. Spriggs, D. Clement; 23, W. Paddock, W. Wilby, J. Brown, J. Burton, T. Wilson, T. Haining, R. Whitworth, A. Crakmile, J. Coombe, D. White, B. Sandford, A. L. Sweet, W. W. Bennett; 24, A. Tait, T. Randles, J. Phelps, Dr. Hayes, G. H. Kidd, J. Alexander; 25, D. Drake, C. Thomson, J. Savage, H. L. Drake, M. Stevenson; 26, R. W. Duck, F. B. Shuttleworth, John B. Sent; 27, A. Dowle, T. C. Nichols; 28, T. Watton, J. Burton, T. C. Nichols, Mrs. Risien; 30, W. J. Turney, W. Rooke, G. D. Handley, M. Bryant, Eliza Ann Hare, W. Barnfather, W. Vernon, G. H. Kidd; 31, W. A. Hood, Mrs. F. Moorman, Sears E. Smith, E. Taunton; Feb. 1, W. Birkenhead, D. Handley, F. E. McPherson; 2, W. Tilt; 3, F. R. Shuttleworth, F. Norton, J. Burton, G. H. Kidd, J. W. Moore, J. Campbell, J. McPherson, G. Davidson, J. J. W. S. Barnes, J. Brown, W. G. Mackay, G. Chitty, J. Beddoes; 4, C. Reid, Gavin Cree, J. Pettigrew; 5, D. Laverock, W. Whitcomb; 7, D. Handley, Mr. Peat, D. Brown, W. Grant, T. C. Nichols, G. Walker, J. J. W. S. Barnes, J. Bruce, Captain Brown, T. C. Nichols; 8, A. Tait, Fragment, F. R. Shuttleworth, C. J. Watts, J. W. Moore, T. K., E. Waite, T. Haining, W. Grant; 9, W. Newport, M. L. Staples, J. Menzies & Co., J. Coombe; 10, J. Pettigrew, W. Norrie, M. G. Walker, J. Luford; 11, J. J. Andrew, Mrs. Risien, E. Robinson; 13, W. Blount, F. Cheetham, D. Spinney, Mrs. Calkins, H. P. Dashper, E. Turney, J. Alexander, A. Andrew; 14, T. J. Mortimer, F. R. Winterburn, J. P. Dickinson, W. Newport.

### REMITTANCES FROM JAN. 1st. TO FEB. 14th (1871), INCLUSIVE.

*The Christadelphian*.—H. Lane, 1 (1 mo.); J. Griffiths, for self and brother Hughes, 2 (12 mo., '71); W. Hollier, 2 (12 mo., '71); J. Smith, 1 (12 mo., '71); E. E. Wood, 2 (1 mo.); T. Haining, self, Robertson, McKill, and Kennedy, 4 (12 mo., '71); A. Craigmile, 1 (6 mo., '71); J. Coombe, for Miss Edwards, N. M. Thomas, Isaiah Kennedy, Wilson, Grady, and Mitchell, 6 (12 mo., '71); W. W. Bennett (12 mo., '71); R. P. Gillon, no account; J. Phelps, 42 (1 mo.) and 9 odd nos.; D. Drake, 1 (12 mo., '71); C. Thomson, 1 (12 mo., '71); H. L. Drake, for self, Harrison, Iles, Crichton, Drew, and Hambly, 6 (12 mo., '71); T. C. Nichols, 1 (1 mo.); Mrs. Risien, 16s. in settlement of account, including a copy of *Elpis Israel* to come; W. Rooke, 12 (12 mo., '71); W. Barnfather, 1 (12 mo., '71); W. A. Hood, 1 (12 mo., '71); Mrs. Fowlkes, 1 (12 mo., '71); J. B. Sent, 1 dol. as the year's subscription (the subscription is 2 dols.); W. Birkenhead, 1 (12 mo., '71); F. E. Henderson, for self, Geo. F. Hendrickson, J. R. Kennedy, and Nancy A. Judy, 4 (12 mo., '71); W. Tilt, for self, J. Tilt, M. Dolph, D. Harris, J. Renshaw, and Mrs. Connell, 6 (12 mo., '71); W. Owlter, 1 (12 mo., '71), and 3 (1 mo.); Captain Norton, 1 (12 mo., '71); J. W. Moore, £4 16s. 6d., on settlement of last year, and 1 (12 mo., '71); J. McPherson, 1 (12 mo., '71); G. Davidson, 1 (12 mo., '71); J. J. W. S. Barnes, 1 (1 mo.); J. Brown, 8 (12 mo., '71); W. G. Mackay, 8 (12 mo., '71); G. Gree, 1 (12 mo., '71); J. Pettigrew, 1 (12 mo., '71); Captain Brown, 5 (12 mo., '71); A. Tait, 1 (1 mo.); E. Waite, 5 (12 mo., '71); T. Cornwall, for A. Blackhall and D. Strathearn, 2 (12 mo., '71); R. Armstrong, for Janet Rutherford, 1 (12 mo., '71); D. White, 42 no account; M. L. Staples, 2 (6 mo., '71); J. Luford, 1 (12 mo., '71); D. Spinney, 1 (12 mo., '71); Mrs. Eleanor S. Calkins, 1 (12 mo., '71); F. Hodgkinson, 1 (12 mo., '71); J. Beddoes, 1 (12 mo., '71); S. Bethel, 1 (12 mo., '71); Mrs. Benbow, 1 (12 mo., '71); W. Chandler, 1 (12 mo., '71); F. M. Lester, 1 (12 mo., '71); T. Davis, 72 (1 mo.).

*Miscellaneous Books and Pamphlets*.—A. Reader, J. McIntosh, S. F. Gratz, W. W. Bennett, T. Haining, W. W. Bennett, J. Phelps, G. H. Kidd, H. L. Drake, M. Stevenson, R. W. Duck, J. Burton, W. A. Hood, J. B. Sent, J. W. Moore, G. Davidson, J. Brown, J. J. W. S. Barnes, D. Laverock, W. G. Mackay, Mr. Peat, W. Grant, Geo. Walker, A. Tait, C. J. Watts, (for Geo. Chitty), W. Newport, J. Pettigrew, R. Robinson, D. Spinney, J. T. Mortimer, J. P. Dickinson, F. Hodgkinson.

[The Christadelphian is Registered for transmission abroad.]

The Christadelphian,  
April 1, 1871.

No. 82.—April 1, 1871.

# 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.

*Published by the Editor,*

ON THE LAST THURSDAY OF EACH MONTH, FOR THE MONTH FOLLOWING.

TERMS (*post-free*): FIVE SHILLINGS PER ANNUM IN BRITAIN AND HER  
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*No Subscription accepted for less than twelve months, and each  
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Agents—UNITED STATES: J. Donaldson, 242, Jeff. Avenue, Detroit, Mich. CANADA: J. Coombe,  
104, Yonge-st., Toronto. NEW ZEALAND: J. Brown, Abbotsford, Green Island, Otago.  
NEW SOUTH WILS.—P. Graham, Derwent Street, Glebe, Sydney.

## NOTES.

The printer promises *Elpis Israel* in a week.

INTELLIGENCE.—The absence of intelligence this month is explained in the Editorial column on page 127. We hope to make it good in the next number.

L.W.—A two-dollar Canadian bill though marked "ten shillings" only brings to the Editor 7s.4d. in this country. The remittance therefore falls short of your intention.

J.L.—The copies of the *Christadelphian* subscribed for by W. H. Maddux, Mrs. E. Ball, J. Pennell, M. L. Staples, and C. Pennell, go in separate wrappers. They have been mailed regularly every month.

LECTURING APPOINTMENTS IN SCOTLAND.—These we have been obliged to suspend for the present, in consequence of having to proceed to New York, in connection with Dr. Thomas's death. Letters will be attended to in the office in our absence.

SUPPLY OF BOOKS FOR CANADA AND THE STATES.—During the month, at the request of brother Powell, of Hamilton, Ontario, we have forwarded a large box, containing an assortment of the various publications mentioned in the list of "Books in Supply." He will now be able to fulfil orders which have for some time laid on his table unattended to, for want of stock.

W.K.S.—We are not at liberty to act on your suggestion of devoting a part of the *Christadelphian* for the publishing of *Eureka* in monthly parts. Besides, such a mode of publication would be too slow to be useful. It would take about 24 years to get through. Some other mode of bringing *Eureka* within reach may some day be adopted, if the Lord delay his coming. Meanwhile, it is only to be had in complete form.

CONTRIBUTIONS TO THE POOR.—For bro. Smith, of Girvan, we have during the month received from a sister in Canada, (per bro. Coombe) 8/-; a bro. 2/6; a bro. £2; an ecclesia £1; a bro. 2/6. For the bro. mentioned by bro. Randles, we have received: a sister 1/-; a bro. 4/-; a bro. £1; an ecclesia £1; a bro. 3/-; a bro. 3/-; an ecclesia 12/-; bro. Randles wishes to acknowledge the following further remittances: a bro. 5/-; an ecclesia £1 10/-; an ecclesia 20/-; a bro. 6/-; a sister 3/-.

"EVERLASTING PUNISHMENT NOT ETERNAL TORMENTS."—Since the advertisement appearing last month, announcing the price of this pamphlet at 7d., post free, arrangements have been made for publication through a London publisher. This necessitates an increase of price to provide the publisher's profit, and to avoid conflict with the publisher's interests we are compelled to advertise, at the price he charges, EIGHTPENCE, for which we shall send post free.

"A WORD TO OUR NEIGHBOURS."—This is a tract of 8 pages, in yellow cover, published by the brethren in Huddersfield for distribution among their townsmen, but which is not unsuited for any other town. It is entitled *A Word to our Neighbours*, being "a short statement setting forth the unscriptural character of the creeds of church and chapel, and calling attention to the original apostolic faith from which the world has departed." It will be supplied, post free, at the following rates: 12 copies for 8d.; 100 copies, 3/6, 1,000 copies, £1 14s. Orders to Mr. Josiah Rhodes, 25, Albion Street, Huddersfield.

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AMERICAN.—Brother R. T. S. Powell, corner of Hughson and Peel streets, Hamilton, Ontario, Canada, wishes friends in Canada and the States, to remember that he can supply the leading *Christadelphian* publications, but that parties ordering must not omit to include in their remittances the amount required for transmission by post.

*In the hands of the Printer, and will shortly be ready, a new and well-got-up Edition of*

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6d. Phanerosis	8d.	30c.	25c.	2d. God-Manifes. . .	pr. doz.	pr. doz.	pr. doz.
3d. Roman Question	3½d.	13c.	12c.	4d. Record . . .	4½d.	10c.	9c.
8s4d. Herald of Kingdom, per vol. . .	8s8d.	d. 3.30	d. 2.75	184d. Christa. Tracts. } Nos. 1, 2, and 3	p. 100	pr. 100	pr. 100.
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1654d. Pro. Chart, No. 1	166d.	56c.	46c.	½d. Christa. Shield, } Nos. 4 to 12 . . .	pr. doz.	pr. doz.	pr. doz.
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2s. Ditto, leather . .	2s2d.	98c.	73c.	1s. Choral Service	1s1d.	40c.	30c.
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8d. Everlasting Punish.	8d.	30c.	25c.				

Will friends please consult the above table before sending for books, to see that the books they order are on hand. Money is frequently sent for books sold out.

WHEN friends remit on the "carriage included" scale, for more than one publication, let them make a deduction on the score of postage, as the postage of one will frequently cover three or four.

## 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 15 h 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.

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 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.

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 rememb r this, and avoid the mistake of adopting the English scale.

### TO FRIENDS IN NEW ZEALAND.

See the foregoing so far as applicable.

