

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 CHRISTENDOM,
WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

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

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

VOLUME IX.

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The Christadelphian.

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

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

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Vol. IX.

"HE BEING DEAD YET SPEAKETH."

Republications from scarce works of Dr. Thomas.

THE HOPE OF THE WORLD NOT THE HOPE OF ISRAEL.

"We are saved by the hope."—PAUL.

The caption of this article has been selected as expressive of a startling truth, in which all men, profane and pious, are equally interested. There are in the world, two great objects of desire, which all profess to hope for, and to which all who profess them, aver, that God has called them; hence, they may be still further characterized as the two hopes of the two callings. These two hopes are different in all their details; they are opposite and antagonistic, and so contrary, therefore, the one from the other, that if one be demonstrated to be God's truth, the other is thereby proved to be *no hope at all*, because, in fact, a mere vain imagination. For this reason, Paul, in writing to the brethren, who were sorrowing for some Christian relatives, who had fallen vic-

tims to the power of the enemy, exhort^s them not to mourn as did "*the others*," the Pagan Gentiles, "who had no hope," for they should embrace them again, when Jesus should raise them from the dead. 1 Thess. iv. 13.

We say that the phrase "the others," in Greek, *hoi loipoi*, with the definite article *the*, imports the Heathen Gentiles. This will be still more evident from Ephes. ii. 12, where Paul defines the state of Gentiles out of Christ. "Remember," says he to the adopted Israelites of the Ephesian body, "that ye, in times past, were Gentiles in the flesh, and styled the uncircumcision by circumcised Jews: "at that time, ye were *choris Christou*, separate from Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, HAVING NO HOPE, and ATHEISTS—*atheoi*, i. e. without God, in the world." Not to multiply quotations, it is clear from this, that the Gentiles not in Christ and in God, are "the others who have

no hope." Let it, then, not be forgotten by any, pious or impious, that the scriptures write THAT man *hopeless* who is an alien from the Jewish state or polity. "THE HOPE OF ISRAEL" is not such a Gentile's hope *even tho' he may speculatively believe it*; what shall we say of those pietists who repudiate its details, general and particular, as "husks," and "useless speculations?" Their hope it is not; they also are self-convicted as hopeless of the truth.

This then is certain, namely, that *it matters not what a man hopes for, if that hope be false or spurious, i. e. if it be not the hope promised in the covenants of the promise, he is repudiated as hopeless in the scriptures of truth*; and further, even if in theory he believe it, if he continue in his Gentilism, i. e. if he become not an adopted citizen of the Jewish polity (*politeia*), he is without Christ, without hope, and without God. Let the prophets and diviners of the living age, the leaders of the people, professors, editors, and preachers give ear to these things; for we speak to them especially as to those who cause this people to put their trust in things which form no part of the truth of God.

But indeed, though the heathen were hopeless of the true hope, and atheists as respected their acknowledgment of the one only living and true God, they had a hope and a godliness of their own imagining. These are termed by the apostle in 2 Cor. x. 5. *logismoî* reasonings, which exalt themselves against the knowledge which comes from God; and speaking of them to the Christian disciples at Rome, he says in chapter 1. 21, that they were "vain in their imaginations (*dialogismoî*, reasonings or dialogues, such as Plato's "Dialogue on Laws") and their foolish heart was darkened. Professing themselves to be *sophoi* wise men, they became fools, &c. They hoped for things relating to souls which were vain dialogisms or speculations. Believing in the inherent immortality of corruptible flesh, because they imagined it to be pervaded by an immaterial soul, they hoped at death to be delivered from present evils by the reabsorption of their immortalities into the divine essence. To them

the idea of a resurrection of the mortal body was a monstrous absurdity; hence they laughed Paul to scorn when he announced it on Mars' Hill at Athens. They deceived their foolish heart by the vain imaginings of the translation of their souls on the wings of demons to the elysian fields in the region of everlasting light. The terms being changed, angels being substituted for demons, and heaven for the elysium, the hope of the present generation of Gentiles is identical with the heathen dialogisms of the apostolic era.

We repeat it. Let the reader examine into this matter and he will find, that the hope of the Catholic, Protestant, Mohammedan, and Pagan communities of the 19th century, is the same, substantially the same, though philologically metamorphosed, as the hope of the heathens of Greece and Rome. Episcopalians, Presbyterians, Methodists, Universalists, Baptists, &c., all teach it as the "one hope of their calling;"—*the translation of their immortalities at death from earth to heaven on angels' wings*—is believed by the people and preached by the clergy, and advocated by partizan editors as the revealed truth of God! They pray for it in their prayers, eulogise it in their rhapsodies, and sing it in their hymns, as the consummation most devoutly to be wished for.

We shall not pause here to argue against these absurdities; when we show what the true hope is, they will be as conspicuous as the sun at noon-day. We shall now content ourselves with affirming simply, that the scriptures do not teach the things we have printed in *italics*. They belong to the new Platonism of the Egyptian Theology. To sing these things is to pour into the ear of the Deity what is not of the truth, and therefore, as saith the apostle, lies; for what is not of the truth, is a lie.

Nevertheless, these are all items of the hope, both of the pious and undevout of this generation. Suppose we grant that it is the true hope; it must then be the hope of Israel, and if so, it will be found in the covenants of the promise made to the fathers,

and confirmed by the oath of God. Will any one be kind enough to show us where any such hope has been promised to Israel? And if this were promised, how comes it that Paul saith the Gentiles had no hope, seeing that they had indulged in these items of expectation almost from time immemorial?

Here then is one of the hopes—the hope of the pious, the hope of the impious, and the hope of the hypocrite as well! A hope which the scriptures aver is no hope, and that all who trust in it are doomed to utter and irretrievable disappointment.

We have already hinted what we now affirm, namely, that the character of a man's faith, whether it be living or dead, may be determined by the hope he assuredly entertains.

The one faith embraces the things which relate to repentance and remission of sins in the name of Jesus, as well as to those which pertain to the hope; whereas the hope relates to things of the undeveloped future; hence the apostle says “hope that is seen is not hope: for what a man seeth, why doth he yet hope? But if we hope for that we see not, *then do we with patience wait for it.*”—Rom. viii. 24.

A man may believe all things relating to repentance and the remission of sins, but if his faith do not embrace the *true hope*, he does not possess that faith which pleases God. This appears from Paul's teaching in Hebrews. “But” says he “we are not of a drawing back unto destruction, but of a faith unto an acquisition of life. Now faith is an *assured expectation* (HYPOSTASIS) of things *hoped for*, a conviction of things unseen.” Having thus defined the faith unto life which is nothing less than a belief of “things which are eternal,” he tells the Hebrews, that “without it, it is impossible to please God.”—ch. x. 39, xi. 1, 6. This was saying in effect, that unless their faith comprehended the things contained in the covenants of promise, they could not be saved; for says he elsewhere, WE WERE SAVED BY THE HOPE—*tee elpidi esotheemen*—Rom. viii.

24; that is, “Christian disciples” in Rome, when ye were saved from your past sins through the name of Jesus, it was not only by faith in his death, in the sin cleansing efficacy of his blood, and in his resurrection abstractedly considered; but, by an assured expectation and conviction of the things unseen and eternal, which are comprised in the hope of the gospel.” “For,” as if he had continued, “even the redemption of your mortal bodies from corruption, is purely conditional on your adhesion to the hope.”

We wish here to be distinctly understood. We affirm that *no man hath the remission of past sins, a title to the kingdom of God, nor will he obtain possession of it, unless his faith include a belief of the true hope, and unless he keep this hope in mind stedfast to the end.* Now let the prophets and diviners of this age give ear to the proof we now present for their conviction.

In Hebrews iii., the apostle is discoursing concerning the one hope, or “rest which remains for the people of God:”—“holy brethren,” says he “partakers of THE HEAVENLY CALLING, consider Christ Jesus; whose house we are, IF indeed we hold fast the confidence (*parrhesia*) and THE HOPE firm unto the end. For we have become associates of Christ, IF indeed we keep in mind the principle of the assured expectation (*hypostatic*) stedfast to the end;” *verse* 1, 6, 14. You see here what is predicted on an ‘if’. If you possess not the assured expectation, you are neither of the house, nor associates of Jesus.

Again in 1 Cor. xv. Paul discourses of the hope into which the Christian disciples in Corinth had been immersed. In this chapter, he speaks of the resurrection of the dead, the second advent of Jesus, the delivering up of the kingdom, the duration of his reign, the complete subjugation of his enemies, baptism for the resurrection of the dead, the nature and appearance of the saints when glorified, the impossibility of mortal men inheriting the kingdom, the instantaneous transformation of the saints in the flesh into incorruptible

and immortal persons, the abolition of death, the subjection of the Son to the Father, &c., &c. He treats of all these things as of so many items of the glorious hope, which made the things he delivered to them, glad tidings, or gospel. These astonishing revelations to the heathen mind, were all predicated on the fact of the resurrection of Christ according to the prophets. If he had risen as Paul testified, all these things would come to pass; but if he had not, then none of them would happen. It was certain that Jesus had risen from the dead: their belief, or disbelief would not alter the fact; though it would materially affect themselves individually; for if they denied the true hope in relation to the resurrection; if they affirmed that there was no future resurrection, or what was equivalent to it, that "the resurrection was past already," as some of them did, then they were in effect denying the resurrection of Jesus, and by implication, everything consequent upon it.

But upon what ground did they conclude that there was no "resurrection of the dead" or that "it was past already," by which conclusion their faith was overthrown and shipwrecked? The foundation of their error was the "profane vain babblings, and oppositions of a false gnosis, or science," which was then being taught pretty extensively in the churches, by such men as Hymeneus and Philetus. These sophists inculcated the reveries of Plato, and other heathen philosophers about souls, immortality, heaven, hell, &c. They taught that all men were inherently immortal, because of the immaterialities which pervaded their bodies, and that at death, the immortal part of man went direct to heaven or hell. Hence resurrection and the judgment day, the second advent of Jesus, the waiting for the kingdom of God, &c., &c., were all superfluous incumbrances, which might very well be dispensed with as so many "useless speculations," which tended only to prejudice the literary and philosophic community against the doctrine of remission of sins in the name of Jesus,

and the acknowledgment of the one God 'without making men any better, or increasing the Christian virtues!' Professing to do wiser than the Apostle, they became fools. Nevertheless, many embraced their notions as less unpopular than the teaching of Paul.

Now to these pious professors of another hope, and therefore of "another gospel," the apostle says, if you hold these profane or heathen notions, which are subversive of the true hope, you profess a vain hope; ye may indeed believe, that Jesus died for our sins according to the prophets; that he was buried and rose again as predicted, but if you abandon the hope of Israel, for which I hazard my life daily, and embrace the heathen philosophy concerning the "immortality of the soul," &c.,—"ye are yet in your sins," and consequently "without Christ, aliens from the Jewish polity, strangers from the covenant of the promise, having no hope, and atheists in the world." You thus become heirs of perdition, and the horizon of your destiny is limited by the things seen and temporal. Alas! for you; for, "if in this life only ye have hope, ye are of all men most miserable."

Now, let this make an indelible impression upon our minds, namely, that these Christian disciples at Corinth had attended Paul's reasonings in the Synagogue every Sabbath Day, by which they had been persuaded of the truth, both Jews and Greeks—Acts xviii. 4. Having heard, many of the heathen Corinthians also believed and were baptized—verse 8. In writing to these persons, he tells them, that "they are washed, sanctified (or made saints) and justified in the name of the Lord Jesus, and by the spirit of God—1. Epis. vi. 11. But, upon what principle? Upon the very same as were the Christian disciples in Rome—*tee elpidi esotheesan**—THEY WERE SAVED BY THE HOPE.

*This verb is the First Aorist Passive. This tense marks a past action in itself, without any reference to another action at the same or different time. Thus *esothēen*, "I was saved," signifies indeed the completion of the action; but it does not determine whether the consequences of it, namely, whether the salvation be existing or not

Their salvation then, from their past sins, and their continuance in a saved state, were conditional. Hear what Paul saith to them. "But I now make known to you, brethren, the glad tidings which I myself announced to you; by which also ye are saved, *if ye hold fast* A CERTAIN WORD (*tini logo*) I myself brought to you, unless indeed ye have believed it to no purpose," ch. xv. 1, 2. What was this certain word, or, *tis logos*? The things he recalls to their recollections in this chapter; and which he predicates on the death, burial, and resurrection of the Messiah, as *en protois*, among the first things he delivered to them. If they did not hold fast to this word, or hope, which made his annunciation glad tidings, he declares that they would go to perdition, although they had been washed, sanctified and justified as aforesaid.

Again, in Colossians, the apostle also makes the hope of Israel the topic of discourse. No one, we presume, will venture to affirm, that the hope of the gospel is not identical with the hope of Israel, for which Paul was bound in chains and carried prisoner to Rome. We say then that he discourses in this epistle of the hope of Israel, because he treats of the hope of the gospel. This hope is contained in the *logos tees aletheais tou euaggeliou*, or, WORD OF THE TRUTH OF THE GOSPEL, which he preached. He says, he was made a minister of the hope, that he might fully preach the word of God concerning it. He styles it, "the mystery which hath been hid from previous ages and generations, but now (in his time and by his agency) is made manifest to his saints; to whom God would make known what is the

riches of the glory of the mystery among the Gentiles, which is Christ in you the hope of glory"—chap. 1. 5, 25, 27. As the minister of this glorious hope, wherever he went, he proclaimed it to the people; and so indefatigable were he and the rest of the apostles, that within thirty years from the ascension, it had been made known "to every creature under heaven." The Colossians had received it. It taught them, that their life *was hid with Christ in God*; and that, "when Christ their life shall appear, then they shall also appear with him in glory"—ch. iii. 3. 4. It taught them this, which excluded all speculation about going to glory at death, and immortal life within them. Still they were no more than others proof against the gnosis of the Hymeneus and Philetus class of preachers, whose word ate like a canker, as evinced in this day. Like a phagedenic ulcer upon the body, it has eaten out, and thoroughly eradicated from the human mind almost all vestiges of the hope of Israel. Where is the prophet, where the divine, where the scribe, that does not inculcate the "profane babblings" of Hymeneus and Philetus? "Beware" says the apostle to the Christian disciple at Colosse, "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," chap. ii. 8. He knew how that men from among themselves would arise teaching "perverse things to draw away disciples after them." Hence, he exhorts them to "let no man judge them in meat, or in drink, or in respect of a holy day, or the new moon, or of the Sabbath; nor beguile them of their reward in a voluntary humility and worshipping of angels, intruding into those things which he has not seen, vainly puffed up in his fleshly mind, &c."—chap. ii. 46, 18.

These teachers were "false apostles, deceitful workers transforming themselves into apostles of Christ"—2 Cor. xi. 13; Paul styles them "fools"—v. 19; who preached "another Jesus, another spirit, and another gospel"—v. 4, by which "as the serpent beguiled

The being saved at the time the action was completed, and the continuance thereof, depend upon a following condition, as *tee elpidi esotheen*. I was saved by the hope, *if I* believed it; and I continue to be saved by it, *if I* hold fast to it steadfast to the end. This is equivalent to a past, present, and a future salvation, predicated upon the condition of holding fast. The ship was saved, is saved, and will be saved, are phrases which may be all expressed by the Aorist, the proviso in the case being understood—that she do not let go her anchor. It implies an action, predicated on a condition understood for the continuance of its consequences.

Eve through his subtilty" they corrupted the minds of the brethren from the simplicity that is in Christ—verse 3. Now, he says to them at Colosse, of such men "beware!" Be on your guard, lest ye slip your cable; for the safety of your vessel depends on holding fast to the anchor. Remember, that formerly ye were alienated and enemies in your minds by wicked works, but now are reconciled, that ye may be presented holy, and unblamable, and unprovable in his sight—chap. 1, 21, 22.

Ah! exclaim the diviners, here is a case in which the reconciliation is absolute, and not at all conditional upon holding fast to the hope of Israel! Not so fast. The presentation of these Christian disciples before the King, as "holy, unblamable, and unprovable" persons, is predicated on the following conditions, namely,

"IF YE CONTINUE in the faith, grounded and settled, AND BE NOT MOVED AWAY FROM THE HOPE OF THE GOSPEL, which ye have heard, and which was preached to every creature under the Heaven; whereof I, Paul, am made a minister :"—Col. i. 25.

Here then are two indispensable conditions of salvation.

1st. *A continuance in the faith without vacillation.*

2nd. *Immobility from the hope of the Gospel.*

The first condition implies that the faith has been embraced; for a man cannot *continue* a believer unless he primarily believe. The second presupposes that his primary belief comprehended the knowledge of the hope of Israel; for it is enjoined upon him that he "hold fast to it stedfast to the end," that is, "be not moved away from it."

You perceive then, if a man would be saved, he must have the right kind of a hope. If he hope for things which God has not promised, he hopes for things which will never exist, and therefore his hope is a mere delusion. Now the scriptures style God, "the God of hope;" is he God of a true hope, or a false hope? If of a false one, then he is God of no hope; but,

if of the true one, then be assured that as men are saved by the hope, God will save them only by that which is true. This is just, however calamitous to the man; for, if one hope that his immortal soul will go to the right hand of the majesty in the skies at the instant of death, he would be exceedingly disappointed at finding himself on earth at the coming of Jesus; and that he had never been where he hoped he should have been at all. If a man hope for a non-entity he had no hope; and therefore being *de facto* hopeless, he is an heir not of salvation, but of destruction.

Thus then, we have shown

1st. That the heathen Gentiles had a hope of immortality, predicated on the speculation of man being constituted of two principles, the one material and the other immaterial, and therefore immortal.

2nd. That though they had a hope, yet as it was a false one, the scripture regards them as having none.

3rd. That the hope of the ancient heathen is substantially the hope of the Romanist, Mohammedan, Pagan, and Protestant communities even to this day; and therefore no hope but purely a delusion.

4th. That the character of a man's faith is determined by the things which he hopes for.

5th. That the hope of the Gospel relates to things in the undeveloped future.

6th. That a faith destitute of the true hope, is displeasing to God.

7th. That men are saved by the hope of the Gospel.

8th. That salvation by the true hope, is conditional on not being moved away from it.

9th. That the "profane babblings and oppositions of science falsely so called," taught by the ancient heretics, Hymeneus, Alexander, and Philetus, whose word *hath* "eaten like a canker," constitute the theology inculcated from the pulpits and presses of the present age.

10th. That this speculative and corroding theology has not only eaten out "the one hope of the calling," so

that the world has lost all knowledge of it; but it has popularized the religion of Jesus, stultified the public mind, seared its conscience, and lulled it into a profound sleep, and shut the kingdom of God against the people.

11th. That the spurious hope inculcated by the ghostly leaders of the world, is subversive of the Gospel, and therefore inimical to the well-being of mankind.

12th. That the hope which saves through Jesus was unknown until it was announced by the apostles.

13th. That the command to preach this hope “to every creature,” was executed within thirty years after the Ascension, by the apostles; hence, no rational expectation of converting the world by stationary or missionary clergy, founded upon the text in Matt. xxviii. 19, 20, can be entertained: it is not salvation, but damnation, which awaits the sapless, fruitless, and faithless Gentiles of these latter times; and—

14th. That teachers of a false hope are deceiving and being deceived.

THE DAY OF THE LORD IS AT HAND.

The day of the Lord is at hand, at hand,
Its storms roll up the sky;
A nation sleeps starving on heaps of gold,
All dreamers toss and sigh.
When the pain is sorest the child is born,
When the day is darkest before the morn,
Of the day of the Lord at hand.

Gather you, gather you, angels of God—
Come to us, Lord of the Truth;
Come for the earth is grown coward and old—
Come down and renew her youth:
Freedom, self-sacrifice, mercy and love,
Haste to the battle-field, stoop from above,
To the day of the Lord at hand.

Who would sit down and sigh for the ages of old,
When the Lord of all ages is here?
True hearts will leap up at the trumpet of God,
And hail His dread deeds without fear;
Each past age of gold, was an iron age too,
And the meekest of saints may find stern work to do,
In the day of the Lord at hand.

RISE OF THE CLERGY FORETOLD.

(A Pencilling found among Dr. Thomas's Papers.)

- MATT. vii. 15.—“Beware of false prophets: ravening wolves in sheep's clothing.”
- MATT. xiii. 39.—“The enemy that sowed the tares is THE DEVIL.”
- MATT. xxiv. 11, 24.—“Many false prophets SHALL arise, and shall deceive many.”
- ACTS xx. 30.—“From among the elders shall men arise, speaking *perverse* things.”
- 1 COR. xv. 12.—“How say SOME among you that there is no resurrection?”
- 2 COR. ii. 17.—“We are not as many who corrupt the Word of God.”
- 2 COR. x. 10.—“Paul's bodily presence is weak, say they, and his speech contemptible.”
- 2 COR. xi. 1-6, 10-15, 22-28.—“Preachers of another gospel; ministers of Satan,” &c.
- RISE OF THE CLERGY.
- GAL. i. 7.—“There be some that trouble you, and would pervert the gospel of Christ.”
- GAL. iv. 17.—“They zealously affect you to exclude us.”
- GAL. v. 11, 12.—“Cut off the troublers.”
- PHIL. iii. 2.—“Beware of the dogs and concision: dumb dogs.”—(Isaiah lvi. 10.)
- 1 TIM. i. 6.—“Swervers from the faith, desiring to be teachers of the law, without intelligence.”
- 1 TIM. iv. 1.—“Departers from the faith, forbidding to marry,” &c.
- 1 TIM. vi. 3.—“Know nothings.”
- 2 TIM. iii. 6.—“Captivators of silly women, having a form of godship.”
- TIT. i. 10.—“Vain talkers, whose mouths must be stopped.”
- 2 PET. ii. 1.—“Evil speakers of things they understand not.”
- 2 JOHN 7.—“Many deceivers, who confess not.”
- JUDE 3, 4.—“Certain men crept in unawares, dreamers,” &c.
- REV. ii. 2.—“Spurious apostles, *Nicolaitans*: conquerors of the people.”
- THE CLERGY IN ALLIANCE WITH SATAN.
- REV. ii. 9.—“Jews of the Synagogue of Satan.”
- REV. ii. 14.—“Balaamites and Nicolaitans.”
- REV. ii. 20, 24.—JEZEBEL—teachers and seducers, of the depths of Satan as they speak.”
- REV. iii. 9.—“Jews of Satan's synagogue.”
- The clerical co-working of Satan takes the hinderer out of the way, and reveals the lawless one.*—(2 Thess. ii.)
- REV. xii. I.—The woman clothed with Satan's Imperial Son, Constantine. Verse 5.—The Man-Child born and enthroned.

CHAPTERS FOR THE DAUGHTERS OF SARAH.—No. 1.

BY ONE OF THEM.

In like manner also that women adorn themselves.—PAUL.

WOMAN has from the beginning sustained an important part in the history of our race. The first in the transgression which brought sin and death into the world, in the goodness of God, she is permitted also to be the medium through which evil shall eventually be eradicated, and the

world restored to a higher than Edenic happiness. Much has been written concerning the position of woman by those who look at her from a merely secular point of view, from her advocates of the American school down to the latest London critic in the *Saturday Review*. Her rights have been discussed: they have been advocated, they have been vindicated, or they have been denied according to the temper of the writers who have taken her case in hand. But to the woman professing godliness, these utterances amount to nothing for practical guidance. She may, sometimes, allow herself to be entertained by them, but she will not take her cue from such sources, lest she be led astray. To her there is but one stand-point from which to view her own position, and from which to judge of what is becoming and dutiful. To the Scriptures of truth she must turn for guidance. In them she must find her "model," her manual for direction in all the affairs of life, her book of fashion, and her instructor in true etiquette. The world's etiquette is mostly the beautiful form of emptiness, or worse. Hers will be without dissimulation. Her love will be genuine, springing from principle, rather than the impulse of partiality, which will render the service of her hands more graceful, engaging, and acceptable than all the elegant posing of her deluded sisters in the flesh. Having, by the belief of the glad tidings and union with Christ in baptism, placed herself under law to him, the object of her greatest solicitude will be, in all cases, to ascertain the will of Christ concerning her ways. It matters little to her,

and ought really to affect her little, what any outside of his law may think of her; and, indeed, she must not even allow the opinion of her brethren and sisters to unduly influence her conduct. "Christ first" must be her motto, and the desire to please him must be the guiding principle of her life. She must make up her mind to encounter difficulties. Her path through life will be beset by many peculiar to her peculiar position. She is not at liberty to please herself at all times, nor to follow the frivolous pursuits considered appropriate to the world around her. Espoused to one who forbids the dissipation of her mind with the vanities of a world lying in wickedness, she must act in faithfulness of her adopted standard at the risk of unpopularity with her sex. Christ requires her to be highly adorned, but not with the quality of ornament in vogue with this present evil world. She expects shortly to be called forth to the celebration of the nuptials; and as the bridegroom she is to meet is none other than the King of kings and Lord of lords, she should be supremely anxious to array herself according to his expressed desire, that she may be well-pleasing in his sight in the day of his appearing. To accomplish this will take much of her time. Her neighbours and acquaintances in the world require all their time for the conducting of their affairs pertaining to this life, so the woman who has for her aim the attainment of the world to come, must, at the onset, agree to forfeit some of the world's respectability and esteem, her time and money being devoted to other things than the world considers all-important. She must consider it a

settled matter that she cannot serve God and mammon. She cannot please the world and please him also who hath called her to his kingdom and glory. Her absent Lord and Master has left this on record, and it is at her peril that she call his word in question.

YOUNG SISTERS.

To the young sister, who has been so fortunate as to receive the truth in the morning of life, it will be of the very highest importance that she begin at once to equip herself for the good fight of faith. Upon no arm of flesh must she entirely lean. She has entered upon a course of trial, though, at the first it will not, probably, appear so to her. She has just received the truth with much gladness. All appears joyous and bright, and her only desire is that the Lord would come and permit her to realize the glowing visions of which she reads, when the saints will take the kingdom and reign with Christ upon earth. True, this time shall come, and is longed for by every son and daughter of the Lord Almighty. The young sister must remember that this honour is reserved for the *saints*. Her saintship will have to be developed by her obedience in the truth, and it will all depend upon her faithfulness to him who has called her to be a saint, whether in the day of judgment she will pass into the ranks of that honourable company or not. She will not have gone far in the straight and narrow way, before her difficulties begin. It is designed by God for every one adopted into His family, that they shall be tried. His people are to be a prepared people—they are to be polished stones, and they are to

be like gold tried in the fire, that they may be purified. As years advance, cares and responsibilities and troubles increase, and the young sister must not think that she will prove any exception to the rule. If she be a faithful sister, she will not. In whatever position in life she may be placed, she can labour for Christ, and she can suffer for his sake. His will and desire concerning her is that she should do so, and continue to do so till he calls her to the high destiny he has promised. His words are "Whosoever taketh not up his cross and followeth after me, is not worthy of me." The *taking up* of the cross would imply a voluntary act—not merely the enduring of something inevitable; but the deliberately doing of something that will bring endurance in some shape or form, and *that* for Christ's sake. Each particular condition of life will present opportunities for this crossbearing.

DRESS.

There are the vanities of youth to be forsaken. This the young sister will find among her first trials. An engrossing concern with young girls naturally is their appearance and dress; and excess in mere outward adornment is among their besetting sins. The young sister is at liberty to adorn herself; but she must be careful to have her ornaments chosen and adjusted according to the fashion book inscribed by the spirit. This requires that she be richly adorned with *good works*, and modestly attired as regards dress. If she be rich in good works, she will of necessity cripple her ability to gratify the fleshly desire to be richly apparelled outwardly—which desire

if indulged, would cripple her ability to adorn herself spiritually. If she be moderate in her expenditure upon herself, she will doubtless be able to have something to expend in the service of Christ. He asks of her the first place in her affections. If she love him and at all appreciate the high destiny to which he has called her, she will make it a rule to let his claim have her first consideration in all matters. To begin early in life thus to train herself, will make many things easier of accomplishment in years to come, than if she should live the best part of her life, and then begin to try to crucify the natural desires.

READING.

Nothing will so much assist her in her determination to consecrate herself to Christ, as the daily reading of the scriptures. Other reading wisely selected may have a useful place, but the reading of the scriptures she ought to regard, and practice as an imperative duty. Let her at all hazards read some *every day*; this will to some extent be keeping company with Christ himself, for he is the great theme of the sacred book. He is the beginning and the ending of it. To him all the types and shadows point. In him is centred all the hope of the future glory foretold by the prophets. He is the burden of their theme. In the narratives concerning his sayings and doings while on earth, there is the opportunity of making close acquaintance with him whose meat and drink it was to do the will of him who sent him, and in the study of his gracious words, may she hope to be purified and assimilated to his divine character, and greatly aided in her resolve to devote

herself to the knowing and doing the will of her Father who is in Heaven. She cannot keep him company personally like the sisters who ministered to him in the days of his flesh; but she will know that there are many ways in which she can keep him company so long as he has brethren and sisters, and his own truth in the earth to be countenanced, and encouraged, and served; and she will remember that he has said, that whatsoever is done faithfully to one of the least of his disciples, he regards as done to himself. She will therefore have plenty of ways in which to show her love to her absent Lord, by the keeping of his commandments. She will want as much time as ever she can command for gaining the knowledge of himself, and the Father's glorious purposes concerning him, which the scriptures reveal in all the manifold aspects in which he is therein represented, and to perform the duties she owes to him.

While on the subject of reading, it is wise to warn the young sister against indiscriminate reading. The torrent of books that pours in our day from the press, exposes the young mind to a mental dissipation that is disastrous spiritually. Specially would I mention novel reading as a thing to be avoided. Its effect is blighting in a spiritual sense, in depraving the mental appetite and throwing a shade over spiritual things. A certain pleasure is connected with it, but it is a hurtful pleasure, which sisters are wise to deny themselves. Its indulgence will hinder the work of the truth in their minds.

COMPANIONS.

In nothing is a young sister more exposed to danger than in the choice

of company. She will do well to be on her guard, and choose only those whose aims are the same as she herself has chosen. Let her avoid frivolous company, whether professedly in the truth or not. All are not Israel who are of Israel, neither are all wise who profess the truth. She should cultivate sobriety without being morose. Let her discourage levity and light talk as spiritually hurtful, and when possible, avail herself of the society of sober-minded brethren and sisters, with whom intercourse will be profitable and instructive, remembering the words of Solomon, "He that walketh with wise men shall be wise." Let her be specially mindful of the allegiance she owes to Christ in the choice of a companion for life. It is natural and right that her thoughts turn in this direction, and a truly holy relationship may come of it, but let her be sure to encourage no advances outside of the truth, nor be won over by promises to consider the truth when a union has been effected. The snares that encircle a union of this sort, (which would be a virtual allying of herself with the world) are more dreadful and numerous and intricate than a young girl dreams of. "Be not unequally yoked together with unbelievers" is an apostolic injunction, and uttered for our benefit, as the mind of Christ.

Even in the truth, let her be careful that the brother with whom she would keep company in view of a life-long relationship, is thoroughly in love with the truth, and bent upon a faithful obedience to it, and let them together beware of the tendency of the young mind to overlook the obligations which the possession of the truth imposes, and to make the profession of it a mere garb or occasion for serving the flesh. I have known cases in which the truth has been thus associated, with the result of the flesh triumphing to the suppression of the things of the Spirit. As she prizes the successful issue of her earthly career, let the young sister take all heed in the beginning of the journey, that in this matter she take no false step. She ought in this, as in all matters that affect her well-being, to seek and earnestly desire guidance and direction from God. He has caused the promise to be placed on record: "In all thy ways acknowledge the Lord, and he will direct thy path." Let her confide her cause to Him, and go forward in trustful confidence.

When she enters the married relation, her duties and her dangers are to some extent different, and will form the subject of another chapter.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE, BIRMINGHAM, No. 33.

"Exhort one another daily."—PAUL.

ROM xiii. BELOVED BRETHREN AND SISTERS.—The chapter read this morning, contains guidance upon a subject having

an important bearing upon us in the truth, and one upon which the very reception of the truth creates a necessity for guidance.

The position to which the gospel calls us is that of waiting for the Lord from heaven, of whom the truth teaches that he is King of kings and Lord of lords; that he is the rightful governor of the nations; that in due time, there will be no other power upon earth, and no other law recognized but his own. Now, without guidance, we might argue that these things being true, we are absolved from allegiance to the powers that now exist; that we are consequently under no obligation to obey. This chapter comes in and stops any such apparently right conclusion. I say *apparently* right; it is only apparently so; because the truth does not teach us that Christ's kingdom now exists. Campbellism would teach us that; the logical upshot of which would be rebellion against kings and governments. If the government of Christ is now in force in the earth, it would be natural to say: "We recognise no king but Christ, and decline to obey the laws of other rulers." But the truth teaches us that the power of the Lord Jesus, as king over the whole earth, is not to come into practical force until his return, at the season appointed for the manifestation of the sons of God. Then the Lord will be king over all the earth: there will be but one Lord. All other lords will be broken like a potter's vessel. The present question is, what is, meanwhile, our relation to the powers that be? In answer to that question, this chapter tells us something that prevents us from being rebels against the authorities of the time, or from being political plotters or political agitators in any shape. It prevents us, indeed, from taking any part in the political movements of the time, and shuts us up to the position of "strangers and pilgrims," whose energy is all required for the work of preparing for the great administration of authority that is to come on earth in God's appointed time, of which we shall have a share, if God account us worthy.

"Let every soul be subject to the higher powers." This passage practically deals with the question: "How can we,

who are subject to God, submit to those who are opposed to Him?" The answer is, that although on the surface it appears otherwise, there is no power but what is of God. The kings of the earth have one object in what they do, and God, who controls them, has another. The king of Assyria went against Israel for his own aggrandisement; but, in reality, he was an instrument, invisibly wielded by God against his people. "Howbeit," said the prophet, "he *meaneth not so*."—(Isaiah x. 7.) He does it to aggrandize himself, but he cannot go beyond his appointed line. "Shall the saw shake itself against him who uses it?" So it is with all the kingdoms of the earth; God is making use of them; God superintends them by the angels of his power. Daniel tells us, in a sense that does not conflict with the gospel of the kingdom, that he ruleth in the kingdoms of men, setting up some and putting down others. The kingdoms, now existing, are provisionally of God's appointment. God's purpose to make the earth a habitation of order, love, intelligence, and glory, requires a preliminary prevalence of evil, and yet the evil must be regulated. If evil were allowed to run riot, it would make the world a desert in which it would be impossible for the preliminary work of trial in patient obedience to be done; we could never assemble here this morning if evil were not controlled in its operations. There is a necessity for a certain machinery to exist, and God has appointed that machinery, but only for mechanical service. It is, so to speak, but the scaffolding for the erection of the future building. They are a crude work; the saints are called to a higher work in all respects. Even now, it is highest work to preach the gospel of the future kingdom.

Paul's explanations on this point are perfectly necessary. These governments are of God's appointment; therefore, if you resist them, you will be resisting God. The truth teaches us to be the most obedient subjects in the realm. It imposes upon us the attitude of subjects,

having nothing to do with State questions, except to obey, and give honour and respect to the constituted authorities for the time being, when their commands do not conflict with what God requires. Submission and respect, in these circumstances, are a duty. We disobey if we refuse them. The Quaker who refuses to comply with the requirements of the Court, is no model for a Christadelphian. He won't take off his hat: in this he thinks he stands on scriptural ground. He does the opposite. The taking off the hat in the presence of the king is a mere conventional respect, which we are, apostolically, bound to yield. The Quakers are very disobedient to the apostles in many things, although they profess so much to be exemplary.

Then Paul urges as a sort of collateral consideration, that governors are not a terror to those who do right, which is true, apart from the special experiences of the believers in Paul's day, and Paul does not refer to them. Writing to the Romans before the authorities at Rome had lent themselves to the work of persecution, his remarks have probable reference to their lenity, and not to the rulers of the Jews, at whose hands he had experienced the principal part of his sufferings. His dealings with the Roman authorities up to the time of writing, had rather been in the way of invoking their protection; as when he was seized in Jerusalem and rescued from the mob by the Roman soldiers, and again when his status as a Roman freeman was recognised as a protection against scourging, and again when the Roman captain gave him an escort to Cesarea, to get him out of the way of a Jewish plot to kill him, and again, when he claimed the protection of the Roman law, as against Jewish intrigue. "To the Jews I have done no wrong, I stand before Cæsar's judgment seat, there I ought to be judged; I appeal unto Cæsar." In a general way, the statement is true of all governments, that it is only the evilly disposed who suffer from them; with those who are submissive, the authorities have nothing to do but protect them. Apart from bad

laws, they inflict hardship on those only who do evil; as Peter says "who is he that will harm you if ye follow that which is good?" "Wherefore," says Paul, summarising his argument. "we must be in subjection not only for wrath but for conscience sake." That is, not only as a matter of expediency in the sense of keeping on the favourable side of the law, but as a matter of principle, the disciples of Christ have nothing to do with the rulers but to be subject—not to resist nor to take any part in the process of resisting what they do or may think well to do. In this aspect it is apparent it would be much out of place for brethren or sisters to take part in the movements to overthrow governments, movements which even if successful, we know would bring nothing but anarchy; but whether successful or not successful, we are excluded from taking part in till the Lord himself begins. "Render to all their dues; tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honor." Church-rates to whom Church-rates; it is no business of ours what the governments do with the money they extort from us in the shape of tribute. The tribute, levied on the Christians in Rome, went to pay for the support of the idolatrous temples; how unscripturally, therefore, many are acting, who have a great reputation for being wise and who are in their own way very honest, who suffer distraint rather than pay church-rates. It is really simple in them to let the State take £20 in the shape of goods sold under value, when they could get off by paying £5. It is not a matter of conscience; we have nothing to do with the uses to which the State puts the money. All we have to do is to pay when ordered, and see that we do not countenance the abominations which they uphold. The "rights of man" are no standard for the action of a Christian; abstractly, God only has "rights." Our only concern, is to know what he would have us to do on this point. His will is plain. We are to submit, "looking for the blessed hope" of the manifestation of his power, in which the saint, is to participate after trial. We need not and

must not reach our hands to the political machinery which at present exists. We know how hopeless it is for human efforts to make the world better, for the world is 6,000 years old in the experiment of human good, and as far off as ever from the condition of things desired. Effective good requires infallible wisdom and infallible power. When these are on the earth, it will be a satisfaction and a glory to have to do with government. At present it is vexation of spirit. Stand aloof from human movements and lay hold on God's movement, which he has given us the honor of assisting.

Another thing mentioned in this chapter is equally important in its way, though more of a private character. Do not get into debt. "Owe no man anything but love;" it is an apostolic precept. You can be under a debt of a gratitude as much as you like, but keep money out of the obligation; this is good advice, even apart from precept, but here is precept, therefore a binding rule on those who submit to apostolic law. There are many evils connected with debt. "The borrower is servant to the lender." The debt is something between you which has power to cloud friendship; it is always an anxiety; a worm that gnaws the roots of joy. At last perhaps it is a seed of hatred and strife. Keep the air clear of debt, and the sun will have a better chance. But some say we cannot help it, and doubtless there are times when people cannot help it, but in 99 cases out of a hundred, they can help it, by denying themselves. The advantages that come of the borrowing, are very dearly bought in a higher than a commercial sense. Most borrowers find that out by experience, but it is better not to let experience teach in this matter, since we have a command; it is better to obey the command and not get into debt; a recognition of duty in this matter will greatly help. There is nothing like duty as the motive principle of life; applied to this matter, it would save worlds of trouble. Acting on this principle

of not getting into debt, people would be enabled to get out of it. Once get into debt, the difficulty of getting out is greater than dreamt of, but some people do not think about it. They see an opportunity; they conceive a desire in a certain direction; and borrowing is as easy with them as possible. This is wrong. They have no business to handle money that is not their own; they are not sure they will live to repay; their health may fail, prospects may desert them and the lender is robbed, and that the lender may have plenty is no weakening of the obligation to give him his own. In our circumstances, it is specially important to be particular on this point. The Lord may be upon us any day, and how discomfoting for him to find us with hands and feet tied—owing and unable to do anything for his name, for the burden we have taken on our shoulders. There is nothing but wisdom in this precept; a noble-hearted lender may forgive debt; but we must not presume on this; nay, rather refuse to be forgiven and insist on the advantage of being free and independent. Shut your ears to flattering projects. Say not "I will pay up in a year." Ye know not the year is yours. Even if ye live, things may go wrong, and ye in a fix will have to say with humiliation, "I would pay but I cannot." Traffic in love without limit, for love is the fulfilling of the law. We are allowed to contract indefinite obligations in this direction; the interest is sweet to the payer and receiver, and leaves a man richer in the article when paid. At the same time, beware of counterfeits; beware of such as talk of love, and on the head of it, get into debt and bear false witness. Love is the fulfilling of the law only in the sense that it is the sentiment that leads to the spontaneous doing of what the law enjoins, and abstinence from what it forbids. It will not do to put love in the place of obedience; this is characteristic of the false religions of the day. We must always guard against the misapplication of good principles, that we may see the right fulfilment of all in the kingdom of God.

EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

BIBLE REFERENCE TABLET, No. 1.

The Bible has been a sealed book to a large and influential portion of the community in all ages.

PROOF: Isaiah vi. 9; xxix. 11; lvi. 10, 11; Psalm xcii. 6; Micah iv. 12; Matt. xxiii. 16; Acts xiii. 27; Rom. iii. 11; 1 Cor. i. 21; ii. 8; 14; Eph. iv. 17, 18; 1 Thess. 4, 5; 1 Tim. i. 6, 7; 2 Pet. 2 12.

The class of people to whom it is obscured, comprise those whose fear of God is taught by the precepts of men; those who are self-led, self-servers, self-appointed, mere opinionists, sensualists, hypocrites, fools, liars, wicked, ignorant, proud, brutish, men-pleasers, men-fearers, men-trusters, and men-flatterers, men of high degree and men of low degree, who rob God, oppress the poor, wink at sin, and prosper.

PROOF: Isaiah xxix. 13; 2 Tim. iii. 6; Tit. i. 11; Jer. xxiii. 21; Rom. xvi. 18; Psalm xcii. 6; Jude xix; Matt. xxiii. 13-33; Psalm lxii. 9; Dan. xii. 10; Jer. xvii. 5.

The things of the Spirit of God are so spoken as intentionally and effectually to conceal their import equally from the self-conceited Pharisees of Judaism, the spiritual aristocrats of mock Christendom, and the fleshly-minded multitude of both.

PROOF: Prov. xxv 2; Psalm lxxxii. 2; Mark iv. 11, 12; Matt. vii. 6; xxiii. 12, 15; 1 Cor. ii. 7.

The Deity, who is the author of evil as well as good (Isaiah xlv. 7), has also operated causatively and judicially, to the end that men (who received not the truth in the love of it) should be deluded and believe a lie.

PROOF: John xii. 37-40; Rom. ii. 7-10; i. 18 to end; ix 6-23; Isaiah xxx. 28; xxix. 10-14; 2 Thess. ii. 1-12; 1 Cor. i. 18-29.

That the things of Christ are hid from what the Pope of Rome calls "wise and prudent bishops" and the mighty and noble in general

PROOF: Matt. xi. 25; vi. 19; xxiii. 4; 1 Cor. i. 26.

"The leaders of the people cause them to err:" this is historically verified, as to the Jews, in the prophets and evangelists, and as to the Gentiles, in the Acts and the epistles.

PROOF: (Jewish apostasy); Isaiah ix. 16; lvi. 10, 11; Ezek. xiii.; Jer. v. 27-31; Mic. iii. 9-12; Zech. xiii. 2-5; Luke xx. 46; Matt. xv. 7-14; xvi. 16; xxiii.

The true apostles predicted the "uprise and success of the present system of theological imposture, and its triumphant existence till the advent of Jesus Christ, who will sweep away the refuges of lies, and cause the light of unknown truth to scintillate with electrical brilliancy to the ends of the earth."

PROOF: (Gentile apostasy); 2 Pet. i. 21 to end of second chapter, 1 John ii. iii. iv.; 1 Tim. ii. iii. iv. vi.; Tit. i. ii; Rev. ii. iii.

The leaders of the people in apostasy were to be merchants in the bodies and souls of men, and the good things of the earth.

PROOF: Rev. xviii. 11-14.

The leaders of the people in the falling-away from the truth, were also to be practitioners in spiritual sorcery. This the priests and clergy are guilty of when they essay to consecrate mother earth, bless bells and candles, or pretend by aqueous grace to transmute a puling babe into a member of Christ's church, and an heir of the kingdom of heaven.

PROOF: Rev. xviii. 13

The "few that be saved" are of a different order, and comprise the humble and meek, the contrite, the childlike, the wise, the God-fearing, the obedient and self-sacrificing, the believing and thankful, and those in general who magnify and tremble at the Word of God, and desire the truth at any cost. To such explorers of the divine ways, the Bible yields its hidden treasures of wisdom and knowledge.

PROOF: Matt. xi. 25; xvi. 17; Dan. xii. 3, 10; John vii. 17; Prov. viii. 17; Psalm xxv. 14; Prov. iii. 32; Dan. ii 19; Amos iii. 7; James i. 5, 25; ii. 5; Matt. v. 3-12; xiii. 11, 16; Isaiah lxvi. 2; lvii. 15; Psalm xxxiv. 18; li. 17; l. 23.

CATALOGUE

Of "vain traditions" and "commandments of men," by which the Word of God has been made of none effect, and the Bible rendered a sealed book.

The Pagan fiction known as "the immortality of the soul."

The fond delusion termed "infant salvation."

The diabolical doctrine known as "everlasting torments."

The Athanasian Tri-God, styled "the blessed Trinity."

The *post-mortem* transportation of cured souls to heaven.

The death state punishment of wicked men.

The infallibility of the Pope.

The divine calling and inspiration of the clergy.

The subterranean abode of "deathless spirits."

The flesh-comforting dogma of purgatory. The clerical sorcery styled "consecration."

The priestly imposition called the "cure of souls."

The clerical paradox styled "the death that never dies"

The premium on crime, known as death bed and gaol repentance.

The everlasting devil.

The hoary-headed counterfeit of the Christ's future kingdom, blasphemously styled "Christendom."

The Bible-nullifying notion that "he who runs may read!" and that what we do not know now we shall hereafter!

The unscriptural performance called "infant baptism."

The lying vanity known as "confirmation."

Spiritualism, or the seeking to the dead for knowledge instead of to the living God and his testimony.—(Isaiah viii. 19, 20.)

REFERENCE TABLET, No. 2.

God-Manifestation.

1.—What is the revealed name of the Eternal Deity? *Answer:* Yahweh or Yah (mis-pronounced Jehovah, and incorrectly rendered "Lord.")—Psalm lxxviii. 4; xxxiii. 18; Ex. vi. 3.)

2.—What is the signification of Yahweh? *Answer:* "I will be," incorrectly translated "I am" in Ex. iv. 14.

3.—What was it that the Deity proposed he would be or become to Israel

in saying "I will be?" *Answer:* Elohim. As it is written (*when correctly rendered*) "Hear, O, Israel: He who shall be (or Yahweh) our Elohim is one Yahweh."—(Deut. vi. 4.)

What does Moses teach in this formula? *Answer:* That there was a "future in the history of the Hebrew nation when it should be ruled by a "king and princes," or Elohim, who should all be the eternal Spirit, self-styled *Yahweh*, multitudinally manifested in glorified humanity."

5.—What does the Mosaic symbol, "Yahweh Elohim" set forth? *Answer:* "Deity manifested in flesh."—(1 Tim. iii. 16.)

6.—How was the memorial name "I will be Elohim," to be fulfilled? *Answer:* According to the covenant of the hidden period (improperly rendered "an everlasting covenant," in 2 Sam. ii. 3, 5) made of God with David concerning His son Jesus, saying "I will be to him a father, and he shall be to me a Son."—(2 Sam. vii. 11-16.)

7.—What is the doctrinal import of "Yahweh Elohim" as initiated in Jesus? *Answer:* salvation. The name Jesus, in the Hebrew language, is Yah-shua, signifying "I will be the Saviour."

8.—How does Jesus answer to this symbolic prophecy in respect of Rulership? *Answer:* It is testified that he came forth "to be ruler in Israel."—(Mic. v. 2.)

9.—How does Jesus answer to the promised Elohim in respect of plurality? (*Elohim is plural*.) *Answer:* he is "the firstborn of many brethren."—(Rom. viii. 29) the chief-born *Eloah*, among 10,000, the Head of the body.

10.—Upon what principle are the rest of these Elohimic sons of Deity being developed? *Answer:* "To as many as receive him, he gives power to become sons of God."—(John i. 12.)

11.—What is the hope of the sons of God in respect of being ruling *Elohim*? *Answer:* "They shall reign on the earth."—(Rev. v. 10.)

12.—When will the chief *Eloah* (Jesus) and the rest of the Abrahamic *Elohim* occupy places of power over the Jewish nation? *Answer:* "In the regeneration, when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—(Matt. xix. 28.)

13.—What are the essential attributes of Elohimic nature? *Answer:* glory, power, and immortality."

14.—How were these divine attributes manifested in the flesh of Jesus?
Answer: "By a resurrection from the dead according to a spirit of holiness."—(Rom. i. 4.)

15.—How will this angelic nature be realised by those who are Christ's?
Answer: By the change of the body of their humiliation into a likeness to the body of his glory.—(Phil. iii. 21.)

16.—What is the object proposed in this myriad manifestation of the eternal Spirit in Jesus and his brethren?
Answer: "The Restoration of the Hebrew monarchy; the disruption of the kingdom of the clergy; the abolition of the government of the world; and the subjection of the nations to the iron and righteous despotism of the glorious and fearful name, Yahweh Elohim."—(Rev. ii. 26; xi. 15-18; xv. 4; Psalm ii. 7-9.)

REFERENCE TABLET, No. 3.

(Hints for Composers.)

The Bible as a Hymn Book. Index to Psalms, Hymns, and Spiritual Songs.

ROMANS.

- 1.—The gospel of God.—(i. 1-3.)
- 2.—Beloved of God.—(i. 7.)
- 3.—I am not ashamed.—(i. 16, 17.)
- 4.—The invisible things.—(i. 20.)
- 5.—God will render.—(ii. 6-11.)
- 6.—He is a Jew.—(ii. 29.)
- 7.—For the promise.—(iii. 13.)
- 8.—Now the righteousness.—(iii. 21-5.)
- 9.—What saith the Scriptures?—(iv. 3-6.)
- 10.—Blessed are they.—(iv. 7-8)
- 11.—It is of faith.—(iv. 16-18.)
- 12.—We believe.—(iv. 24-5.)
- 13.—Being justified by faith.—(v. 2-11.)
- 14.—They which receive.—(v. 17.)
- 15.—Now if we be dead.—(vi. 8-11.)
- 16.—Now being made free.—(vi. 22-3.)
- 17.—O wretched man.—(vii. 24-5.)
- 18.—There is now no condemnation.—(viii. 2.)
- 19.—We cry Abba Father.—(viii. 16.)
- 20.—The sufferings of this present.—(viii. 18-25.)
- 21.—We know that all things.—(viii. 28-30.)
- 22.—I will call them my people.—(ix. 25.)
- 23.—Behold, I lay in Zion.—(ix. 33.)

- 24.—Christ is the end.—(x. 4.)
- 25.—Who shall ascend.—(x. vi. 9.)
- 26.—How beautiful are the feet.—(x. 15-18.)
- 27.—All Israel shall be saved.—(xi. 26-7.)
- 28.—O the depth of the riches.—(xi. 33.)
- 29.—The night is far spent.—(xiii. 12-14.)
- 30.—We shall all stand.—(xiv. 10-12.)
- 31.—The kingdom.—(xiv. 17.)
- 32.—Let every one of us.—(xv. 2-4.)
- 33.—Now the God of patience.—(xv. 5, 6.)
- 34.—I will confess.—(xv. 9.)
- 35.—The grace of our Lord.—(xvi. 24-7.)

REFERENCE TABLET, No. 4.

Apostolic Preaching versus Modern Sermonizing.

- They "reasoned" out of the Scriptures.—(Acts xvii. 2; xviii. 4, 19; xxiv. 25.)
- They "opened and alleged."—(Acts xvii. 3; Luke xxiv. 32, 45; Acts xvi. 14.)
- They persuaded.—(Acts xix. 8, 26; xxviii. 23; xviii. 13; xiii. 43; 2 Cor. v. 11.)
- They "declared."—(Acts xv. 14; John xvii. 23, 26; xiii. 32; xx. 27; 1 Cor. xv. 1; Psalm xxii. 22; Heb. ii. 12; Luke i. 1; Isaiah xli. 26.)
- They "shewed."—(Acts vii. 52; xx. 20; xxvi. 20, 23; Luke viii. 1; Psalm cxlvii. 19; Mic. vi. 8; Acts xvi. 17; Luke i. 19; 1 John i. 2.)
- They "disputed."—(Acts ix. 29; xvii. 17; vi. 9; xix. 8.)
- They "exhorted."—(Acts ii. 40; Luke iii. 18; Acts xiii. 15; xx. 2; xv. 32; xi. 23.)
- They warned.—(Ezek. iii. 18, 21; Acts xx. 31; Col. i. 28.)
- They witnessed.—(Acts xxvi. 22; i. 8; x. 39, 43.)
- They expounded the Scriptures of Moses and the prophets.—(Luke xxiv. 27; Acts xxviii. 23; xviii. 26.)
- They "testified."—(Acts viii. 25; xviii. 15; xxiii. 11; xxviii. 23; xx. 21; 2 Chron. xxiv. 19; John xxi. 24.)
- They "proclaimed."—(Isaiah lxi. 1, 2.)
- They "preached."—(Isaiah lxi. 1; Jonah iii. 2; Matt. iv. 17; Mark iii. 14; Luke iv. 18; ix. 60; Acts v. 42; x. 42; xvii. 3; 1 Cor. i. 23.)
- They published.—(Acts xiii. 49.)

CLUSTERS FROM THE FRUITFUL BOUGH.

(Gathered by a Sister of Ruth the Gleaner.)

I HAVE been gathering some rich clusters from Joseph's "fruitful bough," whose branches hung over the well wisdom dug beside it. I thought I had gleaned all some time ago, but the fragments, or "twelve baskets," which give fulness to the Apostolic sayings, I found yet in the ground, waiting to be gathered. The disciples, and not the multitude, were commanded to do this. In this beautiful type we trace the sufferings of the Son of Man, and the glory that shall follow. Jacob sent forth Joseph to seek his brethren, and to see if it was well with the flock. The brethren represent the twelve tribes; the flock, the "other sheep not of this fold." The father covered Joseph with a cloak not his own, but expressly designed by the father, not a seamless coat which indicates perfection, but a coat with many seams, interwoven with peculiar skill, which blended all colours together, making them "one." This garment gave Joseph a dignity not his own, but which the father put on him, separating him from his brethren, though of the same family. Each piece being of a different colour and, no doubt, a different shape, represents not only the varied wisdom developed by each saint, but that the "one body" shall compose pieces from every nation, kindred, people, and tongue. The light colour, and the dark colour, the bright piece, and the piece of a duller hue, because the father's thoughts designed it, and his hands joined them together for his beloved son's sake. And this coat or "many pieces" was returned to the father, not as he sent it forth, but dipped in blood, a sacrifice being necessary before it could be presented to him, but after Joseph was cast into the pit, the coat came back to the father, and he knew it was Joseph's, although covered with sacrificial blood. Although the father thought his son was rent in pieces, yet no account is given that the garment was rent at all. The coat being a free gift from the father, brought the envy of all the tribes but Benjamin, for they hated him without a cause. Joseph's dream of the obeisance of the sheaves, sun, moon, and stars, was typical of all things both in heaven and earth being put in subjection to the Christ; when the mystery of God, or the dream hid in the minds of the prophets, should be fully developed. Joseph's dream brought in the principle of life, so the father's words

revealed by his son, brought life and immortality to light. The type and antitype were both stript of their garments, and each cast into a pit, which was empty, and contained no water, from which David in spirit prays to be delivered. Neither type nor antitype saw corruption, although had Joseph been permitted to remain in the pit, he must have done so, but the pre-determined counsel of God drew him up from thence. Each was sold by one of the twelve; one by Judah, the other by Judas. No earthly parent directed Joseph's steps; an exile from his own mother's children, yet the same eternal Father watched over both type and antitype. Each was condemned for sins not their own. Joseph's own wisdom derived from His heavenly Father, gave him hope in his dungeon, even the revelation of something hid. The Eternal Father's set time having arrived, we read that Joseph was thirty years old when he stood before Pharaoh to reveal a secret, or unfold a mystery, which none but the stone or shepherd of Israel could do, for it revealed to the people "The way of life." When the dream was opened up, the typical suffering part of the Son of Man was finished, and the glory that should follow was fully inaugurated; no longer probation, but exaltation was the condition which surrounded him. Because of Joseph's great wisdom, a "new name" indicating character, was given him by the King, the meaning of which was a "revealer of secrets," or the man to whom secrets are revealed. Fine linen and precious gold were his garments for glory, and for beauty. The King took from his own finger a ring and placed it on Joseph's, thus uniting them in power and dominion. Even Joseph's wife was chosen by the King, and from the order of priesthood did she come. And according to Joseph's word was all Egypt ruled, only in the throne was the King the greatest. The second chariot was something Joseph derived from the King, (representing the chariot wheels of "the eternal one") which when Joseph filled, made the nations go before with a cry, "bow the knee." Joseph's dream embodied his own household or the twelve tribes, while that of Pharaoh's gathered in all the nations, both Jew and Gentile. Israel coming from Canaan into Egypt represents when the antitype governs the nations. Israel must be saved upon the same principles as the Israel of God

are now, for we perceive it was faith in the governor of Egypt which kept them, as well as the nations from perishing.

To Israel, the staff of life was a free gift, for their money was returned to them, but the nations were made the king's bondmen, and an entire sacrifice on their part had to be made. Also amidst the national troubles, Israel was fed, and was the special care both of the king and governor, and dwelt secure in the land of Goshen as Jehovah's remnant in the land of the Gentiles.

When Joseph's dream was fully developed, we see the exile son and father again united.

Benjamin also claims some interest from us, and to me he seems to represent spiritual Israel, seeing he was reserved in his father's care, and not blended with the ten at first presentation, but his addition brought in the fulness of number and complete restoration of the twelve tribes and a blessing fell on them all when the last and youngest son was manifested, for the life of the father was bound up in that one. And although the silver cup (which made trial) out of which Joseph had himself drunk was found in Benjamin's sack, yet it made no bondman of him, but fastened the link so long broken. It was also predetermined by Joseph that his steward should put it in the mouth of the sack of the youngest one, and to him was given five times more food, raiment and silver, for he was dear to Joseph by a natural tie, even by the mother. It is also beautiful to trace the willingness of the nation to become the servants of the king, and all developed through the wisdom of Joseph, and in a progressive way also—first we read they brought their silver and gold, then their cattle, then their inheritance or land, and lastly themselves, so that it is said Joseph bought them for the king; and in return Joseph deals out to the nation the precious seed, and even a fifth part of the increase of that seed, was given to the king. Well may dear old Jacob declare he had given Joseph one portion

above his brethren, which he gained for him by conflict.

Egypt also has been the burden of many a prophet's song. "And in that day, saith Jehovah, shall Egypt be a blessing in the land:" have we not here a full and entire gospel, delineated in the most perfect order. The stone had only to be rolled away from its native resting place, and what gold we find beneath it! Joseph has indeed stored away seven years of plenty, that the Israel of God shall lack nothing, but be filled and enriched with all wisdom and spiritual understanding. The spirit has not made a sound in the Old Testament, but it has left an echo. Listen, and you will catch it. Yes, every bird nestled in the Old Testament, can find a more warbling in the New, for the Scriptures are the two lips of God.

THE RIVER OF TRUTH.

O solemn deep river of truth,

We are shallow, and fathom thee not

For the treasures lie deepest and low,

Where the surface is almost forgot.

'Tis the silent stream bears up the ships.

'Tis the deepest cove holdeth the pearls;

And thou, oh wonderful stream,

Where the banner of beauty unfurls,

In the valley made dark by men's sins,

Flow on, thou river of truth.

Flow on, O thou shining stream,

From the mountains of truth, and descend,

To the valleys of earth's dismal dream,

Let thy wondrous waters wend,

From the mountains made cold and dark,

By the creeds that have risen from earth,

The errors all deadly and dark,

That have risen of little worth!

Flow on, O beautiful stream.

Flow on, thou river of truth,

Past priests and temples of men,

Where the children of earth have been chained

In the darkness of error's deep dens,

Thou wilt bring the temples all down,

And then on thy bosom wilt bear

The bright sunshine not error's dark frown,

O wondrous river of truth.

TRACES OF THE LOST TEN TRIBES.

The following paragraph, which lately appeared in a German paper, under the head of Leipsic, is calculated to lead to some interesting inquiries:—

"After having seen some years past, merchants from Tiflis, Persia, and Armenia, amongst the visitors at our fair, we have

had for the first time, two traders from Bucharia with shawls, which are there manufactured of the finest wool of the goats of Thibet and Cashmere by the Jewish families, who form a third part of the population. In Bucharia, formerly the capital of Soddiana, the Jews have been

very numerous ever since the Babylonian captivity, and are there remarkable for their industry and manufactures, as they are in England for their money transactions. It was not till last year that the Russian government succeeded in extending its diplomatic mission far into Bucharia. The above traders exchanged their shawls for coarse and fine woollen cloths of such colours as are most esteemed in the East."

Much interest has been excited by the information which this paragraph conveys, and which is equally novel and important. In none of the geographical works which we have consulted do we find the least hint as to the existence in Bucharia of such a body of Jews as here mentioned, amounting to one-third of the whole population; but as the fact can no longer be doubted, the next point of enquiry which presents itself is whence have they proceeded, and how have they come to establish themselves in a region so remote from their original country? These questions, we think, can only be answered, by supposing that those persons are descendants of the long-lost tribes, concerning the fate of which theologians, historians, and antiquarians, have been alike puzzled; and however wild this hypothesis may at first appear, there are not wanting circumstances to render it far from being improbable. In the 17th chap. of the 2nd Book of Kings, it is said:—"In the ninth year of Hosea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Helah and Habor, by the river Gozan and in the city of the Mides." And in the subsequent verse, as well as in the writings of the prophets, it is said that "the Lord then put away Israel out of his sight and carried them into the land of Assyria." In the Apocrypha Esdras, 2, 13, it is said that the ten tribes were carried beyond the river (Euphrates) and so they were brought into another land, when they took counsel together that they would leave the multitude of the heathen, and go forth into a farther country, where never mankind dwelt; that they entered in at a narrow passage of the river Euphrates, when the springs of the flood were stayed, and "went through the country a great journey, even a year and half;" and it is added, that "they will remain until the latter time, when they will come forth again."

The country beyond Bucharia was unknown to the ancients, and it is we believe generally admitted, that the river Gozan mentioned in the book of Kings is the same as the Ganges, which, has its rise in

those very countries in which the Jews reside, of which the Leipsic account speaks. The distance which those two merchants must have travelled cannot, therefore, be less than three thousand miles; and there can be but little doubt that the Jews whom they represent as a third-part of the population of the country, are descendants of the ten tribes of Israel settled by the river Gozan. The great plain of central Asia, forming four principal sides, viz. Bucharia, Thibet, Mongolia, and Mantchons contains a surface of 150,000 square miles, and a population of 20,000,000. This vast country is still little known. The great traits of its gigantic formation compose for the most part, all that we are certain of. It is an immense plain of an extensive elevation, intersected with barren rocks and vast deserts of bleak removing sands. It is supported on all sides by mountains of granite, whose elevated summits determine the different climates of the great continent of Asia, and from the division of its waters from its exterior, flow all the great rivers of that part of the world. In the interior are a quantity of rivers having little declivity or no issue, which are lost in sands, or perhaps feed stagnant waters.

In the southern chains are countries, opulous, rich and civilized; Little Bucharia, Great and Little Thibet. The people of the north are shepherds and wanderers. Their riches consist in the herds; their habitations are tents, and towns, and camps, which are transported according to the wants of pasturage. The Bucharians enjoy the right of trading to all parts of Asia, and the Thibetians cultivate the earth to advantage. The ancients had only a confused idea of central Asia. "The inhabitants of the country" as we learn from great authority, are in a high state of civilization, possessing all the useful manufactures, and lofty houses built with stone. The Chinese reckon (but this is evidently an exaggeration) that Thibet alone contains 53,000,000 of persons. The merchants of Cashmere, on their way to Yarkland, in Little Bucharia, pass through Little Thibet. This country is scarcely known to European geographers. The immense plain of central Asia is hemmed in and almost inaccessible, by mountain ranges of the greatest elevation, which surround it on all sides; and when the watchful jealousy of the government of the Chinese empire is considered, it will scarcely be wondered at that the vast region is so little known. Such is the country which these newly discovered

Jews are said to inhabit in such numbers. The following facts may perhaps serve to throw some additional light on this interesting subject.

In the year 1832 a Mr. Sargon, who, if we mistake not, was one of the London Society, communicated to England some interesting accounts of a number of persons resident at Bombay, Cinnamora and their vicinity, who are evidently the descendants of Jews, calling themselves Beni Israel, and bearing almost uniformly Jewish names, but with Persian terminations. This gentleman feeling very desirous of obtaining all possible knowledge of their condition, undertook a mission for this purpose to Cinnamora; and the result of his enquiries was a conviction that they were not Jews of the one tribe and a half, being of a different race to the white and black Jews of Cochin, and consequently that they were remnants of the long-lost ten tribes. This gentleman also concluded, from information he obtained respecting the Beni Israel, that they existed in great numbers in the countries between Cochin and Bombay, the north of Persia, among the hordes of Tartary, and in Cashmere; the very countries in which according to the paragraph in the German paper, they exist in such numbers. So far then the accounts confirm each other and there is every probability that the Beni Israel resident in the west of the Indian Peninsula had originally proceeded from Bucharia. It will therefore be interesting to know something of their moral and religious character. The following particulars are collected from Mr. Sargon's account: 1.—In dress and manners they resemble the natives, so as not to be distinguished from them except by careful observation and enquiry. 2.—They have Hebrew names of the same kind, and with the same local terminations as the Sepoys in the 6th regiment of infantry. 3.—Some of them read Hebrew, and have a faint

tradition of the cause of their original exodus from Egypt. 4.—Their common language is the Hindoo. 5.—They keep idols and worship them, and use idolatrous ceremonies, intermixed with the Hebrew. 6.—They circumcise their own children. 7.—They observe the Kippir, or expiation day of the Hebrew; but not the Sabbath, or any of the feast or fast days. 8.—They call themselves Gorah Jehudi, or white Jews; and they term the black Jews collah Jehudi. 9.—They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such. 10.—They use on all occasions, and under the most trying circumstances, the usual Jewish prayer: "Hear, O Israel, the Lord our God is one Lord" 12.—They expect the Messiah, and that they will one day return to Jerusalem. They think that the time of his appearance will soon arrive, at which they much rejoice, believing at Jerusalem that they will see their God, worship him only, and be dispersed no more.

These particulars, we should presume, can scarcely fail to prove interesting, both in a moral and religious, as well as in a geographical point of view. The number of the scattered members of Judah, and the half tribes of Benjamin, rather exceed than fall short of, five millions. Now, if this number be added to the many other millions to be found in the different countries of the earth, what an immense power would be brought into action, were the spirit of nationality once aroused, or any extraordinary event to occur, which should induce them to unite in claiming possession of that land which was given to them as a "heritage for ever," and to which, in every or this clime of the earth, their fondest hopes and their dearest aspirations never cease to burn.

Calcedonian Mercury.

THE CHRISTADELPHIANS IN THE PUBLIC PRESS.

["OUR OWN COMMISSIONER" of the *Daily Telegraph*, October 13, 1871]

THE curious inquirer into the phenomena of religious life in London, will find his sphere of observation greatly enlarged by a visit to the Lecture Hall close to the Gower street Station of the Metropolitan Railway, which, while used as a dancing

academy and as available for other mundane purposes during six days of the week, becomes transformed on Sunday into the "Ecclesia" of Christadelphians. Nine persons out of ten will open their eyes at this portentous title, exclaiming, "What! yet another sect?" They will, therefore, in all probability, grow inquisitive, and

find that their neighbour No. 10 knows little more than themselves about the matter. They will probably wax etymological, and delude themselves with the idea that Christadelphian means "brethren in Christ," and is therefore, so to say, only Christian "writ large," and consequently a title in which they could share in common with those who have adopted it as their distinctive appellation. Nay, it is even possible that a visit or two to the Christadelphian "Ecclesia" will leave comparatively in the dark; for the doctrines professed by the Christadelphians do not crop up at the surface of their religious practice, as embodied in worship, to the extent that we might expect, especially upon learning from other sources their violently revolutionary character.

After paying several visits to the humble "Ecclesia" I confess to having failed to grasp the faintest outline of the doctrine professed by that body. That refuge of the destitute, the British Museum, did not enlighten me; nay, even the omniscient gentlemen in the centre of the reading room, who are ever so courteously ready to give information on all subjects, from the copyright of "Cock Robin" to a critical question in a Greek play—even these failed me. The name of Christadelphian was to them unknown. Again I attended the morning "breaking of bread" at eleven on Sunday, and felt very much like an interloper, while some fifty *habitués*, mostly of the humbler class, offered up their simple prayer and praise, preached in turn their plain practical sermons, and partook, after their own homely fashion, of the bread and wine. I went on Sunday evening, as requested, "with my Bible in my hand," to "hear the truth," and very solid truths I did hear; but nothing distinctive, nothing that might not have been preached in any church or chapel of London, orthodox or unorthodox. I attended a week-day lecture still at the same "Ecclesia"—on the subject of "New Jerusalem, where and what it is," and came away without having gleaned much more than the idea that it was to be the veritable Old Jerusalem restored and inhabited by the saints. Of the terms of saintship I learned comparatively nothing. It was only by placing myself in communication with one of the body that I gained particulars of the history of Christadelphianism, and access to its somewhat voluminous but decidedly recondite literature.

To an outsider—and it will presently appear in what an overwhelming majority

we poor outsiders are—the "Ecclesia" of the Christadelphians presents no appreciable difference from that of the Plymouth Brethren. It resembles that sect precisely in the fact, for instance, of having no president or minister—the "brethren" officiating in turn; as also in the sharp line of demarcation between the initiated and the profane, making your unfortunate Commissioner feel in a veritable minority of one on the occasion of his visits; while the ceremony of communion is so exactly similar as to render it worth the consideration of the Christadelphians whether some distinctive mark should not be adopted to enable the uninformed to recognise the difference between themselves and those sects, all of which they so utterly condemn and repudiate. The Christadelphian position will be best understood from an abridgment of an interesting document drawn up for my special behoof by one of the body, to whom, after wading through volumes of doctrinal and controversial matter, I applied in despair of gaining anything like an historical idea of the body, or its connection with other religious denominations.

The Christadelphians, he informed me, date their origin back to the first century. They claim, as the name *Χριστοῦ ἀδελφοί* implies, to be brethren of Christ—not *in* Christ, as I had imagined. The first Christadelphians, therefore, he argues, were the Apostles. As to the history of the Christadelphian body during the centuries from the first to the nineteenth, little definite information can be given. The truth taught by Christ and the Apostles did not long continue to be held and set forth in its purity. The Christadelphians of the first century were soon lost in the general body of those who embraced the mixture of Divine truth and Pagan philosophy which gained currency and which my informant terms "Paganized Christianity." The first step which was made towards rescuing the truth from the obscurity into which it had been brought by the Church of Rome was the Reformation, but this, though leading to the repudiation of some errors and to the establishment of some truths, failed, according to Christadelphian ideas, to establish the truth apostolically delivered. Subsequent steps towards the accomplishment of such an end have been, they say, the secessions from the established Church of England, and the establishment of various dissenting bodies. These have assisted in bringing out isolated truths, but are still far from

the possession of the whole truth. The Christadelphian body alone exhausts truth. The revival of the body in the present century has been effected through the instrumentality of John Thomas, M.D., the son of a Baptist minister, who resided in London some forty years since. Dr. Thomas emigrated to America in the year 1832, with the intention of practising medicine in the United States. During the voyage, while placed in circumstances of great danger, he resolved, that, if ever he reached *terra firma* again, he would not rest until he had found the truth, of which he then found himself ignorant. Shortly after his arrival in the United States, he joined the Campbellites, and was pressed by them, against his will, into speaking and preaching. This led him to study the Scriptures more closely, and various difficulties presented themselves to his mind, in the shape of apparent inconsistencies in the popular theology. He finally left the Campbellites and founded the Christadelphian body; the name of which, besides bearing reference to a distinctive tenet, was adopted as an alternative to the title of Thomasites. The Christadelphians, however, whilst thus incidentally connected with the Campbellites, disclaim, "emanation" from any religious body. They consist, they say, of individuals gathered from almost every other denomination, as well as of those who were formerly sceptics. There are some forty regular meetings of the Christadelphians in this country; but the body, besides being rigidly exclusive, is far from numerous.

Of Christadelphian doctrines the most concise summary is found in a little pamphlet bearing the title of "A Declaration of the First Principles of the Oracles of the Deity, set forth in a series of propositions demonstrating that the Faith of Christendom is made up of the Fables predicated by Paul (2 Timothy, iv. 4), and entirely subversive of the Faith once for all delivered to the Saints." Thus the hand of the Christadelphian is, like the Ishmaelite's, "against every man." The name of a brother of Christ would seem rather to imply comprehensiveness than the reverse; and it is, in fact, curious to notice how, in the same Thirty-six Articles of his faith, the Christadelphian does really manage to exhaust almost every form of heresy—and thus, while fancying himself exclusive, to become, in point of fact, simply eclectic. The kingdom of God is defined

(Art. III.) as "a Divine Political Dominion to be established on earth," with the object of upsetting and superseding all existing governments. Its seat is to be Jerusalem, and its establishment preceded by a return of the Jews to Palestine. Jerusalem is then to be the "queen-city of the world, the residence of the Lord Jesus, the headquarters and metropolis of the kingdom God, whose dominion will stretch to the utmost bounds of the globe." This kingdom of God will last a thousand years, during which time Christ and his saints will rule the mortal nations of the earth, sin and death continuing in a milder form than now. At the end of this period Christ will surrender his power to God; an extensive revolt of the nations will take place, to be suppressed by a summary outburst of judgment. Then will occur a resurrection and judgment of those who have died during the thousand years, resulting in the immortalisation of the approved and the annihilation of the rejected. These righteous redeemed immortal persons will inhabit the earth for ever.

So far the position is a blending of Judaism with Chiliasm. Now comes the distinctly Unitarian doctrine, that Christ is a human being, and the spirit not a personal God; while a clinging to old theology is still manifested in the recognition (Art. XXII.) of a quasi-atonement. There are no Devil—the Christadelphians have settled that point most satisfactorily—no spirits, and no hell. The immortality of the soul is a pagan fiction. Life depends solely on the bodily organisation, and is the same in man as in animals. The body of the saint is incorruptible—it is not quite clear whether the privilege extends to the exemption from actual decomposition. The only punishment of the wicked is annihilation, the result of the second death awarded to them after judgment. The rule, be it understood, applies only to the unapproved professing Christians. To the large majority of mankind, death will be at once—so to say—fatal. Article XXX. is clear on this point: "There is a class, forming by far the largest part of mankind, who have never heard the Gospel, and who are sunk in ignorance and brutality; what is to be done with them? Orthodoxy says sometimes they will go to hell, and at other times they will be admitted to heaven. . . . They will pass away in death, as though they had never existed. They will never see the light of resurrection.

Such are a few of the tremendous clauses of the Christadelphian creed. It is a wonderful proof how much better most of us are than our beliefs, that one can go into the little humble "Ecclesia" at the Gower-street Dancing Academy, and come away without an inkling of these astounding doctrines. I was amazed to hear working men read and expound from their thumbed Bibles, showing the most complete familiarity with the sacred text. I listened to their sermons and lectures, and thought how well it was for them to be there, since very possibly more elaborate faiths would have failed to comprehend them. I joined in the singing of their simple hymns, and looked on at their homely breaking of bread, not without thoughts that it might typify more nearly than gorgeous rituals, the original Supper. It was weeks and months before I gathered the tenet of their marvellous symbolism, and I could not but think as I did so, that after all, their differences were mostly on paper; whilst in faith and practice I could trace no collision between them and many a sect with which my examinations have brought me into contact. I believe, if pushed home, the tiny "Ecclesia" would hardly consign all of us, except its very select numbers, even to annihilation—they charitably forego perdition. It may be that they would return an answer as liberal as any other body by nature sectarian to the demand which the very first "Christadelphians" themselves put to the master, "*Are there few that be saved?*"

THE EDITOR OF THE "NEW YORK
HERALD" ON THE "TELEGRAPH'S"
REPORT.

A NOVEL SECT.—Justly or unjustly, America enjoys the reputation of being pre-eminent among the nations of the world for the diversity of its religious beliefs. Was it not of us that the French satirist said we were a people with a hundred religions and only one sauce? And, indeed, it must be admitted that heterodoxy has here ample variety to choose from. He must be a very obstinate and exacting dissenter who cannot find his pet heresy in a range of clashing creeds, from the thousands of Mormonism to the scanty hundreds of the curious Pennsylvania congregation called Omesh, who make virtue inseparable from extreme

hideousness of apparel, and fasten their garments, men and women alike, with hooks and eyes, eschewing buttons as devices of the Evil One. Doubtless the air of freedom stimulates the spirit of religious inquiry, which with an inventive and original people is readily diverted into erratic and ambiguous ways.

But it is questionable if in this respect we are very far in advance of our cousins across the sea. There, too, similar causes produce similar results, while other influences, unknown to us, tend to popularize in the lower grades of English society the widest possible divergencies from the decorous old-fashioned faiths. The natural revolt of certain temperaments from what seems to them the tyranny of an Established Church, encourages this tendency, which again is helped by the general ferment and discontent of European society, with regard to existing moral and political codes. But without further talk about reasons, the fact is plain that England, like ourselves, has a multiplicity of creeds, some of them of the most unique and extravagant pretensions. One, the most curious, perhaps, and undoubtedly the most obscure of all, has lately been made the subject of investigation by a London writer, who publishes the result of his labors, in the *Telegraph*. And certainly if what he tells us of them is true, the Christadelphians present many points of interest to the student of human error. In a little hall, which serves during weekdays the profane use of a dancing academy, this humble sect hold their "ecclesia." Their preaching is not very different from that of similar uncanonical bodies, and their very plain and simple service, much like that of the Plymouth Brethren, gives the uninitiated no idea of their peculiar tenets. These are in reality of a very mixed and original nature.

They claim to be the only legitimate representatives of the primitive Christian Church, and to have kept the faith of the Apostles—the first Christadelphians, or brethren of Christ—pure from the corruptions of the Paganized Christianity which soon superseded it, and has ever since held sway among men. This of itself is no very unfamiliar dogma, and is indeed shared by all sects professing to be Christians at all. But the Christadelphian has better title than this to our wondering regard. The immortality of the soul, for example, he dismisses as a Pagan fiction. The vital principle he

holds is the same in all animated creation, but sanctity ensures incorruptibility of the body. Doubtless, if his research lead him that way, the Christadelphian is a confirmed Darwinian, with perhaps a flavor of HUXLEY. Annihilation is to be the penalty of wickedness, though the worst of men are to have a chance to repent and be saved. In this wise: The kingdom of heaven is to come in the shape of a "Divine Political Dominion to be established on the earth," and to supersede all existing governments. "The seat is to be Jerusalem, and its establishment preceded by a return of the Jews to Palestine." For a thousand years the kingdom will endure under the temporal rule of Christ and his saints, "death and sin" continuing to exist, but "in a milder form than now." At the end of this modified millennium, Christ, who in the Christadelphian creed is human merely,* will surrender his power to God. "An extensive revolt of the nations" is to be ended by a general judgment, whereat the wicked are to be annihilated, and the righteous be made immortal, and these last are then "to inhabit the earth for ever."

Perhaps it is only proper to say that the founder of this wonderful sect, though not an American, at least lived many years in the United States, and received here the inspiration of his new Church. He was a physician named Thomas, and came near giving his name to his congregation. That they should have finally decided in favor of their more attractive title, shows that their taste at least is superior to their theology.

BROTHER HODGKINSON TO THE EDITOR OF
THE *Boston Traveller*.

Who had published the *New York Herald* article:—

DEAR SIR—I notice in your supplement of the 8th inst. quite an interesting article upon a sect calling themselves Christadelphians, as existing in London; and it is a fair statement of their case and faith, with a few exceptions, I write

* This is not correct. Christadelphians hold Christ to have been human, but not "merely" s.a. He was "God manifest in the flesh" by the Spirit which begat him of Mary and descended and abode upon him at his baptism in the Jordan, and finally quickened him at his resurrection. Ed. C.

you the present to touch upon the exceptions, and also to apprise you of the fact that there is a small representation of the body in your midst. They meet at Pythian Hall every Sunday, at 10-30. a.m. 176, Tremont street, and expound the Scriptures, for their own edification, and for the benefit of all searching for the truth, which makes all men free, free from the superstition of that which is preached now-a-days, and called the Gospel. We surrender to the Spirit which Paul says is the Word of God; armed with this we fear no man. As every denomination comes under the title of Christian, then it was considered expedient that the sect to distinguish it should have a name. Christadelphians then, as you know, interpreted means the brother of Christ. We have the authority of the word, "For which cause he is not ashamed to call them brethren. In all things it behoved him to be made like unto his brethren."—Heb. ii. "Whosoever shall do the will of my Father which is in Heaven, the same is my brother," etc., Matt. xii., 50, and many others. So much for the name. Your epitome of Dr. Thomas's life and course, was in the main near enough for all unacquainted with so great a man, but so little known. Wisdom and truth seek, generally, humility for their conveyance (vide Gallilean fishermen and their predecessors the noble old prophets); but to the truth and not the individuals who hold it—they are nothing but tools in the hand of the graver. It is everything, and will take care of itself, nor will one jot or tittle of it ever be compromised by a Christadelphian. The sect is, as you say, the revival of the apostolic faith, all the rubbish and the accumulations of centuries being shovelled off by main force, and the riches of Christ laid bare to all who can rid themselves of the cherished treasures and idols of Egypt. We hold the truth, inasmuch as we harmonize the entire Scriptures. We believe in one God, Jehovah, dwelling in heaven, one Spirit, ubiquitous by its universality, not a person, otherwise there would be two Gods, but the Spirit and power of Jehovah—one Lord Jesus *the* Christ, begotten by the power of the Spirit, of the Virgin Mary (or seed of David after the flesh) being God manifest in Jesus, put to death for sin, raised for righteousness, exalted to the right hand of Jehovah's throne in heaven, as man's mediator, *until* the restitution of all things, or the establishment of the

kingdom of God on the earth, etc. (as your article of November 8th states). Man not immortal, being under sentence of death on account of sin, but immortality promised through Christ at his appearing and kingdom to those only who believe the Gospel, are *immersed*, and accepted at his judgment seat, the rejected dying at the second death. His household as above only being raised at the first resurrection, all else being alienated from the life of God through the ignorance which is in them, never seeing the resurrection. Eternal torments a myth, but everlasting destruction from the presence of the Lord a stern reality. No personal devil, but sin in the flesh, as "Jesus destroyed him that had the power of death, that is the devil, by his own death"—Heb. ii., 14. Why do we believe thus? Simply because the Word of God so teaches, and because we will not heap to ourselves teachers, having itching ears.—II. Tim. iv., 3. We believe that we are in the immediate epoch of the return of Jesus of Nazareth, who comes as a thief to the world, but not so to his brethren; "who was the nobleman who went into a far country, and to return." The proofs are most potent. We do not believe in apostolic succession, but that the truth of God can be spiritually discerned only, and that he "has chosen weak things of this world to show forth his strength, and foolish things to confound the wise." The truth always was in the minority, held by the world in disfavour. "Fear not, little flock, and I pray not for the world, but for them which thou hast given me."—(John xvii., 9). We suffered a great loss in the death of Dr. Thomas, at Hoboken, N. J., March 5, 1871. He has written some remarkable books during his forty years' study of the word, in both original languages, as he was a superb scholar. But death is passed upon all men. Mr. Editor, you will find his memory held dear all over the United States, amongst small knots of the brethren, and throughout England, also Australia, etc. You must pardon me, sir, for occupying so much of your time. I could not do justice to the truth in less—and have not given you a tithe, if feeling were to dictate; but we think feelings are deceptive, so we abide by our convictions, and I am convinced you will be weary when you arrive at the end of this article. In the end of the pamphlet (I enclosed you) you will find a piece headed "The kingdom of God"; if you

conclude to publish it with this, I trust you may, as conveyancer of the truth, be blessed, as was the house of Obed Edom, when he covered the Ark.

A CHRISTADELPHIAN.

A BOSTON NEWSPAPER WRITER

Thus describes a visit to the Christadelphian ecclesia there:—

"Would you like to see the Christadelphians?" asked a friend in black broadcloth clothes with a cane, and a pair of gloves and a tall hat, of the writer, whom he met on Tremont street yesterday morning, just opposite the West street entrance to the Common.

"By all means," said the writer, recollecting an article on that curious sect, with a headquarters in London, which appeared in the Post of Nov. 4th, explaining that they believe Christ was human (not "merely so"—Ed. *Christadelphian*), and the Holy Spirit not a personal God; that they do not believe in such uncomfortable personages as devils and abodes as hell; that the immortality of the soul is a pagan fable; that life depends solely upon "bodily organization;" that the wicked are absolutely annihilated at death; and that all the human beings on the earth who do not fear the Gospel, will pass away in death and never see the light of the resurrection. "I should like to see them very much indeed."

"Then come right up," said the gentleman, "and you shall have that pleasure."