J. BROWN, Abbotstford, 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.

# EVERLASTING PUNISHMENT NOT "ETERNAL TORMENTS."

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### LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

Feb 14. F. R. Winterburn, R. Whitworth; 15. J. Robertson, W. Copland, J. Harrison, F. N. Turney, J. Birkenhead; 16. R. Robinson, T. C. Nichols, B. Meehan, A. A. Williams, J. Gray, W. Flemming, W. Paine, T. Moore, P. H. Smith, J. Coombe, T. H. Dunn, R. T. S. Powell; 17. P. Scrimshaw, M. Stevenson, K. Were, J. Phillips, D. Handley, T. Randles, D. Clement, W. Newport; 18th, J. W. Moore, B. Bennett, V. Collyer, W. H. Swingle, C. Reid, E. Turney, E. Field; 19. J. Birkenhead, W. H. Otter, J. Phelps, Dr. Thomas, J. Wootton, F. Wotton, R. Whitworth, G. W. Moberley, R. T. Russell, F. Dealtry, J. W. Moore, J. Scott; 22nd, C. W. Tomkins, W. Whitcomb, E. S. Evans, J. Manzies & Co., J. J. Andrew, C. W. Clark, J. Kay; 23. T. Slater, T. C. Nichols; 24. W. Newport, W. Copland, A. Vincent, E. M. Needham, G. D. Wilson, J. Pettigrew, M. Stevenson, T. E. Clegg, J. Burton, L. A. Warden; 25, C. W. Clark, J. Phelps, Mrs. A. Williams; 27, J. W. Boggs, F. Wotton; 27, H. Prebendary Constance, Anonymous, W. W. Holmes, F. A. Chatwin, F. Graham, J. Campbell, A. Andrew; 28, Mrs. Vanstone, J. W. Moore, R. Whitworth, R. Robertson, D. Livingstone, J. Barrow, Mrs. Mision, T. Boshier; March 1st, G. D. Wilson, J. W. Moore, J. Phelps; 2. Weston super-Mare poster (lecture by brother Gratz), J. W. Moore, D. Atkins, J. Q. Williams, W. G. Kollmyer, E. Waite, Sharrow and Anderson; 3, A. Andrew, J. Merry, J. Butler, T. C. Nichols; 4, C. Reid, Morran Brothers, D. and G. D. Handley; 5, E. Harper, H. Lane, R. Robertson, W. Newport, W. A. Harris, J. W. Moore, T. C. Nichols; 7, A. Pearson, J. Scott, W. J. Bishop & Co., S. F. Gratz, W. Dent, E. Field; 8, F. A. Chalwin, J. Stokes, J. Ferris, P. A. Blackwell, J. D. Benedict, G. D. Wilson, F. A. Cozens; 9, D. Spinney, D. Handley, I. L. Gage, G. D. Handley, G. Lillie, Wheatley & Co., R. T. S. Powell, J. J. Andrew, W. F. Blunt; 10, Mrs. C. B. Hume, T. C. Nichols, J. Gray, E. E. Wood; 11, J. Gillies, S. Turney, H. P.; 11. S. F. Gratz, W. Norrie; 13. W. Newport, T. Wootton, J. Boyd, J. Martin; 14. W. Norrie, F. Turney, W. Dent, J. Boyd, D. Paul, O. Morse, J. Martin, J. J. Andrew; 15, W. R. D. Gascoyne, W. Sutton, T. C. Nichol, T. Randles, W. J. Bishop & Co., G. Davidson, Wheatley & Co., W. Peacock, W. Newport, D. Laverock; 16. R. Whitworth, G. Corkhill, T. Harrison, H. Bannister, J. Phelps, J. Scott, T. Haining; 17, Mrs. F. G. Miller, J. O'Neill, G. Emery, D. Paul, E. Morrall, V. Collyer, E. Turney, T. Boshier; 18. E. Waite, E. J. Lasius; 20, V. Collyer, H. Knapp, E. Turney, F. Cheatham, W. Birkenhead, H. F. B., J. Wood, A. Anderson; 21, T. C. Nichols, J. Birkenhead, S. G. Hayes, G. Adie, J. H. Fowler, J. Hayward, J. J. W. S. Barnes, M. Stevenson, T. Gardner, J. Dodge, Wheatly Peare & Co., W. Osborne, W. R. D. Gascoyne, J. J. Andrew, G. Drake, J. Rockett; 22, F. R. Shuttleworth, W. Carr, R. Vandegrift, W. Ellis, A. Tait, W. H. Clark, C. Smith, C. Crane, Guion & Co., J. J. Spencer, J. Milne, A. Pitt, G. W. Wilson; 23, E. Turney, C. Watta, W. Peacock, M. McNeillie, J. Coombe, T. Randles, Mrs. O. Bucklin, Mrs. Ritchie, M. Stevenson, T. C. Nichols, W. Vernon, J. Yule, F. R. Shuttleworth, J. Keighley, W. Greenwood; 24, W. R. D. Gascoyne, Guion & Co., A. Andrew; 25, T. Slater, J. Clark, jun., F. Graham, R. Hodgson, A. Tait.

### REMITTANCES FROM FEB. 17th. TO MAR. 25th (1871), INCLUSIVE.

*The Christadelphian*.—R. Whitworth, 1 (12 mos., '71); A. Williams, 1 (12 mos., '71); W. Fleming, 1 (12 mos., '71); J. Coombe, 1 (12 mos., '71); P. Scrimshaw, 1 (12 mos., '71); 2 (12 mos., '70); J. Phillips, 1 (12 mos., '71); F. M. Lester, 1 (12 mos., '71); J. Peterson, 2 (12 mos., '71); G. W. Moberley, 1 (12 mos., '71); C. W. Tomkins, 1 (12 mos., '71); H. Evans, 1 (12 mos., '71); J. Pettigrew, 1 (12 mos., '71); L. A. Warden, 1 (12 mos., '71); J. Phelps, 46 (1 mo.); Dr. Thomas, 2 (12 mos.); C. W. Clark, 1 (12 mos., '71); J. W. Boggs, 1 (12 mos., '71); 16 mos., '71; W. Heard, 1 (6 mos., '71); R. Harper, 2 (12 mos., '71); J. Stokes, 2 (12 mos., '71); C. L. Gage, 1 (12 mos., '71); E. Wood, 4 (1 mo.); Bro. Betts, 1 (12 mos., '71); J. Wootton, 1 (6 mos., '71); O. Morse, 1 (12 mos., '71); W. Peacock, 3 (12 mos., '71); G. Corkill, 1 (12 mos., '71); J. Phelps, 44 (1 mo.); G. Adie, 1 (1 mo.); J. J. W. S. Barnes, 1 (2 mos.); J. Dodge, 2 (6 mos.); R. Vandegrift, 1 (12 mos., '71); Mrs. Ritchie 1 (12 mos., Ma., '70, to May, '71); J. Yule, 2 (12 mos.); W. Greenwood, 2 (8 mos.); J. Keighley, 1 (8 mos.)

*Miscellaneous Books and Pamphlets*.—W. Copland, A. Williams, P. H. Smith, R. T. S. Powell, M. Stevenson, C. Reid, D. Strathern, R. T. Russell, J. Scott, Mrs. Evans, T. Slater, G. D. Wilson, J. Burton, J. Donaldson, A. Sister, Bro. Morrall, J. Boyd, M. Dealtry, Anonymous, P. Graham, J. Campbell, Mrs. Vanstone, R. Whitworth, D. Livingstone, J. Phelps, D. Atkins, W. G. Kollmyer, E. Waite, J. Merry, F. A. Cozens, D. Spinney, G. D. Handley, G. Lillie, R. T. S. Powell, J. Gray, T. Boshier, J. Boyd, W. Dent, T. C. Nichols, G. Davidson, D. Laverock, J. Scott, Mrs. Miller, G. Emery, D. Paul, E. Waite, V. Collyer, H. Knapp, R. Wemyss, T. C. Nichols, J. H. Fowler, J. Hayward, G. Drake, I. Rockett, W. Carr, W. H. Clark, C. Crane, W. R. D. Gascoyne, T. Slater, J. Clark, jun., P. Graham, R. Hodgson.

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NEW SOUTH WALES.—P. Graham, Derwent Street, Glebe, Sydney.

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## NOTES.

Brethren having any of the numbers of the *Christadelphian* (first six months of 1870) to spare, and forwarding them to the editor, will receive full value for them.

CONTRIBUTIONS TO THE POOR.—For bro. Smith, of Girvan, we have during the month received 10/-; a sister in United States 15/- For Swansea brother, from a sister, 10/-

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REMITTANCES.—On and after the first of May, the new money order arrangements come into operation, viz: for sums under 10s., 1d. commission; 10s. and under £1, 2d.; £1 and under £2, 3d.; and rising a penny in the pound up to £10, the charge for which will be 1s. The above scale does not apply to orders issued on the colonies and foreign countries, the present charges on which will remain unaltered. The brethren in future will be good enough to remit according to the previous scale, deducting the cost of money order from the amount to be remitted.

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6d. Phanerosis . . . . .	8d.	30c.	25c.	2d. God-Manifes. . . . .	2d.	10c.	9c.
3s. Roman Question . . . . .	3½d.	13c.	12c.	4d. Record . . . . .	4½d.	16c.	15c.
8s4d. Herald of King- dom, per vol. . . . .	8s8d.	d. 3,30	d. 2,75	1s4d. Christa. Tracts. } 1s8d	88c.	65c.	65c.
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Communications for the *Intelligence* department should be in the hands of the Editor by the 15th 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.

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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.

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March 27, C. Stewart, J. Phelps, J. Phelps, W. Greenwood, F. Hodgkinson, F. Hodgkinson, T. Haining; 28, J. Phelps, J. Savage, J. Watts, W. Pearson, J. W. Moore, A. Andrew, R. Paterson; 29, J. McDonald, J. Betts, S. Wetherill, W. Dent, J. Hage, C. Reid, J. Williams, A. Andrew, W. A. Harris; 30, G. Taylor, J. Coombe, T. Basher, M. H. B.; 31, W. G. Kollmyer, D. Clement, T. Randles, W. Kellaway, G. W. Wilson, S. Wetherill; April 1, R. Goldie, J. J. Andrew; 3, N. Resack, H. W. Hudson, T. Board, E. Tarney, C. Walker, T. Wootton, W. R. D. Gascoyne, E. E. Wood; 4, A. Andrew, J. J. Andrew, J. Bell, J. Robertson, S. Wetherill, E. Wait, R. Harrison, M. & A. Birkenhead, R. Strathearn, R. Whitworth, J. Scott, J. W. Oakley; 5, A. Smith, J. W. Moore, J. Skeets, A. Dowle, J. Dodge; 6, J. Hayward, H. Clark, H. F. Adams, J. Coombe; 7, G. Drake; 8, P. Wyllie; 9, J. Yeoman, W. Paine; 11, W. Johnstone, J. Boot, J. Beadwell, J. Glasgow, J. Mertimer, W. Edginton; 13, J. Davison, J. Bell; 14, G. Moyer, J. J. Spencer, D. Brown, T. Nisbet; 15, W. S. Engle, O. Morse, S. E. Smith, J. Davison, R. Whitworth; 17, G. Lillie, D. L. Hubbard, W. N. Brown; 18, T. Wattin; 19, J. O. Hayward, W. H. Swingler, J. Davison, H. Knapp, J. Hage, J. Ross, M. H. Deloziar, A. D. Stuckler; 20, J. Phelps, T. Board, R. Paterson, R. T. S. Powell; 21, D. Clement, G. D. Handley, J. W. Moore, J. O. Hayward, J. Phillips.

### REMITTANCES FROM MAR. 27th, TO APRIL 21st (1871), INCLUSIVE.

*The Christadelphian*—C. Stewart, 1 (1 mo.); W. Greenwood, 1 (8 mos.); T. Davis, 83 (1 mo.); W. A. Harris, 1 (12 mos., '71); G. Taylor, 1 (8 mos.); J. Coombe, 1 (12 mos., '70); E. E. Wood, 4 (1 mo.); J. Bell, 3 (1 mo.); T. Davis, 80 (1 mo.); H. F. Adams, 1 (1 mo.); P. Wyllie, 1 (12 mos., '71); W. Edginton, 1 (12 mos., '71); W. H. Swingler, 1 (2 mos.); J. Phillips, 1 (2 mos.); J. K. Ramsey, 1 (12 mos., '71).

*Miscellaneous Books and Pamphlets*.—C. Stewart, W. Greenwood, J. Savage, J. Watts, W. H. Reeves, W. Vernon, Mrs. Lasius, J. Coombe, M. H. B., S. Wetherill, T. Board, C. Walker, A. Andrew, S. Wetherill, J. Scott, J. W. Oakley, A. Dowle, H. Clark, G. Drake, P. Wyllie, J. Yeoman, W. Paine, W. Johnstone, J. Beadwell, J. Glasgow, W. Blount, J. Davison, G. Moyer, J. J. Spencer, T. Nisbet, W. S. Engle, S. E. Smith, G. Lillie, D. L. Hubbard, J. O. Hayward, W. H. Swingler, H. Knapp, J. Ross, T. Randles, A. D. Stuckler, T. Board, J. O. Hayward.