THE CHRISTADELPHIANS AT HOME.—A notice had already appeared in the newspapers that the Christadelphians would hold religious services at Pythian Hall in the forenoon, the subject of the sermon to be "The Non-Immortality of Man, as Taught by the Bible," and thither the writer went. The air as everybody doubtless recollects, was exceedingly cold, and the wind, sweeping in continuous gusts along the sidewalks, had a most unpleasant faculty of blowing the dust in one's eyes and taking one off one's feet; but by dint of perseverance and the cheering spectacle of hundreds of church-goers at that hour (a quarter past 10 o'clock) hurrying by, the writer managed to keep pace with his friend in black broadcloth, and in five minutes he was passing up the stairway of the handsome smooth-granite building known generally as Codman Hall, at No. 176, Tremont street, although why it is called Codman Hall is a mystery, for there are a number of halls not Codman in the same building. But Pythian Hall is on the

third floor front, an oblong room, well-lighted, handsomely carpeted, and with settees at appropriate intervals, having a seating capacity of perhaps 300 persons; and in company of a half-dozen strangers and his friend, the writer entered. Quite a congregation had already assembled, and it was evident the services were about to begin. The air was heated to a comfortable warmth, and while you listened to the wind as it whirled and whistled against the window-panes, and looking over to the swaying tree-tops above the Common, and glanced at the earnest faces of the men and women present, Bibles in hand, you involuntarily surrendered yourself to the feeling of cosy homeliness that pervaded the place and entered into the spirit of the proceedings, the like of which you had never witnessed before. "These are the Christadelphians," said the gentleman in black broadcloth; "and this is their Ecclesia or church. They have been in existence, as Christadelphians, only about thirty or forty years, and to-day they are established in their quiet way all over the country. But wait a moment and you will hear."

THE MORNING SERVICES.—The Christadelphians are presided over by four brethren, each of whom takes his turn in sermonizing; and at half past 10 o'clock, when the door had opened and closed on the last comer, a Mr. Whitehead, whose turn it was, arose from his seat on the stand, read a portion of the 12th chapter of Hebrews, made a brief but fervent prayer, and began his discourse. (Here a sketch of the discourse was given. Subject:—"The Unscripturalness of Immortal-soulism.") All through the sermon the congregation was very attentive, and at each of the frequent references to the Scriptures, nearly every one found the place in his or her Bible, with the original Greek and Hebrew text and the interlinear translations. You could hardly fail to notice the carefulness with which line after line was underscored, and the evidences of careful study that

the Good Book bore. The services closed with the breaking of the bread, and with a feeling half of regret you left the homelike hall and the homelike sect.

"There," said the gentleman in black broadcloth, descending the stairway to the street, "you have seen the Christadelphians."

"Yes," returned the writer "and the experience has been a pleasant one."

"Glad to hear it. You see the peculiarities of the Christadelphians are, they take the Bible as their standard and nothing else; they start on the assumption that the Scriptures, having been written through divine inspiration, are infallible, and if there are any faults or contradictions in the text, they are owing to the errors of the translators. The originals in Hebrew and Greek are perfectly in harmony throughout. The Christadelphians believe that immortality is acquired as a gift at the resurrection to those who believe the Gospel and have been immersed in his name. Can't you go up again next Sabbath?" he added at the door.

"I don't know," said the writer, leaving him, "I'll try. Good day."

"Good day."

IN CONCLUSION.—To those who are curious in matters of religion, who have wondered at the religion of the Thuggees of India, the Dervishes of Persia, or the contortionists of Russia; who have noted the apparently endless variety of beliefs of the present age, and who are desirous of examining the claims of all alike, the Christadelphians at Pythian Hall present many attractions. They are simple, earnest, devoted apostles of Christ, accepting what they understand to be true, and rejecting that which they feel to be erroneous, and they are confident that the doctrines which they uphold are destined to effect a revolution in matters of theology. So firm are they in their establishment, indeed, that they offer a prize of 500 dollars to any one who will prove the inherent immortality of the soul of man by Holy Writ.

LOOKED FOR AND LONGED FOR.

BRETHREN, suffer the word of exhortation. In our brief exhortation to "watch" recently given, we drew your attention to Paul's letter to the Christ-

adelphians residing in Thessalonica, and remarked that his teaching concerning the dead and living appeared distinctly to be as follows:—

1st. The dead would be raised from their graves by angelic power.

2nd. That they would then visit the living saints, and—

3rd. That both would journey in company together to the Sinaitic peninsula, to meet the Lord.

This, beloved brethren, may be daily looked for, ay, and if our conscience condemn us not, heartily longed for. Let us be ready, that at what time we hear the heavenly summons, we may go out with joy in our hearts to meet him who was slain, and by his blood hath redeemed us to God. Our word of exhortation rested for its force upon a fact well known to every intelligent Christadelphian, viz: that we are living in "the end" whereat the vision of Daniel should speak and not lie.

I would supplement that exhortation by a few words now, asking your special notice of the formation of "the feet of the image" in the late German victories. The diverse elements of "iron and clay" have been briefly moulded and fashioned into "feet." There has been a notable mingling of "the seed of men." The formerly separated condition of things in the vast German empire has been overcome, at the necessary expense of the extinction of Frog Imperialism. "The toes" were formed long ago, so were "the head," "the body," and "the legs." All that now seems to be required, is for the different parts to coalesce for the momentary standing erect of the image on the antitypical plain of Dura. This looks like speedily being accomplished. The change in the Austrian Government has furnished a sufficient excuse to the King of the

North—"the Head of gold" at the time of the end—to make another move in accordance with the traditional policy of Peter the Great, a policy agreeing in a marvellous manner, on the whole, with the policy of Heaven outlined in the prophets. To add to this, we have the sudden outcry of fright from the dwelling of the "sick man." Constantinople is quite alarmed at the aspect of the northern sky. The atmosphere is still and the clouds heavy and dark. Every appearance portends the outburst of a tremendous storm. Since the abrogation of the Black Sea Treaty, "the King of the North" has been making good use of his time. Ships have been built, railways pushed along almost like the progress of a serpent upon the ground, seditions in Servia and other provinces of the sick man, have been adroitly fomented, and at the moment of this writing, the gathering sails of the "many ships" can be seen; the air landwards resounds with "the noise of a whip" and "the rattle of wheels."

Brethren, let this be the question; Are we ready? Is the lamp trimmed, and does the light burn brightly? Is the wedding garment unspotted from the world? If these things are so, *well*; if not, let us see to them without a moment's delay, lest the night—the eternal gloom of the wicked—should suddenly overtake us.

Now unto Him that is able to keep you from falling and to present you faultless before His presence with exceeding joy, be honour and glory and dominion and power, now and for ever. Amen. EDWARD TURNERY.

A RUN NORTH FOR THE TRUTH'S SAKE.

In fulfilment of appointments made before his departure for America, (and revived after his return) the Editor left Birmingham on Thursday, Oct. 26th, and in five and a half weeks journeying, visited the following places in the order of enumeration.

LIVERPOOL.—Oct. 26th and 27th. Two lectures in Hope Hall; a place said to be capable of holding 1,200 people. Both nights wet; notwithstanding, several hundreds of people at meeting. A little interruption the first night, and at the close, a challenge to debate, said by the gentleman introducing the challenger to be from Mr. John Bowes, of Dundee. Editor too short-sighted to make out the parties, and the voice resembling that of Mr. Bowes, accepted the challenge under the impression it was he. It afterwards turned out that the challenger was a Mr. Godson, whose opposition to the truth (which he in great part accepts) is of too subtle a character to give a definite issue of debate. On learning this, the Editor withdrew his acceptance. Truth beginning to make headway in Liverpool. Ecclesia now number about twenty, and have taken a small chapel in Gill Street for regular meetings. This is one good result of the lectures. Heretofore, they met in a private house. The lectures were got up with aid from Birmingham, but there is now a prospect of ecclesia being self-acting.

SALE. (Oct. 28th to 31st).—Two lectures, but not large meetings. Still some present on whom labour not thrown away. Enjoyable intercourse with the household of faith. Prospects of the truth improving. The local clergyman afraid of the brethren, with one of whom he has had conversation and correspondence. When he hears of any influenced by them, he makes a pastoral visit to the straying sheep, but will on no occasion encounter the wolf as he regards the matter. He happened to come on this errand to a house in which the Editor chanced to be at the time, during a subsequent visit. In the course of the conversation, the lady informed him that the Editor was in the next room, and that it would be more satisfactory if he would talk to him on the matter in question. The clergyman instantly put his hat on, and with pious benedictions, left the house.

BARROW-IN-FURNESS. (Nov. 1st and 2nd).—One lecture here and another in Dalton, five miles distant. About a hundred hearers at each place. Only one as yet obedient to the faith in these parts, (bro. Barrow, formerly Campbellite) but several interested, some of whom came a distance. The meetings were got up by brother Barrow, who obeyed the truth some years ago. At the Dalton meeting, a Methodist harangued the meeting at the close, and walked out without waiting the Editor's reply.

CUMNOCK. (Nov. 3rd to 5th).—Two lectures in room connected with the Black Bull Inn. Very small audiences; yet duty done and brethren encouraged, labour not lost.

BEITH. (Nov. 6th to 9th).—Four meetings; worst audiences on the tour; ranging from three to eight persons besides the brethren. Nevertheless went through the task in the spirit of the last paragraph. Faith and patience require dull times for their trial.

PAISLEY. (Nov. 10th).—One meeting, in an obscure room, at the top of a house. Public could not be expected to come and did not. Fair muster of friends. Truth holds its own and more, in spite of leading bro. having thrown it up, and liberated himself from the authority of the scriptures: this will seize him by the throat in the great day, if he repent not.

GLASGOW. (Nov. 11th to 13th).—Three meetings, all attended to the full capacity of the room, which holds perhaps 150 or 200. Friends from Wishaw: agreeable intercourse. Brethren living in peace: Progress slow, but perhaps sure. Allan Fordyce, dead; he troubled some of the brethren at one time with a crotchet on the "at hand" of John the Baptist's proclamation.

WISHAW. (Nov. 14th to 16th).—Three lectures in answer to locally-published clerical pamphlet on the headship of Christ—moderately attended, but Editor unable to deliver the third. A day's illness, with threatening look, incapacitated. Bro. Smith, of Edinburgh, summoned by telegraph, supplied his place. Editor returned to Glasgow, intending to go home if not better in the morning, but with the aid of a Turkish bath, was sufficiently recovered to proceed at the appointed time to

GRANTOWN. (Nov. 17th to 19th).—Three

lectures in a low roofed cottage in a yard; the authorities refusing the Public Hall. Audiences not large, but fair considering size and intellectual condition of Grantown; weather intensely cold; hills white and snow on the ground; country ("the highlands") magnificent. Breaking of bread on Sunday morning, prefaced by protest against complicity in poaching, which it appeared some had in these parts advocated as lawful.

BANFF, (Nov. 20th).—No meeting: a mere call (arranged for by brethren) on sisters Ritchie and Andrew—the latter at the house of a leading "disciple" in Banff, whose friendliness went the length of receiving the Birmingham heretic into his house, and inviting him to a well furnished table. Dinner and a pleasant chat concluded, a "machine" or as it is called in England, a "trap," conveyed the Editor and brother Reid to

NEW PITSLIGO, (Nov. 20th and 21st).—Distance from Banff, 16 miles, which in the absence of railway communication, had to be done on the road, in the way indicated. Time occupied, nearly three hours: half the journey in the dark: strong biting wind blowing all the way: the animal man in shivers: arrived half an hour before lecture: good fire and cup of tea partially prepared for the work which however was but imperfectly done. Audience about 80: fair for a country place. On the second night, met a number of the brethren and sisters from the adjoining district, at tea in brother Reid's house: a pleasant time spent.

ABERDEEN, (Nov. 22nd).—Having to pass through, stopped a day, to give opportunity of re-adjusting relations if the enlightening effect of time had rendered such possible. Found the old barrier to union still in the way, viz.—fellowship with the Dowieites in Dundee and Edinburgh. Amicably agreed to walk each in the separate ways that differing judgment commended to conscience, waiting the judgment of the Lord. Lectured once to a fair audience on the coming and the kingdom of Christ, asking that the act might not be interpreted as a resumption of connection unless former obstacles no longer existed, which, it turned out, they did.

DUNDEE, (23rd and 24th).—Two lectures in Thistle Hall; good audience,—several hundreds present. Lectures got up by sister Fraser in conjunction with two (brothers Mortimer and Black) who have withdrawn themselves from the suffocating

communion of the Dowieites. Several of the latter present.—Brother Archibald Dowie, from Cupar, presided at both meetings. It will be remembered that Dundee is the place where a series of articles appeared descriptive of the London Christadelphians. The brethren headed the announcements in a way to identify the meetings with those. The paper in which those articles appeared (*the Dundee Advertiser*), applied for and inserted notices of the meetings. The last notice we re-publish, as best calculated to tell the story of the second meeting. It is as follows:—

"THE PROMISE OF LIFE IN CHRIST DESTRUCTIVE OF ANCIENT AND MODERN THEORIES OF NATURAL IMMORTALITY."—Mr. Robert Roberts, of Birmingham, again lectured last night in the Thistle Hall, his subject on this occasion being the above. The chair was occupied by Mr. Archd. Dowie, Cupar; and there was a good attendance. Mr. Roberts in his lecture called attention to the absence in the Bible of the ordinary phrases by which the doctrine of immortality of the soul was expressed. He stated that that doctrine was a feature of Grecian philosophy, and not of the Hebrew scriptures, and that Grecian philosophy was condemned by the Apostle Paul in his day as foolishness. He argued from the death of Christ that the divine treatment of sin was the infliction of death, which he contended was a complete dissolution of man's being. He quoted the Mosaic narrative of the Creation to show that man was a creature of earthly origin, holding existence only during such time as God permitted him to possess the life energy that emanated from God himself. He pointed to the fact that the Resurrection was a great feature of Christ's teaching and that of the Apostles, and that this doctrine logically excluded the idea of disembodied existence. He quoted many declarations from Moses and the Prophets as affirming the total unconsciousness of the dead, and concluded by pointing out that immortality was a condition to be bestowed upon a limited class only; and that it was not the natural possession of any of the race of Adam. At the close of the lecture, the Rev. John Bowes asked permission to speak. The lecturer objected, on the ground that the meeting had been convened for a special object, and that if Mr. Bowes desired to counteract the effect of the arguments that had been submitted he must call a

meeting of his own. Mr. Bowes and his friends retorted upon the lecturer that he was afraid of coming to the light, upon which he—as a disproof of their allegation—challenged Mr. Bowes to meet him for discussion in Dundee. The challenge was received with applause, but Mr. Bowes declined accepting it, unless he should afterwards consider it to be to the advantage of the cause he had at heart.

At the same meeting, Mr. Bowes invited the people to his place of meeting on the following Sunday evening, promising that he would put all right. The brethren went, and report that Mr. Bowes declared the Christadelphians to be Sadducees, denying resurrection or any future state. They publicly contradicted this misrepresentation at the time it was made; and it was intended to ventilate the matter in the papers, but the Editor closed his columns against it. The lectures were arranged for on the strength of a guarantee of two-thirds of the cost from Birmingham. They were, however, entirely defrayed by the friends of truth in the neighbourhood, with a surplus of 10% towards travelling expenses. We mention this as an encouraging illustration of what comes of provoking to love and good works. The sacrifice has, of course, been great in individual cases. Let it be remembered, "With such sacrifice, God is well pleased."

EDINBURGH, (Nov. 25-27).—Weather very unfavourable, yet three meetings, well attended for the capacity of the places in which they were held—two in the small Temperance Hall, and one in the board-room of the Chamber of Agriculture. The brethren have been exerting themselves for some time, (as yet unsuccessfully) to obtain a better place of meeting.

NEWCASTLE-ON-TYNE, (Nov. 28-29).—At the invitation of a lady interested in the truth, stopped here two days (taken from Edinburgh by consent) to converse with herself and husband, and assist in the obedience of the faith, if the necessary readiness existed. Both in high social station. The truth accepted in most parts, but a haziness on the subject of baptism. This not regarded as a means of induction into Christ, but as an act of obedience, optional with those already in him, "according to the light they have." It was contended that believers were

already children, whether they saw and complied with baptism or not. Then on the subject of the spirit, there was much controversy—a direct enlightenment separately from the word being contended for by the host,—the Editor contending that as all assumed enlightenment had to be tested by the word, it was not worth while to argue for the existence of enlightenment apart from it. The great obstacle was "good people" whom they should not "like to condemn." The Editor pointed out that any conclusion they came to with respect to themselves was a verdict with regard to others, since what was true of one, was true of all. All being by nature in the same position of condemnation in Adam, and there being only one way of escape for all, if they came to a definite conclusion as to what was necessary for themselves, it was unwise and not truly kind to conceal the existence of that necessity in relation to others. It was a mere question of accepting what God had revealed to be true, and not of condemning any one. In the proper sense, we had no power to condemn, since to condemn was to cast out. We could cast out nobody. God's decisions would be unaffected by our conclusions. Nevertheless, it was our duty to find out what He had revealed to be true, with regard to our state, and finding it out, to proclaim it, however unpleasantly it might bear on those we might love. No one believing the Word could deny that all were by nature condemned, nor could they deny that the way to everlasting life proclaimed by Christian Apostles, was the belief and obedience of the gospel in baptism, and subsequently in all its other demands. This being true, it was our duty to proclaim it. Unanimity was not arrived at, and the Editor departed without the pleasure of assisting them in the glorious act of union, which though nothing in the eyes of unbelief, is the "foolish thing" which God hath chosen to confound "the wise of the world" who think to earn blessing for themselves, instead of receiving it direct from God, in His own way, and on His own terms.—A clergyman and the leading Plymouth brother preacher of Newcastle were sent for by the host and hostess to visit them while the Editor was there. Their object in sending for them was that in the discussion which would ensue, they might have a better opportunity of judging of the matters in dispute. If

the Editor were slain before their eyes, so much the better. The clergyman sent a note of apology, setting forth three reasons for not complying with the request, indicating in their totality how anxious he was not to come. 1. A bronchial affection made it wise for him to keep the house; 2, he had a preaching engagement that night; 3, it was no use coming, his lady petitioner being so far sunk in spiritual mist and darkness. The Plymouth brother came, but as soon as he heard the Editor's name, he rose to go. No importunity could persuade him to remain. The good man of the house in vain pointed out that his religious convictions ought to bear any strain, and

that if he could shut the Editor's mouth in argument, he would do a great deal towards rescuing himself and his lady from the clutches of error, if it was error. He left the house in high indignation, to the great amusement of the host and not to the damage of the truth.

MANCHESTER, (Nov. 30th to Dec. 3rd).—Operations here were confined to three lectures in the Temperance Hall; audiences not large. The brethren and sisters (including some from Sale) broke bread on Sunday afternoon, to the number of 20—a large number, considering that three or four years ago there was not a single believer in Manchester or neighbourhood. Returned home Dec. 4th.

The Christadelphian.

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

JANUARY, 1872.

Another year finds us still in the attitude of Luke xii. 36, so far, at all events, as expectation goes. We look for the Master. The signs of his coming increase as time rolls on, but as yet, the sound of his chariot wheels is unheard. Shall we grow weary? Shall we say “My Lord delayeth his coming?” and give our hearts to other hopes? Rather tell us to hang a millstone about our necks, and precipitate ourselves into the depths of the sea! We shall say with Peter, to the latest breath, “Lord, to whom shall we go (but unto thee)?” For what can we hope if we turn away from “the blessed hope” which the grace of God that bringeth salvation, taught the saints to trust in centuries before we were born? What shall we “love” and “look for” if not “HIS APPEARING,” who, as a sun of morning splendour, will rise and chase the mist and clouds from the sky, and pour healing, with his all-spreading beams, into every nook and corner of the present darkness? The husbandman waiteth for the precious fruit of the earth, and hath long patience for it; and shall not we, for the harvest-promise of earth's Maker? We must, or perish. We shall. “He that shall come will come, and will not tarry (always).” This waiting is part of his

arrangement, and it is good that we both hope and quietly wait for the salvation of the Lord. It is good that we moderns be able to join with those who sleep, when they shall, at their awaking, say, “This is the Lord: we have waited for him; let us be glad and rejoice in his salvation.” We know we are on the verge of the morning. We see the great landmarks of the journey's end around us. The visions of Daniel and John are speaking in the political doings of the world. The Little Horn is felled and powerless against the saints. We know that our redemption draweth nigh, but it is not permitted us to know the day or the hour. We had hoped the ending of the Little Horn's dominion would bring, at the same moment, the beginning of the power of the saints; but time, which has justified one expectation, has not fulfilled the other, except in giving us its guarantee in what has been realised. We are still in the indefinite margin of expectancy, saying “How long, O Lord?” Knowing we have reached the limits of the Gentile career of power, but not knowing the watch of the night in which the Master will arise and take to himself his own great power and reign, what better thing can we do than “account the long-suffering of the Lord salvation,” and, improving our opportunity, increase our diligence in the work of preparing to meet the Lord? “with loins girt and with lamps burning.” This is Christ's parabolic indication of the attitude, and there is not lacking clear guidance of the meaning “Gird up the loins of your mind: watch and be sober;”

"Walk *in the light*." "Walk not as other Gentiles walk, having the understanding *darkened*." "Thy word is a *light* unto our feet." "In understanding, be men." "Wise, concerning that which is good: and simple, concerning that which is evil." "Redeeming the time." "Diligent unto every good work." "Always abounding in the work of the Lord," remembering that to Him we shall have to give account.

"These things are good and profitable unto men." They are the only things that will stand us in good part in the day (near at hand) when Christ will set himself to the work of giving to every one of his servants according to their deeds. God increase the faithful among his people against the glorious and dreadful day of his coming.

There was a printer's mistake in the figures last month, connected with the Chicago contribution. The following are accurate statistics:—Contributions by brethren throughout Great Britain, £194 0s. 8d.; added by a friend, £1 1s. 6d.; total, £195 2s. 2d. From this, the following has to be deducted: cost of transmission, £1 19s.; printing circulars, 4s. 6d.; postage and registration, 4s. 4d.; total amount of deductions, £2 7s. 10d.: leaving a balance of £192 14s. 4d. The amount actually remitted was £192 13s. 10d., leaving a balance in hand of 6d. To this there has since been added by a friend, £1 6s. 3d.; a brother, 5s., which will be remitted in due course.

ANTI-JEWISH CONVERSIONIST SOCIETY.

A paragraph has gone the round of the papers stating that the "Birmingham Jews have formed themselves into a society to oppose the London Society for the Conversion of the Jews." This is about as true as the notices that appeared in the Jewish papers of the two discussions that took place in the Temperance Hall. Mr. Louis Stern has attempted to get up such a society, but the effort is disowned by the Jews of Birmingham. In a letter to the *Jewish Chronicle*, one of them says:—"In justice to my co-religionists of this town, I must say that this movement is unknown to them. There is no clerical or honorary officer in the slightest degree connected with it; and it contains among its promoters not one leading member, nor as far

as I am aware, one contributing member of our congregation." A meeting for the organization of the society was held in the Athenæum, on Sunday, December 17th. Between thirty and forty were present, according to the newspaper report; but according to the closing paragraph, the audience ought to have been more numerous. "We may mention," says the reporter, "that, owing to a misunderstanding about the place of meeting, a considerable number of Jews attended at the Temperance Hall, that being the place where the 'ancient controversy' was held several weeks ago between Mr. Stern and Mr. Roberts about the claims of Jesus of Nazareth. Last evening, therefore, Mr. Roberts, who was lecturing on the 'Religious Teachers of Birmingham,' numbered among his crowded audience many (?) who intended to hear Mr. Stern." After an address from Mr. Stern, a committee was formed, and a meeting appointed for the appointment of officers. They propose to enrol members at one shilling per annum, and to use the money in "posting placards, and getting up opposition meetings," when meetings are called by the Christian missionaries. They likewise propose "to have a place where they can meet every Sunday evening, for the purpose of giving lectures, and of instructing one another on political, social, and other subjects." Israel, scattered, is content, like the prodigal son, to feed on the husks that the swine do eat. Thanks be to God, a better day is about to dawn, when He shall feed them in rich pastures on the mountains of Israel, bringing them into the bond of the covenant, and purging out from among them the rebel."—Ezekiel xxxiv. 14; xx. 37-38.

THE SPIRITUALISTS AND DOCTOR THOMAS'S GHOST!

The rulers of the spiritualist (not spirit) world could not very well pass by our challenge about the books. They had to make something of it, or, at least, to appear to do so. So editorial notice is taken of the matter in the spiritualistic organ, intitled the *Medium* (which is appropriate enough) and *Daybreak* (which is inappropriate enough: for spiritualism, instead of being the break of day, is one of the deepening shades of night, destined shortly to disappear before the true rising sun—Jesus Christ at his coming). But the editorial notice of the matter does not come

square on to the matter, but crookedly and very partially.

The editor apparently failed to be as pleasantly exercised as some by our remarks about Dr. Thomas's ghost being at Leicester wanting something done which he sought on their hypothesis to be able to do himself, especially with their valuable assistance. He did not like our familiarity. Probably he still more disliked our logic. At all events, he wanted very much to reply, and attempted it, but found himself face to face with the impossible, and adopted the expedient generally resorted to in such cases—letting hard words fly, raising a dust, and making an exit in the cloud.

He sets out with writing down the truth "the most detestable creed before the civilized world." This is natural, and we will say excusable. The editor felt what he wrote, without a doubt. From his point of view, we are, of all men, the most to be detested by spiritualists. No system is so unfriendly to spiritualism as the truth. The truth is the mortal foe of spiritualism. There can be no compromise or quarter in the war between them. The religion of the clergy dovetails beautifully with spiritualism: it provides the disembodied souls all ready to operate through any apparatus or clumsy system of signalling that the embodied souls of spiritualists may choose to provide for them. The truth gives spiritualism no leverage at all. It meets its opening falsehood with a direct negative. It says, "the dead know not anything." "There is no wisdom in the grave." It does not give spiritualism the smallest chance. It convicts it of imposture straight off. It destroys its capital and stock-in-trade before it takes down its shutters. No wonder the editor should feel it to be "the most detestable creed before the civilized world." But why should he mention "the civilized world?" Are there no creeds in the uncivilized world? Don't the Fijis and Zulus, and Caribs know something of "spiritualist" truth? Certainly; they believe in immortal souls, disembodied spirits, and fishing-grounds, and hunting-lands, and wigwags in spirit-land—in which, judging from some of the communications which have reached table legs in time past, they are not so far mistaken. Mr. Editor of the *Medium* ought, therefore, to have been more charitable than exclude his coloured brethren from the

glorious background against which he held up "the most detestable creed" to execration. He ought, in all fairness, at least to have omitted the invidious word "civilized," so as to have spared the feelings of his "uncivilized" brethren. However, we excuse him. His weakness for civilization is pardonable. It is only to be wished he would carry it to its rational issue, by embracing the true civilization of divine ideas, instead of hugging the shadow of ancient superstition, while instinctively recoiling from its modern association.

Mr. Editor of the *Medium* is surprised to find that the detestable creed contains no "recognition of a standard of truth within (man) himself." His surprise at this will probably be lessened a little, or shifted to another object, when he is informed that the holders of the "most detestable creed" do not believe in any such standard, and, therefore, the absence of recognition. They believe that that which is native to all men is darkness—ignorance—falsehood. The only standard of truth they recognise is the mind of God as revealed to Israel in the prophets and apostles, and in our day, embodied in the writings which the Holy Spirit caused them to make. They believe in no "light within," except that which may get from without by the reading of the Scriptures, which are able to make wise. In this they present a contrast to spiritists and a good many other "ists," who glorify as "inner light" that which is, mentally speaking, outer darkness transferred to empty inwards. The mind, like paper, is capable of having characters written on it: but all depends upon the writer as to the written result. If the writer is Blind Nature, writing by means of the eyes, ears, &c., on the brain of the little ignoramus that puts in his first appearance in the cradle, the result will be a chapter containing no information as to the mind, will, character, or purpose of the Creator of which Nature can tell nothing. If, in addition to Nature's working, God writes—speaking by his messengers through what they have written, then the chapter will contain a knowledge of so much as he has been pleased to reveal. But spiritualism calls God's writing a "dead letter," and the writing of nature "the standard of truth." Darkness, light; and light, darkness. The workings of the natural brain it glorifies as the operations of the spirit: and the writing

of the spirit it degrades as the work of man. It talks of a "standard of truth in man," when there is no standard; and the standard of truth in the Bible it sets at naught. No wonder it burns with such flaming hostility against "the most detestable creed" which so entirely thwarts its foolish way in all things.

Mr. Editor of the *Medium* dares not to grapple with our argument against the sorcerers. He says that we "ruthlessly attacked, not only spiritualism, but the personal character of respectable individuals." This is not true, as any reader may satisfy himself by turning back to our remarks in the November number. We solely and exclusively attacked Spiritualism—ruthlessly, we admit—and, as a fact supplying an element in the argument, made mention of a certain family's apostasy from the faith. Does he reply to our "ruthless attack" on Spiritualism? No, he says, we flew into "a towering passion." This shows how deeply the arrows of our logic have pierced. There was no passion about it, but a good deal that inclined the other way, according to the general testimony.

He endorses the view that Dr. Thomas was really at the Leicester table leg. He says, "Like many other men of intellect who have been perverted by earthly notions, he came back to confess his shortcomings and misdirections, and desired all his works should be burned." Be it so, Mr. Editor: can you explain the fact of his confessing his shortcomings, where they were not needed, instead of coming where they might have some effect? Can you reconcile his having a desire that his works should be burned with his neglect to use the power he has to burn them? Come to the point, Mr. Editor. We renew the challenge. If your ghosts are realities, and not the shadows of your own imagination, set them to work at the missionary enterprise of burning Dr. Thomas's books. They have the desire, according to you; they have the power, according to you. If they lack "conditions," there are no end of embodied friends to supply them. Here is the point: come right on to it, Mr. Editor, and not dodge. Destroy the books, or be convicted of nursing an imposture. But again, we say, No trick; the genuine article only. None but ghosts need apply. Any other creature will run the risk of an earthly custodianship in unpleasant quarters.

Instead of fairly meeting this, which is the point, the Editor tries to make us out believers, in a way that calls for a stronger adjective than we should care to use. "He does believe in the phenomena," writes he: "he confesses it thus," continues he: "Elevating instruments into mid-air under electrical conclaves of ignorant men, whose heads and nerves unconsciously supply the force employed." It seems as if the Editor were afraid to quote the sentence entire. It would not have suited his readers. Even the part he quotes is inaccurate. The sentence from which he quotes a mangled clause, runs thus: "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 unnecessary 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, ye but illustrate the folly of our barbarous forefathers who attributed the workings of nature to the gods of their own imagination." What belief is expressed in this sentence? Is it not that the so-called spirit manifestations are no spirit manifestations at all, but the working of natural force supplied by the animal organisms in the room? Is this "believing in the phenomena?" If so, scientific men believe, which spiritualists know well they do not. Scientific men believe that a table moves when subjected to a vitomagnetic current, effluent from the finger tips (or otherwise) of the operators, just as the needle deflects under the living gaze, but they scorn the notion of dead men's ghosts having anything to do with it. "If the phenomena are facts, then why denounce them?" You are very simple, Mr. Editor, or something else. We don't denounce the "phenomena," but the sorcery that you found upon the phenomena. When the Pagan points to thunder in proof of his Jove, we don't deny the thunder; we simply refuse to accept his account of it. And if he were to turn upon us and say, "You admit the reality of the thunder, then why denounce it?" Then we should smile a pitying smile, and again say, "We don't denounce the thunder: we denounce Jove. You had better go home, and think it over. There is a difference between Jove and thunder."

And this is all the *Editor* has to say in

reply to our "ruthless attack." He was bound to say something or suffer the imputation of having been unanswerably assailed; and so he was content to do the only thing that could be done. A little shouting from the ramparts, and a few sword-thrusts in the air, was safe exercise, and sufficient to maintain the confidence of the garrison. An encounter in the open might have ended ignominiously. We remind him that the foe is still outside the walls, and the bugle notes of defiance in the air. Remember the books and the flames! Have pity on Dr. Thomas's ghost!

THE CHILDREN'S MAGAZINE.

The pictures have improved, but so have the engraver's prices to an extent that compels us to abandon two of them, or give up the magazine. The benefit experienced by the children forbids the latter alternative, when the adoption of the former makes its continuance possible. We, therefore, adopt the former until an enlarged circulation admits of higher possibilities in the way of illustration. We cannot keep up with a steady loss of 15s. a week. If we had the money to lose, we shouldn't mind losing it in the interest of the children. The abandonment of the pictures on the 1st and 5th pages will bring the expenditure nearly to the level of the twopences, and, probably, won't be a great deprivation to any one. The enigma will, of course, be continued.

JEWISH PROSPECTS AND MOVEMENTS.

Mr. Cawley, M.P., recently presided at a meeting in Manchester, and in the course of his address remarked that for years past, it had been a matter of surprise to him that deeper interest was not felt in the state of the Jewish nation and the position of the Jews as a whole by the great body of Christian people, who could not be blind to the fact that amongst the Jews a great movement was now on foot. They were trying to form plans of establishing themselves in the Holy Land, and by that means bring about the restoration of the whole race. Whether that might be brought about during the present generation, it was impossible to say. They saw changes, however, take place within a few years which nobody had ever dreamt of, and it was not too much to suppose that in the lifetime of some of those who heard him speak on that occasion they might see changes as great as the restoration of the Jews to their own land.

He believed the event to be certain.—*Newspaper Cutting.*

On Nov. 9th, Dr. Marks, Professor of Hebrew in the University College, London, lectured in the Philosophical Institution, Edinburgh, on "The Jews in Modern Times." In concluding his remarks, he referred to the establishment of an Agricultural Training School in the Holy Land. Many of the Jews had given their support to this on two grounds. One portion was influenced by the consideration that it would be the means of making the population, who desired to acquire such a training, industrious. The other portion did it because they saw in it, or believed they saw in it, something like a preparing of the way to the fulfilment of the prophetic prediction, "Again will I build thee up, Israel, and thou shalt be built." The Jews, who had faith in Biblical prophecy, believed in the final ingathering of Israel. They considered that without a future restoration, their entire history would be one of the very greatest incongruities ever offered to the minds of all thinking men. Without this, the problem of the preservation and continued identity of the Hebrew people, would be incapable of being solved. Without a restoration, they felt that they would have no connection with the past or the future, but they would appear like a community to whom Almighty Providence had no fixed design. But they had this belief in a restoration in their hearts; a bright future opening before their eyes and before their face; and they had, as they believed, a full view of that part which they were destined to fill in the closing scene of that great moral drama which the Jews have represented upon the broad theatre of the world.—*Edinburgh Daily Review*, Nov. 20.

THINGS TO BE BELIEVED BEFORE IMMERSION.

A correspondent writes:—"There are certain first principles to be understood prior to immersion. It is of paramount importance that every believer should be in possession of such knowledge, for a person emerging from the gloom of orthodoxy after hearing God's truth, heartily loving it, and having an urgent desire to obey it, may take upon themselves the name of Christ before they are acquainted with the first principles. I know this to be the case in some instances. The Phillipian gaoler could not reasonably be expected to be very intelligent from the question he asked.—(Acts xvi. 30.) yet he obeyed the same hour.—(v. 33.) On behalf of those contemplating immersion, and also those already in the truth, I most heartily wish you would lay before the readers of the *Christadelphian* a plain statement of the first principles, feeling assured that much good would result from it."

REPLY.—As to the case of the Phillipian jailor, we moderns can safely found nothing upon it, because it was not a case which modern circumstances at all affected. Paul was at his right hand, and “spoke to him the words of the Lord.”—(Acts xvi. 31.) Now, Paul was not in the position of a man who has to prove all he says out of the Word. He spoke with authority as the apostle of the Lord. Therefore, it was sufficient for the jailor to listen to what he had to say. To hear, in his case, was to believe, and, therefore, he could know much in a short time—more in an hour than some of us may attain to in years.

Our safety lies in submitting ourselves to the positive apostolic indications of a pre-immersional faith. These are not few or doubtful when read one with the other.

Paul says, “He that cometh unto God *must believe that He is*, and that He is the rewarder of such as diligently seek Him.”—(Heb. xi. 6.) Jesus amplifies this in saying, “This is eternal life to know Thee **THE ONLY TRUE GOD and Jesus Christ** whom Thou hast sent.”—(John xvii. 3.) This is further drawn out in 1 John v. 10, “He that believeth not God, hath made him a liar, because he believeth not the record which God gave of His Son. *And this is the record that God hath given to us, ETERNAL LIFE, and this life is in His Son.*” Looking closer, we find the following enumeration of other points contained in the gospel “by which we are saved.”—Christ died; was buried; rose again the third day; was seen of sundry witnesses.—(1 Cor. xv. 1-8.) Again, that there is a day in which God shall judge the secrets of men by Christ at his coming.—(Rom. ii. 16; 2 Tim. iv. 1.) Further, that a definition of the hope laid up for believers is set forth in the gospel: “Whereof ye heard before *in the word of the truth of the gospel.*”—(Col. i. 5.) Therefore, that the gospel contains an enunciation of the kingdom, because this is the thing hoped for, God having promised it to them that love Him (James ii. 5), and being the thing to which believers are called (1 Thess. ii. 12); which they are to inherit.—(Matt. xxv. 34.) The gospel is, therefore, the gospel of the kingdom (Acts xx. 25; Luke viii. 1.) The resurrection to immortality is also the hope of believers (Jno. xi. 25; 1 Thess. iv. 13-20.) If they heard of their hope “in the word of the truth of the gospel,” the word of the truth of the gospel, as apostolically defined, contained a declaration of this matter.

These items, set forth in order (as unquestionable elements of the pre-immersional faith of apostolic preaching), would stand as follows:—

1. The “only true God,” (the one God and Father revealed to Israel: who is above all and through all).

2. That he requires diligent seeking for him on the part of all who would find him,

and that he is not indifferent to such, but will reward them.

3. That Jesus Christ hath been sent by Him.

4. That he was sent to give eternal life, and that it is not to be had apart from him.

5. That the process of giving it was by dying for our sins, being buried, rising again, and showing himself to witnesses.

6. That he will return and declare to all assembled in his presence which of them are worthy of the eternal life, and dispense it accordingly.

7. That he will, thereafter, establish his kingdom—(the kingdom of David) and give his accepted people a place therein.

These are seven rough indications of the elements of the gospel deducible from the few testimonies quoted almost at random in the third paragraph. They are more than borne out by all a man may learn by a closer study of the holy oracles. They are comprehended in the more precise formula, “the things concerning the kingdom of God and the name of Jesus Christ.”—(Acts viii. 12.)

They obviously include some things not expressed; such as the promises to the fathers on which they are based—(Rom. xv. 8; Gal. iii. 16, 29); the restoration of the kingdom to Israel—(Acts i. 6: xxviii. 11); that Jesus was not a mere man but the offspring of the Holy Spirit—(Matt. i. 2); the Word made flesh—(John i. 14); God with men—(Matt. i. 22: 2 Cor. v. 19: 1 Thess. iii. 16); that man is not immortal, nor saints made immortal now, nor till they meet Christ at his coming; that there is no eternal torment, that there are not three eternal Gods, and so on. There are also other matters not stated which are essentially involved in the apostolic definition of the gospel, and without which, a mutilated and powerless gospel would be the result, such as the forgiveness of sins on the obedience of faith in baptism; the priestly intercession of Christ for such as thus constitute themselves of his household, the obligation in all such to walk in the light, denying themselves ungodliness and worldly lusts, and living soberly, righteously, and godly in the present world.

It is quite possible to give all these their proper place mentally, without formulating them in words. It is well, however, that they should be distinctly visible to the understanding, and this perhaps is best secured by defining them. On the other hand, it is impossible to give such a definition of the elements of the faith as shall command the assent of all minds or shut the door against the misunderstandings of such as lack the power to deal with the superficial obscurities necessarily incident to divine truth in present circumstances. Even the apostles were not able so to set forth a form of sound words as to shut the mouths of, it may be, well

meaning cavillers and honest but thick-headed critics. Where they failed, none, in the absence of Christ, may hope to succeed. The most we can do is to obtain a recognition of the truth at the hands of such as have senses exercised by reason of use to discern both good and evil. If this is secured, we may be well content, even if embarrassed by the flounderings of some who ever learn but are never able to reach a definite conviction as to truth and duty in the dark night of the Gentiles in which our lot is cast.

THE PROPOSED RAILWAY THROUGH ASSYRIA TO INDIA.

A report has been published by the committee of the House of Commons, which sat during last session to examine a project for establishing a railway from Scanderoon or Alexandretta, on the Mediterranean, down the valley of the Euphrates, to Bussorah on the Persian Gulf. The advantages of this line from Europe to India have been discussed at intervals during the last forty years; but, formerly, the chief attraction of the route was supposed to consist in the navigation of the river Euphrates itself. Steamboats were even built in Liverpool for the purpose of trying whether steam navigation could not be introduced with advantage on that great river. But these schemes seem now to have been abandoned, and what is proposed is to form a railway, about 1000 miles in length, from the shores of the Mediterranean to those of the Persian Gulf, and to connect it on the European side with lines of steamers from Scanderoon to Brindisi, and on the Asiatic side, with the lines of steamers from the Persian Gulf to India. The general result of the evidence of all the witnesses is that there are no difficulties of any consequence on any part of the line, except in the first 15 miles from the Mediterranean, where it would be necessary to pass either through or over a very lofty chain of mountains; that the country is very level after passing these mountains; that the greater part of it, which formed the finest portion of ancient Assyria, is of unrivalled fertility; and that it is now inhabited by Arabs of friendly disposition, who are themselves very desirous of having a railway run through their territory.—*Liverpool Mercury.*

ANSWERS TO CORRESPONDENTS,

BY THE EDITOR.

J. A. N.—You doubtless did right in making sure your standing in Christ in re-immersion. The doctrine that Christ will judge the living and the dead at his appearing is one of the elements of the gospel—(Rom. ii., 16; Acts x. 42; Heb. vi. 1.) the lack of which at a former immersion it is dangerous to tamper with as a possible invalidation of our position. And what is necessary to give validity to immersion is necessary as a basis of fellowship. No believer could, therefore, remain connected with a body repudiating this element of truth. But there is a difference between the rejection of a truth and a defective knowledge of it. Men may have believed that Jesus will perform the office of judge at his appearing, without having perceived that it involves the appearance of the righteous before him in an unglorified state. This, as a matter of detail, and subsequent growth in knowledge, may have escaped their recognition, while fully receiving Christ as the appointed arbiter of human destiny. It is well, therefore, to leave it to individual conviction as to whether re-immersion is requisite in such cases. Where, as in some cases, the doctrine of judgment was unknown or distinctly rejected, there is no alternative to the position you have taken up, but where as in other cases, it was believed without being thoroughly understood, it is well to waive objection where the truth is now received, leaving it with every man to decide for himself whether, upon doubtful ground, he is prepared to face the momentous problem of the judgment seat.

CAN THERE BE A QUESTION ABOUT IT ?

Is poaching contrary to Scripture? (J. R.)
Yes, as much as thieving. By the law in force in the British realm, the animals indigenous to the land, or fish to the streams thereof, are the property of the owners of the land, to take which is as much an act of thievery as to rob an orchard or steal clothes from the house. It is no answer to say that the law is contrary to natural right. If it come to that, all the property laws of the present order of things are wrong in the abstract, since Christ only is the proprietor of the whole earth by inheritance, but that makes no difference in our obligation to obey the law as it is. It is an apostolic command to "obey magistrates" (Titus iii. 1), "to be subject unto the powers that be" (Rom. xiii. 1), "to submit to every ordinance of man for the Lord's sake" (1 Peter ii. 13), where such submission does not involve disobedience to God.—(Acts iv. 19). This is part of the present trial of the saints in which Christ himself set us an example. A man who

poaches disobeys the apostolic command, and continuing in his offence, places himself beyond the fellowship of the brethren; for it is to them a command to have no company with any man who refuses to submit to the apostolic law enjoined in the epistles (2 Thess. iii, 14). It is a grief that any should be found professing the truth who can countenance such a scandal. If the brethren do their duty, such will not long be found in their ranks, unless they amend their ways. The truth has enough reproach to bear for its own sake. When its professed friends abstain not from even the very appearance of evil, but give loud occasion for the enemy to speak reproachfully, they need not wonder if the reputable and the devout turn away. Such will have a heavy responsibility for so sinning against Christ. "They that forsake the law praise the wicked; but such as keep the law contend with them. Evil men understand not judgment. He that turneth away his ear from hearing the law, even his prayer shall be an abomination." (Prov. xxviii. 4, 5, 9.)

THE GENEALOGY OF CHRIST.

A. W.—It is not true that genealogy among the Jews is only reckoned by the male line, though that is the prevailing rule of reckoning. The Jewish rejectors of Jesus have dogmatised on the point because of the argument it has given them against Jesus being the Son of David; but their own scriptures condemn them. There are several instances where the line is traced through a female. Thus in the tribe of Judah, a house is recognised as "the children of Sheshan" (1 Chron. ii, 31), although it is expressly recorded that "Sheshan had no sons, but only daughters (verse 34), one of whom he gave in marriage to his Egyptian slave, Jarha, whose share in the matter was not allowed to divert the genealogical tree. Again, in the same tribe, Jair, the grandson of Hezron, by his own son, is (Num. xxxii. 41) styled "the son of Manasseh," because Hezron's wife was a daughter of Manasseh, though by the male side, he was a son of Judah. Again, in the genealogical reckoning, after the Babylonish captivity, you find it stated (Ezra i. 61) of one of the priests that he "took a wife of the daughters of Barzillai, the Gileadite, and was called after THEIR name." There are other illustrations of the same thing, but these are sufficient to show how little ground there is for the Jewish objection to the genealogy of Jesus, who, as the son of a female of the house of David, could, compatibly with Jewish practice, if there were special reasons, be reckoned a son of David, even if his father had been a man and a member of another family; but who is much more indefeasibly so in having had no human father, except putatively, and in being born after his mother had been made one in wedlock with a husband, and he a man of the family of David, whose

rights, and status, and descent as such, Jesus inherited by the force of his mother's union with him.

DR. THOMAS'S POLITICAL PROGNOSTICATIONS.—APPARENT CONTRADICTIONS.

T. C. N.—Dr. Thomas's anticipation in *Elpis Israel* that Austria must fall, was based on the fact that she has been the military element of the Little (Papal) Horn of Daniel's fourth (Roman) beast, whose time was about to expire; and that the fall of the Little Horn power would probably include all its elements. This anticipation is in process of being realized. The apparent contradiction to this in *Eureka*—that Austria would be one of the two latter-day empires—arises from the fact that Austria was the leading power in Germany, whose (Germany's) separate imperial existence at the time of the end was a part of the prophetic situation. Austria was mentioned in this light as representing Germany. Since then, Austria has been driven out of Germany, and is rapidly declining, verifying the first anticipation; and Germany, under Prussian leadership, has risen to imperial power, verifying the second, though not with regard to the power leading it, which was not an essential element in the interpretation, but an accident to it.—As to "Rome, the capital of Italy," being "a vain cry" (*Eureka* iii., p. 580) it will be observed that this expression of opinion is given with reservation—"My maturest conviction is," are the words with which it is introduced, indicating the absence of positive certainty, and in the same paragraph, there is a recognition of the possibility of the Italians obtaining possession of the city: "were the Italians to get the city, they could not retain it long." But the Italians have not yet got the city in the sense before the Dr.'s mind, which was the sense of an entire supersession of the Eighth Head. This eighth head, though shorn of imperial accessories and jurisdiction, is still a fact on the Seven Hills. By the guarantees of the Italian Government, its existence is recognised, and its independence, within the limits of "the Leonine City," secured. True, the Pope spurns the guarantees, and refuses to enter into diplomatic relations with "the robber" of his domain, as he styles Victor Emmanuel, but this does not alter the fact that though the power of the eighth head (having reached its allotted period) is gone, its form exists on the Seven Hills, unextinguished by the Government of Victor Emmanuel, which claims no jurisdiction within the district allotted to "the Holy See." The matter is in a state of transition. It is manifestly too soon to decide whether the Dr.'s anticipation is less correct than the others which have been so signally verified. The probability is, that events will justify his prognostication in continuing the form of the eighth head in the

city, till destruction comes upon it from the presence of the Lord.

THE MAN OR THE UNCLEAN SPIRIT—WHICH?

(J. T.) The best way to get at an understanding of this matter (Matt. xii, 43, 45) in its literal aspect, is to look at it through the application which Christ gives to it: "*Even so shall it be also unto this wicked generation.*" If we find out the facts connected with the "wicked generation," we find out the facts connected with the man and the unclean spirit. You ask, was it the unclean spirit or the man that walked through dry places seeking rest and finding none? Let this be answered by another: was it that wicked generation or the unclean spirit that temporarily left at the preaching of John and Jesus, that walked through dry places, seeking rest and finding none? The answer will be obtained by considering the facts of the case. That "wicked generation" listened for a while to "the voice crying in the wilderness." "All Jerusalem and Judea went out to be baptized of him in the Jordan, confessing their sins." Then when Jesus appeared "all men resorted to him"—"The common people heard him gladly." The unclean spirit had gone out of the nation, and the nation in that state went through the dry places of its political desert—seeking rest—wanting to take him by force and make him king—and finding none; for Jesus did not reciprocate these advances in a political form, but said, "Who hath made me a ruler and a divider among you?" The time had not come. Disappointed at last, they returned to the original position of things, and found it empty, swept, and garnished, John being beheaded and Jesus given over to the will of his enemies, and the nation in no sense saved. Then allied they to themselves all the sects and parties to be found in the realm, including even bands of robbers, in a frenzy of opposition to all divine things, thus described by Paul—"They have both killed the Lord Jesus and their own prophets and have persecuted us: and they please not God and are contrary to all men, forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway; for the wrath is come upon them to the uttermost."—(1 Thess. ii. 15). This is the state of things illustrated in the saying of Christ about the unclean spirit having gone out of a man. Hence, in our reading of the saying, we must find its parallel, thus:—"When the unclean spirit is gone out of a man, he (the man) unaccustomed to civilized ways, walketh through dry places, seeking rest and findeth none. Then he saith, I will return to my house whence I came out, and when he is come, he findeth it empty, swept, and garnished (as a house belonging to a hopeless and absent madman would be likely to become at the hands of rude neighbours.)

Then goeth he forth, discouraged at the absence of prospects, and taketh to him of seven other spirits (demoniacs) more wicked than himself and they enter in (to the reclaimed but now relapsed madman's house) and dwell there: and the last state of that man is worse than the first (for in the company of seven fellow-lunatics, he has given himself up to an abandonment of madness which is worse and more hopeless than the state from which he was originally released by cure.) This reading of Christ's words supplies a parallel to the career of the "wicked generation" which he sought to illustrate. If instead, it be contended that it was the disembodied unclean spirit that walked through dry places and finally returned to the man with seven other diabolical entities, the parallel is entirely wanting.

THE GIFTS OF THE SPIRIT.

QUESTION.—In 1 Cor. xii., the gifts of the Spirit are enumerated as follows:—

- | | | |
|-----------|---|----------------------------|
| Verse 8. | { | The word of wisdom. |
| | { | The word of knowledge. |
| Verse 9. | { | Faith. |
| | { | Gifts of healing. |
| | { | Working of miracles. |
| | { | Prophecy. |
| Verse 10. | { | Discerning of spirits. |
| | { | Divers kinds of tongues. |
| | { | Interpretation of tongues. |

I want principally to know what you understand by "faith" in the 9th verse. It appears that the Holy Spirit was only poured out upon members of the Church, and they must necessarily have had faith in order to constitute them members. Faith and obedience resulting are the conditions on which eternal life is to be bestowed. Had those to whom faith was given "by the same Spirit" a better chance of salvation than their fellows? If so, there appears to be some foundation for Calvinistic doctrine. I am also unable clearly to define the difference between the word of knowledge, the word of wisdom, and the interpretation of tongues.—Perhaps you can give me some assistance.—J. H.

ANSWER.—We first take exception to some part of the phraseology of the foregoing, in so far as it emanates from a brother. "Members of the church" is an unhappy designation of the saints, and objectionable on several grounds. It is not a New Testament phrase, except in so far as it may be constructively borrowed from Paul's illustration of the body, as to which the remark is obvious, that it is inexpedient to found a permanent form of speech on an extraneous and momentary aspect of a matter. It is principally objectionable, however, as embodying the cold and false notion of the sects. "Members-ship" is with them a skin-deep affair, having to do merely with

the ecclesiastical organization and its outer relations. A man may be a "member" of a church, and yet devoted to the schemes of the flesh in pleasure and business, not troubled by a thought of "earnest heed" to "the things of the Spirit." This is not held to be inconsistent with his membership, but rather otherwise, for the very church itself is a mere institution for the display of "the lust of the eye, the lust of the flesh, and the pride of life." "Membership" consists in paying pew rent, subscribing to the chapel fund, or giving his name as one of the people that "go" to such and such a place. Churches are congregations of unjustified sinners, some "pious," but very few; some honest, but fewer still; and a few indifferently sociable, but all of them without God and without hope in the world. "Brotherhood" or "saintship" carries a very different idea from this. It pierces to the joints and the marrow, and proclaims that those, owing to the designation, are "not their own, but bought with a price," and "no longer the servants of men;" "a people," "zealous of good works;" "denying ungodliness and worldly lusts, living soberly, righteously, and godly in this present evil world, looking for the blessed hope, and the glorious appearing of our great God and Saviour Jesus the Christ," whom, having not seen, they love. Let our correspondent, then, discard the ecclesiastical language of this ungodly time, and speak of "the brethren," or "the saints," or "the believers." The phrase "members of the church" sends a shiver through the sensitive man of the Spirit.

It is also inaccurate to speak of the Spirit having been "poured out upon" believers generally. It was "poured out upon" the apostles at the beginning, and they transferred it to others by the laying on of their hands. They were, as it were, the reservoirs or basins of the spirit-lightstand, from which the minor jets were supplied. The only other case of pouring out was at the commencement of the preaching to the Gentiles, when the divine token was essential to command the assent of the apostles to a work formerly interdicted.—(Matt. x., 5-6.)

The spirit conferred different gifts upon different persons—"distributing to every man severally as he willed." This introduces the question itself. "Faith" was one of them: but this was not the "faith" without which it is impossible to please God. (Heb. xi. 4). This comes by hearing (Rom. x. 17), and is "the substance of things hoped for, the evidence (or conviction) of things not seen (Heb. i. 1). The "faith," which came as a gift of the Spirit, was the power to accomplish desired physical results, indicated by Paul in the succeeding chapter as "faith that could remove mountains."—(1 Cor. xiii. 2). This gave a man no "greater chance of salvation" than the man who hadn't it: for Paul expressly says, in

the verse just referred to, that though he had unlimited endowment of it, and lacked the moral qualities upon which salvation depends, he should be nothing. It was a gift confided for stewardship. A man was responsible for the use he made of it. A good stewardship would, doubtless, give him boldness in the day of Christ, but the basis of acceptance would not be the possession of the gift, but the aid of it. "To whom much is given, of him will much be required." The "Calvinistic doctrine" is a wresting of truth. Salvation is contingent on "patient continuance in the well doing" prescribed in the gospel (Rom. ii. 7). God, who knows all things, knows who will be approved in the day of account; but there is no arbitrary interference on his part with the freedom of choice, which is the characteristic of his rational creatures. Such interference would rob salvation of its glory. The joy of the righteous and the pleasure of God would be nothing if obedience were a mechanical conformity, and the terror of the unjust would be an accusation against God's righteousness, if their fate were due to His defect.

As to the distinction between the word of knowledge, the word of wisdom, and the interpretation of tongues, it is manifest. The first is a matter of understanding, as evident from Paul's bracketing it with the understanding all mysteries.—(1 Cor. xiii.) It would refer to spiritual knowledge in general, such as the meanings concealed in the law. The second is different. A man may have knowledge and not wisdom. Wisdom is the right use of knowledge in its application to action. Ahithophel, David's counsellor, may be taken as a type of it. "The counsel of Ahithophel," we are told, "was as if a man enquired at the oracle of God."—(2 Sam. xvi. 23.) Many problems arise among believers, which it requires wisdom to solve. How convenient to have a spiritually-endowed man, to whom to apply for direction what to do. This was the privilege of the saints in the first century. As to the interpretation of tongues, this was a different branch. A man might have knowledge of doctrinal or other mysteries, and wisdom to direct in any contingency, and not understand the languages. This was a special gift, to supply the lack of such brethren as could speak with tongues, but had no power to translate. If no interpreter were present, the speaker with tongues was commanded to be silent.—(1 Cor. xiv. 28.)

IS IT A SIN TO SMOKE?

S. S.—"Sin is the transgression of the law." We do not read anywhere "Thou shalt not smoke." Therefore, smoking is not sin in this direct sense. It was with no idea that it was so that we referred unfavourably to it once or twice in the Notes of the Ameri-

can tour. But there are many things that are not expressly forbidden that it is well to avoid and evil to practise. "The appearance of evil," for instance, is a thing saints are warned against in the letters of Paul. It is, therefore, a duty to abstain from the appearance of evil, even though there may be no technical "sin" in the appearance itself. Again, it is an injunction to "cleanse from all filthiness of the flesh and spirit," (2 Cor. vii. 1.) "remembering that our bodies are the members of Christ." (1 Cor. vi. 15); whence is deducible the popular maxim, which though not a Scripture quotation, as commonly supposed, is a scriptural principle that "cleanliness is next unto godliness." The exhortation to observe "any virtue and any praise" and "whatsoever things are honest, true, lovely, or of good report." (Phil. iv. 8.) implies the obligation to avoid everything that tends or seems to look in the opposite direction. Thus, many things that are not forbidden are excluded from the list of a saint's practices, if he seek to reach the standard set up for him in the writings of the apostles. Now, smoking is a habit; which is the first reason against its indulgence by men of Christ who above all others ought to be men of rational action. It is a habit associated with every form of moral degradation extant in society, which is a second reason against it with those who aim at practising those things only that are lovely and of good report. It is an interference with the natural appointment of God, who never intended the mouth for smoke, or narcotics for the healthy man; and saints never desire to be found at war with God in anything. It is a debasing mental comfort, inasmuch as it substitutes a merely physical sensation for the power of idea, and thus interferes with the effect of moral discipline; for how can a man, by the chastisement of God, become a partaker of his holiness, (Heb. xii. 10) who eases off the effect with a pipe? By this the sinner smokes away his discomforts, drugging himself into insensibility against the smartings of conscience; and by this a saint (if we can associate the holy name with such a practice) soothes off sorrow which God intends to be met only by the power of faith. It is a practice which cannot be defended as lovely or of good report. It is a practice offensive to natural health and

cleanliness. It is a practice of proved deleterious effects to the mind and nerves of those who practise it. It is a thing we can never imagine the Lord Jesus doing. For those, and other reasons, which might be set out at great length, though not forbidden by an express "shalt not," it is a practice to be eschewed by saints as part of the "ungodliness and worldly lusts" which they are called upon to "deny" in preparation for the exalted station in which you may be quite sure, there will be no provision for the favourite weed. Why not speak against drinking also, say you? Well, that is only a question of occasion. Every consideration that will lead an earnest man in Christ to set his face against smoking, will lead him to do the same against drinking. The argument against the one is of equal force against the other. "A peculiar people, zealous of good works" will steer carefully clear of everything liable to misconstruction from without or evil influence within. The whiskey decanter and the meerschauum are among the world's ensigns. We can afford to let them have the exclusive use. We can get on without them. We can do better in our war against the flesh without them than with them. They are dangerous things as constant companions. It is no answer to ask what they were made for. If the mere fact of existence is to justify the use of a thing, let us have hemlock on our tables in addition to cabbage. It is quality, not the fact of being, that guides us in our relations to things that exist, and it is because smoking is associated with moral lethargy and a polluted air and person, and drinking with a deteriorated mental machinery, that wise men, seeking to walk as saints, will stand aside from both, and avail themselves of healthier helps in their race for eternal life.

But if some think otherwise, let us not judge them. We may not countenance their ways: thinking not well of them, but we must leave it to the Lord to say how far they have gone beyond his will in the matter.

We cannot make ourselves the rule of other men's conduct, in matters on which the Lord has not spoken. Each must judge for himself, remembering that he that judgeth all at the last is the Lord, who has indicated his wish as to our behaviour with wonderful fulness and light.

INTELLIGENCE.

BIRMINGHAM.—During the month, the ecclesia has shifted its meetings from the Athenaeum to the Temperance Hall. (Some have imagined the office of the *Christadelphian* is removed as well, and have sent letters to the Temperance Hall. Let all and sundry take notice that there is no change in

this respect. The Editor continues in occupation of the Athenaeum Rooms, though the necessities of the truth have required a change of meeting place). In connection with the change, as our readers last month, were made aware, a more public effort has been made in the shape of

an attack on the religious leaders. This, so far, has been crowned with entire success. The hall each night has been crowded with a highly respectable and attentive auditory. It is computed that there would not be much under a thousand people present on each occasion. The lectures have taken the shape of reviews of published sermons, and speeches of Birmingham preachers, advertising the subject and object of criticism beforehand. This has been found an effective means of awaking interest and attention. The success of the meetings has so far been greatly aided by the publication of full reports of the lectures in the *Birmingham Pulpit*, the paper containing the sermons criticised. This publication is issued at 1d. We secure a supply of the numbers containing the reports. We can supply brethren out of Birmingham at 1½d per copy: to America, 5 cents. Early application would be wise on the part of such as desire to possess them.

On the night fixed for the opening lecture, special sermons (advertised beforehand) were delivered at the chapels of the "Revs." Messrs. Dale and Vince. It may have been a coincidence; but it was considered by some a counter move for the purpose of preventing the young men of their congregations from being drawn by curiosity within the coils of Christadelphian influence.

The hand of death has during the month deprived us of sister Ann Millar, (20), and brother Thomas Gibbs, an elderly brother, who has for some time lived at Smethwick, some miles from Birmingham. They died in hope of the promise that cheers this vale of gloom.

On Tuesday, Nov. 27th, MR. VOICE, of Oldbury, rendered obedience to the truth; also on Tuesday, Dec. 5th, MARY ANN EGGINTON (17), daughter of brother Egginton; and JOSEPH KIRKBRIDE (60), French polisher.

CULLEN, (Scotland).—The ecclesia at New Mills, near Keith, were greatly refreshed and edified by a visit from brother James Robertson and brother James Grant, of Grantown. Brother Robertson lectured three times in brother Smith's house, on "the great salvation," and on the resurrection, and the establishment of the Kingdom of God. There was but a small attendance. On the forenoon of Sunday, Dec. 3rd, THOMAS GRAY (39), farm servant, Fife Keith, formerly a very zealous member of the Church of Scotland, obeyed the truth; his obedience is rendered under great difficulties, owing to the opposition at home. WILLIAM SMITH (19), farm servant, New Mills, a son of brother and sister Smith, was added to the ecclesia at the same time. He had never been connected with any of the sects.

The ecclesia at New Mills now consists of eight souls, who meet on the first day of

the week, as often as their scattered condition allows. G. LILLIE.

DUNDEE.—Sister Fraser, writing December 17th, reports that the two brethren who have left the association of the Dowites, have, in conjunction with herself and her sister, made arrangements to meet weekly for the breaking of bread—there having been heretofore no Christadelphian meeting in Dundee. She does not indulge in sanguine reflections on the subject. She says "The only comforting thought we have, is that we are doing our best. I believe our present little meeting makes us long with a greater intensity for the return of our Lord from the heavens, and for the gathering together of the saints into one glorious company. The joy of being numbered with that blessed throng ought to be sufficient to cause us to forget, even now, our present humble position. But I am afraid we fret and grow weary." She says the meetings are held at 37, Dalfield Terrace, where a room has been taken of brother Black. Visitors calling at that address can obtain access to any of the brethren or sisters. We are requested to say to brethren that they are, on no account, to be in or near Dundee without giving a call.

GLASGOW.—Brother Anderson (310, Argyle Street,) suddenly expired, on Saturday, December 16th, while avoiding a vehicle on the street. Violent exertion ruptured a blood-vessel. The brethren deeply mourn his loss.

LEEDS.—Bro. A. P. Wills writes Dec. 6th, to report an addition to the number of the ecclesia, in the persons of brother and sister MITCHELL, of Headingley, who have heretofore been in association with certain holding the truth but in part, but now see the necessity for a bold and independent course.

LEICESTER.—On December 7th, EDWIN BELLAMY, (20) cabinet maker, was obedient to the faith.—Some weeks ago, brother Gratz, of Birmingham, delivered two lectures to the Jews and Gentiles, in the Town Hall, of which we have received no particulars. We understand the first was a great success.

LIVERPOOL.—Brother Boote, writing Nov. 17th, reports the removal of the "ecclesia" to a small Chapel in Gill street (off Pembroke street), capable, he says, of holding about 300 people. Also that the "ecclesia" has been strengthened by the obedience on Oct. 25th, of DAVID GASKIN (30), Post-office official, and his wife CHRISTIANA GASKIN (30), both formerly Church of England, and the removal to Liverpool of brother and sister Millman, formerly of Birmingham. He states that there has been a good attendance of strangers at the evening meeting since brother Roberts' lectures in Liverpool.

LONDON.—The brethren have advertised the following lectures to be given by brother Andrew in their new hall:

December 10th.—"The Messiah's Life upon earth, in the days of his flesh, viewed in the

light of certain prophetic announcements concerning him."

December 17th.—"The Messiah's Mission in the past, present, and future, as set forth by the Apostles."

December 24th.—"The Messiah's Second Appearing, the epoch of great national troubles, universal war, Papal destruction, Jewish restoration, and Gentile enlightenment."

December 31st.—"The Messiah's Future Kingdom upon earth necessary to the salvation of the righteous and regeneration of the world; and the only means of solving the religious, social, and political problems which trouble mankind."

MALDON.—The ecclesia in this place, and more particularly the family of brother Handley, have been plunged into deep grief, by the death of Priscilla Handley (19), a promising young sister, who was a general object of interest and affection. Small-pox carried her off after a week of great suffering, borne with patience and submission. The brethren sorrow not as those who have no hope; yet they sorrow with a deep sorrow, which is shared by many who knew the dear sister, whom death has snatched from them. Brother Handley has received many letters of sympathy, and wishes through this channel to acknowledge and express his gratitude for them all.

MANCHESTER.—Writing December 13th, brother Corkill reports the obedience of Mr. and Mrs. ROBERTSHAW, on the previous Sunday. Mr. Robertshaw had no definite religious views, but Mrs. Robertshaw was a Churchwoman. Brother Corkill adds, "you will be glad to learn that they are likely to be zealous in the truth."

NOTTINGHAM.—Brother E. Turney writes Oct. 9th, "Since my last, we have had cases of obedience in the persons of WM. RICHMOND, EDWIN BROWN, WM. FARMER, SOPHIA BOOTH, and CATHERINE RICHMOND, wife of brother Richmond. On Monday, the 2nd instant, there was a very large and successful gathering to tea. After tea, brother Turney delivered a lecture upon 'the political aspects of the Coming of Christ.' Others, not present at tea, came to hear. There appeared a short notice of this lecture in the *Daily Express*."

Writing again on November 23rd, brother E. Turney reports as follows: "On Sunday, the 19th instant, after the regular morning meeting, the quarterly meeting was held. From various statements, the affairs of the ecclesia appeared to be prosperous and healthy. Brother John Phelps, sen. informed us that the number of names on the books was 108, the number actually in attendance, 90. During the past year there has been 27 additions. The love of the truth and the regularly-filled hall on Sunday nights, have opened the heart and pocket of brother William Farmer to the purchase of a plot of land most favourably

situated, at a cost of over £500, upon which he intends to build a "house" for the truth, capable of accommodating nearly 1,000 persons. Brother Henry Sully, an architect, will take the matter in hand immediately. The truth has had a hard time of it in Nottingham, but the Lord seems now to be bestowing upon its adherents some reward even in this life. Your readers will hear more by-and-by."

Writing again Dec. 5th, brother Turney says: "Since my last, two persons have been immersed, Miss MARY ANN HODGKINSON and Mrs. JANE SULLY, wife of brother Sully."

Writing again December 7th, he reports the death of sister Sarah Greatorex, a young widowed daughter of brother Boot. She died from small pox, and was interred on the previous Saturday. On the other hand, he records the obedience of Mrs. JANE FARMER, wife of brother W. Farmer.

Writing Dec. 17th, he announces the election of fresh officers, brother Mycroft being appointed secretary.

Writing December 14th, brother John Mycroft, the new secretary, says, "It having been felt for some time past, that the growing necessities of our ecclesia required a more systematic working of the various duties connected therewith, it was deemed advisable to call a special meeting of the brethren, to take the subject into consideration. Accordingly, the brethren met together on Sunday afternoon, Dec. 10th, (brother E. Turney presiding), when it was decided to appoint seven brethren, including the Treasurer and Secretary, to form a Managing Committee of all the secular duties connected with the working of the ecclesia. The following brethren were unanimously elected to perform the duties: brethren Thurman, Fidler, Keeling, Windle, Atkinson; *Treasurer*, brother Godkin; *Secretary*, brother Mycroft."

OLDBURY.—Brother Watton reports the delivery of three lectures, by brother Roberts, in the Temperance Hall—subjects "The Great Salvation," "Destiny of the British Empire," and "The Signs of the Times." The hall has been secured for fortnightly Sunday afternoon lectures, by brethren from Birmingham.

SALE.—Brother Corkill announces the immersion of Miss KIRKPATRICK, resident at Rock Ferry, near Liverpool. She took upon her the saving name at Manchester, Sept. 16th.

SWANSEA.—Brother A. W. Goldie writes November 21st: "I have much pleasure in announcing that brother John Morgan (our withdrawal from whom was announced in the November number) has been brought to see and acknowledge his error, and has been received again into fellowship by the ecclesia."

WESTON-SUPER-MARE.—On Sunday and Tuesday, Dr. S. G. Hayes, of Jersey, gave two lectures in the Christadelphian Synagogue, 4, Waterloo-st. Subject "The Signs of the Times which indicate that the appearance of the Lord is near at hand, and the great events which he will accomplish by his return to the earth, as predicted by the prophets and apostles."

WHITBY.—We are asked to state that the ecclesia has withdrawn from J. Beadnell and H. Clarkson, and also from Elizabeth Fowler and Mrs. Beadnell. The ecclesia here has been strengthened by the presence of brother Walker, from Scarborough for a time. Brother A. Hogarth died on the 19th of September, aged 32 years.

AUSTRALIA.

NEW SOUTH WALES (Melbourne).—We copy the following advertisement from a Melbourne weekly paper of date March 25th, 1871:

"To the Editor of THE LEADER and the Public of Melbourne.

WHAT IS THE TRUTH?

Is it taught by the clergy? or understood of the people? It is not. The teacher and the scholar, giving forth, and receiving as doctrine, the commandments of men.

In order to stimulate inquiry regarding "the way, the truth, and the life," set forth in the Scriptures, and to ascertain what is the salvation God has offered therein, I take leave to put forward this leading question to all and sundry whom it may concern.

Query. Has man an immortal soul?—and if he has a "never dying soul to save," is the scheme of salvation "to fit it for the skies?" This phantom of philosophy is a vain deceit, whose paternity is of the serpent,—(Gen. iii. 4.)

I do venture on this wise to lay down a few suggestive theses, for general consideration, in attestation of the truth, and the faith apostolically delivered, viz.:

1st. That eternal life is through a resurrection from the dead.

2nd. That it is the gift of God, a matter of promise and not inherent, realised only through the Lord Jesus anointed.—(1 John ii. 25.)

3rd. That this "life" promised is conditional and obtainable, not at death, but at the resurrection, and shall be manifested through an incorruptible body.—(Rev. iii. 12; Col. iii. 4; 2 Cor. v. 4.)

4th. This life necessitates the return of the Lord from heaven to raise the dead, and to give the approved honor, glory, and deathlessness.—(2 Tim. iv. 8; 1 Cor. xv. 54.)

Selah.—consider.

Permit me to add that those so justified by Spirit, are to be the executors of the divine judgments: "This honour have all his

saints" (Psalm cxlix. 9), during an unparalleled time of trouble.—(David xii. 1.) They shall "destroy those who destroy or corrupt the people" (the clergy, &c.)—(Rev. xi. 18.)

The holy ones are to be the royal priesthood of the day, to live and to reign with him on the earth, with whom they are joint heirs of the covenant promises, and the honour and glory of the age to come, otherwise expressed as the kingdom of God, which is nigh at hand. See *Elpis Israel* at public library.—(JOHN CAMPBELL, Otago.)

SYDNEY.—Brother P. Graham, writing Aug. 9, says "I have just rented a hall in Sydney, in which I intend (D.V.) to deliver a course of lectures. I lectured last Sunday to about 400 persons in the open air."

CANADA.

COBURG.—Brother R. Colvin of this place, fell asleep in the early part of October. Brother Coombe reports the fact, stating that brother Colvin succumbed to the malady which carried off Dr. Thomas.

GUELPH.—Brother Drake, writing Oct. 15th, reports a course of five lectures in the Town Hall, by brother T. H. Dunn, of Hayfield, Penn., U.S. Subject: "Will the earth be cursed with war, famine, bloodshed, and pestilence in the future, as it has been in the past?" The audiences varied from 100 to 300. The attention was marked, and the attendance constant.

Writing again September 18th, he announces the obedience of JOHN MCLEOD, a young man formerly Baptistically connected. He was immersed on the 17th September.

TORONTO.—Brother Coombe, writing Oct. 12, mentions a lecturing visit from bro. T. H. Dunn, of Hayfield; also from bro. McMillan, of Rochester, "who helped much at the weekly meetings, as in days of yore." The brethren have had to remove their meeting place from Mechanics' Institute, in consequence of the place having been recently sold to the Government. Brother Coombe does not say where they have gone to.

NEW ZEALAND.

DUNEDIN.—In the beginning of the present year, the leading clergy of the Church of England in New Zealand met in synod at Dunedin. About the same time, the brethren inserted the following advertisement in the *Dunedin Times* (Feb. 8, 1871):

"To the Revs. and Right Revs. of the Church of England and Ireland, in Dunedin assembled, for their synodical consideration:

Query 1st: Did Christ bring life and immortality to light, or was it made manifest and philosophically dressed up by Plato and others? Has man an immortal soul? Proofs wanted from Scripture and nature. What is the immortality offered in the Scriptures for a loving

faith and obedience? And when does this mortal put on immortality? Is it inherent, or a gift to be bestowed? And what is the inheritance of the saints? Is it a kingdom beyond the skies, or on this earth? What is to become of the millions of poor wretches who have not known God? Are they really burning, and to be tormented in eternal torments for ever, and ever, and ever?

W. W. HOLMES.
JOHN CAMPBELL."

On the next day but one, the following letter from an independent source made its appearance:

"Sir,—I notice from an advertisement in your paper of to-day that Mr. W. W. Holmes and Mr. J. Campbell embrace the opportunity afforded by the presence of so many learned bishops being in our midst to put several questions to them relative to the articles of faith common to their and most Churches. The queries are of the class called "vexed," and it is to be hoped that the bishops will condescend to throw what light they can upon them for the edification of the many. They must not run away with the notion that the information is not widely sought for, for the fact is the very opposite, and our local clergy do not appear to be able to afford the information wanted. They have often been put into the box and examined, but they never would give evidence or answer a word. We hope, however, better things of the conclave of the Church of England. This is their opportunity to do good, and it is also ours. I would direct attention to the question last put in the advertisement, and would hope that the learned bishops will be particular and as exact as possible in replying to it.—*Dunedin Times*, Feb. 10.

The advertisers deserve great credit for their independence of action in so openly accosting so august a body.—I am, &c., ZENO."

CAVESHAM, (Dunedin).—Brother W. W. Holmes, writing September 29th, says "I have to announce the addition to our ecclesia in Cavesham of WILLIAM TAIT (39), stone mason, formerly Presbyterian. He was led to see the sandy foundation of the names and denominations by the study of Christadelphian books, compared with the inspired word, for a period of two years. He thereby became convinced of the truth. He was immersed August 21st, and afterwards broke bread with us.

RIVERTON.—On September 11th, brother Alexander Macdonald fell asleep at the age of 36. He was interred on the 15th; the brethren, by his request, reading at his grave the portions of Scripture chosen by Dr. Thomas, for reading at his own interment.

UNITED STATES.

NEW YORK.—Sister Lasius, writing Oct.

23rd, reports that the brethren meeting in the neighbourhood of New York, have left the hall they formerly occupied at Hoboken, and taken Franklin Hall, in Jersey City, corner of Warren Street and Newark Avenue. It is a neatly-furnished room. The brethren have placed an intimation over the entrance that the Christadelphians meet within. She encloses the following:—

To the Editor of the "Christadelphian."

DEAR BROTHER ROBERTS,—Will you be so kind as to convey to brother Campbell and sisters of New Zealand our thanks for their expression of grateful appreciation of the truth, as brought to light by our venerated father and husband, Dr. Thomas, and for the £5 transmitted through the kindness of brother Brown, of London. We desire also to express our heartfelt appreciation of the sentiments penned in the letter from the five ecclesias of New Zealand, which appeared in the September number of the *Christadelphian*. A strong and vigorous development of the divine life is evinced therein. We cannot wish them a better portion than that they may continue to drink in the beauties of the word of life, as they have been unfolded in those writings, which have been the life-labour of the man to whom their letter was addressed. These alone are a worthy inheritance, which will enable our minds to rise far above the trifles of this present state of existence, and live in a heavenly atmosphere, serene, tranquil, pure. The heart of every faithful member of the one body vibrates in harmonious concert with the outflow of sentiments imbued with the spirit of the word of life. And however remotely separated, even to the utmost parts of the earth, we know that we shall not be forgotten in that day when "the Lord shall make up his jewels."

ELLEN THOMAS.

Oct. 23rd, 1871.

EUSEBIA J. LASIUS.

ELMIRA.—Sister Lasius encloses a letter received by sister Walker, of Saratoga, from one of her sons at this place, announcing his decision to obey the truth. Sister Lasius thinks a record of the case might encourage other young people. Sister Walker herself is overjoyed at the event. The son in question whose name does not transpire, says it will be hard for him to give up the large circle of acquaintance he has in the world; and by whom he is well liked; but he has thought it well over, and resolved to put on Christ with a full determination, and a willing heart, and to give up all for him, being persuaded that loss now, even of all things, will be more than made up in the day of Christ, when he takes to himself his great power to reign. He thinks of the words "What shall a man be profited if he gain the whole world and lose himself." Sister Walker has another son in Newark who is enquiring after the truth.

Since the above was written, there is a letter from brother A. Hall, in reference to the case.

He says "I am glad to report another addition to our little ecclesia, viz., JOHN WALKER (21), son of sister Walker of Saratoga."

HENDERSON (Ky.).—Brother Blackwell, writing September 14th, says, "I take pleasure in announcing another addition to our ecclesia last Sunday—JOHN WALDEN, who has gladly received the word, and been immersed into the saving name. Brother Anthony Griffin, after a protracted and painful illness, fell asleep on the 13th inst. He was a prominent brother in our ecclesia, and will be missed. He was about 60 years of age. It is needless to say that the truth sustained him, and enabled him, with confidence, to resign himself to the bitter end."

RIPLEY'S (Tyler Co.).—Brother Niles, writing October 2nd, reports as follows:—"Since my last writing, there have been four additions to the ecclesia in this place, viz., July 9th, MARTHA GRIM, ISABEL GRIM, wife of Micajah Grim; July 12th, THOMAS GRIM (78), father of Thomas and Micajah. They were all Campbellites. August 9th, ELMINA BAKER, formerly 'United Brethren.'"

SHENANDOAH CITY (Penn.).—Brother Brittle writes: "We are a few brethren here. Most of us have come out of the Methodist section of the apostacy. We now number 9 in this region. The last one was added on October 1st, viz., ROBERT MATTHEWS (22), formerly Methodist. We have rented a room in Robbin's Hall, Main-street, Shenandoah, where we hold meetings every Sunday morning."

WEST PHILADELPHIA.—Brother Campbell (writing under date Oct. 26), says "We are all well, and working in harmony, waiting for the time when the trumpet shall be blown in Zion, and the alarm sounded in the Holy Mountain; when all the inhabitants of the land shall tremble at the coming day of the Lord. On the 22nd, Mrs. SARGABLE (formerly neutral), put on the saving name, notwithstanding the opposition and threats of her husband."

BOSTON, (Mass.).—Brother Cranshaw reports the following cases of obedience: August 25th, GEORGE GARRAWAY, whose wife is also expected shortly to obey; Nov. 26th, GEORGE PEARSON, (a young man from North Attleboro', instructed in the truth by brother Tomkins of that place, who came with him to Boston). Dec. 3rd, JESSIE MCKILLER, (24), wife of brother McKiller, formerly baptist.

CHICAGO, (Ill.).—Brother Bingley, writing October 25th, supplies some particulars of the brethren's experience in connection with the late terrible conflagration. He says:—"Some of our brethren suffered much. You remember brother and sister Rider (French

family), I drove you to their house. She spoke to you of her immersion. Their house was burnt, and they lost much of their furniture. A brother and sister Spencer lost all their furniture, except two stoves. Their clothing they saved by burying in the ground. Sister Smith nearly lost her trunks. Her school-house was burnt and boarding-house. She has returned home and will get another school shortly. Brother Harris just escaped the fire, which passed within a hundred yards: I had helped him to bury all his portable things, fearing the fiery element. All on the north side suffered, some the loss of nearly everything. On the south side, a sister Stevens, servant near the Post Office and the lake, succeeded in saving her trunk, but the fire fiercely blowing towards the lake, she with many others, flew to the edge of the water and was driven into it, and escaped with her hair slightly scorched. Brother Jacobs, too far up for the fire, escaped. Brother and sister Govier, the old couple who met you on returning from brother Coffman, also escaped. All the goods, furniture, &c., hastily carried to the cemetery (that you remember we drove through), were all burnt. Some actually moved their things six times, and then lost all. The rapidity of the fire was fearful; On the west side, the fire commenced within one block of brother Fish's house, but the wind was in his favor. Brother and sister Franklin escaped, also my humble self. Brother Marlow with five in family, in poor health, with no prospect of work. We shall have to help him. His house was on the west side. My house was, I can assure you, pretty full for a time. We rejoice that our lives are spared, and thankful to our Father that we are not numbered among the many who have been devoured by the fiery element. All are mostly out of situations. Brother Jacobs will, doubtless, resume business in January. But the winter may prove hard with some of us. I have lost nothing by the fire, but indirectly, in money lent, I shall, probably, be a heavy loser; nevertheless, health and strength are blessings that I enjoy, and much to be thankful for."

Brother WALLACE, cabinet maker, of Evansville, Wisconsin, formerly Presbyterian, rendered obedience to the truth (Oct. 15th), after diligent study of the Word. He was immersed in this city, and broke bread with us before departing, so that while the city lay in smoking ruins, mourning its loss of millions of dollars, we rejoiced over the gain of one, who was a brand plucked out of the fire.

CLERMONT, (IND.)—This is at present brother J. K. Speer's address.

The Christadelphian.

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

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

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Vol. IX.

"HE BEING DEAD YET SPEAKETH."

Republications from scarce works of Dr. Thomas.

THE HOPE OF THE WORLD NOT THE HOPE OF ISRAEL.

(Concluded from page 7.)

It remains for us to show—

1st. That *there is but one true hope.*
2nd. That *it was this hope contained in 'the word of truth,' which made that word, glad tidings, or gospel, to the world.*

3rd. *What this hope is.*

First then, the apostle in writing to the Christian disciples at Ephesus, discourses at some length concerning that undeveloped reality, which makes "the word of the truth" he announced, the glorious gospel of the blessed God. In the fourth chapter, he tells them that he is a prisoner; and in Acts xxviii 20, we are told on what account he was deprived of his liberty; "for the hope of Israel," says he "I am bound with this chain:" therefore because he was bound for that which Jehovah

had promised the fathers of Israel, he styles himself the prisoner of the Lord. "I, therefore," says he, "the prisoner of the Lord, beseech you that you walk worthily of the vocation with which ye are called;" that is *walk worthy of the hope of the Gospel.* Then farther on, he exhorts them to "endeavour to maintain the unity of the spirit, in the bond of peace"—v. 3, which can only be done by "contending earnestly for the faith originally delivered to the saints," as we are commanded to do. In the verse immediately following, he enumerates the grand integral parts, which in combination make up the unity of the spirit's teaching, styled in verse 13, "the unity of the faith, and of the knowledge of the Son of God." This unity is constituted of seven particular units, namely, "one body," or aggregate communion of Christian disciples; "one spirit," "*one hope of the calling*"; one Lord, one faith, one baptism, and one God." Thus the

unity is defined by the apostle; and thus we prove that, "the unity of the faith and knowledge of the Son of God" or in other words, "THE TRUTH AS IT IS IN JESUS," recognizes only one hope.

Another argument in proof of this is derivable from the use of the definite article *the*. It is not a *hope*, but *the hope of the Gospel*.

Thus, "God willing more abundantly to show unto the heirs of the promise, the immutability of his purpose, confirmed the promise by an oath: that we might have strong consolation, who have fled for refuge to lay hold upon *the HOPE set before us*; which hope we have as an anchor of the life, both sure and stedfast, and which hope enters (or penetrates) into that (dispensation of things) within the veil (which conceals them from our sight.)"—*Heb. vi. 17-19*.

The importance, as well as unity, of this hope may be inferred from the position it occupies in "the armour of God." "Take," says the apostle, "the helmet of salvation," and that we may know what the helmet is, he says "let us who are of the day be sober, having for a helmet, the hope of salvation—1. Thess. 5. 8.—not the hope of being saved from hell, but having an assured expectation of the things God has promised to the fathers of Israel.

2nd. That it was the hope contained in "the word of God," which made that word, glad tidings, or gospel, to the world.