[The Christadelphian is Registered for transmission abroad.]

The Christadelphian,  
June 1, 1871.

No. 84.—June 1, 1871.

# THE CHRISTADELPHIAN

A MONTHLY PERIODICAL

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**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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NEW SOUTH WALES.—P. GRAHAM, Derwent Street, Glebe, Sydney.

## NOTES.

Brethren having any of the numbers of the *Christadelphian* (first six months of 1870) to spare, and forwarding them to the Editor, will receive full value for them.

"EVERLASTING PUNISHMENT NOT ETERNAL TORMENTS."—Since the advertisement appearing in March No., announcing the price of this pamphlet at 7d., post free, arrangements have been made for publication through a London publisher. This necessitates an increase of price to provide the publisher's profit, and to avoid conflict with the publisher's interests we are compelled to advertise, at the price he charges, EIGHTPENCE, for which we shall send post free.

CONTRIBUTIONS TO THE POOR.—We have during the month received for Swansea brother, Zoma Ecclesias £1 18/-; for bro. Smith, of Girvan, £2 10/-; a brother 2/6. Bro. Robert Paterson, Leith, acknowledges with grateful thanks the following sums, in aid of sister Mitchell:—A bro., 5/-; anonymous, 5/-; two brethren, 10/-; an ecclesia, £3 2/9; a bro., 10/-; a bro., 2/-; a bro., 5/-; an ecclesia, 10/-; a bro., 5/-; a few brethren, 10/-; an ecclesia, £1 19/11; an ecclesia, £4 8/5; anonymous, 10/-; bro. Roberts, 5/-

REMITTANCES.—On and after the first of May, the new money order arrangements come into operation, viz: for sums under 10s., 1d. commission; 10s. and under £1, 2d.; £1 and under £2, 3d.; and rising a penny in the pound up to £10, the charge for which will be 1s. The above scale does not apply to orders issued on the colonies and foreign countries, the present charges on which will remain unaltered. As the Government now refuses to purchase postage stamps, the brethren in future will be good enough to remit according to the previous scale, deducting the cost of money order from the amount to be remitted.

We can supply back numbers of the *Christadelphian* from its commencement in 1864, as the *Ambassador*, price 4d. per number, except the first 13, which are 3d. We cannot supply the first six months of 1870.

AMERICAN.—Brother R. T. S. Powell, corner of Hughson and Peel streets, Hamilton, Ontario, Canada, wishes friends in Canada and the States, to remember that he can supply the leading Christadelphian publications, but that parties ordering must not omit to include in their remittances the amount required for transmission by post.

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BY DR. THOMAS.

Our readers will recollect the allusion in the Dr.'s last (unfinished) article, to a "forthcoming pictorial illustration and explanatory key," an allusion to which, at the time, we did not comprehend. The matter is now plain. The Dr. had completed and put into the hands of the lithographer, a beautiful pictorial design, illustrative of the doctrine of God-manifestation in its relation to Jesus.

A figure, representative of the Messiah, occupies the centre, with a lion crouching at his feet. From a bright illumination in the top corner to the left, intended to represent the Increase Majesty of the Heavens a number of lines proceed, conveying to the head of the central figure. Between the lines are displayed prophetic oracles predictive of Jehovah's intended manifestation in the Messiah. From the head of the figure on the other side lines diverge to the right, and show between them the sayings of Jesus as illustrative of the fulfilment of the prophetic oracles in him. In the lower corner to the right is a picture of John the Baptist, pointing the crowd behind him to the central figure, and saying "Though born after, he was before me." In the opposite corner. Moses is pointing Israel to the brazen serpent as the type of the Messiah. There are other details in the picture of an interesting kind.

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April 22nd, J. K. Ramsay, P. Graham; 24, J. J. Andrew, H. McFadyen, C. Tilley, P. A. Blackwell, A. Hall, T. Holroyd, R. Armstrong; 25, G. D. Handley, C. W. Clark, D. Spinney; 26, A. Andrew, J. Durward, J. W. Boggs, H. J. Moore, W. Galloway, J. Phelps; 27, C. Reid; 28, J. F. Jones, J. W. Moore, D. Clement, A. Andrew, F. Malcolm; 29, J. Seitch, Jun., J. Williams. May 1, M. Hamilton, G. Lillie, T. Wootton, W. Galloway, B. Franklin, B. Deatry, J. Phelps; 2, J. S. Richards, T. C. Nichols, A. Hall, E. Perkins; 3, J. J. Andrew, J. Keighley, C. Robertson, D. Cole; 4, D. Clement, T. Fuller; 5, T. Slater, R. Whitworth; 6, T. Wootton; 8, J. J. Andrew, H. Shiele; 9, A. Andrew, A. Mundell; 10, E. Turney, A. Andrew, J. J. Spencer, N. Teasdale, J. Newport, E. Watt; 11, H. Bousfield, R. Whitworth, A. Andrew, E. Turney; 12, W. Gill; 15, J. Yardley, H. Knapp; 16, R. Whitworth, W. R. D. Gascoyne; 17, J. J. Andrew, H. Dyer, A. Smith; 18, F. Deatry, A. Tarves, 19, J. J. Andrew, E. Turney, J. Phelps; 20, T. Watton; 22, J. Beadnell, G. D. Handley; 23, W. R. D. Gascoyne, R. Whitworth, J. Clarke, T. Blencowe, P. Graham; 24, A. Blackhall, A. Craigmyle, A. Andrew; 25, J. C. Akester; 26, M. Lowden, R. Paterson.

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*Miscellaneous Books and Pamphlets*.—P. Graham, H. McFadyen, C. W. Clark, D. Spinney, J. Durward, J. Phelps, C. Reid, T. F. Jones, M. Hamilton, G. Lillie, W. Galloway, B. Deatry, J. J. S. Richards, E. Perkins, T. Fuller, W. J. Boggs, A. Mundell, N. Teasdale, J. Newport, E. Waite, H. Bousfield, W. Gill, H. Dyer, K. Fraser, D. Handley, R. Whitworth, T. Clark, T. Blencowe, P. Graham, J. C. Akester.

[The Christadelphian is Registered for transmission abroad.]

The Christadelphian,  
July 1, 1871.]

No. 85.—July 1, 1871.

# THE CHRISTADELPHIAN

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BIRMINGHAM: ATHENEUM ROOMS, TEMPLE ROW.

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Subscription must begin with the January number.*

Agents.—UNITED STATES: J. Donaldson, 242, Jeff. Avenue, Detroit, Mich. CANADA: J. Coombe,  
104, Yonge-st., Toronto. NEW ZEALAND: J. Brown, Abbotsford, Green Island, Otago.  
NEW SOUTH WALES.—P. Graham, Derwent Street, Globe, Sydney.

## NOTES.

Brethren having any of the numbers of the *Christadelphian* (first six months of 1870) to spare, and forwarding them to the Editor, will receive full value for them.

ELPIS ISRAEL.—The delay in the issue of *Elpis Israel* was owing to a large number of the stereotype plates being lost or mislaid, and at the last moment the printer had to set and cast the same. A supply of the above-named work has now actually been delivered and all orders will at once be attended to.

“EVERLASTING PUNISHMENT NOT ETERNAL TORMENTS.”—Since the advertisement appearing in March No., announcing the price of this pamphlet at 7d., post free, arrangements have been made for publication through a London publisher. This necessitates an increase of price to provide the publisher’s profit, and to avoid conflict with the publisher’s interests we are compelled to advertise, at the price he charges, EIGHTPENCE, for which we shall send post free.

REMITTANCES.—On and after the first of May, the new money order arrangements come into operation, viz: for sums under 10s., 1d. commission; 10s. and under £1, 2d.; £1 and under £2, 3d.; and rising a penny in the pound up to £10, the charge for which will be 1s. The above scale does not apply to orders issued on the colonies and foreign countries, the present charges on which will remain unaltered. As the Government now refuses to purchase postage stamps, the brethren in future will be good enough to remit according to the previous scale, deducting the cost of money order from the amount to be remitted.

We can supply back numbers of the *Christadelphian* from its commencement in 1864, as the *Ambassador*, price 4d. per number, except the first 13, which are 3d. We cannot supply the first six months of 1870.

AMERICAN.—Brother R. T. S. Powell, corner of Hughson and Peel streets, Hamilton, Ontario, Canada, wishes friends in Canada and the States, to remember that he can supply the leading Christadelphian publications, but that parties ordering must not omit to include in their remittances the amount required for transmission by post.

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Will friends please consult the above table before sending for books, to see that the books they order are on hand. Money is frequently sent for books sold out.

WHEN friends remit on the "carriage included" scale, for more than one publication, let them make a deduction on the score of postage, as the postage of one will frequently cover three or four.

## STANDING NOTICES.

ALL communications must be addressed to ROBERT ROBERTS, Athensum 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 15th 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.

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 six cents per 4-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, Abbotstford, 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.

# PICTORIAL ILLUSTRATION OF GOD-MANIFESTATION.

BY DR. THOMAS.

Our readers will recollect the allusion in the Dr.'s last (unfinished) article, to a "forthcoming pictorial illustration and explanatory key," an allusion to which, at the time, we did not comprehend. The matter is now plain. The Dr. had completed and put into the hands of the lithographer, a beautiful pictorial design, illustrative of the doctrine of God-manifestation in its relation to Jesus.

A figure, representative of the Messiah, occupies the centre, with a lion crouching at his feet. From a bright illumination in the top corner to the left, intended to represent the Increate Majesty of the Heavens, a number of lines proceed, conveying to the head of the central figure. Between the lines are displayed prophetic oracles predictive of Jehovah's intended manifestation in the Messiah. From the head of the figure on the other side lines diverge to the right, and show between them the sayings of Jesus as illustrative of the fulfilment of the prophetic oracles in him. In the lower corner to the right is a picture of John the Baptist, pointing the crowd behind him to the central figure, and saying "Though born after, he was before me." In the opposite corner, Moses is pointing Israel to the brazen serpent as the type of the Messiah. There are other details in the picture of an interesting kind.

The pictorial illustration measures about 18 inches by 12 inches, and is illuminated in colours in the highest style of art. It will make a valuable ornament for the mantel-piece, and as the Dr.'s last production, will possess a special interest.

It will not be ready for some weeks yet, as the artistic processes are somewhat complicated. When ready, we shall be able to supply it.

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## ELPIS ISRAEL,

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### LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

Mar 27, J. Teasdale, J. Phelps, R. Whitworth; 29, A. Andrew, W. D. Jardine, H. Sotheran & Co., D. Brown; 30, R. Matthews, E. Waite; 31, Mrs. Tyler, R. Paterson, F. R. Winterburn, H. Sotheran & Co., J. S. Leonard. June 1st, W. R. Otter, J. J. Andrew, E. Turney, S. Brown; 2, F. Dealtry, W. D. Jardine; 3, R. Whitworth, S. Brown; 5, J. Wootton, W. Gall; 6, J. Phelps, W. Cooke, H. Clarke, H. Knapp, R. Paterson; 7, J. Glennie, F. R. Winterburn, G. Paterson, J. Newport, J. Mortimer; 8, E. Birkenhead; 9, G. Fairgrieve, A. J. Smith; 10, J. Phelps, W. Newport; 12, J. Clark, Jun., J. Teasdale, T. E. Clegg, J. Phillips; 13, J. Beadnell, H. Sotheran & Co., J. Hayward, J. Q. Williams, M. Church; 14, E. Grems, S. Edwards, D. Clement, W. R. Otter; 15, E. Birkenhead, A. Harrison, M. Hamilton; 16, J. J. Andrew, A. Andrew; G. Davidson, R. Black, J. Yardley, J. C. Phillips; 19, J. Kitchen, J. J. Andrew, P. Graham, J. Hart; 20, A. Andrew, F. Gardiner, H. Brown & Sons; 21, J. Beadnell; 22, J. Coombe, Mrs. Bucklin.