This is illustrated and proved by the following consideration. When the word was preached by the apostles and their co-labourers, they revealed secrets to the people which made them rejoice with inexpressible joy. Does the reader think that this effect would have been produced by persuading them, that they should obtain forgiveness of sins in answer to prayer, or by a disquisition on the immortality of the soul, which they had professed to believe for many previous ages? Let the reader examine himself, and say if such preaching, nay, even baptism for remission of sins—ever kindled within him joy inexpressible. But, in the

minds of the ancients, such a joy was produced by what they heard. Does not this prove, that the pious of this age have not heard, and therefore, have not believed, the same things as gospel, as those announced by the apostles? If they had, their feeling and morality would be identical.

How was it with the Christian disciples of Pentecost?—"they eat their meat with gladness and singleness of heart"—Acts ii. 46. How was it with "the multitude of them that believed" in Jerusalem? "They were of one heart, and of one soul: neither said any of them that aught of the things which he possessed was his own"—chap. iv. 32: there was no covetousness among them: this was a Christian union which no "Protestant union" will ever attain to—a union which the world will never witness again till Messiah comes; for, Protestantism contains not within it the *self-destroying, self-crucifying, principles of the Word*.

How was it with the Samaritans? "There was great joy in that city" (Acts viii. 8;) how was it with the officer of the Ethiopian Queen? "He went on his way rejoicing" (v. 39.) How was it with Paul himself?—"I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake"—(2 Cor. xii. 10.)—"I count all things loss for the excellency of the knowledge of Christ Jesus; for whom I have suffered the loss of all things, and do count them dross, that I may win Christ" (Phil. iii. 8.) Here was "knowledge" for which he was willing, and did sacrifice, everything to realize. How was it with the Antiochians?—"They were filled with joy"—(Acts xiii. 52). How was it with the Philippian jailor and family? He rejoiced, believing in God with all his house"—(Acts xvi. 34.) How was it with the Ephesians? "Many of them which practised curious arts, brought their books together, and burned them before all; and they counted the price of them, and found it 50,000 pieces of silver. So mightily grew the word of God, and prevailed"—(Acts xix. 19). Do

such sacrifices result now from the belief of preaching? How was it with the Galatians? They received Paul “as an angel of God, as Christ Jesus himself.” They spake of the *blessedness* and if it had been possible, would have plucked out their eyes, and given them to him—(Gal. vi. 15). And how, lastly, was it with the Christian disciples throughout Asia Minor and the adjacent countries where they believed in the preaching of the word? “They rejoiced with joy unspeakable and full of glory—(2 Pet. i. 8).

Now, it is not in human nature to rejoice with ecstasy in believing the abstract doctrine of forgiveness of sins through prayer or baptism; or of going somewhere beyond the skies, to “that undiscovered bourne whence no traveller has returned,” when they are called upon to be dis severed from property and friends, by the shaft of ‘the King of Terrors,’ as they style him. The most vivid conception of the elysian heaven has never excited in professors ‘a joy unspeakable;’ on the contrary, their extreme anxiety to continue in the present state of existence, evinces its impotency, and their own incredulity of its desirableness.

The fruit of this doctrine, universally believed in our own day, proves that it is devoid of a refining influence upon society; it fails to humanize or moralize; and leaves the believer of it still subject to bondage through fear of death.

But, the fruit of the word preached by Paul was altogether different. It caused them who believed it, to “deny themselves of all ungodliness and worldly lust, and to live soberly, righteously, and godly in the present age.” It taught them to “look for that blessed hope, even the glorious appearing of the great God, even of our Saviour, Jesus Christ—(Titus ii. 13.) By believing it, this potent word formed Christ in the hearts of men—the hope of glory; and that they might win him, they hazarded with joy, life, liberty, friends, everything, for in him is the fulness of God.

He informs Titus that “the grace of God,” or his word, “that bringeth salvation hath appeared to all men,” that is, to Jews and Gentiles; ‘teaching them &c.’; and among the things it teaches is the ‘*Blessed Hope*,’ according to his own saying. This was the ‘blessedness’ of which the Galatians spake with such intense interest; it was the great feature of the word of the truth as it is in Jesus, which made its announcement such exciting and joyful news. Much more might be said under this head; but this is enough for the present: we pass on, therefore, to the next thing to be shown.

3. WHAT THIS BLESSED HOPE IS, THAT MAKES THE WORD GLAD TIDINGS, OR GOSPEL.

Paul in the third chapter of Galatians and the eighth verse, says, the Scriptures foreseeing that God would justify the nations through faith, preached before the gospel to Abraham.” This is an important declaration. On Paul’s authority then, we are informed that the gospel was preached 1954 years before the day of Pentecost. Was the gospel thus preached, remission of sins by the Holy Spirit in answer to prayer? Or was it repentance and remission of sins in the name of Jesus Christ? Or, was it the truth that Jesus is the Christ, the son of the living God? Reader, mark well what we say; *it was none of these*; but, in the words of the apostle himself, it was this, namely, “IN THEE, ABRAHAM, SHALL ALL NATIONS BE BLESSED. This was an announcement of ‘*Blessedness*’—a blessedness on nations, on all nations placed constitutionally as nations ‘IN’ Abraham, the details of which, when the Galatians heard Paul unfold them, caused them so much joy, that if it had been possible, they would have plucked out their eyes, and given them to him. This is that gospel to which he refers, when he says ‘I was separated to the gospel of God, which *he had promised afore* by his prophets in the holy scriptures’—(Rom. i. 2).

Concerning this blessedness which he styles ‘the blessing of Abraham’—

(Gal. iii. 14)—quoting from the prophet Isaiah, he says, "eye hath not seen; nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him"—(1 Cor. ii. 9). Hence, this emphatic declaration excludes from God's gospel all foolishness of men, current as wisdom before the apostolic preaching, and which the clergy now preach for truth. The hereditary immortality of the soul, and translation to heaven at death, are no part of this blessedness; for these had for ages previous "entered into the hearts of" the heathen philosophers of Greece and Rome.

Now, the things of this unseen and unheard of blessedness make up 'THE HIDDEN WISDOM OF GOD.' It was announced in general terms to Abraham; but *its details* were hidden and remained secret for ages. Hence, it is styled, "the wisdom of God in a mystery, which none of the Princes of Paul's age knew"—(1 Cor. ii. 7, 8). He also says in another place, "the mystery has been kept secret since the time of ages"—that is, from the time the gospel was preached to Abraham.—(Rom. xvi. 25). Again he says, "the mystery of Christ in other ages was not made known to the sons of men;" and again, "the mystery hath been hid in God from the beginning of the ages"—(Ephes. ii. 5, 9). Also repeated thus, "*the word of God*—the mystery hath been hid from the beginning [*apo toon aionoon kai apo toon geneoon*] of the ages and generations—(Col. i. 26). These quotations are sufficient to prove, that all the speculation in the world concerning the destiny predetermined of God for mankind, was the mere blunders of heathen men.

"In thee, Abraham, shall all the nations be blessed." Was not this an announcement of something future "*shall be blessed*?" Was it not, then presented to Abraham as a matter of hope? If then, also, this were the gospel preached to the Father of the faithful, was it not the hope of the gospel? Certainly, it was. Well, does not Paul tell you that the details of this hope were kept secret? Because they were so, therefore he styles them

"the mystery of the gospel" in Ephes. vi. 19. Let it, then, be noted that the one hope of the calling is the gospel—THE VERY ANCIENT GOSPEL ITSELF—preached to Abraham and secreted as to certain details from human knowledge for ages. Let us ascertain now *when its mystery was made known*.

Paul says he was "an apostle separated for the gospel of God"—(Rom. i. 1). He explains this by saying, "be not moved away from the hope of the gospel whereof I, Paul, am made a minister; fully to preach the word of God, even the mystery which hath been hid; but, NOW is made manifest to his saints: to whom God would *make known*, what is the riches of the glory of this mystery among the Gentiles; which is Christ in you (dwelling in your hearts by the belief of these things) the hope of glory"—(Col. i. 23-27). This is the definition of Paul's apostleship to the Gentiles—to make known to them God's intention concerning them.

Again; "The mystery is NOW (1800 years ago) made manifest, and *by the scriptures of the prophets*, according to the commandment of the everlasting God, is made known to all nations for the obedience of faith"—(Rom. xvi. 26). From this we learn, also, that all the nations of the old Roman civilisation once knew what this long hidden, but then-revealed mystery was; but, since that order of things faded away before the dark ages, it has been entirely blotted out from their remembrance, and now demands to be recuscitated from the book of God for the obedience of faith among those who are watching for the Lord's return.

Concerning the unseen and unheard of blessed tidings, Paul saith "but God hath revealed them unto us by his spirit" (1 Cor. ii. 10;) and they are placed on record in the New Testament.

"By revelation, Jesus Christ hath made known unto me, Paul, the mystery; which in other ages was not made known *as it is now revealed* unto his holy apostles and prophets by the Spirit: unto me is this grace given,

that I should preach among the Gentiles the unsearchable riches of Christ; and to make all see what is the fellowship of the mystery, which from the beginning of the ages hath been hid in God, who created all things (*dia*) on account of Jesus Christ: to the intent that *now* unto the principalities and powers in heavenly places (Kings, Governors, Councils, &c.) might be made known *thru' the church* the manifold wisdom of God, according to the eternal purpose which he purposed *in Christ Jesus our Lord*"—(Ephes. iii. 1-11). Thus the eternal purpose of God was made known to the ancient nations by Paul's preaching of "the word of truth, the gospel of their salvation;" we would now like to know, what was this eternal purpose, which, when announced by the apostles, produced such joyousness in the hearts of the people?

Hear what the Scripture saith: "God has made known the mystery, or secret of His will which He had purposed in Himself." Well what is it He hath willed, or predetermined? Let us read it wide awake. It is this that He hath resolved upon, namely, "That in the dispensation^a of the completion of the times appointed, he might gather together in one (imperial monarchy) all things under Christ, both the things which are in the heavens (kingly governments, &c.), and which are on the earth (people, nations, and languages) under him, in whom we have obtained an inheritance.—(Ephes. i. 10).

But, perhaps, the correctness of the parenthesis interjected may be disputed. We will therefore, quote a declaration of God's eternal purpose (not the mystery, but the will) from one of the prophets of Israel. Here it is:—"In the days of these kings (represented by the ten toes of Nebuchadnezzar's Image, and *now existing*) 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 forever—(Dan. ii. 44). "And I saw in the night visions, and behold there was given to the Son of Man (Jesus Christ) empire, glory, and a kingdom, that all people, nations, and languages, should serve him; his empire is an everlasting dominion, which shall not pass away, and his kingdom one which shall not be destroyed"—(Dan. vii. 14). From this, then, it appears that God's intention is to establish an imperial monarchy upon the ruins of all kingdoms and republics extant; and to put the sceptre of absolute and universal dominion into the hands of the Son of Man. This will be an indestructible kingdom; and those who are appointed to its honours, dignities, offices, etc. in the beginning of it, will retain them as long as it lasts; and as it is everlasting, it is very obvious that flesh and blood, or mortal men, cannot inherit it.

Paul saith to Timothy "preach the word" that is, preach the hope of the gospel, or kingdom of God. Invite the people to take office under God's King; tell them what God hath said in the prophets, how that "the saints shall take away the dominion of their oppressors to consume and destroy it to the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the PEOPLE of the saints of the Most High, whose kingdom is an everlasting kingdom, and rulers shall serve and obey him" (Dan. vii. 27): tell them, "when the Lord shall build up Zion, He shall appear in His glory" (Ps. cii. 16);—and then, "the high praises of God shall be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all His saints" (Ps. cxlix. 6); tell them, "all things are theirs—the world, life, death, things

* DISPENSATION, *oikonomia*, a constitution of things, which obtains on earth when the appointed times of the Gentiles, which are nearly expended, shall be finished. It is a dispensation which lasts 1000 years; hence the dispensation, introduced at the completion of the appointed times, is MESSIAH'S KINGDOM OF THE FUTURE AGE.

present and to come, all are theirs and they are Christ's and Christ is God's" (1 Cor. iii. 21); tell them these things, O Timothy; reprove, rebuke, exhort, and let no man despise thee."

Now, "the people of the saints" are those who believe the hope of Israel, and obey the king of Israel. They are styled "kings and priests unto God" in the New Testament, because they are chosen on the principle of an obedient faith, to act as kings and priests in the Messiah's kingdom of the coming age. "Do ye not know," saith Paul, "that the saints shall judge the world?"—1 Cor. vi. 2—shall reign as kings, and officiate as priests in the new imperial monarchy to be founded? In the everlasting kingdom of Jesus Christ?

But, this kingdom is yet future; and generation after generation of God's royal priesthood hath succumbed to the power of the enemy: what then must needs occur before the saints can possess the kingdom? They must rise from among the dead; or, if any such be living when the kingdom is set up, they must be changed from flesh and blood, which is corruptible, and therefore mortal, into flesh and spirit, a combination which is incorruptible and deathless; for, as we have said, the offices of the kingdom and empire do not change hands; the gifts and calling of God being without repentance; hence, the glory, honour, and dignities of the empire require that they who obtain appointments to them, be immortal. Thus, then, "Glory, honour, incorruptibility, life," and blessedness in all its manifestations, are announced as the *attributes* of the kingdom of God: hence, to preach the kingdom of God is to proclaim all these things through it as an incorruptible institution. The resurrection of the just is not the hope of the gospel; it is only an item thereof; yet it is vastly important; for it is the path of life—the strait gate of life; and holds a similar relation to the future age that our birth of the flesh does to the present; the resurrection gives us introduction to the kingdom of God.

One text demands explanation here. An objector might say, with some *show* of argument, "the believer is surely introduced into the kingdom when he is immersed into Christ; for the apostle saith of himself and brethren, 'the Father hath translated us into the kingdom of his dear Son'—Col. i. 13; if then, they had been translated into the kingdom, they were certainly in it when he wrote these words."

But this argument is more specious than solid. To get at the true interpretation of the text, we must ask this question: what subject is the apostle writing about? From a perusal of the whole chapter, we find that he is treating of the hope which is contained "in the word of the truth of the gospel." Now, we have shown that the subject-matter of this hope is "the kingdom of God's dear Son," which he shall receive when his foes shall be made his footstool. The kingdom, then, being a matter of hope, it is neither past nor present, but future. We do not, therefore, now see it; for "hope that is seen is not hope; for what a man seeth, why doth he yet hope for?"

The phrase, "hath translated us into the kingdom" is elliptical, and belongs to the same rule as the saying, "baptized for the dead." The scope of the reasoning supplies the ellipse in both cases. That of the former is *the hope of*; of the latter, *the resurrection of*; thus, "the Father hath translated us into *the hope of* the kingdom of his dear Son;" and, "baptized for *the resurrection of* the dead." These supplements remove all obscurity. In fine, it may be said with propriety, that a man is baptized for the things he most assuredly believes and hopes for; if ignorant of the truth, he is indeed immersed for nothing real; the eyes of a man's understanding being enlightened, he is baptized for what God has promised; and if one be immersed to join a church, or, in imitation of the example of Jesus, why then he joins it, and has imitated it, and there is a reasonable termination to all his aspirations when he has done so.

Well, reader, we have ascertained

what the purpose of God towards our world is for 1000 years to come. We find both the prophets and apostles testifying the same thing. Let us then, discourse in brief about this glorious kingdom.

First, then, a kingdom, whose offices are never vacated, requires the administration of immortals. Hence, the king must be immortal. Now, as he is to be a Son of Man, from whom is he to descend? Hear the scriptures; "How goodly are thy tents, O Jacob; and thy tabernacles, O Israel! Their king shall be higher than Agag, and his kingdom shall be exalted. I shall see him, but not now; I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite through the princes of Moab and destroy all the children of Seth. Out of Jacob shall come he that shall have dominion."—(Numb. xxiv. 7, 17, 19). This king, then, is to arise out of the Jewish nation; but whose son is he to be?

"When thy days be fulfilled, and thou shalt sleep with thy fathers, O David, I will set up thy seed after thee, and I will establish his kingdom. He shall build a temple for my name, and I will establish the throne of his kingdom for ever. I will be his Father and he shall be my Son,"—(2 Sam. vii. 12-14). Thus speaks Jehovah to the second king of Israel. We learn from this that the throne of the kingdom of Israel is an everlasting throne, that the king destined to fill it, must be both Son of David and Son of God.

Behold then, the covenants of the promise made to Abraham and to David. They belong to Israel and to the adopted citizens of their state. "To Israel pertain the *adoption*, and the *GLORY* and the *COVENANTS*, and the giving of the law, and the service; and the *PROMISES*."—(Rom. ix. 4). Great and glorious is the destiny of Israel; but, infinitely more so that of those who shall inherit the kingdom and empire of Israel's King.

The hope of this kingdom in all its relations was the hope of Israel. In

one of the national songs, they say "the Lord most high is terrible; he is a great king over all the earth. *He shall subdue the people under us, and the nations under our feet.*"—(Ps. xlvii. 2, 3). They refer also to the same thing in another saying: "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 the governor among the nations"—(Ps. xxii. 27, 28). "In his days shall the righteous flourish, and there shall be abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river (Euphrates) to the end of the land. They that dwell in the wilderness (the Arabians) shall bow before him; and his enemies shall lick the dust. The kings of Tarshish (the present rulers of the Anglo-Indian empire) and the kings of the Isles (of all Gentile countries) 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" (Ps. lxxii. 7-11) shall serve him; David's son and Israel's King. This, we repeat, was, and still is, *the hope of Israel*; and the revelations of God concerning it, are the "good tidings of great joy," or gospel, "which shall be to all people."—(Luke ii. 10).

But who, among all the tribes and armies of Jacob, is the son of David, son of God, and King of Israel? We answer, upon the testimony of the apostles, the glad tidings of the glorious kingdom must be preached *in his name*, for he is the hereditary and rightful sovereign thereof.

The hope of Israel then, is the hope of the gospel which was preached by the apostles in the word of the truth. In this, the kingdom of God is announced; a kingdom to be established in the Holy Land, under the sovereignty of Jesus Christ, when the times appointed for the continuance of existing human governments shall have run out. This kingdom, as we have seen, is to absorb all other dominions; and to exist as a new dispensation for

1000 years.

But an empire of this magnitude will require officers to administer its affairs; one king, however powerful and absolute, could not in the nature of things, judge, or rule, the world of nations alone. What was necessary to be done in this emergency? Send a proclamation among the Jews and Gentiles, and invite them without respect of persons to accept glory, honour, and dignity as well as office, of the new government. This is precisely what God did by Jesus Christ and his apostles. Jesus says, "I must preach the kingdom of God to the cities, for therefore am I sent"—(Luke iv. 43). "And it came to pass that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God" (chap. viii. 1). "And he sent his twelve disciples to preach the kingdom of God, and they went through the towns preaching *the gospel*"—(ch. ix. 2-6). Hence, to preach the gospel is to preach the good news concerning the kingdom of God. When Jesus, therefore said to his apostles, "Go ye into all the world, and preach the gospel to every creature," it was equivalent to saying, "Go and preach the good news concerning the kingdom which the God of heaven intends to set up among the nations, as saith the prophet Daniel; he that believes what you preach and is baptized, shall be saved;" that is, he shall inherit the kingdom, if he be not moved away from the hope of it. They obeyed the mandate. It was preached on the day of Pentecost; also in the temple porch; and Philip preached it in Samaria; for, "when the Samaritans believed Philip, *preaching the things concerning the kingdom of God*, and the name of the Lord Jesus, they were baptized men and women"—(Acts viii. 12). Paul preached it in Thessalonica, in Athens, in Ephesus, in Rome, and everywhere he went; in private houses, in jails, in market places, in fora, in palaces, and wherever else the people would listen to him. "I know," says he, to the Ephesian Christians, "that ye all, among whom I have gone preaching the

kingdom of God, shall see my face no more"—(Acts xx. 25;) while there, "he went into the synagogue, and spake boldly for the space of three months, disputing and persuading concerning the kingdom of God."—(Acts xix. 8; also xxviii. 31.)

Thus we have condensed from the word of truth, an answer to the question "what is the hope of the gospel by which we are saved, if we believe it?" This subject is now fairly broached, but infinitely far from being exhausted. We have placed before the reader, the two hopes:—the hope of the world lying under the wicked one, and the hope of Israel, irradiated by the light of the glorious gospel of the Blessed One. This is that to which Paul refers, saying, "I stand and am judged for the *hope of the promise* made of God unto our Fathers (Abraham, Isaac, and Jacob) unto which promise, our twelve tribes, instantly serving God, night and day, *hope to come*. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?"—(Acts xxvi. 6-8). "For the hope of Israel am I bound with this chain."—(xxviii. 20). Was Paul judged and chained for the hope of his soul's soaring at the instant of death, through the skies on an angel's wing to the right hand of the Majesty in the heavens? If so, when and where did God promise this to the Fathers? He never promised any such thing; and let him who affirms to the contrary, prove it.

In conclusion, we have shown:—

1st. That there is but "one true hope, which is a seventh item of the unity of the faith and of the knowledge of the Son of God;" and that as the Spirit revealed them, they constitute "the unity of the Spirit."

2nd. That this one hope is styled "the hope of the calling," "the vocation," and "the heavenly calling," because the apostolic proclamation was authorized by heaven, and calls to a future kingdom which the God of heaven will set up.

3rd. That it is this hope which

made the apostles' preaching, glad tidings of great joy to all people.

4th. That the pious and ungodly of these times are equally in the dark respecting it.

5th. That the hope of Christendom is powerless for the regeneration of the world.

6th. That the ancient gospel cannot be preached without the proclamation of the blessed hope.

7th. We affirm that the man who does not believe in the literal advent of Jesus in power and great glory to set up the kingdom, cannot preach the ancient gospel that Paul announced.

8th. That the nations of the old Roman civilization understood this hope, but did not nationally accept the call; that they entirely lost the knowledge of it through the apostacy of the Church, and the over-shadowing of the dark ages.

9th. That an indestructible kingdom is the basis of the one hope, the attributes of which constitute the recompense of the reward.

10th. That all existing empires, kingdoms and republics in their political and ecclesiastical arrangements will soon be abolished, their rulers ejected from place and power, and the government transferred to Messiah and his associates.

11th. That to obtain office in the new imperial kingdom, men must believe the glad tidings concerning it; believe the things relating to Jesus Christ; and thus believing, become the subjects of repentance and remission of sins in his name, by being

immersed into the name of the Father, Son, and Holy Spirit; thenceforth, he must walk worthy of his high destiny in the light of Holy Writ.

12th. That, for such persons to obtain possession of the kingdom, if dead, they must rise from the dead; and if living, they must be changed into immortal men, by the power of God.

13th. That Jesus Christ is the Son of God, and that there is remission of sins in his name by immersion to him who believes this truth, is not the ancient gospel; it is not Paul's gospel; a man may believe these things, but fail of remission, because his faith includes not the blessed hope.

14th. We should continually pray "Thy kingdom come, and thy will be done on earth as it is in heaven," until this prayer be accomplished.

In conclusion, we call upon the clergy of all sects, and the *Corps Editorial* of all shades of religious politics, to break silence; and if these things are not God's truth, to show it. They can batter Romanists, Universalists, and Jews; let them see what they can do against the things we have set forth herein. We invite them to open their religious houses, and the columns of their party newspapers, that the public may hear what can be said for Bible truth; for if "the Bible, the Bible alone, be the religion of Protestants," surely Protestant clergymen have nothing to fear.

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SCRAPS FROM DR. THOMAS'S PAPERS.

"If a man die, shall he live again?"—JOB.

MOSCHUS having observed that herbs and plants, after seeming to die, yet revive in the succeeding year, rejoins:—

But we, or great or wise or brave,
Once dead and silent in the grave,
Senseless remain; one rest we keep,
One long, eternal, unawakened sleep.

IDYLL iii. lin. 107.

So CATULLUS, lib. 1, 5.

The sun that sets, again will rise,
And give the day, and gild the skies;
But when we lose our little light,
We sleep in everlasting night.

HOMER says of a hero slain:—

He slept a brazen sleep.

So VIRGIL—

An iron sleep o'erwhelms his swimming sight,
And his eyes close in everlasting night.

They make religion be abhorred
Who round with darkness gulph her,
And think no word can please the Lord,
Unless it smell of sulphur.

What are we? And whence came we? What
shall be

Our ultimate existence? What's our present?
Are questions answerless and yet incessant.

BYRON.

SCRIPTURAL PERFECTION.

1. Noah, Abraham, and Job were PERFECT MEN.

Gen. vi. 9; vii. 1; xvii. 1. Job i. 1.

2. PERFECTION is intellectual, moral, and physical.

A. Intellectual—"We speak wisdom among
the perfect."

1 Cor. ii. 6; xiv. 20;
Phil. iii. 15.

B. Moral—"The law made *nothing* perfect,
but the bringing in of a better
hope, through which we draw
near to God."—Heb. vii. 19 &
27. perfected *δια του αιωρα*

"Its gifts and sacrifices could
not make him that did the
service *perfect as pertaining to
the conscience.*"—Heb. ix. 9.

"Thereunto to perfect—no more con-
sumed of sins."—Heb. x. 1, 2.

"Spirits of just men *made per-
fect.*"—Heb. xii. 23.

"By one offering *he has perfected*
the sanctified."—Heb. x. 14.

C. Physical—Messiah was at once PERFECT
and IMPERFECT.

a a. PERFECT—*Isaiah* xlii. 19.

"Who is blind as he that is
perfect?" "

b b. IMPERFECT—"The third
day *I shall be perfected.*"

Luke xiii. 32; *Heb.* v. 9.

Paul imperfect.—*Phil.* iii. 12.

Perfected in resurrection.—
Heb. xi. 40.

CHAPTERS FOR THE DAUGHTERS OF SARAH.—No. 2.

BY ONE OF THEM.

"After this manner, in the old time, the holy women who trusted in God adorned
themselves."—PETER.

THE relations of the married state are very different to those considered in the last chapter. Paul recognises this difference in saying "the unmarried woman careth for the things of the Lord that she may be holy both in body and spirit; but she that is married careth for the things of the world how she may please her husband." This may have had special applicability in Paul's day, when the outward circumstances connected with the profession of the truth (with regard to persecution) were of a kind to gender greater consecratedness in

those unburdened by social ties. It would also be specially applicable where sisters were fettered by union with unbelieving husbands. Doubtless it is in all cases more or less true that the single have advantages peculiar to unmarried life. Still, single life is not always necessarily spiritual in its tendency. That the married state as such, is not incompatible with faithful service to Christ, Paul allows in his advice to young widows (1 Tim. v. 14), also in many other allusions to the same matter in several of his epistles. Peter also acknowledges the same in his exhorta-

tion to husband and wife in the truth to walk together according to knowledge, "as being *heirs together* of the grace of life." The married state doubtless entails "trouble in the flesh;" but with double sorrows, we may count upon double joys where there is union and fellowship in the truth. It is the natural relation of man and woman, and does much to broaden the sympathies and break down artificial views of life.

To the married woman, the possession of the truth is an inestimable boon; not that the knowledge of it merely will benefit her; but the possession of it in the sense of an in-dwelling principle, will be of incalculable value in guiding her affections and sustaining her in the trying and difficult circumstances that are sometimes the peculiar experiences of a wife.

THE ILL-MATED.

In the ordinary walks of life, and outside of the truth, it not unfrequently happens, that a wife fails to constitute a companion to her husband. He may have tastes in certain directions, scientific, literary, or otherwise, in which she cannot keep him company; either because her tastes do not lie in the same direction, or because her more limited opportunities prevent her keeping pace with her husband's attainments. She may be possessed of ability, and excel in her own sphere of labour; but the duties connected with this may be so numerous and urgent as to engage her attention, to the exclusion of those matters which especially interest her husband. Through the effect of this on her mind, she may come to regard his particular bias as a weakness, which will only

help to widen the gap which he feels to exist between himself and his wife, because she cannot or does not take any interest in that which to him is the source of the highest pleasure.

Now, in the truth, the chances of such a hitch are greatly lessened. The possession of the truth furnishes a basis upon which, if husband and wife have embraced it from the heart, both may be firmly joined together in one mind. It may be that the sister has not been fortunate enough to be united to a companion in this respect. Married in ignorance, she may have received the truth since entering wedlock, her husband not bearing her company in the matter. Even in this case, the truth will be to her a great advantage. It will prove a solace to her amid the troubles and cares incident to her position. And she can indulge the hope that she may be some day cheered by her husband's acceptance of it. To this end let her labour, ever mindful of her own deportment, as one professing godliness, and encouraged in her labour of hope by the words of Peter, whose advice is in this direction to those having unbelieving husbands, so that they (the unbelieving husbands), may even "without the word, be won by the conversation of their wives."

DRAWBACKS OF UNEQUAL YOKING.

There are, doubtless, many drawbacks to a sister who finds herself in this position. She is thereby deprived of much encouragement and help, and experiences many obstacles which would not exist with her husband's hearty co-operation in and identification with the truth. Still, even this form of evil may not exist without

advantage to the sister so circumstanced, though such advantage will, doubtless, rank among the "forced benefits" of her experience. One of them will be that she will be thrown upon her own resources for spiritual sustenance, and her profiting will, doubtless, appear in her individual intelligence and spontaneity in the truth. At the same time, there is much danger. Her connection with an unbelieving husband may exclude the atmosphere of the truth, and surround her with adverse influences which she may be unable to resist. She may, if not on her guard, be insensibly and gradually robbed of her enthusiasm for the truth, and having a name to live, may become dead. Such disastrous consequences need not follow. These can only occur where a sister so far forgets her high calling as to allow husband or friends, or home comfort to come between her and her duty to Christ. The simple principle of placing "Christ first," her Lord, in all her course through life, would prove a guiding star out of many a dangerous path into which she might otherwise be led. Better brave the disfavour of husband and friends than imperil a favourable reception from the King of kings, when he comes forth to judge his household. Of course, she will require to use discretion in such a matter, and not unnecessarily cause trouble; still, if she cannot comply with the commands of Christ without giving offence to her husband, she has no alternative. But let her see to it that it is really the offence of the truth, and not the flesh in some form taking advantage of the liberty where-with the truth has made us free.

If she have brought herself into this condition of unequal yoking subsequent to her acceptance of the truth, she will have ample reason to repent her folly and sin, and will, probably, find sufficient retribution in the increased difficulties which she will find around her, in the good fight of faith. If she have arrived at a knowledge of the truth after her union with an unbeliever, she can, at least, rejoice that she has done so, and will make the best of her surroundings, hoping by her faithful endeavours to bring about a better and more harmonious state of things.

MARRIED IN THE LORD.

To those who know by happy experience the blessedness of union and fellowship in the truth, nothing need be said. Their joint labours will show the sweet advantage of being of one accord, and of one mind: fellow helpers into the kingdom of God, and heirs together of the grace of life; growing up into Christ, who is the head—being rooted and grounded in the love of him. To such the truth is a never-failing source of interest. It furnishes them with occupation for all their spare time, and more, and so great is the variety of ways in which it will claim their attention, help and sympathy, that, whether occupying the highest or the lowest or the middle place in society, they will find enough to fill their hands, and will certainly have no time for the genteel frivolities with which it is customary in "society" to fill up the time. Their private studies can hardly be placed on the list of labour. These are to them as resting places where they drink and are refreshed, and

strengthened to resume the journey, in which they are firmly united as fellow pilgrims, toiling together with strong purpose for a common end.

FAILURE EVEN THEN.

But this happy experience does not fall to the lot of all who profess the truth. There are cases in which husband and wife, both professedly in the truth, do not run smoothly together. There are many reasons for this unfortunate state of things, some of which cannot entirely be done away with, though most of them may be modified. The great bulk of the brethren and sisters belong to the class who have to toil most of the time in secular matters—each in their own department, and each having to endure much fatigue and weariedness, which unfits for that cordial manifestation of appreciation which under more easy circumstances would flow from each to the other, rendering daily intercourse a source of mutual happiness and comfort. Still, the fact that some hard working couples get along without strife or jarring, shows that fatigue alone does not constitute a barrier to conjugal felicity in the truth. The probability is that shortcomings on both sides are the direct or indirect cause of the difficulty; or it may be that a high sense of the obligations of the truth on one side is not reciprocated on the other. Now as a life of continual jarring, whatever the cause, must be prejudicial to progress of the truth, it would be well for the sister who finds herself thus placed, to try to discover if she possibly can, how she may by any modification of her own behaviour, bring about a happier and more becoming state of things.

It would be better for her to forego even what she might legitimately claim as her right, if the truth would be thereby served, than stand out for it at the cost of a perpetual unpleasantness, which interferes with the work of the Spirit. She will always have the consolation that whatever she loses by the service of the truth now, (if incurred willingly) will be repaid her an hundredfold when the Lord returns.

A HOPELESS STRUGGLE.

This is taking for granted that she is a true sister—one of Sarah's daughters, willing in all things to be subject to the will of her Lord. Indeed unless she be this, there is no chance for her at all in the struggle between the flesh and the Spirit. "Christ first" means self last, or, rather, self crucified, and, therefore, in a suffering and humbled condition. The consecration of self to Christ and his truth, needs daily renewing amid the daily occupations in which we engage, and only in this daily renewal of service and sacrifice, may the true sister hope to attain that spirit of ready obedience in all things to the will of Christ, which will enable her to endure patiently, and avoid the rock upon which others split and founder who do not endure, but who murmur and dispute about what they ought to endure, as seeing Him who is invisible. If the love of Christ were paramount in each, the troubles that disturb in this manner could not arise. This love of Christ needs continual strengthening by intercourse with him in the word and in prayer. Yesterday's supply will not entirely suffice for to-day. And in this

matter we should be careful not to deceive ourselves. A sister may imagine that she loves Christ supremely; but let her test herself by what she is willing to endure for his sake. She may find that she has overrated her affection; that many things dispute the pre-eminence with him in her mind and affections. She will find it a work of time to gain the mastery over her own natural desires, and to readily and willingly give the first and best consideration to him who alone is worthy of it. Yet let her not lose heart because she finds herself defective. She will, in the end, overcome and conquer, if her faith fail not; and never forget that "faith cometh by hearing, and hearing by *the Word of God.*" She has special need to fortify herself.

DISAPPOINTED EXPECTATIONS.

She may find much more to contend with than she had expected on entering the married state. She may have pictured to herself the delightful times she would have when united to one in the truth, who would be to her a continued help and instructor. Perhaps she expected too much from him, and forgot that she would also have to do her part, as having at last to give an account of herself. Perhaps she had pictured to herself the delightful evenings they would spend together when her husband could read aloud to her, as she busied herself with her needle, and how the heavenly dews of spiritual refreshing would continually descend, as the result of her husband's ministrations in things divine. In consequence of such over-drawn expectations, her actual experience in married life will greatly disappoint

her. She overlooked the fact that her husband also would be in need of ministration; that his arduous struggle with an evil world outside would unfit him in some degree for positive attention, and lead him to look at home as a haven of rest, when each day's toil was ended. Must not his disappointment be great if he finds his partner more an additional weight than a relief, and not by any means the fellow helper he had fondly anticipated? If there is not great care to exercise forbearance here, a rupture of the happy experience of first-wedded days will take place. It will above all things be necessary first, that both husband and wife be thoroughly in love with the truth, having the fear and hope and love of God richly dwelling in each, independently, inducing in each a willingness to submit to whatever the truth requires at their hands. It must ever be remembered that the faithful profession of the truth entails trial in some form or other. It brings many advantages; but that does not render inapplicable to us the intimation of Paul to the believers of his age, that *all* who will live godly must *suffer*, according to the circumstances in which they are placed. If the husband is a faithful son of God, the claims of the truth will occupy much of his time, and his sister-wife may be deprived of much of his company in consequence.

FOREGOING RIGHTS.

She may also in many ways be called upon to forego much that she might legitimately claim as her right and privilege. Her husband's faithfulness to the truth, may decide him

on courses that will deprive himself in many respects, and in this he expects, and is entitled to realize, that his wife as a daughter of the same Father will be able to join him. It will be well for her, and for her husband, if this is the case. She may bring deprivations and bitterness in some directions, but let her remember for whose sake she is called upon thus to suffer, not forgetting his promise and abundant reward in the future, if the cross is willingly borne now. Even if she think her husband extreme in his actions, and find sometimes that his readiness to serve, and liberality in the truth, deprives her of the opportunities she might wish of showing spontaneity in the same direction, let her be comforted with the thought that in his labours and service and sacrifice for the truth, she is a sharer and co-labourer if she readily and uncomplainingly bear the share of disadvantage such service may bring to her, and that in the end she will

share the reward of faithful stewardship which her husband seeks to earn by his devotion now.

SELF-SUSTENANCE.

It is very necessary that a sister-wife should cultivate the power of self-sustenance in the truth. When she has attained this, she will find herself in the possession of a powerful protection against the disappointments incident to a husband's absence from home, or his occupation when at home to her apparent neglect. It will enable her to bear up with cheerful countenance and hopeful heart, when her immediate surroundings are not such as to inspire that frame of mind. It will be a great help to herself and an aid to her husband, and often supply the first links in the chain that will lead to profitable and happy re-union at the end of a day's toil, on both sides.

The next chapter will be devoted to the means by which this self-sustaining power may be acquired.

FULFILMENT OF PROPHECY.

(BROTHER HODGKINSON IN THE "Boston Traveller.")

I ENDEAVOURED to point out in my last communication that which the Scriptures of truth reveal as touching the future, which future we are daily wading into, each day bringing us nearer to the great climax, which is in reality the perdition of all human forms of government as a complete failure, and the substitution of that which is to be Divine. "The law and the prophets were until John [that was John the Baptist]; since then the kingdom of God is preached, and every man presseth into it." But how long during this Gentile dispensation is this to be preached? Until Christ comes and shuts the door, which no man can open. He said Jerusalem (which is the city of the great king) should

be trodden down of the Gentiles until the times of the Gentiles be fulfilled; then when he has taken out of the Gentiles a people for his name, and the 144,000 symbol is complete, "the seventh angel will sound, and the kingdoms of this world are to become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever." Can any announcement be more complete, explicit or euphatic? Paul's solemn charge to Timothy, in the fourth chapter of his second letter to him, is, "before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Then the kingdom is to be set up at his appearing, which is also in the days of these ten kings (or toes of the

image), that "the God of Heaven shall set up a kingdom which shall *never* be destroyed;" and furthermore, "it shall not be left to other people, but shall break in pieces and consume all these kingdoms, and it shall stand for ever." Jesus of Nazareth, the King of the Jews, who in his time 1837 years ago, was the prophet like unto Moses, and who is now a High Priest, after the order of Melchisedec in the heavens, making intercession for us, will be the King of this kingdom, Prophet, Priest and King! The promises to Abraham, Isaac, and Jacob, the sure mercies of David, the restoration of the twelve tribes of Israel, have never been fulfilled yet in the history of the past, but when Jesus appears again upon the stage, he will raise the patriarchs, and also the tabernacle of David that is fallen down, etc., (Amos ix.) and will sit on David's throne, which is to be established *before* David or *in his* presence.

Daniel, a man greatly beloved, and John the only apostle saved from a violent death, and to whom was entrusted that sublime writing of the Apocalypse, throw great light upon this one day, or the time of the end.

Why not study their writings? How can anyone comprehend a subject, if he confine himself to the second volume of any book; but nine out of ten say, "the four gospels are all we want." The Bible is a sealed mystery, unless it is taken as a whole, and the only key to unlock it is the key of the kingdom, a vein of silver running through and illuminating every page of that deep mine of wealth. "Search the Scriptures, [plural] for in them ye think ye have eternal life, and they are they which testify of me."—(Jesus.)

But, Messrs. Editors, if you will bear with me, I would like to identify our own time with those prophetic periods which relate to the establishment of the kingdom, more particularly if I do not trespass upon the valued columns, to the exclusion of stocks, boards, merchandise, and other ephemeral, but more attractive metal of the passing hour. Jesus says 'heaven and earth shall pass away, but my word shall not pass away,' and "the testimony of Jesus is the spirit of prophecy." "To the law and the prophets then!" We find several years after the dream of Nebuchadnezzar, that Daniel had a vision, during the reign of Belshazzar, more in detail, upon the same subject, the duration in fact of the kingdoms of men; he saw four beasts rise up out of the great sea (or the Mediterranean), the first, second, third, and fourth, each one described, and which can

be wonderfully identified by the four empires of Babylon, Persia, Greece, and Rome, were there space. "Those great beasts, are four kings which shall arise out of the earth"—(17th verse). We have to do with the fourth, or Roman empire, which was dreadful, terrible, and strong exceedingly, *and it had ten horns.*"—(Deut. vii, 7, a horn is a symbol of power or a kingdom.)—which corresponds with the ten toes of the image of Nebuchadnezzar, or the ten kingdoms into which the barbarian hordes divided the Roman empire in the sixth century. But Daniel was struck with the fact of another little horn or power which came up among the ten, and before whom there fell three of the other horns or powers—and in which little horn were eyes like the eyes of man, and a mouth speaking great things, and whose look was more stout than his fellows. "I beheld till the thrones were cast down, and the Ancient of Days did sit;" "the judgment was set, and the books were opened." "I beheld *then because* of the voice of the great words which the horn spake," "I beheld *even till* the beast was slain, and his body destroyed and given to the burning flame." "And behold one *like* the Son of Man came with the clouds of heaven, and there was given him dominion, and glory, and a *kingdom*. that all people, nations and languages should serve him; and his kingdom is that which shall not be destroyed, but the saints of the Most High [the 144,000] shall take the kingdom, and *possess* the kingdom for ever, even for ever and ever." Daniel asks one of them that stood by as to "the *truth* of all this." He explained it to him, (Dan. vii. 16,) and made known the interpretation. We turn to history now and find that there was a power which arose out of these ten kingdoms, to whom was given three kingdoms, the Prince of the Triple Crown. It had eyes like a man—The Holy See, whose look was more stout than his fellows, as he had the right to make and depose kings. It had a mouth speaking great things—the declaration of the infallibility of that power, "And the same horn made war with the saints and prevailed against them," mark you, "*until* the Ancient of Days came." and "judgment was given to the saints of the Most High." Where are we to look for "the blood of the martyrs of Jesus?"—Paris, Rome, Spain, Smithfield under the Papacy.

In conclusion: The day after the declaration of the dogma of infallibility, France, whose bayonets had supported the horn,

declared war against a Protestant power, and in a few months, the Dictator of politics in Europe was swept with the besom of destruction, by the Ancient of Days—not Bismarck. Where is the temporal power of the horn to-day? Amongst the things of the past. This power Emperor Phocas delegated to the Roman Pontiff 1260 years ago. or 42 months, or time, times and a half, of Daniel and Revelations—all arithmetically and prophetically correct. Mark the three unclean spirits like frogs, &c., of Rev. xvi.

13! Has not this symbol always been associated with France? They gather for Armageddon. Germany, or one foot, holds Europe fast, while Russia, or the other foot, moves fast against the sick man of Turkey, whose mosque stands to-day upon the site of the Temple, in the city of the great king. "Behold I come as a thief."—(Jesus). To the world? Yes. To his household? No. For they are on the watch! for the smiting of the apocalyptic stone.—CHRISTADELPHIAN.

Oct. 14th.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET, No. 5.

(Hints for Bible Markers.)

MORTAL MAN.

The Hebrew phrase *Nephesh Adam*, translated "man" and "men," occurs 1 Chron. v. 21; Ezek. xxvii. 13, and Lev. xxiv. 17, and signifies literally "earth" or "ground soul."

The Hebrew word *Adam* translated "man" and "men" occurs Gen. ii. 19, 20, 21, 23; Psalm lxviii. 18; lxxiii. 5; lxxxii. 7; cxxiv. 2; Prov. xx. 6; xxviii. 28; Isa. xxxi. 3; xliii. 4; Jer. li. 14; Ezek. xxxiv. 31; xxxvi. 10, 37, 38; Hos. vi. 7; Hab. i. 14; Psa. lxiv. 9; Num. xviii. 15; xxxi. 11; 2 Kings xxiii. 14; Psa. xvii. 14; xxii. 6; xlv. 11; Mic. ii. 12; Zech. ii. 4; Gen. i. 26; v. 27; vi. 3; ix. 6; xvi. 12; Ex. iv. 11; xxx. 32; Num. xxxi. 35; Deut. iv. 32; v. 24; viii. 3; xx. 19; Jud. xvi. 7, 11, 17; 1 Sam. xvi. 7 twice; 1 Chron. xxix. 1; 2 Chron. xix. 6; Job v. 7; xi. 12; xiv. 1, 10; xv. 7; xx. 4; xxi. 4; xxv. 6; xxxiii. 23; xxxiv. 15; Psa. viii. 4; xlix. 12, 20; lvi. 11; lxxx. 17; lxxxiv. 5, 12; xc. 3; xciv. 10, 11; civ. 14, 23; cxviii. 6, 8; cxliv. 3, 4; Prov. xvi. 1; xx. 4; Ecc. ii. 12, 22; vi. 10, 11; vii. 20; Isa. xxxviii. 11; Jer. x. 23; Am. iv. 13; Mic. vi. 8; Zeph. i. 3; Zech. xiii. 5; Gen. ii. 5; iv. 1; Lev. xiii. 9; xviii. 5; xxiv. 20; xxvii. 28; Num. xix. 14; xxiii. 19; Josh. xiv. 15; 1 Sam. xv. 29; Neh. ii. 10; ix. 29; Job xvi. 21; xxxiv. 11, 29; xxxv. 8; Prov. iii. 30; xx. 24; xxviii. 12; Eccl. ii. 2, 26; vi. 12; viii. 1, 15; Isa. xiii. 12; xvii. 7; xxix. 21; xlv. 13; xlvii. 3; lviii. 5; Jer. xvi. 20; Lam. iii. 39; Ezek. xx. 11, 13, 21; xxviii.

2, 9; Dan. viii. 16; Hos. ix. 12; xi. 4; Num. xix. 11, 13; Jud. xvi. 17; xviii. 7, 28; Neh. ii. 12; 1 Kings viii. 38; 2 Chron. vi. 29; Job xxxii. 21; Prov. xxx. 2; Ps. xxxii. 2; lxxxiv. 5, 12; Prov. viii. 34; Gen. ix. 5; xvi. 12; Job xxi. 33; xxxvii. 7; Ps. xxxix. 11; Prov. xxiv. 12; xxix. 26; Jer. x. 14; Ps. cxl. 1; Exod. xxxiii. 20; Lev. xvi. 17; Prov. xv. 7; xxi. 20; 1 Sam. xvii. 32; 1 Kings viii. 46; 2 Chron. vi. 36; Job xxxviii. 26; Ps. cv. 14; Prov. xxviii. 17; Gen. ix. 5; Exod. xiii. 13; Num. xviii. 15; 2 Sam. vii. 19; xxiv. 14; 2 Kings vii. 10; 1 Chron. xxi. 13; Ps. lx. 11; lxxvi. 10; cviii. 12; Prov. xix. 11, 22; xxvii. 19; xxix. 25; xxx. 2; Eccles. vi. 7; viii. 6; xii. 13; Isai. xlv. 13; li. 12; Jer. x. 23; Ezek. i. 10; x. 14; xxix. 11; xxxii. 13; Dan. viii. 16; x. 18; Zech. ix. 1; xii. 1; Eccles. vii. 28; and literally signifies earth.

The Hebrew word *Haadam*, translated "man" and "men," occurs Gen. vi. 1, 2, 4; Num. xvi. 29; twice, 2 Chron. vi. 18; Isaiah vi. 12; Zech. xi. 6; 1 Kings iv. 31; Ps. cxvi. 11; Eccles. vii. 2; Zech. viii. 10; Lev. xxvii. 29; Job vii. 20; Jer. ix. 22; xxxv. 5; Eccles. viii. 17; x. 14; xi. 8; viii. 9. This word signifies literally "the earth."

The Hebrew word *Metheem*, rendered "men," occurs Deut. xxxiii. 6; Job xxxi. 31; Isaiah iii. 25; xli. 14; Ps. xvii. 14; and signifies literally subjects of death.

The Hebrew words *Benai-Adam* occur in Ps. lxii. 9, and Prov. viii. 4, and mean literally "sons of earth."

The Hebrew phrase *Benai-enosha*, occurs Dan. v. 21, and means literally "sons of mortals."

The Hebrew word *Enoush*, rendered "man" and "men," occurs 2 Chron. xiv. 11; Job iv. 17; v. 17; vii. 1, 17; ix. 2; x. 4, 5; xv. 14; xxv. 4, 6; xxxii. 8; xxxiii. 12; Ps. ix. 19; x. 18; xc. 3; ciii. 15; cxliv. 3; Dan. iv. 16; Ps. lv. 13; Isai. xiii. 12; Dan. ii. 10; Gen. xlvii. 6, plural; Isai. lvi. 2; xiii. 7; Job x. 5; xiv. 19; Isai. li. 12; Ps. cxliv. 3; Dan. vii. 13; Ps. ix. 20; lxxxiii. 5; Job xxviii. 4; Isai. li. 7. This word means literally mortal man.

The Hebrew word *Anosheem*, plural of *enoush* and translated "men," is to be found in Deut. ii. 34; Josh. viii. 5; Jud. ix. 49; xvi. 27; 2 Sam. vi. 19; Gen. xviii. 2; xix. 4; xxxii. 28; xxxiv. 21; xlii. 11; xlv. 32; Num. xiii. 32; xvi. 14; Deut. i. 35; Jud. vi. 27; 1 Sam. i. 26; 2 Sam. iii. 39; xix. 28; Isai. vii. 13; xxxviii. 16; Mic. vii. 6; Zech. iii. 8; Deut. iii. 6; xxxi. 12; Ezra x. 1; Jer. xl. 7; Num. xxxi. 49; Deut. ii. 14; 1 Kings ix. 12; 2 Kings xxv. 4; Jer. xxxviii. 4; li. 32; xlix. 26; Ezek. xxvii. 10, 27; Joel ii. 7; iii. 9. This word literally means mortals.

The Hebrew words *Zera anosheem* occur 1 Sam. i. 11; and signify literally "seed of mortals."

The Hebrew word *nephesh* (usually rendered soul), occurs in Deut. xix. 11; where it is translated mortally.

The Hebrew words *nephesh chayiah*, rendered "living soul" in Gen. ii. 7, occur in the undermentioned places, where they are indiscriminately applied to man and beast, and translated "living creature:" Gen. i. 20, 21, 24, 30; ii. 19; ix. 10, 12, 16; Lev. xi. 10, 46. "Living soul" occurs also in 1 Cor. xv. 44, where it is the equivalent of "natural body" in ver. 45. We also find it in Rev. xvi. 3, where it is applied to fish.

The Hebrew phrase *meth nephesh* signify "dead soul," but translated dead body, is to be found in Num. xix. 11, 16; vi. 6; ix. 6, 10; 2 Chron. xx. 24, 25; Ps. lxxix. 2; cx. 6; Lev. xxi. 11; Hag. ii. 13. The following passages in which death is affirmed of the soul, shews that mortal souls and not immortal souls is the true doctrine of God's word concerning human nature: Gen. ii. 17; Jud. xvi. 30; Job xxxi. 39; Ezek. xviii. 4, 20; Ps. xxxiii. 19; Isai. liiii. 12; lv. 3; lvii. 16; Ps. lvi. 13; lxxviii. 1; ciii. 2, 4.

The first syllable in the Hebrew names Methusael and Methuselah also signify death.

REFERENCE TABLET, No. 6.

(Hints for Composers.)

The Bible as a Hymn Book. Index of first lines of Psalms, Hymns, and Spiritual Songs.

REVELATIONS.

- 1.—Blessed is he that reareth.—(i. 3.)
- 2.—Jesus Christ is the faithful witness.—(i. 5-8.)
- 3.—Fear not.—(i. 17-18.)
- 4.—He that hath an ear.—(ii. 7.)
- 5.—Be thou faithful.—(ii. 10-11.)
- 6.—To him that overcometh.—(ii. 17.)
- 7.—Hold fast till I come.—(ii. 25-28.)
- 8.—Thou hast a few names.—(iii. 4-5.)
- 9.—Behold I stand at the door.—(iii. 20-22.)
- 10.—Thou art worthy.—(v. 9-10.)
- 11.—Worthy is the Lamb.—(v. 12-13.)
- 12.—Salvation to our God.—(vi. 10-12.)
- 13.—In the days of the voice.—(x. 7.)
- 14.—And the seventh angel sounded.—(xi. 15-17.)
15. Fear God and give glory to Him.—(xv. 7.)
- 16.—They sing the song of Moses.—(xv. 3-4.)
- 17.—Behold I come as a thief.—(xvi. 15.)
- 18.—Halelu-yah, salvation and glory.—(xix. 1-5-6-9.)
- 19.—Behold the tabernacle of God.—(xxi. 3-7.)
- 20.—The Lord God Almighty and the Lamb are the temple.—(xxi. 22-27.)
- 21.—There shall be no more curse.—(xxii. 3-5.)
- 22.—Behold I come quickly.—(xxii. 12-14.)
- 23.—The Spirit and the bride say come.—(xxii. 17.)

REFERENCE TABLET, No. 7.

THE BIBLE.

The Bible is the best hymn book ever published; the best prayer book ever compiled; the finest book of politics in the world; and the richest will and testament ever put on parchment; the most sure word of prophecy extant; the safest guide book ever printed; the only representative of infallibility on earth; the only unerring standard of truth in existence; the most accurate book of history ever issued; the most uncompromising publication known; the best book of fashion and etiquette ever seen; the most perfect book of morals ever read; the sublimest book of poetry ever composed; the truest book of destiny ever conceived; the most profit-

able daily reading book ever written ; the most practical book ever bound ; the most delightful book ever dreamt of ; the most excelsior school book ever designed ; the best servant's friend ever purchased ; the most profound book of law ever penned ; the most edifying book of lectures ever bought ; the most useful pocket book ever carried ; the most valuable present that can be made ; the best newspaper ever folded ; the most enlightening book of science ever perused ; the choicest book of philosophy ever invented ; the best sword ever brandished ; the infidel's direst enemy ; the mortal foe of every form of superstition and priestcraft ; the sworn adversary of all unrighteousness and corruption ; the only inspired revelation of the mind and purpose of God ; the only satisfactory explication of the phenomena of existence, sin, and death ; the only divinely revealed way out of the grave ; the only reliable key to the political situation ; the only correct solution of human affairs ; the only book that can declare the end from the beginning ; the only book that can make wise to salvation ; the only programme of events for a thousand years to come ; the only glad tidings that can purify the heart, revolutionise the mind, and make ready a people for the coming of the Lord.

REFERENCE TABLE, No. 8.

Spray from the Water of Life.

The beginning of the kingdom of God is the end of the kingdom of men.—(Rev. ii. 15.)

The realization of immortality is contingent upon the abolition of death.—(2 Tim. i. 10.)

Believers of the apostles' doctrine look for the "*apocalypsis* of Jesus Christ," (1 Peter i. 13) ; the "*anastasis* of the dead," (Acts xxiii. 6) ; and the "*apokatastasis* of all things." (Acts iii 21.)

He who would rule in the kingdom of God, must first rule in his own heart and then in his own house.—(Prov. xvi. 32 ; 1 Tim. iii. 12.)

The truth only can make men right either in their head or heart.

He who would gain the world and lose his life, is a fool.

Jesus Christ was not set forth that we might admire him merely, but that we might imitate him.

God is gracious to the contrite, but He is angry with the wicked every day.

He who is first to love is like God, who first loved us.

If Christ has acted the part of the Good Samaritan toward us, it is that we may "go and do likewise."

None can buy a place in the kingdom of God or give an equivalent for Eternal Life. Christ died for us that we might live for him.

God is better than a father to us, or we could never be saved.

Christ has done more for his brethren than ever we can do for ours.

Herein is the love of Christ ; he became poor that we through his poverty might be made rich.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE, BIRMINGHAM, No. 34.

"Exhort one another daily."—PAUL.

THE longer we live, the more do we see the wisdom of Christ in having required his brethren and sisters to come together once a week, to break bread in remembrance of him. There is nothing in the life we have to live during the six days of the week, to remind us of him. Everything tends in the opposite direction. If we were to be guided only by what we see and hear, we should conclude there never had been such

a man, and that therefore there were not in store for us any of those great things which the truth teaches us to look for in association with his blessed name. Let us not be unduly depressed by this delusion of the senses. What is true of Christ in this respect is true of everything else. We should never know, in the daily walks of life, that there ever had been such a man as Napoleon ; yet no one doubts that

there was such a man. It is precisely because there is nothing in ordinary experience to remind us of Christ that Christ has made this special appointment. The purpose is expressed in these words of his: "Do this *in remembrance of me.*" It is a very agreeable thing to be reminded of him. In one sense, it is the only agreeable thing; for in all other directions, tracing things to their end, there is nothing but blighted hopes, darkened prospects, the dreary ending of a vain life in the grave. Paul puts Christ no higher than we ought to put him when he says: "In him are hid all the treasures of wisdom and knowledge," and he gives a caution that is not unnecessary, when he adds "This I say, lest any man should beguile you with enticing words: * * * Beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world and not after Christ." He puts Christ and the philosophy of his day in juxtaposition. They were antagonistic the one to the other, and it is no less so now. Philosophy teaches that a future existence is an affair of "virtue," the natural offspring of a "moral" course. The doctrine of Christ teaches that, without him, there can be no future existence; that it is a special manifestation through him alone; and that all without Christ are without hope and without God in the world. This puts Christ very high, but no higher than Paul puts him, and no higher than Christ asks us to put him, when he insists on being the supreme object of our affections. We well know the position he occupied in the minds of the disciples when on earth; they had no higher object. We know that all men look up to anyone whom they accept as their captain, with very great interest. Whether it be in politics or military matters, the head man, the captain, in whom trust is reposed, is the great object of regard. Fealty to him in such cases is, as it were, the test of membership; submission to the common head, the first condition of the organization. We know

that the very first idea of the army is obedience. Now we have a captain. We have a head, a leader, a Lord, and a Master. We have not seen him, yet we know he lives. We have not chosen him; he has chosen us. So he said to the twelve immediately around him; and if he could say so to them, how much more to us, who have been selected in a much more indirect way; who never would have known of him but for the voice of invitation coming to us through the channels of his own appointment. In the natural order of things (that is, if Christ had not appeared and sent out a call to all willing men to become his) we should have been occupied like the Gentiles around, with mere questions of eating and drinking, and being comfortable and merry in this mortality, indulging in Pagan dreams of futurity, doomed to eternal disappointment. We, therefore, realize this idea that this captain differs from other captains, in that he himself makes his own election. It is not as if his people were a political party, looking round and choosing the man that happens to suit them best. The movement proceeds from him. He has sent out agents (his apostles) for the purpose of creating a party for himself, and the party so created differs very much from all other parties that ever surrounded a leader. It is called to a much closer relation to the captain than in worldly parties. Personal loyalty is exacted in the highest degree, and is returned by the captain (as we shall see at his coming) in a far higher form than the affection ever conceived by mortal leader for his partizans. As to the first, the rule of the service is "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." As to the second, he has laid down his life for his friends; and has promised that when all shall have proved their faithfulness, he will "make them sit down to meat, and will come forth and serve them." And what does this making them sit down to meat involve? The most a human leader can do for his supporters, is to distribute

mammon among them; his favours leave them the same perishing creatures, who, while alive, are weak and abortive in the functions of their being; and, in a few years, must sink under the law of death, and disappear below the clod, saying farewell to all friendship, honour, and possessions.

How different the favour bestowed by the Captain of our salvation! Having come forth and made his choice, he invests them with a vigour of constitution that shall never decay; clearness of faculty that can never grow dim; purity of nature that will never fade or corrupt; beauty that will never tarnish; life that will never end. And having thus qualified them, he invites them to his society, and a participation in the glory, honour, riches, and renown, which will be his as the Lord of all the earth. "Having made his choice!" Ah, this is the problem big with fate for us. The choice is not yet made. That is, though known to him, it is not yet declared. The basis of the choice has been laid. His order of procedure is to gather material from which the choice is to be made; to cast the net into the sea, and enclose a great many fishes, good and bad; to sow the seed broadcast and wait until the harvest to separate the good from the bad. The reason of this procedure we shall find to be based in wisdom when we know all. Probably it is that a situation may be provided for the trial, exercise, and development of the good. If none but good fish came into the net, if none but faithful men and women responded to the call, things would be too sweet and smooth among believers. There would be no trial of the patience which shews itself in the perseverance in duty under bitter circumstances. However, be that as it may, there is first a preliminary and indiscriminate call. It is something to have been included in that. By the gospel, Peter said, God visited the Gentiles, to take out from amongst them a people for his name. We have heard that gospel, we have fallen in love with that gospel, with all the hopes and promises it

presents to our mind; and, yielding obedience to it, we have become the subjects of the preliminary "taking out." We have now to accomplish the other point referred to by Peter when he says "Be diligent to make your calling and election sure." This is the time for diligence; it is not a state of things in which we can congratulate ourselves upon being safe. There is nobody safe; that is to say, nobody can say that they are saved until the day of selection come, and they have been selected. They cannot judge themselves. Some people imagine that when they have believed the gospel and been baptised, they have done all—that they have secured the prize. They have not secured the prize at all; they have but entered the lists for the competition to secure it. The attainment of it is contingent upon faithful stewardship; upon how we act in the position in which the gospel has placed us. Christ comes forth to look at the company gathered as guests for the wedding, and makes his selection from amongst them upon the principle of faithfulness. So that instead of a person sitting down with folded arms the moment they come to believe the truth, they ought to realise increased incentive to diligence; for only those who are *diligent* will make their calling and election sure. "Be steadfast and unmovable," says Paul, "*always abounding* in the work of the Lord." That is the motto, the policy, the spirit, the principle of the apostolic system. "*always abounding.*" It is the great idea animating all who are truly obedient to the gospel. These are not those who get hold of the truth, and put it in their pockets, as it were, as their religion; and then start out to do just as they were doing before. There are numerous striking examples of that kind in the world around. There are people making a profession of religion whom, from their ways of life, you would never know to be religious at all; they are entirely devoted to the schemes which recommend themselves to the natural mind. Those schemes, in their several departments, are what are

considered creditable and excellent by the world. It is considered a very praiseworthy thing for a man to be industrious in the accumulation of money for himself, that his own position may be secure in this evil world. It is considered a legitimate object of life for a man to labour diligently to be rich now in this present time, that he may have a fine house to live in, and an honourable position in society. Men shew amazing diligence, actually night and day depriving themselves oftentimes of rest and leisure, in developing business interests. A great deal of genius and a great deal of energy are expended in the promotion of purely temporal concerns. It is a kind of enthusiasm which, if attended with success, encourages its votary to wider and wider efforts. The tendency of the world is to absorb the mind more and more. If a man once yield to the service of himself in this way, it is like getting into the suction of a maelstrom. It is a dangerous thing to put Christ out of account for a moment. The disposition to serve ourselves is intuitive to the animal man; it is one of the primitive instincts implanted for our self-preservation. Regulated by divine law, it has its place, but if this instinct is allowed to be the lord of our life, we get into an evil bondage from which it is difficult to deliver ourselves, and which will assuredly alienate from us the regard of Christ. It is a foolish policy. The crisis will come at last, and it may come any moment. The slave of instinct has to give it up and everything. He has to lie down and die; he has to take time to do that, though he could spare so little for Christ; and then where are the wealth and the honour, and all the fine things that he has set his heart upon? All gone; nothing left behind—absolutely nothing! He goes to corruption; he descends to the grave without a hope. Having laid up no treasure in heaven, he is buried a spiritual bankrupt, for whom there is no prospect but tribulation and wrath and anguish! That is a fine harvest for a man to reap! That is a fine result for a man to work so hard,

and so diligently, and so skilfully for! Dangerous! dangerous! dangerous! to put off Christ with the idea that we are going to do different by-and-by. We don't know whether we will have a "by-and-by" to do different in. The only time we can reckon upon is the present; and that time is not our own at all if we are Christ's. If we are as the worms, we are, of course, at liberty to spend our time as the worms, burrowing and burrowing in the earth. No one thinks a worm acts foolishly. It fulfils the law of its being and ends in nothing. So it will be with the human worms, with this distinction, that such as have known the way of life, and treat God with this contempt, it would be better they had never been born. In how different a case stand those who are truly Christ's! They work as well as the business-worm, but their labour tends to higher ends. The result of their work is not so immediately apparent, but, ultimately, it is more real and lasting. The sinner has not brains sufficient to see that although the man of Christ has scattered his seed now, it will return to him a hundred-fold when the sinner's little handful has gone for ever. The man of Christ will secure all that the sinner aims to have, and more. The sinner loses life; Christ's servant will have it without end, whereas the sinner can only get a little bit. Energy of body and mind! The sinner, in his healthiest moments, never dreamt of the power that will mantle the glorified saint, who will be made incorruptible. The sinner has a hankering for beauty, but will, at last, embrace rottenness and corruption, while the saint is resplendent with a comeliness never approached by the fairest of earth's cosmetiqued daughters. In fact, they will possess everything, because their Captain is the proprietor of the whole earth; to him it belongs. God made it not in vain, but for a noble purpose which concentrates in one man, the son of His love, whom He has constituted "heir of all things." When his glory shall be revealed, the time will have come for the saint to

reap his harvest, sown now in weakness and tears. To be "glorified together with *him*" means more than heart can now conceive. It is a far more exceeding (than the present) and eternal weight of glory. The sinner racks his brains and spends his strength in scraping together what appears a wondrous amount of wealth. Suppose he accumulates £10,000, a large sum. Poor creature! In getting this, he has sacrificed himself, God, and everything; and after all his trouble, his £10,000 cannot save him. Decay sets in: nature fails; and a coffin is ordered. The labours of a saint are to a very different end. By reason of following Christ, he has no more chance of his £10,000 than of the crown of England. His exertions are otherwise directed. but when he plants his foot above ground at the resurrection, and finds himself in the kingdom of God, what will £10,000 be to him then? As the small dust in the balance. The good opinion of people which the prosperous sinner gets and the saint loses, is worth little on account of the worthlessness of the people. But there is an honour worth having: the commendation of God, and the approbation of those who fear His name. The respectable sinners would not be thought unfashionable for a fortune. Foolish people! There are not many wise people in the world. Those only are wise who give themselves to this one thing, who will consent to forego the good opinion of this foolish world for Christ's sake. It is not pleasant, but wise. Wise things are sometimes disagreeable for a time, but sweetness comes at last. It is mortifying to be considered and called an infidel and other evil things. But wait a bit. It is good advice never to judge a thing till you see the end of it. It is a wise maxim which says, "Fools and children should never see a thing half done." The fools of this world only see Christ's work half done, and are out upon it. See the other half, and you will see the saint wilt stand in the good opinion of a regenerated world, invested in the "glory and honour" which with immortality, will be the portion of those who, by a patient continuance in well-doing in

the face of a frowning world, earn the divine approbation. What is honour? Being made mention of among worthy persons as a worthy person! How highly a man of the world feels complimented if in a large public meeting, his name is mentioned with respect. If the hall were empty, the mention of his name would involve no honour. The dying echoes would be a mockery. Or if his name were shouted to a room full of cows, he would fail to realise honour in the situation. The value of honour depends upon the character of those bestowing it. Apply this principle to the time under our consideration when the generation of the race (as it is termed) stands revealed, when the men and women approved of God in all ages, emerge from the death-slumber in which they now repose, to be "made up as jewels," or organised as God's precious ones for God's purpose on earth; those who served Him in their day and generation, in spite of evil report, and hard usage, as witness the prophets; when all those are assembled, a multitude to look at which, no man can number; each one a jewel, a gem, a precious vessel of all wisdom and excellence. What an exalted honour to be mentioned in their presence with approbation, and in the presence of higher than they; for the angels are to be attendants upon the great occasion. Jesus comes with myriads of them; they are put in subjection to him, as Peter tells us. And what does Jesus say in reference to the relation of his people to these bright intelligences in the day of his glory: "He that confesseth me before men, him will I confess in the presence of the holy angels." The sinner's honour is a mere flash in the pan compared to this; it is nothing at all in the eternal reckoning. It is a momentary affair. It is soon over, It is not worth the purchase. Eighteen hundred years ago, time was as really present to those then living. We are eighteen hundred years farther on; and by and bye, time will be 1800 years still farther on; and where then will be the little moths and flies, and worms, whose fitting, and buzzing, and crawling now engage the admiration and attention of the

world? Where will be their little honour and fever heats, and ambitions, and gold scrapings? Over and done with for ever. It is not so with Christ's people; their honour will be for ever *enduring*, for they are to be made immortal. There will be no end to their lives, no termination to the glory of their position. They are for ever and ever. Their glory is everlasting. They are to be permanent tenants of God's house for "the son dwelleth ever," Paul says, and they are sons. All the others are mere servants in a low sense, fulfilling a little part in the great scheme of God. If we are "children" we are heirs with Christ—heirs of all things.

How indescribably glorious then it will

be to get into the presence of our great Captain, in whom we can rejoice to the utmost bounds of exultation, upon whose image our eyes can rest without idolatry, for as he himself says "This is the Father's will that all men should honour the son *even as they honour the Father.*" It may be truly said "that eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love Him; but *God hath revealed them by His Spirit.*" That revelation is written, and we walk in the light of it, and sit in the hearing of it when we gather round the table thus, to call to our remembrance the great Captain of our salvation. EDITOR.

THE TRUTHS OF THE BIBLE

SHOWN IN CONTRAST WITH THE PERVERSIONS THEREOF BY MODERN
"RELIGIOUS" TEACHERS.

THE BIBLE.

"FOR in this we groan, earnestly desiring to be clothed upon with our house which is *from heaven.*"—(2 Cor. v. 2.)

"And this is the record, that God hath given to us eternal LIFE, and *this life is in His Son.*"—(1 John v. 11.)

"For there is one God, and one Mediator between God and men, the man Christ Jesus."—(1 Tim. ii. 5.)

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—(Col. iii. 4.)

"Blindness *in part* is happened to Israel, until the fulness of the Gentiles be come in."—(Romans xi. 25.)

"For he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was *the CHRIST.*"—(Acts xviii. 28.)

"The wages of sin is *death*; but the gift of God is eternal *life* through Jesus Christ our Lord."—(Rom. vi. 23.)

"Preaching *the kingdom of God*, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—(Acts xxviii. 31.)

Well may it be said, "if ye know the truth, the truth shall make you free" from the guilt and shame of propagating the "orthodox" perversions of the Scriptures.

T. C. NICHOLS.

"RELIGIOUS" TEACHERS.

FOR in this we groan, earnestly desiring to be *un-clothed*, and go to our house *in* heaven; and afterwards back to our house from the grave.

And this is the word, that God hath given to us eternal *happiness*, and this happiness is in the soul.

For there are three persons in one God, and one Mediator between God the Father and men, God the Son, Christ Jesus.

When Christ, who is our Redeemer, shall take us "home," then shall we go to him in glory.

The Jews are cut off and done with, and at the expiration of the times of the Gentiles, the earth will be utterly destroyed.

For he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was the Saviour of the immortal souls of the "elect" only.

The wages of sin is *eternal life* in the lowest pit of remediless ruin and despair; but the gift of God is eternal *happiness* through Jesus Christ our Lord.

Preaching particular redemption, and "feeding the Church of God" in all confidence with "the finest of the wheat," no man forbidding me.

HID TREASURE,

Or, the Names of the Princes of Israel, who offered for the dedication of the altar INTERPRETED; with the names of their fathers and tribes, as given in Numbers viii; showing the whole to contain a concealed prophecy of the purpose of God in Christ.

<i>Names and Meanings.</i>	<i>The meaning intelligently paraphrased.</i>
NAHSHON, shine as light, or foretell	Make known the light of Israel.
Amminadab, the Prince of the People; Juda, the praise of the Lord	The Prince of the People in the praise of the Lord.
NETHANEEL, the gift of the Lord; Zuar, meanness of existence, small	Jehovah's gift, meek and lowly in heart
Issachar, reward	But behold his reward is with him and his work before him.
ELIAB, whose Father is God; Helon, their expectation, or their army; Zebulun, dwelling	The Son of the Highest, he is the expectation.
ELIZUR, God is my strength, or God gave strength	And habitation of his people; Jehovah is the saving strength
Shedeur, casting forth fire	Of his anointed, anointed by the sending forth of His Spirit or fire.
Reuben, the vision of the Son	In the vision of the Son, is displayed
SHELUMIEL, peace of God, as perfection of God	The peace, even the perfection of God, and the
Zurishaddai, the Almighty is my strength; Simeon, that hears or obeys	Mighty ones, as the strength of a hearing and obedient people,
ELIASAPH, God will bring back	Whom Jehovah shall bring back to their own border;
Deuel, the knowledge of God	Feeding them with knowledge and understanding.
Gad, happy, or a band armed and prepared;	They shall be a happy people, whom God shall
ELISHAMA, God-hearing	hear, when they
Ammihud, people of praise	Bring the sacrifice of praise into the house of the Lord; the
Ephraim, that bring fruit	Fruit of the lips, giving thanks to His name.
GAMALIEL, the recompense of God	The recompense of Jehovah is in the Shepherd, the stone of Israel;
Padahzur, stone of redemption	The stone of redemption, separated from his brethren, and
Manasseh, he that is forgotten	Forgotten as a dead man out of mind, his
ABIDAN, my Father is judge	Father judged his integrity, and quickened him according to his word,
Gideoni, that which is lifted up	Lifting him up, as the poor one from the dust, and
Benjamin, Son of the right hand	Crowning him with glory and honour, at his right hand.
AHIEZER, brother of assistance	The kinsman, the Redeemer, who shall deliver his people, the
Ammishaddai, the people of the Almighty; Dan, he that judges, or judgment	People of the mighty ones, judging and seeking judgment, and
PAGIEL, come before God, or prayer of God	Hasting righteousness. In the presence of Jehovah, leading captive
Ocran, disturber	Captivity, and receiving gifts for men, even the rebellious also;
Asher, happiness	Commanding the blessing, life for evermore, to the
AHIRA, brother of the shepherd	Brethren of the shepherd, who EXALTED, are the Fountain and cloudy pillar of Israel. He having
Enan, his fountain, or cloud	appeared to their joy, they are in his likeness, for they see him as he is.
Naphtali, likeness	

CLERICAL VALOUR PUT TO THE TEST AT NOTTINGHAM.

ABOUT a fortnight ago, Vicar Hutton of Sneinton Church, conceived the unusual idea of speaking on Sunday evening, to his congregation against Christadelphianism, in language anything but complimentary. He conveyed to some of his audience the idea that Christadelphians were a miserable set of people, no better, if not worse than infidels. Upon this, Vicar Hutton's judgment agrees with that of the Bishop of Lincoln, who some two years ago, stigmatized the Christadelphians as an infidel institution. Vicar Hutton's denunciation reached my ears, and also the ears of brother William Farmer, though through quite independent channels. Brother Farmer at once communicated with me, to know whether I were willing to meet the Vicar. "Certainly," I replied, "provided it be clearly understood beforehand what is the question at issue." Brother Farmer immediately set about to bring Vicar Hutton and "one Turney, a tanner," face to face, upon the oft-discussed topic of the immortality of the soul; a doctrine which the Vicar affirms to be true, and in defence of which, brother Farmer had understood from a sister of his (a zealous admirer of the Vicar's), he would be prepared to defend at any time. Accordingly brother Farmer's sister called upon Vicar Hutton, and asked him whether he should object to meet Mr. Turney in a private house to discuss the question. This looked like business. But as soon as the matter began to look serious, the Vicar, who in his robes, (the church is highly ritualistic) and from his own pulpit, had shot forth thunderbolts, meekly declined! His reasons for so doing have yet to be stated. But while he refused to enter into a controversy in that way, he would be "most happy" (I imagine I see him rubbing his fat white hands, and smiling with all the cant of his order), to go into a discussion to any length *in writing*. In due course brother Farmer sent me word to this effect. I then wrote to him a letter, without the least knowledge that brother Farmer would go and find Vicar Hutton and read the letter to him.

Brother Farmer posted off without delay in quest of the Vicar, intending yet if possible to bring him up to the mark. Upon brother Farmer's arrival the "Vicar" was engaged inside the church. After a while, he came out, and the ceremony of

introduction being got through, the "Vicar" invited him into his house. A few plain words from brother F. soon brought the "Vicar" to a knowledge of his position in relation to the Christadelphians. All attempts to persuade the "Vicar" to defend himself by discussion, at brother Farmer's house, in the presence of several ladies and gentlemen, were of no avail. As a last resort the letter was now read which accepted the "Vicar's" proposal to conduct the discussion in writing, provided the "Vicar" were willing for it to be published. "Oh no," he could not consent to that, at any rate not at first. He would not say it should not be published, but he would not consent to it until he had re-read the whole matter.—Very well, that will do, said brother F., and he did not know that even then he would agree to its publication! As far as the controversy was concerned, this left brother Farmer without any hope. A brief conversation in which the Vicar made the following statements, brought the interview to a close. The Vicar's reasons for backing out, together with several points of his belief, were the following:—

1. I am not quick at argument.
2. Mr. Turney might have an apparent advantage.
3. I am a young man, and do not pretend to be a theologian.
4. I do not think I could do the church justice in a controversy.
5. I do not know sufficient of the Christadelphian principles.
6. Mr. Turney may know a good deal about church doctrines.
7. I believe all the Scriptures to be inspired.
8. The many differences of opinion upon religion, show that there is something deficient in the Scriptures.
9. When a child is born, it is possessed of an immortal soul.
10. I cannot see that it matters to us whether heaven is to be here or anywhere else.
11. You Christadelphians make it a matter of faith, that the kingdom is to be on earth. (Decidedly, rejoined brother Farmer; at which the Vicar smiled).
12. I do not believe the soul goes straight to heaven, but to a sort of middle place: ("why not say purgatory, at once?" interjected brother Farmer). Well that really is the word, but I don't like to use it on account of its associations."

13. The body is not corruptible when it rises from the grave.

I have taken this down from the mouth of brother Farmer, and he affirms it to be perfectly true. Be kind enough to give it space in your issue, if possible.

EDWARD TURNER.

Nottingham, Nov. 25th, 1871.

P. S. I omitted to state that the Vicar admitted to brother Farmer, that he had spoken in his sermon against the Christadelphians.

HONOUR THE LORD WITH THY SUBSTANCE.

UNDER the Mosaic covenant, special enactments were made whereby the Israelites were required to devote a certain proportion of the fruit of their labour to the service of the Lord. The tribe of Levi having no inheritance, it was necessary to make some special provision for their support. This was done by the members of the other eleven tribes giving a tithe, or a tenth, of their produce to the Levites (Num. xviii. 21, 24). A second tenth had to be set apart to be eaten by them at the place appointed by Jehovah, excepting in every third year, when it was given to the Levites and the poor—(Deut. xiv. 22, 29). They were further required to give to the Lord the first-fruits of the earth (Deut. xxvi. 2, 1), and the firstlings of all clean beasts, and to redeem the firstlings of all unclean beasts, and the first-born children.—(Num. xviii. 15, 16). The price to be paid for each first-born child was five shekels, equal to about eighteen shillings of our money. And, in addition to these tithes and redemption payments, each Israelite of twenty years old and upwards was required to pay a poll-tax of half a shekel, or eighteen pence, for the service of the sanctuary. It will thus be seen that each Israelitish family set aside a considerable proportion of its annual income for religious purposes. The whole of this contribution was not required for maintaining the order of priests and the service of the Temple. Part of it was designed as an offering unto Jehovah, and was doubtless ordained for the purpose of fostering a feeling of dependence on Him, and developing benevolence and sympathy. Not only were they to give a certain proportion of their produce, but they were to deprive themselves of the first of each kind; which would doubtless be the most valuable in their eyes. "The first of the first-fruits of the land,"—(Exod. xxiii 19), and the firstlings of their flocks and herds were to be consecrated to Jehovah. This would teach them that God was entitled to

the best of their possessions. Compliance with these injunctions constituted part of the conditions necessary to their happiness and prosperity. Solomon reminded them of this when he said, "Honour the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst with new wine."—(Prov. iii. 9, 10). That they did not comply with them is evident from the words addressed to them by Jehovah, in Mal. iii. 8, 10, wherein they are charged with robbing God in not giving the recognised "tithes and offerings."

In the present dispensation, there is an absence of these explicit injunctions about giving. Instead of defining the amount to be devoted to religious purposes, a principle is laid down, and the application of it is left to the conscience of each individual:—"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."—(1 Cor. xvi. 2). The amount to be given is in proportion to the prosperity. This will vary according to circumstances. No rule can be laid down that each one should give one-fifth or one-tenth of his income. The amount required for necessary expenditure must be taken into consideration as well as the total amount of income. Thus a man earning five pounds per week could better afford to give away one-fifth of his income than could another, earning only one pound per week. When the Mosaic law was given, the children of Israel were as a nation under the special protection of the Almighty. As long as they kept His commandments, they were promised exemption from the troubles and vicissitudes of surrounding nations. No community of people is so peculiarly blessed in the present day. The righteous, although under the care of their heavenly Father, who knoweth the number of their very hairs, are nevertheless affected by the political and commercial troubles of the nation in which they may

for the time being reside. For this reason no one need feel under any obligation to give the same proportion as that enjoined in the Law of Moses. Israel after the flesh were treated as children at school.—(Gal. iii. 24). Israel after the spirit are treated as men.—(1 Cor. xiv. 20). The latter are placed under a higher law than the former. They are exhorted not to give “grudgingly or of necessity; for God loveth a cheerful giver.”—(2 Cor. ix. 7). And as an incentive to their generosity, they are told that “He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully.”—(v. 6). It is commonly said in the affairs of every-day life, that the pocket is the most tender part of a man. This is true also in relation to matters of faith. God evidently uses it as a touchstone by which to test the gratitude of those who enter into covenant relation with Him. He having given His Son for their benefit, a blessing which no amount of money could purchase, requires them to give to Him something in return. He expects from them all or part of their time, labour, intellect, affections, and substance. Having been bought with a price, they are no longer their own. Their own selves and all that they possess are His; and therefore such things as they have been blessed with, should freely be devoted to His service. Jacob in gratitude to God vowed he would give one-tenth of all he possessed.—(Gen. xxviii. 22). Zaccheus, the rich publican, as an expression of his joy, offered to give half his goods to the poor.—(Luke xix. 8). And the Pentecostal Christians readily dispossessed themselves of all their goods, as a manifestation of their devotion to the truth as it is in Jesus. The injunction given by Jesus to the twelve apostles, “Freely ye have received, freely give,” embodies the principle upon which all should act who have tasted of the riches of God’s goodness. When this is done from a pure motive, with a single eye to God’s glory, there need be no fear of ever coming to want in consequence thereof. On the contrary, such an one may be more abundantly blessed with this world’s goods. There is that “scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendereth to poverty.”—(Prov. xi. 24). The apostolic statement, “God careth for you,” (1 Peter v. 7), is as applicable in the present age, as in the days of Peter. But God’s care for His children is dependent on their conduct towards Him. They must walk in the light,

(1 John i. 6, 7), and make known their wants to Him.—(Phil. iv. 6).

It is the custom among men of business to reckon up their accounts at the end of the year, to ascertain how they stand. The same practice might very profitably be applied to the most important of all businesses, styled by Jesus Christ, “My Father’s business.” Let every brother of Christ take a retrospect of the past year, with a view to estimating what he has done during that time for his Father and Elder Brother in Heaven. The things to be calculated will of course include the amount of money given in the service of the truth. If properly done, it will lead to certain mental queries, such as, “Have I devoted as much of my substance to God’s service, as I could afford, taking into consideration my income and necessary expenses?” If, after mature consideration, an affirmative answer can conscientiously be given, then, of course, assuming the circumstances to remain as before, the only thing to do is to resolve to continue the same line of conduct in the future. But, if a negative answer has to be given to the question, what should be done? Resolve to increase the amount given in the future for the service of the truth, and if possible fix what proportion of income shall be set aside for this purpose. If this course be adopted by each one, it will not be found that the collections on Sundays are dependent on the attendance; for if each brother or sister decided to put a certain amount into the box, he or she will, of course, if unavoidably absent one Sunday, make up for it the next. It should be remembered that although there is nothing analogous to the tribe of Levi to support, yet there are expenses attending the maintenance and increase of an Ecclesia, and that these are indispensable to its welfare, whether individual members of it are present or absent. The least that a brother can do, when compelled to be absent, is to strengthen the hands of those who do attend, by his contributions.

There is another advantage which would arise from the adoption of the Israelitish and apostolic plan. The contributions of an Ecclesia would be augmented in proportion to its increase of numbers, (excepting in the case of additions made from the same family). There would not be any complaint that though the members had considerably increased, the collections were no larger than formerly. The majority of people have been so unaccustomed to giving systematically that there is a

tendency to measure the amount given by the amount required for expenses. In matters of a temporal character this is, of course, perfectly justifiable, and indeed, prudent. But it should not be carried into matters affecting our eternal welfare. There is abundant scope for the profitable employment of all, and for more than the little flock of Christ's sheep can afford to give. There is no danger of a surplus accumulating in any one ecclesia; for there are few, if any, places where all that might be done has been done. Should this be the result in a few instances, there are adjoining towns or villages which would be benefited by the expenditure of a little effort and money in the dissemination of the truth by means of literature and lectures. Or there are other ecclesias, weaker in numbers and purses, to whom a little practical assistance would be very acceptable. The world is wide and the surrounding darkness very great. They do not expect to remove all this darkness, because they know it is not God's design to do so in the present age. But it is impossible to calculate how deep an impression may be made. A few years ago, it was never imagined that the truth would have attained to the comparatively prominent position which through God's blessing and the activity of His servants, it now occupies. If the Bridegroom delay his coming sometime longer, no one can now tell how much higher it may rise before the marriage of the Lamb. It will not do to be daunted with the idea of feebleness in numbers, strength, or influence. "God hath chosen the weak things of the world to confound the mighty."—(1 Cor. i. 27). Soldiers of the Cross should remember that they are engaged in a campaign; they have a hard warfare to fight, and a powerful enemy to oppose them. Unity, determination, and perseverance, will go far toward making up for want of numbers, especially in a course which has God for its author, and truth for its standard.