### REMITTANCES FROM MAY 27th TO JUNE 22nd (1871), INCLUSIVE.

*The Christadelphian*—M H B. 1 (12 mo '71); J. Phelps, 44 (1 mo.); W. Gall, 1 (12 mo. '71); W. Cook, 1 (12 mo. '71); J. Teasdale, 1 (12 mo. '71); J. Phillips, 1 (1 mo.); E. Birkenhead, 1 (12 mo. '71); R. Black, 1 (12 mo. '71); J. Yardley, 3 (6 mo. '71); T. Gardiner, 1 (12 mo.); T. Davis, 77 (1 mo.); J. Coombe, 1 (12 mo. '71); T. Watton 3 (6 mos. '71)

*Miscellaneous Books and Pamphlets*.—J. Phelps, D. Brown, R. Matthews, Mrs. Tyler, F. R. Winterburn, H. Sotheran & Co. S. Brown, H. Clarke, J. Glennie, G. Paterson, J. Newport, J. Mortimer, T. Randles, G. Fairgrieve, J. Clarke, T. Gethin, A. Morley, J. Beadnell, H. Sotheran & Co., J. Hayward, M. Church, E. Grems, J. Morrison, G. Davidson, J. Yardley, P. Graham, T. Hart, J. Beadnell, Mrs. Bucklin, T. Watton.

The Christadelphian is Registered for transmission abroad ?

The Christadelphian,  
Aug. 1, 1871.

No. 86.—August 1, 1871.

# 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.

*Published by the Editor,*  
ON THE LAST THURSDAY OF EACH MONTH, FOR THE MONTH FOLLOWING.

TERMS (*post-free*): FIVE SHILLINGS PER ANNUM IN BRITAIN AND HER  
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*No Subscription accepted for less than twelve months, and each  
Subscription must begin with the January number.*

## TO FRIENDS IN AMERICA.

Private letters to all would be too numerous for the time at command. Please, therefore, accept this general greeting and intimation of safe arrival home; and thanks for the liberal provision for the expenses of the journey.

We have a word or two for all places visited (and places unvisited, where there are brethren). In future, make known how you fare for record in the *Christadelphian*. But a few have done this heretofore, and the result is, an appearance of stagnation in the States, which is in a great measure contrary to fact. Your communications in the *Christadelphian* will keep up a visible union between you and the brethren throughout the world.

In future, there will be greater facilities for procuring *Christadelphian* works on the American side of the Atlantic. The following agencies will come into operation when supplies of books can be forwarded, of which due notice will be given:—

TORONTO and HAMILTON (Ontario, Canada) as before: viz., at Toronto, J. Coombe, 8, Adelaide Street, east of Yonge Street; and at Hamilton, R. T. S. Powell, corner of Hughson and Peel Streets.

ROCHESTER (New York): C. H. Morse, 69, State Street.

WEST PHILADELPHIA (Pa.): W. Campbell, 130, State Street.

WORCESTER (Mass.), W. A. Hood, and

RICHMOND (Va.), J. Luxford, box 837.

Mrs. JOHN THOMAS, WEST HOBOKEN, HUDSON Co., NEW JERSEY.

Orders sent to any of these will be accompanied with the amount required to pay for the books and postage, according to the scale appearing in the table of "Books in Supply," which will be revised and corrected against next month. Orders for the *Christadelphian* must be sent direct to the Editor in England.

### PHOTOGRAPHS.

These we have been applied to for to an extent manifestly beyond private resources. Those wishful to obtain them may desire to know that while the Editor and brother Boshier were in Washington, D.C., brother E. J. Ward, photographer to the Army Medical Museum there, photographed both in one picture (large and small), and is prepared to furnish them to the American brethren at prices which will merely suffice to pay cost, not desiring to make a profit out of them. He will send them, post free, at the following rates:

SMALL SIZE: single copy, 15 cents; 6 copies, 75 cents; 12 copies, 1 dol. 25 cents.

LARGE SIZE (mounted): single copy, 75 cents; 6 copies, 3 dols. 50 cents; 12 copies, 6 dols.

His address is E. J. Ward, Army Medical Museum, Washington, D.C. Remittances in greenbacks or P.O.O. We may state that brother Ward has undertaken the production of a large memorial picture of Dr. Thomas, having his portrait in the centre, and at the sides, his wife and daughter, house, study, grave, &c. The estimate by a stranger was so high as to put it out of reach of the brethren. Brother Ward is getting it up for the love of it, and will only charge what will cover the cost of production. The price will be stated when the picture is ready.

## NOTES.

We can supply back numbers of the *Christadelphian* from its commencement in 1864, as the *Ambassador*, price 4d. per number, except the first 13, which are 3d. We cannot supply the first six months of 1870, or March, May and June, 1871.

LEFT OVER.—Quite a number of intelligence items (viz., Frome, Ripley's, Hamilton, Jeffersonville, Swindon, New Hamburg, Leith, London, Nottingham and Liverpool) are omitted, some from being too late, and one or two from being put out of the usual channel by the Editor's absence; also one or two articles intended for the present number.

THE PICTORIAL ILLUSTRATION OF GOD-MANIFESTATION (by Dr. Thomas) is not yet ready. The artist engaged on it fell sick, which causes a delay of five weeks beyond the time promised. We hope next month to announce their arrival from New York, America. Subscribers will be supplied by sister Thomas.



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REDUCTION IN THE PRICE  
OF  
**ELPIS ISRAEL & EUREKA.**

Under the provisions of Dr. Thomas's will, his executors are able, with the concurrence and assistance of sisters Thomas and Lasius, to announce the following reductions in the prices of his leading works, to take effect from the date of this number of the *Christadelphian*:

ELPIS ISRAEL, from 10s.8d. to 6s.6d.

EUREKA, from 42s. to 28s.6d., or in volumes as follow:

Vol. I, from 9s. to 7s.6d.

Vols. II and III, from 14s.6d. to 10s.6d.

These books will be forwarded free to any part of England at the rates mentioned.

To Canada or New Zealand, there will be an addition on *Elpis Israel* and *Eureka*, vol. I, of 1s.4d.; on *Eureka*, vols. II and III, of 2s.1d., in respect of postage.

In the United States, the prices will be: *Elpis Israel* 2 dols. 50 cents; *Eureka*, 3 vols., 9 dols. 75 cents; vol. I, 2 dols. 55 cents.; vols. II and III, 3 dols. 60 cents. each, post free.

The Dr. in directing his estate to be appropriated, at the death of his heirs, to "the publication of *Elpis Israel* and *Eureka*, and other meritorious works in harmony with their exposition of the word," expresses a hope that the Lord's Apocalypse may intervene to make his will a dead letter, but wishes, in case of delay, that the interests of the truth may be promoted in "the emancipation of society from the unhallowed and demoralizing and God-dishonouring traditions of the Romish and Protestant apostasy, ministered by its 'priests,' 'clergymen,' and 'ministers.'"

The executors hope, in the execution of their trust, to justify the confidence reposed in them; and in various ways to make effective use of the power put into their hands by both heirs and testator for the speedy furtherance of the truth. The foregoing reduction is the first instalment of the benefit.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

June 23-d, D. Fosson, W. Barfoot; 24, R. Whitworth, R. Kitchen, A. Tait, H. Dyer, a Sister, J. McMillan, J. Seach, jun., 26, J. Wootton, J. Evans, J. Habgood, M. A. Hayes, J. Hayward, H. Knapp, J. Phelps, J. Savage; 27, C. L. Gage, J. Yardley, E. Barfoot, R. W. D. Gascoyne, C. Hubbard; 28, J. Moor, D. Clement, G. Fairgrieve; 29, T. Haining; 30, M. Savage; July 1, J. Evans, E. Corkill, H. Knapp, C. Cutley, G. Moyson, J. Duncan; 3, J. Beadnell, J. Stephens; 4, T. Watton, E. Corkill, J. Hayward; 5, J. Phelps, W. Pearson; 6, A. Andrew, W. R. D. Gascoyne, G. Fairgrieve, J. Pyne; 7, R. Whitworth, J. Evans; 8, E. Walker, E. Tanner, E. Barfoot, J. J. Andrew; 11, J. Bott, J. H. Thomas, G. W. Nichols, J. Combe; 12, G. D. Handley, W. R. Otter; 13, R. Whitworth, W. Heenan; 14, A. McFadyen; 15, W. W. Holmes, Adam & Co.; 17, R. Whitworth, J. S. Leonard, J. W. Moore; 18, J. Phillips, J. Yardley, J. Wootton, W. Grant, C. Nichols; 19, R. Chippendale, F. B. Shuttleworth, G. H. Kidd; 20, J. Hage, A. Craigmille, A. D. Strickler, J. Hoote, T. Watton; 21, B. Whitworth; 22, R. Kitchen, J. L. Hathaway, E. Morral, J. J. Andrew, J. W. Niles; 24, F. B. Shuttleworth, E. Turney, W. S. Engle, G. Moyer, J. W. Moore; 25, A. Pitt, R. Whitworth, W. Dent, B. Paterson.

REMITTANCES FROM JUNE 5th TO JULY 25th (1871), INCLUSIVE.

*The Christadelphian*.—R. Kitchen 1 (12 mo. '71); J. McMillan, 1 (12 mo. '71); J. Seach, 1 (12 mo.); J. Wootton, 7 (6 mo.); T. Watton, 3 (6 mo.); J. Phelps, 14 (1 mo.); C. L. Gage, 1 (12 mo.); J. Yardley, (6 mo.); W. Pearson, 1 (12 mo. '71); J. Gillies, 1 (6 mo.); J. Evans, 1 (12 mo. '71); E. Turner, 1 (6 mo.); J. H. Thomas, 1 (6 mo. '71); J. Combe, 3 (12 mo. '71); J. Phillips, 1 (2 mo.); J. Yardley, 1 (6 mo.); J. Savage, 2 (6 mo.); J. L. Hathaway, 1 (12 mo. '71); P. A. Blackwell, 1 (12 mo.); T. Davis, 80 (1 mo.); F. M. Lester, 1 (12 mo. '71).

*Miscellaneous Books and Pamphlets*.—J. Phelps, J. Hayward, J. Savage, E. Barfoot, C. Hubbard, M. Savage, C. Cully, J. Dunann, J. Beadnell, W. Pearson, W. R. D. Gascoyne, J. Pyne, J. Evans, E. Barfoot, G. W. Nichols, W. R. Otter, A. McFadyen, J. W. Moore, R. Whitworth, R. Kitchen.

The Christadelphian,  
Sep. 1, 1871.

No. 87.—September 1, 1871.

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BIRMINGHAM: ATHENEUM ROOMS, TEMPLE ROW.

*Published by the Editor,*

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COLONIES; to *Subscribers in the United States*, 2 DOLS., in *advance*.

*No Subscription accepted for less than twelve months, and each  
Subscription must begin with the January number.*

## AMERICAN BOOK SUPPLY ARRANGEMENTS.

During the month, we have despatched supplies of Christadelphian publications to the agents mentioned last month. The price of works in their hands will be the same as when ordered from England.—(see table of BOOKS IN SUPPLY)—the cost of transmission hence to the agent, and from the agent to the purchaser, being about the same. The advantage to the purchaser will be that, instead of having to wait a month as when he writes to England, he will receive the books ordered, in a day or two.

Our agents are as follow: HAMILTON (Ontario, Canada) R. T. S. Powell, corner Hughson and Peel Streets; RICHMOND (Va., U. S. A.) James Luxford, box 837; ROCHESTER (New York, U. S. A.) C. H. Morse, 69, State-street; TORONTO (Canada) John Coombe, 8, Adelaide-street, East of Yonge; WEST HOBOKEN (Hudson Co., New Jersey, U. S. A.) Mrs. John Thomas; WEST PHILADELPHIA (Pa. U. S. A.) W. Campbell, 130, State-street; WORCESTER (Mass., U. S. A.): W. A. Hood.

Orders sent to any of these, must be accompanied with the amount required to cover the same, according to the scale of prices appearing in the table of "Books in Supply," Greenbacks or P.O.O. It will be in the interest of the purchasers so far as time is concerned, to send to the agent nearest to where they reside.

Orders for the *Christadelphian* must be sent direct to the Editor, in England.

## THE REVIVED LECTURING APPOINTMENTS.

God willing, the Editor will keep the following appointments: Sale, Friday, Oct. 27th; Barrow-in-Furness, Tuesday, Oct. 31st; Dalbeattie, Thursday, Nov. 2nd; Cumnock, Saturday, Nov. 4th; Beith, Tuesday, Nov. 7th; Paisley, Friday, Nov. 10th; Wishaw, Saturday, Nov. 11th; Glasgow, Tuesday, Nov. 14th; Grantown, Friday, Nov. 17th; New Pitsligo, Monday, Nov. 20th; Aberdeen, Wednesday, Nov. 22nd; Dundee, Thursday, Nov. 23rd; Edinburgh, Saturday, Nov. 25th; Manchester, Thursday, Nov. 30th; Home, Monday, Dec. 4th.

## NOTES.

The pictorial illustration of God-Manifestation is not yet arrived.

The "Anti-Materialist" and bro. Norman's query will probably be attended to next month.

T.H. (H.K.)—See note to C.R. January and February, 1871, are out of print, or we would send.

A.B.—With the remittance now sent, your account is overpaid 4s5d. We have appropriated this to the poor in the spirit of your directions.

"Groping for the truth a hundred years ago," "The Transfiguration," and "My withdrawal from Methodism," acceptable contributions; will appear in due course.

Yielding to the pressure of matter, we this month present our readers with eight extra pages, which is half the proposed enlargement.

C. J. W. and others.—Sister Thomas and others had a mind to the hair, and as the worms were the only other claimants, we considered it no impropriety to give effect to their wishes. It is a matter of sentiment either way, and either way won't much matter.

D.C.—*Eureka* vols. I and II are, for the present, out of supply. The printer is busy reproducing the vols. from the plates, but it will be some time before they are ready.

TO CORRESPONDENTS.—Letters intended exclusively for the Editor's eye should be marked "private," as otherwise they are opened by the brother in charge, in the ordinary course of business.

W.H.S.—You could be a member of the Birmingham Book Club, but we cannot tell how your position would be affected by coming in late, nor how often or how much you would have to pay. All information can be had on application to the secretary, F. S. Jones, builder, Spring Hill, Birmingham.

R.P.—Dr. Thomas's executors do not, at present, contemplate the collection and publication of Dr. Thomas's serial (*Herald*) articles in one volume. These articles will appear from time to time in the *Christadelphian*, and (delay continuing) may, at last, appear in book form.

C.R.—The June No was sent in the ordinary course. We cannot account for its non-receipt. We would send again, but have no copies for June left. The increasing circulation of the *Christadelphian* has absorbed all the back numbers for the first six months of this year, except April, of which an extra hundred was printed. We now print 1,300 copies.

TO NEW SUBSCRIBERS (principally in America.) Where we have been unable to supply back numbers, we have sent pamphlets to make up value. We cannot hope that this will be so satisfactory as the back numbers would have been, but it is the best we can do under the circumstances. Back numbers could only be produced at a great cost, which the limited demand for them could not cover.

D. B. — We are not aware of "any fund being raised by the subscription of the brethren at large to testify to the surviving members of the family of Dr. Thomas, the deep sense they entertain of the services he rendered to all, in devoting his unrivalled abilities and indomitable energies of mind and body to the cause of the truth."

ALMSDEEDS — For the need of widowed sister Mitchell, the Editor has to acknowledge receipt of the following amounts; a brother, 5 dollars; an ecclesia (C), £6; a brother, 2s6d. Brother K. Paterson acknowledges the following sums: a brother, 2s.; per brother Roberts, £5; a brother, 10s.; a brother, 3s2d.; a sister, £1; an ecclesia and school, £1; a brother, 10s; anonymous, 2s.

PHOTOGRAPHS OF DR. THOMAS.—Bro. W. Towert, photographer, St. Patrick's Square, Edinburgh, has produced some good photographs of Dr. Thomas: which he will supply at the following prices:—Cartes de Visite, 8d. each, or 6s. der dozen; large size unmounted, 5s; ditto gilt, framed without front mount, 8s. and 9s.; ditto with front mount framed, 10s.6d.; in superior style, 12s; in German gilt, oval, 19s.; ditto in water-colours 23s.; in carved gilt frame and done in oil. £2 5s.

R. W. — The explanation of 42s. being given as the price of the 3 vols. of *Eureka*, while the price mentioned per vol. amounts only to 39s., is that the former amount includes freight and postage, while the latter, in the case of vols. II and III, are the prices at which the Editor was wont to account for them to Dr. Thomas. The Editor paid freight and postage, and recouped himself by a small charge per vol. This ought to have been added in stating the price per vol.

THE REDUCED PRICES OF "EUREKA" AND "ELPIS ISRAEL."—(Several Correspondents.) All copies of these books purchased before the 1st of August are charged at the old prices, even though they may not be yet paid for. The line has to be drawn somewhere, and the disappointment referred to would be experienced at whatever point drawn. Up to that date, the office has to account to the estate for all sold copies at the old prices.

ELPIS ISRAEL.—(Several Correspondents.) We admit the inferiority of the new edition, particularly as regards the first batch of copies issued. The blame lies with the printer, who made the promise contained in the advertisement. Several copies were returned on his hands. This with a proper explanation of consequences, has led to improvement, which, in the altered state of circumstances, we can safely predict will "go on unto perfection." The colour of the paper cannot be improved for a while, as a thousand copies are printed. A few substantial (half) leather bound copies are issued at 8s6d., post free: these are really well done.

## BOOKS IN SUPPLY.

Nett Price.	Carriage included.			Nett Price.	Carriage included.				
	Price in BRITAIN.	Price to THE STATES.	Price to CANADA.		Price in BRITAIN.	Price to THE STATES.	Price to CANADA.		
2s 6d.	Eureka, 3 vols.*	2s 6d.	d. 9.75	d. 9.25	3d.	Good Confession	8 1/2d.	16c.	12c.
6s 6d.	Elpis Israel	6s 6d.	d. 2.50	d. 2	8d.	Everlasting Punish.	8d.	30c.	25c.
9d.	Anastasis	9d.	35c.	30c.	1/2d.	Bib. News. Nos. 3 to 17, except 5	6d.	35c.	31c.
6d.	Phanerasis	8d.	30c.	25c.	4d.	Record	4 1/2d.	15c.	13c.
3d.	Roman Question	8 1/2d.	13c.	12c.	1s 4d.	Christa. Tracts.	1s 8d.	88c.	65c.
4s.	Herald of Kingdom, per vol.	4s 4d.	d. 1.65	d. 1.30	pr. 100	Nos. 1, 2, and 3	p. 100	pr. 100	pr. 100.
3d.	Catechism	3 1/2d.	13c.	12c.	1d.	Way of Truth	1 1/2d.	7c.	6c.
6d.	Chron. Hebraikon	7d.	20c.	16c.	1/2d.	Christa. Shield, Nos. 4 to 12	6d.	35c.	31c.
2d.	Pilate's Ques. Ans.	2d.	10c.	9c.	2d.	Kingdom of God	2d.	10c.	9c.
2d.	Revealed Mystery	2 1/2d.	10c.	9c.	4d.	Book Unsealed	4 1/2d.	16c.	15c.
1s 1/2d.	Pro. Chart, No. 1	1s 6d.	56c.	46c.	1d.	Odology	1 1/2d.	7c.	6c.
1s 1/2d.	Ditto ditto, No. 2	1s 6d.	56c.	46c.	2d.	Declaration	3d.	10c.	9c.
6d.	Ditto ditto, No. 3	6 1/2d.	21c.	18c.	1s.	Choral Service	1s 1/2d.	40c.	30c.
2s 6d.	Twelve Lectures	2s 10d.	d. 1.25	d. 1.	1s.	Jesus Crucified	1s 1/2d.	40c.	30c.
1s 6d.	Hymn book	1s 6d.	75c.	57c.	pr. 100	8d Leaflets	10d.	32c.	21c.
2s.	Ditto, leather	2s 2d.	95c.	75c.					
2d	Bib. Companion	2 1/2d.	10c.	9c.					
6d.	Des. Brit. Empire	6 1/2d.	21c.	18c.					

Will friends please consult the above table before sending for books, to see that the books they order are on hand. Money is frequently sent for books sold out.

WHEN friends remit on the "carriage included" scale, for more than one publication, let them make a deduction on the score of postage, as the postage of one will frequently cover three or four.

\* Vols. I. and II. are at present sold out; the printer is busy reproducing them.

Republished by the Christadelphian Publication Society, and now ready,

# ANASTASIS,

(By DR. THOMAS),

In a style superior to the first edition, and reduced from 1s9d. to  
**NINEPENCE, POST FREE.**

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## RESURRECTION (NOT DEATH) THE GATE OF LIFE;

Or Paul's Funeral Sermon contrasted with a Funeral Sermon preached by  
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use, for which early application should be made to the Editor.

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or *Pilate's Question answered.* (By DR. THOMAS.) *Also at the same price,*  
**THE KINGDOM OF GOD.** By R. ROBERTS.

### LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

July 26th, J. J. Andrew, J. Hayward, R. Chippendale, G. Haines, J. Betts, W. Brogden, J. Phillips, W. Campbell,  
D. Cole, Miss Madams, T. Watton, A. Brother, W. Payne, J. McDonald, Wiley Jones; 27, W. King, M. Stephens on;  
28, J. Sutherland, W. J. Spriggs, J. Newport; 29, W. Dew, J. Gillies, J. Hage, P. Handley, D. Handley,  
R. Whitworth; 30, J. Gillies, J. Keighley, J. Wootton, Calcutta Agent, G. Chitty; August 1st, T. Bosher,  
Mrs. Thomas, J. Hawkins, R. Fairgrieve, Mr. Duncan, C. W. Clark, W. H. Swingle, G. Chippendale, C. Tilly,  
W. Banfather; 2, E. Turney, J. Bell, E. Birkenhead, T. E. Clegg, J. Coombe; 3, "Rev." W. M. Tipton,  
J. S. Adams, R. Glenn, F. Lofthouse, W. D. Jardine, A. Pitt; 4, H. Dyer, S. Pease, W. Ellis; 5, D. Clement,  
W. Howard, J. Andrew, A. Andrew; 7, J. Phelps, A. B. McDaniel, F. Hodgkinson, E. Beck, J. Brown,  
A. P. Willis, E. Terney, C. Reid; 8, G. Fairgrieve, D. Atkins, T. Watton, J. Hayward, W. H. Kidson,  
J. J. Andrew; 9, F. R. Sutherland, A. Andrew; 10, W. Newport, A. Pitt, J. A. Norman, D. Spinney,  
W. R. Otter, N. Besack, B. Franklin, Mrs. Lasius; 11, J. W. Moore, W. Coutts, J. Phelps; 12, G. W. Shepherd,  
T. Watton, W. R. D. Gascoyne, H. Dyer; 14, T. C. Nichols, R. Paterson, A. J. Sweet, T. Bosher; 15, W. Douglas,  
W. Newport, T. Hunt, W. A. Harris; 16, D. Clement, D. Brown, W. Towert, H. Johnson, W. H. Reeves, J. Phelps,  
17, "Rev." C. L. Bore, A. W. Goldie; 18, D. Clement, J. Ray, J. Betts, Mr. Hedley; 19, J. J. Andrew, W. Kinross,  
W. R. D. Gascoyne, E. Gascoyne, J. J. Andrew, J. Hawkins, W. Fowert, T. Bosher; 21, A. Goldie, T. Betts,  
T. Haining, W. Ower, W. Winfree, R. Cranshaw, S. T. McCouken, C. Smith; 22, P. Webb, W. Fleming, J. Watters,  
C. L. Gage, J. Hawkins, P. A. Blackwell; 23, T. C. Nichols, G. Waite, E. Corkill, J. D. Coffman, D. Handley,  
J. W. S. Barnes; 24, T. Watton, J. Phelps, W. King; 25, J. Habgood, J. Birkenhead, A. Goodman, T. C. Nichols.