"The righteous cause alone is glorious
And wins the fight;
The friends of truth shall be victorious,
For truth is might.
He that is mighty will not fail you,
He will be your stay."

The enemy, although powerful, is divided, and every day, greater disorganisation is manifested. A compactly-formed phalanx steadily advancing may be very effective in making an inroad into the enemy's ranks. God has provided his volunteer army with the weapons of war; it rests with them to

use them aright. The "armour of God" is effective both for defence and attack. But to be of any service, it must be "put on." If it is allowed by any soldier to lie idle, or get rusty, God can easily raise up others who will make a proper use of it. The "sword of the Spirit" (Eph. vi. 11) is a powerful weapon, when properly wielded. But when allowed to rest in its scabbard, it cannot be expected to produce any effect. Whether it be wielded by means of the platform or the press, expenses must necessarily attend its use. The provision of this portion of the sinews of war is left to the soldiers of the campaign. Their future reward does not, however, depend upon the amount they provide; for "if there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not."—(2 Cor. viii. 12.) The relation which the amount given bears to the amount possessed, is the test by which the conduct of each will be tried. So there is no reason for anyone to fret, because he is unable to do more. His willing mind is as acceptable to Him who knoweth the thoughts of all hearts, as the act itself would be. On the other hand, let no one imagine that by giving largely to God's service, he is absolved from doing his duty as a soldier. There is no such thing as substituted service, or promotion by a money payment in the army of the "Prince of Life." The warfare to be fought is both individual and collective, providing the sinews of war for the latter will not make up for the neglect of the former. It involves a personal duty which cannot be performed by deputy. "The Captain of our Salvation" demands that every one enlisted under his banner, who wishes to share the spoils of victory, shall manfully, courageously, do his duty.

In setting aside a portion of one's income to the service of God, the claims of the poor should not be overlooked, especially the poor of the "one faith." "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith."—(Gal. vi. 10). The "household of faith" has always contained those requiring assistance. Among the last words spoken by Paul to the elders of the Ephesian "household" when taking his departure, was an admonition to attend to the poor members of the flock. "I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said it is more blessed to give than to receive."—(Acts xx. 35). Everyone

who has freely and voluntarily given to the deserving poor, must have realized the truth of this statement. Giving to the needy brings present happiness, arising from the consciousness of having done his duty, in addition to the blessing indicated in the wise man's proverb: "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will He pay him again."—(Prov. xix. 17).

Kindred to this subject is the question whether contributions should be asked or received from non-believers, for the service of the truth. There does not appear to be any scriptural precedent for solicitations of this kind. It is derogatory to the truth to ask those who have not embraced it, to assist in its maintenance and propagation. It is also dangerous to the purity of the truth. It is practically to form an alliance with the world. It is the adoption of this principle which makes the various sections of Christendom so subservient to the world. And religious teachers are partially supported by the contributions of the world; therefore speak they "of the world and the world heareth them."—(1 John iv. 5). The recent conduct of the state church clergy in connection with the Prince

of Wales' illness has afforded an illustration of the way in which this principle practically works. If the believers of the truth were to slide into the practice of soliciting contributions from unbelievers, they would inevitably descend into speaking smooth things: part of God's counsel only, instead of the whole, for the sake of pleasing those who assisted them. And thus they would be reduced to the position of those dissenting churches which take pew-rents and collections from persons who simply attend the Sunday Sermons to have their ears tickled with "nice" sermons, but never take upon themselves the responsibilities of membership.

Of course, if anyone interested in the truth, and favourable to it, of his own free will, voluntarily offers a contribution, there is no reason why it should be refused. The Israelites were authorised to receive free-will offerings from strangers dwelling among them.—(Num. xv. 14) There can, therefore, be nothing wrong in the Israel of God now acting on the same principle when an opportunity is afforded, an occurrence by no means frequent. But further than this they have no scriptural warrant in going. J. J. ANDREW.

OUR WARFARE,

IN WHICH

ATTACKS UPON THE TRUTH

From whatever quarter,

ARE

MET AND REPELLED.

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God."

THE "ANTI-MATERIALIST."

THERE are many foes in the field, and we purpose to meet them all, not boastfully nor that we may glory over them, but in the calmness that comes from firm conviction, and the sweetness that springs from a desire to confer benefit and promote well-being, yet with the energy that will always nerve a true man's arm when he clearly sees great interests imperilled, or plausible mischief prosperously at work.

The truth is challenging public attention

and provoking public opposition. This opposition we propose to deal with in so far as it takes an assailable shape. What a lecturer or preacher may say must be left to work its own work when no record is made; but what editors and writers give to the world through the press can be neutralised, and even made the means of a further extension of its influence.

At present, we have to deal with two systematic endeavours (and on the whole, as formidable as may be) to arrest the increasing spread of the truth. We refer first to the

starting of a monthly periodical of which even numbers have already seen the light, the express object of which is declared to be to counteract the influence of "this pernicious heresy." The title is a little unhappy. It is called the *Anti-materialist*, which is misleading, because it is not dealing with materialists but a class who believe in God and all He chooses to reveal concerning Himself and His purposes. It is published in Canada, and conducted with no inconsiderable ability. It openly accepts the issue raised by the Christadelphians. It bravely takes up the gauntlet, and frankly and fairly enters upon the war, with the sincerest intention of demolishing its antagonists, and the most zealous endeavour to accomplish that object. The following extract from its prospectus will illustrate our remarks:—

"We feel, and deeply feel, the need of some medium by which the pernicious influence of this heresy may be counteracted. Every member of that fraternity is an active propagandist, both privately and publicly, and their seductive and vicious literature is being scattered broadcast over the entire community, and in fact over the country generally. By these means these errors gain a lodgment in many otherwise honest hearts, especially where the parties are not well grounded in Scripture truth on these subjects, or where there is not a thorough and determined rejection of their publications.

"With these facts before us, coupled with our own experience of their sad effects in producing neglect of ordinances even in those who have not openly embraced their tenets, a meeting of ministers and Christian people was held, for the purpose of devising some means by which this evil current might be stayed in its downward course. At this meeting, the conclusion unanimously arrived at was that, in the interests of truth and godliness, it was absolutely necessary to meet and counteract these errors, and that the best means for the accomplishment of this end would be the publication of a monthly periodical, undenominational in its tone, to be devoted to this purpose. Feeling assured that the great cause of the spread of these principles is the want on the part of the people generally of a clear knowledge of what the Scriptures teach on the points at issue, and that this want alone leaves them defenceless, our purpose is, with God's blessing, to supply this lack, by showing what the law and testimony do say. In this work, then, we earnestly invite the prayers and assistance of the ministers and people of all orthodox denominations. This assistance may be rendered either by articles for the columns of the *Anti-materialist*, or by aiding its circulation. What we wish in the way

of contributions for the columns of this paper are short pithy articles, bearing on those subjects on which the public mind needs specially to be informed. Every article should be written in language so simple that the wayfaring cannot err therein, and the arguments and scriptural proofs too clear to be gainsayed. Nothing should be taken for granted, as every vital truth is by these errorists doubted and rejected. Any extracts also bearing on these subjects, not too lengthy, will be gratefully received. We should like to adapt a part of the paper to the capacity of children. Will any parties who can suit their language to this class please favour us? We invite correspondence on the following subjects:

- 1st. The Trinity in Unity of the Godhead.
- 2nd. The Supreme Divinity and incarnation of the Son of God, especially as necessary to the validity of the Atonement, and for His all-sufficiency as a Saviour for lost sinners.
- 3rd. The personality and operations of the Holy Spirit.
- 4th. The terms of reconciliation with God.
- 5th. The nature of the new birth, and the character of the life it imparts to man.
- 6th. The foregiveness of sins—when is it enjoyed by man?
- 7th. Eternal life—what is it, and when does it commence?
- 8th. The immortality of the soul, its continued existence between death and the resurrection.
- 9th. The personality and influence of the devil.
- 10th. The nature and extent of the punishment of the wicked.
- 11th. The future condition of those who die in infancy—are they totally annihilated?

"On these subjects, then, brethren, will you aid us in defeating the efforts of this form of infidelity under the guise of christianity?

"There can be no question but that this is the most subtle form which infidelity has ever assumed, appealing as it does to the lowest propensities of fallen humanity, and consequently the most dangerous. Instead of imparting life, it throws, like the deadly upas, the pall of death on all who inhale its poisonous vapours.

"We kindly invite all Christians to aid us in the circulation of the *Anti-materialist*. If you are already assailed, you have felt your want; if not, depend upon it, you are not safe from assault. And at least you may help on the good work by strengthening those who are attacked.

"Rest assured that sooner or later, these errors will creep into your community, and none are safe from their influence, save those who know Christ's voice, and follow Him, and refuse to follow the voice of strangers."

To all of which we say: "Well and bravely said, but 'Let not him that putteth on his armour boast as he that putteth it off.'" We will know, not the word, but the power of these gainsayers. We shall follow them in

all their principal arguments, for the purpose of showing that their zeal is entirely mis-directed; that it is consecrated to the defence of fable, and employed in the attempt to destroy the word of God. They do their work well. Their arguments are ably drawn and worth reply, and, therefore, we open a department for special attention to them. We shall make a beginning next month, God willing. This is merely introductory. Arguments already answered, we shall meet by a reference to the page of the book or pamphlet where the answer is to be found. There is no need for doing work twice over. Such as are new, and there are some such, we shall give all the attention they may demand, and are guilty of no vain boast when we say that arguments new and old, will, in the process of examination, appear not only harmless against the truth, but dangerous (and even in some cases fatal), to the cause they are meant to serve.

"ERRORS OF ANNIHILATIONISTS."

More formidable than the *Materialist* is a work just issued from the press, in America, by a Mr. F. W. Grant, entitled "Life and Immortality: the Scripture doctrine briefly considered in relation to the current errors of annihilationists." This is a book of 160 pages, written with ability. It is the strongest thing we have yet seen in the way of attack on the truth. It is clear, subtle, and temperate, with just a sufficient admixture of *animus* to give spice to the reading. It is not directed specifically against the Christadelphians, though largely dealing with them. As the title indicates, it concerns itself with "annihilationists" in general—that is, those who believe that death in its primary sense—the cessation of conscious being—is the wages of sin. Among these, it recognises grades, all of them more or less respectable, except the Christadelphians, who have the honour of being represented as the "lowest depths"—"a system in which no element of real christianity remains behind." As, however, irrespective of grades, the argument against the respectable annihilationists, is an argument against the Christadelphians, we propose to deal with the argument on its merits—to weigh it in the balances, and to show how wanting it is, despite a prevailing acumen and candour, which we doubt not will go a great way in the convictions of such as are

not practically acquainted with the subject discussed. And here also, we promise not to burden our discourse with needless matter. Where a point has already been met, we shall refer to the place where the answer is to be found. But we apprehend the occasion for this kind of reference will be less frequent than in the case of the *Anti-Materialist*. The line of argument is mostly original, and even when already-trodden ground is touched, it is in a way calling for fresh attention. We promise a thorough following of Mr. Grant—not in the ordinary sense of the phrase, but in a sense that need not be less satisfactory to that gentleman if we can show, as we undertake to do, that his arguments are based on a misapprehension, not only of Scripture teaching but of the doctrines of those against whom he writes with such excusable indignation; and that any effect produced by his endeavour, in harmony with his intention, is an effect against the truth and in favour of the refined heathenism of the day in which we live.

By way of introduction, we append his opening remarks:—

"In entering upon a subject like the present, it will be desirable in the first place to get as clear a view as possible of what it is proposed to answer. Annihilationism is indeed at the present moment widely spread, and there are perhaps few Christians who have not in some shape or other already met with it. It is a dish dressed up by skilful hands in a way to suit very different tastes

From Dr. Leask of the "*Rainbow*," to Dr. Thomas of New York, or Mr. Roberts of Birmingham, it is found in association with very distinct, and very opposite systems of doctrine, from Trinitarianism down to the lowest depths of Unitarianism and Materialistic infidelity. But on this very account, it will be well to look at it, not only in itself, but in its associations, to lead the minds of those who, meeting it in more decent form, may be in danger from its plausible sophistries, to apprehend what it naturally connects itself with, and prepares the way for; and moreover, to rouse the minds of Christians to a sense of the practical bearing and results of an evil which is spreading rapidly, and lifting up its head in unlooked for places.

This may be my justification, if I should lead my readers into an examination of points which for the Christian may be deemed unnecessary, and speak, too, of things which rightly shock his sensibilities as such. Moreover, I do it because upon any point whatever, where scripture is appealed to, it is due to those whose minds might be injuriously affected by the mere

seeming to decline such an appeal. My desire is, God helping me, to meet the honest need of minds unexercised in the subtleties that are presented to them, too often with a skill which, alas, shows in whose hands these poor Annihilationists are unwitting instruments. And if, in so doing, the very foundations of our faith should have to be examined, (and they can sustain no harm by it), it may at least (I repeat) serve to convince my readers of what is brought in question by a false system, which is helping to ripen fast the evil in these latter days.

In the full developed system (if indeed it be yet fully developed) of Dr. Thomas and his followers, now styled "Christadelphian," the separate evils of Materialism, Annihilationism, Campbellism, and Unitarianism, are found united into a system in which no element of real Christianity remains behind. They have rightly, therefore, given up the name of Christian. But we have a number of steps to take downward, before we reach a level as low as that. I shall

present the principal views of the different writers, whose works have come before me, necessarily in a more or less fragmentary way, as I have been able to ascertain them."

OTHER ADVERSARIES.

Besides these, there is a number of smaller adversaries who may receive attention in their turn. Mr. Govett's "Christadelphians not Christians;" Edwin Bennett's "Christadelphianism: what is it, or what will be its end?" Parlane's "Divers and strange Doctrines exposed;" F. C. B. P.'s "Death not a cessation of consciousness or existence:." And "No Annihilation: The lake of fire an eternal abode," and others; all give evidence of the growing influence of the truth, and may reward a little criticism when the larger assailants have been disposed of.

The Christadelphian.

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

FEBRUARY, 1872.

A SMALL FIX.—Last year, changes were made in the newspaper postal department, which seemed to give ground for fear that the *Christadelphian* would no longer be registered as a newspaper. As enlargement was in contemplation, this was an important point to settle, because an enlarged *Christadelphian*, deprived of the newspaper privilege of transmission though the post for one halfpenny up to six ounces, would have been more costly than the Editor would have cared to propose. It was important to have the point settled before the proposal for enlargement. Consequently, the Editor sent to the Post Office authorities in London, the usual proposal for registration as a newspaper, accompanied with the requisite fee. In two days, the usual printed form came back, acknowledging the money, and stating that the *Christadelphian* had been registered as a newspaper. The conclusion was, it would go through the post as before for a halfpenny. Accordingly, the January number was made up, stamped on this supposition, and posted; but on the following day, the whole were returned with the information that the postage

would now be one penny per number. Called upon for explanation, the post office officials said the *Christadelphian* weighed over two ounces. To this the rejoinder was that the *Christadelphian* was a registered newspaper. The reply was "Not for England." We produced the London receipt and there found the words "in the United Kingdom" struck through with a pen. Consequently, we had no answer, except that it was a very unbusiness like proceeding on the part of a government to intimate a vital change by the pen and ink deletion of words from a document, the mere receipt of which in all previous cases was intimation of renewal of registration.

The position of the matter is, that the *Christadelphian* is recognised as a newspaper to foreign parts only. The consequence is that the Editor (in the twelve months) has to pay sixpence per number more than was reckoned on in fixing the price. This on 600 or 700 copies (the extent in round numbers of the British circulation) makes a serious item, though a trifling matter in an individual case.

We state the facts, and leave subscribers to act as they please. A number have spontaneously sent the additional 6d. We cannot demand this, having offered the year's supply at 7/-; but as having only a sufficiency to pay our moderate way from one year's end to another, we will not refuse to accept it at the hands of such as feel able, without inconven-

ience to rescue us from a mistake, the responsibility of which morally though not legally, rests on official shoulders at head quarters.

THE CHICAGO CONTRIBUTION.

The following letter has been received by brother Whitecomb, of Birmingham, in acknowledgment of his remittance of the money subscribed by the brethren in Britain.

367, Orchard Street, Chicago, Ill.,
December 25th, 1871.

WM. WHITCOMB, sec.,
Birmingham Ecclesia.

DEAR BROTHER.—We the undersigned, a Committee of three, appointed by the Ecclesia to distribute the funds sent us on behalf of the brethren, have much pleasure in acknowledging the receipt of a gold draft and some currency, representing £192 13s. 10d. [or 1,100 dols.—Ed.]

It gives us great consolation and comfort, to see the members of Christ's body scattered abroad, so zealously affected toward us, desiring to share our burdens; and we now offer them our sincere and hearty thanks for their liberality, reminding them of the fact that even "the cup

of cold water," given to his brethren, will not go unheeded in the day of judgment, now so near at hand.

We would say that our wants are now amply provided for, and trust that we shall not even need all the assistance given us: in that case we shall return a *pro rata* amount to each ecclesia in America, and the same to yourself for the brethren in Britain.

We append a list of amounts received from American brethren, which please have inserted in the *Christadelphian* for their benefit.

On behalf of the Chicago ecclesia,

R. C. BINGLEY,
H. C. JACOBS, } Committee.
W. A. HARRIS, }

AMERICAN CONTRIBUTIONS.

An ecclesia, 30 dols.; do. 53 dols.; do. 65 dols.; do. 35 dols.; do. 43 dols. 1 cent; do. 11 dols.; do. 85 dols.; do. 200 dols.; do. 14 dols. 30 cents; do. 50 dols.; do. 43 dols.; a brother, 5 dols.; do. 10 dols.; do. 70 dols. 50 cents; do. 4 dols. 40 cents; do. 7 dols.; do. 1 dol.; do. 10 dols.; do. 10 dols., making a total of 689 dols. and 21 cents, and some wearing apparel.

SIGNS OF THE TIMES.

SULTRY STATE OF THE POLITICAL ATMOSPHERE; WAR BREWING.

From several indications that reach me from good sources, I am disposed to think that there is mischief brewing between Russia and Prussia. I know that in high society there is a secret whisper of an alliance between these two countries against Austria—a whisper in which the name of England is also mixed up. Why, it will perhaps be asked, should Prussia think of attacking Austria before making quite sure of her position with Russia? First of all, there is the relationship between the King of Prussia and the Emperor Alexander; not that I believe that that would be any very great consideration, if there were not others to be laid on the same side of the balance. There is the disorganized state of Austria, which would probably make her an easy prey to her two powerful neighbours. Prussia is naturally anxious to swallow up her German provinces; while Russia has for years been coquetting with the Slav population of Austria and would, without doubt, annex Galicia if the opportunity arrived. The crushing of Austria must present very great attractions for Bismarck, especially in conjunction with Russia, since then there would be less chance of any other Power going in against them. And should Austria be overcome, Turkey would become an easy prey; and Bismarck, with a consolidated Germany, would find very little difficulty in finishing the whole affair by seizing the Baltic provinces . . .

That changes will take place here after a time there is no doubt. No one who saw the Tsarevitch on the night of the ball given to the Germans, could mistake for one moment his dissent from the honours paid to his father's guests. I scarcely think the Germans would have returned to their homes with a very favourable impression of the future, if they could have read what passed in the mind of the Heir-apparent to the throne of Nicholas.—St. Petersburg Correspondent of the *Daily Telegraph*, Jan. 4.

"A Vienna paper states that according to private letters from Berlin, the Crown Prince of Russia *i. e.*, the Csarovitch, assaulted Prince Ruess, German Ambassador at St. Petersburg, at the St. George's Feast, because the latter contradicted certain remarks made by the Crown Prince about the Prussian army."—*Morning News*, December 15.

"A newspaper correspondent at St. Petersburg, referring to the relations subsisting between Austria and Russia, affirms that everything is ripe for a violent quarrel between the two countries. The determination of Russia not to be found unprepared, is inferred from the vigorous measures taken to complete the fortification of some of her strong positions, the rapid construction of the western railways, and the withdrawal from them of all German workmen, and the present sweeping conscription. The correspondent learns, by recent advices from Constantinople, that Turkey is also on the alert, and is about to establish two great military camps in Bosnia, to meet any hostile movement on that

side of Montenegro."—*Morning News*, January 15th.

"Rumours thicken about the chances of collision between Russia and Germany, and there are not a few who think such an event both certain and close at hand. The Gastein Conference, it is now hinted, was made the occasion of a secret treaty between Austria and Prussia, covering an offensive and defensive alliance, and contemplating the restoration of Poland as an independent nationality. If Prince Bismarck really entertains so bold a design, it is plain that he will have a better chance to carry it out while France is prostrate than after she begins to recover herself. France would not now dare to strike at her victorious foe, even for the hope of getting back her lost provinces, or evading payment of the unliquidated indemnity. But a couple of years hence the situation may be very different; and Bismarck is not a man to hesitate, having resolved upon the execution of a plan, between the certainties of to-day and the uncertainties of to-morrow. The same considerations, as regards present and future, apply to Russia, in a measure, as well as to France. Russia, that is to say, is making prodigious strides in wealth and power, and, the longer any intended attack upon her is delayed, the fewer will be its chances of success.

Her new army organization adds fully fifty per cent. to Russia's immediately available military strength. By it the war establishment is fixed at the enormous number of 50,964 officers and 1,653,393 men. Of this army 950,000 are nominally assigned to the defence of European Russia, 167,000 are to garrison the Caucasus, and the rest to be quartered in other outlying dependencies. It will, however, henceforth make far less difference to Russia than formerly in what particular section of her dominions her troops may for the time be. Her internal railway system, now brought near perfection at infinite cost and toil, will enable her to concentrate soldiers with unexampled celerity at almost any given point; and this must needs greatly modify in future offensive military operations against her.

"The scheme of re-modelling the map of Europe is Titanic; but, in view of what Bismarck and Moltke have already accomplished, it would be rash to pronounce it impossible. One thing is certain—that the stability of the new German Empire depends upon the crushing of Russia before France can recuperate; and most of the European nations share the German distrust of Russian ambitious projects. The interposition of the Austrian Empire as a barrier to the further advance of Russia southward, would probably be accepted by the rest of Europe as the best solution of the vexed Eastern question. Statesmen might then sleep without fear of awaking to learn that the Muscovite had possessed himself of the Golden Horn.

England would certainly object to the annexation of Holland and Belgium; but her protests would be powerless in case of the defeat of France and Russia. If the German Government has resolved to declare war—and we believe it has—the combinations we have pointed out must have formed the basis of the Conference at Gastein; for it is not probable that Prussia would risk a conflict single-handed with Russia while exposed to the danger of being attacked by France; and it is still less likely that Austria would engage in the enterprise without strong inducements and the prospect of material advantage.

Thus we see the dream of universal peace and brotherhood which was to result from the establishment of the German Empire dissipated, and the rule of the sword becoming more potent than ever.—*New York Herald*, November 15th.

Two remarkable articles have appeared in the last two numbers of the *New Free Press*. They are particularly worthy of notice as appearing in the organ of the most influential party in Austria, and which, up to a day ago, affected to laugh at the idea of any rupture being possible between Russia and Austria, affirming that at any rate, Count Andrassy would not be the man to provoke a contest. Austria may be peaceably inclined, but the spirit which animates the articles I refer to appears to me, at least, not unlike that which inspires Paddy when, twirling his shillelagh, he invites any gentleman to tread on the tail of his coat.

"The articles are so very long, occupying the space of three columns each, that I refrain from giving you more than a sketch of their report. The writer commences by saying that, at no time during the last ten years, have international relations been apparently on a firmer footing than at present. Germany is united, Austria recovering herself, Italy and Spain settling down; England has apparently withdrawn herself altogether from the world, and France is harmless. Russia is the only nation preparing for action, and her policy forms the one dark cloud on the political horizon. . . . From a Russian point of view, the victory of Prussia would still further assist in opening their road to Constantinople. Sadowa had removed the main obstacle from their path, and the defeat of France following on that of Austria, gave Russia a double advantage. It weakened the alliance of England, France, and Austria, and gave the Czar an opportunity of securing an ally he could never have hoped to have had on his side under other circumstances. Had Russia attempted to cross the Danube prior to the late war, the whole of Western Europe would have risen in arms against her. But matters have changed since then, and Russia now sees in France, burning with revenge and yearning

after her lost provinces, a firm ally if, as the price of her friendship, she is promised assistance in regaining Alsace and Lorraine."—Vienna correspondent of the *Standard*, Dec. 1st.

SIGNIFICANT SCRAPS ABOUT RUSSIA.

"In some military circles there is a talk of reconstituting Poland under the Prince Royal of Saxony as King. Russia, alarmed by the appointment of Count Andrassy, is hurriedly completing her armaments, and is forming two camps of 180,000 men at Smolensko and on the Galician frontier.—*Morning News*, 27th November.

The Czar of all the Russias sees beyond his nose. In the extensive system of railways he is now building, he uses a gauge different from that of any adjoining country. He doesn't mean to have Prussia running up to the walls of St. Petersburg on her own locomotives, as she did to those of Paris."—*American Paper*.

The Russian *Invalid* publishes a detailed report of the armaments of the Russian army. It appears that a sufficient number of breech-loaders have now been manufactured to supply the established number of troops for the army when on a footing. Metallic cartridges are being constructed to an amount proportionate to the number of rifles. By the 1st of January next, the War Office will possess 1,004,188 breech-loading rifles. Last November, the numbers ready for issue were 213,927 infantry rifles according to the Carl system; 704,489 infantry rifles according to the Kruk system; and 31,791 cavalry rifles of the same system; total, 950,207. The number of metallic cartridges ready for issue last November was 213,800,000.—*Morning News*, December 15.

THE RUSSIAN BEAR SHARPENING HIS CLAWS.

"Russia is making rapid progress along the road which was opened to her by the Black Sea Conference nine months ago. A letter from St. Petersburg states that a canal is about to be made between that sea and the Caspian. By joining the Manytch and the Kouma, two large rivers which drain the northern slope of the Caucasus, and of which one falls into the estuary of the Don, the other into the Caspian, the "imprisoned sea" will be thrown open to all nations, and Russia will attain a vast increase of military strength, by being able to combine at pleasure the Black Sea and Caspian flotillas. Whether this canal will be more used by traders or ships of war is perhaps doubtful, but there can be no doubt that Russia is making preparations of another kind, whose character is beyond dispute. A Russian has manu-

factured a petroleum shell intended especially for the destruction of arsenals and magazines, and wholly inextinguishable. The Russian bear seems to be sharpening his claws."—*Globe*

RUSSIA WEAVING HER WEB.

"A short paragraph in our dispatches of Monday states that Russia has annexed Soongaria. Nobody cares for Soongaria. Nobody but Russia. What is that small slip of territory in the very heart of Asia to the Western nations? Nothing at all; but it is much to the great Power that has just annexed it. Separated from Russian territory by the great Altai range of mountains on the north, it belongs by nature to another power. But a means of making the conquest of Turkistan sure, it is important, and vastly more important still as it furnishes a footing for the collection of a Russian army upon the frontier of northern India. A low chain known as the Celestial Mountains is all that separates Soongaria from the head waters of the Indus, and in seizing this strip of territory, the Czar has made the first plain step of menace against the British-India possessions."—*Sacramento Weekly Union*, November 4.

NEW EXPEDITION TO PALESTINE.

The new expedition, which has been in preparation for a considerable time, has just started for the Holy Land. It has been placed under the charge of Captain R. W. Stewart, R.E. He has under his orders two experienced non-commissioned officers of the Royal Engineers, Sergeant Black and Corporal Armstrong, and the party will be joined before Christmas, it is hoped, by Mr. C. F. Tyrwhitt Drake. Mr. Drake was last year with Mr. Palmer in the desert of the Tih, and has since done a great deal of work with Captain Burton, the celebrated traveller, in the Hauran, round Damascus, and in the Anti-Lebanon. He is also an Arabic scholar, an archaeologist, and a naturalist of great eminence. His experience in all these branches cannot fail to be of the greatest service to the party. Captain Stewart's main work will be the completion of the survey of Palestine. How much this is wanted is only known, perhaps, to map makers and professional geographers; but every one who has really studied the Old Testament history can tell of undiscovered sites and places whose positions seem to be lost altogether. To re-discover these will be one of the aims of the exploring party. They will also examine the mounds which are found dotted all over the country; sketch and photograph the ruins which lie on the hill tops; collect the traditions; and copy the inscriptions. The Committee's programme embraces a period of three or four years to complete a work which costs little, and is of an importance not only natural but universal. The Americans at the same time,

are preparing an expedition for the East of Jordan, where the work will lie. The results of the two expeditions will be published at regular intervals, and simultaneously.—*Morning News.*

ENGLAND AND THE SUEZ CANAL.

The *New York Herald* has an article headed "The Suez Canal for Sale! England's Opportunity." It points out that the purchase of the canal by England, is her only means of permanently securing her hold of her Indian empire. With the Suez Canal in her hands, she could quickly send a fleet to her Indian waters. The article concludes with the following words: "It is not to be imagined that the Suez Canal can fall into the hands of either Russia or Germany. With the Suez Canal in the hands of Great Britain, which makes Egypt her own, and makes her land connection easy, it leaves her in full possession of the dominion of the Southern and Eastern Seas." This is gradually bringing about what the Dr. predicted in *Elpis Israel* twenty years ago.—J. M. ALBERT, Kansas.

THE ROMAN QUESTION.

"In Rome, party feeling between the Papal and Italian adherents runs very high. It is said the Papal party favour the wild revolutionary schemes of the Internationals, in the hope of producing such a political and social chaos in Europe as may result in restoring the former temporal power and the spiritual influence of the Pope."—*News.*

ECCLIASTICAL BUILDINGS CONVERTED TO SECULAR USES.

Very many of the buildings in Rome, hitherto belonging to the religious orders, have lately been converted to secular uses, and now are occupied as public offices by the Government of Victor Emmanuel. Thus, the Minister of the Interior and Premier holds *in capite* the convent of San Silvestro. The Ministry of War is fixed in the old Franciscan convent of the Holy Apostles. The Ministry of Foreign Affairs is in the Valentin Palace and in the Palace of the Consulta, hitherto the property of the Popes. The Treasury is in the Dominican Convent of the Minerva. The Minister of Commerce has his head-quarters in the famous printing office of the Papal Government. The Minister of Justice has the old Palace of Florence. The Admiralty occupies the monastery of San Augustin, which once served for a Zouave barrack. The Ministry of Public Works is at the Braschi Palace, which was bought for the grand nephew of Pius VI. The Minister of Public Instruction has his quarters in the well-known military club of the Papal officers in the Piazza Colonna.—*News.*

ROME AND THE LATE WAR.

Not to linger however, but on to the imperial city of Rome. And is this Rome? imperial Rome, the Rome that sits in grandeur on her seven hills, and which was once mistress and monarch of the world? Is this the Rome of the Cæsars, a long line of illustrious Emperors? Is it of this city we have declaimed of as a boy and dreamed of as a man? Was this once the great Republic, with an empire co-extensive with the earth's known boundaries? From her did we get our letters and our laws? This old, shabby and badly lighted town, was this the seat of civilization and the home of art? Was it through those narrow streets that a conquering Cæsar paraded the spoils of Gaul, and at his chariot wheels dragged chained and captive kings? Whatever other results may be accomplished for the world, there is none more suggestive nor important than the effect this war has had upon the Latin Church. Just as the Papacy had rounded off its pretensions by pronouncing the dogma of the infallibility of the Pope, a war burst forth between the Eldest Son of the Church and the great Protestant Power of Europe. The result is the withdrawal of French troops from Rome; the loss of the temporal power of the Pope. Victor Emanuel seizes the Papal States; makes Rome his Capitol; plants his heir to the throne in the Palace of the Quirinal; his son becomes King of Spain; Austria, heedless of the power of the Church, legislates the civil above the ecclesiastical laws. The German Catholic Church agitates a national independence. France, Italy and Spain suppress monasteries, secularize Church property, and no royal palace in Europe displays a Papal flag or illuminates a royal window in honour of Pius IX attaining his twenty-fifth anniversary, as Guardian of the Keys of Heaven and Vicar of Christ on earth.—*Extract from lecture by Mr. Pixley.*

THE CHURCH FALLING TO PIECES.

A movement has been started at Heidelberg to call an Œcumenical Council, after the manner of that of 1414, to revise the rules of the faith so that the German Catholics may unite under them. The reasonable presumption is that the Heidelberg movement accepting the Council of Constance as its model, will urge the present Pope to resign, and then order a new election, hoping to secure a man who will set aside the work of the obsequious Œcumenical of 1869-70, and restore the supreme authority to the Councils. Failing in this, a schism is threatened that will embrace all the German Catholics, and may end in the election of a separate Pope.—*News.*

THE HORNS NO LONGER MAINTAIN THE HARLOT.

The Government is affirmed to have ex-

pressed dissatisfaction at the intention of the Pope to create the Archbishop of Munich a Cardinal, and has resolved to refuse to pay the customary "plate," consisting of a sum of 10,000 florins, usually paid towards the cost of representation of Cardinals."—*Morning News*.

THE POPE'S PROTEST.

Pius IX. has just made another protest against the occupation of Rome by the King of Italy, and published a syllabus or abridged statement concerning the doctrines of the "Holy See." This syllabus, taking for its starting point Papal Infallibility, declares that all temporal powers are created by Providence with the sole view of serving the interests of the church; consequently the church has the right of confirming or revoking these powers at its will; and any power opposing itself to ecclesiastical decrees, ceases *ipso facto* (by this very thing) to be legitimate.

Although such a doctrine is not new, since it is taught more or less openly by the "Holy See," since the middle ages, the Professors of the Roman University were somewhat stirred up by the promulgation of the recent syllabus, and sent an address to the "Holy Father," to represent to him that these doctrines are contrary to the laws of the church and the spirit of modern times, that it is dangerous to claim for the Papacy an unlimited power over the temporal kingdoms of the world; that the spirit of the present age does not allow us to go back to the period of Gregory VII., Innocent III., and Boniface VIII., when the popes exercised an undisputed control over nations and sovereigns."—*Canadian Baptist*.

THE POPE'S LAMENTATIONS.

In the allocution delivered by Pope Pius IX. in the Secret Consistory, held on the 27th of October, he said "It is impossible without the grossest shamelessness, to deny or to attempt to offer an excuse to diminish their odious character, the great and cruel attempts which in this unhappy Italy, have been for so long and so persistently directed against the Catholic church and this apostolic see; attempts which in this occupied city, we are compelled, together with yourselves, to endure and to witness; so that we have a right to say with the Prophet King, 'I have seen violence and strife in the city. Day and night they go about upon the walls; mischief also and sorrow are in the

midst of it.' Truly, venerable brethren, we are almost swallowed up in the waves of that sea of tribulation, and yet we refuse not—God strengthening our weakness—to endure still more for the right. Further, we are prepared to face death even with joy, if it shall please the God of mercy to accept the sacrifice, of this humble victim for the peace and freedom of His church.

We protest before the whole church that we absolutely reject the bonds which are offered us under the name of guarantees, as we have distinctly declared in our encyclical letters of May 15th of the present year. We declare openly that in the exercise of the extensive powers of our apostolate, we put in force our authority which is entrusted to us by him who is the Prince of Pastors and the Bishop of our souls—that is an authority which Jesus Christ himself has remitted to us in the person of the blessed Peter, from whom has descended (to use the expression of our predecessor Innocent) the episcopacy and all authority under that title. Upon this occasion we cannot pass over silently the impious temerity and perversity of some who, in another country of Europe, departing miserably from the rule and communion of the Catholic Church, openly attack, either by books filled with errors and all kinds of falsehoods, or by sacrilegious associations, the authority of the very sacred Council of the Vatican, as also the verities of faith declared and defined by it: amongst others, the supreme authority within the jurisdiction which the Roman Pontiff, successor to the blessed Peter, enjoys over the whole Church by the will of God, and also the prerogative of infallibility which distinguishes him in the fulfilment of his functions as pastor and supreme teacher of the faithful, in order that he may define to them truths relating to faith and morals, and it is for that reason that the sons of perdition excite against the Catholic Church the persecution of secular powers, endeavour fraudulently to persuade them that the doctrine of the Church has been changed by the decrees of the Council of the Vatican, and that from them has arisen a serious danger for the State itself as well as for civil society. . . . In thus offering now our lamentations briefly and succinctly, we at the same time admit that we owe well-merited praise to the distinguished bishops of that country.

ANSWERS TO CORRESPONDENTS,

BY THE EDITOR.

WILL THEY BE FORGIVEN ?

"If a man or woman, having been baptised into Christ, walk unworthy for a time, will they be forgiven if they earnestly repent and pray fervently for forgiveness, and will they be accepted at the coming of the Lord?"—S. E. F.

ANSWER.—"Whoso confesseth his sins and forsaketh them shall have mercy."—(Prov. xxviii. 13.) It is not sufficient to repent in the popular sense of being sorry. The original word for repentance carries with it the idea of *reformation*. There must be an abandonment of our evil courses. Sorrow for past misconduct is more acceptably shewn in a lasting amendment of our ways than in weeping and crying out. But the question of our correspondent is, how will God receive the petition of an enlightened transgressor? Well, the testimony is that God is gracious and long-suffering (Ps. ciii. 8-9), and He is so to all men up to a certain point. He who forgives sinners when they believe in Jesus, and put on His name in the way of his appointing, is not slow to forgive saints when they make confession and prayer to Him through the Son of His love, whom He hath appointed a mediator and a high priest for this very thing.—(Heb. ii. 17-18; 1 Tim. ii. 5). "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous.—(1 John ii. 1). He who, by His son, exhorts us to forgive one another, is himself willing to shew the same grace unto "seventy times seven;" (Matt. xviii. 22); but it depends upon how we act towards others. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses.—(Matt. vi. 15.) These are Christ's words, who taught us to pray "Forgive us our trespasses as we forgive them that trespass against us." God will be to us what we are to others. Thus David says: "With the merciful man thou wilt shew Thyself merciful; with an upright man Thou wilt shew Thyself upright."—(Psalm xviii. 25.) If we are magnanimous and patient and forgiving with others, we have ground for confidence that God will bear with us and forgive us, even if we have fallen as far as our correspondent's question would suppose; that is, if we return with a true intent to an observance of His commandments. For the comfort of such as desire to amend, and yet scarcely dare to hope, we point to Christ's exhortation to the seven churches of Asia, to repent, even though so far down as Laodicea and Sardis.—(Rev. ii. 5, 16, 21; iii. 3, 19); also to the recognition of the possibility of re-instatement implied in 2 Cor. ii. 7; xii. 21; James v. 15, 19-20.

The case mentioned by Peter (2 Pet. ii. 20) of being "again entangled and overcome," supposes a hopeless abandonment of godliness. Heb. vi. 6 and x. 20, are still more definitely of this class. At the same time, there is reason for great fear and circumspection. It is a fearful thing to trifle with God. Those only who overcome and keep the words and works of Christ patiently during their pilgrimage, will be accepted of Christ and receive the crown; but those will, doubtless, include many who at first stumble, and recover themselves, and are forgiven.

IS IT A SHAME ?

"The ecclesia of which I am a member meet at a private house, where reside several sisters. Is it "a shame" for them to attend our meetings without bonnets? One sister declared she would not break bread with us if we were bare-headed. Her authority is 1 Cor. xi. 5, 6.—W."

ANSWER.—Paul treats the matter as one of taste purely. Probably there was need: for though matters of taste are not so vital as those of principle, they are indirectly related to the higher aspect of things. The position of woman appears to have been submitted to Paul's judgment and advice, in the same way as other questions related to her in 1 Cor. vii. 1. If a party among the Corinthians shared some modern tendencies on the subject, they might encourage the sisters to insist upon a position of equality, and in token of it to appear in the assembly of the brethren bare-headed—the covering of the head being among the ancients as among the Jews at the present day, a token of reverence. Paul distinctly condemns this. He says a man ought not to cover his head at such times, because he is the image and glory of God; but woman is the glory of the man, and ought for that reason to conform to the token of her position—(verse 7). This is Paul's view of the matter, which he sustains by an appeal to natural sense: "Is it comely that a woman pray unto God uncovered?" Finally, he dismisses the matter as one of no practical moment. "But if any man seem to be contentious, we have no such custom, neither the Churches of God." As much as to say, the man who is disposed to debate the question on some theory of abstract equality, don't debate it with him: the apostolic churches recognise no such custom as that advocated for by the champion of "woman's rights." In the Lord, "neither is the man without the woman, nor the woman without the man"—(verse 11). In a sense, they are both equal: for in Christ there is neither male nor female; yet there is in all things a fitness which requires a recognition of woman's beautiful place, at the hands of both man and woman. The privacy of a house alters the case. Paul is discouraging of public assembly only, in which the

rules of propriety are different from those applicable to domestic surroundings. It is good always to be zealously affected in a good cause; and the cause of apostolic precept is a good cause; but zeal must go hand-in-hand with discernment, or it will lead us into mistakes.

THE SONS OF GOD AND THE DAUGHTERS OF MEN.

"Who were the 'sons of God?'—(Gen. vi. 2-4.) Was it sinful for them to marry 'the daughters of men?' Were there any *daughters of God* at that time, or any subsequent period? We do not find the phrase, excepting by implication."—(2 Cor. vi. 18.)—W.

ANSWER.—The "sons of God" of ante-diluvian days were that portion of Adam's descendants that, in profession, addicted themselves to the worship of God. This will not be denied if their humanity be conceded; and their humanity is demonstrated by their apostasy being given as the reason of the flood. "They (the sons of God) took them wives of all they chose. And the Lord said My Spirit shall not always strive with MAN, for that *he also is flesh.*"—(Gen. vi. 2, 3.) The daughters of men were the fair damsels of the families that feared not God and desired not the knowledge of His ways. As to the sinfulness of the sons of God marrying them, it is a general principle, of wide application, that non-companionship with the wicked is the duty and the safety of such as seek to please God. "Blessed is the man that walketh not in the counsel of the ungodly, *nor standeth in the way of sinners.*"—(Psalm i. 1.) "I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers, and will not sit with the wicked."—(Psalm xxvi. 4-6.) "The companion of fools shall be destroyed."—(Prov. xiii. 20.) "Be not unequally yoked with unbelievers."—(2 Cor. vi. 14.) "Have no company with him."—(2 Thess. iii. 14.) "With such an one no not to eat."—(1 Cor. v. 11.) "From such withdraw thyself."—(1 Tim. vi. 5.) Now, if there is any wisdom or duty in the carrying out of these principles in ordinary relations, the obligation is tenfold in the matter of matrimonial alliance. The evil of unhealthy association tells nowhere so potently as at the fireside. Hence, the Jews were prohibited from intermarrying with the heathen. The interdiction was expressly on this ground: "lest they draw thee away after their gods." Probably, ante-diluvian intermarriages were equally contrary to the same precept. At all events, they result in sin and wholesale apostasy. We cannot do better than take warning and avoid the dangerous if not sinful experiment of taking burning coals into the bosom. Paul bounds a widow's liberty of re-marriage with these words,

"only in the Lord;" and can we imagine there is more liberty to any other servant of Christ? We trow not. There were "daughters of God," of course, but there was no need for their separate mention, as in the case of the daughters of men, who played a distinct and prominent part in the tragedy. Besides godly women are included in the sons of God: they are part and parcel of the community so named. The greater includes the less always. But, in the other camp, the female element were the more active transgressors or agents of transgression. Hence their prominent mention.

IS CHRIST AN INSTRUMENT?

"Is it scriptural to assert 'that Christ is to be an instrument in the hands of God, to punish the nations,' in view of the following passages: Psalm cx. 1, 2, 3; Matt. xxviii. 18; John v. 17, 18, 22."—R.H.

ANSWER.—Strictly speaking, an instrument is the passive agent by which a thing is done by the intelligence using it. In this sense, Christ is not an instrument. He is the intelligence itself embodied. The light of the glory of God "shines in his face," to use an apostolic metaphor.—(2 Cor. iv. 6.) "In him dwelleth all the fulness of the Godhead bodily." It hath pleased the Father that in him should all fulness dwell.—(Col. i. 19.) The Father dwells in him by the Spirit. "God was in Christ." He is "God manifest in the flesh." He is the individualization of the power and intelligence and wisdom which dwell in the Eternal Fountain. Therefore, when he comes it will be the "appearing of our great God and Saviour."—(Titus ii. 11.) "Our God for whom we have waited."—(Isaiah xxv. 9.)—YAHWEH who will come with fire and His chariots like a whirlwind to render His anger with fury and His rebukes with flames of fire.—(Isaiah lxvi. 15.) When he punishes the nations, it is Yahweh who makes desolation in the earth; who makes wars to cease, and is exalted among the heathen.—(Ps. xli. 8, 11.) When He smites the hosts of Gog, it is at Yahweh's presence that men shake, (Ezek. xxxviii. 20) and Yahweh's hand that they see uplifted.—(Ezek. xxxix. 21.) When He reigns, it will be the Lord of Hosts (Yahweh of armies) in Mount and in Jerusalem, before His ancients gloriously, for His very name is the Mighty God, the everlasting Father—Emmanuel—God with us—God manifested in the flesh and justified in the spirit.

Considering that he is the mystery of God-manifestation, it may be objectionable to use the phraseology referred to by our correspondent. Yet, there is the other side of the question in deference to which it is probable the phraseology is employed. That is, that the prime mover in all these proceedings is the Eternal Majesty of the Heavens, who is the head of Christ (1 Cor. xi. 3), the God and

Father of our Lord Jesus Christ (Eph. i. 3), to whom he belongs (1 Cor. iii. 23), who is greater than he (Jno. xiv. 28), and from whom he has received his position, knowledge, and revelation (Phil. ii. 9; Heb. i. 2; Rev. i. 1); and to whom he will be subject when all things are subdued unto him, at the end of the kingdom—(1 Cor. xv. 28.) In the sense of all these statements, it is not incorrect to say, that "God hath appointed a day in which He will judge the world, by (as by a vital willing instrument), that man whom He hath appointed, whereof He hath given assurance unto all men, that He hath raised him from the dead." It is well to avoid equivocal language in the matter; but if the truth in both aspects of the case is recognised, provided the form of words do not affirm a palpable error, the phraseology is scarcely a thing to quarrel about.

DID CHRIST HAVE A BEGINNING?

(J. M.)—The man Christ Jesus had a beginning: the power of which he was the manifestation, by the Spirit operating on Mary, never had a beginning. And because it is impossible, in this case, to distinguish between the living medium of manifestation and the power manifested, there is a possibility of the matter appearing at different times in apparently contradictory shapes. The Spirit, in the prophets, is recognised as the Spirit of Christ (1 Peter i. 11), ages before the individual Christ appeared. In this sense, the children of Israel in tempting Moses, the greatest of the prophets in a sense, are said to have tempted Christ.—(1 Cor. x. 9.) This is intelligible when the indissoluble connection between Jesus and the Spirit is recognised, and surely we require no greater visibility of this connection than is apparent in the following from his lips: "These things saith the FIRST and the LAST, *which was dead and is alive.* . . . He that hath an ear, let him hear what the SPIRIT saith unto the churches."—(Rev. ii. 8, 11.)

The putter of the question would have preferred a "yes" or a "no," but it is just one of those questions that cannot be fully answered by either. The "yes" has to be qualified, and the "no" has to be qualified. This may be unsatisfactory to those who wish the answer for captious purposes; but to those who wish for the truth only, all the qualifications it enforces are welcome. By "rightly dividing the word of truth," we arrive at the wisdom that will guide to life eternal: but there be such as wrest the Scriptures to their own destruction.

ARE CHRISTADELPHIANS WHAT THEY OUGHT TO BE?

This is the gist of a string of 14 questions proposed by a friendly alien who says: "You know I heartily repudiates the popular doctrines of the immortality of the soul and the

eternal torments of the wicked. I feel under an obligation to do all that lies in my power to enlighten my neighbours on these points. I am nearly out of ammunition, and write to you. Enclosed are a few thoughts which, in my judgment, deserve consideration from Christadelphians."—J. D. H.

We give the questions in their order, with such answers as they appear to call for.

1. *Is it not the duty of a disciple of Jesus to be conformed to the image of the Lord, to reflect that image in all the transactions of every day life?*

ANSWER.—Certainly.

2. *Which is the more important: to have an accurate knowledge of the Scriptures, or to reflect the character of the Master in our dealings with the world?*

ANSWER.—It would be dangerous to say one was more important than the other. They are both very important. "Thou hast known the Scriptures *which* are able to make thee WISE UNTO SALVATION."—(2 Tim. iii. 15.) It is very important to be "wise unto salvation." The importance of everything else is lost, if this be wanting. "If any man have not the spirit of Christ, he is none of his."—(Rom. viii. 9.) To "reflect the character of the Master" is therefore also of the first importance; but wisdom forbids the putting the first-named qualification any lower.

3. *Which is the easier: to get an individual to follow in the footsteps of Jesus by living a life of self-sacrifice, or to possess him with an intelligent apprehension of the teaching of the Scriptures?*

ANSWER.—Undoubtedly it is easier to give a man a knowledge of the truth than to influence him to "walk in the footsteps of Jesus," but there can be no walking in the footsteps of Jesus without a knowledge of the truth: for he was the very truth itself. If ever a man walks in the footsteps of Jesus, it is by a knowledge of the truth: the one is the effect of the other. The gospel is the power of God unto salvation. Granted that the truth may be known and the footsteps un-trodden, but the footsteps cannot be trodden in the absence of the truth. You may have a cause without an effect; but you cannot have an effect without a cause.

4. *If to live a life of charity, self-denial, or self-sacrifice be of more importance than to possess an accurate knowledge of the Scriptures, and if the former conviction be harder to obtain than the latter, ought not more time to be devoted to getting it?*

ANSWER.—Apart from Christ, "a life of charity, self-denial, or self-sacrifice," is of no account at all so far as eternal results go. An unjustified sinner can never pass from under the sentence of death by "a life of charity, self-denial, or self-sacrifice." There is only one way of reaching this result, and that is by the belief and obedience of the truth

proclaimed by Paul. Deny this who dare. What unwisdom, then, in any line of argument that would undervalue it? We cannot grant the "ifs," and therefore the "thens" fall to the ground.

5. *Are not the Christadelphians, from the peculiarity of their doctrinal position, under a tendency to devote more of their but little time at disposal where there is but one meeting in the week, to acquiring additional knowledge than is allowable if the highest welfare of all is to be secured?*

ANSWER.—All men are "under a tendency," more or less, to extremes. But the cure implied in the foregoing would be dangerous. Don't let the process of "acquiring additional knowledge" be abridged. Let this be carried on while supplementing whatever may be found deficient in other directions. The peculiarity of the doctrinal position of the Christadelphians is a recognition of the importance of knowing the counsel of God in all its departments. Having come from the desert where there is a famine, they are to be excused if they smack their lips with an extra relish over the fat things full of marrow with which the Spirit has spread their table.

6. *Is it wise or conducive to safety to allow circumstances to make us forgetful of the fact that though we speak with the tongues of men and angels, though we have the gift of prophecy and understand all mysteries and all knowledge, though we have faith enabling us to remove mountains, though we give all our goods to feed the poor, and even though we allow ourselves to become martyrs in and for the Christian cause, yet if we lack charity, these qualifications shall profit us nothing?*

ANSWER.—It is not "wise or conducive to safety to allow circumstances to make us forgetful" of the paramount importance of *αγαπή*—*agap-ee*—that noble constellation of excellencies which combines faithfulness in the testimony of the truth with philanthropic and unselfish solicitude for the benefit of our neighbour. It is very wise to eschew that deceitful charity which would conceal the way of salvation for fear of hurting a neighbour's feelings.

7. *See 1 Cor. xiii. 1-8 for a description of charity. Are you satisfied with the measure of this spirit you now possess, or are you conscious of poverty and seek for more of it?*

ANSWER.—We must decline personal disclosures. If the question is addressed to the Christadelphian community collectively, we are free to confess a scanty measure, and also (we rejoice to add) a yearning after higher attainments. There is a visible advance.

8. *Does not Jesus command his disciples that they love one another as he has loved them—that they be willing to die for*

one another (Jno. xiii. 34 : 1 Jno. iii. 16), and as the greater involves the less, should they not be willing to part with their property (should circumstances call for it), in order to promote each other's welfare?

ANSWER.—No doubt of it; and they are to a certain extent; that is, there is a goodly and increasing number who rise to their obligations in this matter. But you know there is another side to the question. Indiscriminate bestowal of alms would present sinister inducements to the people to embrace the truth, and foster idleness among certain within. Paul lays down the rule that a man who won't work must not have to eat. Now Paul's word is Christ's word.—(1 Cor. xiv. 37.) We must be guarded in any application of one rule that would tend to destroy or ignore another. There is a place for all the precepts. "Minister to each other's need," is a better phrase than "promote each other's welfare," because "welfare" is elastic and indefinite: "need" is definite. A man might consider his welfare neglected if he was not assisted largely in business; but if he lacked bread and were turned away, he would have cause to complain that Christ's rule was not acted on.

9. *Can you effectually serve your brethren either by administering to their wants from your own stores, or by supplicating God on their behalf, if you are ignorant of the circumstances by which they are surrounded—if you know not their wants and weaknesses?*

ANSWER.—No.

10. *If the brethren of Jesus had more faith in God and loved each other more, would there exist the same or even any necessity for their having recourse in cases of sickness to the services of medical men?*

ANSWER.—The necessity for "medical men" arises from the existence of "this corruptible;" and "this corruptible" exists as one of the incidents of the present state of curse, and one of the conditions of the present state of trial: from which neither faith in God nor love to the brethren will deliver us before the time. It would be incompatible with the workings of scriptural faith (which is an honouring of God in the persuasion of things not seen)—were the reception of the truth to secure exemption from disease. Men would be drawn into it from the motive that leads them to join a benefit club. The Jews went after Christ, not because of the miracle and the meaning of it, but because they ate of the loaves and of the fishes.—(Jno. i. 26.) Paul had "faith in God and loved the brethren," and yet had trouble which pressed out of measure, above strength, insomuch that he despaired even of life (2 Cor. i. 8.) He had a thorn in the flesh which the Lord would not remove. (2 Cor. xii. 8.) Timothy had "faith in God and loved the brethren,"

and yet was troubled with "often infirmities," and a weak stomach.—(1 Tim. v. 23.) Paul and Trophimus had "faith in God and loved the brethren," and yet Paul had to leave Trophimus at Miletum sick.—(2 Tim. iv. 20.) Epaphroditus also was "sick nigh unto death"—(Phil. ii. 27.)

The gifts of healing which were characteristic of the apostolic age, were not bestowed for private use or personal benefit, but for public attestation of the word. This is evident from many testimonies of which the following are a sample: "The great salvation at the first began to be spoken of the Lord and was confirmed unto us by them that heard him. *God also BEARING THEM WITNESS both with signs and wonders and divers miracles and gifts of the Holy Spirit.*—(Heb. ii. 3, 4.) "And, now, Lord behold their threatenings: and grant unto thy servants that with all boldness they may speak thy word, by *stretching forth Thine hand to HEAL*, and that signs and wonders may be done in the name of Thy holy child, Jesus."—(Acts iv. 29, 30.) "And they went forth and preached everywhere, the Lord working with them and *confirming the word with signs following.*"—(Mark xvi. 20.)

"Faith in God and the love of the brethren" will, at the right time, emancipate us entirely from the jurisdiction of "medical men." When this "corruptible shall have put on incorruptibility," "the inhabitant shall no more say I am sick.—(Isa. xxxiii. 24.) "The Lord shall wipe away tears from all faces, and it shall be said in that day, lo, this is our God, we have *waited* for Him." This is our "waiting" time, and in our waiting, we have to endure the acquaintance of weakness, pain, disease, and death, and have to submit to the attendance occasionally of "medical men." But let it not be supposed we, therefore, keep God out of sight. "All things of God;" this is the true motto for His children. Do they hunger? they thankfully eat the food which they buy with money, from the baker-medical man and the butcher-medical man, recognising the health to eat and the power to buy as the gift of God, for which they give thanks. Are they without shelter? they have recourse to the landlord-medical man, without considering they set God aside at all. They accept the landlord-institution as a gift of God, for which they are more thankful than for the privilege of hiding in a cave like Lot: and the possession of money to pay rent they regard with similar gratitude. Do they lack clothing? They scruple not to call in the tailor-medical men to fortify them against the cold; but they see God above the tailor. The best Doctor is the one who prevents disease, and who more skilful at this than the baker, butcher, tailor and house builder? What chance would a shivering mortal have without food, clothing, or shelter? The dealers in these are therefore as much medical

men in the ultimate sense as the administrator of drugs. Is a pane of glass broken? The glazier has a job from a saint as readily as from a sinner. Do they break a table leg? They call the joiner. Do they break a bone? The surgeon next has his turn, and all without God being slighted; for in all these things, what is done is but to rationally adapt appointed means to ends. They are themselves a conformity to God's will when God is recognised over all; and he would be guilty who should refuse this conformity. God will not do for us what He has enabled us to do for ourselves. Having provided us with legs and good sense to use them, He will not convey us by spirit-afflatus to the breaking of bread. We have to walk, and if we don't walk, He lets us stay at home. It is so in everything else, and health among the rest. If a man neglects to wash, eats unwholesome food, smokes and drinks by the chimney, and rarely stirs out into the glorious fresh air, he will reap the consequences in debilitated health and sluggish mental faculties. That a man sows as he reaps, is as true in the natural appointments of God, as in those having reference to the blessed life to come. Much ill health might be avoided; much strength earned, by a wise way of life.

But if trouble and poverty overwhelm, pray. Don't ask to be free from trouble, for your prayers will not be heard. The very head of the family was acquainted with grief: and you must expect your share, but pray for what ye have need of and what ye specially desire, when these are beyond your reach. Pray for deliverance from any sore trouble from which ye cannot escape—subordinating all to the divine will; and ye may see the response in the breaking of the clouds, even from a bed of sickness. But never let your prayers exclude the use of what God has made possible to your hand. If calling a medical man will solve the difficulty, by all means call him, and thank God.

11.—*If the effectual fervent prayer of a righteous man availeth much towards the healing or recovery of a sick brother, (James v. 16), might not a great power still continue to be exercised towards the same end by the fervent prayers of a number of righteous men?*

ANSWER.—No doubt; but where are the righteous men of the apostolic age? Ah, that is the difficulty. Nevertheless, such as there may be, let them rise to their privileges.

12. *Can we better or more effectually protect ourselves and those dependent upon us against the uncertainties of this life, than by investing our surplus earnings as treasure in heaven.*

ANSWER.—The bank of heaven is not an institution for present advantage. Treasure deposited there is "laid up in store against the time to come."—(1 Tim. vi. 19.) It will be forthcoming then with large usury. Loss now: profit then. To expect profit now as this query suggests,

would be in violation of the rules. "*He that loseth his life shall find it;*" but you cannot lose your life now and keep it too. You cannot eat your cake and have it.

Paul, the prophets, and saints of old were all of the class that laid up treasure in heaven; but they did not draw the interest in their lifetime. They were stoned, they were sawn asunder, they were destitute, tormented, and afflicted; they wandered about in sheepskins and goatskins, and in dens and caves of the earth.—(Heb. xi. 37). "Weariness, painfulness, in watchings often, in hunger and thirst, and fastings often, in cold and nakedness" was Paul's line of experience.—(2 Cor. xi. 27). They, in their lifetime, like Lazarus, received evil things. On what ground, then, can we hope to be "protected against the uncertainties of this life" by investments in heaven, when those same investments proved no protection to those of whom the world was not worthy? No, no; this is putting it the wrong way. Let the treasure be laid up in heaven by all means; but not under the idea of bringing heaven down to the level of a benefit club. Treasure stored there is the only safe investment there is, because all other investments slip out of our grasp at the end of fifty years at the outside. But then if we have studied the prospectus properly, we will see that the interest guaranteed upon capital invested in heaven, is not payable until the day fixed for the proprietor's visit.

God may suffer trouble upon His children

for their good, notwithstanding their investments. It would be a bad mistake for them to conclude that their money is sunk because they are not receiving a present return which was never promised.

Nevertheless, seeking first the kingdom of God, we may look for wherewithal to eat, drink, and clothe. While our pilgrimage continues we are authorised to pray for these, and we have the comfort of knowing that our Father knoweth what things we have need of before we ask Him. But never let us so far presume upon our Father's purposes as to speculate on "protection against the uncertainties, &c." The saints of old were not so protected, and we have no right to expect to be. There will be no protection from the uncertainties till we are in the kingdom. God grant we may arrive there.

13. *If we cannot make a better investment, why are we so loath to obey the Divine injunction?*—(Matt. vi. 19-21.)

ANSWER.—Let us not judge. We cannot always know a man's secret affairs. He may be investing in heaven, and we not know it. If he is of the right stamp, this will be the case, for he will take care that his left hand remain in ignorance of the doings of his right. Nevertheless, it is doubtless that few have faith enough in the promises of God to let them enter into the practical calculations of life.

The 14th and last query we reserve till next month.

INTELLIGENCE.

BIRMINGHAM.—On the evening of Christmas Day, the ecclesia held a social gathering, to which interested strangers were admitted. There was a large attendance. It is unnecessary to say that the truth was the basis and object of the assembly. It is usual to consecrate December 25th to re-unions on the basis of the flesh. The brethren and sisters thought well, as on former occasions, to innovate upon the custom by making the day the occasion of a convocation, more in harmony with the season; for who should meet on the anniversary of the birth of the Lord Jesus, if not his brethren and sisters who have no confidence in the flesh (all whose relations are transient) but rejoice in him.—A brother had stealthily obtained access to the room during the previous night but one, and suspended Scripture mottoes and other decorations on the wall to the surprise and gratification of the assembly when they came together. After tea, brother Shuttleworth presided, and addressed the meeting on the great object of the truth

in the development of a family for God, bearing his likeness. Brother Roberts followed with an explanation (in two parts) of thirteen diagrams, large and small, suspended on the wall, in illustration of various phases of the truth, doctrinal and prophetic. The diagrams included the beasts of Daniel and John, which had been recently presented to brother Roberts by the sister of a deceased friend of the truth, who used to employ them in illustrations of the truth. The lady's name is Mrs. Tanner, of Clevedon. During the evening, anthems were sung at intervals. The evening was spent profitably and pleasantly.

On Tuesday, January 2nd, the usual quarterly meeting was held. It was resolved to have an advertisement in two Birmingham papers, each week, setting forth the subject of the succeeding lecture in the Temperance Hall. By this means it is hoped to maintain the public interest in the meetings. The other business was of a routine character, except withdrawal from brethren John

Turney and George Holt, the former for intemperance, the latter for falsehood—systematic in both cases.

The attendance at the Temperance Hall lectures, though not so crowded as at first, has been well maintained. The *Birmingham Pulpit* has reported the lectures three times, including the opening one. The proprietors cannot be expected to publish them every week; for in that case, the paper would acquire the reputation of being a Christadelphian organ, which would blast its interests in orthodox circles. We must be thankful they have found it to their interest to do so much as they have.

During the month JAMES HORTON (20), clothier, &c., formerly neutral; and MARY WARING (35), wife of brother Waring, formerly Baptist, have become obedient to the faith.

As will be seen from the editorial department, the English contribution to the need of our Chicago brethren has been safely received.

CHELTENHAM.—Brother Otter reports an addition to the little flock in this place. The obedient believer is WALTER BAILEY (19), wheelwright. On Dec. 10, the ecclesia had a visit from brother Hadley, of Birmingham, who lectured acceptably on 2 Peter iii., to an attentive audience, completely filling brother Otter's little room.

DEVONPORT.—Brother Moore, writing on business matters, takes occasion to say that there has been an editorial oversight of a paper he sent, containing a statement by a Church of England clergyman in that locality, touching the Christadelphians. A change of assistance in the office, accounts for several recent deficiencies of the same sort: but with use and the adoption of a better system, we hope in future they may be avoided. Brother Moore wishes to say for the guidance of brethren who may chance their way, that the Christadelphians have removed their place of meeting from "back of Fellow's Place," to a more commodious building in South street, known as "South street Chapel." This removal caused a neighbouring "rev." to deliver three lectures against the Christadelphians. The "rev." gentleman professed to show up what he called their "inconsistencies;" but brother Moore says it was nothing but a reiteration of the old hackneyed objections—objections which have been answered over and over again. "It was," says he "a very weak affair altogether," but seems to have been useful in calling attention to the truth.

EDINBURGH.—Brother Gascoyne, writing Dec. 25, announces the death of Sister JANET RUSSEL OLIVER, a young woman who has been declining in health for some time, and who was immersed in her bedroom some short time ago. "She died," says brother Gascoyne, "in the confident assurance of an early release from the power of the adversary

at the rapidly approaching advent of our Lord Jesus Anointed. May her rest indeed be short: for we know that he must come before we can again behold those for whom we sorrow. Yea, come Lord Jesus! come quickly!" While death has taken one, obedience has given two in the persons of ROBERT COMMON (19), formerly Free Church, and DAVID SMITH (17), second son of brother and sister Charles Smith. Brother Gascoyne says, they are the first-fruits of the Sunday School endeavours of the brethren, combined with home example and teaching. Though young, both exhibit intelligence in the great things that make for our peace. They put on the saving name on Friday, December 29th, in a bath in brother Gascoyne's house in the presence of a number of the brethren who had assembled to witness the obedience of Robert Common, not anticipating the request of David Smith." The brethren have decided to hold a week-night meeting for mutual instruction and upbuilding in the truth. Having no hall in exclusive occupation at present, they will meet from house to house, but should the Lord delay his coming, brother Gascoyne says, they hope to have a hall of their own for such purposes, and the public proclamation of the truth. Present efforts though limited, are not altogether unattended with success. There are several interested enquirers.

FAZELEY.—Sister Wood writes, "I think it will be interesting to the readers of the *Christadelphian* to know that on the 26th December, brother Deakin and sister Pointon were united in marriage. In this matter our young friends had to encounter some opposition from neighbours, who were all of opinion, that it was not respectable to be married without the aid of a parson. However they cheerfully bore the reproach connected therewith.

"Brother Brierley, who you will remember, had to leave us shortly after his immersion, has been resident in Manchester, and meeting with the brethren there, is now returned to Fazeley, and heartily co-operates with us in bearing witness for the true light, amidst the surrounding darkness.

GRANTOWN.—Brother James McIntosh announces the withdrawal of the ecclesia from Ellen Clark for immorality.

HALIFAX.—Brother Whitworth writes, 15th January, that the Sunday evening lectures are continued regularly and the interest of the public, if it is to be gauged by their attendance, is well sustained. The prospects for the truth, he says, are much brighter than in times past. He reports the pleasing intelligence of eight persons having put on the saving name in the appointed way during the past month. They are not all of Halifax, but the gain to the truth is none the less. Indeed it is all the more, inasmuch as some of the cases involve a strengthening of the cause

of the truth in weak places. Dates and particulars of the cases are as follow:—Wednesday, December 20, JOHN PRIESTLEY, Halifax, dyer, formerly Primitive Methodist; Sunday, December 24, JOSEPH UNWIN SMITH, and his wife JANE, of Sheffield, formerly Primitive Methodists, and JOHN DOBBS, engine fitter, formerly Wesleyan Methodist, also Sheffield; Sunday, December 31, Miss MARY BENTLEY, MARY and FRANCIS BARKER, formerly Independents, and Mrs. MARY ANN LINNEY, all of Sowerby Bridge.

HUDDESFIELD.—Brother Mitchell, announces the obedience of EDWARD EDWARDS (36), cloth dresser, who formerly attended at Highfield Independent Chapel. He was immersed at Halifax on Christmas Day.

LONDON.—Brother J. J. Andrew announces the following immersions:—December 29, MARIA WYTHE, formerly Congregationalist; January 3, 1872: ANNIE HOPPER, of Gravesend, formerly a member of the Strict Baptists. He adds: "the day after Christmas day, a tea meeting was held, after which some diagrams were exhibited, illustrative of the Tabernacle and its Furnishings, and the Wanderings of the Israelites. Brother Watts explained them in an instructive and interesting manner."

The subjects of lecture for January were as follow:—

January 7th.—The devil not the name of a superhuman monster, but a term applied to unrighteous members of the human race.

January 14th.—Satan, not a fallen angel, but a name given to those who antagonise God and His people.

January 21st.—The seed of the serpent contrasted with the seed of the woman, and their respective destinies.

January 28th.—War in heaven; when did it take place, who were the combatants, and what was the result?

Brother Nichols, writing January 5, of sister HOPPER's case, says, "the young woman was immersed on Wednesday evening by brother Watts. I am pleased my efforts have been successful in opening the eyes of one previously versed in Scripture. The Baptist "Minister" at Gravesend denounces the truth as "damnable rubbish," and a senior member asked Miss Hopper's brother, who is also enquiring for the truth, whether *he* also had imbibed the "blasphemous foolery." I challenged him to meet me, with those who had sought the way of life, but, not he. They all stand aloof; the parson barking from the pulpit, and the members denouncing; but meet me they will not. Dear brother, the truth is too powerful for their machinations; and I can never be thankful enough that I have known it. One grain of it is worth shiploads of popular theology; and ten times more potent, as a man (a member of a Suffolk church), found to his cost last week, when he lay on me with all his might. I asked him if he

would there and then search the Scriptures with me to test his theology, but he positively declined. I then spoke to him of the mission of Christ, at the close of which he was asked whether he ever before heard such things. His reply was 'No; but I think a deal of it is conjecture.' To this I demurred, saying that what the Bible taught could *not* be conjecture. This stopped the opposition, though I was promised a good 'dressing' from some parsons when my new pamphlet came out."

LLANELLY (South Wales).—Sister Evans reports that the infant ecclesia here has received notice to quit the room they had opened. This has filled them with sorrow. They are trying to get another place, but anticipate some difficulty. There is already some promise of fruit to the seed sown.

MANCHESTER.—By an oversight, it was omitted last month to be mentioned that brother Carr had reported the obedience of JOHN WAREHAM, formerly Primitive Methodist, who put on the name in baptism on Sunday, November 26—"obeying the truth in the love of it that he might be saved."

NOTTINGHAM.—Brother Mycroft reports as follows:—"I regret to say that death has again been in our midst and removed two from amongst us, viz., sister Mary Ann Boot, daughter of brother and sister Boot, who died on Wednesday December 27th; and brother John Phelps jun.,* son of brother and sister Phelps, who died on Sunday, January 7th, both of small pox. We sorrow not as those who have no hope, but joyfully look forward to the time when he who is our life shall appear, and bestow eternal life upon all who are found faithful, having the full assurance of faith, that they who fall asleep in Jesus, God will raise again from the dead. We have had one addition during the month: Mrs. ANN LIGGETT, wife of brother Liggett, formerly a member of the Methodist Free Church; and last month, HENRY SULLEY, whose name was in some way omitted from the intelligence that appeared. On Christmas Tuesday, the annual tea meeting was held, when over 100 of the brethren and friends sat down to tea. The after meeting was attended by a very good number, when (in the absence of brother E. Turney, who was announced to deliver an address on "A Review of Political Events as affecting the interests of the truth and the Apocalypse of the Lord") short addresses were given by brethren Hopercroft, Fidler, and Sulley. The Sunday evening lectures have been all of them well attended." Subjects as follow:

1.—"The Messiah's Life upon Earth, in the days of his flesh, viewed in the light of certain prophetic announcements concerning him."

2.—"The Messiah's mission in the past, present, and future, as set forth by the apostles."

3.—"The Messiah's second appearing: the

* This is a crushing blow to brother and sister Phelps.—Ed.

epoch of great national troubles, universal war, Papal destruction, Jewish restoration, and Gentile enlightenment."

4.—"The Messiah's future kingdom upon earth, necessary to the salvation of the righteous, and the regeneration of the world; and the only means of solving the religious, social, and political problems which trouble mankind."

SHEFFIELD.—(See Halifax). Sister Mary Savage referring to the Halifax immersions, says, "We have got an addition of two brethren and one sister to our number and are now five in all. They went to Halifax to put on the sin-covering name on the Saturday and Sunday before Christmas. Their names are JOSEPH UNWIN and JANE, his wife, and JOHN DOBBS. We are expecting brother Bairstow over again soon. We meet at our house on the Sunday morning, for the breaking of bread, and in the evening for study of the word; hoping that we shall all live so that we may be accounted worthy to enter into eternal life when Christ who is our life shall appear."

WESTON-SUPER-MARE.— Brother Hayes, who has been sojourning here for a while, sends an interesting account of his doings. He says: "On my arrival, I found the brethren and sisters, ten in number (including one brother very ill and since dead), meeting in a large upper room, furnished, over a tailor's shop, not very easy of access, and in an unfinished street, but contemplating removal to the Temperance Hall, which has since been effected. I spoke in the before-mentioned room for about an hour and a quarter, on six successive Sunday evenings, and on a Tuesday evening, to extremely small audiences, on one occasion only *three* besides the brethren being present. The subjects discoursed upon were "The kingdom of God;" "The Lord's second appearing;" "The return of the Jews;" "The Signs of the Times" and kindred topics. The very few present on each occasion were attentive, and apparently interested. I gave the first of an advertised course of three, in the Temperance Hall, on Sunday evening, Dec. 24th, and to a very much better audience, numbering about thirty, which increased the next night of lecture to about fifty; the third Sunday it was not as good, although their old father, the devil, was the topic of discourse. The weather, however, was very unpropitious, so perhaps some of the devil's children remained at home in consequence. One respectable looking man among the audience did not seem to relish my handling of his Satanic Majesty, so gave vent to his displeasure by cries of shame, shame, of which I took no heed. When these lectures were advertised, I did not contemplate giving any more, but have since been induced to prolong my stay for three weeks, and deliver three more lectures. Accordingly, I gave another last Sunday evening, when the

attendance was again wofully small, whether owing to the want of public advertisement or the counter-attraction of a certain "noble" earl, who was spinning a yarn at the Assembly rooms, about the sickness and recovery of the Prince of Wales, or from other causes, I cannot say. I took up as the topic for discourse, that the Scriptures are able to make wise unto salvation. My remarks excited the ire of a "convert" of Lord Radstock's who happened to be present, and who vented his displeasure outside the door in loud talking and gesticulating, his text being "only believe." In consequence of the lectures, two persons have called upon me, but after talking with them, I cannot report very favourably of either. One indeed seemed teachable, and expressed herself obliged, but was far too much in love with those "dear good men" as she styled the parsons, to have any real love for the word. The other visitor disgusted me with his self-sufficient, self-satisfied, smirking sort of manner, and his cool rejection of all in the Scriptures that did not harmonise with his own carnal imaginations. A third party who expressed himself anxious to put questions in a spirit of candid enquiry, after making *two* appointments, has failed to keep either. On the whole, the results, so far, are certainly not encouraging. I have two more lectures to give, and then on the 30th instant, I intend moving further westward on my way to Stoke, making a halt for a time at Torquay. In addition to the lectures, I have addressed the brethren every Sunday morning, on the "temptation of Christ." The Temperance Hall, I may mention, is a very neatly fitted place, well lighted and warmed, and capable of seating about 200 people. But, alas! the great drawback is that not one of the Weston brethren is at all fit to stand up and speak to the people."

CANADA.

GUELPH.—Brother H. L. Drake reports that since brother Dunn's visit, the brethren have procured a hall capable of holding from 60 to 100 persons, "and meet therein as regularly every first day as our circumstances (distance and our several avocations) will admit. So the truth has a local habitation and a name in Guelph. Some interest was evoked by brother D.'s lectures, which we are endeavouring to keep alive."

[Thanks for the other items.—EDITOR.]

UNITED STATES.

CALUMET, (Michigan).—Brother S. Risien, writing November 27th, says:—"I did not vote on the matter of enlargement, for my intention most certainly was to continue it, enlarged or not. But I am indeed thankful it is so decided. To me it is a source of great refreshing each month as it comes,

being a completely isolated brother. Enclosed are 10 dollars, from which you will please to take for two more copies besides mine. The persons that are taking the two copies, are as yet "aliens from the Commonwealth of Israel." They are a little interested in these matters, and I have persuaded them to take in the *Christadelphian*. We can only sow, but God must give the increase. I hope it may be the means of bringing them to see what they must do to be saved. Also, will you post a copy of *Twelve Lectures* to the address enclosed (Dunbar, Port Natal, South Africa). I lived there about five years back, but at that time I understood none of these things. It is to my wife's relations. I have written they may expect it. The truth as yet has no footing there that I am aware of. I am doubtful whether the lectures will do much good to the persons they are sent to, but perchance it might fall into good ground; with this idea I send it.

Yesterday (Sunday, November 26th), I immersed my wife MARY RISEN (25) into the saving name of Christ, after a full confession of the truth as it is in Jesus, comprised in the things concerning the kingdom of God and the name of Jesus Christ. She had formerly supposed herself to have been acted upon by the Holy Spirit at a Methodist Revival meeting in England, and, as a matter of course, supposed herself to be fully converted. But all such thinking of the flesh, which is enmity against God, she discards as leading unto death, for the truth which leads unto life."

INDEPENDENCE Co., ARKANSAS.—Brother H. K. Sanders writes December 4th, as follows.—"I have been a close observer of the contents of the *Christadelphian*, now nearly one year, and love its teachings, seeing its *oneness* with the teachings of Yahweh in all His *faithfulness*. Yet those in fellowship may be ignorant of us and our coming to 'the light' of the knowledge of the 'truth,' in this far distant west, which seems almost incredible in this wilderness of darkness. There are four of us here. Three were immersed into the sin-covering name, sometime in September, 1870, by brother W. S. Speer, to wit, R. S. FUGATT (48), GEORGE MARTIN (27), and myself (42), formerly Baptist; since that time, my wife (48), has been baptised by brother Martin. We are doing all we can to enlighten the Gentiles around us (of whom we were, Eph. ii. 11, 12), but find it exceedingly difficult; for they indeed deny the kingdom, the Christ, the promises and the covenants, as being essentials to salvation, and seek solace and comfort in structures of their own making."—(Article received with thanks; will probably appear.—Ed.)

ROCHESTER, (N.Y).—Bro O. Morse, writing December 9th, says:—"The year about to close has been an interesting one to us on account of the success that has attended our efforts to bring our fellow-men to a knowledge of and obedience to the truth. Twenty persons have, during that time, been added to the ecclesia, or, as we hope, added to the Lord, viz., brother EAMIS and his wife (formerly Campbellites); LIZZIE, SARAH, and ANNA DOBSON, three sisters, from 17 to 21 years of age, (daughters of brother Dobson); LILLIE BROOKS, daughter of sister Lydia Brooks (also a young woman); LYMAN CUNNINGHAM, son of brother E. B. Cunningham, (a young man); NANCY HAMILTON, an old lady, who has been more or less interested in the truth for perhaps twenty years, but did not see her duty to put on Christ scripturally before; JANE MORSE, a widow, formerly Adventist; BETSY HANNA, also a widow, and formerly an Adventist, (both middle aged); MARGARET LAWRENCE, a married lady, whose husband does not sympathise with her in the truth (formerly Adventist); MARK OWEN, photographer, and in the prime of life, formerly just about to join the episcopal church; JAMES H. DRUEY, middle aged, formerly Methodist; GEORGE ASHTON, middle aged, formerly belonged to no church; WILLIAM RENSHAW, a young man, son of brother Robert Renshaw, in Canada; SARAH MCLEAN, a young lady, formerly not a professor; IRA CHENEY, an old man formerly neutral, but inclined to Universalism; lives in the country 17 miles out; a brother CROOKS and his wife also living in the country, formerly neutral, and a brother MAXWELL, brother-in-law of our brother James McMillan, an elderly man. He paid us a visit, and put on Christ some time ago. There has been but one death among us during ten years.—Sister Dobson, wife of brother George Dobson. She fell asleep in Jesus, August 2nd, 1871. We have had additions during the year by letter—a sister MARY SMITH, from Canada; and a sister, CAROLINE CLEARY, who came from Hamilton, Canada, just after her immersion, a young person, and formerly brought up a Catholic. There are now about 56 brethren and sisters in the ecclesia in this city and scattered around in the country; and also I am glad to say, there are several more interested and studying for the truth."

EDITORIAL.—We had intended publishing extracts from several letters (British and foreign) not strictly coming within the heading of "Intelligence;" but are obliged to relinquish our purpose for want of space; as also a column, "Chit-chat with correspondents."

The Christadelphian.

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

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

No. 93.

MARCH, 1872.

Vol. IX.

WHAT IS SCHISM?

'Considered in relation to the higher question—"What is the Church of Christ?'"

In 1836, or thereabouts, an advertisement, which will be found subjoined, appeared in the *Morning Herald*, a newspaper at that time published in London, offering A HUNDRED POUNDS REWARD for the best essay on the subject of schism. The advertisement came under Dr. Thomas's attention, who at that time was editor of the *Apostolic Advocate*, published at Amelia, Va.; and co-operating with Alexander Campbell and others in what was currently known as the Reformation of the Nineteenth Century; (which it truly was in incipient form). Dr. Thomas, at that time about 32 years of age, conceived the purpose of answering the advertisement without regard to the prize which, as he says, he had no chance of winning, in view of the views he should have to advocate. He wrote a series of letters in answer to the advertisement, and published them in the *Apostolic Advocate*. From that source, we here republish them, with just so much of

verbal emendation as is necessary to put them in accord with the truth, to the apprehension of which, the Dr. was at that time rapidly advancing.

The Dr. first published the advertisement and a few comments, which we in like manner here present to the reader before publishing the letters themselves.

THE ADVERTISEMENT.

"The Scriptures having much insisted on the Unity of the Church of Christ, and as strongly condemned the sin of Schism, Sir CULLING EARDLEY SMITH wishes to offer a prize of £100 for the BEST ESSAY on this SUBJECT.

The Essayist should write in a Christian spirit. He should derive his views of the nature of sin exclusively from the Scriptures. He should be eminently candid and impartial in specifying in which either churches or individuals are guilty of it. While leading his readers to perceive a Schismatical spirit, where it exists, in creeds,

formularies, or laws, he should also compel them to detect and to condemn it in themselves. He should expose the various disguises which it assumes. He should exhibit its exceeding sinfulness. He should develop the mischievous consequences to which it leads. And, lastly, he should suggest the means by which we should endeavour to expel it from our hearts, from our societies, and from the whole Church of Christ. The arbitrators are the Hon. and Rev. Baptist Noel, and the Rev. James Sherman. Each essay should be sent to Captain Peavor, Church Street, Chelsea, on or before the first day of October, 1837, with a sealed letter containing the address of the writer; the manuscripts will then be sent to the arbitrators, without the letters, and they hope to make known their decision on February 1st, 1838."

DR. THOMAS'S COMMENTS.

When we first cursorily perused this little document, we imagined nothing would be more easy than to carry off the prize. But upon more maturely considering the matter, we have concluded, that no task would be more difficult than for us to gain the £100 of Sir Culling Eardley Smith.

We agree with him, that the Scriptures have much insisted on the unity of the Church of Christ, and have as strongly condemned the sin of schism in that holy and heavenly community. Now, although there is no question in dispute between us as to this matter, yet, we suspect that our agreement as to what the Church of Christ is, will be very remote indeed. Sir Culling and the arbitrators he has appointed, to wit, "The Honourable and Reverend Baptist Noel, and the Reverend James Sherman," are members of the national Church of England and Ireland.

Before, then, we could hope to be understood on the subject of Schism, we should be under the necessity of defining the institution called the Church or Body of Christ. Now, we are persuaded that this definition would be fatal to all our hopes of gaining the prize; for we would be most assuredly compelled to unchurch Sir

Culling himself with the hon. and rev. arbitrators. It will be obvious then, that our chance of the one hundred pieces of lucre would be very slender indeed; *unless we could convince these gentlemen of the truth as it is in Jesus.* Could this be effected, we doubt not but the piece of mammon would be ours; for Sir Culling and his hon. and rev. friends, once convinced, and brought to the obedience of the truth, would see at once, that they themselves and the national religion of England likewise, were deeply imbued with the sin; and that all our rival essayists of Church and Dissent, not knowing the truth, could not so scripturally execute the invitation of the advertisement as we. From the premisses before our mind, we are compelled to say, that they cannot as yet discern the Body of Christ; they have been born into the Church of England, and cannot, therefore, discern that it is the reign of William IV. as head of the ecclesiastical kingdom of England and Ireland; and not the reign of God or kingdom of heaven: therefore, we say, it would all be labour lost to contend for the prize under the adjudication of such arbitrators until they were born from above.

Our first concern then, in this matter, will be to teach the worthy knight and his "reverend" friends a few things, by the way of opening the eyes of their understandings to their own schismatical state in particular, as well as the sin of Schism in general; so that they may be the better able to award the prize in faithfulness and all scriptural consistency.

In acquitting ourselves of this obligation, we shall endeavour to recollect the requirements of Sir Culling, that what is written is to be written in a Christian spirit; though we fear, however scripturally Christian our spirit may be, it will be adjudged by the arbitrators unchristian, on account of our drawing such a line as may possibly leave them out of the Church of Christ entirely. But we are required to derive our views of the nature of this sin "exclusively from the Scriptures;" in following these, therefore, we trust

Sir Culling and the hon. and rev. arbitrators will acknowledge our spirit to be a Christian one, so far at least, as we shall "lead them to perceive a schismatical spirit, and to detect and condemn it in themselves" by the testimony of sacred Scripture. We shall endeavour to expose the various disguises which it assumes, and shall not fail of faithfully exposing that particular disguise which it assumes in the national religion of Messrs. Smith, Noel, Sherman, and Peevor. We shall "exhibit its exceeding sinfulness" and "the mischievous consequences to which it has led," in its operation upon the unfortunate and miserably oppressed people of England, Ireland, and other countries of the earth, and shall certainly endeavour to show the worthy gentlemen how it may be expelled from their own hearts and societies.

Their advertisement, however, takes a wide range, comprehending premisses of great importance and interest.