### REMITTANCES FROM JULY 25th TO AUG. 25th (1871), INCLUSIVE.

*The Christadelphian*.—G. Haines, 1 (6 mo., '71); J. Phelps, 41 (1 mo., '71); W. Campbell, 1 (6 mo.,  
'71); G. Moyer, 1 (12 mo., '71); W. Payne, 2 (12 mo., '72); W. Jones, 2 (12 mo., '71); W. J. Spriggs, 1  
(6 mo., '71); ditto, 1 (1 mo.); J. Keighley, 1 (3 mo.); W. H. Swingle, 1 (4 mo.); L. Edwards, 2 (12 mo.,  
'71); J. Bell, 6 (6 mo.); J. Coombe, 2 (12 mo., '71); F. Lofthouse, 1 (6 mo., '71); E. Beck, 1 (12 mo.,  
'71); A. P. Willis, 1 (6 mo.); C. Reid, 1 (3 mo.); J. Hayward, 1 (1 mo.); N. Besack, 1 (12 mo., '71);  
J. Yardley, 1 (6 mo., '71); J. Ray, 1 (12 mo., '71); W. Hearn, 1 (12 mo., '71); T. Haining, 1 (12 mo., '71);  
W. Ower, 2 (6 mo., '71); ditto, 3 (6 mo., '71); S. T. McCouken, 1 (12 mo., '71); P. A. Blackwell,  
1 (12 mo., '71); J. W. S. Barnes, 1 (4 mo.); J. Phelps, 45 (1 mo., '71); J. Birkenhead, 1 (12 mo., '71);  
R. Paterson, 1 (6 mo., '71).

*Miscellaneous Books and Pamphlets*.—J. Hayward, R. Chippendale, W. Brogden, D. Cole,  
Miss Madams, H. Fish, M. Stephenson, J. Sutherland, J. Newport, J. Wootton, Calcutta Agent, for  
D. Brown, G. Chitty, R. Fairgrieve, Mr. Duncan, C. W. Clark, W. Banfather, E. Birkenhead,  
T. E. Clegg, J. S. Adams, R. Glenn, H. Dyer, S. Pease, A. B. McDaniel, J. Brown, D. Atkins,  
W. H. Kidson, W. Newport, D. Spinney, J. W. Moore, G. W. Shepherd, H. Dyer, W. Douglas,  
W. A. Harris, H. Johnson, W. H. Reeves, "Rev." C. L. Bore, J. Betts, J. B. Hedley, J. Hawkins, W.  
Hearn, J. W. Winfree, T. Webb, W. Fleming, C. L. Gage, G. Wait.

### DESPATCH OF BOOKS DURING THE PAST MONTH.

We think it well in future, for the information of those at a distance ordering books, to publish a  
list of the parcels *actually despatched from the office*, with the dates of despatch, and the names of  
persons to whom addressed. We would specify the contents of the parcels if there were space. At  
present we cannot do more than give the dates and names.

Aug. 1, R. Chippendale; 2, J. Betts, W. Brogden, Miss Madams, G. Hardwick, Joel G. Wall,  
S. B. Wright, L. Edwards (five parcels), Thomas Clegg; 3, J. W. Niles (two parcels), S. W. Coffman  
(two parcels), Rhoda Glenn, V. E. Harrison, D. Skeeman, C. Billups, W. Jones, R. Butler, A. Winstow;  
4, G. Moyer, L. Edwards (two parcels), J. Sutherland, M. Stevenson, J. Newport, D. Brown, S. Pease,  
H. Dyer, W. Banfather, A. Fairgrieve, Miss Ashforth, J. Bell, C. W. Clark, W. H. Swingle,  
C. Tilly, W. Duncan, Geo. Tabbs, M. Tobbs, Mrs. Norman; 5, D. Handley, D. Clement, A. Andrew,  
7, Mrs. Duwell, J. Hall (two parcels), E. Beck; 8, J. Hayward, R. I. S. Powell (box), John S. Adams,  
A. McDaniel (two parcels); 9, A. Andrew; 11, W. Newport, J. W. Moore, W. R. Otter, J. Phelps,  
D. Spinney; 12, Thomas Watton, T. C. Nichols; 14, G. W. Shepherd, Kate Fraser, W. Douglas;  
15, J. Luxford (box), W. Campbell (box), W. A. Hood (box); 16, D. Clement (two parcels), W. Delve,  
Philip Bush; 17, "Rev." C. L. Bore; 18, J. Phelps; 18, D. Clement; J. B. Hedley, J. Betts,  
J. Hawkins; 22, S. T. McCouken, N. A. Brown, F. Webb, A. T. Green, W. Fleming, C. Gage; 23,  
George Waite; 25, J. Birkenhead.

[The Christadelphian is Registered for transmission abroad.]

The Christadelphian.]  
Oct. 1, 1871.

No. 88.—October 1, 1871.

# 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 SHILLINGS PER ANNUM IN BRITAIN AND HER  
COLONIES; to *Subscribers in the United States*, 2 DOLS., in advance.

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## THE REVIVED LECTURING APPOINTMENTS.

God willing, the Editor will keep the following appointments, in which there are some alterations since last month: Liverpool, Thursday, Oct. 26th; Sale, Saturday, Oct. 28th; Barrow-in-Furness, Wednesday, Nov. 1st; Cumnock, Friday, Nov. 3rd; Beith, Monday, Nov. 6th; Paisley, Friday, Nov. 10th; Wishaw, Saturday, Nov. 11th; Glasgow, Tuesday, Nov. 14th; Grantown, Friday, Nov. 17th; New Pitsligo, Monday, Nov. 20th; Aberdeen, Wednesday, Nov. 22nd; Dundee, Thursday, Nov. 23rd; Edinburgh, Saturday, Nov. 25th; Manchester, Thursday, Nov. 30th; Home, Monday, Dec. 4th.

## NOTES.

A. E.—We are not able to fix a date for the appearance of "Dr. Thomas's Life." We propose making it more thorough than originally contemplated, and for this purpose, are going through a mass of material that will take time to digest.

W. R.—Dr. Thomas's will places no capital at the Editor's personal disposal. It merely confides somewhat (with the concurrence of his heirs) in trust for specific objects. Personally, therefore, in this respect, his position remains as before. The difference is, that the trust has more at command in the special department of book publishing.

TO NEW SUBSCRIBERS (principally in America).—Where we have been unable to supply back numbers, we have sent pamphlets to make up value. We cannot hope that this will be so satisfactory as the back numbers would have been, but it is the best we can do under the circumstances. Back numbers could only be produced at a great cost, which the limited demand for them would not cover.

THE PRICE OF DR. THOMAS'S WORKS—(W. G.)—The explanation of the high price charged during the Dr's. lifetime is simple enough. The Dr. could only rely on a certain limited demand, and he fixed the price at such a figure as would make this estimated demand yield the money required by the printer for a thousand copies, and the stereotype plates. All subscribers supplied, the printer was paid, and the Dr. had the surplus copies and the plates. With these in possession, the executors have been able to lower the price.

PHOTOGRAPHS OF DR. THOMAS.—Bro. W. Towert, photographer, St. Patrick's Square, Edinburgh, has produced some good photographs of Dr. Thomas; which he will supply at the following prices:—Cartes de Visite, 8d. each, or 6s. per dozen; large size, unmounted, 5s.; ditto gilt, framed without front mount, 8s. and 9s.; ditto with front mount, framed, 10s. 6d.; in superior style, 12s.; in German gilt, oval, 19s.; ditto in water-colours, 23s.; in carved gilt frame and done in oil, £2 5s.

A. A.—The year of the *Children's Magazine* will reckon from September to September, for the sake of keeping it clear of the *Christadelphian*, which runs to December. The concurrence of the two would produce too great a strain in the office at the end of the year. Your suggestion, that something should be done to circulate the *Children's Magazine* among strangers, is good. But the question is how to give the suggestion practical effect. We are not sanguine. Its character will be an obstacle. The truth would have to be diluted to give it a chance of getting among those who do not believe, and this is "not in our line." The two principal woodcuts are certainly below par. We hope to improve in this by and by.

E. T. and J. O. W.—The commercial part of New York is built of stone; but as regards the outskirts, which constitute the bulk of the place (at all events, such parts as we were brought into contact with it), the aspect of things was such as to make the impression that wood was principally—in some districts, almost entirely—employed in building the houses. Perhaps we ought not to have spoken from so partial an acquaintance. If we have misrepresented the place, we are sorry. It was done very innocently; and as for offending brethren by our criticisms on American ways, we can scarcely think such a thing possible. The brethren there are what we are in England—"strangers and sojourners," having no patriotic identity with the place of sojourn, "looking for a better country, that is, an heavenly." Remarks upon the "present evil world" cannot touch those who are not of it. We would not hurt a friend of Christ for a good deal.



## BOOKS IN SUPPLY.

		<i>Carriage included.</i>					<i>Carriage included.</i>		
Nett Price.		Price in BRITAIN.	Price to the STATES.	Price to CANADA.	Nett Price.		Price in BRITAIN.	Price to the STATES.	Price to CANADA.
23s.6d.	Eureka, 8 vols.*	28s.6d.	d. 9.75	d. 9.25	3d.	Good Confession	3d.	16c.	12c.
6s.6d.	Elpis Israel	6s.6d.	d. 2.50	d. 2	8d.	Everlasting Punisht.	8d.	80c.	25c.
8d.	Anastasis	9d.	35c.	30c.	4d.	Bib. News. Nos. } 8 to 17, except 5 } pr. doz.	6d.	35c.	31c.
6d.	Phnnerosis ..	8d.	30c.	25c.	4d.	Record ..	4d.	16c.	13c.
3d.	Roman Question	8d.	13c.	12c.	1s.4d.	Christa. Tracts. } Nos. 1, 2, and 3 } pr. 100	1s.8d.	88c.	65c.
2s.	Herald of King- dom, per vol. . .	2s.4d.	d. 1.	75c.	4d.	Christm. Shield. } Nos. 6 to 12 . . } pr. doz.	6d.	35c.	31c.
3d.	Catechesis ..	3d.	13c.	12c.	2d.	Kingdom of God	2d.	10c.	9c.
6d.	Chron. Hebraikon	7d.	20c.	15c.	4d.	Book Unsealed	4d.	16c.	13c.
2d.	Pilate's Ques. Ans.	2d.	10c.	9c.	1d.	Odology ..	1d.	7c.	6c.
2d.	Revealed Mystery	2d.	10c.	9c.	3d.	Declaration ..	3d.	10c.	9c.
1s.6d.	Pro. Chart, No. 1	1s.6d.	56c.	46c.	1s.	Choral Service	1s.1d.	40c.	39c.
1s.6d.	Ditto ditto, No. 2	1s.6d.	56c.	46c.	1s.	Jesus Crucified	1s.1d.	40c.	39c.
2s.6d.	Ditto ditto, No. 3	6d.	21c.	18c.	pr. } 100 }	Leaflets ..	10d.	32c.	26c.
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Aug. 26, V. Collyer, J. McDonald, T. Watton; 29, A. Liggett, T. Brown, J. Phelps, T. Boshier; 29th, A. Goodman, W. Norrie; 30, H. L. Drake, T. Bowen, E. Turney, T. Boshier, J. J. Andrew; 31, J. Young, T. C. Nichols, W. Norrie, J. Bell, E. Head, J. Richards; Sep. 1, T. C. Nichols, J. A. Wilson, A. Goodman, "Rev." C. L. Bore, J. Young; 2, J. A. Wilson, Mrs. Goodman; 4, W. H. Kidson, W. W. Holmes, J. Newport, A. Bullivant, D. Brown, J. Keighley, J. Phelps, W. Lewin, J. Hayward, E. Turney; 5, T. Watton, T. C. Nichols; 5, J. Mitchell, H. Knapp, J. Phillips, F. Emerson, T. C. Nichols, W. Osborne, J. Hawkins, C. W. Clark, H. Shiells, E. Corkill, J. Williams, C. H. Morse; 6, T. E. Clegg, G. Haines, "Rev." C. L. Bore; 7, W. Owler, J. W. Moore, R. A. B. Mash, J. Harrow; 8, J. Newport, T. C. Nichols, C. Smith, M. Cree, V. Collyer, T. Boshier, G. D. Handley; 9, E. Jacobs, W. Smitheman, A. W. Towert, G. Lillie, J. S. Neale; 11, G. Boden, H. Shiells, Argument and Harland, T. C. Nichols, A. Andrew, P. Graham, G. Lees, J. J. Hawkins, W. Rooke, J. Phelps, A. Liggett, E. Lastus, E. Thomas; 12, W. H. Kidson, J. Hodzson, F. A. Cozens, J. J. Spencer, G. H. Kidd, E. Turney, A. Rood, R. C. Bingley, W. Gunn, T. C. Nichols, C. Walker, E. Lastus, L. M. Nicholson, M. H. B.; 13, J. Beadnell, J. W. Moore, C. J. Watts, T. Gardner, V. Collyer, T. Haining, E. S. Evans, T. Boshier; 14, H. Dyer, F. A. Cozens, J. Gillis, M. Stephenson, R. Armstrong, T. Wootton, W. Fleming, R. Harrison, E. Morrall, A. Tait, J. J. Andrew, M. H. B., J. Phelps; 15, F. Lofthouse, J. Birkenhead, T. C. Nichols, T. Betts, J. Teasdale, Mrs. R. Bennett, W. J. Turney, E. Turney, E. S. Evans, D. Handley; 16, J. C. Phillips, D. Clement, D. Spinney; 18, A. Pitt, J. Durrie, J. Richards, T. Ranolds, E. Turney, J. Hayward; 19, W. Ellis, T. Bowen, W. Sinclair, C. Hayward, J. Stewart, J. Phillips, C. Walker (for W. Fowler), J. Boote, J. Phelps; 20, J. Butler, A. Andrew, A. Tait, A. B. Wood, T. Weston, D. Brown, C. Smith; 21, W. R. D. Gascovne, T. Holroyd, A. Andrew, T. C. Nichols, A. Liggett,