We purpose to consider the sin of Schism in the epistolary form. It will occupy two or more letters, which we shall address to Sir Culling, the hon. Baptist Noel, and James Sherman his "reverend" co-adjutor and brother in "holy orders."

Our first letter will appear in the next number. We shall send them in the order of their publication to the gentlemen addressed, and to the gallant Capt. Peevor, Church-st., Chelsea.

The advertisement being conceived in so liberal a spirit, we doubt not that they will receive it in the spirit of goodwill and free inquiry. That truth may be elicited by the notice, and fairly and honourably vindicated by our answer to the call, is the sole object and desire of the—*Advocate*.

THE DESIGN OF RELIGION IN RELATION TO INFANT SALVATION.

BY DR. THOMAS.

In answer to a Correspondent in the "Apostolic Advocate," in 1837.

"WHAT is religion established on the earth for? I conceive, as a part of a grand scheme of things, to contribute its influence to the restoration of all things to the state in which they were before man fell; when God saw all that He had made, and beheld it was *very good*. It was designed then to establish upon the renewed earth a race of inhabitants—men and women—who shall be all "very good."

To whom has religion in its several dispensations, been addressed? I reply to *intellectual, moral and animal beings*.* By Paul's expression, "the whole person, spirit, soul and body," I understand an intellectual, moral and animal person. The words spirit, soul and body, are constantly and interchangeably used for one another

* By Paul's expression, "the whole person, spirit, soul, and body," I understand an intellectual, moral and animal person. The words spirit, soul, and body are constantly and interchangeably used for one another, as well as for the whole man.

as well as for the whole man: that is, to individuals in the exercise of these faculties. These very good people who are to be the population of the renovated earth, will everyone of them be persons who have been the intelligent inhabitants of the old earth as it now is. I say in their then antecedent state they will have been intelligent; else how can they sing the new song concerning their redemption by the blood of Jesus? can one who is unconscious of having sinned, sing of redemption by blood? God promised Abraham that he should "be the heir of the (*tau kosmou*) world." This world is yet to come. It was promised Abraham "through a righteousness of faith." Do you think any can possibly constitute a part of that world, who do not partake of it— as Abraham will—*through faith*?

Whoever is recognized as a citizen of the great nation of the Redeemed,

who are to inhabit the earth renewed, must be the descendant of Abraham. "As many of you as have been baptized into Christ, have put on Christ. You are all the sons of God *through the faith by Christ Jesus.*" Faith in the blood of Jesus, and immersion, then are necessary to become sons of God and Christ. "And if you are Christ's, certainly you are Abraham's seed and heirs according to the promise," made to him while a Gentile, that he should be the heir of the world. Pray, my brother, can you tell me how unconscious babes can become Abraham's seed by faith in Christ? The fact is, the only difficulty in the case arises from the traditions of the Spiritualists: Calvinists are for sending them to hell if non-elect, and Universalists are for sending them *all* to heaven. But in my judgment, "they err, not knowing the Scriptures." Babes are born into the world unconscious of everything intellectual, moral or animal. What loss would the extinction of their being be to them? What honour would accrue to God by a world of such inhabitants? Place them in the world of which Abraham is heir: what then? Are they there as babes or full-grown men and women? I cannot now write all that suggests itself to my mind; but my conviction is that they are neither "lost" nor "saved" in a religious or scriptural sense; but being *born* unconscious, having *existed* unconscious, and *dying* unconscious, unconscious they remain: that is, *they cease to be.* What an outcry some well-meaning people make at the idea of unconscious beings not flourishing in heaven, which will be pre-eminently a moral and intellectual state! Calvinists believe that some infants are elected to eternal life without either faith or obedience; and that others are elected to damnation to all eternity;* yet these

believers in such a monstrous absurdity can raise a hue and cry against me, because I maintain that the Scriptures leave an unconscious being, that dies unconscious, in his unconsciousness for ever.

Some *imagine* that because nothing is said in Scripture as to the destiny of infants, that therefore they will go to heaven. I confess, I can discover no such "therefore" in the premisses. Shall I say because the Scriptures say nothing of the destiny of Julius Cæsar *by name*, that therefore he will partake with the righteous? And yet one is just as consequent as the other; and that is, not at all. It appears to me that God deals more in *positives* than in *negatives*. He is not like some "divines" who say "I cannot tell you what the thing is, but I can tell you what it is not." It is not "yea and nay" with Him, but "amen" when He reveals a thing. But God has certainly revealed the destiny of infants, and Julius Cæsar, as He has plainly made known the way of salvation.

Man, whether we regard him as male or female, infant or adult, is *absolutely mortal.* This is what the Scriptures teach. People talk about the "immortality of the soul;" but Jehovah says "the soul that sinneth it shall die," that is eternally. Some souls then are not to die, and who are these? Those of the race of man who obey the truth. This the Scriptures teach. The condition then upon which mortal man may become immortal, or an heir of eternal life, is OBEDIENCE TO THE TRUTH. It is obvious then that those who *do* not and *can* not obey the truth, cannot live for ever: hence the destiny of infants and of Julius Cæsar is certain, as far as regards an eternal existence in the glorified state. Whether Julius Cæsar, who never heard the truth, will be raised with the rejectors of the truth to suffer punishment, is another question; but,

*That this is no fiction will appear from the writings of Calvin, the founder of Presbyterianism, and the arch-perverter of the faith of Christ. He says: "and so even infants bring their damnation with them from their mothers' wombs, 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."—(See Inst. L; b. iv. c. 15, 16.) And as to the elect, his disciples say: "Elect infants, dying in infancy are regenerated and saved by Christ, through the Spirit who worketh, when, and where, and how he pleaseth."—*Confession of faith.*

this I am persuaded by the positive tenor of the doctrine of Jesus as to eternal life, that infants will be raised neither to suffer punishment nor to enjoy a life of which they were never conscious. It is surprising that ever the doctrine of the eternal life of infants should have been discovered in the saying of Jesus. "Permit the children to come to me, and do not forbid them: for of such is the kingdom of God." Yet one need scarcely wonder at this, since "divines" can see in it the dogma of baby sprinkling. The passage in which this text is, when stripped of the mysticisms of human folly and conceit, appears to me simply to amount to this: Jesus was renowned for the efficacy of his touch. By touching the sick, he healed many diseases; as also by laying on of hands or by touch, the apostles subsequently imparted to their disciples the gifts of the spirit. On the present occasion, Jesus was conversing with the people and teaching them by similitudes. In the context, he had been showing that "every one who exalts himself shall be abased, and he that humbles himself shall be exalted." About this time he was interrupted in his discourse by certain (perhaps mothers, who seem ever since to have been more absorbed in their infants than in the wisdom of the Holy One of God: I mean no offence, however, to the ladies by this remark), who brought infants to him that he might *touch* them." If I were asked why they did this, I should say, I suppose they expected some virtue would be imparted to them. Or they might have done it in the same spirit that fond parents introduce their little ones to the notice of their visitors; that they may admire them and pronounce them fine boys and girls, and predict some happy life in store for them. However this may have been, the disciples, whose minds were engaged in listening to the gracious words which distilled from his lips, considered the presentation of the infants as inopportune, for they rebuked them or ordered them to stand back. This well-intentioned officiousness of the disciples, the

Master corrected by calling them to him, and saying, "Permit the children to come to me and do not forbid them;" and as he had just been insisting upon the necessity of humility in the disposition of those who would be justified of God, he took occasion still further to urge it upon their attention, by setting forth these children as the type of the dispositions of those who constitute the kingdom of God, saying, "for of such is the kingdom of God." He did not mean by this that the kingdom of God was to be made up of natural infants, "for that which is born of the flesh is flesh, and unless it be born again, it cannot enter the kingdom of God," but he evidently intended to teach that all who would enter therein, must be of a docile or teachable, tractable and humble disposition as a child; for says he, "whoever will not receive the kingdom of God as a child shall never enter it." The humble and teachable disposition that is required in candidates for the citizenship of the kingdom, is a humility and docility toward God. Not that we are to be imperious toward men, but this is not the idea contemplated in the text. When our minds come into contact with the Scriptures, then they should dismiss every prejudice, every notion, every conceit that has been instilled into them by the nurse, priest or schoolmaster. As to the instructions of those, we should not be too tractable, too docile or too humble. We should take nothing they say for granted, but prove all things, regardless of who propounds them, and hold fast that which is good; though believed by the Pope himself. But the child-like humility inculcated by Jesus, is beautifully illustrated in the similitude of the Publican and the Pharisee. The former humbled himself before God. The latter ennobled himself. The consequence was, that God exalted the Publican by justifying him, and abased the Pharisee by paying no attention to his prayer. The Publican had the right disposition to enter the kingdom from which the self-righteous Pharisee was excluded.

You conclude that those children

remain blessed to this day. Very well, I will not dispute your conclusion. This remaining blessedness will depend on their having been born again when of mature age, if indeed they ever arrived at that stage of human life. I presume you do not mean to say that because a particular blessing was pronounced upon those whom Jesus touched, therefore all other infants are blessed in like manner. If they remain blessed at this day, it is because after being born again, they have persevered in well doing, and will therefore be requited at the resurrection of the just.

As to infants being subject to a blessing or curse, I would observe that in a certain sense, we are all under a curse—they with us. They partake of the curse of disease, pain and death. This I believe is about the sum and substance of the curse they are the subjects of. If war, famine, pestilence or earthquake come upon a country, they partake of the calamities, which are shorn, however, of all their horrors, inasmuch as they are devoid of suffering by anticipation, which is certainly a blessing.

No one who understands the gospel, need puzzle himself about the salvation of infants. It is a dogma of priests, by which they make money and build up their unholy craft. They have invented the dogma of the imputation of original sin, by which they make out that infants are in danger of hell fire* They have invented rhanism or rite of sprinkling, by which to wash away their sin and fit them for heaven. If

* They have taught (though I believe they are getting ashamed of the original), that there are infants in hell a span long, (merciful priests!) and nothing can save them but besprinkling their faces with holy water!

they die unsprinkled, some of them will not bury them in the consecrated ground, for they have died as dies a dog. They regenerate a sinful child and wash away its original sin by sprinkling it in the name of the Father, &c. Infants are fit subjects of the rites of superstition, for it is all amen to them, and thus it is by these inventions that Anti-christ has conjured up a salvation and damnation of infants, and so far hoodwinked the world as to cajole the most of it into its reception.

God does indeed care for infants, and has use for them too. They are the men and women of a rising race. It is the duty therefore of Christian parents to train them up in the way they should go, and when they are old, they will not depart from it. It is parents who are responsible for the future destiny of their infants. If they bring them up in the nurture and admonition of the Lord, then indeed those infants will partake with their parents in the resurrection of the just. It is lamentable to behold the neglect of Christian parents in this matter. They seem as if they cared for the salvation only of themselves. These little innocents are left to follow the natural tendency of their minds to evil. This appears to be no offence in their sight, while to say that the Scriptures teach in effect, the everlasting unconsciousness of unconscious babes, is viewed with a pious horror, in my judgment more pretended than real. But away with such hypocrisy! Let parents shew their philoprogenitiveness by leading them into the way of eternal life, and not by vapid lackadaisical exclamations about a matter which after all affects them neither in one way nor the other."

SCRAPS FROM DR. THOMAS'S PAPERS.

WAR INSTITUTED.

Gen. iii. 15.—I will put ENMITY between thee, O Serpent, and the Woman, and

between thy seed and her seed: HE shall BRUISE thy HEAD, and thou shalt bruise his heel.

THESE WARLIKE SEEDS.

Dan. vii. 21.—The same HORN (*the Serpent Power*) made war with the SAINTS (the seed of the woman), and prevailed against them, *until* the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

Psalms cxlix. 6.—Let the high praises of God be in the mouth of the saints, and a *two-edged sword in their hand*: to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written: this *honor* have all his saints.

THE CLEANSING OF THE EARTH.

Numb. xxxv. 33.—Innocent blood defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

Rev. xiii. 10.—He that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Rev. xvi. 5.—The Angel of the Waters said, Thou art righteous, O Lord, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy. And I heard another out of the Altar say, Even so, Lord God Almighty, true and righteous are Thy judgments.

Isaiah lvii. 21.—There is no peace, saith my God, for the wicked.

2 Kings ix. 22.—And Jehoram said, Is it peace, Jehu? What peace, said Jehu, so long as the whoredom of thy mother Jezebel, and her witchcrafts are so many?

WHOSE RIGHT IT IS TO MAKE
PEACE ON EARTH.

Isaiah xlv. 7.—I form the light and create darkness; I make *peace*, and create evil I the Lord do these things.

Matt. x. 34.—Think not that I come to send peace on the earth: *I came not to send peace*, but a sword. I am come to set a man at variance against his father, &c.; and a man's foes shall be they of his own household.

Isaiah ix. 6.—His name shall be called the Prince of Peace. Of the increase of his government and peace there shall be no end upon the Throne of David.

Matt. v. 9.—Blessed are the *peacemakers*, for they shall be called the children of God.

Acts x. 36.—The word which God sent to the children of Israel, preaching *peace by Jesus Christ*.

1 Thess. v. 13.—Be at peace among yourselves.

Verses 2.—Ye yourselves know perfectly well that the Day of the Lord so cometh as a thief in the night. For when they say *Peace and safety*; then sudden destruction cometh upon them; and they shall not escape. But ye brethren, are not in *darkness*, that that day should overtake you as a thief.

Joel iii. 9.—Proclaim ye this among the Gentiles, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning hooks into spears; let the weak say, I am strong."

Isaiah ii. 4.—Nations shall learn war no more.

THE MEN WHO CONQUER.

THERE is a strange tendency in the human mind to depreciatory criticism. Most of us would rather pull down than build up, censure than praise, and the men who conquer the world's good opinion are stern, stalwart, fierce, long-enduring, determined men, who heed neither blame nor praise, but resolve to do that which they conceive to be right; to pursue that which they

conceive to be the truth, through good and evil report, neither swerving to the right hand nor the left; making straight to the goal they have set before them, and in the end gaining the unanimous though tardy recognition of those who have been most studious in traducing them. If a man wishes to leave the world better than he found it, he must pay little or no

heed to whatever the world says. He must brush on one side all the piling and sickly censoriousness, which every man who pretends to think for himself, must be prepared to encounter. He must be willing to suffer persecution, calumny, opprobrium: all that mean minds can invent, and mean tongues utter. He must not be alarmed if he finds friends fall away from his side, or enemies become unnaturally violent. He must suffer with unflinching stoicism, all that vicious malignity can suggest. He must see untrue motives and aspira-

tions imputed to him. But on the other hand, should he be successful, he must make up his mind to receive the fulsome and smothering caresses of those who at one time systematically maligned him; and to be daubed with the praise of those who would more willingly damn him. However, this is human nature, and we need not be astonished at it. In modern times instances have not been wanting of nations that crucified their benefactors and yelled to have BARABBAS released unto them.—*Newspaper Clipping found among Dr. Thomas's Papers.*

CHAPTERS FOR THE DAUGHTERS OF SARAH.—No. 3.

BY ONE OF THEM.

"Whose (Sarah's) daughters ye are, so long as ye do well, and are not afraid, with any amazement."—PETER.

IN considering the means by which the sister-wife may acquire the power of self-sustenance in the truth, it may be well in passing, to notice the object for which it is desirable she should possess herself of that power. It is not that she may shake herself free from her husband's influence and set up on her own behalf: but that she may realize in the privations incident to her position, that help, encouragement and happiness, which it was designed the conjugal relation should yield, but which it may fail at all times to give. To attain the necessary degree of self-sustenance, then, we must strive continually to remember that the highest object of life is to please Him who has called us to be saints: perfecting holiness in ourselves through the fear and love and obedience of Him. The sister married in the Lord, has her part to perform, and frequently an arduous and onerous one. She requires to be strengthened inwardly to sustain her in the discharge of it. If she de-

pends too much upon her husband, she runs the risk of disappointment; and whatever disappoints, is a hindrance and source of weakness, that must, if possible, be avoided. She loves her husband and desires his company. He loves his wife and desires her welfare in all things. It would be his choice to spend his leisure time with her; but, the claims of duty he cannot disregard: and these frequently call him from her side. The necessity of growing in the truth also requires him to withdraw himself sometimes for study. Now, let not the sister who has to forego ordinary home pleasure for the truth's sake, imagine that she is in a special degree aggrieved. The experience of the sisterhood generally in this respect, will be in many instances similar to her own. The problem to be solved is, how so to deport herself in the evil inevitably attendant upon this state of trial, as to secure the blessing of the age to come.

A WIFE'S POSITION.

That the sister-wife should be able to sustain her part is highly necessary. Her position in the household is an all-important and influential one. Her influence for good or evil is great. If she will but rise to the dignity of her calling in the truth, and to the honour, responsibility and power attaching to it; as the help-meet of one of like precious faith, to whom she may prove a true helper unto the kingdom of God, and as being herself a candidate for eternal life; her labour will be ennobled in her own estimation, and she will be greatly encouraged in the work of overcoming the evil in herself and around her. Should she be tempted to think her position too obscure, and her sphere of action too limited to be of any account; let her remember, that it is only in proportion to the means at our disposal, that we shall have to render account. It was the servant with only one talent who failed through not using it. Let us take warning, and make the best of even small opportunities, lest by any means we should fail of the grace of God.

AIDS TO SELF-SUSTENANCE : DAILY
BIBLE READING.

There are several things, which attended to, will greatly aid self-sustenance in the truth. I have already spoken of the reading of the word. This is first in importance, and therefore I offer no apology for speaking of it again. On no account should a sister permit a day to pass without her reading. The mind is so liable to be affected by what is passing around, that the things of the spirit grow dim if not continually presented in a direct

form. There is nothing in the world, to remind us of the more enduring, but as yet unseen, things of the spirit, and the only means we have of retaining and deepening our impressions of them, is by contact with what has been left on record for our special benefit in this respect. Let it not be said by any, that they have not time to read every day. It is possible for the busiest hand or head to spare ten minutes, at least, every day for receiving into the mind the refreshing ideas preserved for our instruction and comfort, which in being transferred to the mental tablet, become a stimulating power in the performance of duty; and though small, this daily dropping from the pure fountain will sustain spiritual life; when without it, the mind would of necessity become parched and dry. In the endeavour to secure this most necessary daily bread, the *Bible Companion* will be found of great service, especially where the time for reading is limited. Being provided in it with an indicated portion, there is no time wasted in the consideration of what would be best to read, and there is also this advantage, that the reader is conducted through the whole of the Bible in a given time; whereas in adopting other modes of reading, in all probability some parts never would come under notice at all. The reading with the *Bible Companion* need not in any way interfere with the more extended study of the word or the reading of other books where time permits; but it will at all events secure, in the midst of a busy life, that refreshment of spirit, and growth in knowledge, without which we cannot hope to progress in spiritual life.

MORNING THE BEST TIME FOR READING.

It might be well before passing from this subject to say that the morning, or at least early in the day, is found by many to be the most suitable time for this exercise, so far as profitability is concerned. The mind is more free to receive impressions than when the business of the day is in full swing. At a later period the mind is generally too much occupied to give that close attention which is necessary to give the reading of the word that power that is desirable. And again there is this advantage in reading early in the day, that the mind is sustained throughout the day's occupation by the impetus received from the reading. The duties of some may not admit of morning reading. Each must wisely determine for herself at what time of the day she can best secure the benefit; and once the practice is begun, it is necessary to persevere. For this, some determination is necessary. Put not off your reading to a time when, from pre-occupation or weariedness, your mind is unfitted to profit by the exercise. It may not be always practicable for the married sister to secure her reading at the same time or hour of the day; still, if she persevere in the attempt, even in spite of hindrances—the presence of little ones not excepted—she will be astonished what she can accomplish, and will surely secure the prize, and reap enduring benefit. Apparently unfavourable circumstances may be turned to excellent account in this way. It has not unfrequently happened that a mother with a young infant, has secured more opportunities for reading, than under ordinary circumstances; because she

has snatched her book whenever she sat down to suckle her baby, and so availed herself of an opportunity to increase her knowledge which might not otherwise have presented itself; and which yet is overlooked or thought impossible by many. As her family increases, her ingenuity in this matter will be brought into play. She will devise ways and means for continuing this most indispensable aid to sustenance in the path of life. Persevering in it, she will the more and more easily continue to secure the privilege of reading, because, as time goes on, she will learn to prize it above all price, and to regard it as a thing as necessary as daily food. She will find herself trained at last, rather to forego something else than lose her reading.

ATTENTION TO HEALTH.

Next in importance to keeping the mind invigorated by the things of the spirit, is the duty of attention to the laws that govern physical well-being. If we can maintain a fair degree of health (and this is about all we can hope to do in this degenerate age), we shall greatly increase the possibility of cheerfulness and vigour in the performance of the daily duties. It is astonishing how much is in peoples' power in this matter, and lamentable that so much neglect should prevail with the consequent reaping of much needless debility and languor, and unfitness for spiritual hardihood. The bulk of sisters, it is true, have little time to study or opportunity to put in practice the laws that govern our physical economy. But there are certain simple aids to health which are within the reach of all more or less, which, if persistently practised, would

tend much to lighten the evils that more easily beset this mortal frame, and interfere with the earnest desire to triumph over difficulties. It is to these simple aids that I wish to refer. They have a decided spiritual bearing, though it may not appear so on the surface.

THE MORNING BATH.

The morning bath ought to be a standing institution in every household. The benefits of it can only be estimated by those who enjoy its daily use. In this as with the daily reading, none need say they cannot spare time. It takes far less time than most people waste in bedside dawdle, and it is one of those things that the more quickly it is performed, the better. Nor can it be objected to as a luxury which many cannot afford. It is not necessary to go to any expense at all. A properly constructed bath is of course best, if procurable, but the benefit of morning ablution can be secured with no other appliance than a closed door and an ordinary wash-hand basin. With this, a sponge, piece of flannel or wet towel, the whole body may be quickly wetted, (bit by bit, if one is delicate), and then briskly dried with a good rough towel. The reaction produces a healthful glow, and diffuses general vigour through all the faculties. The muscular exercise which this process compels morning by morning, is no insignificant part of the benefit; and will greatly tend to promote bodily strength and general health, without which, the finest accomplishments are useless tinsel. The courageous performance of this duty, makes one feel impervious to the discomfort usually experienced in beginning a new day.

In many instances where a mother feels in a morning, more like going to bed than getting up, through a disturbed night with her baby, this simple performance wipes off her weariedness wonderfully, and enables her to grapple with the morning's duties much more comfortably to herself than she could otherwise have done. Persevered in, it would certainly tell beneficially on the health, and would prove in this respect a valuable aid in the battle of life.

OUT-DOOR EXERCISE.

Then she should regard out-door exercise as another indispensable item in the day's programme. A state of robust health is impossible, if a sister is within doors the whole time. Consider that the life is in the blood, and that the blood depends upon the air for its purity and vigour: and it will be seen how so many are pining and weakly, who never stir out of doors days and days at a time. If sisters were aware of the advantage which results from a walk in the open air (and they ought with their enlightenment, to be aware of it), they surely would make greater efforts in this direction. It is painfully evident that many droop and suffer in various ways, from staying all the time within doors. Let them try the experiment of a run out every day. Even a quarter of an hour every day will do them more good than a whole month once a year by the sea-side, if all the rest of the time is spent in the house. Domestic purchases will always give abundant occasion for daily walks; and if these are out of her way, let her make a visit where she may be of service—say to an invalid (just for a few minutes)—her walk will do her a

double benefit. She will bring back with her the pleasant reflection that someone besides herself has benefited by her out; and the healthful stimulus of both will be felt afterwards. Where no such errand presents itself, and she has nothing specially calling her out, don't let her yield to the temptation of staying in the house. Let her take her walk by any means: it will give her the opportunity of inhaling the invigorating air outside, and if she be within reach of green fields and shady lanes, let her enjoy the sweet season of contact with the soothing quietude so conducive to meditation. She will return greatly renewed in her purpose, and increased in her ability to pursue the steady way of life, in preference to the empty pursuits of the world around her. She will, in this matter of going out, have to be very determined; for she will very frequently have to encounter obstacles, in disinclination, and in the many claims of household matters requiring her attention; and if she give in, she will soon find herself in the weary valley again. Let her determine, as in the case of reading, at all hazards, to secure this great boon—this almost indispensable condition to a successful walk in the Spirit. How much better is she able to meet the demands of her family cares after she has had a run out for a short time, than after a day's stewing in the house over some troublesome piece of work, upon which she has exhausted nearly all her patience. And how much better able she is to bear her husband company at the close of her day's work, if she has thus healthfully varied her occupation during the day. Let her try the

experiment, and she will find growing upon her the power to minister to and to bless others, instead of being a sufferer in want of being ministered unto. Even if her husband be faulty, and remiss in his profession of the truth and practice thereof, she will by this power of self-sustenance, be able to maintain her own position in the truth; and by her exemplary behaviour, may assist her husband into a more excellent way. It will also be of very great service to her in the training of her children. If she first be able to rule herself, she will be the more able wisely to rule those under her.

TRAINING OF CHILDREN.

Having thus incidentally introduced the training of children, I may as well say a word or two on the subject here. It is a matter in which unanimity with her husband will be more precious than rubies. When husband and wife are divided in opinion as to the treatment of their children, it is an unhappy thing for the children and for themselves also. Such a difference, besides making a proper government of the children impossible, will probably result in their loss of respect for one, or perhaps both of their parents. It too often happens that the mother is guided solely by her maternal instincts, instead of allowing her judgment to decide what is best for the child. When punishment is really called for, and the father would judiciously administer it, her sympathetic interference entirely spoils the wholesome effect of the punishment, making the child feel that by the infliction of the chastisement, it has been aggrieved, instead

of merely receiving the merited penalty of transgression. Then the father is naturally irritated at the lack of wisdom in his wife. It will be well if he be able to bear with her in this weakness, and endeavour to show her how injurious to the best interests of their children her interference will prove. If she allows her judgment to rule, she will have gained a victory over herself, and a new source of thankfulness; for if husband and wife are united in the hallowed work of bringing up their little ones in the nurture and admonition of the Lord, they may look forward in hope to a full reward of their joint labour in this respect, in the age to come, when father and son, mother and daughter, shall rejoice together in the kingdom of God. Even now, there will be a reward in the up-growing of tractable and intelligent sons and daughters, interested in all that concerns the household.

MATERNAL INSTINCT TO BE REGULATED.

It will be well for the sister to remember that while it is quite true that our maternal instincts are implanted by an All-wise Creator (and most wisely too, for without them how could a mother endure the toil and incessant unrest which attend the rearing of her little treasures), the natural instincts—every one of them, have to be brought into subjection to, and regulated by the truth. *Crucified* is the word Paul uses, and if we consider what that means, we can understand how it is that we cannot follow in safety the dictates of the

merely natural impulses. Of course, the same rule applies to the father equally with the mother, only in such a matter, it is more likely that the father would be guided by his judgment, simply for this reason, that men as a rule more readily act from reason than women. The instincts of the latter are much more quick, and where the sympathies are fully engaged, they are liable to act from impulse where men would more coolly reflect before acting. Still, both will require to exercise in themselves that control which the truth inculcates, and to extend to each other that forbearance and consideration which must ever be needed while we remain in this imperfect state, entailing upon us as it does, in spite of higher aspirations, much weakness and failing by the way. It is an enjoyable sight (it has been called the prettiest picture on earth), to see husband and wife united in mutual love and respect (as heirs of immortality), with their children growing up around them, taught by precept and example the fear of the Lord. Such a home is a true haven of rest for the wearied spirit, and a well of continual refreshing in the journey through the dry and parched land of a world lying in wickedness. Such it is intended to be; for the apostle Paul could use no more fitting simile to represent the close and endearing union existing between Christ and his faithful brethren. I have something more to say of the ways and means by which the married sister may be aided in successfully fulfilling her part.

CONVERSATION BETWEEN A PRESBYTERIAN, BAPTIST AND METHODIST,

Concerning a Lecture delivered by Prof. Crawford, of Woodstock, Ont., on the Nature of Man.

BAPT.—Well, friend P., what do you think of the Professor's lecture on the NATURE OF MAN?

PRES.—I think it very long.

B.—Yes, a great deal too long, no doubt; but what do you think of his views?

P.—Well, between ourselves here, I think very little of them, although I did not like to say so before the Christadelphians. Our object, of course, at the time, was to put them down if possible. But aside from that, Mr. C.'s views on the intermediate state are very unscriptural. In fact, I consider them even more absurd than Christadelphian ideas.

B.—I should like very much to agree with Mr. C., for it will not do to fall out among ourselves. Besides, I was the principal means of getting him here to lecture. But really, I don't like the kind of heaven he has for us after death. I would be just about as willing to go into the grave, where the Christadelphians would put us, as into that place he calls *hades*.

METH.—If it had not been for the hope that he would shut up the Christadelphians, we would have objected to him preaching views in our chapel that were contrary to the articles of our faith. Praise God! we *feel* we have something in us that can rise and soar away into the realms of glory.

P.—Our Confession of Faith is just the same as the Methodist on this point. It says that "*The souls of believers at death do immediately pass into glory*"—the place where Jesus is seated at the right hand of God. The place where Mr. C. puts the souls of believers, is where Jesus was before his resurrection, and, according to Peter, that is a *prison*, or *hell*, where Christ's soul went and preached to spirits—(1 Peter iii. 19.) Jesus teaches that there are *flames in hades*.—(Luke xvi. 24.) If we are going there it will be well for us if Mr. C. is right in saying there is no fire there.

B.—I rather think Mr. C. must be right about the fire, for I found several passages the other day, where it says in *hades* they *know nothing*, and are all *asleep*. And I can't see how they could *sleep* in fire.

M.—Where does the Bible read like that?

B.—You would not hear the Christadelphians many times before you would know. But for proof you can read Eccl. ix. 5, 6,

10; Job xiv. 12; 1 Cor. xv. 6, 18, 20; Acts xiii. 36, vii. 60, &c., and you will see that it is so. I used to think with Spurgeon, that it was *real* fire; but after examining those passages, I am inclined to think Mr. C. is right!

P.—I don't believe in changing my opinions. I would consider a man a very poor Presbyterian that would change his opinions, whatever the evidence might be.

B.—Although I said I would have to give up the hell fire doctrine, I don't intend to *confess* any change of opinion. I think that an evidence of a very weak mind.

M.—That doctrine is the most powerful for the conversion of souls of any we preach. I know it was the fear of hell that made me join the Church and become a Christian. I don't know much about the Bible. I like best to read the Hymn Book; it is easier understood. But I heard a Christadelphian say that the beasts went to that place, too. The Bible surely does not say that?

P.—Yes it does, in the 3rd chapter of Ecclesiastes.

B.—But doesn't it read in the same chapter that the spirit of a man goes *up* and the spirit of a beast goes *down*? If that is true, how can they *all go to one place*?

P.—That is not the way it reads exactly, it is *who knoweth*? the spirit of a man that goeth up, &c. If they all go to one place, one cannot go up and the other down. However, spirit in this passage does not mean an immortal soul, else it would prove that the beasts also have souls. But in debating with Christadelphians, I never refer to this passage except I am driven to it. It is not a good one for our side.

M.—Well does it say that man dies like a beast, and is laid in the grave like a sheep?

P.—Why, brother M., you must have read the Bible very little when you don't know it reads thus. You will find it in the 49th Psalm. But, as Mr. Crawford showed, it is poetry, and poets have a license.

B.—To do what?

P.—Well, to sacrifice truth at times for the sake of the poetry.

B.—Oh! I hope it is so; I don't know much about it myself, but Mr. C. is a very learned man, and I have no doubt he is right.

P.—There is no doubt of it. In fact, I consider this an excellent way of explaining all those difficult passages in the Psalms and in the Prophets.

M.—I would rather those passages as well as a great many others were not in the Bible; and there are a *few* in our Hymn Book that would be better in the Bible; we could use up those heretics then!

P.—Yes, Wesley conceived a fine idea when he wrote—

“A never-dying soul to save
And fit it for the sky”

B.—There is a beautiful expression in one of our Hymns—

“Beyond the bounds of time and space,
The saints’ secure abode.”

P.—Modern poets express themselves much better than David or Daniel on these subjects; in fact, I think *they* were considerably in the dark on these important truths.

B.—I am inclined to think if they had the light we have, they would have said something about the immortality of the soul and the inheritance “beyond the clouds.”

M.—I suppose those things are more difficult to write about on account of being *immaterial*.

P.—That is one cause of the difficulty, no doubt. It is impossible to write about a *nothing* without regarding it as *something*. The rich man’s soul in hell was nothing, or immaterial, and yet Jesus spoke of it as having eyes and a tongue.

B.—Well, I hope the lectures will have the desired effect of putting down those detestable Christadelphians.

P.—They won’t have that effect, but rather the opposite, I’m afraid. In fact, he has taken from us some of our best texts, such as that in the 2 Cor., 5th chapter, “Absent from the body and present with the Lord.” He ought to have said, absent from the body and sleeping in *hades*. Also that in the first chapter of Philippians, “Desire to depart and be with Christ, which is far better.” If Paul goes at death to *hades*, as Mr. C. says, he cannot go to Christ, for He has not been there since his resurrection.

B.—I heard Dr. Fyfe preach from that text at the funeral of an old believer, and he said she went to heaven; so that learned gentleman must differ on this subject. When I die, I hope Dr. Fyfe will preach my funeral sermon.

P.—There is one thing I did not like about that sermon. The Dr. said nothing about the resurrection, and you know that is a very prominent doctrine in the New Testament. From his silence on such an occasion, I am inclined to think he don’t believe in it.

B.—Although I profess to believe in a resurrection, I have not much pleasure in thinking about it. I don’t see much use of it; if we can live in bliss and glory five or six thousand years, I don’t see why we might not live forever in that state. Dr. Fyfe’s theory is more in accordance with my creed than Prof. C.’s, and I am rather sorry I ever asked him to lecture on the subject.

M.—I think the best way to use the heretics, is to treat them with silent contempt.

P.—I say amen to that.—*Tract written and circulated by the Brethren at Innerkip, Ontario, Canada.*

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 35.

“Exhort one another daily.”—PAUL.

1 COR. xii.—There are several things in this chapter interesting and important to be understood, but not apparent on the surface. To discern them, it is necessary to have distinctly in view the people to whom the epistle was written, and the time and circumstances under which it was

addressed to them. If we were to read it from a modern point of view—that is, if Paul were discussing principles applicable to modern circumstances, we should make many mistakes. Paul is discoursing on a situation of things existing in his own day, and having no parallel in

our experience. That situation is very simply described. A number of people in Corinth, brought up in a mixed state of philosophy and idolatry, had believed the testimony of Paul on the occasion of his visit to the city, concerning the resurrection of Christ, and the benefits offered to those who should believe and obey the risen Master. Their belief was based upon the signs and wonders by which Paul's word was accompanied. God gave testimony to the word of His grace in signs and wonders and gifts of the Holy Spirit (Heb. i. 2), so that their faith "stood not in the wisdom of men, but in the power of God"—(1 Cor. ii. 5.) After they believed, the Holy Spirit was given to them also, by the laying on of the apostles' hands, so that they also were able to speak with tongues, work miracles, prophesy, speak the words of wisdom and knowledge, &c. Paul stayed with them a good while, even "a year and six months" (Acts xviii. 11), for Christ had told him that he had much people in that city.—(verse 10.) After Paul left them, various questions began to arise among them as to duty in this and that, in the new position in which the truth had placed them. Some held one opinion and some another upon the various matters that arose. There were also sectaries among them—men who did not rise to the breadth and greatness of the unity that was in Christ, but conceived petty partialities for certain leaders and teachers. Some said "I am of Paul," as against others who boasted to the disparagement of Paul, that they were of Peter; while others again made Apollo the watchword, and others, "Christ." The existence of such a state of division in a community blessed with the gifts of the Spirit, will appear inexplicable to those who have not realised that those gifts did not override the judgment and temperamental peculiarities of the possessors; but were restricted to the particular function appertaining to them. A speaker of tongues was the same individual in the manifestation of character as if he had

not received a supernatural knowledge of the languages. A worker of miracles was not made infallible by the impartation of the power to heal. Those having the gift of knowledge, wisdom, &c., would be reliable guides; but they do not appear to have been deferred to, to their full extent. And this would be accounted for by the probable argument that one man with a gift of the Spirit was as good as another with a different gift. Thus, the man having the power to interpret tongues, if he differed in judgment with the brother who had the word of wisdom, might feel justified in maintaining his own opinion on the ground that he also having the Spirit, had as much right to form a judgment of the matter as another having the same Spirit in another form. In this disordered state, they appear to have written to Paul to give his mind on the various questions raised. This fact comes out in the 1st verse of the 7th chapter: "Now concerning the things whereof ye wrote unto me." The last ten chapters, including the one that has been read, follow this sentence. It is, therefore, probable that they deal with questions that had been asked by the Corinthians in their letter. Indeed the style is decidedly indicative of this fact. Take the first verse of the chapter read for instance: "Now concerning spiritual gifts;" this is not the way a man writes who is dealing spontaneously with the subject. It is just the style of a man who is answering questions that have been submitted to him; who having done with one, is proceeding to another. It is, therefore, probable that Paul's judgment had been asked on the matters discussed in the chapter. This supposition greatly aids the comprehension of it.

"Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led."—(verse 2). This allusion to their antecedents prepares the way for the attitude he is about to take as their teacher, and also lays a basis for the argument he is about to advance. As much as to say, "Ye know that apart from what I brought

to you, ye were idolators, without hope, without inheritance in Israel, strangers from the covenants of promise. The gifts that ye have, were acquired by you in connection with my gospel. Therefore, I and my gospel are the standards by which the questions in agitation must be decided. 'Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed.'—(verse 3)."

Now, how came Paul to have to make this apparently superfluous declaration? Obviously, because there were some among the Corinthians calling Jesus accursed, who professed to speak by the Spirit. How could such a thing be? This is only to be understood in view of the surroundings and extraction of the Corinthians. The Grecians have been termed the philosophers of the world. The Corinthians lived in one of the principal cities of the Greeks, and at one of the principal seats of philosophy. It was very natural, therefore, that philosophy should crop up in their midst as a perverter of the phenomena connected with the Spirit. Indeed, in the case of another Greek ecclesia—that at Colosse, he expressly says "Beware, lest any man spoil you through philosophy and vain deceit." Now upon what principle of philosophy could any man take the attitude of a detraction of Jesus, and yet claim to be speaking by the Spirit? I could understand such a case to arise in this way. A worldly thinker, brought in by the preaching of Paul and the novelty of the gifts, remains submissive to apostolic principles for a while, but bringing his secular philosophy to bear, aided by intercourse with the philosophic alien, gradually comes to regard the gospel movement as but a peculiar form of universal truth. Such a man would come to esteem highly the writers and thinkers and orators of Greece, and to contend that although there was doubtless good in the apostolic system, and a greater measure of good than in paganism, that yet as a whole it was narrow and unphilosophical; that Jesus, dying by crucifixion, was accursed by the very system which he said he came to fulfil;

that it was unreasonable to suppose that God intended an accursed man to hold the position of supremacy taught by the apostles, especially to the exclusion of "the wise and good" men of philosophic fame. The inspired teachers in the ecclesia would of course oppose such a doctrine; and declining to argue it philosophically, might assert the authority of the Spirit in them as sufficient to close the mouth of the objector. In answer to which the objector might say, "I also have the Spirit: I received it equally with you; in fact all men have the Spirit—the poets and philosophers of Athens, as well as the apostles, and therefore we have as much right to maintain our convictions as you." If the man or men were clever and loquacious, their words would stagger the faith of some, and be difficult of confutation. Accordingly Paul was written to: "Can a man have the Spirit who calls Jesus accursed?" Paul's answer is "No!" and on the general question of all men being inspired, he says "The things of God **KNOWETH NO MAN, but the Spirit of God.** Now we have received *not the spirit of the world*, but the Spirit which is of God, that we might know the things that are freely given to us of God."—(iii. 11-12).

The next statement of Paul I understand also to apply to the cavils of the same objector: "No man can say that Jesus is the Lord but by the Holy Spirit." The necessity for making that statement might arise in this way. In dealing with the man calling Jesus accursed while claiming to speak by the spirit, the spiritual men of the ecclesia might point out to him that but for the spirit coming into their midst by Paul, they never would have known about Christ at all. In answer to which, the caviller might contend that the knowledge of Christ was as much a thing of natural cognition as any other matter of history. They would say that although they knew it first by Paul, that was a mere accident: he happened to be first on the ground: but that if he hadn't come, they would have heard of so stirring an historical incident in some other way. This would

give rise to the point met by Paul's declaration, "Can a man know that Jesus is the Lord without the instrumentality of the Spirit?" The truthfulness of Paul's answer is apparent in many ways. To see or hear of the power of Christ was not to be made to know that he was the Messiah, the Lord. The Pharisees saw him but did not believe. His appearance conveyed no intimation of the fact. As the prophet had predicted, "He had no form nor comeliness; and when they saw him, there was nothing in him that they should desire him." His Messiahship requires to be testified by the Spirit and confirmed by the Spirit. It was not to be known apart from this. Hence when Peter confessed that he was the Christ, Jesus said "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven," How? Not by the spirit going into Peter and mechanically convincing him as it were, (for the "Holy Spirit was not yet given" in that sense (John vii. 39); but by the testimony the Father gave to Jesus on two notable occasions in the presence of Peter, and on one of them before a multitude. At his baptism and transfiguration, "A voice came from heaven, saying, This is my beloved Son; hear ye him." No man could know apart from the Spirit that Jesus was the Lord. When men heard the apostles afterwards, as the Corinthians heard Paul, they heard the Spirit, for the Spirit was in them, as Jesus had promised. The co-operating works of the Spirit (in healing, raising the dead, speaking with tongues, &c.) were evidences of the testimony being the Spirit's testimony; but apart from that testimony, no man could say that Jesus is the Lord. As a matter of human knowledge, it was unattainable; and therefore the philosophic caviller was sporting himself with his own deceivings in contending as many do in our own day, with Renan at their head, that the Lord Jesus was a mere phenomenal manifestation of moral power, to be recognised and understood on natural principles.

But Paul's words in our day are greatly

wrested from their meaning. They are made to teach that no man can say that Jesus is Lord unless he is personally and supernaturally illuminated by the Holy Spirit. This is a self-evident absurdity. We all here present confess that Jesus is the Lord; and we do it heartily, with joyful and grateful emphasis, yet we deny that we are subjectively illuminated in the way contended for in orthodox circles. We are only illuminated in this way, that the Spirit uttering its voice in the earth 1800 years ago, and causing its words to be recorded, has furnished us with evidence that convinces our understandings that Jesus is the Lord: and apart from the means it instituted to this end, we never would have known the fact, and therefore could never have stated it. In this sense, still, no man can say that Jesus is the Lord but by the Holy Spirit, but this is a very different sense from the orthodox sense which requires that God shall inspire us before we can know His truth, although He has sent inspired preachers for the very purpose of causing us to know that faith might come by *hearing* their word. Furthermore the people who claim to be thus inspired, it is easy to show, do not confess the truth revealed by the Spirit concerning the Lordship of Jesus in many important elements. We must take care, while steering clear of the atheistical philosophy of ancient and modern times, not to run into mistakes in the opposite direction, which are only a little less ruinous.

Paul's remarks on the unity in diversity of the gifts of the Spirit may also be understood as a reply to the same class of objectors, while furnishing information useful to those not in that position. When the official brethren of the ecclesia claimed in the controversies that arose to speak with authority in the name of the Spirit amongst them, the caviller of the class in question, of whom so many specimens are to be found in modern times, might well be supposed to say "You talk of the Spirit; and you point to the various things that are done, but we cannot see in

them an evidence of the Spirit. They are more like the feats of conjurors. If it were one Spirit, would it not show itself in the same way in every person having it." "Like causes produce like effects," they might say, with the dogmatic sapience of a philosophy which has proved itself so many times in opposition to the truth. "How can we answer this?" the Corinthian believers may be well imagined to ask Paul. The answer is: "There are diversities of gifts, but *the same spirit*." And there is more philosophy in Paul's answer than the ancient philosophers knew. The law is found to operate even in the natural body which he afterwards makes use of as an illustration. Hearing is different from smelling; and tasting from seeing; and feeling different from both. Yet if you examine the nerve-substance employed in the generation of these different sensations, you find it is exactly the same in all cases. Put it under a microscope, or test it with chemics, and you can discern no difference in the constitution of the nerve-fibre of the ear, eye, nose, tongue, or skin. And the vital energy developed from the blood by the secreting vessels, and supplied to these various functions, is exactly the same—"different manifestations, but *the same spirit*" Go wider still. Range the broad domain of nature, examine all phenomena, and you get at last to what is now termed scientifically the "co-relation forces;" that is, you come to see that the various powers denominated heat, light, strength, cohesion, gravitation, &c., are but the manifestation of a common primal simple indefinable force: "different manifestations but *the same spirit*" Why is the same force one thing in one relation and another in another? There is no more philosophical answer than the one given by Paul: "All these worketh that one and the self-same spirit, dividing to every man severally *as he will*." The will of the Spirit—the appointment of the Creator—is the ultimate explanation of all things. The Corinthian philosophers were, therefore, not so wise as they imagined

when they pointed to the diversity of the gifts as a disproof of the apostolic theory of the Spirit. In fact, it was a case of "professing themselves to be wise, they became fools."

There is another feature of the chapter that had time permitted, it would have been profitable to have dwelt upon: and that is where Paul speaks of the unity and comeliness of the body of Christ. I would only take time to say that it is a great mistake to look for the realization of what Paul says in our present position. The perfect, complete, glorious body of Christ will not be seen till put together in all its parts at his coming, when he will present it to himself "a glorious church without spot or wrinkle or any such thing." It is now but being developed. The merest fragment exists in our day. To look on that fragment as the body of Christ would be a mistake calculated to inspire disgust and destroy heart in the whole matter. It is as when a manufacturer is getting up some splendid article to send to an international exhibition. It is got up in pieces; and an unskilled eye seeing one of those pieces in the grimy workshop unfinished and among dirt and litter, would form a very unfavourable idea of it. If he were ignorant of the plan and the pieces, he would be disgusted to be told that that unsightly piece of metal was to dazzle the eyes of courtiers at the world's fair. At present we are in the polishing shop; and we are but a very minute part of the mechanism—as it were a bolt or pin. The eye of intelligence looks at the situation and is not disappointed because things are at present so unartistic, so unlovely, so unchristlike in many ways. The world looks not with the eye of intelligence, but looks at Christ's work in the workshop stage, and jeers. Well, we can afford to bear this. We know that a glorious work is being done; and that all who profess the truth are not Christlike, that there is, nevertheless, being developed by the truth a people, here and there, who will form constituents of that great body

Christ, in which there will be all symmetry and sympathy. We look forward, with the eye of faith to the complete body—the principal members of which are now in the dust. Meanwhile, as regards the duties of our present position, we accept the professed friends of Christ, as the body of Christ in our day, towards which we are to be careful and kind—"good unto all men," but specially

those who are of the household of faith, We know not who are who. We must leave that to the Judge of all the earth, who will do right. We must, in the dulness and bitterness of the time, do our duty, even unto kindness to the unthankful and the evil, in the full prospect of that day when, if we thus sow to the Spirit, we shall reap life everlasting and everlasting joy.—EDITOR.

INFORMATION FOR CORRESPONDENTS.

By EDWARD TURNER, Nottingham.

J.B. desires "insight as to those nations among whom the wicked are banished for punishment after resurrection." The answer is that they are the nations of Europe, the peoples of "the fourth beast" dominion. The reason why some are spared and some killed is, that the former obey "the law which goes forth from Zion" (Isaiah ii 3), while the latter say "we will not have this man to reign over us." The Jews are then "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, treadeth down, and teareth in pieces, and none can deliver."

Is "SINIM," CHINA?

E.—The word Sinim is Hebrew, and signifies woods or bushes, but there does not seem to be any good reason for applying it to China. Professor Doederlein thought it referred to Syena, the southern part of Egypt. Michaelio held the same, but offers no proof. By means of railways it would be nothing very difficult for China to "go up," representatively, to Jerusalem from year to year.

Matthew xi. 24 does not require all Capernaum and Sodom to be resuscitated and brought to judgment, but merely makes a comparison of their respective calamities and dispositions, giving preference to the latter, had it been placed under the more favourable circumstances of the former.

THE RESURRECTION BODY.

D.W. wants more said on both sides of

the question of resurrection, as affecting the nature of the body at the moment of resuscitation. His faith is strong that it will be immortality in the case of the righteous. We can only deal very briefly with the subject in this place; and, indeed, after *Anastasis* and the *Twelve Lectures*, it is not necessary to expound the matter at great length. First of all, let us look at those texts which are supposed to teach that the dead are made immortal *in the act of rising*. They are very few.

"There is now, therefore, no condemnation to them which are in Christ Jesus."—(Rom. viii. 1.) It is only necessary to quote the remainder of the verse to shew that it furnishes no proof of immortality in rising: "who walk not after the flesh but after the Spirit." Is it not palpable that two kinds are in Christ? and all that the apostle affirms is, that to them which walk after the Spirit there is no condemnation. About judgment he does not here speak a word. It would be most illogical, therefore, to regard this text as proof that the righteous will not be brought to trial.

Another passage is that of Psalm xvii. 15: "I shall be satisfied when I awake with thy likeness." This cannot fairly be called proof that in the act of standing up again, David would become deathless, not even if we had no other testimony. The glorious change at the judgment-seat would be quite in harmony with the terms of the text. It is not before but after he awakes that this satisfaction comes; but as to the precise point of time after, he says nothing.

There are one or two more texts, but

the strongest of all is Cor. xv. 52: "The dead shall be raised incorruptible." And if resurrection were *an act* only, I grant that this passage would present a considerable difficulty; even then, however, it is but *one* passage, and upon all sound principles of criticism, could not be allowed to outweigh *several* positive texts on the opposite side. But there is no real difficulty. That resurrection is a *state* is plain from Matt. xxii. 28, 30. "In the resurrection, whose wife shall she be?" "Jesus answered: 'In the resurrection they neither marry nor are given in marriage.'" To which may be added the words of John v. 29: "The dead shall 'come forth UNTO the resurrection.'" The coming-forth is the *first act* in relation to resurrection, but "in the resurrection" *state*, many things will be performed, and judgment is one of them.

But there is a word to be said critically. The phrase "shall be raised" ἐγερθησονται *egertheesontai*, the third person plural, future indicative passive of ἐγείρω *egeiroo*, the meaning of which is "to cause to exist." So what Paul really said was "the dead shall be caused to exist incorruptible," to which we ask "when?" the answer is "at (or in the epoch of) the last (that is the 7th) trumpet," in the resurrection-state.

I now present a few texts for mortal resurrection. "For *this corruptible* must put on incorruption, and *this mortal* must put on immortality."—(1 Cor. xv. 53, 54.) This applies to those of whom it would be false to say they are corruptible, and still false to say they are mortal. If they were dead bodies, the former would be true; if alive in the flesh, the latter would be true; but they are neither, so that both would be false. They are not bodies at all, living or dead, therefore they must be formed corruptible, in order to "put on incorruption, and mortal to put on immortality." If a man sows wheat, he does not find barley at the top of the stalk. True, it is "not the same body" at the top which he deposited in the ground, but it is the same kind, and "to every seed his own body;" but if you were to put a man in corruptible and take him out incorruptible, where would be the analogy?

Again: "For we must all appear before the tribunal of Christ, that everyone may receive the things in body, according to that he hath done, whether good or bad."—(2 Cor. v. 10.) The tribunal is not at

every* grave's mouth, but in a given locality to which the dead and living must adjourn. But, supposing a righteous man to be immortalized in rising out of his grave in England, how could he receive "good in body" in Palestine? It is no answer at all to say he goes to receive his allotted inheritance; for, before that appointment, he must receive "the things in body"—honour, glory, and incorruptibility," in the presence of Christ and the assembled angels. Upon the original in this place also, it may be remarked that φανερωθῆναι translated "appear," means not merely to be visible, but "to bring to light, to set in a clear light, to manifest;" and, agreeably with this, it is rendered in verse 11, "but we are made manifest," πεφανερωθημα. Hence the object for which the "just and unjust" are arraigned, is that their true character may be manifest, that everyone may be "set in a clear light." None but those who have "clean hands and a pure heart" will be able to "stand" this ordeal to advantage.

Once more: "But why dost thou judge thy brother? and why dost thou set at nought thy brother? for we shall all stand before the tribunal of Christ."—(Rom. xiv. 10.) These saints were exercising judgment beyond what was scriptural. It was Paul's duty to teach them that judgment belonged to Christ. If, however, the judgment of Christ is simply *reward*, there was no parity between the cases, and, consequently, no force in the reason why the Romans should not judge one another. Then mark how Paul proves this doctrine of judgment for ALL, shewing how it was taught by Isaiah, when he said: "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."—(xlv. 23.) How did the inspired apostle understand this? Let us hear him: "So, then, *everyone of us shall give account of himself to God.*"—(verse 12.) Much of Christ's teaching by parables will be found to confirm this exposition in a striking manner, as also some statements of James and Peter, &c.—(James i. 12; 1 Pet. iv. 5, 17, 18; Rev. xi. 18.) But want of space forbids me to explain further.

To another of D. W.'s questions, I reply that few Christadelphians understood the doctrine of resurrection and judgment, *in detail*, at immersion, but they assented to the doctrine as a whole. As time passed on, some investigated, and came to the conclusion herein presented

while others affirmed the position in which D. W. feels "strong." This brought about separation in some few cases, but we

are glad to say some of our opponents are beginning to see the truth, and we hope this will be so with D. W.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET NO. 9.

MAN AND BEAST COMPARED.

A beast is an animal and so is a man.

The beasts were formed out of the dust of the ground (Gen. ii. 19), and so was man.—(Gen. ii. 7; Job xxxvi. 6)

After man had been made alive by the breath of life, he was called in the Hebrew tongue *nephesh chayiah*, living soul (Gen. ii. 7), so also were the beasts and fowls. See Gen. ii. 19, where living creature is *nephesh chayiah* in the Hebrew, the same as verse 7. The Bible phrase "living soul" is applied about five times as often to beasts, fishes, and fowls, as it is to man.

Man has a body (Matt. x. 28), and so has a beast.—(Heb. xiii. 11.)

Man has a soul (Psalm xxv. 13), and so has a beast.—(Job x. 12; Num. xxxi. 28. Rev. viii. 8); life in this is *psuche* in the Greek, and the same word rendered soul in the next passage on this list.—(Rev. xv. 13.)

Man has a spirit (Job x. 12), and so has a beast (Eccles. iii. 21; Gen. vii. 22) (margin); Psalm civ. 29 (breath, in Hebrew *ruach*—spirit); Gen. vii. 15 (Heb. *ruach*, the very word translated spirit in Zech. xii. 1.) See also Num. xvi. 22; xxvii. 16. "All flesh" includes beasts according to Gen. vii. 21.

Man has a life (1 Sam. xxii. 23), and so has a beast.—(Job xxxviii. 39 (appetite, margin, lite.) (Prov. xii. 10)

Beasts have breath, by which they live and move, and have their being (Eccles. iii. 19; Gen. vii. 15), and so have men, and for precisely the same object.—(Job. xxxiii. 4; Isaiah xlii. 5.)

A man's spirit (which is also God's Spirit) is in his nostrils.—(Psalm cxlvi. 4, with Job xxvii. 3.) So with the beasts.—(Gen. vii. 22.)

The soul, spirit, or breath of life, which

is in a man, comes from God (Gen. ii. 7; Job xxvii. 3; xxxiii. 4; Isaiah xlii. 5; Dan. v. 23; Acts xvii. 8), and so it is also with the beasts.—(Psalm civ. 30; Job xii. 10.)

The soul, spirit, or breath of life which is in a beast, returns at death to God who gave it (Psalm civ. 29), the same as man's.—(Eccles. xii. 7; Job xiv. 10; Acts vii. 5, 9.)

Whatever be the nature of soul-life, the Scriptures affirm it to be in the blood of all flesh.—(Gen. ix. 4 (Hebrew. *nephesh*); Lev. xvii. 11; Deut. xii. 23; 1 Sam. xiv. 33; Acts xv. 20.)

As the body of a beast is the beast itself (Heb. xii. 20, so is the body of a man the man himself.—(Gen. ii. 7, 22, 23.)

As the life of a beast is not the beast, but the breath of the Almighty (Psalm civ. 30), so the life of a man is not the man, but the Spirit of God.—(Job xxvii. 3.)

Nevertheless, both men and beasts often derive their names from the principle of life which they inhale through their nostrils. Hence they are called animals, because they are bodies of *life*; souls, because they live by *breathing*; spirits, because they respire the *breath* of the spirit of life; breaths, because they are so many breathing creatures. For breaths, see Isaiah lvii. 16, where the Hebrew for souls is *neshamoth*, signifying breaths; also Deut. xx. 16; Josh. x. 40; xi. 11, 14; 1 Kings xv. 29. In these passages, the noun and not the verb is used in the Hebrew; hence, we read breath instead of breathe. For spirits, see Psalm lxxviii. 39, where, for wind, read spirit, which is, according to the Hebrew, *ruach*. See also again Isaiah lvii. 16.

As the phrase "breath of life," is plural in the Hebrew, when applied to man (Gen. ii. 7, *Khayem*), so it is also plural when applied to beasts (Gen. vii. 22), breath of lives.

God's word describes men and beasts collectively as "living substance" (Gen. vii. 4, 23), and "all flesh."—(Gen. vii. 21

Men, beasts, fishes, and birds, are only so many different kinds of flesh.—(1 Cor. xv. 39.)

The ox knoweth his owner and the ass his master's crib, and this is more, by a good deal, than can be said of some who call themselves men.—(See Isaiah i. 3.)

The Scriptures really affirm a certain class of vicious men to be no more than wild beasts: such as "ravening wolves" (Ezek xxii. 27; Zeph iii. 3); "ravening wolves" (Matt. vii. 15; "grievous wolves" (Acts xx. 29); "serpents and vipers" (Matt. xxiii. 33); "evil beasts" (Tit. i. 12.) The same ungodly class are referred to as "bulls of Bashan" and "dogs" (Psalm xxii.); and again as "natural brute beasts" (2 Pet. ii. 12; Jude x.); "unclean and hateful birds" (Rev. xviii. 2.) All such have a common destiny with the grovelling and devouring animals they so much resemble.—(Psalm xlix. 12; Eccles. iii. 18-20.)

The lower order of animals think, know, remember, calculate, contrive, suit their tactics to the situation, and develop under different influences a variety of character the same as man. They also display affection and sympathy, joy and mourning, courage and fear; they play truant and shew fidelity; they can be trained to mischief or works of mercy; they can play false and fair; manifest obedience and disobedience; they can sulk or be cheerful; they can be trained to almost any kind of mechanical manoeuvre; they can be converted and tamed, and made intelligent in many useful directions; indeed, they can be made almost anything except religious. The principle upon which the beasts do these things is the principle upon which men do the same things. They are brain phenomena in both cases, and according to the nature, quality, quantity, number, and kind of faculties and organic disposal of brain substance, so will be the phenomena.

REFERENCE TABLET No. 10.

SCRIPTURE ELLIPSES SUPPLIED.

(The full sense of the passages is indicated in Italics.)

"Go thou and preach *the things concerning the kingdom of God.*"—(Luke ix. 60, with Acts viii. 12.)

"Whosoever shall not receive *the gospel of the kingdom of God as a little child, cannot enter therein.*"—(Mark x. 15, with Matt. iv. 23.)

"The *doctrine of the kingdom of God is not concerning meat and drink, but righteousness, and peace, and joy in the Holy Spirit.*"—(Rom. xiv. 17, with Heb. ix. 10; Gal. v. 22; Tit. ii. 12.)

"Them also who sleep in Jesus will God bring with Him *from the dead.*"—(1 Thess. iv. 14, with Rom. viii. 11.)

"What shall they do who are baptized for *the resurrection of the dead.*"—(1 Cor. xv. 29, with Rom. vi. 5.)

"And Philip went down to the city of Samaria and preached *the things concerning the kingdom of God and the name of Jesus Christ* unto them."—(Acts viii. 5, with 12.)

"Then Philip opened his mouth and began at the same Scripture, and preached unto him *the things which concern the Lord Jesus.*"—(Acts ix. 35, with xxviii. 31.)

"The Father hath translated us into *the hope of the kingdom of his dear Son.*"—(Col. i. 13, with James ii. 5.)

"The *gospel of the kingdom of God is not in word, but in power.*"—(1 Cor. iv. 20, with Rom. i. 16.)

"Dearly beloved *brethren*, avenge not yourselves"—(Rom. xii. 19, with 1.)

"This corruptible *body* shall put on incorruption, and this mortal *body* shall put on immortality."—(1 Cor. xv. 53, with 2 Cor. iv. 11.)

"They eat up the *sin-offering* of my people."—(Hos. iv. 8.)

"Once, in the end of the world, hath he appeared to put away sin *offerings* by the sacrifice of himself."—(Heb. ix. 26, with x. 18.)

"The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for the sin *offering*, are burned without the camp."—(Heb. xiii. 11, with Lev. xvi. 27.)

"Whilst we are at home in the body of *death*, we are absent from *home* from the Lord; for we walk by faith and not by sight. We are confident, I say, and willing rather, to be absent from the body of *death*, and to be present at home with the Lord. Wherefore we labour, that whether present at *home in the body of death*, or absent away from *this death-sentenced body*, we may be accepted of him."—(2 Cor. v. 6-8, with iv. 10-12; i. 9; Rom. vii. 14.)

EXTRACT: "Animal is from the Latin *anima*, which, with the Roman and Latin writers, signifies the soul. The word *anima* is from the Greek word *pneuma*, which signifies wind or air: this is the

original and primary sense of the word; 2nd, it was for the breath; 3rd, for the body; 4th for the mind, which was expressed by *animus*; 5th, for the passions; 6th, the most usual signification of all, was the *life*, or that principle by which bodies live, move, and have sense. In Greek, what we call animal, is called simply a living creature. The Greek word for soul (*psuche*) is derived from a word which means to blow, to breathe, to cool, &c., and so hath no other signification in the original use than *breath*, or blast of wind; after which, it comes to be used for the body, the life, and the mind. The words which signified the soul among the Hebrews were two, one signifying the sensitive soul, and the other, the human or rational soul. Both the words, in their original and primary sense, were used for *halitus, flatus, respiratio, i.e.* for breath or respiration in animals.—(See Gen. ii. 7; Job xxxvii 10; Isaiah ii. 22. &c.) Now, if the words in three original languages, which were used for the soul, do primarily mean no more than breath, and, at most, the life of living creatures, it is evident that all creatures which breathe and have sense and life, may properly, yea literally, be said to have a soul, which soul, in animals, is in a greater or lesser degree perfect, according as their powers and faculties of life, sense, and mind, are so.”—p. 302. *Philosophical Grammar*, by BENJ. MARTIN, 1769.

REFERENCE TABLET, No. 11.

SPRAY FROM THE WATER
OF LIFE.

A believer's gifts to the Lord are not reckoned according to the favourable comparison they may bear to another's gifts, but according to the proportion they bear to his whole living.—(Luke xxi. 1-4.)

God's will is the only correct standard of what is right or wrong.

The understanding of God's word is life: without it men are like beasts, both while they live and when they die.

In taking on the name and service of Christ, we become stewards of what before was our own property.

The truth is a splendid jewel, and only well set in the affections of a meek and quiet spirit.

The hope of eternal life purifies the mind: the realization of it will purify the body.

The faith contended for by the apostles, is the latest and highest standard of truth ever issued from heaven.

Jesus Christ is the only immortal soul in the whole of Adam's race.

REFERENCE TABLET No. 12.

(Hints to "Rev." Revisionists.)

BIBLE REVISION.

"And God said Let the waters bring forth abundantly the *creeping soul* that hath *living soul*."—(Gen. i. 20.)

"And God created great whales and every *living soul* that *creepeth* which the waters brought forth abundantly."—(Gen. i. 21.)

"And God said Let the earth bring forth the *living soul* after his kind, cattle and creeping things and beasts of the earth after his kind"—(Gen. i. 24.)

"And to every beast of the earth and to every fowl of the air, and to everything that creepeth upon the earth wherein there is *living soul*, I have given every green herb."—(Gen. i. 30.)

"And out of the ground the Lord God formed every beast of the field and every fowl of the air, and brought them unto Adam to see what he would call them, and whatever Adam called every *living soul*, that was the name thereof."—(Gen. ii. 19.)

"And I, behold, I will establish my covenant with you, and with your seed after you, and with every *living soul* that is with you, of the fowl, of the cattle, and of every beast of the earth with you."—(Gen. ix. 10.)

"And God said, This is the token of the covenant which I make between me and you, and every *living soul* that is with you for perpetual generations."—(Gen. ix. 12.)

"And I will remember my covenant which is between me and you, and every *living soul* of all flesh, and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud, and I will look upon it that I may remember the everlasting covenant between God and every *living soul* of all flesh that is upon the earth."—(Gen. ix. 15, 16.)

RUTH CONSIDERED AS A TYPE,

BY HERB SISTER.

I have found in the history of Ruth a beautiful study, and an exact illustration of the Daughter of Truth, or the Bride of Christ. Ruth was a Gentile, who came from the land of Moab, with Naomi, her mother-in-law, who represents Truth, or the Household of Faith. Naomi was an Israelite, returning to her own country. Ruth, with an affection which works obedience, not only *clave* unto her, but faithfully followed her, declaring *Naomi's people should be her people*, and *Naomi's God should be her God*. Ruth is a wild olive tree, grafted contrary to nature, into a good olive tree.—(Rom. xi. 24)

Jesus declared his sheep would *hear* his voice, and would *follow* him. Ruth turned not back as did Orpah, but she forgot her father's house; bereft of all she once thought dear, with only one friend, she journeyed toward Beth-lehem or the House of Bread. This is the only place where the daughter of truth can find spiritual food; but must she stop here? No! like Ruth, she must listen to the voice of truth, and go and glean. *Many fields* were before Ruth, but it was her hap to light on a part belonging to a mighty man of wealth, whose name was Boaz, the meaning of which is "strength," who proved to be her kinsman. The first command he gave her was not to go into any other field, but to abide fast by the reapers, to follow them, and let her eye rest only on the field they were reaping. As Gentiles many fields have been before us, but only truth, with her unerring finger, points us to the field of our kinsman, who is indeed a mighty man of wealth, full of strength. Truth bids us not to glean in any other field, but to follow the reapers, who are the prophets, Christ, and the Apostles.

Like Ruth, the daughter of Truth also feels her unworthiness. In a childlike spirit, she bows before her kinsman, saying *Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?* The kinsman declared he had heard of her fidelity to Naomi; how she had left her father and mother, the land of her nativity, and had joined herself to a people which she knew not before. Boaz rejoiced in her faithfulness, and prayed a reward might be given her by the God of Israel, under whose

wings she had come to trust. Ruth was greatly comforted, and prayed she might find favour in her kinsman's sight, for she perceived she was not like one of his maidens. She, like the daughter of truth, was not the natural tree, but by faith she stood. The kinsman invited her to come and dine; she sat beside the reapers, did eat, and was sufficed, after which she repeated her gleaning. Her kinsman commanded the reapers to let her glean among the sheaves, and reproach her not, and let fall also some of the "handfuls of purpose," and leave them, that she may glean them, and rebuke her not. Ruth as a stranger, according to the law, could only glean the portion allotted for the stranger, which was the outskirts of the field. As Gentiles we could glean no more, although we have all had the word of truth in our possession; but only *truth*, beautiful *truth*, showed us the field of our kinsman. As Ruth progressed after Boaz she became acquainted with the mighty man of wealth, so do we. Truth whispers, "gather not only the stranger's portion, for you are no longer a Gentile, but a fellow-citizen of the household of faith; gather amongst the sheaves, and glean the 'handfuls of purpose' dropped for thee by the prophets, Christ, and the apostles; none shall reproach thee; none shall rebuke thee, for behold art thou not in the field of thy kinsman who is a mighty man of wealth, and his name is *Eternal Strength?*" Ruth did not weary with her work, though she toiled all day until evening; and it is written, she did beat out what she had gleaned. What a lesson for the daughter of truth. Like Ruth, we should in a well-directed mind husk the wheat of the Word. The Scriptures of truth are a system of divine ideas, which are often concealed at first view, as the fruit hides the seed which is in itself, and we know the seed alone is the productive part, so the divine ideas contained in the word must be searched out. If we divide rightly the word of truth, we shall find the little germ in which there is life. "To him that hath it shall be given." Ruth brought the pure grain to her mother-in-law, for she left the chaff on the threshing floor of her kinsman; and a bountiful supply she brought; so that after she was sufficed,

she had a reserve. Naomi knew she had been in no stranger's field, and declared Ruth's gleanings proved to her that the God of Israel had not left off his kindness to the living, and to the dead. The daughter of truth must thus glean, bringing to the household the pure grain, and plenty of it, so that the faithful may say to her, "Where hast thou gleaned to-day?" Naomi clearly showed Ruth the mighty man of wealth could alone redeem her, for he was her kinsman. She charged her to enter no other field, and to keep company with none but the kinsman's reapers. Ruth continued to glean as her kinsman commanded her, until the barley harvest and wheat harvest was ended. Be faithful unto death. The barley harvest beautifully represents the Old Testament; the wheat the New; but the barley must be reaped first. It is written, "No man can come to me except the Father which sent me draw him." The wheat next. Truth whispers to her daughters, 'follow the reapers until the harvest, is ended.' If we do this we shall know of the doctrine, and truth will seek for us rest, as did Naomi for Ruth; but like her, we must listen to truth's gentle voice, and say as Ruth did, "All that thou sayest to me that will I do, for to hearken is better than to sacrifice."

Many, yea very many, of the beloved and faithful are now sleeping where their kinsman "the mighty man of wealth" whose name is "Strength," once lay, and must remain in the threshing floor until morning. But the Man of Strength will take off the vail which Paul calls the flesh, and as Boaz did to Ruth, will

fill it, so that she went not empty away. Naomi declared the kinsman would finish the work that day, and would not rest until it was accomplished; how suggestive. We perceive the land to be redeemed must as it were, have the signature of the natural Israel, and the wild by nature. For Boaz said, what day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, to raise up the name of the dead. It was proved that Ruth had a nearer kinsman than that of Boaz, but he could not redeem the inheritance, nor raise up the name of the dead, lest he mar his own inheritance. But Boaz, the mighty man of wealth, who said I AM AFTER THEE declared he would redeem it, if the nearer kinsman would give him the right. He did so, and the mighty man of wealth not only redeemed the inheritance, but purchased Ruth to be his wife, and they two became one flesh. Blessed be the Lord God who hath not left us this day without a kinsman, whose name is famous in Israel, who has indeed been a restorer of life, to raise up the name of the dead that the name of the dead be not cut off from his brethren, and from the gate of his place. The people and elders prayed that Ruth also may, like Leah and Rachel, build the house of Israel and be famous in Bethlehem. Gentile Ruth, did from her issue fill up the "Holy Square." the hundred and forty and four thousand, but for Obed, no Jesse; but for Jesse, no David; but David, no Christ; the mighty man of wealth, whose name is Eternal Strength. Ruth was indeed famous in Israel, and we her daughters will call her blessed.

DR. THOMAS'S AMBITION.

"My ambition is, that when I am introduced to a personal acquaintance with Moses and the prophets, it may be said 'Here is a man who, in the days of his mortal flesh, advocated the truth ministered in your writings, in the face of universal foolishness and unbelief. He stood his ground alone for years against the bigotry, malice and stupidity of his contemporaries, until at length, he arrested the attention of many of them to a respectful and obedient consideration of the Divine Oracles you inscribed.' How much more to one's honour will such an introduction be, than to hear, it said of one 'far off' beyond the gulph: 'That man was a great champion of Protestantism, and of immersion as the only form of using water religiously. He was very successful in making proselytes, raising money for his schemes, and obtaining present consolation. But in regard to our kingdom, and your writings revealing the things concerning it, he was a bitter and inveterate scuffer ridiculing the one as an old Jewish idea new vamped; and the other as a mere Almanack of Jewish affairs! His proselytes were like their leader, if anything more headstrong against the Gospel than himself; a condition of the carnal mind ever consequent upon the unreasoning and credulous assent of ignorance to the traditions of the natural man. He was 'a great saint,' and a persecutor. He might have been with us; but he despised your words; and you see his end! An exile from our kingdom, he is expelled from the presence of the Lord!' Reader, think on this, and remember the words of the Lord Jesus, who said, 'If ye believe not Moses' writings, how can ye believe my words?'"—From *Dr. Thomas's Papers*.

OUR WARFARE,

IN WHICH

ATTACKS UPON THE TRUTH

From whatever quarter,

ARE

MET AND REPELLED.

“Casting down imaginations and every high thing that exalteth itself against the knowledge of God.”

IN accordance with the announcement of last month, we proceed to deal with the attacks of the mis-named *Anti-Materialist*. The first number contains seven articles and three short extracts from theological authors; all of which, with one exception, bear directly on the truth in a hostile sense. There is a good show of courage, and a fine military array, but no power to stand when the enemy appears—as we hope to make apparent. A successful military parade is a great triumph of comfort to patriotic spectators, but the behaviour of the troops in the presence of an actual foe is the true test of their value. In this case they don't stand fire. A few well-directed shots from the artillery of the Spirit, will break up their battalions, and send them right and left off the field. We refer to the arguments of course, having no power nor desire to deal thus with hostile arguers, until the time that “judgment is given to the saints of the Most High;” and then only will the power be used by such as the King sees fit to put under commission; and even then, with weapons of a higher flight, will the saints vanquish the Beast, and the kings of the earth and their armies.

THE USE OF LANGUAGE IN SCRIPTURES.

The first article defines “the sense in which certain words are used in Scripture.” It lays down the principle that “in the word of God language is used in the ordinary sense, whether literal or figurative;” and contends that simplicity is the characteristic of its style of composition. This is so eminently Christadelphian a sentiment, that it seems strange it should be laid down as a basis of an attack on the Christadelphian

position. We find an explanation in this assertion: “Among those whose views it is the object of this little sheet to combat, language is frequently wrested from its ordinary literal or figurative meaning, and strangely caricatured with the view to uphold their peculiar doctrine.” The assertion, however, is so strangely at variance with the fact, that we wonder what can be the drift of it till we come upon a sentence like this: “It is by the perversion of such words as those” (spirit, soul, life, &c.) “that it is sought to overthrow the doctrine of the natural immortality of man.” The reference is then apparent. The writer finding no other verbal countenance in the Bible to the doctrine of natural immortality than is afforded by the words “soul,” “spirit,” &c. assumes the Platonic meaning of these words to be the “simple” meaning, and then points to the Christadelphians as pervertors of that meaning. This is ingenious, but futile. First let it be proved that *soul* means “immortal soul,” and *spirit* “deathless spirit.” This is the key of the position. There is an attempt to make this out, but it scarcely calls for serious refutation.

A “PLAIN MAN’S” ARGUMENT.

A “plain man” is introduced, and is supposed to be told by a Christadelphian “that death means annihilation in the sense of being blotted out of existence.” To this the “plain man” is made to say “How can this be? I have never heard of anything being blotted out of existence.” From this, it appears that the Plain Man is not so plain as he is called. It is just plain men that do believe in things being blotted out of existence. Ask John Clodman where the cows are that were butchered last year, and

he would tell you that the cows are nowhere. It requires Mr. Complex man, with the metaphysical subtlety of Scotch divinity, to put another face on the matter. He claps Mr. Plain man on the back, and says "John, man, your cows have not been blotted out of existence. They are only changed in the form in which they exist. They form strength and substance in the bodies of the men who have eaten them;" to which John Plain man would very likely rejoin "The bodies of men are not cows." Mr. Plain man is made to illustrate his unplain thoughts. "I sow my grain," says John, "and it moulders in the ground for a time, but it re-appears above-ground, first the blade, then the ear; after that the full corn in the ear. Although then the grain is said to die, there must have been a living principle within it, or how could it spring up and bear much fruit?" To which we say, "but suppose, John, the grain did not re-appear above ground, first the blade, &c.;" what should you say then? Should not you conclude it had been blotted out of existence? "Ah, but you see," says John, "it does re-appear." "Well, what about your father's old horse that you buried thirty years ago, when you were a boy; do you expect it will re-appear?" John shakes his head. "Do you conclude, then, it has been blotted out of existence?" John, tutored by Mr. Complex man from the college, hesitates a little: so we have to press him. "Come, John, what about the old horse? Is it in existence?" John looks at his tutor, and ventures to say "Well, of course, the horse is dead." "Is it in existence? is my question." John receiving a wink from his metaphysical comrade, says, "The stuff as went to make the horse is in existence." "That is Jesuitical, John; my question is, is the horse in existence?" "Well no, not exactly." "Is it at all in existence?" "Not the horse." "That is my question, John; then the horse is *out of existence*. Now, how did it go out of existence? You know it died. Death blotted it out of existence. So you see you have heard of something being blotted out of existence. Now come, John, if a horse can be blotted out of existence while its substance and life continue in being, what makes it difficult for you to believe that death blots a man out of existence, notwithstanding that his substance and life continue?" John

would probably say, as this article makes him say, that "man has a living principle within him which in popular language is called soul and spirit."

THE IMMORTAL-SOUL THEORY.

John has to abandon the tale about never having heard of anything being blotted out of existence, and take refuge in the immortal soul theory. This, therefore, must stand or fall on its own merits. Its merits, so far as John is made to argue the matter, can very briefly be put to the test. John says "I have a soul or spirit." If this is to prove that man has an "immortal soul—a deathless spirit," what could be John's supposed answer when told that the beasts have "a soul or spirit." John of the ordinary clod-hopping type, would indignantly deny that this was a fact, so John's attention would have to be called to this: "The moving creatures (great whales, every winged fowl, &c.) that hath *soul*."—(Gen. i. 20, 21.) "The *soul* of every living thing."—(Job xii. 10.) "The *spirit of the beast*."—(Eccles. iii. 21.) Upon this the argument would be; if the possession of "soul or spirit" makes man immortal, the beasts are immortal, for they possess "soul or spirit." What would John say to this? He could say nothing that would logically relieve him of the difficulty. He might try to jerk out of the dilemma. He might say that he did not care whether beasts had soul or not: he knew they weren't immortal like man: which would expose him to this rejoinder. If beasts can have soul and not be immortal, how can you regard man's having a soul as proving him immortal? He might be expected as one of his class to terminate the argument by saying what others of a more educated class have said under similar circumstances, "Well, you may say what you like: I believe man is immortal; and if he isn't, I would rather believe he is, than receive your horrid doctrine:" to which there is no answer but pity.

The *Anti-Materialist* writer seeks to maintain his argument as against the Christadelphians, by saying the words translated soul and spirit have "several significations." This fact is granted: nay, it is made use of by the Christadelphians to disprove the Platonic theory, for if they have "several significations," they obviously

do not necessarily convey the popular idea. We admit "several significations," but here is the question: Among these "several significations," is *natural immortality one?*

This is the very marrow of the controversy. The *Anti-Materialist* has not attempted to prove this, and therefore on this point, there is nothing to reply to. If it had made the attempt, it must have been a complete failure, for "learned bishops" who have turned their attention to the matter, admit that the immortality of the soul is not taught in the Bible, but assumed, says one (Tillotson); not recognised, says another (Whately). Where the bishops have failed, is it not to be expected that Canadian "evangelicals" can succeed?

SHIPWRECK AND LOSS OF A HUNDRED LIVES.

Failing in this proof, the writer attacks "perish" and "annihilation." He puts the "plain man" forward again, and says when he reads of a wreck and a *hundred souls perishing* at sea, the "plain man" never suspects it means they were "blotted out of existence." He understands that the bodies are in the sea or washed upon some desolate shore; and the souls returned to God who gave them. So says the writer; but let us look into it a moment. As to the bodies, surely he will not deny that they are "blotted out of existence." If sharks eat them, they turn into shark, or if they are cast on "a desolate shore," and decompose, the vultures get them, or the atmosphere absorbs the fluids as they are slowly disengaged, and after a time, the mouldering solids are washed away by the sea or scattered to the winds as dust. In any case, it will not be denied that the statement "a hundred souls perished," involves the consequence that a hundred bodies are "blotted out of existence." We now look at "the souls:" they return, says the writer, to God who gave them. So far, good: but let us understand. What are "the souls?" Are they the persons or the lives that God gave as the means of the persons? Platonism says they are the persons. Where is the proof? There is none forthcoming. We take the cattle and dogs drowned at the same time: and ask what becomes of their lives? Did not God give the life of the beast? Yes: (Psalm civ. 29,30; Job xii. 7-10). Does it not "return to

God who gave it?" Who will deny it? What returns: the beast or the life that is not the beast but the property of God, by which the beast existed? What returns: the man or the life that is not the man, but the lent power of God by which the man was enabled to be? Who can falter? The man DIES. "His breath (spirit) goeth forth: HE returneth to his earth: in that very day his thoughts perish."—(Psalm clxvi. 4). That returns which came at first. What came at first: a man or the life to enable a man to be? A man did not come: therefore a man does not go. Life came, and life returns. When life comes, man *is*: when life goes, man is *not*. So that John Plain man's idea properly worked out goes against the *Anti-Materialist* writer.

Then he makes a strong butt at "annihilation." "Be it understood," he says, "the word is not found in our English Bible." Very true: and the *Anti-Materialist* writer ought also to have understood that the word is not found in the arguments of Christadelphians. It is a word put upon them by their opponents, which they decline to adopt because of the perverted meaning it has conventionally acquired. On this point we refer to *Everlasting Punishment not Eternal Torments*—(Reply to Dr. Angus) pp. 30-33. The term "life" next receives a little attention, the "plain man" being still the mouthpiece of the argument. The "plain man," we are told, recognises life as "sometimes meaning simply existence," (as where it is said "the moving creature that hath life): and at other times, *well-being, favour, &c.* (as where it is written "thou wilt show me the path of life.)" And it is added the "plain man" is surprised to find that this distinction is not observed by the Christadelphians. We suspect the "plain man" is speaking upon very limited information. If the "plain man" were acquainted with the people against whom he is made to speak, he would find the distinction between primary and secondary meanings is carefully recognised; but he would also find that no secondary meanings that upset the primary, are received. The primary is always made to govern, as all rules of sense allow and usage sanctions. The artificial meanings invented by theology, and unsupported by the Bible, are rejected. When they read "Thou wilt show me the

path of life," while recognising *favour, well-being, blessing, &c.*, as involved in the statement, they refuse to detach these qualities from the first idea of existence, in obedience to a theory that wishes to provide for the existence of a class who are to be "burnt up and leaving neither root nor branch."—(Mal. iv. 1). They preserve the primary while recognising the secondary.

The article concludes with a wholesome exhortation to "orthodox believers" not to take the fundamental doctrines of the Bible so much for granted, but to qualify themselves by study to be able to "give to every one that asketh of them a reason of the hope that is within them." No course will be more certain than this to open their eyes to see that "the fundamental doctrines of the Bible" are rejected by the system they have been taught to regard as the sum of all truth.

"CHRISTIANITY AND ITS ASSAILANTS."

This is the title of the second article. The article is good but inapplicable to the Christadelphians. It is one they would endorse in so far as it vindicates the authenticity of the New Testament, and illustrates the impotence of all attempts to upset the historic claims of the faith of Christ. Of course it is intended to hit them. They are intended to be understood as "one of the "forms of assault" which Evangelical Christianity has to encounter. Evangelical Christianity is defined to be that system which asserts the supernatural interposition of God the Father through Jesus Christ, as recorded in the sacred Scriptures—for the forgiveness of sinful man, and his recovery from the eternal misery into which his sin had plunged him. Substituting "condemnation" for the phrase "eternal misery" (an unscriptural form of speech conveying an equally unscriptural idea), this definition exactly describes the faith held by the Christadelphians, from which it follows that the *Anti-Materialist* is ignorant of the nature of that which it opposes; or, having knowledge of it, is pursuing a course of deliberate misrepresentation. Ignorance or malice: this is an unpleasant dilemma for a publication started in the name of Christ for the vindication of truth. As opposed to "Evangelical Christianity," we find "the historic course

of assault against Christianity" to be defined thus with regard to the objects aimed at: "to suppress its (Christianity's) working power; to disown its chief personage; to dispute its peculiar facts; and finally to disarm its records." Now, as the faith which the *Anti-Materialist* has been started to oppose, seeks to give free course to Christianity's working power, (viz., "the Gospel, which is the power of God unto salvation to every one that believeth."—Rom. i. 16;) to proclaim to the world and magnify its chief personage; to insist on its peculiar facts, in all their integrity; and to uphold its records intact, it will be seen how misdirected is such an article as hurled against them. Doubtless, however, there is policy in it. To create the impression that the Christadelphian faith is infidelity, is the surest way to keep the devout from looking into it. It is a policy that has been employed from the beginning, and for a while was successful: but now the re-action is coming, and people look into it with all the more respectfulness and anxiety on finding that instead of infidelity, it is the only embodiment of thorough Bibleism extant among men.

THE VITAL PRINCIPLE.

An extract is made from *Keil and Delitzsch* on the difference between man and beast. It is a mere string of assertions which might command attention, if the man who penned the sentences were a prophet. It starts with a statement in flat contradiction to the Bible. It says "The vital principle in man is different from that in the animal." The Bible says "They have all *ONE breath*."—(Eccles. iii. 19). Some may object that this, as Solomon's statement, is not necessarily to be received. We decline to abate a jot of Solomon's authority: but nevertheless, that the statement may be put upon authority that no immortal soulist will question, we call Moses. He says of man, God "breathed into Adam's nostrils the *breath of life*:" or lives.—(Gen. ii. 7); and of beasts, he says, "They went in unto Noah two and two of all flesh *wherein is the breath of life*;" or lives.—(Gen. vi. 15.) Things equal to the same are equal to one another. Therefore, man and beast both having the *breath of life*, it is contrary to truth to say "The vital principle in man is different from that in the animal." The

vital principle is the same throughout the universe. The Spirit of God is the vital principle. The variety in the forms of life it sustains, are according to the will of God, and not attributable to any difference in "essence," as asserted by "the wisdom of the wise which is foolishness with God." The extract being founded upon a lie, deserves no further notice.

THE EDITORIAL ONSLAUGHT.

Next comes the prospectus, setting forth the objects contemplated in the publication of the *Anti-Materialist*. This we published last month with remarks which it is needless now to repeat. We merely add that we are obliged to the *Anti-Materialist* for its outspoken attack, believing, that as with all other assaults ever yet made upon the truth, it will further instead of hinder the glorious errand of the Gospel, in the enlightenment and rejoicing of the hearts of many who shall be as a people prepared for the reception of the Lord at his soon-coming manifestation in the earth.

'ERRORS OF ANNIHILATIONISTS.'

Mr. Grant divides his book as follows: Part I: "Man as he is." Part II: "Death and the Intermediate State." Part III: "The final issues." These are subdivided into sixteen smaller sections, in which most phases of the matter are brought under review. We cannot do better than follow Mr. Grant section by section, and point out the leading flaws in the argument.

IS THE BODY ALL?

This is the first question to which Mr. Grant addresses himself, as to which, it has to be observed that the issue raised is fictitious, if by "body" is to be understood an inanimate body. We never knew any one contend that the body as mere substance in form was "all." If "living body" is meant, we have a different question to consider. Mr. Grant fails to define the point. If he means inanimate body, he is in error in attributing to the Christadelphians the proposition that "the body is the whole man." If he means the living body, he is inconsistent in asserting that to Christadelphians, "dust thou art"

expresses what he is *in his whole being.*" It would have been satisfactory if he had clearly taken one ground or other.

But as we cannot imagine that he seriously supposes a lifeless body to be a man *in his whole being*, in the estimation of Christadelphians, we will proceed on the only admissible supposition, that the "body" of Mr. Grant's sentences means "living body." With this reading, we admit the charge of holding that the (living) body is the whole man, and are wondering what objection Mr. Grant himself can have to this view; for even with his immortal soul theory, he cannot avoid regarding the living body as being "the whole man," since, as the living body contains that which his theory teaches him to regard as the principal part of man.

If he were to insist upon "body" meaning *lifeless body*, then we should simply deny his assertion as untrue. The Christadelphians do not regard the dead body as the whole man. It is a living body they regard as the whole man. A dead body is a man having commenced to cease to be a man: losing first life, then moisture, and finally organization in that process of disintegration by which he returns to the dust whence he came; and any reply to them based on the assumption that they treat the lifeless body as the whole man, is the mere upsetting of a man of straw.

Mr. Grant is bound to recognise the living body as that which the Christadelphians call a man *in his whole being*. Upon this principle we shall deal with his arguments, and with the result promised in our first notice. Mr. Grant is surprised at Dr. Thomas "gravely adducing Rom. viii. 6"—*το φρονημα σαρκος the thinking of the flesh*, in proof that the flesh is the thinking substance: and at his citing the further apostolic expression "the fleshy tablet of the heart," in confirmation of the view. As both expressions appear to mean precisely what Dr. Thomas quoted them to teach; and as they are both, on the face of them at least, incompatible with the Platonic idea that an immaterial soul, and not the flesh, performs the thinking; and as moreover Mr. Grant gives no reason for demurring, we must dismiss the matter with a counter expression of surprise that a man of Mr. Grant's subtlety, should be surprised at so reasonable an application of words.

Mr. Grant admits that "there are passages which seem to make the body all," such as, "dust thou art," but contends "there are many on the other side that equally seem to make the body *nothing*;" in illustration of which he quotes:—

"The life which I now live **IN** the flesh."—(Gal. ii. 20.)

"If I live **IN** the flesh."—(Phil. i. 22.)

"Whilst we are at home **in the body**."—(2 Cor. v. 6.)

"Willing rather to be absent from the body."—(verse 8.)

"Whether in the body or out of the body, I cannot tell."—(2 Cor. xii. 2.)

"As being yourselves also **IN** the body."—(Heb. xiii. 8.)

"In my flesh shall I see God."—(Job xix. —.)

"Knowing that I must put off this my tabernacle."—(2 Peter i. 14.)

He declares these to exemplify a use of words which contradicts at the outset the whole materialistic philosophy. He says the language used in these passages "never could have arisen on the materialist supposition." From these sentences arise two questions. In what way does the style of language in question contradict the view that man is but a mortal creature "of the earth, earthy?" And is that style of language inconsistent with that view? We shall consider these two questions separately, and show that both positions are untenable.

1. The assertion that the passages quoted contradict at the outset, what Mr. Grant is pleased to term, "the materialistic philosophy," can only be maintained on the supposition that their phraseology affirms that man is a spiritual entity, *in* a body from which he can be detached without detriment to his faculties. That is to say, when Paul says: "the life that *I* now live in the flesh," we must understand that he means distinctly to intimate that the "I" is an invisible detachable immortal self, dwelling in the flesh. And so with the other passages: for if this be not the construction Mr. Grant puts upon the passages, how can he construe them to contradict the obnoxious "philosophy?" But this indisputably is the construction he puts upon them. And the question is: Is it a right construction? If it is, it will suit every similar expression employed by the same writers, and dovetail with all their allusions to the individuality of man; for if there is anything in the

argument at all, the force lies here: *the writers of these phrases had such a distinct view of the immateriality of man before their minds, that it moulded the phrases by which they expressed their relation to the external conditions of life and to destiny beyond.* Let us see then whether this theory of their language is maintainable. We put it to the test by asking whether it will suit every case. We insist upon its suiting every case, if it is true: for surely Mr. Grant would not contend that the immaterial view moulded apostolic language in some instances and not in others. If a latent recognition in the apostolic mind, of the immortal soul theory, be the explanation of such phrases as "the life that *I* now live **IN** the flesh," that same latent recognition would be active enough to prevent the apostolic pen writing phrases inconsistent with that theory in any other instance. Can there be reasonable demur to this? We trow not. If, then, we find, the apostles employing phrases inconsistent with this theory, we can but conclude that Mr. Grant has not hit upon the right method of construing the passages above quoted; and it will remain to submit another which will harmonise all phrases.

Now we do find the apostles using phrases inconsistent with Mr. Grant's explanation of those above. Paul says "I know that in **ME** (*that is, in my flesh*), dwelleth no good thing."—(Rom. vii). Here "me" is synonymised with "my flesh." It is as if Paul said "me" and "my flesh" are the same thing. But if Paul had had the latent recognition of immortal-soulism which Mr. Grant's argument requires, he could not have said this; for that recognition would have taught him carefully to distinguish between "me" and "my flesh," and to have said, "I know that in my flesh dwelleth no good thing, *but my flesh is not me*, and therefore I take comfort." Be it observed also that Paul in this verse is discoursing on moral quality. When he says "no good thing," he is speaking of sin, as the context will show. He attributes sin to *the flesh*. "Sin that dwelleth in me: for I know that in me (*that is in my flesh*) dwelleth no good thing." Now, a latent recognition of immortal-soulism would have prevented Paul from writing thus, for that theory recognises sin as the quality of the immaterial soul, and regards flesh as a passive instrument in the hands of the soul.

Again Paul, in allusion to sufferings endured, says, "We despaired even of life. We had the sentence of death in ourselves, that we should not trust in ourselves, but in God that raiseth the dead."—(2 Cor. i. 8.) Here Paul speaks plurally. Let us take it in the singular, and we shall find the same idea in Rom. vii. 18. "Sentence of death in myself." What is the "self" in the case? Mr. Grant says the immaterial tenant of the body. Then the question is, in what sense, in harmony with Mr. Grant's theology, was the immortal soul of Paul subject to "sentence of death?" seeing that according to that theology, it could not die physically, and was delivered from death spiritually. And why should Paul trust in the resurrection of dead bodies as a solace in his soul? If to this, it is answered that Paul doubtless had reference to his body, then be it observed that Paul calls his body "myself," and looks to the resurrection for hope, which he would not have done if a recognition of immortal-soulism in the other passages caused him to discriminate between his "I" and "the flesh;" for, in this case, the same recognition would have led him to discriminate between himself and his body, and to look to death as the time of his salvation.

We append further illustrations of the same thing, to all of which the foregoing remarks apply

"After MY decease."—(2 Pet. i. 15).

"We (this corruptible) shall be changed."—(1 Cor. xv. 51).

"We have borne the image of the earthy."—(1 Cor. xv. 47.)

"That the life also of Jesus might be made manifest in our mortal flesh."—(2 Cor. iv. 11).

"We preach not ourselves. . . . We have this treasure (the knowledge of the glory of God) in earthen vessels."—(2 Cor. iv. 7).

"Separated ME from my mother's womb.

I was unknown by face."—(Gal. i. 22).

"Your bodies are members of Christ."—(1 Cor. vi. 15). "WE are members of his body, flesh and bones."—(Eph. v. 20).

"For the work of Christ, HE was nigh unto death, not regarding his life."—(Phil. ii. 30).

"YE are dead, and your life is hid with Christ."—(Col. iii. 3).

"THEM that are asleep."—(1 Thess. iv. 13).

"THEY that are fallen asleep."—(1 Cor. xv. 18).

"Stephen . . . HE fell asleep."—(Acts vii. 60).

"If by any means I might attain unto the resurrection of the dead."—(Phil. iii. 10).

"Whatsoever a man soweth, that shall HE also reap— . . . corruption or life everlasting."—(Gal. vi. 8).

"The Beast shall overcome THEM (the two witnesses), and shall kill THEM. THEIR dead bodies shall lie in the street of the great city. . . . And after three days and a half the Spirit of life from God, entered into THEM, and they stood upon their feet."—(Rev. xi. 8-11).

"Come from the four winds, O breath, and breathe upon THESE SLAIN."—(Ezek. xxxvii. 9).

"Avenged the blood of HIS SERVANTS."—(Rev. xix. 2.)

"Time of the dead that THEY should be judged."—(Rev. xi. 18.)

"I shall go down to the grave mourning."—(Gen. xxxvii. 35).

"I am formed out of the clay."—(Job xxxiii. 6).

"Wilt thou bring ME into dust again?"—(Job x. 9).

"I would not live away."—(Job vii. 16).

"I shall sleep in the dust."—(Job vii. 2).

"OUR rest together is in the dust."—(Job xvi. 17).

"He that raised up the Lord Jesus shall raise up us also, by him."—(2 Cor. iv. 14).

We had sorted out other instances, but content ourselves with the foregoing, which we set against Mr. Grant's 8, in the sense of showing the impossibility of his construction of the 8. Our view admits of the 8 being reconciled with the 26, whereas Mr. Grant's reading of the 8 will not fit the 26. For what is that reading? That the inspired writers had such a distinct impression of the immaterial nature of man, as to give it precise verbal expression in the 8 passages quoted. If this is the explanation of the phraseology in those 8 passages, would it not follow that in all cases, the same discernment would have expressed itself always with the same precision, and avoided language which confounds the individuality with the body as in the foregoing 26 cases? We submit that a single exception would be sufficient to upset Mr. Grant's inference, and leave the way open for the second question which in the presence of so many exceptions, we now proceed to consider, viz: whether there is not a principle upon which the language of the 8 passages is in perfect harmony with the doctrine of human mortality? Mr. Grant says "such language never could have arisen on the materialist supposition." But this is a mere assertion which he does not attempt to sustain. We grant that on the true materialist supposition (which denies future existence), such language could never have

arisen: but in view of the fact that "there shall be a resurrection of the just and of the unjust," is it unnatural that men related to that resurrection should meanwhile be considered and spoken of as in a condition of sojourn? It is most natural that a man whose destiny is to be raised and glorified and introduced to immortality at the second coming of Christ, should speak of his present life as "the life he now lives in the flesh." He does not thereby give expression to the philosophy of existence as Mr. Grant understands it. He merely gives practical definition to his present existence in contrast with the life that is to come. When he says "in this (body) we groan, being burdened . . . not that we would be unclothed, but clothed upon (with our house-body—from heaven) that MORTALITY might be swallowed up of life," it is a wonderful treatment of language to understand him to mean he is anxious for the (supposed) immortal to quit the mortal, and mount to "realms above." When, therefore, in the following out of his idea, he says in the immediate connection that while at home in the body, he is absent from the Lord, it is doing violence to the subject to understand him to mean that he must die to be with the Lord. Paul expressly excludes such a construction of his words when he teaches in 1 Thess. iv. that it is only when the Lord himself shall descend from heaven, the dead raised and the living changed, that we "shall be with the Lord." "At home in the body" is synonymous with "in this, we groan being burdened," and as the cure desired by Paul for the burdensome body is "being clothed upon with the house (body) from heaven, that mortality might be swallowed up of life," it follows that "presence with the Lord" is descriptive of the same consummation. Paul teaches that there is no presence with the Lord till the Lord comes; in speaking of "the coming of our Lord Jesus AND *our gathering together unto him*;" and in saying "He that raised up the Lord Jesus shall *raise up us* by Jesus, and SHALL PRESENT US WITH YOU."—(2 Cor. iv. 14.) Paul's expressions, interpreted by Paul's teaching, are intelligible enough. Interpreted as Mr. Grant suggests, they work confusion.

Remember them that suffer adversity "as being yourselves also *in the body*," is explained by 1 Cor. xii. 13. "By one spirit are we all baptized into *one body* . . . The

members should have the same care one for another, or whether one member suffer, all the members suffer with."

"*Whether in the body or out of the body I cannot tell.*"—(2 Cor. xii. 3.) The Greek words are *ειτε εν σωματι ουκ οίδα ειτε εκτος του σωματος, ουκ οίδα*, which literally rendered would read "whether in a body or without the body I know not." Paul's doubt is as to whether the things he saw were real or merely visional. The context shews this. If it was in a body he saw them, they were actual; because to see things actually, a man must be bodily present. If without the body, the things were seen as in a dream, in which a man without bodily presence, appears to see places and persons, and hear voices that have no actual existence except in his brain. The visions and revelations seen by Paul fourteen years before the date of his writing, were so vivid, while at the same time, his life immediately after was so entirely resumed in the same channel, that he could not tell whether he had been carried away to see actual sights or had merely seen them in vision. This is intelligible. But Mr. Grant quotes the phrase to sanction the popular notion of disembodiment. How could Paul be in doubt as to whether he was dead or alive "fourteen years ago?"

"In my flesh shall I see God." Why should Job say this, if he expected to see God on leaving the flesh in death? The antithesis, of which the words form a part, gives them great force. "*Though worms destroy this body*, yet in my flesh shall I see God." This expression of faith implies that in Job's estimation, the destruction of the body by the worms would for a time interfere with his seeing God. Doubtless, Mr. Grant intends the emphasis to rest on the personal pronoun I, with the suggestion that "I" means one thing (that is, the immortal soul) and "my flesh" another, and that Job meant to say that he—the immortal Job—would through material flesh, have visions of God. A strange thing for Job to say, on the supposition that he looked to see God much sooner, and far better as a disembodied Job in heaven. It has again to be said that Job is not using the language of the schools. He is not defining a philosophy, but giving expression to a practical faith in practical language, that though the disease and

corruption that then had fast hold on him should destroy him, he should see God in the latter day, when the Redeemer should stand on the earth, and liberate his death-bound friends from the pit of corruption. Against any obstinate resistance on a metaphysical construction of Job's words, it is sufficient to quote Job's other words, "I shall sleep in the dust."—(vii. 21). If the "I" in the one verse means immortal soul, why not in the other? And would it comport with Mr. Grant's views, that the immortal soul should "sleep in the dust?" We trow not. The conclusion is evident.

"Knowing that I must put off this my tabernacle."—(2 Peter i. 14). This is explained in the next verse as "my decease." The words are a figurative description of death, and appropriate enough in whatever form it may be encountered. All that constitutes our individuality dwells in the

body of our humiliation; but the destiny of the saint is to have "this corruptible" "clothed upon" with a "subduing energy" that will change it from flesh-and-blood nature into spirit nature.—(Phil. iii. 21; 1 Cor. xv. 53-54). 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). In death, he puts it off, and "falls asleep." To some there will be no interval between the tabernacle state and the glory to be revealed. They put not off the tabernacle, but pass, without a break, into that state of incorruptibility, in which the "tabernacle" is swallowed up of life. This was not Peter's case. To him it had been revealed "by what DEATH he should glorify God."—(Jno. xxi. 18-19). Hence, his anxiety to arrange so that "after his decease," believers might "have these things always in remembrance."

The Christadelphian.

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

MARCH, 1872.

WE have to thank many friends for assistance in the "small fix" brought before them last month. It is probable we shall go harmless from the difficulty; for which we again give thanks, especially to those who have sent more than their own sixpence, in case of others failing.

We are indebted to several correspondents for interesting scraps on matters bearing on the truth and the signs of the times. When many bees look after the opening flowers, a fair hive of honey is the result. Co-operation works well in everything.

THE JEWS AND THE HOLY LAND.

NEW JEWISH MOVEMENT.

Our Manchester correspondent telegraphs that an influential meeting of Jews was held yesterday in that city, to form an Anglo-Jewish Association, in connection with the

Alliance Israelite Universelle in Paris, the object being to take charge of Jewish interests, social and political, in all countries. Mr. Jacob Waley, University College, London, said there was a disposition on the part of the rulers of Turkey to promote Jews to situations of trust and power, as a set-off to the influence of Christians, who were fast elbowing the Turks themselves from such situations. The difficulty was to find Jews fit for such posts, and this was sought to be overcome by the training of youths in Paris.—*Scotsman*, Feb. 19.

THE TURKISH GOVERNMENT OFFERING BUILDING SITES IN PALESTINE.

Persons in search of eligible building sites for villa residences and shop property, will find an interesting notice in the *Habazeleth*. Our Jerusalem contemporary states that the Turkish Government are desirous of selling in lots, to suit purchasers, a considerable portion of real property in or about Jericho. A third of the city is to be retained in behalf of the present inhabitants, who do not number more than 200, and the residue will be sold by auction without reserve. It is added that "the ground is productive and well watered," further inducement being held out by mention of the fact that it was "right over against Jericho" that the children of Israel crossed dry-footed into

the Promised Land. The sacred bathing-place of the pilgrims to Jordan, is consequently close by Jericho, and it is impossible to resist the suspicion that the Turkish Government, with unaccustomed business capacity, have in view the prospect of a fashionable watering-place growing up on the site of the ruined and unproductive City of the Plain. From a Jewish Scarborough or Llandudno, it is a far cry to the Jericho which the hosts of Joshua encompassed, around whose fenced walls the seven priests of Israel walked, bearing seven trumpets of rams' horns, before the blast whereof, and the shout of the people, the ramparts of the city fell. But the incongruity will not strike a Mahomedan, and, if it did, it would not be permitted to stand in the way of turning an honest penny by the *exploitation* of the religious traditions of Jew and Gentile.—*Morning News.*

We are obliged to insert in this place

AMERICAN INTELLIGENCE.

BOSTON, (Mass.)—Brother Hodgkinson, writing on New Year's day, says: "To-day JOHN BUCK was immersed into the saving name (he is husband of sister Buck). He has been a very patient enquirer for a period covering nearly eight years, commencing at the Worcester ecclesia. His action on this New Year's day, is a great triumph over the Old Man, and a great joy to the household. Think of sitting on a fence eight years, with the grave on one side and 'the olahm and beyond' on the other!"

Writing again, January 19th, brother Hodgkinson says: "The Boston ecclesia was notified by the telegraph on the 16th instant, that brother Mark R. Nash died that morning, at his father's house at Topsham, Maine, whither he had, with his wife—a sister in the faith—removed to recruit his failing health. Accordingly, I started with brother Cranshaw, arriving there in the middle of the day preceding the funeral, a distance of about 130 miles. We found he had left instructions with his wife, to whom he had lately been married, that he wished some brother to preside at his funeral and announce the truth to his friends, who should there present themselves. No objection was urged on the part of his relatives. Our brother Nash, who was twelve years old in the truth, had many a time and oft proclaimed there the joyful sound; suffice it, however, to say that at half-past ten next day, about fifty people had assembled,

of varied ages, but all stamped with intelligence. I opened the services with the Lord's Prayer, and followed with the overwhelming evidence, in the Scriptures of truth, of the non-immortality of man, the unconscious state of the dead, and the only escape through the resurrection from amongst the dead ones through the gospel of Christ.—(Rom. i. 16.) Brother Cranshaw then pointed out to them what the gospel was, persuading them "by the meekness and gentleness of Christ," which he is well qualified to do, that they should turn whilst it is to-day, and not neglect such exceeding great and precious promises. The audience lent their ears most attentively to these remarks with upturned faces, during the hour-and-a-half occupied, and were evidently struck with the cogency of the truths advanced. Rarely does an opportunity offer of engaging the careful attention of people, excepting at such sad scenes as this one was, and we both felt that something had been accomplished for the living, the best epitaph for the dead."

CHICAGO, (Ill.)—Bro. Bingley writes, Jan. 24th: "The liberality of the brethren has far exceeded all our expectations, yet though we believe that we shall not use all the funds on hand, the probability is that little will be over. This fire has entirely upset business, but in certain branches of trade, the demand for men is very great. Brother Harris is not doing anything, but has the prospect in spring of getting his old berth. We put up quite a respectable frame building for brother Rider (the Frenchman), on his property. Brother Jacobs, myself and others, did all the carpentering we could to save expense. Still we have to attend to brother Rider's wants yet, for little or no work (a tailor) does he get, but spring will open good for him.—I am about starting for Kankakee and Iowa; shall be away from home about a month. Hope to give encouraging reports of the truth in these parts. I omitted to mention to you that last September, I visited sister Bingley's relations at Kankakee, Ill., and found some of them interesting themselves in the truth, through the lectures given a year ago. I attempted another course of ten lectures with much success. A Frenchman came quite a distance to hear me (he owns a large brickyard in the town) and was much delighted. He had heard something of the truth 25 years ago. I sent him some reading matter, so that he may be wise, and not stop till he accept the whole truth. A Mr. FRANK CHESTER, farmer (formerly neutral), who had been studying and corresponding with me for some time, rendered obedience, being first persuaded that he fully understood the main elements of the gospel. Quite a large gathering from the surrounding district witnessed his immersion, he being a man of considerable popularity. The occasion gave brother

Fish, of Chicago (who assisted us,) and myself, another favourable opportunity for drawing attention to things eternal. We adjourned the same Sunday afternoon to my brother-in-law's house, and broke bread. My efforts these last few years in that locality have been apparently fruitless, the people being so completely priest-ridden; but the seed sown turns out to have found some healthy soil. A few others have expressed their intention to accept the truth when sufficiently advanced: so that an ecclesia will doubtless be formed. Brother Chester has already begun interesting his neighbours."

ROCHESTER (N.Y.)—Brother Sintzenich writing, says. "Brother Morse will have written you of our doings latterly, our labours and results; it is not now necessary to recapitulate. Several have believed and obeyed the truth, and their names, we trust, are written in the Lambs' Book of Life. The ecclesia is growing in numbers and usefulness. We are making exertions to spread truth in our midst, and in the providence of God, with a measure of success. We have lectures every Sunday evening for aliens, especially on first principles; give away and sell tracts and books, and labour personally to bring the truth within hearing of our fellow men around us. Just now, and for the past three weeks, brother T. H. Dunn has been lecturing at our hall, and in the vicinity of Rochester. He is on his return home from a four months' tour in the States and Canada, and has delivered a great number of discourses, and in many places with marked success. Brother Dunn is an able, indefatigable speaker, not of course above criticism; but taking him all in all, he is a most efficient and powerful advocate of truth, and particularly so in the field of discussion with the truth-perverting orthodoxy of the day."

WORCESTER (Mass.)—Brother Whiting writes January 7th: "We have received permission here, in Worcester, to place on file in the public library, for the use of the public, one copy of the *Christadelphian*, for which I enclose to you two dols. and fifty cents. We are labouring for the Master to the best of our ability here. We are advertising our meetings every week, and, by this plan, drawing in some strangers, but it is only an occasional one that will accept the truth."

MISCELLANIES.

THE KINGS AND THE INTERNATIONAL.

The London correspondent of the *Manchester Guardian* says a communication has been addressed from Berlin to our Government on the subject of the International Society, with the view of coming to some

agreement on the subject of extradition. The Emperor-King has become uneasy at the progress which the confederacy of workmen is making throughout Germany. His nephew, the Czar, shares his misgivings, and if England could be induced to enter into reciprocal engagements for the hunting down of the society, other Governments would be summarily required to join the repressive League. This is an element of latter-day trouble.

RECENT CHANGES IN EUROPE, TENDING IN THE DIRECTION OF THE TEN-TOE DEVELOPMENT OF THE LAST CRISIS.

Europe, says a Berlin journal, had 56 states before the Italian war, while now it has only 18, with a total superficial area of 179,362 square miles, and a population of 300,900,000. Of these the German Empire comprises 9,888 square miles, and a population of 40,106,900 (according to the census of 1867). The principal States in Europe, with a population of more than twenty-five millions, are:—Russia, 71; Germany, 40; France, 36½; Austro-Hungary, 36; Great Britain, 32; and Italy, 26½; their total population is, therefore, four-fifths of that of the whole of Europe. A century ago, before the partition of Poland, the Great Powers only possessed one-half of the then population of Europe, thus:—Russia, 18 millions; Austria, 17; Prussia, 5; England, 12; and France, 26; total, 80. The number of Roman Catholics in Europe generally is now 148 millions—35½ in France, 28 in Austria, 26 in Italy, 16 in Spain, and 14½ in Germany; of Greek Catholics, 70 millions—54 in Russia, 5 in Turkey, 4 in Roumania, and 3 in Austria; of Protestants, 73 millions—25 in Germany, 24 in England, 5½ in Sweden and Norway, 4 in Russia, and 3½ in Austria; of Jews, 4,800,000—1,700,000 in Russia, 822,000 in Austria, 1,300,000 in Hungary, and 500,000 in Germany. Dividing Europe into nationalities, there are 82,200,000 of the Slavonic race, 97,500,000 of the Latin races, and 93,500,000 of the Germanic race.

THE FATE OF PERSIA.

The fate of Persia, in view of recent accounts of the continuance of the famine, is apparently that of extinction. Sir Henry Rawlinson, in a late address in London, spoke of it as a "doomed country;" and whether it ever recovers or not from the effect of these years of privation, it now lies an easy prey to any of its unscrupulous neighbours who will put out a hand to clutch

its independence. [Russia, as the appointed latter-day head of Persia, will doubtless act this part in professed kindness to her perishing neighbour. Persia is "at the steps" of Gogue when he meets his discomfiture on the mountains of Israel.—Ed. *Christadelphian*.] The drought which has wrought this destitution has accumulated through three years, until now forage as well as cereals are gone, the Bedouin tribes have lost their animals and are starving amid their dried pastures, distant from help which cannot be sent over the arid plains; and the cities are full of death and disease. In Bushire, the richest and most accessible place in Persia, the people are dying by hundreds daily. In Ispahan, under the shadow of the Court, 12,000 have perished. In Kazeroon, out of 10,000, only 2,000 remain; and in July alone 80,000 died of starvation and the plague in the province of Khorassan. The calamities which have come upon our Western country, sink into insignificance in comparison with this misery of a nation; and the most distressing feature of the case is that, while the Government is weak and incompetent, there is no possibility of sending relief from outside.—*New York Herald*.

A NEW SECT ON THE CONTINENT: THE NAZARITES.

Dr. Hurst publishes in the *New York Methodist*, an account of the Nazarites of Hungary, a sect who first made their appearance in the Southern part of Italy, some fifteen years ago; but, having been persecuted, rapidly increased among the lower classes, and have within six or eight years obtained both numbers and importance. This account is prepared from materials in the *Allgemeine Zeitung*, on whose evidence it appears that they in several items approach wonderfully near a scriptural position. They recognise the Scriptures as their only confession, and believe that man abused his freedom and sinned, and has lost his innocence, holiness and *immortality*, and become a prey to death, and only those enjoy the merits of Christ's death who conform to his life and doctrine. They teach and practise Baptism and the Lord's Supper—adults only being baptized, and that by immersion by any male member of good standing. Baptism they hold to be essential to salvation. They have no ministers, consider marriage a civil ceremony, recognize no Sabbath—for which they find no injunction in the New Testament, though they worship on it for convenience's sake—are singularly charitable, and moral in their daily lives, refuse to take oaths or bear arms, and take no part in political affairs. They consider themselves the exclusive possessors of God's word and truth, the only perfect expositors of the Scriptures,

and the only true members of Christ's kingdom; they regard all others as pursuing the fleeting, perishable things of this world, rejoicing in vanities, and therefore unable, in their present state, to attain eternal salvation. They are strongest in South Hungary, especially in Szegedin, Temesqar, Hold-Mezo, Vasarhely, and some other places, and are chiefly from the lower classes—peasants, tradesmen and mechanics.

THE VOICE OF "THE MAN OF SIN."

In the course of two sermons recently delivered in Gestratz, in the Allan District, Bavaria, in support of the infallibility dogma; the preacher, "Father" Kinzelmann, as we read in the *Birmingham Morning News*, delivered himself concerning the Romish Priesthood as follows:—

"We, the priests, are as high above the governments, emperors, kings, and princes of this world, as the Heavens are above the earth. Kings and princes of this world are as much beneath us, as lead compared with the finest, purest gold. Angels and archangels are far beneath the priests, for we can forgive sins as God Himself, which faculty all angels and archangels never possessed. We stand above the mother of God, for she has given birth to Christ only once; we priests produce and create him every day—yes, the priests may be said to stand above God himself, because he must be at their service at all hours, and in all places; and at our bidding in the act of consecration in every mass He must come down from His Heavens. God has created the world with the words 'Let there be;' but we priests make God Himself with three words. Therefore in those times, when faith and Christianity still exist, the priest has been held in highest honours,—the people,—yea, the emperors and kings have thrown themselves down before him, and have kissed the soil where he had planted or imprinted his foot. To-day the (German) Government dares to prosecute the priests and to form laws, by which the zealous and faithful priests are threatened with imprisonment in a fortress." Anyone doubting the veracity of this quotation is referred to the *Kemptener Zeitung*, wherein it will be found in full.

This utterance of priestly blasphemy and lamentation is useful in two ways; first, as showing the complete realization of Paul's "Man of Sin" in the Romish system; second, as illustrating the great alteration that has recently taken place in the position of the papacy in Europe, when its priests tremble before the threats of an heretical government, having all power in its hands.

SIGNS OF THE TIMES.

THE revival of the Alabama difficulty has greatly exercised the public mind in England and America during the past month. This revival occurs unexpectedly. It was thought the Washington Treaty, concluded some time ago, referring all claims to a board of arbitration to meet at Geneva, was a settlement of the question. And so it would doubtless have been, if America had shared the views of England as to what was to be referred to the arbitrators. By the claims submitted to the arbitrators by America, it appears that this was not the case. America asks points and claims to be decided that England understood to be expressly excepted, and which under no circumstances (except failure in war) will she suffer to be discussed by any third party. England has asked explanations; the press has expressed itself hotly on both sides of the Atlantic; and apprehensions are entertained as to results. War is disbelieved in among those who are privy to official secrets. Such a war would be a terrible affliction to both England and America. May God avert it unless it is part of His own programme of "trouble such as never was," which will assuredly come on all the world.

The probability seems to be that the Washington Treaty will become a dead letter, and that the Alabama dispute will be left where it was before that instrument was signed. It is noticeable that this result is in harmony with the efforts of the Russian representative (Catacazy) at Washington, who strove with unseemly zeal to prevent an understanding being arrived at between England and America; and for which unseemly interference, he received his passports from President Grant. The object of Russian policy in the matter is obvious enough. She wishes the quarrel to remain open, that her own purposes in the East may be favoured. It is to her interest that England should be at cross purposes with America. Russia and America are very friendly; and in the event of the convenient moment arriving for Russia to push her designs in the East, it would be an advantage to Russia to have England's hands tied by the existence of a dispute with America. This is the meaning of the Russian endeavours to circumvent

the Treaty in the first instance, and explains Russian views in the present crisis, as reflected in the following newspaper cutting:—

St. Petersburg, Feb. 8rd.

"The difficulties which have arisen between England and America in regard to the Alabama Claims inspire extraordinary interest here. The *Exchange Gazette* thus expresses its joy at this incident:—'The intervention of England in the European question has now for a long time been rendered impossible. England, humiliated in Europe and America, loses her influential position in the West—and that without a struggle, without bloodshed, without the honours of war, while America continues to form new bonds of friendship with Russia, and promises to be an element in all future European questions. Russia can only congratulate herself on such a change in the situation, and rejoice at her friendly relations with the American nation. On the latter point the *Moscow Gazette* assures its readers that the Catacazy affair has had no unpleasant consequences so far as Russia and America are concerned. M. Catacazy could only have expressed his private opinion in the Anglo-American dispute, and his influence in the matter was over-estimated by people who forgot that Washington is not Constantinople. 'The *Times*,' adds the *Gazette* 'is wrong in supposing that it was Russia's interest at that time to paralyse England on account of the Black Sea question, for that question was so rapidly and satisfactorily settled that Russia had no necessity to use such means for obtaining what she wanted.'—Correspondent of the *Eastern Budget*."

RUSSIA AND INDIA.

A remarkable article has recently appeared in the *Exchange Gazette* of St. Petersburg, in which railway communication between Russia and India is advocated. "Such a railway," says the writer, "would be even more important from a political than from a commercial point of view; for it would compel England to be neutral in every case in which Russia would take part in a European conflict. The Americans have succeeded in uniting the Atlantic and the Pacific by a railway, and there seems to be no reason why the Russians should not achieve a similar undertaking." The writer then contends that it would be more feasible to make a line from the shores of the Volga, where the Russian railways at present terminate, than from Constantinople. If Russia were thrown on her own resources to carry out such a work, she would be able to complete it, though in a longer time than if she were aided by foreign capital; besides which, it

might happen that Russia would, by pushing forward through Samarcand, conquer Persia and Asiatic Turkey, in which case the English railway would fall into the power of Russia. In her relations with China, Russia has always proved what value she attaches to a neighbouring State which manifests a disposition to keep order among its subjects. "The best guarantee for the consolidation of peaceful relations in Central Asia would be a friendly *rapprochement* of the English with the Russians in those regions. England will understand that the civilising influence of Russia can only have a beneficial effect on the results achieved by English commerce." If, on the other hand, England should assume a hostile attitude, than the writer thinks that Russia has more reason than ever to bring herself in close communication with India by means of a railway. England can only be attacked by land, and, so far as Russia is concerned, in India. She is also vulnerable in Canada, and we see how she strives to be friendly with the United States; while she does all she can to injure Russia, knowing that the Russians are too far off to do her any immediate harm. Our surest way, therefore, he writes, of forcing England to adopt a different policy towards us, is to come as near to India as the United States are to Canada.

THE ROMAN QUESTION.

There is considerable fermentation going on under the surface. We read that the Pope, on Sunday, the 19th of February, asked the prayers of the faithful for the French Assembly, "which," he said, "*would shortly consider the interests of the Holy See*, and in which some one would defend those interests." In connection with this, it is significant that M. Thiers recently held an interview with the Spanish ambassador (Senor Olozaga), at which the *Scotsman's* London correspondent says "M. Thiers asked what would be the attitude assumed by Spain in the case of difficulties between France and Italy relative to the Pope. Senor Olozaga, in consequence of some previous similar inquiry, had already referred to his Government, and his answer is said to have been:—"If the difficulty should be limited to diplomatic communications, Spain will take no part in them; but in the unfortunate case of war succeeding, she would be obliged to intervene." Senor Olozaga did not say on which side Spain would fight.

The Government of Victor Emmanuel is annoyed at the fact that France has not

followed the example of the other powers in transferring her representative from Florence to Rome. "The annoyance is heightened by the fact that the French Government has sent an Ambassador to the Vatican, though none of the other Powers have adopted the same course, and that he loses no opportunity of somewhat ostentatiously displaying his Papal sympathies."

As illustrating the process of eating the Harlot's flesh in hate, we note that it is reported from Rome that the Italian Government proposes shortly to bring in a bill SUPPRESSING THE RELIGIOUS ORDERS, CONFISCATING ECCLESIASTICAL ESTATES, even when international, assigning to the general superiors of religious orders their places of residence, and converting Papal Rentes into Italian Rentes.

ANSWERS TO CORRESPONDENTS,

BY THE EDITOR.

J. M. (Caledonia).—We follow Dr. Thomas in the sense in which Paul asked the Corinthian believers to follow him (1 Cor. xi. 1) not for what he was as a natural man, but for the treasure of heaven which the earthen vessel contained; Paul got the treasure by inspiration; Dr. Thomas by a life-long study of what inspiration wrote. The result is the same, except as to authority, which Dr. Thomas was the last to claim. Dr. Thomas gave reasons for all he taught. We have looked at those reasons, and considering them good, adopt his conclusions. Surely this is as legitimate as your rejection of some of them. Judge us not. The Lord is Judge, at which we rejoice. Take care that ye speak no evil of the things ye understand not.

CHRIST THE SEED OF DAVID, YET NOT A MERE MAN.

E. J.—The substance of Christ was flesh and blood, of Adamic stock, identical with that of "the children" he came to redeem (Heb. ii. 14). In this, he was "the seed of David, according to the flesh."—(Rom. i. 2); but this did not make him "mere man." The phrase "according to the flesh" implies another side, viz., "the Spirit." How was he related to this? The angel's words to Joseph and Mary, answer this. "That which is conceived in her is of the Holy Spirit."—(Matt. i. 20.) *The Holy Spirit* shall come upon thee.—(Luke i. 35.) By this the babe begotten, and afterwards the man, was related to God, who is Spirit,

and could say "I came from heaven." By this, he was God manifest in the flesh; the word of Eternal Power made flesh, dwelling in Israel, full of grace and truth, which could never be testified of any mere man.

But surely it is time to leave the discussion of this principle of the doctrine of Christ. It has been defined and discussed sufficiently to satisfy the requirements of such as are truly waiting for the kingdom of God. Let us go on unto perfection. Our salvation does not depend upon our ability to define the process of God-manifestation. If it did, we should have no hope. Abstractions belong to God. They are inconceivable to the human intellect. What we are called upon to do is to recognise in Jesus the arm of the Lord as a matter of faith; rejoice in the day-spring from on high that hath visited us; looking for his re-appearing, and meanwhile preparing ourselves for his coming by the OBEEDIENCE OF HIS COMMANDMENTS in all holiness, love, patience, and joy. Upon this our salvation *does* depend. It is possible to carry the discussion of definitions too far. The futile attempt to squeeze God's operation into the language of human ideas, may degenerate into a strife of words to no profit; a barren controversy, in which he is least inclined to needlessly engage who is most in sympathy with the glorious objects contemplated in that operation, and presented for faith in the testimony concerning the man Christ Jesus now exalted to the right hand of the Majesty of the Heavens.

IN WHAT SENSE WAS CHRIST EQUAL WITH GOD?

J. T.—"Thought it not robbery to be equal with God," is a pretty correct translation of Phil. ii. 6. Some critics think it ought to read "thought not of the robbery" or "meditated not the usurpation;" but this would take away the point of Paul's allusion: It would be no great incentive for us to humble ourselves to tell us that "Christ thought not of a ROBBERY" or "meditated not a usurpation;" but to tell us that Christ who "thought it not robbery to be equal with God," "made himself of no reputation," is to give us a strong argument in favour of our own abasement, who are nothing. There is little foundation for the critical dogmatism that sets aside the received translation. The words in the original *αε ος εν μορφη θεου υπαρχων, ουχ αρπαγμα ον ηγησατο το ενα ισα οεω*. which literally rendered would read *who in form of God being, not robbery he accounted (judged, thought or esteemed) the to be equal (or like) to God*. The ordinary translation is about as good a rendering into English as need be desired; and unquestionably gives the idea of the original. The only question is, in what sense did Christ "think it not a robbery

to be equal with God." This is answered in John v. 18, "He said that God was his Father, *making himself equal with God*." When Christ's origin in the Spirit is realised, his equality with God in the New Testament sense is not difficult to perceive. The son of any high personage possesses a certain equality with his father, which is appreciated by those in a lower sphere whom he may visit, notwithstanding that his father is higher in rank than he. In this way, Jesus, begotten of God, thought it not robbery to be equal with God: and the lesson of Paul's words lies here, that if Jesus, so high in station as to rank as the equal to God, was so humble as to make himself of no reputation, we have a great example of humility, and ought to "let this mind be in us which was also in Christ Jesus."

"SPEECH . . . SEASONED WITH SALT."

"Is ironical talking consistent with the calling of a true Christadelphian. Is it not best to say what we mean? Would not the latter be "sound speech that cannot be condemned."—C. M. H.

ANSWER.—Irony is not inconsistent with "sound speech," as evidenced by its use in the Scriptures. But our use of it should be as sparing, and in character as pure and dignified as the great examples therein contained. You never find it employed in the spirit of fun. It is always hand-in-hand with earnestness of Spirit. Jocularly is not to be met with in any part of God's word. The cheerfulness of a pure joy abounds, but not the levity of the joker. Irony of this sort is undoubtedly foreign to the spirit of our calling. Its indulgence is dangerous; it is apt to grow and become a habit of mind inconsistent with the sobriety which is the first characteristic of a sane attitude before God. Earnest irony, such as Elijah's "Cry out aloud to Baal, ye priests of his; for he is a God; either he is talking or he is pursuing or he is in a journey, or peradventure he sleepeth;" or Christ's "I came not to call the righteous," is permissible. But even this must be used scantily. Irony of any kind in its right place, is like seasoning: it gives savour to speech and force to argument: but aimed at as a speciality, it spoils the dish like an overdose of pepper. Its effects are even worse than this; the food is turned to poison. Excessive irony is morally withering in its effect upon speaker and hearer alike. Its indulgence indicates a lack of the qualities that ought to characterize the children of God. The compassion that can pray for an enemy would not allow the coarse torment of the tongue. The sobriety that draws the inspiration of its dignity from the greatness of God, the seriousness of existences and the holiness of the calling, could never stoop to the level of the buffoon. We have seen odious things in association with the

truth, and nothing more soul-withering than the spectacle of men using the glorious truth as the instrument of their brutal wit. Brethren too! Alas! Well may it be said sometimes "Ephraim feedeth on the wind." Ephraim was deserted at the last. So let all who name the name of Christ take care. The parched soul thirsting for the day of streams in the desert, recoils with disgust from such empty wells, even now. Their recognition as saints, whose mouths in the name of the truth are fountains of coarse jest and all uncomeliness, is more than the new man can sit comfortably to. "Foolish talking" is proscribed by Paul, and foolish talkers ought to share no better. Let them be avoided if they will not mend their ways. It is a grief to see the holy work of God defiled by such un-Christ-like behaviour, which, even the good breeding of the world would blush to countenance. "Let your speech be *always with grace*: seasoned with salt." Think ye that triflers and punsters and Biblical buffoons, who make the blessed gospel the instrument of their foolery, will be called upon to rule the world for the honour of God? Nay, verily! "Soberly, righteously, and godly" are the words that describe the mode of their life who are to be accepted. But there "creep in unawares" through the entrance-way of a theoretical assent to the truth, ungodly men, who in this matter, "turn the grace of our God to lasciviousness;" clever enough, as the serpent was, but unhallowed; clear to perceive a definition and a difference like the Pharisees, but reprobates like them, to "the weightier matters," love, mercy, obedience, holiness: without which, the gospel is worse than useless. From their mouths pours withering folly; they are not "a well-spring of life." From doctrinarian Christadelphians, may all the assemblies of God be speedily delivered. What the Gospel wants is saints—not doctrine-mongers.

J. D. H.'S LAST QUERY ABOUT THE CHRISTADELPHIANS.

14. *In refusing to acknowledge as brethren of Jesus, all who may not see the Scriptures from the Christadelphian stand-point, do you not occupy a false position? Are you not attempting to usurp the prerogative of the Master? Are you not laying claim to infallibility for your interpretation of the word?*

ANSWER.—Who are "the brethren of Jesus?" Jesus himself tells us in saying "Whosoever doeth the will of my Father, the same is my brother," &c.—(Matt. xii. 50) What is the will of the Father towards the Gentiles, who have no hope and are without God in the world? That they believe in the Lord Jesus, as saith Jesus himself, in answer to the question "What shall we do that we

may work the work of God? This is the work of God, that ye believe on him whom He hath sent."—(Jno. vi. 28.) What must they believe? "The testimony that God has given concerning His Son;" that is, the gospel, surely. Now suppose they are ignorant of this testimony, how can they believe? Impossible, as saith Paul, "How shall they believe in him of whom they have not heard?"—(Rom. x. 14.) Or suppose they are not ignorant, but know and believe, yet refuse to obey the commandments, are they the brethren of Jesus then? No; for he says "Ye are my friends if ye do whatsoever I command you."—(John xv. 14) "Why call ye me Lord, Lord, and do not the things that I say?"—(Luke vi. 46.)

Now, who are the Christadelphians—if they are Christadelphians—(or brethren of Christ) indeed? Those who know the truth, believe and obey it in all things. Such a thing as a saint ignorant of the truth of Christ and his commandments, is an impossibility. If then, this be their character, how can they lend themselves to a lie by "recognizing as the brethren of Jesus" those who are not the brethren of Jesus, not having believed and obeyed the Gospel? J. D. H. obscures this point by the form of his question. His phrase is "see the Scriptures from a Christadelphian stand-point." This is ambiguous. The Scriptures as scriptures are mere writings—marks with ink on paper or parchment. To "see" them in the saving sense is to see the ideas expressed in the writing. J. H. D.'s question harmonised with this definition, would appear in its true light. "Why do the Christadelphians refuse to recognise as brethren of Christ those who do not see the truths the Christadelphians see?" The answer to which is obvious: In Christadelphian conviction, that which makes a brother of Jesus in the first instance is *the seeing of those things*. If this be so, (and will J. D. H. deny it?) how can the Christadelphians do otherwise than "refuse to recognise, &c." To countenance as brethren of Christ those whom we know to be not so, would be to practise deceit of a very uncharitable kind. Therefore, instead of occupying "a false position," we occupy a true position until it is shewn that we have a wrong conception of what makes a brother of Christ. Our ground is simple and unassailable—that that which makes men brethren of Christ is the belief and obedience of the gospel.

"Are you not attempting to usurp the prerogative of the Master?" No. His prerogative is to judge those who become his brethren. He has laid upon his brethren the duty of saying, "Come" to the perishing, which involves a discernment of who are perishing. Would not our invitation be paralyzed if we thought men were brethren of Christ whether they obeyed the gospel or not? "Holding fast the name and not deny-

ing the faith of Christ," is commended of Christ in one of the seven churches, with a call to every one having ears, to *hear what the Spirit says*. Now what does this holding fast the name mean, if not a tenacious adherence to the truth proclaimed by Peter, that "there is none other name given among men whereby we must be saved?"—(Acts iv. 12.) and what does this non-denial of his faith mean if it mean not a confession and profession before men that "inheritance among the saints" is only to be obtained through the faith that is in him?"—(Acts xxvi. 18) And how can either of these declarations be upheld, without a distinct assertion that apart from the reception of this faith and the taking on of this name, men are not brethren of Jesus, and therefore not to be recognised as such by truthful men?

"Are you not laying claim to infallibility for your interpretation?" We claim infallibility for the word, and insist upon subjection to it. It is no question of interpretation. You might as well talk about sunshine being a matter of perception. A partly blind man may think of day-light in this doubtful way. So a man half-awake from the stupefaction of the religious systems, may talk of "interpretation." But a genuine believer of the gospel is beyond this stage. He knows: he is certain. He is at home in the word: he lives in it, breathes it, subsists by it. Only the man that is outside of it, and looks at it through the media of books and learned men's opinions, &c., feels intimidated by the thought of "interpretation" and the cry of "infallibility." The spirit of J. D. H.'s question, consistently applied, would preclude the possibility of that faith which is "the confidence of things not seen," and would therefore, preclude the possibility of salvation: for "without faith—strong in faith against hope, believing in hope—it is impossible to please God."—(Heb. xi. 6.) A clear perception and a strong belief, and a hearty submission to the gospel banishes the fears and uncertainties indicated in the finishing interrogatory of our good friend J. D. H.

IN THE WORLD BUT NOT OF IT:—
A DIFFICULTY FOR SOLUTION.

A brother writes in substance as follows:—
"A brother is agent for a bookselling firm, in whose service it is his duty to supply to canvassers (among other books), works of an orthodox religious character, such as *Bunyan's Pilgrim's Progress*. A second brother is a deliverer in his employment, and has to carry books of the description mentioned, to such as subscribe for them. A third brother maintains that the first and second are following an occupation inconsistent with their profession as friends of Christ and agents of the truth; and refuses on this ground to hold fellowship with them. Are the two first-named brethren doing wrong?"

and even if they are, is the last brother justified in the attitude he takes? It seems to me that if being a bookseller unfits one for fellowship, because his acts may indirectly tend to build up error, a good many of us will be out of work. If the principle operates at all, it must be carried right through. What about the mason who builds the mill at which the paper is made out of which the books are made; and the printer who gets a weekly wage for arranging the types and driving the press by which they are printed; and the leather-dresser who prepares the sheepskin for the binding; and the book-binder to whom a batch of them may be sent in the way of business to be bound. And why not carry it further and say that the man who buys stationery at a shop at which orthodox books are sold; and thereby helps to keep up the business, is sinning in helping to maintain the machinery for the sale of books of error? It is written "Thou shalt not kill." Am I therefore to unfellowship the gunmaker who makes an instrument by which another may blow out the brains of a fellow-creature? A druggist sells poison: am I to refuse the fellowship of a druggist because he is the agent of a stuff that may be used in murder? Where is the line to be drawn?"

ANSWER.—The line is discernible; but requires a wide view to be taken of the mission of the truth. That mission is the same now as in the apostolic age. It comes to a world lying in wickedness and asks a people out of it, for a certain future purpose. It does not require them to emigrate like the Mormons to a separate country in which to work out life on heavenly principles. It does not invite them to hope for the renovation of the world at all at the present stage. It recognises the world as a world of sinners, hopelessly beyond cure till the Lord take it in hand; and asks them to recognise it too, and to accommodate themselves to the situation and time. "I pray not," said Jesus in prayer to the Father, "that Thou wouldst take them out of the world," and when Paul explains the bearing of the instruction he had given them about not keeping company with fornicators, he says "Yet not altogether with the fornicators of this world, &c. . . . for *then ye must needs go out of the world*. But now I have written unto you not to keep company if any man that is called a brother be a fornicator, &c." Now here is the problem: how can men, called out of the world to be a holy people to the Lord, sustain their holiness while continuing in the world, as that same calling requires them to do? For instance, the truth calls a Lydia, at Thyatira, a seller of purple (Acts xvi. 14), in which occupation, she is called upon to minister to the pride of life as indulged by her lady patrons. Or it calls an Aquilla, with his wife Priscilla, who as tent makers in Rome, are accessories to the equipment of

the army. Or it calls a slave who is bound in various ways to minister to a master's lusts,—to accompany him to the idolatrous temples, to gladiatorial encounters and wild beast exhibitions in the amphitheatres, or to the revelries of the Roman patricians. How were these and all such to act? Was Lydia to give up her purple selling? Aquilla to abandon tent-making for the army? the slaves to refuse obedience because all these things were related to the occupations and institutions of an evil world?

On this point Paul's judgment appears to have been asked. His answer is "Let every man abide in the same calling wherein he was called. Art thou called, being a servant (slave), care not for it, but if thou mayest be free use it rather. . . . *Let every man wherein he is called therein abide with God.*"—(1 Cor. vii. 20.) "Servants obey in all things your masters according to the flesh, not with eye-service as men-pleasers, but in singleness of heart, fearing God."—(Col. iii. 22.)

This is highly reasonable. Out of evil, God is bringing good. We live in and by this evil world in which we are born, and we shall be saved by our deportment in those things arising out of our connection with it. We are not responsible for the evil. This is provisionally allowed of God, and will be instrumental in developing good ends. Our individual part is all we are responsible for—not the evil of the work to which our individual part may stand related. If it had been our lot to be born Roman slaves, subsequently enlightened by the truth, we should have been in the way of duty in carrying wine to the banquet-hall, though the wine we carried was to be consumed on the lusts of sinners. To join in the revel, we should not be at liberty. Our part would be limited to the act of carrying. We should not be responsible for the use to which our master turned our time. We should be responsible for the manner in which we discharged our duties—faithfully or otherwise: or for the way we spent any time that might be our own. If we used such time to attend tables, we might have to answer for it. Or had the truth found us sellers of purple, we should have been in the way of duty in executing an order for a rich lady. Our part would be to give a good article for a righteous price, and to use our gains in the Lord's service. We should be responsible, not for the use the robe might be turned to, but for the way we used the money we made by making it.

We are at liberty to make honest contracts of service without being responsible for the use to which the product of our honest services may be turned by the evil world in which we live. Thus in the various trades and occupations of our own day, we need not concern ourselves with the uses things are put to, so that our part in the matter be honourable and legitimate.

A clergyman might want a coat; a thief a pair of shoes. A brother supplying these would be no partaker in the sin to which they might become accessory. Or a chapel might be wanted for a particular neighbourhood where the only builder might be a brother. The brother would compromise nothing in executing the work as a matter of business contract. It is all the same to him whether it be a barn or a palace. With the uses he has no concern, nor any responsibility, so that he execute his work faithfully. If he were to suppress his testimony for the sake of getting the job, or were to use his private time and his private means and influence to get up a chapel "cause," for the sake of propitiating the gentry and establishing a connection, he would be guilty; but a fair and honest undertaking thus would be compatible with his position: "Now, neighbour, you want so many stones and so much timber carted here and put together; I will do the labour for so much. As to your object, that is your business and not mine. You know that I don't see with you in these matters, but business is business. When the Lord's kingdom is here, I hope to help him in doing things exactly his way, and building no houses but what he approves, but, at present, he uses the evil for the good, and I must do my part. The money I make out of this concern, I will use in teaching the people a better way, but cart and lift your stones I will, for so much." The words represent the spirit of the transaction, rather than the form in which it would be entered upon.

A brother not feeling at liberty to do this, would not consistently be able to do any work at all for the world; for suppose he is asked to put up a dwelling house for a sinner, he would be met with the difficulty that in the law of God, a sinner has no right to live, and that his act might be construed into a working in opposition to the spirit of the divine appointment. Suppose he met this by saying that so long as God permitted the sinner to live, he felt at liberty to build him a house if he were able to pay for it, he supplies the solution of the other difficulty; for so long as God allows the religious systems to exist, we are not compromised in doing what work they may require, and are willing to pay for. We are not at liberty to give ourselves to the promotion of their objects. A paid sec., for instance, or official of any sort, involving moral identity with the system, would be a position incompatible with saintship. We leave their schemes to themselves, doing the mechanical part merely as a matter of honest livelihood. The same would apply to the building of a palace or any other edifice.

And these principles, we think, supply the answer to our correspondent's question. An agent to a bookseller is not responsible for

the schemes of his employer, still less for the effects that may be produced by the books sold. His responsibility is limited to the discharge of the mechanical duties for which the wages are given. If his master were to ask him to identify himself with the propagation of some special opinions opposed to the truth, either by writing or speaking, or in any other active way, and offering him a salary on this ground, there would exist the difficulty hinted at. But there is no such element in the contract. A book-publishing firm employ an agent to receive and distribute their goods, keep their accounts, collect and remit their money, without reference to any moral object. It is purely a matter of civil contract, in which it becomes the duty of the brother faithfully to attend to all he undertakes, even if the bulk of his master's trade were theological literature, that is not his business. He is in no wise responsible for that. His point is to do his duty faithfully as a servant. His responsibility to Christ will relate to his disposal of the time and money that may become his own. These, as subject to his entire individual control, he will have to give account for.—But in the case of a miscellaneous book trade, the objection can hardly be seriously urged. Even if the business were a brother's own, he would not be responsible. It would still be a mere matter of civil contract: for as a bookseller, he would by implication contract with his

customers to fetch and carry for them at a price any book or article in that line of trade, they might want. But in the case of an agent to a bookseller, the matter is almost beyond the province of serious discussion.

And as to the case of a book deliverer, (or even a canvasser), the principles indicated would place them beyond all question. In both cases, there is a performance of a certain labour for stipulated hire without reference to the objects of an employer, doing faithfully whatever we undertake to do in our relations with this evil world, leaving with God the reformation of the world in his own time and way. Finally, with regard to one brother unfellowshipping another on such grounds, it is a mistake. It is doing what the Lord has exclusively reserved for himself. It is judging the servants. If it were a question of whether a brother should teach error for hire, a faithful brother might be excusable in refusing to countenance one who should advocate such a thing; but seeing that it is no controversy of duty in the abstract to the Lord, but a mere case of doubtful construction, it is a matter which above all others we should leave for the Lord to decide, on the great and terrible day of disclosures, when every man shall receive praise or blame, honour or disgrace, according as his conduct shall appear to merit in the eyes of an infallible judge.

INTELLIGENCE.

BIRMINGHAM.—During the month the following immersions have taken place:—**JANUARY 30**, **GEORGE HATHAWAY** (30), coach trimmer, formerly neutral; **FEBRUARY 6**, **MARY ANN PARKES** (30), wife of brother Parkes, of Stourbridge, for twelve years a member of the Baptist Church there; **JOHN MURCOTT** (33), gardener, brother in the flesh to brother Murcott, formerly Church of England; **SUSAN MILLER** (16), sister in the flesh to sister David Roberts, formerly of no profession, but strongly wedded to Presbyterian principles and institutions.

DEVONPORT.—Writing Jan. 29th, brother J. W. Moore announces the obedience of Mrs. **ELIZABETH DASHPER**, wife of brother Dasher; and states that the immersions of brother **SPURREL** (just removed to Glasgow, where he has obtained employment), sister **GRUITT** (at present in London), and sister **DELAMOTT**—which all occurred during the past year—did not appear in the *Christadelphian*. He further says that the brethren's place of meeting—South street Chapel—is situate at Devonport, and not at Stoke.

DUDLEY.—The meetings here increase in

interest. This interest has been heightened by a discussion between brother Phillips and a Mr. Biddlestone on the immortality of the soul, which it seems is to be published. The discussion occupied one night only, and was largely attended.

EDINBURGH.—Brother Gascoyne, writing February 13, says: "I have to report nine immersions since I wrote you last month, as follows:—On the 18th ult. **ISABELLA HENDERSON**, formerly Baptist; on the 2nd inst. **JESSIE SMITH** (23), formerly servant with our brother and sister Smith, where she first received the seeds of the truth; **MARY GILLON** (17), second daughter of our brother and sister Gillon, of Linlithgow; **JANE ANDREW** (20), daughter of brother and sister Andrew, of Turriff; on the 5th inst. **JOHN COMMON**, sen. (50), **JESSIE COMMON** (50), his wife; **GEORGE COMMON** (22), **JOHN COMMON** (16), their eldest and youngest sons. (You will recollect I intimated the obedience of their other son last month;) also **WILLIAM SMITH** (15), eldest son of our brother and sister Smith. All of these made the good confession in the way appointed,

being immersed in water in faith of the exceeding great and precious promises centring in the Lord Jesus Christ. In the case of Jessie Smith, after leaving the service of brother Smith, she met with great persecution from her friends; yet she diligently searched the Scriptures, and having come to a full understanding, she desired to be assisted in the putting on of the name, and she now rejoices in the hope of eternal life. The family of the Commons have long been conversant with the things of the Kingdom; but a short time ago, brother Common came in contact with brother Smith and other of the brethren, attended the lectures regularly, and having come to see the things of the name, they perceived that they were yet without hope of life, and desiring to be among the called-out ones, they sought and obtained assistance to put on the saving name.—Brother William Wood and sister Wood having absented themselves from the meeting for about a couple of months, and having united with the body meeting in the Calton Convening Rooms, have necessarily cut themselves off from the fellowship of our meeting in the Temperance Hall."

GLASGOW.—Brother Ellis, having obtained an assistant schoolmaster's situation at Liverpool, has removed to that town. This is greatly regretted by the Glasgow brethren; but there seemed no help for it. Brother Spurrel, of Devonport, has obtained employment here. A discussion has been held between brother Smith, of Edinburgh, and a Glasgow man, whose name is not mentioned, on the personality of the devil. Brother Ellis had previously discussed with the same individual.

HARLEW, (Scotland).—Sister Shiells, an intelligent and energetic sister, for a long time resident in this place, is, in consequence of the death of her husband and son, about to emigrate to California, where she has a married daughter in the faith. Sister Rutherford's family go with her. They sail in the last week of May. "Our Master," she says, "may be here before then. That will be far better if our garments are clean. I sometimes tremble lest after looking for the day with such joyful longing, he should 'know me not' at his appearing. What a multitude will stand before him that will not be approved! You will be glad to hear that Mrs. Rutherford has embraced the truth and is going to put on the saving name in a few days. It is a great joy to me. I have known her nineteen years, and have tried hard to get her to see the truth, but I was afraid it was water thrown on the ground. I began to despair, but the seed has taken root, for which I thank the Lord. How long-suffering He is. How many years I read to her and implored her to taste and see how good the truth was. You may guess my joy when she sent for me and told me she understood and believed, and loved the truth and wanted

to be baptized."

KETTERING.—In conjunction with the Birmingham ecclesia, the Leicester brethren arranged for a lecture at this place by brother Roberts, of Birmingham, on Thursday, the 8th of February. The Corn Exchange, the largest public building in the place was engaged, and a lecture announced on the subject of "Christ's doctrine of Eternal Life," which the placard stated the lecturer would show was not taught in the ordinary places of worship. Kettering is an old established country town of perhaps 15,000 inhabitants. The people are said to be better educated and more independent and religiously disposed than the ordinary run of English country-people. Brother Collyer, of Leicester, having considerable business acquaintance among them, thought an effort to present the truth to them would not be without result. At all events the duty of throwing a handful of the good seed into such apparently good soil was beyond question. The meeting was an entire success. Many hundreds of people—and these the devout and well-to-do—attended. It was said there were five preachers present. Brother Handley, of Maldon, occupied the chair. There were also present brethren Collyer, Lester, and Weale, of Leicester; brother Leigh, of Wellingborough, and two enquiring friends; and sister Wall, of Birmingham, whose native place is Kettering, and who was anxious to be present at the introduction of the truth to her native town. The attention was profound. When brother Roberts had concluded, an old lady, sitting in the front seat, asked a question on the destiny of the wicked. This answered, another put a question; and then a preacher was proceeding to put a long string of questions in a hurried manner as if he were bursting with matter like one of Job's friends. Brother Roberts stopped him, saying he would deal with one question at a time. He then proceeded to answer all the questions of the first string, after which, the preacher was silent. Another then proposed a question, and another and another. Brother Roberts having to return to Leicester with the last train had to call a halt, explaining the reason. One tall grey-haired gentleman rose and asked if brother Roberts would return. Brother Roberts answered doubtfully, but added that if the way were open and circumstances favourable, it would give him pleasure to return. The gray-haired interrogatist said the lecturer was not treating them well. He had come and laid very important matters before them, and now he was hurrying off, and leaving them to grope in the dark. The lecturer responded that nothing would give him greater pleasure than to return and answer all their questions if the way seemed open. The idea was apparently favoured by the meeting; which

then quietly dispersed. Tidings afterwards from Kettering, were to the effect that the whole community was thoroughly stirred up, and that further steps were most desirable. Accordingly, brother Collyer again engaged the hall, and issued announcements for another meeting on Thursday, the 29th of February, at which a short lecture on "The doctrine of Eternal Life in relation to God's revealed purpose concerning the earth," is to be delivered, followed by the answering of any questions that may be proposed.

LEICESTER.—During the month, the brethren have been greatly cheered and edified by a visit from brother David Handley, of Maldon, who lectured twice to crowded audiences, on "My reasons for leaving the Peculiar People and uniting myself with the Christadelphians." Brother Handley strove to rouse the brethren to a sense of their privileges in Christ Jesus. He did much to strengthen their hands. In the early part of February, brother Roberts, of Birmingham, lectured in the Temperance Hall to about a thousand people. A lecture had been delivered in the same place about two weeks before, on the necessity for maintaining the Church of England. The brethren thought well to advertise a lecture on "The disestablishment and disendowment of the Church of England," which had the effect of drawing together a large audience. Whether the class brought together were of the sort to be profited by the word, it is of course impossible to tell. Brother Roberts showed that on no ground could the Church of England claim to continue in her present position. He gave prominence to the fact that she was not a church after the New Testament type, and that she was part and parcel of a system that was prophetically doomed. There was great attention; and on the following Friday, reports of the lecture appeared at considerable length in several of the local papers. Brother Collyer announces the obedience of Miss MAYES (24), a cousin, who lives with brother and sister Collyer, in charge of the education of their children. The event is a great joy to him and the whole house. She was immersed and received on Sunday, February 18, which, says brother Collyer, "was a high day with us all." Sister Mayes had been acquainted with the truth for some time; but it took time to get hold of her sufficiently to fortify her against friends, and impel her to a course so unfavourable to worldly standing. May she run the race with success and obtain the glorious prize. Brother Collyer says there are several others who, he thinks, will soon follow Sister Mayes' example.

LIVERPOOL.—The ecclesia here has been strengthened by the addition of brother Ellis, from Glasgow, he having obtained a situation as assistant schoolmaster. Brother Ellis hopes to be of more service to the truth than

in his old position. Brother and sister Gasken are on the point of removing to Edinburgh, at which the brethren do not rejoice.

LEITH.—Brother Paterson calls attention to the omission of Mrs. OVENSTONE'S immersion, which took place in November last. In the mass of letters we receive, we sometimes overlook intelligence mentioned incidentally. A good plan would be to write intelligence on a separate slip, with the word "intelligence" at the top. This plan is followed by some, and makes due attention more certain.

LITTLEBURY (near Saffron Walden)—[**SUDDEN DEATH**].—Brother J. J. Andrew, of London, writes: The truth has just lost its only male representative in this place. Brother King suddenly dropped down dead on Wednesday, the 7th of February. He went out as well as usual in the morning, but was brought home lifeless. He leaves a widow, who is in the truth, to mourn the separation which must exist between them until the resurrection. Brother Handley, of Maldon, who made an appointment to visit brother King on his (brother Handley's) return from Leicester, writes sadly on the subject. Brother King was an old associate of his among the Peculiar People, and kept him company in his progress in the truth. Returning from Leicester, he called at Littlebury to find sister King a widow. She has one or two children. He says "I found them very sorrowful and left in a poor state. (Brother King was a shoemaker, and only able to earn a bare subsistence). Sister King will try to get a living by baking bread for her neighbours, as there is an oven in the house. She is fortunately rent free for her life, but will want a little assistance. I think it would be well for you to state her case as one of need; and whatever is given, I will eke it out for her to the best of my judgment."

LONDON.—Brother Andrew reports: "On the 9th of February, CHARLES HOPPER, of Gravesend, brother to sister Hopper of the same place, was inducted into the saving name of the Anointed Jesus by immersion. He has hitherto been a member of the Strict Baptist denomination, and has been much troubled in mind by its theology.

The subjects of lecture for February were as follow:—

February 4th.—Heaven, the dwelling place of God, but not either the present, or the future home of the righteous descendants of Adam in their glorified state.

February 11th.—Purgatory, an anti-scriptural doctrine derived from Paganism, and based upon the anti-christian dogma of the immortality of the soul.

February 18th.—Hell, not a place of unending torment, but the resting place of the just and unjust dead until the resurrection, and the eternal abode of the wicked, after

suffering judicial punishment.

February 25th.—The eternal torment of the wicked, a doctrine subversive of the missions of Jesus Christ to bestow immortality on the righteous only.

Brother Andrew further writes:—The ecclesia here has just suffered its third loss by death in the person of sister Graham whose life departed on the 20th of February, after a week's illness with small pox. She and her husband were immersed last April.

MANCHESTER.—On Sunday, February 11th, brother Gratz, of Birmingham, lectured in the Temperance Hall, Grosvenor Street, on "the hope of Israel as founded on the promises of God." The Jews were invited. We have not heard how the meeting went off.

MARYPORT.—AN INCIDENT BY THE WAY.—Brother Parkes, of Stourbridge, writes from Edinburgh on January 22, an interesting letter, which is in type, but which we are obliged to hold over for want of space.

NEATH.—Brother A. Goldie, of Swansea, announces the immersion of ELIZABETH HEARD, (22), wife of brother Samuel Heard, of this place. She was buried with Christ on February 8th.

NEWARK.—Brother John Hage reports that on February 4th, JAMES TOMLINSON, having obeyed the truth in the full understanding thereof, was received into the ecclesia, and is now waiting anxiously for the cry "Behold the Bridegroom cometh."

NOTTINGHAM.—Brother Mycroft (February 15) reports five additions to the ecclesia by immersion, during the past month, viz., WILLIAM MABBOTT and NAOMI his wife, formerly of the Methodist Free Church; GEORGE ALBERT ASHTON (18), although young, appears to have a good knowledge of the truth; ALICE MARY LOVETT, daughter of brother and sister Lovett, and ELIZA HOPCROFT, wife of brother Hoperoft, formerly Baptist, for many years a bitter opponent of the truth, but who was brought to see that her salvation depended upon her reception of what she opposed.

OLDBURY.—Brother Watton reports that during the last two months, lectures have been delivered in the Temperance Hall, by brother Meakin, of Birmingham: subjects and dates as follow:—

January 7th.—Prophetic times and signs.

January 21st.—The thief-like advent of Christ, and the resurrection.

February 4th.—The great day of his wrath.

February 18th.—The blessedness of all nations in Abraham and his seed.

The brethren have now engaged the People's Hall, (which stands in the middle of the town), once a fortnight. The opening lecture is to be by brother Meakin, on March 3rd. Fruit is beginning to appear.

SHEFFIELD.—Sister Mary Savage reports a

further addition to the infant ecclesia of this place, in the person of RICHARD TURNER, by trade a smith, who for some months has been looking into the truth, and was finally immersed on Saturday, the 10th ultimo, by brother Bairstow, of Halifax. Sister Savage adds:—"Brethren Bairstow and Wadsworth came from Halifax on the Saturday night. On the Sunday morning we broke bread, and in the afternoon and evening, brother Bairstow, discoursed on the glorious gospel of the kingdom of God, to an attentive audience in our house, with what results we shall see. It is not very easy to get people to accept the solitary position which the truth compels every faithful believer of it, to take up in this age of darkness. But we have others on the way, and brother Bairstow has promised to come again soon. We think we could do better if we had a good speaker every Sunday, but we must do the best we can, hoping we shall be found worthy to enter into life."

TEWKESBURY.—Brother Osborne writes—"The darkest of nights is succeeded by the morn. A break in the heavy clouds of surrounding gloom has at length appeared here. As announced in your Birmingham intelligence last month, my young friend of this town, James Horton, put on the saving name of Christ, by immersion, on the 8th of January. This accession to the truth has thus broken into my solitude and isolation of the last three years. The weekly celebration of the emblematical breaking of the body of Jesus, which we have found to be our duty and our privilege to observe, has proved very refreshing in these times of waiting and expectancy. May these remembrances increase us both in faith and love, godliness and brotherly kindness; that we be neither barren nor unfruitful in the Lord Jesus; that an entrance may be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

WESTON-SUPER-MARE.—By a printer's omission of five words, brother Hayes is made to say in the intelligence from this place last month that he "addressed the brethren every Sunday morning on the temptation." The five words, which should come after "Sunday morning" are "and on the last occasion." Then as to the statement that none of the brethren were fit to address the public, this was a remark of a private nature, not intended for publication, and had reference only to defects of education which the brethren are making praiseworthy efforts to remedy. Fitness to address the public does not come in a day, and would never come at all if the inevitable failures of first attempts were not bravely encountered. Let the brethren take courage.

For American Intelligence, see page 132.

The Christadelphian.

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

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

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Vol. IX.

WHAT IS SCHISM?

Considered in relation to the higher question—"What is the Church of Christ?"

DR. THOMAS'S FIRST LETTER.

To Sir Culling Eardley Smith, the Hon. and "Rev." Baptist Noel and the "Rev." James Sherman.

EXCELLENT SIRS.*—In fulfilment of my promise, I proceed to the consideration of the interesting and important inquiry relative to the Church of the Lord Jesus Christ. You will, I am sure, agree with me, that the subject is both interesting and important, and that it is a necessary investigation preliminary to the full, fair, and satisfactory examination of "the Sin of Schism." It is interesting, because it is your interest and mine, as well as the interest of all Christendom to know

for certain what and where it is; for to it belong all the rights, privileges, and immunities, which God has to bestow on the sons of men. It is very important, because there are so many rival institutions in the world, all claiming to be the Churches of Christ; we should, therefore, ascertain the true definition of the genuine institution of God and of Christ, that we may not, by an irretrievable mishap, miss those inestimable blessings which come to us alone through the spiritual temple of the Father and the Son.

"The Church of Christ"—I do not find this precise phrase in the New Testament. It is exact enough, however, to convey your meaning; which, I suppose, judging by your practice, is that the National Church of England and Ireland is the Church of Christ. If we had no New Testament in Christendom, I might, perhaps, admit

* We address these gentlemen as "excellent sirs," because in England they are considered SIRS BY EXCELLENCE. Mr. Culling E. Smith was constituted Sir Culling according to the laws of knighthood. He is therefore not a common sir, but a sir by excellence, or special favour of the king. "Render to all their dues."—[J. T.]

that that renowned establishment was identical with the institution set up in Judea by the apostles of Jesus Christ. But, unfortunately for the identity of the two establishments, that little volume exists as the acknowledged standard of all religious truth. I find in reading the book, that the Church of Jesus is not of this world, and that his servants do not fight with carnal weapons for the defence or maintenance, or propagation of his religion. But when I close this inestimable book, and regard the theory and practice of the United Church of England and Ireland, I perceive that they give the lie to the Word of God, and declare that the Church of Christ is of this world; that Christians ought to fight with cannon, sword, and musket for the ascendancy of their religion, and that the shepherds of the flock ought to compel by law, or wound, or slay all factious men and brethren, who, considering they have a right to dispose of their own as they please, refuse to pay tithes of "wheat, oxen, sheep," &c., to the rich and well-stalled gentlemen of your Church, in holy orders. The New Testament teaches me that Jesus is both Lord and Christ, and that he is head over *all* things to the Church. But when I look at the religion of England and Ireland, I see the Lord of Lords and King of Kings dethroned by a young lady, named Victoria, who sits in the temple as head over all bishops, priests and deacons, as the translatrix of prelates from See to See; as the patroness of 1048 livings; I see the troops headed by her archdeacons and rectors, spilling the blood of the poor, for the sake of filthy lucre; I see this Lady Patroness of religion the life, soul, and centre of English and Irish Christianity, surrounded by the lust of the flesh, the lust of the eye, and the pride of fashionable life, patronising theatres, routes, balls, and every conceivable folly of *haut ton*. I see all these things, and I am told that she is the visible head over all things to the Church of Christ! Excellent sirs, do you think it possible, that with a

mind enlightened by the Scriptures of truth, I can admit the position as true, that the Church to which you belong is the Church of Christ? Is it possible that a Church with such a visible head can be his? That a Church charged, as it is, to the full with every evil thing, with every folly, with almost every vice, can be the body of the pure and undefiled One? I conclude that it is not; and, though I admit that there are many well behaved and decent people within its pale, I cannot believe that they can escape the contamination of the spiritual malaria which is fast destroying the body they compose.

I presume that we are agreed as to the signification of the word "Church." But, lest we should differ under this head, I would observe that some philologists derive it from *Kuriou oikos*, house of the Lord. Hence the abbreviation Kurik or Kirk, as your Scottish neighbours term the same thing. But the word in the original, which is frequently rendered Church, in King James' version, is *ecclesia*, and signifies an assembly, convocation, congregation, &c. It is a noun, rooted and grounded in the preposition *ek* out of, and the verb *kaleoo*, to call, to summon, to invite: hence, any number of persons, be they few or many, called out of society in general into one place, on any business whatever, is an *ecclesia*, congregation, or church. The kind of call, summons, or invitation, determines the nature of the assembly, church, or *ecclesia*. Thus, if they be called together for political, philosophical, commercial, or religious purposes, they will be a political, philosophical, commercial, or religious *ecclesia*, assembly, congregation, or church; for the word *ecclesia*, rendered church in English, was used by the Greeks to designate any assembly of the people, whether legally or illegally convened. As it is written, Acts xix. 39: "But if you are inquiring anything of other matters, it shall be determined *en tee ennomoo ekkleesia* in the lawful assembly." Again in verses 32 and 40, for an assembly of the people,

though not thus lawfully called out : "Some, therefore, were crying one thing, and some another; for *hec ekklesia*, the congregation was confused, and the greater part did not know for what they were come together;" "and when he had said these things, he dismissed *teen ekklesian* the congregation, or as the Tories and Conservatives of Mother Church would say of a tumultuous congregation of tithe-resisters, he then dismissed *the mob*.

As we have said, the nature of the ecclesia or church depends on the purpose for which the people composing it are convened. A church or ecclesia, or congregation of Christ, then, is *an assembly of people called out of the world by the call of the gospel of Christ*. They are an assembly lawfully convened in the name of the Christ. But, Excellent Sirs, how can it be said that the National Church of England and Ireland is an assembly called out of the world in the name of Christ? A national church comprehends the whole nation, men, women, and children, believers and unbelievers, as the members of its body. Where, then, is *the world* out of which they are convened? A learned writer has remarked, in reference to this singular state of things, in these words: "those who practise infant baptism have been requested to consider whether the baptism of babes has not effected a revolution greatly in disfavour of the evidences of Christianity, by exhibiting whole nations of Christians *who were all forced to profess the religion of Jesus without their knowledge or consent*. Is it, they ask, because Christianity will not bear examination, or have the children of Christians less right to judge for themselves than the first converts had? In the days of the apostles, it was argument to tell that multitudes were added, both of men and women.—(Acts v. 10.) The word of God increased, and the number of the disciples multiplied in Jerusalem, and a great company of the priests were obedient to the faith (vi. 7); the same

day there were added unto them about three thousand souls.—(ii. 41.) This is no argument now. Further, it is inquired whether the turning of whole nations into Christian churches, *so that there is no world*, but all is church, has not deprived Christianity of that noble argument which the purity of the doctrine of Christ afforded. The few upright lose the evidence of their *shining as lights in the world*, in the vast multitudes of wicked characters, among whom they are obscured, confounded, and lost. Of what national church can it be said the people are *holy, harmless, undefiled, and separate from sinners*? What nation, if they observe the direction of apostolic epistles, durst claim a letter directed to them *that are sanctified in Christ Jesus, called to be saints*—(1 Cor. 1, 2)? "To such a change," say they, "it is owing that infidelity abounds; and a Christianity of this kind admits of no defence."

The National Church of England and Ireland, then, is not identical with the congregation of Christ in this particular, namely, that the churches of Christ are assemblies called out of the world, whereas all National Churches are made up of the world in the several countries in which they exist. I infer, then, from this consideration, that supposing churches of Christ to obtain in England, the National Establishment, in regard to them, is related as the world to the congregation of the Lord.

Again, in determining the true Church, we must examine the *foundation* upon which it is built. The Church or "Holy Temple of the Lord" the Scriptures teach, is built upon Jesus, the apostles, and the prophets. These are the foundation stones, and Jesus is the foundation corner stone, or the chief of the corner. He is the Alpha and the Omega of the whole. If it can be proved that Jesus is not the Christ, then he is not the chief or head of the corner. But the declaration of Peter is true, and as firm as a rock, that *Jesus is the Christ, the Son of*

God the Living One. To this Jesus replied, "on this rock I will build my (*ekklesia*) church, over which the gates of *hades* shall not prevail." You will observe, then, that *this truth* is the rock upon which the Holy Temple of the Lord is to be built, and that the Builder is Jesus himself. Now, in order to learn how Jesus built up his Temple, we must accompany him and his apostles in their subsequent career.

During his residence in Judea, subsequent to this notable declaration, he continued to afford abundant evidence both to his disciples and to others, that he was the Christ, the seed of Abraham, whom God had promised long before the times of the Mosaic age. He ate the Passover with his apostles, and upon that celebrated occasion, announced his death, and the cause for which he suffered. He took the cup of wine, and said, "THIS IS (or signifies) MY BLOOD, THE BLOOD OF THE NEW INSTITUTION, SHED FOR MANY FOR THE REMISSION OF SINS." On the day following, he suffered the death he had often foretold. He died for sin, he was buried, and on the third day he rose again from the dead. "He was delivered for our offences, and raised again for our justification." This justification, which is of God, is exhibited without requiring an obedience to the law of Moses, though attested by the law and the prophets: "even a justification which is of God, *through faith in Jesus Christ, for all WHO BELIEVE.*" The blood of Jesus was shed for the remission of the sins of believers in the justification of God to life eternal, by the resurrection of Jesus from the dead. Permit me, Excellent Sirs, to urge this upon your attention—that *it is believers only that can be benefited by the death, burial, and resurrection of Jesus.*

After he rose from the dead, he assembled his disciples together, and addressed them to this effect: "This is what I told you while I remained with you, that all the things which are written concerning me in the Law of Moses, and in the prophets, and in

the Psalms, must be accomplished. Thus it is written, and thus it behoved the Messiah to suffer, and to rise from the dead the third day; and that reformation and the remission of sins should be proclaimed, in his name, among all nations, beginning at Jerusalem."

The same in substance, though different in phraseology, is recorded by others of the sacred writers. Thus, Matthew testifies that Jesus said "All authority is given to me in heaven and upon the earth; go, disciples, to all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all the things which I have commanded you," *my apostles.* You will observe that the discipling all the nations does not imply the converting them into National Churches; for, in the prophecy on Mount Olivet, Jesus said that the gospel was to be published throughout all the (Roman) world, for the *information* of all (the) nations" then comprising that empire; and, further, James terms the proclamation of repentance and the remission of sins to the circumcised Gentiles by Simon Peter, God's first looking down on the Gentiles, to take *from among them* a people for His name.—(Acts xv. 14.)

Mark testifies that Jesus said to the eleven apostles: "Go throughout all the world (then civilized), proclaim the glad tidings to every creature. He who shall *believe* and be baptized, shall be saved (or have the remission of sins); but he who shall not believe shall be condemned (or shall not see life). These baptized persons, during the ministry of the Eleven, were to be endowed with certain miraculous powers. As for the Eleven, "they went out proclaiming the tidings everywhere," which explains the going into all the world to preach the gospel to every creature; and, it is said, that "the Lord co-operated with them, and confirmed their doctrine by the miracles with which it was accompanied."

The apostles having received authority from Jesus to remit

and retain sins *in an appointed way* (John xx. 22, 23; Matthew xvi. 19; x. 40), and having been ordered to begin their work at Jerusalem, it behoves us, excellent Sirs, as inquirers after truth to accompany them thither, and to observe their proceedings there; for you must agree with me, that their operations in the Holy City are an exact illustration of the commission as they understood it.

Well, then, having been endowed with power from on high to fulfil their Lord's commands, we find them in Acts ii. addressing a concourse of Israelites, speaking all the languages of the Roman World. These persons, it would seem, were well acquainted with Jesus and the mighty works he had performed. They were charged with having apprehended him, and by the hands of sinners (the Pagan Romans) crucified and slain. But Peter affirmed, that *God had raised him from the dead*. The proof of this was deduced from the sixteenth Psalm, which showed that the Messiah was to rise again without seeing corruption; and Peter declared that Jesus whom they put to death, had been raised again, of the truth of which the twelve then before them were appealed to as witnesses; thus by his resurrection identifying Jesus as the Messiah spoken of by David. Having testified to his resurrection, he announced the fact of his ascension to heaven. In proof that the Messiah was to ascend, he again quotes from the Psalms, and that Jesus was by Ascension made Lord as well as Messiah, he established to their thorough conviction, by declaring that the cloven tongues they saw, and the many languages they heard, were the promise of the Spirit from the Father, shed forth upon them by the exalted Jesus.

Believing these things they were cut to the heart, and demanded of the Apostles *what they should do*. Peter (whom Jesus had constituted *The Apostle to the Circumcision*, Matt. xvi. 19; Gal. ii. 8.) announced to them, Repentance and the Remission of Sins (Luke xxiv. 47), in the name of Jesus, in the following words—"REPENT,

AND BE EACH OF YOU BAPTISED IN THE NAME OF JESUS CHRIST FOR THE REMISSION OF SINS. They therefore (of these believers) who received his word with readiness, were baptized; and there were added to them that very day about 3000 souls. . . And the Lord daily added (*tous zozomenous*) to the congregation.

From these premisses it appears that Jesus is the Master Builder of the Church of God; that in the days of the Apostles he built it up by the Holy Spirit through them, that the materials for the building were *men and women*; that these were converted into "living stones" by *believing* the doctrine concerning the Messiah, namely, that he was to suffer for sin, to rise again the third day, and to ascend to the right hand of God; and that Jesus was that same sufferer whose blood was shed for the remission of sins, and who rose again from the dead for the justification of believers; that he would come again the second time, to establish the kingdom of God on earth—and by being *baptized*, that is, by being buried in water with him, by the burial into the likeness of his death; and that these living stones—these baptized believers, were believers on testimony, and *not credulous from hear say*. The process by which these men and women were transformed into living stones for the spiritual temple appears to be this; things were proposed to their intellectual faculties concerning sin, righteousness, and judgment to come. These things were sustained by testimony which when sufficiently strong, recommended their approval and reception to their moral sentiments: hence the things proposed, demonstrated, and approved were *believed* by them; because they believed, they *repented*; their views and their feelings were changed, hence they proceeded forthwith to be immersed into his death for the remission of their sins. These baptized persons being the subjects of a perfect remission, were purified and perfected, and built upon the foundation of the Apostles and Prophets—Jesus Christ himself being the foundation corner-

stone. These persons were transformed into living stones every day, and had not to wait as in certain national churches till Easter or Whitsuntide before they could be added to the congregation.