## REMITTANCES FROM AUG. 28th to SEPT. 21st (1871), INCLUSIVE.

*The Christadelphian*.—T. Bowen, 1 (12 mo., '71); J. Hayward, 1 (1 mo.); F. Emerson, 1 (12 mo., '71); T. Davis, 80 (1 mo.); E. Lastus, 1 (12 mo., '71); W. Gunn, 2 (12 mo., '71); J. Phillips, 1 (2 mo.).  
*Children's Magazine*.—H. Shiells, 2 (12 mo.); T. E. Clegg, 1 (12 mo.); G. Haines, 1 (12 mo.); J. C. Phillips, 1 (12 mo.); M. Cree, 1 (12 mo.); J. Hodgson, 1 (12 mo.); J. J. Spencer, 5 (4 mo.); G. H. Kidd, 5 (12 mo.); E. S. Evans, 1 (1 mo.); M. Turney, 1 (12 mo.); E. Turney, 1 (12 mo.); H. Dyer, 1 (1 mo.); R. Armstrong, 1 (12 mo.); T. Wootton, 2 (12 mo.); R. Harrison, 1 (4 mo.); E. Morrall, 1 (12 mo.); T. Betts, 1 (12 mo.); D. Handley, 15 (1 mo.); D. Clement, 15 (12 mo.); T. Randies, 2 (2 mo.); T. Bowen, 1 (12 mo.); W. Sinclair, 2 (12 mo.); C. Hayward, 4 (12 mo.); J. Stewart, 2 (2 mo.); W. Fowler, 2 (12 mo.); J. Phelps, 42 (1 mo.); A. E. Wood, 1 (12 mo.); M. Hage, 5 (12 mo.); Mrs. G. Oliver, 1 (12 mo.).  
*Miscellaneous Books and Pamphlets*.—T. Bowen, J. Phelps, J. Bell, J. Young, T. C. Nichols, "Rev." C. L. Bore, W. H. Kidson, J. Mawhort, J. Keighley, W. Lewin, J. Hayward, J. Hawkins, C. W. Clark, H. Shiells, J. Yardley, J. W. Moor, R. A. B. Mash, G. Lillie, H. Shiells, Argument and Harland, A. Liggett, F. A. Cozens, W. Gunn, T. C. Nichols, C. Walker, J. Hodgson, H. Dyer, M. Stephenson, W. Fleming, R. Harrison, J. Teasdale, Mrs. R. Bennett, D. Spinney, J. Durrie, J. Hayward, T. Bowen, J. Stewart, T. Weston, M. Hage, A. Liggett.

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The Christadelphian,  
Nov. 1, 1871.

No. 89.—November 1, 1871.

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A MONTHLY PERIODICAL

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## THE REVIVED LECTURING APPOINTMENTS.

God willing, the Editor will keep the following appointments, in which some alterations were made last month: Liverpool, Thursday, Oct. 26th; Sale, Saturday, Oct. 28th; Barrow-in-Furness, Wednesday, Nov. 1st; Cumnock, Friday, Nov. 3rd; Beith, Monday, Nov. 6th; Paisley, Friday, Nov. 10th; Wishaw, Saturday, Nov. 11th; Glasgow, Tuesday, Nov. 14th; Grantown, Friday, Nov. 17th; New Pitsigo, Monday, Nov. 20th; Aberdeen, Wednesday, Nov. 22nd; Dundee, Thursday, Nov. 23rd; Edinburgh, Saturday, Nov. 25th; Manchester, Thursday, Nov. 30th; Home, Monday, Dec. 4th.

## NOTES.

CATECHISM FOR THE CHILDREN.—(T. C. N.)—By and bye, we hope to get at something of this sort. Meanwhile, the *Children's Magazine* will stop the gap, and is gathering materials that will afterwards be useful in a more permanent form.

THE CONFLAGRATION AT CHICAGO.—(M. B.)—There are about twenty brethren at Chicago. We are not aware whether any of them have suffered from the fire. We have written to ascertain. It is to be feared the employment of some will be interfered with, even if they have escaped in person.

ERRATA.—In "My withdrawal from Methodism," last month, page 315, col. 2, line 31, "imperishable rayless night," should be "impenetrable, &c.;" page 316, col. 1, line 22, "reveals another age," should be "reveals another man."

We have to thank brother Dyer, of Bradford-on-Avon, for the gift of a well-executed life-size (bust) portrait of Dr. Thomas, in oil. The picture is hung up in the office, where it overlooks the busy work developed by the original. We hope the value of it will soon be destroyed by the Dr.'s reappearance in the land of the living, which is a proximate event.

WANTED.—A good price will be given for the 2nd volume of the *Herald of the Future Age* (Dr. Thomas). Communicate with the Editor. Such as send will please be sure it is the second vol. they send, as the third vol., by a printer's error, is marked "vol. 2" on the title page.

THANK YOU, AND MORE WILL BE WELCOME.—(J. M.)—The newspaper cuttings are quite acceptable. Should you come across anything else in the same line, we shall be thankful for you to cut it out and send it. It is by the co-operation of correspondents in this way that we are enabled from time to time to present interesting news items bearing on the signs of the times.

THE TRUTH IN ITS DOMESTIC BEARINGS.—(J. K.)—Your letter is received, and shall have attention in due time. Sister Roberts has it in contemplation to write a series of articles somewhat bearing on the very subject. They will be addressed to the sisters, and will deal with the practical life of woman, married and single—but particularly the first, as affected by the truth.

THE TRUTH IN MILWAUKIE.—(W. D. H.)—We willingly publish your assertion that brother Harper has the help of the brethren, in spending and being spent for the truth. It was from no "loose remark" that we made public an impression to the contrary; but by request (unknown to brother Harper), with the object, as we understood, of assisting the rest to take their share of the burden. If it was unnecessary, we have been led into mistake, and apologise.

ACKNOWLEDGMENT.—Sister Mitchell, of Edinburgh, whose widowhood has called forth the sympathy and assistance of the brethren, desires her gratitude to be thus expressed. The sorrow of her bereavement has been, to some extent, mitigated by the kindness of the brethren, who have stood between her and want. In addition to the sums already advertised, we have to acknowledge the following: a brother, £4; a brother, 6s.; a brother, 1s.

PHOTOGRAPHS OF DR. THOMAS.—Bro. W. Towert, photographer, St. Patrick's Square, Edinburgh, has produced some good photographs of Dr. Thomas; which he will supply at the following prices:—Cartes de Visite, 8d. each, or 6s. per dozen; large size, unmounted, 5s. 6d. ditto gilt, framed without front mount, 8s. and 9s.; ditto with front mount, framed, 10s. 6d.; in superior style, 12s.; in German gilt, oval, 19s.; ditto in water-colours, 23s.; in carved gilt frame and done in oil, £2 5s.

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Sep. 22nd, M. H. B., W. R. D. Gascoyne, A. D. Grant, J. Robertson, A. Liggett, A. B. Magruder, J. Jones; 27, J. J. S. Richards, J. W. Moore, T. C. Nichols; 28, J. Phelps, A. Andrew, A. Rood (2 parcels), J. Young, W. Newport, W. Moore, A. Rood, T. Haining, J. Bell; 30, W. Fowler, E. Bellamy, M. H. B., J. W. Moore; Oct. 2, J. Newhart, G. Haugh, J. Guiney, W. Grant, J. Seach, A. Hall, J. S. Adams, W. Ottley; J. Gilbey, P. A. Blackwell, W. Sinclair (2 parcels), H. Lees, J. Elliott, J. W. Moore; 4, M. A. Stephenson, J. Phelps, R. Bell; 5, J. Gillies, W. Arnold, J. Savage (2 parcels); 6, Miss McLaughlin (2 parcels), J. W. Moore, D. Handley (2 parcels); 7, J. Evans (2 parcels); 9, A. B. McDaniel, H. Knapp, P. Graham, J. Birkenhead, E. Lester, J. Phelps, C. Weale; 11, R. Strathearn (2 parcels), F. Kerridge, J. Roberts; 12, J. Clark, J. Betts, C. Walker, S. Atkinson, J. W. Moore (2 parcels), W. Vernon, J. Keighley (2 parcels), R. Nash; 13, J. Phelps; 14, R. Howe (2 parcels), W. Jones, J. Richards, W. Grant, G. Townsend; 15, G. Hood, F. H. Martin; 16, J. Rowe (2 parcels), T. Baker; 17, D. Fairweather, G. Haines, T. Mankin, Mrs. M. H. B., A. Morley; 18, Mrs. Webster, J. Watson, A. Reader, R. Whitworth, Argument and Harland; 19, A. Smith, J. Phelps, J. Habgood, J. Lind; 20, A. Smith.

[The Christadelphian is Registered for transmission abroad.]

The Christadelphian,  
Dec. 1, 1871.

No. 90.—December 1, 1871.

# 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.

*Published by the Editor,*

ON THE LAST THURSDAY OF EACH MONTH, FOR THE MONTH FOLLOWING.

TERMS for 1872: SEVEN SHILLINGS PER ANNUM IN BRITAIN; 7 6 IN HER  
COLONIES; to *Subscribers in the United States*, 2½ DOLS., in advance.

*No Subscription accepted for less than twelve months, and each  
Subscription must begin with the January number.*

## AMERICAN BOOK SUPPLY ARRANGEMENTS.

Supplies of Christadelphian publications are in the hands of our agents. The price of works in their hands will be the same as when ordered from England.—(see table of BOOKS IN SUPPLY)—the cost of transmission hence to the agent, and from the agent to the purchaser, being about the same. The advantage to the purchaser will be that, instead of having to wait a month as when he writes to England, he will receive the books ordered, in a day or two.

Our agents are as follow: HAMILTON (Ontario, Canada) R. T. S. Powell, corner HUGHSON and Peel Streets; RICHMOND (Va., U. S. A.) James Luxford, box 837; ROCHESTER (New York, U. S. A.) C. H. Morse, 69, State-street; TORONTO (Canada) John Coombe, 8, Adelaide-street, East of Yonge; WEST HOBOKEN (Hudson Co., New Jersey, U. S. A.) Mrs. John Thomas; WEST PHILADELPHIA (Pa. U. S. A.) W. Campbell, 130, State-street; WORCESTER (Mass., U. S. A.): W. A. Hood.

## NOTICE.

It appears that an excessive amount of duty is charged on the books sent in box by steamer, while books transmitted in small quantities through the post, pass duty free. This fact, which we have only learnt by the bitter teacher of wisdom, experience, may interfere with the arrangements we have made, and necessitate a return to the old plan which we shall regret. A further trial will decide the matter. Our American friends will be duly apprized of any change.

## NOTES.

J. R.—We have not yet seen the book on the “Christian Israelites.”

S. S.—We have seen the article in the *Daily Telegraph* on the Christadelphians, and intend making some use of it.

“THE APOCALYPTIC TEMPLE.”—Brother Nichols, of London, has published an extract from *Eureka*, under this heading, in tract form; price 1d.

AMERICAN TRACTS.—Brother O. Morse, Rochester, N. Y., will supply, at 60 cents per 100, post-free in the States, two tracts, entitled *The Gospel*, and *Lecture on Immortality*, the one by himself; the other by brother Sintzenich.

CHRISTADELPHIAN PHOTOGRAPHS WANTED.—Brother Powell, of Hamilton, Ontario, is anxious to get as many photographs of brethren as possible; and will gladly exchange with any brother through the Editor. We publish his wish, and will do the rest when photos. are sent.