Men and women of this description when assembled together in the name of the Lord, constituted a Church of Christ. When written to by the apostles they were addressed in such language as this, "to the congregation of God which is in Corinth, sanctified by Christ Jesus, called saints"—"you are God's field; you are God's building"—"you are the temple of God, and the Spirit of God dwells among you"—"the temple of God is holy, which temple you are."—"You are all the sons of God, through the faith which is by Christ Jesus"—"As many of you as have been baptized into Christ have put on Christ. And if you are Christ's certainly you are Abraham's seed, and heirs according to the promise." "You who were dead on account of trespasses, and by the uncircumcision of your flesh, he has made alive together with him, having forgiven you all trespasses;"—"let us draw near with a true heart, in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water,

let us hold fast the hope unmoved; for he is faithful who has promised:"—"to him who has loved us and washed us from our sins in his own blood, and has made us kings and priests to his God and Father; to him be glory and dominion for ever and ever. Amen." "You also as living stones are built up a spiritual temple, a holy priesthood, to offer spiritual sacrifices, most acceptable to God, through Jesus Christ." "You are an elect race, a royal priesthood, a holy nation, a purchased people; that you should declare the perfections of him who has called you from darkness into his marvellous light."

From this you perceive that Christians are all the heritage, lot, or clergy of God, without distinction of orders. Men and women, whether Jew or Gentile, bond or free, high or low, rich or poor, are all one in Christ Jesus. A poor Christian man is as noble and excellent in the sight of God as the Archbishop of Canterbury in the estimation of the Lady Patroness of the Church of England. Yes, and much nobler too; for the least in the kingdom of heaven is greater than he. But I must conclude for the present by subscribing myself, Excellent Sirs,

Yours &c., JOHN THOMAS.

(Reprinted from the *Apostolic Advocate* of the year 1837.)

SCRAPS FROM DR. THOMAS'S PAPERS.

Certain Rules, nonconformity to which makes Salvation impossible.

RULE I.

Except a man's righteousness exceed that of the Scribes and Pharisees, he can, in no case, enter the kingdom of the heavens.—(Matt. v. 20.)

RULE II.

Except a man be a doer of Jehovah's will he cannot enter the kingdom of the heavens.—(Matt. vii. 21; James i. 21.)

RULE III.

Except a man become as a little child, he cannot enter the kingdom of heaven.—(Matt. xviii. 3; xix. 14; xxi. 16, 9; 1 John ii. 12.)

RULE IV.

Except a man REPENT (*metanoeete*) he must inevitably perish.—(Luke xiii. 3.)

RULE V.

Except a man be born again, *γεννηθη ανωθεν*. he cannot enter into the kingdom of the Deity.—(John iii. 3-5.)

RULE VI.

Except a man have the spirit of Christ, he is none of his.—(Rom. viii. 9.)

RULE VII.

Except a man eat the flesh and drink the blood of Jesus, he cannot have eternal life.—(John vi. 53.)

RULE VIII.

Except a man strive for eternal life

lawfully, he cannot obtain it.—(2 Tim. ii. 5.)

THE LAW OF FAITH.

He that believes the gospel of the kingdom, and is immersed, shall be saved.—(Mark xvi. 16; Rom. i. 16.)

BEGUN BUT NEVER FINISHED.

A BIBLE DICTIONARY UPON WHICH DR. THOMAS

Was engaged at the time of his death.

PERHAPS the most interesting of all the documents which have come into the Editor's possession, in his capacity of executor under Dr. Thomas's will, is an MS. fragment of a Bible Dictionary, upon which the Dr. was engaged at the time of his death. It does not go farther than the word "Book," but contains matter enough to fill 50 or 60 pages of type like this. We purpose to publish this matter in the *Christadelphian* seriatim, deeply regretting, as will all our readers, that so great a work should have been arrested; yet bowing the head in acquiescence in the ways of Providence, and thankful for so much of such great value as we have all received.

ABADDON. "The Angel of the Abyss, whose name Hebraistically is *Abaddon*."—(Rev. ix. 11.) This word אבדון signifies *destruction*; and also the *place of destruction*. The destruction to be inflicted by the Angel of the Abyss, being enigmatically expressed "*in Hebrew*," indicates that the country to which the Hebrew tongue belongs would be especially the *place of its mission*. See *Angel of the Abyss*; *Abyss*; and also *Apollyon*.

ABOMINATION: anything hateful and

detestable—(Gen. xliii. 42); an idol—(2 Kings xxiii. 13); "that which is highly esteemed among men, is abomination in the sight of God."—(Luke xvi. 15.) "And there shall in no wise enter into it (the New Jerusalem) anything common and working abomination and a lie."—(Rev. xxi. 27.)

ABOMINATION OF DESOLATION: the power that was to destroy and perpetuate the desolations of Jerusalem and the Holy, indicated by Daniel and the Lord Jesus.—(Dan. viii. 11, 12, 24; ix. 26, 27; xii. 11; Mark xiii. 14.)

ABOMINATIONS OF THE EARTH: things spiritual of the nations inhabiting the apocalyptic earth; things highly esteemed by them, and, therefore, abominations to God.—(Rev. xvii. 4-5.)

ABYSS. This word is found in seven places of the Apocalypse, and two other places of the New Testament. In Rev. ix. 1, it occurs in the phrase of ἡ κλεῖς τοῦ φρεατος τῆς ἀβυσσου, *he kleis tou phreatos tes abysson, the key of the pit of the ABYSS*. The English reader will here perceive that *abyss* is a word transferred, but not translated. In the common version of the Apocalypse, it is uniformly rendered "*bottomless pit*." This is incorrect, for there are only two places where *pit* should be mentioned at all. I have quoted one of these; the other is in the second verse. There is a distinction to be observed between "*the pit*

of the abyss" and "*the abyss*" itself. This will appear by considering the facts stated with respect to each. Smoke issues out of the pit, and out of the smoke, locusts; while *out of the abyss* ascends the beast that makes war with the witnesses, and overcomes and kills them.—(Rev. xi. 7.) In my translation, the precision of the original is maintained.

In Luke viii. 31, the two demonized men from the tombs, under the maniacal impulse of their disorder, besought Jesus not to command them to go away "*into the abyss*." They apprehended that, being near the Sea of Tiberias, this would be the "torment" he would inflict upon them. But he did not come to destroy men's lives, but to save them; he therefore cured them, and transferred their malady to the swine, who, becoming mad, rushed "*into the sea*." Luke styles the *abyss* a lake in v. 33; and Mark and Matthew term it the *sea*. In the common version, *abyssos* in Luke is rendered *the deep*.

Etymologically, *αβυσσος*, *abyssos*, may be said to signify *without bottom*, if the "a" be taken in a privative sense. Paul uses the phrase *εις την αβυσσον*, *into the abyss*, in Rom. x. 7, where the common version has it *into the deep*. In this place it clearly stands for the receptacle of the dead; for he says, "Who shall descend *into the abyss*, that is, to bring up Christ *from among the dead*?" Now, the Scripture saith that the grave is one of the four things that "*are never satisfied*." In this sense, it may be said to be *bottomless*. But in the sense used by Luke and John, the Greek "α," *alpha*, is not privative, but augmentative, increasing the force of *βυσσος* for *βυθος*, *from deep to very deep*.

But in the Apocalypse, *abyssos* is not employed to represent anything bottomless; but a something that is in its phenomena analogous to *the sea*. The word is explained by the Apocalypse itself. It informs us in ch. xi. 7, that the Beast which was to conquer the witnesses was to "ascend *out of the abyss*;" and in chap. xiii. 1, John

says he was placed in the *sand* of the sea, and saw the Beast ascend *out of the sea*; which Beast, he tells us in the seventh verse, made war with the saints, and conquered them. The *sea* and the *abyss* are therefore the same; for this Beast does not ascend from two places diverse and separate, but from one and the same.

The sea and the abyss, then, are apocalyptically identical; but the question is: "What is the apocalyptic *sea*?" The answer is the "every tribe, and tongue, and nation" over which authority is exercised by the Beast. In symbolical language, these are styled "*many waters*," as appears from Rev. xvii. 1-15, in which they are defined: "The waters thou sawest where the Harlot sitteth, are peoples and multitudes, and nations and tongues." The Seven-Headed and Ten-Horned Beast of the Sea, with Leopard-Body, Bear-Feet, and Lion-Mouth, is a symbol compounded of the Four Beasts seen by Daniel in his night vision, and which resulted from "the four winds of the heaven striving upon the Great Sea. And the four beasts *came up from the Sea*."—(vii. 2, 3.) Daniel's second beast like a Bear, or the ancient Persian Empire, surrounded the Mediterranean on three sides, comprehending Egypt, Palestine, Syria, Assyria, Armenia from the Caspian along the Caucasian Mountains to the Black Sea, and Asia Minor to the Bosphorus and Dardanelles. But when "the wind of the heaven" blew from Macedonia and Greece, these countries became the seat of a great contest for empire, and the hundred and twenty seven provinces of Persia were transferred to the Leopard Dynasty, or third of Daniel's Beasts. By this means, the Greco-Persian dominion came in contact with the Romans on the west. It was not long ere "the wind of the heaven" began to blow from Italy, and to spread a conflagration over all the countries of the Mediterranean Sea; nor did the tempest cease until the four Greek powers were subdued, and the Romans stood face to face with Persia on the Tigris and Euphrates.

The political abyss, then, is constituted of the populations of the countries surrounding the Mediterranean. They are the apocalyptic sea out of which that beast ascended, whose "heads" were developed in Rome; its "body" in Macedonia, Thrace, and Asia Minor, &c.; its "feet" in Egypt and Syria; and its "horns" in Spain, France, Belgium, Hungary, Italy, &c. Hence the "Dragon" is a symbol that belongs to the *abyss*; for his heads and horns are the same as those of the Beast of the Sea. The difference between the two being chiefly this, that on the horns of the Dragon there are no diadems; while on the horns of the Beast there are.

The Abyss being the common parent of the Dragon and the Beast, it is easy to understand what is meant by "casting the Dragon into the abyss," where he is confined for a thousand years. It consists in suppressing the dominion symbolized by a dragon; so that in surveying the abyss defined, its "peoples, multitudes, nations, and tongues," are seen no longer rendering allegiance to the sin-powers of the Roman earth and habitable; nor practising their superstitions; nor seeking place and honour from them; nor filling their armies: all this results from the nations being deceived. But he that has "the Key of the Abyss" has power to "break in pieces the oppressor," and to bless them in Abraham and his seed. This effected, and the Dragon-Power is submerged in the abyss; only the Serpent-principles from which it originally sprung, are not during the continuance of the thousand years eradicated from the nature of man. For at the end of the thousand years, they gather strength, and break forth in rebellion, which is permitted to organise itself into a Satan-power, and to succeed in deceiving the nations occupying the old Dragon-territory.

This abyss, or *sea of peoples*, as we have seen, has been subject to the stormy influences of the winds of the heaven under which it subsists. When in commotion, it is a sign that trouble is near. "I will shake the heavens

and the earth, and *the sea*, and the dry land; and I will shake all nations, and the desires of all nations shall come; and in this place (where Haggai was when he uttered these words, that is, in Jerusalem,) will I give peace, saith Jehovah of armies."—(chap. ii. 6, 7, 9.) The interpretation of this is given in the last three verses—"I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother."—(see also Zech. xiv. 13). "This is the day in which the Lord alone shall be exalted."—(Isa. ii. 10, 21). And referring to this terrible but glorious crisis, the Lord Jesus said, "There shall be signs in the sun and moon and stars; and upon the earth distress of nations, in perplexity; *the sea and the waves roaring*; men's hearts failing them for fear, and for looking after those things which are coming on the habitable; for the powers of the heavens shall be shaken. And afterward, they shall see the Son of Man coming in clouds with power and great glory."—(Luke xxi. 25, 27). "The wicked are like the troubled sea when it cannot rest, whose waters cast up mere dirt. There is no peace, saith my God, to the wicked."—(Isa. lvii. 20).

"The nations were enraged."—(Rev. xi. 18.) This is "the sea and the waves roaring" previous to the coming of the wrath of God, contemporary with the resurrection of the dead. The *abyss* is then in great commotion, being lashed into fury by the winds of the heavens from divers points. The crisis is well described in Isa. xvii. 12. "Hark to the multitude of many peoples, making a noise like the roar of the seas! And to the rushing of nations making a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters; but he shall rebuke him, and he shall flee afar off, and he shall chase him as the chaff of the mountains before the wind, and like

thistle-down before the whirlwind. And behold at evening-tide sudden destruction; and before the morning he (the Assyrian Gog) is not. This is

the portion of them that spoil us (Israelites) and the lot of them that scatter us."

CHAPTERS FOR THE DAUGHTERS OF SARAH.—No. 4.

BY ONE OF THEM.

" . . . Teach the Young Women to be sober, to love their husbands, to love their children."—PAUL.

It is a truth that in the sight of God, those in Christ are all one. As Paul tells us, in Christ "there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus."—(Gal. iii. 28.) But this truth is misapplied if it is allowed to interfere with the social relations of the present mortal state. While we are all called to be co-workers unto the kingdom of God, yet in relation to each, and in our dealings with men in the flesh, our positions in life may be widely different. Paul, for instance, acknowledges the relationship of master and servant among the saints. He does not direct a man when he receives the truth to cease being a master, neither is he who is called, being a servant, to cease his service on that account. They who have believing masters are to count them worthy of more honour because they are brethren; and a brother who finds himself in the position of a master, has it enjoined upon him to give to his servants that which is just and equal, dealing considerate with them, always remembering that he himself has a master in heaven.

THE RELATION OF HUSBAND AND WIFE.

Now, so also is it with the relation of

husband and wife. As candidates for eternal life on the same principle of faith and obedience to him, they are upon an equal footing; but in relation to each other, Paul informs us that the husband is the head, and that the wife ought to be subject to him. Their union in the truth does not obliterate the natural relation established at the beginning, in which the woman, as the weaker vessel, is to accept a subordinate relation to the man. If I were writing for the husbands, I would stay to point out that, with his special privileges, greater responsibilities are proportionately his. He is entrusted with the headship in the family, on the supposition that he is capable of exercising it with wisdom and kindness. In fulfilling the responsibilities of his privileged position, he has set before him an exalted and perfect pattern by which to be guided, even that of our Lord himself, in the love and solicitude manifested by him for those who are called out by the gospel to be his bride-elect. Even to the giving of himself for her, he shewed his care and anxiety for her welfare, and desire that she might appear without spot and blameless. So, says Paul, ought men to love their wives, and to nourish and cherish them, "even as

the Lord the church." Then Paul as one of the Bride-elect, says, "The love of Christ constraineth us." This shows how it is between husband and wife, when they are in the right relation to each other. The husband loves his wife and his love *constrains* her. It is positive pleasure to her when constrained by his love, to be subject to him. This subjection brings no trial; it imposes no burden upon her. Love, as the moving spring of her actions, prevents all chafe. She instinctively takes her place by his side, a true help-meet, and yet the weaker vessel requiring his protective care and sympathetic love.

MISTAKEN HUSBANDS.

But all husbands do not come up to the standard given of them. We must not expect perfection yet. It sometimes happens that the husband is overbearing, and forgets the conditions which engender a loving and ready service on the part of his wife. He neglects the working out of his pattern, and takes to admonishing his wife about some flaw in her attitude, instead of acting such a part as would remove the flaw. This is a mistake. Such procedure cannot possibly accomplish the object he has in view; but is more likely to aggravate the evil sought to be removed. But I must remember I am not writing specially for his benefit, or I would point out that Paul nowhere enjoins upon the husband to assert his headship over his wife; but exhorts him to meet his wife's loving and spontaneous subjection by following the example of Christ, with the great love with which he loved the church. However, to follow this, would lead me out of my province. I must leave him to think it up for him-

self, hoping he may as the result, approve the more excellent way. I direct my thoughts and counsel to the sister-wife who finds herself mated with such a one.

A WIFE'S DIFFICULT TASK.

Her task will be a difficult one, but let her not quail before it. Let her by all means endeavour to fulfil in a becoming manner the duties and responsibilities of her position. Let the dignity and patience of her meek and quiet spirit, be the means of heaping coals of fire upon the head of her faulty companion, if such she have. Let her remember that "a soft answer turneth away wrath, but grievous words stir up anger." If she has a Nabal to deal with, she can at least like Abigail of old, shew herself to be a woman of good understanding; and by her wisdom may, like her, avert much evil that would otherwise come upon her household.

THE ASSISTANCE OF PRAYER.

One very important element of success in fighting with these and all other difficulties, she will find in prayer. There are many instances on record of women who feared God, and whose prayers were heard and answered according to their request. Their lives were like our own, made up of the commonplaces and ordinary occurrences of daily duty in the household. The desires and aspirations that animated their breasts, were the same as animated ourselves. They were subject to like passions as we are; were like ourselves encompassed with weakness; yet their prayers were heard, because they put their trust in God. When we call to remembrance the examples on record where help was visibly vouch-

safed to those who prayed to God in the hour of need, we do well to consider whether we individually take full advantage of this blessed privilege. True it is that the promises of God belong specially to the nation of Israel: but are we less Israel than the Israel of old? Do we not know that by our obedience of the truth, we are adopted into the family of him to whom the promises were made, and are therefore no longer aliens; but of the household of faith? This we do know, and ought therefore to live up to the fact that God is to us the hearer and answerer of prayer. We cannot come to the door of the tabernacle or the temple, like the women of old with our offerings. We have a new way of approach, even Jesus who lives at the right hand of the Majesty in the heavens, our high priest and intercessor. We are assured by those whom Jesus sent to spread his name, that all who come unto God in this new and living way, will obtain mercy and find grace to help in time of need. This we have on the authority of Paul.—(Heb. iv. 16.) How often we feel that this is just what we want—a refuge in the time of trouble, “help in the time of need!” Surely, amid the accumulating cares of life, feeling oftentimes the need of wisdom to guide, of courage and strength to pursue the steady path of duty amid conflicting elements, we shall do unwisely if we neglect to retire to our closets and make our requests known unto God. He will hear us when we pray, for He cannot lie, and He has said, “Call upon me in the day of trouble, I will deliver thee and thou shalt glorify me.”—(Psalm l. 15.) Paul also encourages the same attitude of mind toward God. He says, “In every-

thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.” “Continue in prayer, and watch in the same with thanksgiving.”

SONGS OF THANKSGIVING.

Many songs of thanksgiving are on record, of those who have tasted that the Lord is gracious and full of compassion. How delightful to rejoice before the Lord with such a song of thanksgiving upon our lips as this: “The Lord is my strength and my shield: my heart trusted in Him and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise Him.”—(Psalm xxviii. 7.) Let the adopted daughters of the house of Israel, in these latter days, follow the example of the holy women of old, in supplicating the Most High in whatever matters they have need; let them be helped, and let their songs of thanksgiving ascend. The name of the Lord is a strong tower, the righteous runneth into it and are safe. With such a strong refuge, they may trust to be sustained.

The work to be accomplished in all the travail of life is one: that of being found worthy at last for the Master's use. The dignity and honour of the position to which we are called, explain the amount of preparedness required of each one. This preparedness requires all our diligence and will give us continually something upon which to occupy our thoughts. It is a preparedness having many elements. The grand result is to bring our sympathies and affections into entire harmony with the things that are of God.

A ONE-SIDED EFFECT.

In our day, the truth has to a great extent had a one-sided effect. Called upon continually to defend it, in opposition to the fables believed on every hand, we have been somewhat absorbed by the mere process of intellectual apprehension. Our devotion towards God and love towards each other, have to some extent been restrained, and we have doubtless thereby lost or failed to receive that amount of blessing which can only be enjoyed in the full exercise of both these, for to obey is better than sacrifice, whatever form the sacrifice may take. We cannot study the letters of the apostles to the early believers without the conviction that we ought to abound in faith, love, and hope towards God, and in that charity he so beautifully describes in its manifold phases, and which he says ought towards each other to abound. The study of these letters will help to cure this defect. We ought to take them largely and continually for our practical guidance. How otherwise than by this continued hope towards God even as concerns the things of this life, and the habitual recognition of His commandments in our everyday procedure, can we hope to become assimilated to Him in character and purpose? How else can we hope to be elected for perpetual service and companionship with the Lord Jesus in the day of his manifestation?

SOLICITUDE ABOUT THE CHILDREN.

After herself, a mother's spiritual solicitude will be for her children. The question has sometimes been raised whether we ought to teach our children

to pray. I am persuaded that with a thorough acquaintance with the Scriptures, such a question never could be raised. We have the apostolic injunction to bring the children up in the nurture and admonition of the Lord. Now, in what way are we to carry out this injunction? What shape shall our instructions take? Shall we not tell our children of God's wonderful works in the days of old, of His goodness to those who trusted and obeyed Him, of His wrath and power manifested upon wicked men who feared Him not; of His goodness to us—that everything we have and enjoy comes from Him; that He makes the sun to shine and the rain to fall that we may be supplied with food from the good things which the field and garden yield; and telling them of these which come on the just and the unjust alike, shall we omit to tell them of the time, close at hand, when He will send Jesus to establish a glorious state of things upon earth, in which only those will share His love who obey and trust Him now? Surely not. If there be any preference, it will be shown for the unsearchable riches to which our children, equally with ourselves, may attain. Such daily instruction will not fail to provoke within them a desire to be among those whom God will love and bless in the day of the manifestation of His sons. This desire will find expression in their talk. We delight to hear them express such desires to ourselves, and shall we restrain them, if they wish to express them to God? We teach them to thank an earthly friend who bestows upon them a gift, and consider it a breach of good manners if they omit the ceremonial, and shall we teach

them to be less respectful to the Heavenly Giver of every good thing? To this it is said by some "but the children are not in a position to approach God; none but those who believed the truth and had been immersed, can acceptably pray to God." As regards the eternal relationship of sons, this is true, but shall we shut them out of the relation that is actually theirs? Are they not creatures of His hand? May they not thank Him for their being as such. Are they not possible candidates for sonship? May they not, like Cornelius, present their aspirations in prayer to be guided into that relation? Shall we forbid a child to say, "O Lord, I am a poor child of the dust. I desire to be an heir of life everlasting, through Christ. Lead me into the way." If a sinner's "Lord be merciful to me a sinner," was heard, who shall shut the mouth of an instructed child who is daily progressing to maturer knowledge of divine things? Much hurtful neglect has come from wrong views on this question: or rather the misapplication of a right view.

THE REJECTED PRAYER.

We know that God heareth not sinners, and that the prayers of the wicked are an abomination to Him; but the children of believers are not of that class. The "sinner" and the "wicked" of these statements are of that class that are given over to transgression, and it is with reason that they should not be heard; but our children are the seed of the righteous, whom the Lord has promised to bless. They are the children of the household, and are under training for becoming acceptable worshippers when their

understandings are sufficiently developed to comprehend what is required of them. Meanwhile, when their little hearts are stirred to thank him for the good things they enjoy, for the food they eat, and for the comforts of home and the beautiful world outside, let us not restrain their thanksgiving; but rather teach and encourage them to acknowledge God in all these things. Christ took an interest in the children when he was upon earth, contrary to the expectations of his disciples, who sought to prevent the mothers intruding their children upon his attention. He took them up in his arms and blessed them, and surely he would not be less pleased now with the effort to develop their minds in a direction pleasing to him. God himself, we are told, hears the ravens when they cry, (Psalm cxlvii. 9) and the young lions roar after their prey and seek their meat from God.—(Psalm civ. 21). If He is not unmindful of the inferior creatures of His power, doubtless He is not regardless of those to whom a higher destiny is offered.

BRIGHT HOPES.

We have much to encourage us in the prosecution of our arduous toil in the rearing of children. We have great encouragement in the hope of their ultimately attaining to immortality, either at the coming of the Lord, or should that glorious event take place before they attain to the obedience of faith, then at a future period. Apart from this, our efforts are without object or recompense. To accomplish this object, an enlightened daughter of Sarah (and in truth, there is no other sort of Sarah's daughters), will strain every point.

Our position in the matter is peculiar in living at a time when we expect the return of the Lord at any time. With some, this is an anxiety. It need not be. If the Lord come before our children have attained the years of responsibility, they will doubtless be incorporated in the great work to be accomplished among the seed of Abraham according to the flesh, with whom they are upon a level, as the children of those who have been adopted into the family of faithful Abraham. What a great incentive this is to have the children well instructed in the truth. This instruction involves an extensive knowledge of the Scriptures. Without this, their interest in the work that Christ is coming to accomplish could not be awakened, neither would they be so likely to form part of the willing and obedient, who will enter the land under the glorious second covenant. In this relation, the Sunday school and the *Children's Magazine* appear in their true light, as aids in the work of making the children acquainted with the things of God. With their heads and hearts full of these things, looking, like ourselves, with intense longing for the time when all families of the earth shall be blessed in Abraham and his seed, can we refrain from entertaining the hope that they shall live through the time of trouble incident to the setting-up of the kingdom, and be gathered with the Israel according to the flesh, to be a blessing in their midst, and that ultimately upon the same principle as all others who have attained to immortality, namely, that of faith and obedience during a life of probation, they shall obtain life in the perfect state which lies beyond the *aion* of

the kingdom. The hope and aspiration that she may be fitting her children for such a destiny, fills the mother's hands with noble work, and the remembrance that she is entrusted with the training of those, who by early lessons may be led into the way of life from which they will not afterwards depart, will be to her an incentive, a solace, and a stay when strength and patience may be sorely tried.

THE CHILDREN'S ATTIRE.

Then in the dressing of her children, the effects of the blessed hope will be seen. Seeing that the enduring portion of a future life is the grand aim and end of our existence, the sister wife and mother will no more accept the popular standard in the outward adorning of her children, than in the formation of her hope. She will regulate this like her own attire, by the maxims of the high calling. She will not be anxious that her little ones shall appear in full feather as exponents of the newest fashion. She will appreciate a due attention to health and cleanliness in their attire, teaching them, as she has come to be instructed herself that the vanities and follies attendant upon gay dressing are forms of the evil which everywhere prevail; and that though beautiful and attractive to the youthful eye, and in themselves perhaps innocuous, they are to be eschewed as something calculated to engender forgetfulness of God and the coming of Christ for which we are all preparing. Moderation in all that pertains to the things of the present is the rule Paul gives, and it is well that he has given us that rule, for if blessed with abundance,

we might think we were at liberty to please ourselves as to how we appropriated His bounty. The rich are responsible to the Master for the use of what they have. One of the Master's most continual instructions is that the rich are to share with the less favoured who may be in need, the abundance which they enjoy. He will be their judge as to whether this is bountifully or sparingly done. The poor are exalted by the hope of the gospel, but still made stewards of their smaller things. The sense of duty performed, whether high or low, brings with it the highest satisfaction, and is about the truest pleasure we

can enjoy now, apart from the contemplation of the truth in its height and depth and communion with the Deity, than which no higher enjoyment can be conceived. The patient continuance in well-doing, does ever and anon bring a sense of satisfaction to the mind which nothing else can, because, in no other path can we hope for the blessing of God, either now or hereafter. So then let us not weary in the well doing, knowing that in due season we shall reap if we faint not.

There are other phases of a sister's life which it will be interesting to consider in another chapter.

FULFILMENT OF PROPHECY.

(BROTHER HODGKINSON in the *Boston Traveller*.)

PAUL said in writing to those in Rome called to be saints; "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." If so, what are the promises confirmed, or endorsed by our Lord Jesus of Nazareth? who are the fathers? and when shall the fulfilment take place? Will you look upon this as a political, rather than a religious article, inasmuch as it has reference to the future politics of the world in general and the restoration of the Jewish nation under the Messiah, in particular; in other words the establishment of the kingdom of God, or the millennial reign of Christ upon earth, the restoration of the throne and kingdom of David, which was at Jerusalem,—built upon the present tottering and crumbling kingdoms of men. "Then to the law and the testimony; for if they speak not according to the word, there is no *light* in them."—(Isa. viii. 20.) And as regards the future, what else have we besides revelation from God through the prophets, Jesus, and his apostles, save the opinions of men, which are not worth a rush, as touching the future?

In Acts xxvi., Paul states before Agrippa that "I now stand and am judged

for the hope of the promise made of God unto our fathers." Furthermore, in the third chapter of Galatians he says, "Now, to Abraham and his seed were the promises made," "which seed is Christ." Promises made to Abraham were unfulfilled in Paul's day, which was then 26 years after the cruel tragedy on Calvary, outside the walls of the city (or camp) in which the great Teacher who confirmed these promises, was the victim. And again, in Hebrews xi., Paul, four years later, states, after referring to the fathers, Abraham, Isaac, Jacob, and others, "These all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Stephen, before the Sanhedrim at Jerusalem, in his incomparable synopsis of Hebrew history, states, in Acts vii., that "God gave Abraham none inheritance in the land promised to him, no, not so much as to set his foot on." He speaks of it as "this land wherein we now dwell," speaking to the Jews in Jerusalem. Let us, turn, then, to the history of Abraham, and inspect the promises. In Genesis xii., God calls Abram to get out of his country, to leave his

relatives and father's house, into a land He would show him.

Some years after, we find Abram dwelling in the land of Canaan, (Gen. xiii. 12); in the 14th and 15th verses, we read, "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 [Christ] 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." Then in chapter xvii. we find the covenant sealed with the token of circumcision. This covenant was confirmed personally to Isaac and Jacob. They were, however, nothing but strangers and pilgrims—(Exodus, vi. 4; Hebrews xi. 12)—living in tents. The only real estate Abraham held was the cave of Machpelah and the field in which the cave was, which he purchased of the sons of Heth for 400 shekels of silver, current money with the merchants. They wanted to give him this cemetery lot, but see how the account is detailed, to show that he never had a square foot given to him of the sacred soil, that God had promised to give him for ever. But God told him he should die in a good old age. How strange to give a man an estate *for ever*, then tell him he must die shortly, unless that man believed God meant (through his seed) to raise him from the dead to receive it. Paul says Abraham believed God, and it was counted to him for righteousness (when he was uncircumcised too), and they which are of faith, the same are the children of Abraham, and are blessed with faithful Abraham.

When? Not yet, because he has yet to be raised from the dead, to receive the land, when Jesus Christ shall judge the quick and dead, at his appearing and his kingdom—(2 Timothy iv. 1.)—at which day the Lord, the righteous Judge, shall give Paul and all who love his appearing, a crown of righteousness, &c., (eighth verse). Abraham was the friend of God, and David in the same line of descent, was a man after God's own heart. God made a covenant with him which orthodoxy knows nothing about, and cares less. Still David on his death bed says it is "All his salvation and all his desire." Men speak the truth when they are facing "that which is passed upon all men," death—"the wages of sin." I refer you to that exquisite selection from 2 Samuel xxiii. 1-5: "God sware by His holiness that He would not lie unto David."—

Psalm lxxxix.) "Of the fruit of thy body will I set upon thy throne," forever, before thee, not antecedent to David, but before him, or in his presence.—(Vide 2 Samuel vii.) This was not to be Solomon, because it was forever, and before David, who was dead when "Solomon reigned as king instead of David, upon the throne of the Lord."—(1 Chron. xxix. 23.)

Then David looked for a resurrection from among the dead ones, through the seed (Christ), and here I would suggest that in the study of the promises, the student keep separate the singularity and plurality of the seed, as he would the first and second advent of him who is to be the Prince of the Kings of the earth when he comes, "whose right is the kingdom of Israel, and throne and kingdom of David, and I will give it unto him"—(Ezek. xxi. 27). But perhaps as all good men go to heaven when they die, nowadays, David also flew up there. Yet Peter tells us in Acts ii. 29: "Let me freely speak unto you of the Patriarch David, that *he* is both dead and buried, and his sepulchre is with us unto his day," and in Acts xiii. 36, "David after he had served his own generation, by the will of God fell on sleep, and was laid unto his fathers and saw corruption." "For David is not ascended into the heavens,"—(ii. 34.) Furthermore, Jesus says, in John iii. 13, "No man hath ascended up to heaven." Who but they in office do not long for a divine government, where justice, peace, mercy, truth, equity, and all the fruits of the Spirit shall be the guide and standard; infallible, unchangeable, omniscient, immortal; Jesus Christ himself being the Head, with the 144,000, seated upon the throne of his ancestor after the flesh—David—not the throne of his Father after the Spirit, which is in heaven—but in "Zion, from whence the law shall go forth."—(Micah iv.)

But some one will want the proof that Christ will sit on David's throne. I am fond of proofs, and no statement is worth a rush without proof. Turn to Acts ii. 30: Peter, speaking of David says, "Being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne." Another: Luke i. 32, "He [the infant Jesus] shall be called the Son of the Highest, and 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." "As He spake to our fathers, to Abraham and his seed for ever"—(verse 72, 73.) Another: (Isaiah ix. 7), "Of the increase of his government and peace there shall be no end, 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."—(Amos ix. 11): "In that day will I raise up the tabernacle of David that is

fallen," &c. The fulfilment of the promises to the fathers, then, is to be the establishment of the Kingdom of God on the earth, with Jesus Christ as King. The Gospel of Christ is the power of God unto salvation to everyone that believeth, and the Gospel of Christ is "all the things contained in Moses, and the Psalms, and the prophets, concerning himself."—(Luke xxiv. 44.)

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE, BIRMINGHAM, No. 36.

"Exhort one another daily."—PAUL.

2 CORINTHIANS I.—These letters of Paul, brethren and sisters, are excellent models of epistolary intercourse. I do not think we can ever do better in writing or speaking than to be practically followers of Paul as he was a follower of Christ. How excellent a beginning he makes of this second letter to the Corinthians. After stating who the letter is from and to whom it is addressed, he salutes the latter thus:—"Grace be to you, and peace from God our Father, and from the Lord Jesus Christ." There is great sweetness about that salutation. It is not an empty form of words; it is a genuine wish on the part of Paul, that grace or favour might rest on those to whom he was writing, and that peace might remain with them; peace from two sources which are yet one: God the Father, the Creator, the supreme head of the universe, and the Lord Jesus, who is the appointed channel of his dealings with our fallen race: peace outflowing from them in the tranquillizing influence of divine favour; a real peace which none can invade, as saith the Scripture. "When He giveth quietness, who then can make trouble, and when He hideth His face, who shall behold Him, whether it be done against a nation or against a man only?"—(Job xxxiv. 29.)

There was, of course, another element in

Paul's good wishes; an unexpressed principle underlying his benediction, which we do well to recognise, that namely, expressed in the saying of James, "**FIRST PURE, then peaceable.**" His wishes for their peace were based on the fact that they were a community of men and women, walking in obedience to the apostolic commandments—built on the foundation of the apostles and the prophets—men and women of pure hearts and pure lives—purity of thought, purity of action, purity of intention, purity of aspiration; a prevailing purity engendered by the knowledge of God, and faith in His glorious promises and love of the Lord Jesus as the centre of those promises. Now as believers of the gospel, we occupy a similar position to the Corinthians, and we may venture this morning, as on all mornings on which we assemble round the table, to take to ourselves the peace which Paul desired to rest upon them; and which he would no doubt desire us to have, if he were writing to us. But whilst looking at the sweetness, let us also look at the purity. Jesus says "Ye are clean through the words spoken to you;" but we may know the words and not be clean by them. If those words fail to produce purity, they fail in their effect, and that is what we have to consider on a Sunday morning.

We come together on such an occasion as sons of God, and we have to be reminded of our position. We do not assemble in the same capacity as when we come together to present the truth to the hearing of the public. We have no need of argument as to our position in nature, and God's purposed goodness, inasmuch as we all humbly recognise the standard to which we stand related. We believe in the Lord and have submitted to His yoke, and are here while looking at the favour of our position, to realise the duties it brings with it. We are not called upon to afflict ourselves too much, though there is less danger of our doing that than of our afflicting ourselves too little. There is great danger that people may not afflict themselves enough; may not judge themselves sufficiently in the sight of God. Yet let us not run into the excess of some, and deprive ourselves of the true comfort of our position as heirs of the grace of life. Some have been unduly weighed to the earth by a sense of their insufficiency, and have failed to be supported by those comforting thoughts that spring from the faith of God. Peter says to such, "Lift up the hands that hang down; strengthen the feeble knees; make straight paths for your feet." Paul also says, "Comfort the feeble minded; support the weak." Let there be comfort where there is purity; repentance and supplication where there is failure. If there is no purity—if there is disobedience, let there be no comfort; let there be affliction, and mourning, and weeping, and refusal to lay hold of the joys of the truth until the purity comes. As James says—"Cleanse your hands ye sinners, purify your hearts ye double-minded. Be afflicted and mourn, and weep, and let your laughter be turned to mourning and your joy to heaviness." But if we have the answer of a good conscience; if we know that we are walking in the way Christ has marked out for us, in the many commandments he has given, entering minutely into all the duties of life—then we may take to ourselves comfort.

There is one commandment I should

just like to mention—a commandment having relation to many commandments, and one which Christ repeats several times and in various ways. "Be kind to the unthankful and the evil;" and which he also puts into another form: "Whosoever shall be great among you, let him be your minister even as I, the Son of Man, came not to be ministered to, but to minister." And again, "He that humbleth himself shall be exalted; but whosoever exalteth himself shall be abased." In this he points to his own example, saying, "If I, your Lord and Master, take such an attitude, much more may ye." That is a distinct and imperative commandment—as much so as to be baptized; and the reason why it is necessary to emphasize upon it is, that we are so liable to overlook it and act in opposition to it—it goes so much against the grain of the natural man. The commandments not to steal, not to lie, not to commit fornication—are such as a man's own sense of honour would help him to abide by; but to be kind to the unthankful and the evil, is something opposed to all natural feeling, and contrary to the moral philosophy of the world. There is nothing more usual than to hear persons justifying unkindness on the ground that the object of it is unworthy. Some one is in need: the need is not denied, but it is said that the man is undeserving, and this is accepted as a reason why assistance should be refused. Some one asks a favour who has proved ungracious in former transactions, and this is made the ground of refusal. Some one is ill, who in health was savourless, useless, and perhaps hurtful; and goodness is denied on this ground. A complaining widow is neglected because she refreshes not the soul. These things ought not so to be. We are in such matters to act from allegiance to Christ, and not from our own tastes. We are to minister because he has commanded us so to do, and not because it is sweet to do it. It is our discipline, and though oftentimes bitter, sweetness will come even now from being kind to "the unthankful and the evil."

There are some people who do not go anywhere unless they can obtain enjoyment; they have always open mouths in a mental sense. They will go where they can drink. They will go where they can be entertained. They will visit people who are in health and prosperity. They will do kindness to the thankful and the good, invite friends able to invite them again. There are not many who visit where they can get no gratification beyond that which comes from obeying the commandments of Christ, visit the fatherless and the widow in their affliction. There are not many who bestow their kindness upon the repulsive; there are not many who call to their feasts the poor, and the halt, and the maimed, and the blind, who can give no recompense; and yet none others who are Christ's servants. Jesus says "why call ye me Lord, Lord, and do not the things which I say?" Let us remember this. It is not sufficient to hear the truth and like it. There are many who sit and listen with pleasure to the beautiful sentiments of the gospel, to whom the words spoken to Ezekiel are applicable: (xxxiii. 32.) "Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words and do them not." You will not forget that Jesus likens this class ("who hear these sayings of mine and do them not") to men building their houses on the sand, which when the rains descend, and the floods come, and the winds blow, fall with great ruin.—(Matt. vii. 26.) If, therefore we are to be associated with Jesus and the glorious band that constitute the kingdom of God, we must distinguish ourselves by the present and actual performance of his commandments.

Some people are always more or less regretting the dearth of the time in which their lot is cast. They feel like David when he says, "As the hart panteth for the water brooks, so my soul panteth for thee. My flesh longs in a dry and thirsty land wherein there are no waters." This is a natural and legitimate sentiment, but the situation is not purely a misfortune.

There is another side to the question. These evil times bring with them our opportunity. If there were no unthankful people, if we were not placed in relation to evil people, and if all things around were spiritually prosperous and refreshing, what opportunity should we have of carrying out the commandments of Christ, which expressly pre-suppose the existence of surrounding evil conditions? If all were sweet and plentiful, we should be bemoaning ourselves that we had no opportunity of being tried whether we should keep His commandments or not. I have seen this very sentiment in another form: I have heard brethren and sisters who had a strong wish to do something in the service of Christ. I have heard them speak as if at a loss what to do. If such would just bethink themselves, they would find that this present evil gives the opportunity they profess to desire; and would be enabled to make a very good use of the situation. Out of very evil would come good. They would be very much enabled to endure; for it would fall to them to consider that all the accepted of God have had to live alone as it were. Take Lot in Sodom; Moses in the unbelieving congregation which fell in the wilderness; the Lord Jesus who, although surrounded by disciples, was, in one sense, called upon in solitude to endure the contradiction of sinners against himself; he was not appreciated even by his friends; they could not rise to his great height. They looked merely on the outward aspect of his mission. The crowds that rushed to see the wonderful works he performed, were attracted by the prospect of temporal benefit. So he poured cold water on their enthusiasm when he said: "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." He had to go on his solitary way, for the joy set before, enduring the cross. Take that view, and you will be greatly strengthened. Remember that all this submission to evil is but probationary. It is not in human

nature to accept it as a finality. Without some assurance of the comfort of God, it would be too much to bear. God does not wish us to bear otherwise than as Jesus bore it, who for the joy set before him, despised the shame. Therefore we are warranted in looking at the beautiful idea contained in the words of Paul: "Grace be unto you and peace from God the Father and our Lord Jesus Christ." After which, come those equally beautiful words, "Blessed be God even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforts us in all our tribulations, that we may be able to comfort them that are in any trouble by the comfort wherewith we ourselves are comforted by God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." Paul's sufferings were pre-eminently the sufferings of Christ, and the sufferings of the Corinthians were indirectly the sufferings of Christ; just as Paul was poor and unpopular as the result of the course he pursued, so were they as the result of identifying themselves with him; therefore they shared the sufferings of Christ, and we have to do likewise. We have to accept unpopularity and the imputation of madness, and many other disagreeables incident to such a position as ours, if we are faithful to the truth. But if the sufferings of Christ abounded in the Corinthians, so also did the consolation. What is the consolation of Christ? It is that referred to by Christ himself when he said, "Blessed are ye that mourn: *ye shall ye comforted.*" It is a future comfort as the subject of a present contemplation. Christ's joy, Christ's consolation is ours, if Christ's sufferings are ours; for when the time comes to develop the result of all the sufferings and the trials, he asks his servants to "enter into the joy of their Lord." "He shall see of the travail of his soul and shall be satisfied." He shall see a glorious state of things established as the result of his travail, when there shall spring from the earth an immortal generation ascribing their victory over death

to him. He will see a very different state of things from that in which he lived when he was the scorn of the Pharisees. All the joy and riches, the life and the honour of the earth will be his; and when that comes to pass, the sufferings that God appointed for him will be looked back to as the means of bringing it all about. And we shall have a share in the glory if we fellowship the sufferings of Christ now. The cross now: the crown then. We must make up our minds to the things that are required; we must make up our minds to the self-denial. We must make up our minds to forego many things that are in themselves legitimate, but hindrances in the race. We must lay aside every weight: giving all diligence to make our calling and election sure. Young ladies called to the race will refrain from the ornamental trifling of their class, and consecrate the hours and hours thus wasted in the production of mere trinkets, redeeming the time, knowing that the days are evil. They will rather turn Dorcases, spending their leisure time in making clothing for the poor, or in some other occupation of goodness. Men of the high calling will leave the engrossments of merely literary or scientific or any other kind of life apart from the gospel, which though interesting in some respects, has a tendency to take up all the time and absorb all the mind, and which when life is gone, is worth nothing at all. There will be plenty of time for intellectual sweets, when we have attained to life eternal. To gain this, we have now to neglect many other things. We have to choose the disagreeable. We are not fools in doing so. A man will always choose the disagreeable if he sees something good at the end; a man will go down into a mine and endure darkness, and fatigue, and danger, if he thinks it will set him up for the rest of his life. And a person who sees in his mind's eye, CHRIST, THE FUTURE RULER AND POSSESSOR OF THE WORLD, will be very glad to share in the sufferings of Christ in this present time; knowing that this is exacted as one of the

conditions of participating in the glory to be revealed. There are many ways of sharing in the sufferings of Christ. Let each one choose the way next to him; let it not be slothfully done, for Chrst will approve no slothful servant. Let it not be our aim to make and keep ourselves comfortable; but to do his work and help his need. He can be assisted in an abundance of ways. The honour of his name, the interests of his truth, the well-being of his people, present us many opportunities of writing an account that we shall not be ashamed to confront in the day of reckoning. While, then, we comfort ourselves, let us be quite sure we are entitled to the comfort by obedience, first, by purity in all things, and second, by seeking out and performing the Master's will in all things, and occupying ourselves in the execution of it. And let us make up our minds that this won't always be necessarily agreeable. Sometimes it will be exceedingly otherwise; occasionally there will be a little uprush of the true nectar of heaven as it were, from the bottom of the spring around

which we are working. but at most times it will be hard and trying, and toilsome work. Then we are not to lose confidence; because we sometimes lack joy. The truth is calculated to impart joy, but the absence of joy is no necessary indication of the absence of our standing in his sight; for if we take David and Jesus, we find them both overborne with suffering. Take the Psalms of David; see how much they have to do with sleepless pillows, and Christ himself was a man of sorrows and acquainted with grief. Therefore we must not conclude that, because we do not see the sun all the time, God is not smiling upon us. We may do well and suffer. The principle remains good; "If thou doest well, shalt thou not be accepted?" That was said to Cain, and is said to every servant of Christ. "But if thou doest not well, sin lieth at the door." Gladness in that case is of no use; the gladness of the transgressor will turn to weeping, and wailing, and gnashing of teeth in the day of Christ's glory. EDITOR.

TOMBSTONE THEOLOGY.

DYING men cling to life with desperate tenacity, and seek to perpetuate their existence by any plausible expedient that seems to offer a refuge from total destruction. Drowning men catch at straws. All the noblest aims and efforts of mortals may be reduced to the desire to escape death. The warrior braves the dangers of the battle-field that he may live in history when his bones have mouldered into dust. The poet, painter, orator—each labours, often in the face of great difficulties, to secure a niche in the temple of fame, that, if it be only in effigy, he may live to future generations. One of the most common illustrations of this tenacity of life, is seen in the monuments erected over the dead in the churchyard and cemetery. Here the Old Serpent, through the Orthodoxy of the day, repeats the lie of Eden, and cuts deep into the enduring marble, the terrible "Thou shalt *not* surely die." The erection of these memorials is the last of expiring

mortality in its effort to retain its hold upon life. Beyond this, yet intimately associated with it as the only refuge when earthly existence slips from the grasp, is the aspiration to a life beyond the grave, and beyond the reach of death, in a land of which Charles Wesley writes in a popular hymn—

"There everlasting spring abides, and never-withering flowers;
Death, like a narrow stream, divides this heavenly land from ours."

All the vague fancies of that state, woven in the brain of heathen philosophers, and with which the clergy, since the days of the apostles, have clothed a corrupt theology, are but indications of this same love of life, working itself out in the restless activity of human thought. The inward consciousness of the *uncertainty of life* and the *certainty of death*, oppresses the mind, and drives it to the natural

instinct of *self-preservation*, and this, in its turn, finding no refuge in the *stern realities* of the present state, creates a *new world*—a region of mystery, peopled by shapeless shapes, and frightful in all the endless variety of weird and beautiful conceits that have run riot in the imagination of mystic dreamers—a world as unreal and vague as might be supposed to result from the attempt, by man, who can know nothing of himself, beyond the range of his own experience, to create something entirely different from, and superior to the physical system of things that bounds his knowledge.

The dreams of philosophy and mysticism, at first as subtle as a spider's thread, became gradually so densely and darkly interwoven with the truth, as to hide the sublime fact of *LIFE only in Christ*, and are now a pall spread over all nations, who sit in the darkness and the shadow of death—unconscious of their danger—secure in "the refuge of lies." The popular notions concerning death and heaven, are ingredients in the cup of the apostacy with which all nations are now drunk; and the clergy administer the stupefying draught—to "him that is ready to perish." Were it not for the serious nature of the results involved, we might be tempted to say "still may the pleasing error cheat the mind," but as the issue is nothing less than life or death, it is infinitely better that the fatal illusion should be broken, and death and the grave stripped of the false ornaments by which men would conceal the ghastly truth that grins beneath.

Tombstones need to be read by the aid of the divine word, which shews them to be but so many pages in the history, eloquently told, of the apostacy, which may be said to have begun in the church and in the churchyard. A study of epitaphs would lead to the conclusion that less regard is paid to *FITNESS* than to the beauty or solemnity of the language employed in their composition. Many are wretched productions, even in a literary sense, but this is excused if the sentiments are orthodox. Among the poorer class, the funeral card takes the place of the more expensive stone, and the composition is sometimes left to the printer, or to a sympathizing friend who writes what he conceives the departed *ought* to have been rather than what he really was. But whether upon stone or *card*, care is taken to exclude any idea not flattering to the dead, and to make the most of commonplace acts of duty, which are magnified

almost to philanthropy, while the small end of the telescope is dexterously turned towards faults conspicuous enough during life. Could we close our eyes to the actual state of society and judge of it from the inscriptions over its deceased members, we might very reasonably conclude that it had attained to moral and religious perfection. But stern facts stare us in the face and give the lie to many a flattering tombstone. The most glaring and pernicious falsehood, however, taught in the case, is that which refers to the actual state of the dead, who are said to be consciously alive in a spiritual world. Although this is not in all cases *directly* stated, it is almost invariably implied—even in those instances where strictly scriptural language is employed. For instance, upon a stone placed over two little children, these words occur, "Jesus called them unto him." Apart from their connection, these words are meaningless, except to disciples of Origen, who thus wrote in his '*Stromata*,' book x: "The source of many evils lies in adhering to the *car* or external part of the Scripture. Those who do so, shall not attain to the kingdom of God. Let us therefore, seek after the spirit and substantial fruit of the word, which are hidden and mysterious. The Scriptures are of little use to *those who understand them as they are written*" To minds affected by these monstrous notions, neither literal nor logical accuracy is of any great importance. The light of the context is not essentially necessary—nor is it of moment to consider under what circumstances the portion to be interpreted was written or spoken. The great point to be regarded is the *printer's type*, every scrap of which may be utilized after the manner of the illustration already given. This is quite consonant with popular theology, for that is made up of scraps—(a fact that throws some light upon the fashionable practice of preaching from texts,) and the creeds of Christendom are but so many theological scrap books, pleasing enough to those who have not learned to "put away childish things," but distasteful to the robust thinker who believes in a *whole Bible*. Another scrap-quotations that is very commonly inscribed upon the tombs of children is, "Suffer little children to come unto me." This is a valuable text to the clergy, who make it prove, at one time, that children went to Jesus to be *sprinkled*—at another that they go to him in heaven when they die. A similar misapplication is seen in the quotation—also upon the tomb of a child

—“He shall gather the lambs with his arm and carry them in his bosom.” No enlightened believer in the kingdom of God, could place this glorious prophecy over the dead body of an infant; yet the popular eye sees not the dangerous error, that is none the less dangerous because it hides insidiously beneath one of the most tender of human instincts—the love of offspring. Over the remains of two infants, the following verse appears—

“Those lovely buds, so young and fair,
Cut down by early doom;
Just came to shew how sweet a flower
In Paradise might bloom.”

However sweet this may sound to parental ears, it will not bear a serious thought, nor will the reason assigned for death in this case bear comparison with the Bible doctrine (Rom. vi. 23), “The wages of sin is death.” The next is a forcible illustration of the confusion of ideas common to popular epitaphs—

“Farewell, thou little blooming bud,
Just bursting into flower;
We give thee up, but oh, the pain
Of this last parting hour.
We give thee up to him who said,
Let children come to me;
Our child is number'd with the dead,
That she in heaven might be.”

The tendencies of the opening verse may blind superficial readers to the palpable contradiction in the closing lines, the logic of which it is impossible to discover. Why should a child be numbered with the dead in order to enter heaven? Is there any logical necessity in the case? Or do the Scriptures anywhere propound such a condition?

Another and similar illustration—

“Here lies lamented in his silent grave,
A tender husband, and a parent brave;
Pale king of terrors unkindly did destroy
His widow's hopes and his dear children's joy:
Alas! he's gone, and like a spotless dove,
To increase the numbers of the blest above.”

Which are we to believe, “Here lies lamented,” or “Alas! he's gone?” Why should his widow's hope and his children's joy be destroyed by his removal to a state of blissful purity? Why the “alas?” Ought not the knowledge of such a happy change to produce the opposite effect? The case on the side of the “immortal soul” theory was never more concisely and elo-

quently stated than in the following couplet:

“Grieve not o'er what this grave contains,
It holds not us but our remains.”

These lines, in spite of themselves give a vague impression that the speakers are in the grave, and that, for that very reason, they offer the explanation to correct any unorthodox idea that might very naturally be suggested by the fact. Be that as it may, the doctrine of the immortality of the soul is here placed, as it were, in a nutshell, so that its almost ludicrous self-contradiction is seen at a glance. It is not a little interesting to note the contradictions that stand side by side in the churchyard. As for instance

“Until the daybreak,”

a very beautiful and in itself very truthful idea with reference to the morning of the resurrection. Near it stands the not uncommon line,

“Not lost, but gone before,”

which completely neutralizes the previous idea, and virtually denies the truth that “the Son of Man came to seek and to save that which was *lost*.”—(Luke xix. 10.) Jesus came to save from *death*. Hence he says of faithful disciples, “He that *loseth* his life for my sake *shall find it*.”—(Matt. x. 39.) It is not uncommon to see upon tombstones the sublime passage from the Apocalypse, chap. xiv. 13. “Blessed are the dead which die in the Lord, from henceforth; Yea, saith the Spirit, they rest from their labours and their works do follow them.” Poor blind orthodoxy claims this great blessing for its dead, who never were baptized into Christ (Gal. iii. 27), and therefore can never be among the “all” who shall be “*made alive in Christ*.”—(1 Cor. xv. 22.) Besides, if the grand doctrine of orthodoxy be credited, it has no “blessed” DEAD;—they are all *alive* and cannot therefore, be “*made alive*,” and consequently cannot be referred to in the Apocalyptic benediction, which is limited in its application to the *dead* which die *in the Lord*. What a contrast to the simple grandeur of the Revelator's language is seen in the following “maudlin” effusion:

“Weep for yourselves, with godly sorrow weep,
But not for those who in their Saviour sleep;
Their conflicts now are past—their sorrows o'er,
They shout for GLADNESS, and shall weep no more.”

The contradictions in this and the

following, are so palpable as to be almost ludicrous.

"Stay, reader stay, there's buried here
A loving wife and mother dear:
She sleeps in silence 'neath the sod
And 's singing praises with her, God."

Singing praises while sleeping in silence is altogether too much for poor human reason, and it is no small relief to turn to the Bible and read, "The *dead praise not the Lord, neither any that go down into silence.*"—(Psa. cxv. 17.) "In death there is *no remembrance of thee*: in the grave *who shall give thanks?*"—(Psa. vi. 5.) "For the grave *cannot praise thee*, death *cannot celebrate Thee*, they that go down into the pit cannot hope for Thy truth, the living, the *living, he shall praise Thee.*"—(Isaiah xxxviii. 15, 19.)

Upon a slab placed over "a beloved wife" there is the information that she "entered the spirit world on Saturday, &c.," which savours strongly of Spiritualism—a system that depends so completely upon popular ideas of death and natural immortality, that it may be said to be built of gravestones. Below a list of names upon another slab, there stands the somewhat ambiguous announcement,

"All's gone home."

As a rule, people are not very anxious to go *home* in the sense of this phrase, which doubtless points to heaven, for we can scarcely imagine anyone being *at home* in the other alternative. This highly popular idea of a home in heaven harmonizes badly with the equally popular *dread of going* there, which proves how uncertain and insubstantial is the hope of the multitude; a very different hope to that of which Paul writes (Heb. vi. 19-20), "which hope we have as an anchor of the soul, both *sure and steadfast*, and which entereth into that within the veil whither the forerunner is for us entered, even Jesus." All who have "laid hold of the hope set before them" in the gospel, have their eyes fixed upon heaven—not as an *object* of hope, but because it *contains* that object; hence Paul again writes (Phil. iii. 20, 21), "For our conversation is in heaven, *from whence* also we look for the Saviour the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body according to the working whereby he his able even to subdue all things unto himself," and again the apostle

(in 1 Tim. i. 1) condenses these glorious ideas in the phrase "Jesus Christ *our hope*," "whom the heaven must receive" says Peter (Acts iii. 21), "until the times of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." When the astonished and grief-stricken disciples stood gazing up after their departed Lord, the two angels comforted them in language that left no room in their minds for the popular hope of heaven (Acts i. 11), "Ye men of Galilee, why stand ye gazing up into heaven? 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."

With such a hope, the obedient believer of the gospel of the kingdom will not care to have his name enrolled among the lying vanities of the churchyard—his name is "written in heaven" (Heb. xii. 23) "in the book of life" (Phil. iv. 3.) Death *must* be an object of *aversion* to all who understand Bible teaching concerning it. Poets and orators may dress the destroyer in as fine a garb as fancy can weave; he is still but a ghastly skeleton whose touch freezes the life-blood, snaps the nearest ties of human hearts—withers their fondest aspirations—blights their most magnificent schemes, and apart from Jesus, "the resurrection and the life"—extinguishes every ray of life for ever. How terrible the delusion that regards death as a heaven-sent guide to celestial happiness. Were this true, death would be a *friend*—"a friend in need," and "a friend indeed," but the Word describes him as an *enemy*, an enemy to the *very last*.—(1 Cor. xv. 26.) Death is no welcome visitant except to those whose lives are a burden—as in Job iii. 20, 21, 22. "Wherefore is light given to him that is in misery, and *life* unto the bitter in soul, which *long for death* but it cometh not, and dig for it more than for hid treasures, which rejoice exceedingly and are glad, when they can find the grave?" Death is a sad necessity resulting from sin.—(Rom. vi. 23.) The only remedy consists in having our life "hid with Christ in God." Then it follows that "when Christ *our life* shall appear, then shall we appear also with him in glory."—(Col. iii. 3, 4.) This glorious hope shall be a realized fact, when the delusive hopes of man shall have faded even from the sculptured stone.

Sale.

EDMUND CORKILL.

INFORMATION FOR CORRESPONDENTS.

By EDWARD TURNEY, Nottingham.

THE MOSAIC LAW IN RELATION TO
THE RESURRECTION.

W. S. asks "How will the deceased descendants of Abraham, after the flesh, under the Mosaic economy, stand affected by the resurrection of the dead?" To the Pharisees and Sadducees, John said, "Think not to say to yourselves, We have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham."—(Matt. iii. 9.) This teaches that the doctrine of fleshly descent is not, in itself, of much value in relation to the ultimate future. "They are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children. . . . that is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."—(Rom. ix. 6-8.) "The flesh," then, "profits nothing" (John vi. 63), and Paul, of his flesh, which was of the seed of Abraham, declared that "in it dwelt no good thing."—(Rev. ii. 18.) So much for the flesh. But how would this Abrahamic flesh be affected by the law of Moses? Would a knowledge of "the law" involve the individual in resurrection? This I answer in the negative. Resurrection is not by the law, but is the prerogative of "the gospel." "The law made nothing perfect: it was a schoolmaster to bring unto Christ," who was prefigured in its peculiar rites. It contained "the *form* of knowledge and of the truth." Those who transgressed it were judged by it; they "died without mercy under two or three witnesses." I see no ground for expecting that Nadab and Abihu, Korah, Dathan, and Abiram, and the man stoned for gathering sticks, will be saved.

W. S. continues: "A few among us cling somewhat to the idea that those who have a Bible and can read it, and those who have heard the God-given gospel are made eligible to stand at the judgment-seat of Christ, among those who have been baptized into the sacred name. Such an idea we discard as false, having no countenance in Scripture." A person may read and hear, but be very far from understanding the gospel; in this case no responsibility can exist; but though baptism may not have been submitted to, if there is a knowledge of the truth, responsibility to judgment seems inevitable.

"AN ADULT UNBORN INFANT."

Such is W. C.'s definition of "the first man" before he "became a living soul," or body

of life. He contends that Adam possessed the "vital principle" prior to the inrush of atmospheric air on the lungs. What he holds the vital principle to be, is not stated in his letter, but he can hardly, we imagine, take it for the "immortal soul" of orthodoxy, inasmuch as he admits that previous to the application of air to the lung-cells, it possesses no consciousness. W. C.'s amplification about plants, and his other remarks—too long for insertion—upon syncope and unborn children, are by no means uninteresting, but they cannot be properly received as proof that Adam was alive before he breathed. Whatever analogy there may be, it must be observed that Adam—even supposing him to be vitalized—differed from a subject of syncope in this, that the vitality of the latter resulted from the action of air upon the lungs, and though this might be interrupted or diminished, the effect, namely, nervous energy, would not immediately cease; whereas, in the case of Adam, no such effect could exist, the cause never having operated. I shall not speak technically upon the generation of vitality in the *fetus*, which is manifestly referable to parental inflation and respiration; but surely it is not sought to construe this into analogical proof that Adam was an "adult unborn infant!" If Adam possessed life before the Almighty breathed into his nostrils "the breath of life," he must, after such a breathing, be the subject of a double vital principle, which, to say the least, seem superfluous. In the *fetus*, however, the inrush of atmospheric air *develops* into a higher stage that same life principle already existent by means, as before said, of the respiration of the parent. To confirm the groundlessness of Dr. C.'s position, it is only necessary to remark the fact that the Hebrew *ruach*, rendered *pneuma* in Greek, is translated both *breath* and *spirit*; the Chaldee signifying *air* or *wind*; and this is said to be "the breath of the *spirit of life*," because when consisting of gases in suitable proportions, the breathing thereof *gives* life and sustains it. The author of the *Twelve Lectures* was, therefore, right in regarding Adam first as an inanimate being.

"TOO MUCH STRESS ON BAPTISM."

To Mr. B., who is "sorry Mr. Roberts is such a bigot," we can only reply that from his (Mr. B.'s) point of view, it is perfectly natural, and we accept it cheerfully as a logical necessity. On the hypothesis of Mr. B.'s translation to the position of Mr. Roberts—and he does indeed seem to be

moving in that direction—he will be able to take a retrospect of his own bigotry, and perhaps, be sorry for himself. It is impossible “to lay too much stress on baptism.” How can you lay more stress upon baptism than Jesus did to Nicodemus? “Verily, verily, I say unto thee, except a man be *born of water* and the Spirit, *he cannot enter into the kingdom of God.*”—(John iii. 5.) And was he not himself baptised of John, in order “to fulfil all righteousness?”—(Matt. iii. 15.) But this is not discerned by a man who cannot see the difference betwixt baptism and sprinkling. In sprinkling, there is no ‘likeness’ to ‘burial,’ which Christ instituted baptism to typify. “Therefore,” saith the apostle, “we are *buried with him by baptism into death*, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.—(Rom. vi. 4.) It is almost a waste of time to discourse of baptism to a man totally ignorant of “the Word.” Brethren should first expound the doctrine of the kingdom; after that, baptism is easy to understand, and is sure to become an anxious topic. In analysing the saying of Christ to “the master in Israel,” we observe that it consists of two propositions, each having the same predicate.

Except a man be born of water, he cannot enter into the kingdom of God.

Except a man be born of the Spirit, he cannot enter into the kingdom of God.

Let it be remembered that he who is “the way, the truth, and the life,” was the author of these propositions, and that should be sufficient to stimulate humble, earnest enquiry. To “be born of water” it is obvious that a person must be first ‘buried’ in water. It would be idle to pretend that sprinkling is burial in any sense; but if it were, what could it avail in the subject? To use a vulgar simile, it is, as universally practised “cart before the horse;” I mean it *precedes* belief, whereas baptism always followed it. Besides, is it not written that “we are saved by hope,” and that “the just shall live by faith, without which faith it is impossible to please God?” Now, tell me how a puling babe can have faith and hope? Also, if you immerse an adult person ignorant of “the faith,” and, consequently, of the hope, how can he or she “please God?” Such immersion not being “the washing of water *by the word*,” cannot possibly beget in the subject of it “the answer or enlightened response of a good conscience toward God.”

THE OLD ARMS OF FRANCE AND OTHER MATTERS.

In thanking Mr. Wm. Tallack for the interesting article upon “the frogs,” we cannot but take exception to his remark that it does not matter much whether it is a fact

or not “that three frogs were the old arms of France.” We hold it to be a fact of great value, inasmuch as it is incorporated by the Eternal Spirit into a chain of events which were to transpire very near the second appearing of the Lord from heaven; and was given, or may be regarded, as the *key* to the policy of “The Mysterious Man,” whose remarkable career so suddenly terminated last year. But for the introduction of ‘the frogs,’ I do not see how the political changes of the last twenty years could have been discerned with anything like accuracy; as it is, however, we feel great confidence that the thief-like advent of a still more Mysterious Man is exceedingly near, even at the doors. The resemblance of *spear heads* and *bees*, to frogs or toads, must be admitted, but those are not the only things possessing a similar appearance. The Revelator saw spirits like frogs, not like bees or spear-heads, and the likeness, notwithstanding that frogs were the heraldic symbol of the French, has not been disproved, but on the contrary appears to be quite authenticated—Yes, the hope of the early Christians was, indeed, “the hope of Israel;” this, however, is far from being the hope of modern “Christians:” their hope is “heaven above,” which Paul, one of the earliest of the Christians, rejected in teaching the vital importance of a knowledge of the future, to “*atheists* in the world.”—(Eph. ii. 12.) In this and other things, Paul came to be thought not ‘rather,’ but altogether “too exclusive.” He would not admit to fellowship the ‘charitable’ heaven-going pagans of Athens, Corinth, Ephesus, but denounced their systems of divinity as idolatrous. Now how do we stand? In our own seats of learning, Oxford and Cambridge, are not the same things taught? Unquestionably, the key stone of modern divinity is Platonism. This being so, Paul, were he to pay a visit to these abodes of “wisdom,” could conscientiously say nothing less than that “it is foolishness with God.” He would condemn the doctrine of paganism at heart. Paul taught that “charity, or love rejoices *in the truth*.” The acquisition of knowledge therefore should mean the attainment of the truth. Whatever exclusiveness this involves, the better, as it must be exclusiveness from all that is opposed to truth. In this way none was more exclusive than Christ. He even demanded that in some, a man should “hate his father and his mother;” nor would he acknowledge as brethren any who did not “do the will of his Father.”

What Mr. Tallack styles “the great work of the Holy Spirit, now going on in the world,” consists of divers forms of piety, in some of which is taught “the hope of Israel,” which is the “hope of eternal life” for there is only “one hope.” This can be demonstrated, and Mr. T. partly believes it. The supposed “work of the Holy Spirit” is for most part religious hysteria sanctified by the

pronunciation of a few Bible phrases, of the meaning of which the subjects are generally as ignorant as Kaffirs. Nothing is more fallacious than the supposed possession of Holy Spirit. A man cannot know much Holy Spirit till he understands the truth, and that will soon convince him that none now are endowed with its gifts.

A FEW PLAIN QUESTIONS ABOUT THE COMING OF CHRIST.

"An old disciple asks a few plain questions," some of which might be a little plainer, and others ought to be understood even by a young disciple; nevertheless, we will endeavour to answer them briefly, and to the point:—

1st.—"How will Christ come from heaven: what conveyance will he have?" We do not know that he will have any 'conveyance,' but expect he will descend "in like manner as he ascended."—(Acts i. 11; 1 Thess. iv. 16.)

2nd.—"Where will he come to?" To that part of the earth known as the Holy Land, which is 'his own.'—(John i. 11; Zech. xiv. 4.)

3rd.—"Where will he get his saints from?" From where they are, viz., in their graves, and a few living in various parts of the world.—(John v. 28-29; 1 Thess. iv. 17.)

4th.—"What land will he come to, and how will he get there?" Answered above.

5th.—"Will he bring his saints with him, or raise them after he comes?" Answered above.

6th.—"What state will the land be in when he comes?" Partially colonised with Jews, and gradually recovering its cultivation.—(Isaiah vi. 13; Ezek. xxxviii. 8, 11, 12.)

7th.—"What preparation will be made to receive him?" The same as you make for 'a thief' when you are not aware of his coming, (Rev. xvi. 15), except by the 'few' who "take heed to the sure prophetic word," and 'watch:' these will have their "lamps trimmed," and be ready to give a good account of their stewardship.

8th.—"Where will the judgment seat of Christ be?" Probably in the wilderness of Sinai.—(Dent. xxxiii. 2; Psalm lxxviii. 17, 18; Heb. iii. 3.)

9th.—"Will this judgment seat of Christ be set up before or after the battle of Gog upon the mountains of Israel?" Before; as the saints are the stone-power which smites the image on the feet, and then proceeds to execute the remainder of "the judgment written." (Dan. ii. 34; Psalm clxix. 9.)

10th.—"At the first resurrection, will the saints rise up mortal or immortal; if mortal, how will they be changed into immortality?" They will 'come forth' mortal, and if worthy, "unto a resurrection of life."—(John v. 29.) The change is effected by that power wherewith Christ subdues all things to himself.—(Phil. iii. 21.)

11th.—"How many resurrections are there, and how many judgments, and what length of time are they apart from each other?" Excluding particular resurrections, as that at the crucifixion, there are *two*; one at the beginning of the thousand years' reign, the other at the end. The latter applies only to those who die during the reign, and spoken of as "the rest of the dead."—(Rev. xx. 5.)

12th.—"Whom is Jesus Christ going to save or deliver?" Those who "have obeyed from the heart that form of doctrine" preached by himself and his apostles: "The things concerning the kingdom of God, and the name of Jesus Christ."—(Rom. vi. 17; Acts viii. 12.)

13th.—"Whom is he going to conquer?" The kings of the earth and their armies.—(Rev. xix. 19; xvii. 12-14; ii. 26, 27.)

14th.—"What government will be on his shoulders?" First, that of the house of David; second, of all nations.—(Isaiah ix. 6, 7; Luke i. 32, 33; Zech. xiv. 9.)

WHO IS SHILOH?

D. W.—"The Sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be."—(Gen. xlix. 10.)

This is part of the prophecy of things to come to pass in Israel in the last days," or "latter days," which are *later* than "the last days" called by Paul *τα τελη των αιωνων* "the ends of the ages," that is, the Jewish ages.—(1 Cor. x. 11.) But apart from this intimation, any one not judicially blinded must see that the events recorded in the prophecy, have not received their fulfilment. Commentators have been greatly perplexed with this prophecy; some have even twisted the words in order to escape the difficulties it presents, but the more general mode of dealing is to refer its accomplishment to the first appearing of Jesus. In this interpretation, it is negligently assumed that until then, Judah retained the sceptre, or sovereignty. This, however, must be rejected as contrary to historical fact. When Jesus "came to his own" land, *τα ιδια* the nation, was under tribute to Cæsar, and his accusers protested that they had "no king but Cæsar." Before the "yoke of iron," predicted by Moses, came upon their necks, they had enjoyed a modicum of independence under the Asmonean dynasty which was of Levitical extraction. Down to this period, they had been the vassals of Babylonish, Persian, and Greek masters; in short they had not been governed by the Judaic sceptre since the overthrow of the monarchy of Zedekiah, about 590 years before Christ. The clerical exposition, in the face of this array of stubborn facts, is all wasted on the desert air.

But let us suppose that down to the very advent of Christ, and even to his attainment of

full manhood, the tribe of Judah had wielded undisturbed the kingly power, let us try to forget the great secession of Jeroboam, which by the way, has never been restored; if we were in a position to assert this uninterrupted unity, could it be proved that the first advent was a fulfilment of the prophecy? We answer "decidedly not." For when Shiloh came, the sceptre was "not to depart." Whereas if it was true that the sceptre was in the hand of Judah, there would be no denying the fact that there has been no sceptre at all for 18 centuries. The clerical interpretation is consequently incorrect as regards facts, both before and since the first appearing of Shiloh. To pretend that Jesus assumed the 'spiritual' sceptre and despised the temporal, is a position, in view of prophetic testimony to Shiloh's rights, almost undeserving of formal refutation. But how shall we harmonize this spiritual retention of the sceptre with the fact as respects the Jews? For the sceptre was not to depart from Judah, while almost universal orthodox belief is—and *pro. tem.* it is a matter of fact—that Judah is rejected of their king; being in the "Lo-ammi" state.—(Hos. i. 9.) Jesus "who sprang out of Judah," when on earth utterly disclaimed legal authority, declaring that "his kingdom was not now from hence." It is hopeless therefore to attempt to read the fulfilment of this in past history.

Some Biblicists have disingenuously avoided the difficulty by disputing with the Rabbins about the meaning of the word שֶׁבֶט *shebet* translated *sceptre*; the latter alleging that it signifies *rod*, or *miserics*, and that the Jews will not be delivered from persecution until Shiloh comes; the conclusion from these premisses being that Shiloh has not come at all. To this, the commentators answer that *shebet* means *tribe*, and that Judah should not depart or be lost till Shiloh comes; that the tribe was distinct when Jesus came, but soon afterwards disappeared. This is a rather ingenious tournament of dust-throwing on both sides; but, having subsided, we find that it leaves the issue still unsettled. In the first place it is no proof that Shiloh has not been "to his own;" and, second, the text is made in effect, to read that Judah should not depart from Judah, or from himself, till Shiloh come; but that then he would depart from himself; a departure, truly, of

no ordinary kind!—on the part of divines, clearly a departure from common sense.

We have remarked that the opening of the prophecy assigns it to "the latter days," and that its entire scope precludes the supposition of past completion. The word "until" has thrown some obscurity upon the text; the original words are עַד כִּי יבֹא שִׁילוֹ ad *ki yahoo Shiloh*, "for that Shiloh shall come." The two particles *ad ki*, 'for that,' are equivalent to *because*, "Shiloh shall come." The two particles *ad ki* 'for that,' are equivalent to *because*, and the careful reader will observe that they preface the reason why the sceptre shall not depart; 'for that,' or *because* "Shiloh shall come."

Again, not a few of the learned have held that Shiloh is an unintelligible word, that nobody knows really what it does mean. Others have referred it to the place named Shiloh, and sought to interpret the text in that way; it hardly need be said, without any satisfaction. A few trace it to the verb שָׁלַח *shalach*, to *send*, but it is generally rendered, *pacification*, *bringer of peace*, from שְׁלַח *shelah*, to be at ease. Without presuming to thread the labyrinth of a sacred philology, it may be pointed out that, unless violent hands be laid upon the text, it necessarily signifies a *man*. The guarantee for the permanence of the sceptre in Judah was that some *one* should *come*, by inference a constituent of that tribe, and to *him* should be the gathering of nations עַמִּים *ammim*. This word *ammim* is commonly used of Israel, as contrasted with גּוֹיִם *goyim*, *Gentile nations*; but is also employed with reference to other nations; hence, I take its intention in this place, to be an allusion to all nations, with Israel for their nucleus, so plainly foretold by all the prophets. "Rejoice, O ye nations, his people."—(Deut. xxxii. 43.) O praise the Lord, all ye nations."—(Psalm cxvii. 1.) "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the nations seek, and rest shall be glorious."—(Isaiah xi. 10.) "O let the nations be glad and sing for joy; for thou (Shiloh) shalt judge the people righteously, and govern the nations upon earth . . . and all the ends of the earth shall fear him."—(Psalm lxxvii.) Amen! Alleluia!—(Apoc. xix. 4.)

LITERARY RUNNING TO AND FRO FOR THE INCREASE OF KNOWLEDGE.—The total number of letters delivered in 1870 in the United Kingdom was 831,914,000; an increase of about 30,000,000 on the previous year. Indeed 30,000,000 may be regarded as the annual increase on these already astounding figures.—*Belgravia*.

SALVATION EXTRAORDINARY.—A Chicago minister gravely maintains that "the Christian religion is a humane and adequate institution, because all infants and idiots are saved, and as more than one-half of the human race die in infancy, it follows that more than one-half of the race are saved, in any event."

OUR WARFARE,
IN WHICH
ATTACKS UPON THE TRUTH
From whatever quarter,
ARE
MET AND REPELLED.

“Casting down imaginations and every high thing that exalteth itself against the knowledge of God.”

THE “ANTI-MATERIALIST.”

THE next article is entitled “The gospel of the Materialists not the gospel of Christ.” This very heading reveals the absurdity of styling the Christadelphians “materialists.” Who ever heard of the materialists properly so called having a gospel? Materialism is the grim theory of a class of philosophic speculators who have no good news (gospel) to offer. They believe in nothing but what they see, and the conclusions they superficially conceive to be deducible from their observations. They think life is all: that God is not; that existence is but the blossom of blind mechanical forces, and consequently cannot be revived when interrupted. Their theory gives no ray of light or hope. It has no gospel.

The Christadelphians, on the contrary, proclaim faith in the testimony of the apostles, that through Jesus there will be resurrection and everlasting joy. They preach a gospel that is really glad tidings of great joy. If the *Anti-materialist* would candidly recognise this and desist from the use of an absurd designation of its opponents, it would at least add to the dignity of its position; and perchance simplify the controversy upon which it has entered.

The object of the article is to disprove that the possession of the land of promise by Abraham and Christ enters into the composition of the gospel. The writer of the article does not, of course, deny that the land of Palestine was the subject of promise to Abraham and his seed; but he contends that that promise had no post-resurrectional reference to Abraham or to Christ, but related entirely to his posterity, the Jews, in

their national fortunes. He bases this contention on the declaration of Stephen before the Sanhedrim, that in the days of Moses, “the time of the promise drew near *which God had sworn to Abraham.*” It does not seem to have occurred to the writer that this proof falls entirely short of his proposition. “*The time of the promise.*” What promise? “*Which God had sworn to Abraham.*” But did not God swear more than one promise to Abraham? Doubtless. Concerning one of these (that he should have a son) we read in Heb. vi. 15, that “after he had patiently endured, *he obtained the PROMISE.*” This was a few hundred years before the time of the promise referred to by Stephen drew near. We learn from the context that the phrase “the promise” applies to the promise of a son. The phrase “the promise” would not of itself tell us this. So in the case of the words quoted from Stephen; the question is: which promise was it whose time was drawing near in the days of Moses? According to the writer’s drift, it was the promise that he (Abraham) should have the land for an inheritance. There is no attempt to prove this. For a good reason: the proof lies in another direction. The promise whose time was drawing near, was the promise that after four hundred years, his posterity, who should be in affliction in a strange land, should come out with great substance, and their oppressors should be judged. This is proved beyond contradiction by Stephen’s citation of this promise in particular; while to the promise of land possession there is but an allusion. His words are “*And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring*

them into a state of bondage and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God, and after that shall they come forth and serve me in this place.

when the time of the promise drew nigh, &c.;" that is, the time of the promise that God would bring Israel out of Egypt. If to this the objector says "No, no: it was the time of the promise that Abraham should have the land," the answer is obvious: how could that be when it expressly says in verse 5 of Stephen's speech, that "God gave Abraham *none inheritance in it*, no not so much as to set his foot on," and seeing Abraham was in his grave when Israel came out of Egypt? It is manifest that Stephen's statement about the time of the promise having drawn near, leaves the question of land inheritance untouched. This has to be settled on separate and independent evidence. And its settlement is easy when the evidence is looked thoroughly in the face.

Will the writer of the *Anti-materialist* deny that Abraham had a personal share in the promise that he should have the land wherein he was a stranger? How can he, in view of Paul's allusion to the matter thus: "By faith Abraham when he was called to go into a place which *HE should after receive for an inheritance*, obeyed and went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, *THE HEIRS with him OF THE SAME PROMISE.*" An heir is a prospective possessor. Abraham, Isaac, and Jacob are here said by Paul to have been *co-heirs of a place which they were after to receive for an inheritance* in which meantime they lived together as strangers. Can anything be stronger than this? Perhaps the case is strengthened by the addition of Paul's statement that "These all died in faith *NOT HAVING RECEIVED THE PROMISES* but having seen them afar off?" (verse 13). Here are two facts which the Anti-materialists are bound to receive.

1.—*Abraham, Isaac, and Jacob were promised the place of their sojourn as an inheritance. They were heirs (with each other) of the same promise.*

2.—*They died without receiving what was promised to them.*

What say the Christadelphians upon these

two facts? They unite with the prophet Amos in a declaration penned hundreds of years after the Egyptian deliverance: "THOU WILT PERFORM THE TRUTH TO JACOB AND THE MERCY TO ABRAHAM *which thou hast sworn unto our fathers from the days of old.*"—(Micah vii. 20.) They say that Abraham, Isaac, and Jacob having been promised the land of Israel for an inheritance, and never having received it, will, as God is true, certainly rise from the dead and enter upon the possession thereof.

What say the Anti-Materialists? They say "Yes, the fathers were promised the land for inheritance; and they truly died without receiving it; but we do not believe they will ever inherit it, because their posterity, the Jews, came out of Egypt and entered the land under Joshua and remained in it many centuries, which we consider a complete fulfilment of the promise that they should inherit the land." The point of this answer is that the occupation of Palestine by the Jews under the law of Moses, was a fulfilment of the promise made to the fathers. This is the position invariably taken by those who resist the gospel of the kingdom as founded on the promises. To show its entire unscripturalness, it is only necessary to quote two statements of Paul, who says:—

"The law which was four hundred and thirty years after (the promise) *cannot disannul that it should make THE PROMISE of none effect.* For if the INHERITANCE be of the law, it is no more of promise; but God gave IT to Abraham BY PROMISE . . . and if ye be Christ's, then are ye Abraham's seed and heirs according to THE PROMISE."—(Gal. iii. 16-29.)

And again:—

"The promise that he (Abraham) should be the HEIR OF THE WORLD *was not to Abraham or to his seed through THE LAW*, but through the righteousness of faith, for if they *who are of the law* be heirs, faith is made void and the promise made of none effect."

The Anti-Materialists say that "they who were of the law" (*viz.* the Jews under Moses) were heirs of the promises made to Abraham: that the inheritance is of the law (for the Jews occupied the land strictly under the law, and have been driven from the land and scattered throughout the world because they broke the law.) Thus the Anti-Materialists place themselves in direct opposition to the teaching of Paul. The Christadelphians

stand on Paul's ground, and say that although the Jews did occupy the land, pursuant to statements made to Abraham, their occupancy was no fulfilment of the promise made personally to Abraham and his seed (the Christ), but was a purely provisional arrangement; as saith Paul, "Wherefore then serveth the law? It was added because of transgressions till THE SEED should come to whom the promise was made."—(Gal. iii. 19.) They hold with Paul in Rom. iv. 13, that the promised heirship of the world appertains to Abraham and his seed on the principle of faith: and that consequently, when the generation of the faithful is complete, Abraham, the father of the faithful, and all his children who are with him in the grave, will awake from their sleep in the dust of death, and with the few living who will be contemporary with their resurrection, will enter into possession of the world under a constitution of things which will have the promised land for a political and geographical centre.

What is urged by the immaterialists by way of obstacle to this, requires but brief disposal. First, is the statement that the promise of the land was not only to Abraham but "*to thy seed AFTER thee*" (Gen. xvii. 8), upon which it is contended either that the seed is the Jews, and that, therefore, the promise has been fulfilled to Abraham; or that if it be Abraham and Christ at the resurrection, their inheritance is not contemporary, but one after the other. A reference to the context will show that the institution of circumcision was in question, and that, consequently, the seed in the case is Israel after the flesh. If the Christadelphians contended that none but the Christ-seed was spoken of in the divine communications to Abraham, the argument in question would tell; but the Christadelphians give a place to every element of truth, not seeking to displace any one by another. They recognise the national seed in some of the promises; but, under apostolic guidance, they see a higher seed as well, and a higher realization of the promise. In the case in question, the national seed is, unquestionably, intended. It is no matter of opinion; for two verses after the promise of the land "*to thy seed after thee,*" we read (xvii. 10), "*This is my covenant which ye shall keep between me and you, and thy seed after*

thee: every man child among you shall be circumcised." Circumcision belongs only to the Jews after the flesh. Therefore, it is certain that "*thy seed after thee,*" of this whole context, is the Jewish nation. But in this, there is no difficulty to the Christadelphian faith. Christadelphians believe that Abraham's posterity (who, of course, came 'after' Abraham) possessed the land according to the record; they deny that Abraham did. Abraham lived before his seed, but it does not follow that he *inherited the land BEFORE* them. The information is express on this point:—

"I am a stranger and a sojourner."—(Gen. xliii. 4.)

"He "*died in faith, not having received the promises.*"—(Heb. xi. 13.)

"God gave him *none inheritance* in it; no, not so much as to set his foot on."—(Acts vii. 5.)

Now, here is something for the immaterialists to consider. By their own shewing, the land was promised to Abraham AND his seed. By the evidence, his seed (national) *only* received it. "*Abraham sojourned in the land of promise as a stranger.*" Will Abraham personally receive the land or not? The immaterialist theory makes no provision for Abraham's personal share in the promise. It makes the national seed's share serve for all, although Paul expressly says that the inheritance is *not of the law*. The Christadelphian faith meets the case exactly. While recognising the national fulfilment, it points to a day 'afar off' from Abraham's point of view, when Abraham will rise from the dead with Isaac and Jacob, "the heirs with him of the same promise," and enter into individual possession. This is the time plainly visible in the words of Jesus: "*Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven.*"—(Matt. viii. 11.)

The Immaterialist writer cannot see how the promise of blessing for all nations in Christ, is to be realized by a programme which requires Christ first to come and "*dash them in pieces like a potter's vessel.*" This is puerile. The blessing will come after the judgment: the sunshine after the storm. How does the objector understand the destruction of Jerusalem, and the prevalence of suffering among all nations for so long a

time? If it is no difficulty for him to believe in these evils as necessary preliminaries to the blessing, why should there be any difficulty about that ordeal of judgment by which the inhabitants of the world are to learn righteousness?—(Isaiah xxvi. 9; Rev. xv. 4).