AMERICAN SUBSCRIBERS (BOTH CANADA AND THE STATES).—Subscribe direct to Birmingham. The process is simpler, and works better than through third parties. The reduction of postage removes the obstacle.

BROTHER WHITEHEAD, of Boston, desires us to state that the chart of God-manifestation, brought home by the Editor, and explained to the Birmingham ecclesia, was not drawn and coloured by himself, but by brother Charles Roberts of the same place.

WANTED.—A good price will be given for the 2nd volume of the *Herald of the Future Age* (Dr. Thomas). Communicate with the Editor. Such as send will please be sure it is the *second vol.* they send, as the third vol., by a printer's error, is marked “vol. 2” on the title page.

THANK YOU, AND MORE WILL BE WELCOME.—(J. M.)—The newspaper cuttings are quite acceptable. Should you come across anything else in the same line, we shall be thankful for you to cut it out and send it. It is by the co-operation of correspondents in this way that we are enabled from time to time to present interesting news items bearing on the signs of the times.

THE CHICAGO CONFLAGRATION.—Brother Donaldson, on learning that the brethren had shared in the Chicago disaster, communicated with brethren in divers parts of the American continent, and received liberal contributions to their need. He has sent an appeal to the British brethren, for publication in the *Christadelphian*, but he will find from this number that the good work has been already done.

H. L. D.—We do not see the *Marturion*, and were consequently in ignorance that the information given to us, that only five people in Listowell approved of the course of that paper, was styled “a fabrication.” We received the information at Innerkip, on the authority of two visitors—not the Hays—from the neighbourhood of Listowell. Their names we forget, if we ever heard them. It matters little. We gave the statement as a matter of report merely, interesting if true, which we thought it very likely to be, but of no consequence if not so.

J. C.—We had not seen the paper (“published by request”) before. “Absolute silence” is the proper attitude towards such canine ebullitions.—Yes; send paper containing attack on Christadelphians, and your answer. We shall be glad of both. There will be more room in the *Christadelphian* hereafter.—We do not exchange with the *Rainbow*. The system of exchange is not in vogue in England. We shall try and see Oct. number.—We have also arranged to procure Grant's book, “Life and Immortality” (Tract depot, 52, Cockburn-st., Edinburgh), which you say contains an attack on Christadelphian writers, which ought to be met.—We have not any copies of the *Soul and the Kingdom*. It will be possible to procure one. We have an idea of re-publishing by-and-by, but should prefer to do so from a revised copy.



**AMERICAN AGENTS.**—The charges on the boxes are vexatious. We pre-paid as far as we could, and committed them to the hands of a forwarding agent in Liverpool, with the reasonable expectation that all shipping formalities would be attended to, and that the boxes would go forward to their destination, without delay or further charge, beyond freight by railway in America. That they should be "warehoused" for weeks in New York and then forwarded with charges equal almost to the entire value of the books is trying. We find on enquiry, that "duty" is the heaviest item in the charge, and that the delay was owing to non-declaration of contents, to which our agent ought to have seen. As brother Luxford says, this mode of supply "will not work," without some amendment. If we cannot get the books into America without the enormous duty charged in this case, we shall have to return to the old and (to American purchasers,) inconvenient practice of mailing direct from England. We shall make one more trial.

NOW ARRIVED FROM AMERICA,

## PICTORIAL ILLUSTRATION OF GOD-MANIFESTATION,

By DR. THOMAS.

A costly and beautifully-executed work of art, exemplifying the Mystery of Godliness.

*In Britain, 3s6d.; in America, one dollar, both rates being post free.*

TO THE HAMILTON SUBSCRIBERS.

Mr. Powell will understand that those gentlemen who have subscribed for the *Christadelphian* through him, desire the magazine continued for 1872, unless they send him instructions to the contrary.

R. T. S. POWELL.

## BOOKS IN SUPPLY.

Nett Price.	Carriage included.			Nett Price.	Carriage included.		
	Price in BRITAIN.	Price to the STATES.	Price to CANADA.		Price in BRITAIN.	Price to the STATES.	Price to CANADA.
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9d.	9d.	8c.	8c.	17, except 4, 5 & 6	pr. doz.	pr. doz.	pr. doz.
8d.	8d.	8c.	25c.	4d.	4d.	16c.	18c.
2d.	2d.	10c.	12c.	1s4d.	1s4d.	1s.	1s.
8d.	8d.	18c.	12c.	pr. 100	pr. 100	pr. 100	pr. 100.
6d.	7d.	20c.	15c.	4d.	6d.	85c.	81c.
2d.	2d.	10c.	9c.	pr. doz.	pr. doz.	pr. doz.	pr. doz.
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1s5½d.	1s8d.	56c.	46c.	4d.	4d.	16c.	18c.
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6d.	6d.	21c.	18c.	1s.	1s.	40c.	80c.
2s6d.	2s10d.	d. 1.25	d. 1.	1s.	1s4d.	40c.	30c.
1s6d.	1s8d.	75c.	57c.	pr. 100	pr. 100	82c.	26c.
2s.	2s2d.	98c.	78c.	2s.	2s2d.	98c.	78c.
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Will friends please consult the above table before sending for books, to see that the books they order are on hand. Money is frequently sent for books sold out.

WHEN friends remit on the "carriage included" scale, for more than one publication, let them make a deduction on the score of postage, as the postage of one will frequently cover three or four.

\* Vols. I. and II. are at present sold out; the printer is busy reproducing them.

Republished by the Christadelphian Publication Society, and now ready,

# ANASTASIS,

(By DR. THOMAS),

In a style superior to the first edition, and reduced from 1s9d. to  
**NINEPENNY, POST FREE.**

## LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

Oct. 21st, A. Craigmyle, E. S. Evans, J. Williams, T. C. Nichols, W. Smith, A. Reader, J. Hayward, H. Bailey; 23, E. S. Evans, W. King, J. Clark, W. H. Harris; 24, A. Reader, Miss Irvine, J. Mortimer; 25, A. Liggett, J. Watts, W. Peacock, W. Ellis, T. Leigh, D. Gaskin, A. Craigmyle, R. Whitworth; 26, J. Morgan, A. Carter, G. Waite, A. Andrew, J. Keighly, D. Spinney, J. Phelps, C. W. Clark; 27, J. Hawkins, Mrs. Doig, C. Smith, T. C. Nichols; 28, C. Heard, J. Maitland, J. W. Niles, A. McDaniel, J. Colder; 30, C. Reid, T. C. Nichols, J. Campbell, T. Moss, W. Birtle, A. Hall, O. Morse; 31, B. Wilby, J. Hayward, J. Beavan, J. Hedgley, J. Hawkins. Nov. 1st, A. Liggett, T. W. Bradley, W. Cameron, J. Griffiths; 2, R. Whitworth, J. Hayward, J. Boyd, J. W. Moore, R. T. S. Powell, H. L. Drake, H. W. Hudson; 3, D. Fairweather, S. Edwards; 4, J. Nesbit; 6, J. W. Moore, M. A. Muir, R. Whitworth; 7, R. Whitworth, E. Morrall, E. Hodgson, J. Phillips, M. Goodman, H. Tyler, L. Edwards, E. Thomas, E. Lasius, W. A. Hood; 8, C. Weale, E. Turney, J. H. Thomas; 9, J. Atkinson, J. Phelps, G. Handley, R. Armstrong; 10, E. Turney, W. Smith, M. Goodman, A. Wyllie, A. J. Ogilvie, W. Campbell, J. Birkenhead; 11, R. Whitworth, J. A. Bowker, W. G. Robertson, J. Pettigrew, D. Drake, H. A. Bridge; 13, T. Leigh, J. Luxford, D. Brown; 14, D. Handley, J. Phillips, W. R. Otter, T. Clegg, H. Neysey, R. Whitworth, J. Haggood, R. Armstrong, C. Meaday, A. Goldie, V. Collyer, E. Turney, D. Spinney, T. Watton, H. Dyer, T. Haines, J. Turner, Mrs. Millar, J. Gillies, J. Mitchell; 15, D. Clement, G. Adie, J. S. Leonard, R. Whitworth; 16, J. Yule, J. Phillips, J. Muir, E. Delozier, E. Pollard; 17, W. Green, M. A. Bridge; 18, E. Holden, C. H. Morse, A. B. Macguder, R. Hodgson, A. Andrew; 20, G. Sanderson, A. Constable, J. Boote; 21, F. W. Smith, P. Scrimshaw, W. R. Otter, J. Savage; 22, T. Mankin, A. Goldie, T. Watton, S. Botton; 23, V. Collyer, J. Savage; 24, T. C. Nichols, C. Reid. (Letters connected with the Chicago contribution are elsewhere acknowledged.--Ed.)

## REMITTANCES FROM OCT. 21st TO NOV. 24th (1871), INCLUSIVE.

*The Christadelphian*.—A. Craigmyle, 1 (1 mo.); J. Millman, 1 (1 mo.); Mrs. D. Colder, 1 (12 mo., '72); T. Moss, 1 (12 mo., '71); B. Wilby, 1 (1 mo.); J. Hayward, 1 (1 mo.); J. Beavan, 1 (12 mo., '72); Dr. Haves, 4 (12 mo., '72); Mrs. W. Hage, 3 (12 mo., '72); J. Nesbit, 1 (12 mo., '72); J. H. Thomas, 1 (12 mo., '72); P. A. Wylie, 1 (12 mo., '72); A. J. Ogilvie, 1 (12 mo., '72); W. G. Robertson, 1 (12 mo., '71); J. Luxford, 1 (12 mo., '71); S. M. Rogers, 1 (12 mo., '72); C. Meaday, 1 (12 mo., '72); S. F. Millar, 1 (12 mo., '72); G. Adie, 1 (1 mo.); J. S. Leonard, 1 (12 mo., '72); J. Phillips, 1 (2 mo.); J. Keighly, 1 (2 mo.); M. E. Delozier, 1 (12 mo., '72); Mrs. R. Hamilton, 1 (12 mo., '71) and 1 (12 mo., '72); G. Allan, 1 (12 mo., '72); R. Hodgson, 13 (6 mo., '71) and 13 (6 mo., '72); J. Savage, 1 (6 mo., '71) and 1 (12 mo., '72); C. Reid, 1 (12 mo., '72).

*Children's Magazine*.—E. S. Evans, 1 (11 mo.); W. Smith, 8 (1 mo.); W. A. Harris, 8 (12 mo.); W. Peacock, 3 (12 mo.); R. Whitworth, 10 (12 mo.); F. W. Turney, 1 (12 mo.); J. Hawkins, 1 (12 mo.); A. Robertson, 1 (12 mo.); J. W. Niles, 8 (12 mo.); A. B. McDaniel, 2 (1 mo.); Mrs. D. Colder, 1 (12 mo.); C. Reid, 1 (12 mo.); A. Hall, 1 (12 mo.); O. Morse, 1 (12 mo.); J. Stewart, 1 (10 months); R. Whitworth, 1 (12 mo.); H. Tyler, 1 (12 mo.); D. Handley, 15 (1 mo.); A. G. Ogilvie, 1 (12 mo.); W. Campbell, 10 (12 mo.); F. Chatwin, 37 (1 mo.); P. Hall, 3 (1 mo.); S. M. Rogers, 1 (12 mo.); H. Dyer, 1 (12 mo.); J. Barrow, 1 (10 mo.); H. E. Pollard, 1 (12 mo.); R. Hodgson, 1 (12 mo.); J. Savage, 2 (6 mo.).

*Miscellaneous Books and Pamphlets*.—E. S. Evans, Miss Irvine, A. Liggett, J. Sutherland, G. Wait, D. Spinney, J. Hawkins, E. Birkenhead, C. Heard, Miss Irvine, J. Maitland, J. W. Niles, J. Hedgley, S. G. Hayes, T. F. W. Bradley, W. Cameron, J. W. Moore, M. H. B., Miss Norland, E. Morrall, J. Teasdale, C. Weale, J. Atkinson, R. Armstrong, J. Birkenhead, J. Pettigrew, D. Drake, H. Neyson, J. Yule, F. W. Smith, J. Savage, P. Scrimshaw, T. Mankin, C. Reid, T. Leigh, Miss Wood, J. Betts, Mrs. D. Colder, R. Whitworth, J. Phelps, J. Beddoes, C. A. Morse, W. A. Hood.

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