But the objector has no idea that a general blessing of nations after the model of Christadelphian expectations is contemplated in the promise made to Abraham that "in him, all families of the earth should be blessed." He understands that this promised blessing has been realised in the advent of the gospel, and consists in the individual possession of the spirit. He quotes these words to support his view: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive *the promise of the spirit* through faith."—(Gal. iii. 14.) The answer to this is that Paul is not discussing the time when the blessing is realised, or the nature of the blessing itself; but the channel in which it was to come. The context will show this. His proposition is (verse 11.) "That no man is justified by the law in the sight of God, is evident," for (it is written) "The just shall live by faith."

He shows that the blessing of Abraham is to prevail on the principle of faith and not that of the law. As to the time and nature of this blessing, we must have recourse to independent testimony. The phrase "the promise of the spirit" does not define these. Whether the phrase is taken as the mere synonym of "the spirit's promise," or understood as intimating that the spirit is the subject-matter of the promise, it equally affords no information on the points discussed by the materialist objector. If we take it to mean "the spirit's promise," we have to put the question "what was promised?"; or if it is taken to mean that the spirit was promised, we still have to ask, "to what result?" Both views are in harmony with the facts of the case. The promise to Abraham was the spirit's promise to him; and in its final realization in his resurrection and inheritance of the kingdom of God, surrounded by a glorified family who are to be a blessing throughout the world, it was a promise of the (bestowal of the) spirit: for Abraham and all his children will be spiritualised physically in being changed into the spirit-nature of the Lord, and will behold the spirit poured upon the house of Israel and all flesh.

(The conclusion of this and the continuation of our answer to Mr. Grant, are in type, but have to be held over for want of space.)

"WHAT THINK YE OF CHRIST? WHOSE SON IS HE?"

THE RECENT DISCUSSION WITH THE JEWS AT BIRMINGHAM.

THE Discussion between the Editor and Mr. Stern will be ready by the time this meets the eye of the reader, or within a few days. It is printed in close type, double column, demy octavo, or the same size page as the *Christadelphian*, on good paper, in tasteful cover.

The Discussion travels over extensive and interesting ground.

THE FIRST NIGHT

Deals with the question of the genealogies, the ancestry and birthplace, and time of the Lord's appearing, as answering the requirements of the prophets.

THE SECOND NIGHT

Deals with the question of God-manifestation, as illustrated in Christ, and affording a clue to otherwise unintelligible prophetic intimations concerning the Messiah, and steering clear of the unanswerable objections which the Jews bring against a Trinitarian Christ; it also deals with those predictions in Moses and the prophets which point to the Messiah as a sufferer.

THE THIRD NIGHT

Was mainly devoted to a consideration of the extraordinary style of speech characteristic of Jesus of Nazareth, as pointing to a higher status and origin than those assigned to him by the mere-man theory of the Jews and others. It was also occupied with the historic evidence of Christ's resurrection.

In the treatment of these topics, many interesting collateral points introduced themselves: such as the behaviour of Israel in all their generations; the remarkable fulfillments of prophecy; the evidences of the Bible's authenticity; the shallowness of sceptical objections; the future destiny of the Jews, &c.

The book is likely to have a good circulation among the Jews, and may be serviceable in directing the attention of both Jew and Gentile to an old and important question in a new and interesting phase. In the present day of agitation and daring criticism, there is no middle ground for a thinking mind between a despairing Atheism and the joyful knowledge of the truth as proclaimed by the Christadelphians. As this work tends to bring the latter into the foreground, though in an indirect manner, its publication may be useful. The hope that it may be so has induced the Editor to consent to join with others whose objects are of a different order, but with whose objects he has nothing to do.

Mr. Stern's speeches illustrate the hopeless condition of the Jewish mind, as expressed in the words of Paul: "Blindness in part hath happened unto Israel until the fulness of the Gentiles be come in." The discussion was not accepted with any hope of accomplishing the impossible task of enlightening the Jews. It was accepted only as an opportunity of presenting the truth in a connection calculated to awaken public interest.

The pamphlet (price 1s.) is post free in England but to foreign parts there will be an extra charge, the amount of which will be found on reference to the Table of "Books in supply."

As our readers have been made aware, the Discussion was followed by the organization of a Jewish Society to oppose all efforts made to enlighten Israel. The movements of this society have elicited the disapprobation of the Hebrew Synagogue at Birmingham, which has found official expression in the following statement, signed by Mr. A. S. Blanckensee, President of the Council of the Congregation, which has been published.

"The proceedings of the society recently formed in this town, and termed 'The Jewish Anti-Conversionist Society,' having aroused some public attention, the Council of the Birmingham Hebrew Congregation having in vain attempted to dissuade the promoters of this society from continuing their measures, feel it their duty to state that it is their strong conviction—a conviction shared, they have reason to believe, by the highest clerical and lay representatives of the Jewish community in London—that this society is unnecessary, unadvisable, and calculated to excite dissension and enmity between Israelites and non-Israelites. The Council, believing the sentiments of the vast majority of the Jewish inhabitants of Birmingham and of the country generally, to have been expressed in a sermon, delivered on Sabbath, Feb. 10th, 5362—1872, by the Rev. G. J. Emanuel, B.A., their minister, have printed the same for circulation."

The following is a passage from the sermon:

"But all direct action on our part is not only unnecessary, but also unwise. Contemptuous neglect kills; active opposition strengthens. An organisation now formed to oppose the organisations so long in operation, would be understood by the world to be a convincing proof of the power of the existing societies; the hopes of the leaders would be revived; the courage of the agents would be stimulated; and the contributions of the supporters would flow in in ever-increasing golden streams. The societies which strive to win Jews from Judaism, now declining in power, might then, indeed, become dangerously powerful. But if open defence is unwise, what shall be said of open defiance, of active

hostility, of unsparing hostility, of unsparing criticism on the religion of our fellow-countrymen? The effect of such action can be only to convert the peace and goodwill now happily existing between us and our fellow-countrymen, into bitterest dissensions and most violent hatred."

The Christadelphian.

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

APRIL, 1872.

The following paragraph has appeared in the papers :—

SINGULAR APPLICATION BY A SCHOOLMISTRESS.—At the meeting of the Stoke-upon-Trent School Board, on Monday afternoon, an application was received from the mistress of a British School in an agricultural district, for a situation under the Stoke Board. In the course of her letter the applicant said—"The reason of my wishing a change is, that when I accepted my present situation, it was understood that I should attend the Independent Chapel. Of late this part of my duty has become rather irksome to me, as I am now of opinion that several doctrines held by the Independents are not according to Scripture. I am more inclined to hold the faith of a sect called the Christadelphians, though I am not yet one of them. My being a Christadelphian, however, would not interfere with my scholastic duties, provided no sectarianism were allowed to be taught." In proof whereof the applicant says her sister, who is a Christadelphian, conducts a school in Dundee to the satisfaction of the managers. The young lady was not appointed.

Why should the papers call it 'singular' that a 'schoolmistress' should apply for a schoolmistress's situation? If she had applied to be chaplain of the gaol at Stoke; or secretary to the School Board, or editor of the local paper, they might well have written it a 'singular' application, but to apply this epithet to the application of a schoolmistress for a school, is about as much to the point as as it would be to describe a reporter's application for a reporter's situation, as a 'singular freak of a short-hand writer.' The supposed singularity did not lie in the application, but in the antecedent to it which a somewhat dim-sighted reporter has confounded with the application itself. The applicant had accepted an appointment involving a covenant to attend an orthodox place of worship. Subsequently, the truth

laid hold on her convictions and made this covenant objectionable in the performance. Desirous of terminating it in the pleasantest way, she applies for a situation at Stoke, advertised as vacant. She did not, as the newspaper report would appear to allege, set forth in her application, her "reason for wishing a change;" this certainly might have seemed 'singular.' She sent an ordinary and proper application, in answer to which, she received a letter from the Clerk of the Board, proposing certain enquiries. It was in answer to those enquiries that she wrote the words which have been published to the world as her original application. The Dundee lady referred to is sister Fraser of Dundee, whose faithfulness to the truth has not hitherto proved any obstacle to her standing in the Industrial Schools of the town. The applicant is a sister of hers, additional to the one who has already obeyed the truth, who bears her company in Dundee.

A CRY OF PEACE BUT PREPARATIONS FOR WAR.

Announcements begin to appear of the great international peace festival to be held at Boston, Mass., in June of the present year: of which Mr. Jordan, one of the promoters, informed the Editor on board the *Aleppo* on the voyage home from America. The absurdity of such a thing in the present state of the world, is tersely set forth in the following letter from brother Hodgkinson, which appeared in the *Boston Daily Advertiser*:—

"JAMAICA PLAINS, Feb. 10, 1872.

To the Editors of the Boston Daily Advertiser.

We are to have a monstrosity of a concert ere long in this great city which reigneth over the State of Massachusetts, styled the 'World's Peace Jubilee.' As a speculation to bring money unto the citizens of Boston, it is a good idea; as a great culmination of musical mania, it is grand; but if a rose would smell as sweet by any other name, would not the 'World's Peace Jubilee' flourish equally well by a nomenclature

which will not provoke a smile when we look around and see Uncle Sam looking well to his Geneva priming, Bismarck as the French muletary, France on the verge of another revolution to put a king upon the throne, England blowing unsuccessful patriots from guns in her British possessions, and torn at home with domestic faction and curses loud and deep; Russia armed to the teeth crawling in the rear of Persia, which she means to conquer now that famine and pestilence have devastated that ancient landmark, this Gogue of ancient prophecy, that is to be destroyed on the mountains of Israel at that eventful epoch when the tottering kingdoms of men are to be superseded by the unerring kingdom of God, under the leadership of Messiah the Prince, the Ancient of Days. We will say nothing of the condition of Spain, Cuba, Mexico, Italy, &c., &c., simply asking where perfect peace obtains save in the 'minds and hearts of those who stay themselves upon the word? Wars and rumours of wars and dissension everywhere do not adorn the name selected for this exhibition of harnessed noise. Now I have some respect for the city of my birth, and for those who project this musical invention, but none for the name they have selected for it. If the cannon accompaniment should be fired by the torch of anger, passion, revolution and battle, which are liable to break forth at any moment, I think we should present a melancholy diplomatic spectacle to both men and angels, with our 'World's Peace Jubilee.' Napoleon's motto was 'L'Empire c'est la paix;' now, 'L'Empire c'est desolée,' 'When they say Peace and safety, then sudden destruction cometh.'

A CHRISTADELPHIAN."

The best commentary on the Peace Rejoicings of New England, is the following clipping from the *Birmingham Morning News* which apart from the light of the sure word of prophecy, is enough to plunge thoughtful minds into despair:—

UNIVERSAL ARMY REORGANISATION.

All the principal countries of Europe, except Austria (says a German paper), are now reorganising their armies. Germany is about to increase her military force by 400,000 men, and Russia, whose army (incl. ding irregulars) has hitherto numbered 1,300,000 men on a war footing, expects under the new system to have a force of 2,392,809 men at her disposal, not reckoning local troops and the militia. The new military organisation of France is not yet

decided upon, but its result will be to increase her army to about 1,400,000 men. Italy, whose war establishment hitherto amounted to 519,630 men including reserves, proposes by the plan of reorganisation which has been adopted by her government, to raise a force of from 750,000 to 800,000 men. The Turkish army, when on a war footing, has hitherto consisted of 270,000 men, inclusive of the nizams or militia; it is to be increased to 600,000 men. Finally, the military force of England at home is to be raised, under Mr. Cardwell's scheme, to about 300,000 men. When all these plans are carried out, the total war establishment of the armies of Europe will be increased from 6,166,000 men to about 10,000,000.

THE JEWS AND THE HOLY LAND.

Prince Arthur, who has rejoined the Rifle Brigade at Dover, presided at a meeting of the Palestine Exploration Fund, held in that town on Monday the 11th inst.—*Birmingham Morning News*. The Prince of Wales is president of the society, and Princee Arthur, on this occasion, filled his brother's place. That British Princes identify themselves with Palestine explorations, is a sign of the times. Britain is destined soon to have Palestine under her care, and such incidents are interesting as leading in this direction.

THE NEW JEWISH MOVEMENT.

"The following is an extract from a full report of Professor Waley's speech at the meeting held in Liverpool, in connection with the fusion of the Universal Israelitish Alliance with the Anglo-Jewish Association. It appeared in a Liverpool paper, which has been kindly forwarded by a correspondent.

There were four objects on which the efforts of the Alliance were at present concentrated. In the first place, the Alliance had for some time been engaged in the promotion of education and the foundation of schools in the East, and in improving the condition of those Jewish communities in which the main source of their social inequality was owing to their backward state in point of education. The second great object was the establishment of an agricultural school at Jaffa—(applause)—thirdly, to place in a self-supporting position, and enable to earn a living, the orphans of Jews who perished during the famine which some time since desolated a portion of Western Russia; and fourthly, to direct attention to the unfortunate condition of the

Jews in Roumania. The Turkish Government was well disposed toward the Israelitish population, and were willing to open to them places of power and trust in the government of the community; but at the present time there were not a sufficient number of educated Jews capable of filling offices of power and trust. In the Holy Land pauperism had long been the curse and bane of the community, and the first aim of the alliance had been to establish industry among the Jewish population, and introduced weaving. An agricultural school had also been formed at Jaffa, and was making progress."

IMPORTANT DISCOVERY AT JERUSALEM.

Major Wilson, of the Engineers, writes to the *Times* respecting an important discovery which has been made at Jerusalem by Mr. C. Schick. "It will be remembered," he says, "that Captain Warren, R.E., while conducting the excavations made at Jerusalem by the Palestine Exploration Fund, explored a remarkable rock-hewn passage leading southward toward the Temple area from the subway at the Convent of the Sisters of Zion. Mr. Schick has found a continuation of this passage, or rather aqueduct, as it is now proved to be, toward the north, and has traced it from the convent to the north wall of the city, a little east of the Damascus gate. At this point the aqueduct has been partially destroyed by the formation of the ditch, cut in solid rock, which lies in front of and communicates with the well-known caverns; it is, therefore, older than these, and can hardly be assigned a later date than that of the Kings of Judah. Mr. Schick was unable at the time to follow up his discovery, but the Palestine Exploration Fund have taken the matter in hand, and hope to find the source from which the water was derived. "It is possible," adds Major Wilson, "that future researches may identify the aqueduct with that made by Hezekiah when he stopped the upper watercourse (accurately, source of the waters) of Gihon, and brought it straight down to the west side of the city of David"—(2 Chron. 32, 30.) It may also be the 'conduit of the Upper Pool,' mentioned in Isaiah and the Second Book of Kings.'

PRINCE BISMARCK'S OPINION OF THE JEWS.

The Prince in dealing with the Ultramontane Catholic Party in the German Parliament, has, says the *Scotsman* of February 15th, paid a high compliment to a people who, in past times, have been more accustomed to persecution than praise—namely, the Jews . . .

He stops to pass that eulogium on the Hebrew people which is worth a passing notice. The great statesman finds the Jews exceedingly useful as public servants. According to him, their political and administrative aptitudes are quite conspicuous. It is high praise to come from such a man; but when we turn to their history in past ages, we find that the facts of that history supported the conclusions of Prince Bismarck's experience. Pharaoh, King of Egypt, found out their administrative capacity long ago, and from the time when Joseph rose so rapidly in the Egyptian civil service to the top of the tree, down to our day, we find that there have never been wanting Israelites of ability to keep up the high business character of the race. Indeed, their ability in managing affairs may be considered to have been established before the time of Joseph We may cite from the other extremity of their Scriptural history the well-known instances of Daniel and Nehemiah—statesmen both, who enjoyed the confidence of the governments under which they flourished, and were often employed on public business of great importance. Throughout the subsequent profane period of their history the capacity of the Jewish race for dealing with affairs of State, is not less conspicuously manifested. Hardly a government in Western Europe, during at least the earlier centuries of the middle-ages, but availed itself of Hebrew political ability in some shape or other. In Spain especially their influence and reputation were, as is well known, very great; and it would have been better for that mismanaged country at this day, had its sovereigns and people retained common sense enough to tolerate and employ the Jew. The fearful persecutions that decimated and scattered them latterly, prevented them from coming to the front; but whenever they had the chance, they always, both under Christian and Mahomedan denomination, proved themselves adepts in that great art in which Prince Bismarck himself is so distinguished a practitioner—the art of doing business and managing men.

THE DISPERSION OF THE JEWS.

We gather from the *Allgemeine Zeitung*, which appears to speak with some authority, interesting particulars as to the dispersion of the Jews over the world. In Palestine they have long been reduced to a very small proportion of their former numbers. They are now most numerous in the northern parts of Africa, between Morocco and Egypt, where, especially in the Barbary States, they form the chief element of the population; and in that strip of Europe which extends from the Lower Danube to the Baltic. In the latter region there are about 4,000,000 Jews, most of whom are of the middle class among the Slavonic nationalities.

ties; while in the whole of Western Europe there are not 1,000,000 of them. In consequence of European migrations, descendants of those Jews have settled in America and Australia, where they are already multiplying in the large commercial towns in the same manner as in Europe, and much more rapidly than the Christian population. The Jewish settlers in Northern Africa are also increasing so much that they constantly spread farther to the South. Timbuctoo has since 1858 been inhabited by a Jewish colony of traders. The other Jews in Africa are the Falaschas, or Abyssinian black Jews, and a few European Jews at the Cape of Good Hope. There are numerous Jewish colonies in Western Arabia, in Persia, and the countries on the Euphrates; and in the Turcoman countries, though they reside in a separate quarter, they are treated on an equal footing with the inhabitants, but have to pay higher taxes. There are also Jews in China, and in Cochín-China there are both white and black Jews. The white Jews have a tradition, according to which, in the year 70 A.D., their ancestors were 10,000 Jews, who settled at Cranganore, on the coast of Malabar, after the destruction of the Temple of Jerusalem. The Jews remained at Cranganore until they were driven into the interior by the Portuguese. The black settlers are supposed to be native proselytes, and have a special synagogue of their own. How this interesting people have "walked and never rested," as foretold of them! How, in the grand words of Zunz, "If there is a gradation in sufferings, Israel has reached the highest acme; if the long duration of sufferings and the patience with which they are borne, ennoble, the Jews defy the high-born of all countries. If a literature is called rich which contains a few classical dramas, what place deserves a tragedy lasting a millennium and a half, composed and enacted by the heroes themselves?"—(*Globe*.)

ATTACK ON THE JEWS AT ISMAIL.

Constantinople, Feb. 2.—A barbarous attack has been made on the Jews in Ismail, on the Roumanian frontier. Several were killed and many wounded, and all who could—men, women, and children—fled from the place to save their lives. The fugitives have been kindly received by the officers of the Porte.

FURTHER AND MORE BARBAROUS ATROCITIES AT CAHUL.

The American Consul at Bucharest reports fresh and fearful outrages at Cahul, in Roumania. The details, he says, are heart-rending. The following is an extract from his report:—

Cahul is a place of 7,000 souls, 1000 of whom are Israelites. Suddenly the latter were set upon, and for three days beaten, wounded, plundered, driven out of their homes, which were battered to ruins, and forced to take refuge in the barracks, where, instead of defended, they were allowed again to be beaten, and for several days kept without food. Such was the agony of fear that neither the absence of food or shelter was experienced; yet two pregnant mothers brought forth children prematurely. The way along the street from many Jewish houses to the barracks was marked with blood. Heads were split open, arms broken, beards plucked out by the roots, hair torn from the scalp, and two virgins were violated. One of the delegation who thus gives me this relation (Mr. A. Gold) defended his house for three days, his four sons standing by him. They had 88 rounds of ammunition. He made his sons swear that, if he fell, they would continue to fight. Bands of 50 men surrounded his house, but the dastards durst not cross the threshold. At length they were compelled to leave, as the villians commenced to build fires to burn them out. He alone was robbed of 250 Napoleons. The delegation fix the losses of the Israelites at 40,000 ducats. They were completely stripped of everything, and their homes so battered and ruined as to be scarcely recognisable. The two synagogues were devastated and made into privies. Jephthah, Jathim, and prayer books, were scattered in all directions. The scrolls of law were early removed for safety, and hidden away. But few Christians came to the relief of starving women and children; and this relief only came on the third day, and then the Christians who came wept when they beheld the misery that had been wrought. The Israelites of Galatz, as soon as possible, sent off clothes and food, and the local authorities gave a few piastres to some. They are not yet protected, but exposed to assault, and hundreds are lying in straw in ruined houses. They say there is scarcely a village in the whole of Bessarabian Roumania where there have not been frightful scenes. The misery is dreadful.

THE SUBJECT IN PARLIAMENT AND THE PRESS.

On the 20th of February, Sir Francis Goldsmid, M.P., called the attention of the British Government to the subject. Following upon this, appeared an extraordinary letter in the *Standard* from a gentleman who had spent some years in Roumania, and professes to understand the cause of the difficulties. We append a few extracts from this letter:—

"It is always the same story, Israel strives to annex all that the Egyptians possess. The

Egyptians object, and then a scene takes place. The modern Egyptians are on this occasion the Roumanians—the people of the Roumanian Principalities—and those who represent the chosen people in that happy land, are the 450,000 Jews who have invaded it. The Jews are strangers to the soil of Roumania; they have invaded it under the double pressure of German civilization and of Russian forethought. If on one side such pressure induced them to emigrate, the powerful magnet of lucre attracted them to the principalities. The quicksighted Jews saw that a fertile and plentiful country, which has no settled shape of government, no political, no social institutions, is a country which can offer no serious obstacle to an invader, and will therefore be at the mercy of the stronger and of the sharper. From these two causes, therefore, arose the Jewish invasion of the Danubian Principalities, which, insignificant at the beginning, has now attained colossal proportions.

“The Jewish invaders entered their new land of promise without either cannon or colours, but their aggressive arms were no less formidable, as they consisted of a powerful religious and social organization, of an ample supply of wits, and of large hoards of capital—the engine *par excellence* of Israel in the nineteenth century. As soon as the Jews forced their way *en masse* into the Principalities, they took possession of all the important commercial points, and they entrenched themselves as an army of strangers, coveting possession of the strategical points, in order to keep the population in subjection. A few years were enough to give the Jews the monopoly of everything which was worth having, enabling them to spoil the Gentiles as they wished.

“In order to squeeze every penny from the peasantry, the Hebrew speculators made use of spirits and wines; to subjugate the citizens of the large towns, the method employed with them is debauchery of the lowest description. It can be said without fear of exaggeration that there is no depravity and villainy of the deepest nature of which a Jew of Roumania does not make himself guilty for the sake of a few shillings.

“It is this aggression of the Jewish element which constitutes the cause of the strife, while the occasional floggings, ‘hunts,’ or battues to which the invaders expose themselves are nothing but the effects. The Roumanians, vain, indolent, and powerless to oppose, capable of out-Jewing the Jews, and above all things lacking a political and social organization adequate to encounter the foe, cannot keep temper, and they flog, perhaps once a year, those who fleece them all the year round. These ebullitions are like the pangs of a victim struggling in the grasp of a beast of prey. The flogging, of course, does not bring back lost capital; on the contrary, it affords the Jews an opportunity of pouncing with greater fury on all

who are ‘hostile to Israel.’

“At once ‘poor oppressed Israel’ begins to shout and to shriek murder! till the single blow attains the proportion of a wholesale massacre; dispatches are immediately forwarded to all the Israelite committees scattered, and not thinly, over the world; the press is put in motion, and ministers and chambers are called upon to order ‘representations.’ A weak government is awed and crushed, and the Roumanians, for instance, soon find that their adversaries, or rather their lords, have drawn tighter and tighter the political and financial ties which bind them to the car of Hebrew plutocracy.

“If any argument be required to prove that the Jews are the powerful, nay, the all-powerful ones, I have merely to state that in Roumania the 450,000 Hebrews are backed by the capital and by the political power of the whole Jewish race throughout the Old and the New World’s. In every capital of Europe they have organs of their own, either by taking the pen in their hands or by subventioning a large staff of literary tools. What strength can the pigmy Roumanians put forth against such a Colossus, who is all-powerful at Rome, omnipotent in Paris, and waxing rampant in London? Hungary, with her aristocracy, has fallen a victim to Jewish rapacity; the blue blood of Austria sits at the feet of the sons of Abraham; and in Vienna the Jewish plutocracy has invaded the market, the theatre, the turf, the army, the bureaux, the press, and the Imperial palace itself.

“At the end of the nineteenth century the Jews may well say, ‘Ours is the empire of the world.’ It is in their power at present to starve out their enemies and to feed those who bend their necks before them. They are now stooping to conquer the whole valley of the Danube, Roumania, Servia, and the adjoining provinces, whilst Sir Francis Goldsmid, one of their most influential organs in England, modestly requests Her Majesty’s Government to order that the poor Egyptians may be the more thoroughly spoiled. Ha ha! Hah! Will England make herself a tool of convenience into the hands of this ambitious and formidable race?”

All which is very interesting to those who are “waiting for the consolation of Israel.” It brings the Jews and their fortunes into the foreground, as one of the questions of the day; and illustrates the extraordinary and growing influence of the Jews, which only awaits the right moment (designed of God) to bring about that re-constitution of the Israelitish nationality in part—under British auspices—for which we look, as a precursor of the Gogian muster of armies at Armageddon. Yes, England will “make herself a tool of convenience in the hands of this

ambitious and formidable race;" but the matter will be of God for the promotion of

that which neither Jew nor Briton dreams about.

SIGNS OF THE TIMES.

THE ROMAN QUESTION.

It is announced that the Pope has finally decided not to leave Rome. This is in harmony with prophetic indications which seem to require the Pope's continued presence on the Seven Hills, as representative of the eighth head of the Roman Beast. The decision is probably the result of diplomatic intrigues which have not seen the light. Not unlikely, the Pope has received assurances which have encouraged him to hope that if he hold on, he will be succoured in due time. It is quite evident he has no idea of reconciling himself to a partnership with Victor Emmanuel. As recently as Sunday, March 10, at a public audience, he declared that "*the co-existence of two powers at Rome is impossible.*" On the same occasion, he said that the misfortunes of the church date principally from 1848. Before then, both Rome and Italy applauded the Papacy. "A deputation," said he, "then offered me the presidency of the Government; but I replied, 'The Pope wishes to preserve his rights, but not to injure those of others.'" In conclusion he expressed the hope that tranquillity would be re-established, which in the Pope's mouth means the restoration of the temporal power. The denial in the same telegram, of the report that the Pope was about to leave Rome, suggests that his 'hope' rests on some diplomatic foundation. It is quite certain that Europe is widely agitated by the question, and that great strife is brewing. This is shewn very distinctly in a letter from the Berlin correspondent of the *Times*, which appeared in that paper on March 13th, and was republished on the following day in the *Liverpool Post*, from which we make quotation. It is headed "ULTRAMONTANE PLOTS AGAINST PRUSSIA." The writer says "Prince Bismark has just received a despatch from one of his diplomatic representatives abroad, who writes as follows: 'The revenge for which people are panting in France, is being prepared for, by getting up religious troubles in Germany. It is intended to cripple German unity by

denominational discord, for which purpose the whole of the clergy are to be utilized under immediate orders from Rome. In connection with the overthrow of German power, the Pope hopes to be able to re-establish his secular position in Italy. It is obvious, indeed, that so far as France is concerned, the Pope cannot hope for assistance from her, unless he consents to direct her clergy to co-operate in the great national cause of revenge on Germany. Only by thus combining the national and ecclesiastical interests can an agreement be effected between them in France; or more correctly, can the nation be duped by the priests. The restoration of the European supremacy of France, will therefore be the *mot d'ordre* of her Church, whatever form of government the country may happen to live under. Thus fresh elements of strength are being formed in France, while Germany, by the aid of her own Catholic clergy and the dictates it receives from Rome, Paris, and Brussels, is to be thrown into disorder." And in another passage of the same despatch:—"I should be indulging in illusions were I to conceal from myself that the preparations making for *revanche* are meant to serve against Germany as well as Italy. The plan seems to be to begin by paralysing Germany by means of domestic discord, and then dealing a crushing blow on Italy, whose clergy are only waiting for the signal." If the writer of the preceding lines can be relied upon—and his position may be fairly taken as a guarantee of his judgment—the Jesuits are at this moment the most busy and venturesome diplomatists in the world. As has been their wont so often, they again press religion into politics. They not only endeavour to influence the internal politics of Germany for their own selfish purposes, but are striving to imperil her safety and hand her over defenceless to foreign foes. To speak plainly, if the German despatch is accurate, these designing monks are teaching the German Catholics to regard their Protestant countrymen as enemies, with the distinct object of thereby helping France to

defeat both, and place her at the head of silenced Europe. Wild as their schemes are, and erroneous as must be their estimate of the moral and material forces they wish to pit against each other some day, they are not enthusiastic enough to trust themselves to France alone. Austria, too, forms an important element in their calculations. Were further proof needed, it would be supplied by two other documents communicated by Prince Bismarck to the Prussian Lords. Both are letters to the Rev. Dr. de Kosmian, and were seized in the late domiciliary visits at Posen. One is written by the well-known Herr Windhorst, the late minister of King George, who, because he cannot forgive the annexation of Hanover, has allied himself to and been elected Parliamentary leader by Ultramontanes and Poles. Descanting upon the common activity in collecting Anti-School-Law addresses, Herr Windhorst writes thus to his Polish friend :—

“Do not send us any more addresses to the German Parliament. Rather send them to the various German Sovereigns direct, where they are sure to produce an impression, if continued systematically, and coming in at regular intervals. Even though we may have little to hope for at the hands of the German potentates, if these petitions show their Catholic subjects to be stirring, they will not dare to interfere with the move which the Catholic Powers, sooner or later, are sure to make in behalf of his Holiness the Pope.”

“Comprehensive as are the preparations, and wide as the area they include, it cannot, after so many warnings, be doubted that Germany is intended to form one of the principal points of attack. From which point the stone will be set rolling, if it ever come to that, is a matter of comparative indifference. It may be in Italy, which has less power of resistance than Germany, and whose coercion might deprive this country of her ally in her hour of need. That Italy is making at this moment an extraordinary military effort, need scarcely be said.

“As precaution is a good thing under all circumstances, the German Army is being considerably increased.”

THE POPE AND THE RUSSIAN EMPEROR COME TO TERMS.

Since the last Polish rebellion, the Roman

Catholic Church in Poland has been a Church without a bishop. In punishment for their conspiracy against the Russian government, the bishops were all banished to Siberia, and the affairs of the church have since that time been under the charge of a board of priests, formed by the Russian government. At length, however, the Pope and the Emperor have come to terms. The Emperor permits the Pope to refill the Polish Episcopal Sees; and the Pope, on his part, permits the use of the Russian language in those provinces with a mixed population which lie between Russia Proper and Poland Proper. The Emperor wants to ‘Russify’ these provinces entirely; and, if the Pope will help him in this, he will make some concession with regard to the control of the Church in Poland Proper.

CHANGED STATE OF THINGS AT ROME.

The *Dublin Express* contains a long report of a discussion which has just taken place in Rome, and which has attracted a great deal of attention throughout Italy, not so much that the subject of discussion was felt to be of importance of itself, as because it indicates more perhaps than anything that has yet happened in the vast change which has been introduced into Rome by the political events of 1870. About three weeks ago, the Evangelical ministers in Rome, through Senor Sciarilli, a clergyman of the Italian Wesleyan body, announced that conference-meetings for friendly discussion upon subjects connected with religion and ecclesiastical history, would be held in that city, and that the first question to be debated on would be “the supposed visit of St. Peter to Rome.” The Roman Catholic priests were invited to take part in the discussion, and, with the consent of the Pope, six of these at once accepted the conditions, and the conference was fixed for the 9th and 10th February, in the Academia Tiberina. A large and crowded audience filled the building on both days, composed in equal halves of the adherents of either side, and four presidents of whom Prince Chigi was one, were appointed to pronounce on which side the balance of proof lay. The discussion was conducted by the priests, Fabiani, Cipolla, and Guidi on the one part, and by the Evangelical ministers, Sciarilli, Ribetti, and Gavazzi on the other, and was pronounced to have been most ably and fairly conducted on both sides, though a decision was thought unnecessary, as the first Catholic priest who spoke, commenced by abandoning the position of maintaining that St. Peter was twenty-five years in Rome, and said it would be sufficient for them “to show that he was there for one day only;” on which narrow point there did not seem to be sufficient contemporaneous evidence to arrive at a conclusion.

ANSWERS TO CORRESPONDENTS,

BY THE EDITOR.

THE SENTENCE OF DEATH.

A. J.—*How can it be said of Jesus who "saw no corruption" that he "endured the sentence of death," if that sentence be a dissolution of being in the grave?*

ANSWER.—A "dissolution of being in the grave" is the ultimate result of the sentence of death being carried out, as exemplified in the words "unto dust shalt thou return." The sentence itself is death, as saith Paul, "The wages of sin is death."—(Rom. vi. 23.) This proximately is the deprivation of life, which though leading to dissolution, is not dissolution instant. Life being removed, corruption ensues. Now "Christ died;" in this he endured the sentence. Sin was condemned in the flesh.—(Rom. viii. 3.) But it was not the Father's pleasure that his body should decompose or that even a bone should be broken. He suffered only so much of death's indignity as was needful for the vindication of the law. The Father loved His "Holy One" and preserved his body from violence on the cross when the thieves had their legs broken; and mantled him in the tomb with the preservative energy of His power till the third day, when he came forth in the joy of restored life, as the morning star from the womb of night, heralding the approach of day.

THE NEW HEAVENS AND EARTH OF ISAIAH AND JOHN.

Are the new heavens and new earth (Isaiah lxx. 17-20) in which there was death, the same as those which John saw in which there is to be no more death?—(Rev. xxi. 1-4.)

—A. B. Mc D.

ANSWER.—They are the same in two relations. The discrepancy is only apparent. When the "new heavens and the new earth" of Isaiah lxx. are constituted in making "Jerusalem a rejoicing and her people a joy," it will be truly proclaimed, as we read in Isaiah xxv. 8, concerning this very time, that Jehovah "will swallow up death in victory, and wipe away tears from off all faces;" but this is a progressive result, beginning at the establishment of the kingdom with the immortalization of the first-fruit saints, and ending with a similar result as regards the harvest to be gathered in at "the end." It is not universally accomplished at the recovery of Jerusalem from her present "desolations of many generations." It is commenced then: and it will be the work of the kingdom, in the hands of immortalized saints, to carry on the work to the glorious state reached in the symbolism of Rev. xxi. and xxii. There are stages in the work indicated by Paul thus: 1. Christ. 2. Those who are Christ's at his coming.

3. The end when the kingdom will have prevailed to the putting down of all enemies, including death itself which is the last to be destroyed.—(1 Cor. xv. 22.) Then the kingdom will be delivered up to the Father, that God may be all in all. It is the same kingdom first and last: the same new heaven and new earth, but in the separate stages of a commenced and completed work.

If the Deity was not known to Abraham by the name of Jehovah (Exod. vi. 3), how came Abraham to call a certain place "Jehovah Jireh?"—(Gen xxii. 14.)—J. J. H.

ANSWER.—The explanation appears to us to be this: At the time the narrative of Abraham's proceedings was written, viz., in the days of Moses the author of Genesis, God was known by His name YEHOWAH or Yahweh; and it was natural for Moses in describing God's pre-Mosaic dealings and relations, to use the name by which He was then known. The name actually imposed by Abraham would doubtless be ELOHE-JIREH; but as this was a name of meaning rather than of topography—(viz., "God will provide"), it was doing no violence to it to substitute the current name of God for the one by which he was known to Abraham. Modern strictness of geographical nomenclature would interfere with a liberty like this, but ancient times were different in this respect. Things were not stereotyped by book and atlas as now, and meanings were far more paramount in determining the names of persons and places than they are in our days. The change from Elohim to Jehovah in the name given by Abraham to Mount Moriah was not a change of meaning, but of form merely. Its occurrence is evidence of Mosaic authorship, and a disproof of the theory in favour with some that Genesis is largely a traditionary and pre-Mosaic work.

RIFLE CORPS MEMBERSHIP AND ELECTIONEERING.

Is it right to break bread with a brother who is a member of a volunteer corps and a partaker with them in all their worldly pursuits; or with a brother who canvasses for votes for a Member of Parliament?—H. D.

ANSWER.—Paul commands withdrawal from every brother obeying not the word he wrote, by 2 Thess. His word in that epistle includes an exhortation to the Thessalonians, and, therefore, to all believers, to all time till the Lord changes it, that they "stand fast and hold to traditions which they had been taught, whether by word or by Paul's epistle."—(ii. 15.) Hence the duty of withdrawal applies to every case involving the deliberate and unrepentant disobedience of any of the apostolic precepts. Is a voluntary partnership with the world in the study of the

art of war consistent with obedience to these precepts, which are indeed and in truth, the precepts of Christ? (for he said, "He that heareth you heareth me.") No one having knowledge of what those precepts are will answer in the affirmative. Those precepts require of us to "keep ourselves unspotted from the world" (Jas. i. 27): to be not conformed to it, but transformed in the renewing in our minds (Rom. xii. 2), to mind not earthly things (Col. iii. 2), to have no fellowship with the unfruitful works of darkness.—(Eph. v. 11). The world, we are told, lieth in wickedness (1 John v. 19), and that we cannot be friends of God and friends of the world too.—(James iv. 4.) How can a man obey these precepts and be a member of a volunteer corps? How can he obey the command which forbids us to take the sword?—(Matt. xxvi. 52; Rev. xiii. 10.) It is impossible. The conclusion follows that a professor in such a position has put himself beyond the pale of the fellowship of his brethren. As to electioneering, it is only a shade less bad. It is the same business in another form. A brother may without compromise, supply paper, or printing, or locomotion to parties engaged in it, on the principle laid down last month, in answer to the book-selling difficulty; (as he may supply clothing, food, implements, &c., at a price, to soldiers): but to sell himself he has no power, and if faithful, less inclination. He must keep himself virgin to the Lord, "denying all ungodliness and worldly lusts, live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearance of our Great God and Saviour Jesus Christ."

J. L. E. will please accept the foregoing remarks in answer to his enquiry on the subject of fellowship with drunkards.

"THE SPIRIT OF CHRIST IN THE PROPHETS."

J. M.—The English translation in the *Emphatic Diaglott* is by no means a final authority in disputed texts, though, in many cases it, doubtless, helps to make the idea of the original more apparent. Regard must be had to the original itself, which is usefully set forth in the body of the page as the principal feature, with line for line in English in the order of the Greek. And, finally, the original itself, as so set forth, must be judged in the light of the MSS. from which it was derived. Now, in the case you mention (1 Pet. i. 11), while the "new" English rendering gives "the Spirit" simply in place of "the Spirit of Christ," as in the common version, observe that the omitted words "of Christ," ($\chi\rho\iota\sigma\tau\omicron\upsilon$) are in the original. They

are bracketed, it is true, and an asterisk refers you to a note at the foot, which tells you that they are absent in the "Vatican MS." This absence in the Vatican is the reason of the omission of the words in Wilson's translation: but is this a sufficient reason? By no means, in view of the fact that both the Alexandrine and Sinaitic MS. have the omitted words. Both these MS. are at least of equal authority with the Vatican, and the latter—which if we are not mistaken, has been published since Mr. Wilson compiled his *Diaglott*—probably of greater authority.

Hence, there is a greater weight of evidence in favour of the omitted words than against them; for is it not far more probable that the words were omitted from the Vatican MS. by an inadvertent copyist, or because the Vatican authorities could not see the propriety of it, than that they were surreptitiously added to two separate and independent copies? As regards 1 Cor. x. 9, the evidence seems to favour Mr. Wilson's substitution of "the Lord" for Christ, as neither of the three standard MSS. confirm the ordinary reading.

TWO NATURES OR ONE?

S. T. N.—We cannot better answer your question than by quoting from a private letter we addressed some time ago to a correspondent, in answer to a similar query. "My mind on the subject I express in a short paragraph among 'Answers to Correspondents,' in the coming (March) number of the *Christadelphian*. I accept Dr. Thomas's teaching on the subject of God-manifestation, because I can see it to be the teaching of the word; but I do not understand that teaching to require me to regard the flesh and blood of Jesus as anything higher in nature than the flesh and blood of 'the children' he came to redeem. Paul says it was the same (Heb. ii. 14), and I believe it. It was in the first instance, drawn from the veins of Mary, during the nine months' gestatory process, in the same way as any other child; and was afterwards sustained like other men by the process of eating, except during the forty days he was in the wilderness, when like Moses for a similar period, he tasted no food, being upheld by the Spirit. But then, underlying this was the Spirit. You rightly say the Spirit has to do with all men; but there is this great difference between Jesus and ordinary men, in this matter. In the case of ordinary men they inherit a nature originally contrived by the Spirit, but not for a manifestation of the Spirit. The Spirit was the Creator, but the thing created (the living soul), partook no more of the quality, mind or tendency of the Spirit than any other animal fabrication. Adam was a man simply, purely and merely, because the Spirit designed no higher result: and his descendants have not

even the advantage he had in having a nature (earthly though it be) directly from the hands of the Spirit. In the case of Jesus the Spirit designed a manifestation of itself, through the medium of the flesh. Hence the babe born of Mary was the flesh-blossom, so to speak, of spirit seed. The spirit was imparted to the human ovum, and the result was a man, who though the flesh and blood of his mother, was the manifestation in all his characteristics of the invisible power which overshadowed Mary and quickened her womb, and allied itself as it were with

her substance. The man Christ Jesus was not Spirit-nature. He was the Spirit manifested in flesh-nature—the divine glory concealed by the veil of the flesh. Some call this two natures; but I think this is a wrong description of it. These abstractions, however, should not trouble us. The main thing is to believe and receive the benefit, even if we do not understand, as in the case of the sun. Hoping we may be accounted worthy to be clothed upon with the house which is from heaven.—Your well-wisher,
ROBERT ROBERTS.

INTELLIGENCE.

ABERDEEN.—Brother Alexander Robertson, writing March 14th, alludes to a statement in a previous letter that there were a few friends of the truth scattered through this town; and says these have now been formed into an ecclesia and desire to be in fellowship with those only who are known as Christadelphians; having no sympathy with those who hold the truth in compromise with error. Including brother and sister Harvey, of Old Meldrum, they number thirteen. They meet in George Street Hall, which holds about three hundred people. They will be happy to receive a call from any passing brother, especially such as are able to present the truth to the public. Brother Robertson adds that the number mentioned includes two immersions during the month; Mrs. PHILLIPS, wife of brother J. Phillips, formerly Congregationalist, and WILLIAM PRATE, formerly Church of England.

The ecclesia now formed is independent of the friends mentioned in "A Run North for the Truth's sake," whose deliverance from all identity with such as make the truth void, would be a cause of joy.—EDITOR.

BIRMINGHAM.—During the month MARTHA ANN DUNN (22), shopwoman, daughter of brother Dunn, an intelligent young woman, yielded obedience to the faith. She is at present located in Wolverhampton, about 18 miles from Birmingham. She was a Campbellite, and originally much opposed to the truth; but attention to the evidence dissolved her opposition, and paved the way for conviction, impelling to the action recorded. This is now the third of brother Dunn's daughters in the faith.

There is now a steady audience of several hundreds at the Temperance Hall, and the truth is known to be taking deep hold of the minds of several. A case of great interest is pending—that of Mr. Robert Horton (28), the son of a Birmingham clergyman, who has been looking at the truth, pro and con, for nearly five years, and who has applied to be assisted in the obedience of faith. The

applicant is a young gentleman of education whose decision will doubtless cause sensation in some quarters.

We have several enquiries why the publication of Christadelphian addresses in the *Birmingham Pulpit* is discontinued. In reply, we have to say that we have reason to believe the discontinuance is not final. The publishers had to make some amends to the Birmingham public, among whom it was beginning to be whispered that the *Pulpit* was a Christadelphian publication in disguise—orthodox sermons being reported only to give currency to Christadelphian speeches. The truth will probably be favoured (?) again shortly.

During the month have been published and circulated among the Jews, two letters, written by brother Gratz to the Rabbi of Birmingham, at the time he was about coming forward to obey the truth. The distribution of them in the street in which the Jewish synagogue is situated, subjected the distributors (brethren) to violence at the hands of the Jews. Mr. Stern afterwards made apology, disavowing the action of his brethren, and expressing his regret at the occurrence.

A singing class of the brethren and sisters, numbering over fifty members, is likely to be a success. It was started several months ago, and is taught by sister Mary Turney. A class of the Sunday school children (numbering about forty), is also improving rapidly, under sister Turney's able tuition. The one meets on Thursday and the other on Saturday night.

FAZELEY.—Sister Wood, writing March 13th, says: We have commenced a new crusade here, of which I have more to tell you presently, but the work is very difficult; carried on by us in *stern defiance* of (in everything else) an indulgent parent. I do not know what the temporal result will be to us, nor do I look forward, but we have struck at the very root of Independency at Fazeley, as represented by my father. Last

Sunday he was preaching at the chapel near, and the brethren, armed with a good supply of tracts, met the congregation after the evening service, and to *as many as would take them*, gave out a fair quantity of matter entirely contradicting what they had heard at the chapel. We also made a raid upon the church goes at Hopwas, a village two or three miles away. As the spring advances, we are hoping to hold out-door meetings, here and elsewhere. I am treating for an Iron Meeting Room for Fazeley.

GLASGOW.—Brother J. O'Neill reports four additions by removal and four by immersion: There is first brother John Craig, from America, who belonged to Glasgow from which he emigrated about two years ago, with his daughters the sisters Craig, and brother and sister Clark. He was not at that time connected with any ecclesia, but he became so in America, where his three daughters are all in the ecclesia at Waterloo, U.S. Next, sisters ELLEN HAMILTON and MARY CAMPBON, who had for some time contented themselves in isolation, breaking bread by themselves rather than identify themselves with the uncertain bodies heretofore existing in Glasgow. Next, brother Sparnell, ship carpenter, from Devon, who is now working at Govan, two miles from Glasgow. Then JANE ANDERSON (19), and ELIZABETH ANDERSON (17), daughters of the late brother Anderson, put on the covering name on Sunday morning, the 10th instant. Lastly, on Sunday, the 17th ult., was immersed MATTHEW WILSON, tailor, who came to see the truth through his intimacy with brother Anderson's family. A Mr. Thomas Nesbet, who has been enquiring into the truth for a considerable time, was to be immersed on Sunday, the 24th of March. Brother O'Neill adds, that there is a number of young men and others who are becoming deeply interested in the truth. A class has been started for the instruction of such in the truth, and the exercise of the younger brethren in public speaking.

The truth has had a public platform in Glasgow for six nights. The unusual occurrence originated in this wise: A Mr. Harry Alford Long, who is a missionary and Scripture reader in Glasgow, and in the pay of the Orange Association of Scotland to lecture against Popery in the Glasgow Green, on Sundays, sent a challenge worded like this: "I will discuss with any Christadelphian on the subject, 'Do the dead remain conscious between death and resurrection?' I will affirm that they do.—H. A. LONG." Preliminaries being arranged, a debate took place between brother Ellis and Mr. Long. The subject was debated two nights. The audience manifesting a desire for its continuance, it was agreed to devote the third night to the subject of "The Personality of the Devil." Brother Ellis, however, meanwhile received informa-

tion that he must enter upon his engagement in Liverpool. Consequently he was unable to keep the appointment, but brother Smith, from Edinburgh, came and filled Brother Ellis's place. In compliance with the wishes of the audience the fourth night was given, and the fifth and sixth to "The Trinity" and other subjects.

GRANTHAM.—Brother Wootton says, "We have taken a room at the Exchange Hall, capable of holding a hundred people. We commenced on the first Sunday in the year. Brother Hawkins and I speak in turns. The place is an improvement on the old one, and the audience slightly improved also."

HALIFAX.—Brother Whitworth writing 15th March, says: "Our numbers have been increased by five during the past two months, one by the removal of brother Cox from Leicester, and four by the immersion of the following: On Wednesday, 17th January, MISS ELIZABETH HARGREAVES, domestic servant; Saturday 20th January, MRS. MARTHA SMITH, of Sowerby Bridge, formerly Independent; Saturday, 17th February, MR. CHARLES FIRTH, wool sorter, and his wife NANCY, of West Vale, near Halifax, formerly Wesleyan Reformers.—We have also suffered the loss of three, two by the removal of brother and sister Fox to Blackpool (19 Swainson street), where they have opened a boarding house; and one by the death, after a long and severe illness, of sister Goodman, wife of brother Christopher Goodman.

KETTERING.—The second meeting here was even more successful than the first. The place was crowded, and in the audience were many preachers of various denominations. There would not be fewer than a thousand persons present. Brother Collyer of Leicester, occupied the chair. Brother Roberts spoke for an hour on "the doctrine of eternal life in relation to God's revealed purpose concerning the earth." The attention was rivetted. At the close of the lecture (which was shortened for the purpose), the meeting was thrown open for questions. Quite a large number were put—a preacher, (though we did not know him to be so at the time), taking a prominent part. The preacher wanted to reply to brother Roberts' answers. Brother Roberts objected, and pointed out that his privilege was restricted to asking questions. The preacher was cross on the subject, upon which brother Roberts said he ought to treat the meeting altogether more graciously. What preacher would suffer himself to be publicly catechised for an hour? The audience seemed to receive this favourably, and the question proceeded till the advanced state of the night compelled a termination. The large meeting quietly dispersed. At the close, two gentlemen took brother Roberts' address, for the purpose of possibly asking him to Kettering for further lectures or debate.

The lectures have had the effect of at all events directing public attention to a scrutiny of the foundations on which orthodox faith rests. The "rev." T. Rodgers, Wesleyan preacher, issued placards, announcing that on Sunday evening, March 10th, he would, in the Wesleyan chapel, preach a sermon on "The Scripture doctrine of Eternal Life; in reference to the lectures recently delivered in the town." We are informed that the interest created by this announcement was so great that it became evident that the Wesleyan chapel would not hold the congregation that would be likely to come together. Consequently, the Baptists placed their large chapel at the disposal of the Methodist preacher. We are also told that the place (capable of holding 2,000) was crammed, and that no such congregation was ever convened in Kettering. It is also reported that the "rev." gentleman completely demolished all our arguments; at all events, in the opinion of the audience. Hearing this, we have written to the "rev." gentleman to kindly let us have a read of his sermon that we may either be convinced by it or answer it: and offering in the event of his thinking this too great a favour, to meet him in three nights' discussion at Kettering. If he refuse, the people of Kettering shall know the fact and also hear a little more argument on the subject.

LEICESTER.—During the month, the following immersions have taken place: MARY LUCKMAN (57), and her daughter ELIZABETH LUCKMAN (30), both formerly Church of England. There have been good meetings.

LLANELLY.—Sister Evans writes, March 12th, as follows:—"At last I have good news for you. On Friday last, brother Evans had the pleasure of immersing WILLIAM GREEN (34), sailmaker, upon a good confession into the ONE NAME. We sincerely believe him to be of a good and honest heart, and that he will do his utmost to spread the truth. He has much opposition in his family, and like many others, has had to *leave all* to follow Christ. May he hold out unto the end. The Swansea brethren came over on Sunday (having closed their own room) and joined us in giving him a hearty welcome."

LONDON.—The subjects for March have been as follow:—

March 3rd.—The Mosaic account of the creation, not the Darwinian theory, the only solution to the problem, "whence came we?"

March 10th.—The Old Testament teaching concerning the nature of man opposed to the Pagan theories of Egypt, Greece, and Rome.

March 17th.—The New Testament doctrine of life in Christ only, subversive of the Papal and Protestant fable, known as the Immortality of the soul.

March 24th.—The glorious future in store for the human race, the great burden of pro-

phetic utterance, and apostolic proclamation.

MANCHESTER.—Brother Carr writes March 17, to announce the obedience of SAMUEL MUSGROVE, and JOHN DIXON, both formerly United Methodists (Free Church). They have been for some time earnestly seeking after truth, being out of love with the orthodox systems. They put on the saving name in the appointed way, February 24th. Their identification with the Christadelphians has created no small stir among the United Methodists, by whom they were held in high estimation, and who rather than part with them, offered to allow them to hold their peculiar views, so long as they did not ventilate them in the congregation. Brother Carr adds: We meet every Sunday morning, at half-past ten, for breaking of bread, and evening at a quarter past six, for public lectures, at the Temperance Hall, Grosvenor Street, which we have occupied since you were with us. Our evening meetings have been tolerably well attended; there are some who appear to be interested. Brother Gratz delivered two lectures for us in the Temperance Hall, on the subject notified in last month's intelligence; the other, "What must I do to be saved." Not many Jews responded to the invitation. Nevertheless we had a full meeting each time. At the conclusion of the second lecture, a challenge was given by an opponent, to debate the "Immortality of the Soul." Brother Corkill accepted the challenge, and negotiations were at once entered into, but the challenger has not come forward.

MARYPORT.—The letter by brother Parkes, of Stourbridge, which was held over last month, for want of room, is as follows:—"It may be interesting to state that, as I am a commercial traveller, my business caused me to stay over Sunday, the 7th instant, at Maryport. On the Sunday morning, I asked the hostess of the hotel where I was staying, what places of worship there were in the town. She said there were Baptists, Independents, Wesleyans, Presbyterians, Methodists, and others. "But are there no others?" I said, "Are there any Christadelphians?" She said she had never heard of such a name. I then described some of the principles of our belief, and asked if there were any such in the place. "Well," she said, "there is a little chapel up that little street nearly opposite, where a few persons attend who hold views something similar to those you have named." I soon posted off to the place. I found the chapel without any trouble, and noticed a stone over the doorway, in which was cut "The disciples were called Christians—(Acts xi. 26.)" I went in, and found about thirty persons assembled. I saw that they were about to partake of the Lord's Supper. I found that they were far ahead of many professing Christians, but that they (to a great extent) still adhered to the orthodox

notions. After service, I was asked who I was? Where I came from? What were my views? After a little conversation, one of the leading members asked me if I would take a short walk with him after dinner. I consented to do so, and when the time came he, with two of the elder members, called for me at the hotel. We went a walk, and the topic of our conversation was "the truth of God's word." I tried to expound to them the Scriptures in as clear and concise a manner as I could. They stared at me with much surprise when I announced to them the truth. They were startled at my assertions and views, but yet they manifested very little bias, and showed very little opposition to my explanation of Scripture truth, and were evidently desirous of hearing all I had to say. I was afterwards asked by one of them to take tea with him, and the leading elder was also asked to accompany us; which he did. So we had a long but a very agreeable and friendly discussion upon the different views we held respecting the truth of God's word. After tea they asked me to accompany them to the evening service; and as they did not believe in a paid ministry, but that those who were able spoke for the edification of the audience, would I therefore say a few words of exhortation to them, if called upon. I agreed to do so, providing I could collect a few thoughts. I was therefore called upon; so I directed their attention to a few passages which speak of the things concerning the kingdom; and of Christ, who is to become a literal king in Jerusalem, to reign over the Jewish nation and all the nations of the world; and endeavoured to enforce the same by a few suitable and explanatory remarks. I soon found out that I had cast a firebrand into their midst; for when I sat down, one of their leaders got up and tried most strenuously to put out the fire which the brand had kindled; and afterwards, another of their elders got up and tried to do the same, but without effect; and I trust that the fire then kindled will continue to burn till it has consumed all their erroneous notions and perversions of God's word. Like as a fire driven by a fierce wind consumeth stubble, and like as a mist is chased away by the brightness of the sun, so let the mist of darkness, in which they are groping, be chased away by the true light of God's word. After service I was asked by my strongest opponent (Mr. Simpson) to go and have a little chat with him at his house. I consented and went; and two of the other elder members accompanied us, but not one of the others I had been with in the afternoon. A long but agreeable discussion ensued. I never came in contact with people who seemed more willing to learn anything contained in God's word, the right meaning of which they could be convinced upon. I staid with them till a rather late hour, instructing them in the

things concerning the kingdom and the name of Christ. They seemed to be greatly rejoiced, and received the good news with gladsome hearts. Their eyes seemed to have been so far opened that they could see men as trees walking. I left them longing for further light and knowledge of God's word. They told me to be sure to call upon them on my next journey round, and to communicate with them in the interval. I left them a tract, *What is Truth?* and have since sent them the January number of the *Christadelphian*.

NOTTINGHAM.—Brother Mycroft, writing March 19th, says: "During the last month we have had seven additions to our ecclesia, five by immersion, viz., ELIZA SHIPSIDES (52), FREDERICK ALLCOCK (27), and his wife HANNAH ALLCOCK (27), formerly Baptists; WILLIAM BALL (28), formerly neutral, and WILLIAM BUCKLEY (26), formerly Baptist local preacher; also ANN ELIZABETH WOOD (sister to brother E. Turney), and ANN L. HANCOCK, who had previously been immersed on their reception of first principles, but had stood aloof from the Christadelphian ecclesia partly on account of their non-concurrence in Christadelphian views of the judgment, which after careful reconsideration, they now accepted. They were received into fellowship on Sunday morning, February 28th. Others also are expected shortly to take the same steps.

"The quarterly meeting of the ecclesia was held during the month. The accounts for the quarter showed a considerable addition in contributions over the previous quarter. It was announced that in consequence of the great inconvenience arising from the place of meeting being too small to seat comfortably the number of people who come to hear the truth presented on Sunday evenings, a brother had kindly taken the Lecture Hall of the Mechanics' Institution (a room capable of holding 400 persons), and placed it at the disposal of the brethren, until our new synagogue which is in course of erection, is finished. On Sunday morning, February 25th, the brethren and sisters assembled in the Lecture Hall for the first time. The Sunday evening lectures since have been well attended. The subjects as follow:—

February 25th.—The natural immortality of the soul demonstrated to be a heathen invention.

March 3rd.—The popular doctrine of the devil and hell-torments proved to be contrary to Scripture, and a blasphemy against divine mercy. The devil and hell of the Bible explained.

March 10th.—The Jews—past, present, and future. Their re-gathering. Why necessary, and how it is to be effected.

March 17th.—What to do to be saved from eternal death. Paul's preaching to the

Gentiles, and the manner of their obedience.

TREWESBURY.—Brother Osborne writes, March 16th.—“The ‘rev.’ H. S. Warleigh, rector of Ashchurch (two miles distant), has recently delivered, in our Music Hall, a lecture on ‘Eternal Torments,’ shewing them to be untaught in the Scriptures and contrary to the standards of the Church of England. The large room was completely filled; more than 500 people being present, who listened attentively to the utterance of such strange doctrine, delivered with great fervour and earnestness. The local weekly press have since been taking the matter up; it is hoped to the further stirring of a spirit of enquiry into long buried truths.”

WIMBY.—Brother Winterburn writes—“Sister Sarah Tweedy, aged 35 years, wife of brother Tweedy, fell asleep, in hope of a glorious resurrection, on the 2nd instant. A number of “sensation seekers” assembled at the Cemetery at the time appointed for the funeral, and were disappointed to find that the only trace of *heathenism* and *infidelity* consisted in her husband having no parson to mumble over the corpse words which, if properly understood, would convict them of practising deception and perpetuating a vain delusion. Brother Mankin read some suitable portions of Scripture, and offered up a prayer for the bereaved husband and children. May the day soon dawn when death shall have no more terror for the brethren of the Christ, and the grave be robbed of those faithful ones that at present it holds securely in its grasp.”

UNITED STATES.

ENTAW, (Greene Co., Ala.)—Mr. T. J. Anderson of this place, writing to order the *Christadelphian*, says: “I am not yet a Christadelphian by obedience, but I take as much interest in the cause as if I was. And I expect to be baptized as early as possible. There is one here, Mr. C. M. Reid, a very dear and intimate friend, who will baptize me if we can get no other, and the nearest ‘other’ that we know of, is a thousand miles away. We will try to overcome the difficulty in some way. I have obtained three more subscribers for you by ‘advancing’ the money, and, in one case, agreeing to refund if a year’s reading does not give full and complete satisfaction. Reid and I are looked upon as infidels of some sort, but we throw the Bible at the Gentile heads so strongly that they have tacitly agreed to let us, severally, alone. And so we “have peace,” so far as they are concerned. May be, I will tell you a little amusing history about my case some time. So-called Christians here believe in the devil stronger

than the Saviour. But no more of that now.”

HARVARD.—Brother Soothill writes, February 27:—“I see by the last number of the *Christadelphian* that there is a desire for more American intelligence. It certainly would be interesting to see the various ecclesias reporting their progress from time to time through the medium of the *Christadelphian*, but perhaps it is with others as with ourselves, that they have but little to make known. Ten years ago, I identified myself with the little band in this community who testify to the truth. At that time we were seven in number. Shortly afterward, one of the most active of our number, brother H. Stewart, was taken from our midst by the common enemy. Immediately after this another removed elsewhere. Left thus deprived of both our presiding brethren, we were in a very weak condition, being young and consequently weak in the faith. Nevertheless we endure to the present, and though we have had but few accessions, we have not been altogether slothful. Though not qualified to speak in public, we have made a little effort in private, and by this means have added three to our number; (one recently). We are much pleased with the enlargement, and regard the *Christadelphian* as our most welcome visitor.”

NEW YORK.—Sister Lasius, writing February 19, announces the immersion of a young lady, Miss JESSIE FERGUSON, from Troy. She was assisted by brother Eams in taking the first step in the path of obedience.

RICHMOND, (Va.)—Brother Luxford reports the obedience of MARY CAUTHORN, wife of brother Cauthorn, formerly Episcopalian. “Her intelligence,” says brother Luxford, “in the things of the kingdom and name, was very satisfactory.”

ROCHESTER, (N. Y.)—Brother O. Morse reports five further additions since the commencement of the year; MARY P. DEWEY, wife of brother Dewey, formerly Adventist; L. JANE ASHTON, wife of brother Ashton, formerly Church of England; FREDERICK B. ROBINSON, and MARY N. UDELL, both middle aged and formerly Adventists; Miss HELEN A. MORSE, teacher in a public school, daughter of sister Jane Morse, and a young lady of promise: formerly Adventist.

(In the recent intelligence published from Rochester, “E. N. Eams” should have been E. N. Eames; “James H. Drury,” should have been James H. Dewey.)

WASHINGTON, (D. C.)—Sister Seach fell asleep on February 11th, after a short but severe illness. She died in peace, unshaken in the hope of participating in the resurrection of the first-fruits. Her husband communicates the intelligence.

The Christadelphian.

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

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

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Vol. IX.

WHAT IS SCHISM?

CONSIDERED IN RELATION TO THE HIGHER QUESTION—"WHAT IS THE CHURCH OF CHRIST?"

DR. THOMAS'S SECOND LETTER.

EXCELLENT SIRS,

In the epistle I had the honour of addressing to you last, the following things appeared to my mind as unexceptionable, namely: that the Holy Scriptures are the acknowledged standard of all religious truth; that the church of Christ is an institution not of this world, and therefore, no national church can be his; that your new Queen and Lady Patroness of Religion, Victoria I., though a pretty good sort of a young lady for the sphere in which she moves, yet being the life and spirit of the fashionable world, which the Scriptures declare to be at enmity against God, and not subject to His laws: though quite competent to be the head and defender of the national faith, cannot be and is not the visible head of the Church of Christ; that there may be many moral and pious Eneases ("*Pius Eneases*"), many very decent and well-behaved people of the national faith, but that

because of their morality, piety, decency, and good behaviour, they are not therefore necessarily Christians; that the Scripture definition of Church is an assembly, congregation, or collection of people of any kind; that a church of Christ is a peculiar assembly, founded upon the apostles, prophets, and Jesus Christ as the chief corner stone, and consists of men and women who are believers, and have been baptized into the likeness of the death, burial and resurrection of Christ; or in other words, have died to sin, been buried in water on account of their sins, and have risen from the water again to a life of righteousness, the end of which is eternal life in full enjoyment; or in fewer words, who have been baptised for the remission of sins; that neither *force* nor *passion*, but *reason* is the ground of action with true believers in all matters of the Christian religion; but that the members of National Churches are

forced to profess a something called the religion of Jesus when babes, and therefore, without their knowledge and consent; that in relation to national churches, there is no "world," and therefore their communion is a fellowship of iniquity and deeds of darkness, mixed up with a few scintillations of the light of truth; that the Churches of Christ are essentially not of the world, but are assemblies of men and women who, in the words of your mass book,* "have renounced the devil and all his works, with the pomps and vanities of this wicked world;" and who imitate the great Archetype of the faith, who is described in Scripture as holy, harmless, and undefiled, and separate from sinners; that the gates of *hades* shall not prevail against his church, that is, it shall become finally extinct; that it is built upon the truth that Jesus is the Christ and no one else; that this institution, which is new, compared with the Mosaic, which is old and

* James I, that mirror of Episcopal orthodoxy, whose favorite maxim it was "No Bishop no King," is said to have made the following public declaration, when Pope of the Scottish faith, and before he became the visible head of England and Ireland—"As for our neighbour kirk of England, their service is an evil-said mass, in English; they want nothing of the mass but the lifting (i.e. elevation of the host)." But Elizabeth left him the crown of England, which having greater claims than a crown of glory with a royal conscience, he could transfer his affections from the "sincerest" (i.e. the purest) kirk in the world, to the reformed popery of England and Ireland.

The Earl of Chatham, a member of your Church, in his reply to the Archbishop of York, who in his speech had strongly inveighed against the Dissenters, said "The dissenting ministers are represented as men of close ambition. They are so, my lords; and their ambition is to keep close to the college of fishermen not of cardinals, and to the doctrine of inspired Apostles, not the decrees of interested bishops. They contend for a spiritual creed and spiritual worship. We have a Calvinistic creed, a popish liturgy, and an Armenian clergy. The Reformation has laid open the Scriptures to all; let not the bishops shut them again. Laws in support of Ecclesiastical power are pleaded, which would shock humanity to execute. Here then (though I by no means approve your politico-ecclesiastical antagonists, the dissenting preachers) is one of your own church severely rebuking a "Father in God" for his intolerance, and ingeniously avowing the popishness, interestedness and persecuting disposition of your bishops as well as the Romishness of your Prayer Book. You will not, therefore, deem me disrespectful in styling it, as in the text, your English Mass Book.

vanished away, has in it the sufficiency, the sole efficacy, of cleansing from sin and conducting to eternal life; that the power of God for salvation is deposited there and nowhere else, and that the power to save is limited to believers, so that IT IS BELIEVERS ONLY THAT CAN BE BENEFITED BY THE DEATH, BURIAL, AND RESURRECTION OF JESUS, for *without faith it is impossible to please God*. Faith, therefore, is the ground upon which alone the benefits of the new institution can be received: 'according to your faith be it unto you;' that a believer in the scriptural sense is a believer on evidence credibly testified, and not credulous from hearsay or general report; and lastly, that such believers, who have been buried with Christ in a bath of water, and have so put him on in the only way which he can be put on, are by inspiration addressed as 'justified,' 'reconciled,' 'adopted,' 'sanctified,' 'saved,' 'made alive,' having been previously dead in trespasses and sins; 'children of God,' 'sons of God,' 'saints,' 'citizens of heaven,' 'circumcised,' 'the seed of Abraham,' 'Christ's living stones,' 'washed,' &c., as 'kings, priests, a holy priesthood, a royal priesthood, a holy nation, an elect race, a peculiar people,' &c.

But to proceed. The church of Christ has no visible head at present; nor has it had since the Assumption Day. People on your side of the question have assumed what they have never yet been able to prove, namely, that Jesus delegated his authority on earth, *in perpetuo* to a succession of which one man was to constitute the head. Your church, excellent sirs, has derived this unscriptural tradition from the mother of churches, Mistress Babylon the Great. She has her visible head whom she terms His Holiness, and you have your visible head in the person of your kings and queens. Allow me to say I can see no difference in effect between Pope Joan, Pope Leo, or Pope Gregory, and Pope Henry VIII., Pope Elizabeth, or Pope Victoria. Mystically considered, they are the same under different circum-

stances: Pope Gregory being the visible head of the Church of Italy, &c., and Pope Victoria the visible head in England, Scotland, and Ireland with their dependencies. A Romish Pope and a Protestant Pope are Popes still, from whose jurisdiction and supremacy, the lovers of gospel liberty will ever seek to be delivered. You, in common with your Catholic brethren, found your notion of a visible headship upon the declaration of Jesus to Peter: "I will give you the keys of the kingdom of heaven." Now, you suppose that if the keys were given to Peter, and that if Jesus was to be with his apostles 'to the end of the world,' seeing that many ages have elapsed since their days, Jesus must have meant that, when Peter had done with them, they were left in the custody of successors—Romanists say in the keeping of his successor, the Pope; you, in that of the Chief Magistrate, or king of the nation, who is supreme over all things by a divine and not by a popular right; for 'kings' say you, (that is the mortal kings of Europe) 'shall be the foster-fathers' of the church, their queens her nursing mothers.' There is something like this in Isaiah, but certainly not applicable to the national churches of Christendom, nor to the giddy, covetous, vain, licentious, and despotic kings and queens of the eastern hemisphere of the globe.

If we ascertain what Jesus meant by giving the keys to Peter, and by being with his apostles *to the end of the world*, methinks, gentlemen, you cannot fail to perceive, that neither to popes, kings, nor priests did he design them to be transmitted, nor did he promise to keep such unholy company as theirs to the end of the world. Scripture is the best interpreter of Scripture. I presume we shall not disagree as to this rule of interpretation. To understand, therefore, what Jesus meant by giving the keys of the kingdom of heaven to Peter, we ought to familiarize ourselves with the events of his subsequent and public life. Before you can establish the position

that the keys were transmitted to magistrates, ecclesiastical or secular, you have to prove that they preside over the kingdom of heaven; in other words that National Churches, composed of the world, the flesh, and the devil—*tria juncta in uno*—are the institution of God; for if they should not be identical with the Church of Christ, it is impossible that the pope, priests, or kings can lock or unlock, open or shut, the gates of the kingdom of Jesus, whatever else the keys they hold may unfold, unbind, or loose.

It is obvious from the context that the giving of the keys to Peter, is an expression symbolical of the authority entrusted to him, to remit and retain the sins of men; for it says "whatever you shall bind on earth, shall be bound in heaven; and whatever you shall loose on earth, shall be loosed in heaven." The power of authority to remit and retain sins IN AN APPOINTED WAY was bestowed on all the apostles, for Jesus said to them after his resurrection, "As the Father hath sent me, so do I send you." After these words he breathed on them and said unto them, "Receive the Holy Spirit. Whose sins soever you retain, they are retained." Here then they all had power in common. But *in what respect had Peter the power in particular?*

Excellent sirs, you are well aware that to possess the key to anything generally unknown, is to have *the sole power of revealing the secret*. A dozen persons may have the exclusive knowledge of certain important matters, and yet one only of these individuals have the right, power, or authority to open the commission—to unlock the door of knowledge with which they are entrusted. Twelve jurymen may be all acquainted with the verdict agreed upon, yet, one only and that the foreman, has the authority to make it known to the court. How significant and familiar is the phrase "Key of knowledge." Under the old Mosaic, "the priests' lips kept knowledge;" to disclose them was to speak it. "Alas! for you lawyers, because ye have carried off the key of knowledge; you have not entered

yourselves, and those who were entering ye hindered." Here the carrying off the key of knowledge is to prevent persons from entering the kingdom: Hence, to enable men to enter is to restore it. "Alas! for you Scribes and Pharisees! Hypocrites! because you shut the kingdom of heaven against all men, and will neither enter yourselves, nor permit others who would to enter."

From these premisses, we observe that the key of knowledge is the *power that one possesses* of disclosing anything not generally known; that the act of disclosure is in speaking the secret in a known tongue; that to take away the key is to blind the mind by fiction so that the truth is either corrupted or lost; that to corrupt the truth is to shut the kingdom of heaven against men; for it is written "In vain do ye worship me, teaching for doctrines the commandments of men." And lastly, that by the tradition of the Scribes, and Pharisees, and Lawyers, the kingdom of heaven had been shut in the days of Jesus. Hence when Jesus gave Peter the keys, in connection with the remitting and retaining of sins, I understand that he constituted him the foreman, or speaker of the twelve; that is, authorized him to make known in the first instance the way. The way by which Jesus had appointed the sins of men to be remitted and retained. "Let all things be done decently and in order." Here was the order laid in which the great secret was to be made known concerning the remission of sins, or the salvation of the world.

All the apostles were empowered to remit sins to the Jews and Gentiles; but Peter was to be the one who was first to make the way of remission known. In other words, he was appointed by the great King to open the kingdom of heaven, which the Scribes, Pharisees, and Lawyers, by their traditions had effectually shut against men. But you will observe that Jesus entrusted Peter with more keys than one. "I give you the keys," said he. Now you will remark that

the kingdom of heaven in their days was shut against two classes of men, *the Jews and the Gentiles*. He would, therefore, have to open its gates to both these. And this is precisely what he did, and in exact conformity with the apostolic commission, which directed them to begin at Jerusalem, then proceed through all Judea, then go to Samaria, and lastly to the remotest parts of the earth; for it is elsewhere said, "The gospel is the power of God to salvation to every one who believes, to the Jew first, and also to the Greek." This giving of the keys to Peter is spoken of by Paul in the following words: "I was entrusted with the gospel of the uncircumcision, just as Peter was with that of the circumcision; for he who wrought effectually in Peter for the apostleship of the circumcision, also wrought effectually in me for the Gentiles." Peter, then, was by eminence, constituted the apostle to all the family of Israel, and Paul the apostle to the uncircumcised, or chiefly to the Pagans of the Roman world. I have often thought how singularly appropriate was the selection of Peter for the Speakership of the twelve. He was ever prompt and of ready utterance upon all occasions. But, besides this, there were other considerations calculated to make him most eligible for the office. It seems that the apostles, during their pupilage, sometimes strove or contended among themselves as to which of them should be the greatest. The same spirit seems occasionally to have seized them that has so long taken possession of all rectors, vicars, and curates, who are continually looking upwards to the luminaries of the ecclesiastical and political heavens, for promotion to the highest dignities of the National Church. It is with them permanently as it was with the apostles in their spiritual minority occasionally: "who shall be lord over his brethren?"—His Grace the Archbishop or Primate of all the rest? "There had been a contention among them which of them should be accounted the greatest. And Jesus

said to them, 'The kings of the nations exercise dominion over them, and they who oppress them are styled benefactors. But with you, it must be otherwise; nay, let the greatest among you be as the least, and he who governs as he who serves.' In connection with this, he taught them humility by washing the feet of his servants, and said, "If I, the Master and teacher, have washed your feet, you also ought to wash one another's feet." Peter was doubtless involved in the contention for pre-eminence: Jesus was very pointed in his remarks to him on this occasion, "Simon, Simon," said he "Satan has desired to sift thee as wheat." He did sift him indeed; for he was made to deny his Master with oaths and curses. Peter was stung to the quick under the withering and heart-searching scrutiny of Jesus. He repented and was pardoned. Could Peter after so humiliating a trial, so culpable a deed, have the face to lord it over his brethren? Could he under such circumstances aspire to be "The Prince of the Apostles," the archbishop of the bishops or overseers of the church in Jerusalem—the primate of Christendom? Had he subsequently contended for the ascendancy, might not his brethren have said, "What right have you to rule over us? Did you manifest more devotion to the Master than we? Did he not say to you, 'Get you behind me, adversary! You are an obstacle in my way; for you relish not the things of God, but the things of men.' Did you not with execrations and

oaths assert that you knew him not? did not Paul withstand you to your face for your dissimulation? The Master, it is true, made you our mouthpiece under certain circumstances; but may we not say he selected you for our organ, because you had least cause of any of us, save Judas, to pride yourself on your singular virtue?" I conclude that Jesus chose Peter in preference to the rest as the Keeper of the Keys, because he would have least plausible occasion to assume consequence over the rest on account thereof. Let me then, excellent sirs, for this month, content myself with remarking in conclusion, that *two keys* were committed to the custody of Peter—the one to open the kingdom of heaven to the Jews, the other to open it to the Gentiles; that this act of giving the keys to Peter, constituted him the apostle of circumcision, that is that he was especially entrusted with the first announcement of "Repentance and Remission of Sins" to the animal descendants of Abraham, and to those Gentiles who having renounced paganism, gave in their adhesion to the law; and that to Paul was entrusted the key of the kingdom of heaven to the Pagans; in other words, he was constituted by the same authority as Peter, the apostle of the uncircumcision. That the eyes of your understanding may be duly enlightened by these truths is the devout and earnest aspiration of, excellent sirs, yours &c. J. THOMAS.

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SCRAPS FROM DR. THOMAS'S PAPERS.

THE NATURAL CONDITION OF MAN.

1.

ALTHOUGH God made man—*thub amed*—"VERY GOOD," yet He created him NEITHER mortal NOR immortal.

2.

Man's DESTINY, or *eternal condition*, was

not necessitated, but predicated upon his obedience to the law of God.

3.

NATURE, by which I mean *the world of mankind*, is a system based upon SIN. Hence it may be termed THE KINGDOM OF SIN. "ALL men," in the most universal sense of the phrase, being "born of the flesh," are born into this kingdom,

and thus, by their natural birth, come under the constitution thereof, which may, therefore be termed THE CONSTITUTION OF SIN.

4.

ALL men being citizens of the kingdom of sin, they are by nature entitled to all the prerogatives, communicable by its constitution.

5.

A constitution can only impart such rights, prerogatives, and immunities, as are commensurate with the power of that principle to which it owes its being

6.

THE CONSTITUTION OF THE KINGDOM OF SIN being based upon Sin, can constitute men heirs only of NATURAL good and evil, such as the "pleasures of sin for a season," pestilence, famine, fire, sword, flood, death, corruption, and a final resolution into their native dust.

7.

"ALL men" being naturally or constitutionally born into the state or kingdom of sin, are therefore bondmen or SLAVES TO KING SIN, whose objects have no right or title to the things which pertain to "the glorious liberty of the sons of God."

BEGUN BUT NEVER FINISHED.

A BIBLE DICTIONARY UPON WHICH DR. THOMAS

Was engaged at the time of his death.

ADULTERY: used in a two-fold sense: first natural (Matt. v. 28-32); second, spiritual—for idolatry (Jer. iii. 9); and for receiving doctrine which seduces from the truth (Rev. ii. 20-22); a generation so misled is styled "adulterous."—(Matt. xii. 39.)

AIR.—The kingdom of the heavens in its full development is the greatest of trees; "so that the birds of the air come and lodge in the branches thereof."—(Matt. xiii. 31. 32.) These birds are the kings, and princes, and nobles of the time; hence the air is the political firmament in which they move. Paul tells the baptised in Ephesus that while they were idolators they walked according to the course (*αιωνα, aïma*) of this world (*κοσμου kosmou*), according to the chief of the power of the air, and the spirit which now worketh in the sons of disobedience."—(Eph. ii. 2.) By this form of words, he designated the system of idolatry in Church and State then prevailing, whose spirit was the spirit of the flesh ministering in human affairs, through the sons of disobedience. "The air" was the firmament of the system—the heaven or high places of the world-powers, to whom it was the mission of Christ's body to make known the manifold wisdom of God.—(Eph. iii. 10.)

In the performance of this mission, its members "wrestled against principalities, against powers, against the world-rulers of the (Pagan and Jewish) darkness of this (Paul's) age." (*του αιωνος τουτου, tou aïnos toutou*), whom he styles "the spirits of the wickedness in the heavens—*τα πνευματικα της πονηρίας εν τοις επουρανιοις*"—(Eph. vi. 12.) The ecclesiastical and civil world-rulers are "the spirits in the heavens," or air, through whom "the wickedness" in high places is made manifest. They are "the host of the high ones on high, and the kings of the earth upon the earth."—(Isaiah xxiv. 21.) "The sun and the air were darkened (Rev. ix. 2); and "the seventh angel poured out his vial upon the air."—(Rev. xvi. 17), in both places, the political firmament of the Fourth Beast system of powers, only in different parts thereof.

ALLELÚJAH—"And after these things I heard a loud voice of a great multitude in the heaven, saying 'Alleluiah!'—(Rev. xix. 1)—"Praise ye Jehovah!" from הללו יה *halelu, praise ye; and יה יה Yah!* an abbreviation of יהוה יהוה, *Yehovah, Who is, was, and shall be; the name God Almighty bestowed upon Himself with reference to His subsequent manifestation*

in the flesh by the Spirit.

The call for praise to Jehovah is four times repeated because of the four-fold effect of His judgments upon the enemies of His people.

ALPHA AND OMEGA. *Alpha* is the name of the first letter of the Greek alphabet, and answers to the English A; *Omega*, that of the last, and answerable to our O. They occur in four places of the Apocalypse, and constitute one of the symbolic titles the Lord Jesus bestows upon himself as declarative of the relation he sustained to God and all created things. "I AM," saith he, "THE ALPHA AND THE OMEGA." (Rev. i 8, 11; xxi 6; xxii. 13.) This is the cipher of his divinity; the initials of his unity and eternity, as the origin and end of the creation. As *Alpha* is the beginning and first of the alphabet, it fitly represents that the Lord Jesus is the beginning, and first of all intelligences and things; and as *Omega* is the ending and last of the alphabet, it also fitly indicates that he is the object of, or the end for whom all things were created.—"Thou art worthy, O Lord, to receive glory, and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created."—(Rev. iv. 11.)

To understand the mystery of "the A and the Ω" it is necessary to be indoctrinated into what Paul styles "God, or the Father and the Spirit, manifested in flesh." God "the Alpha" was manifested in FLESH as "the Omega;" so that the Father, Spirit and Flesh, or GOD-FLESH, becomes "the Alpha AND the Omega," the one living and true God; besides whom there is no God.

"I am the First and the Last:" these are the words of the resurrected and glorified Jesus. In making this declaration, he affirms his equality with God.—(Phil. ii. 6; John v. 18.) Now let the reader refer to what the Spirit saith by Isaiah, concerning "THE FIRST AND THE LAST"—"the A and the Ω"—and he will discover the identity of the Jehovah of the Prophets with the *apocalyptic Son of Man*.

In Isaiah xli. 4, the Spirit enquires, "Who hath wrought and done convoking the generations from the beginning? I, Jehovah, the First and the Last; I—He."

The original of this text is remarkable. It is written, אֲנִי יְהוָה רִאשׁוֹן וְאֵת אֲנִי-יְהוָה אֲהַרְנִים—ani Yehowah rishōn we-eth-akhaōnīm; ani hu: that is, I, the Who is, Who was, and Who shall be, the First and the Last Ones; I—He.

To understand the reason for this peculiarity of style, the student must revert to the consideration of the New Name which *El-Shaddai*, or God Almighty, bestowed upon Himself when He communed with Moses at the bush. The account of this is contained in Exodus iii. 13-15; vi. 3. The substance of it is this: when God was about to send Moses to Israel in Egypt, He told him by what name to announce Him to that people. If they enquired of Moses concerning this, he was to announce to them both the Name and the Memorial contained in these words—אֲהַרְנֶה אִשְׁרָה אֲהִי, *ehyeh usher ehyeh*, "I SHALL BE WHO I SHALL BE." Thus shalt thou say unto the sons of Israel אֲהִי *Ehyeh*, that is, "I SHALL BE hath sent me unto you." "This is my name, לְעֹלָם le-ōlahm, to the Age; and this is my memorial, לְדֹר דֹּר le-dōr dōr, to a generation of a generation."

The reader will perceive here that the Spirit speaking by the Angel of the bush, declares that, at some future time, He would be s mebody; that is, in Apocalyptic style, he would be OMEGA. Therefore, referring to this manifestation, he says, by David, in Psalm xl. 6, according to the Septuagint: "sacrifice and offering thou delightest not in; but A BODY THOU THYSELF repairedst for me;" which is its version (and the one approved by Paul in Heb. x. 5) of אֲזַנַי כְּרִתְלִי *oznaim kharitha li ears hast thou dugged out for me.* When the Body born of Mary, the handmaid of the Spirit, was put to death and buried, it was repaired, and "ears" were "dugged out," as it were, from the grave, when that same body was raised from the dead. Being thus repaired, it became the Spirit Body, and, therefore, "a life-producing spirit," or "the Lord, the Spirit."—(1 Cor. xv. 45; 2 Cor. iii. 17 18.) Here, then, "the Alpha," who had appeared to Abraham, had also become "the Omega," who appeared to the apostles. The Alpha was the Invisible God, and the Omega was His Spirit Image; and the Alpha was still "the First," still "the Beginning," still "the Alpha," though He had become "the Last," "the End," and "the Omega," in performing the prediction, saying "I shall be who I shall be."

But, let it further be understood that the name *Ehyeh*, which God imposed upon Himself, is modified in Ex. vii. 3.

In this place, it is changed from the first person, future tense, to a compound word, which, in its analysis, will be found explanatory of *Ehyeh*. The compound word is יהוהיהוה i.e.u.e., four letters, and pronounced. Masoretically, *Ye-ho-wah*. Now, considering this, God said to Moses, "By my name יהוהיהוה i.e.u.e., I was not known to Abraham, Isaac, and Jacob." The Jews call it the incommunicable name of God. It is truly so with respect to them, and to everyone else uninstructed in the doctrine of Jesus; for the meaning of the name is communicable only through him.

This quadrilateral name is compounded of the three parts of the substantive verb יהיה *hahyah*, to be. The י *yod* is derived from the future יהי *yehi*, HE SHALL BE; the ה *ho*, from the present participle, יהוה *howeh*, HE IS; and the ה *ah*, from the perfect יהיה *hahyah*, HE WAS: so that *Ye-howah* signifies the "Who is, Who was, Who shall be" the Almighty. (Rev. i. 4; iv. 8; xi. 17; xvi. 5.) *Ehyeh*, then, as expressed in the Memorial, is *Yehowah*, as explained in the Apocalypse.

But *Ehyeh* is to be the memorial of EL-SHADDAI "to the Age." In other words, the memorial did not cease to be a remembrancer at His manifestation in flesh and blood, when "the Omega" first appeared in Israel. Had it ceased then, *Ehyeh*, or I shall be, would not have been introduced into the Apocalypse some seventy years after the resurrection of the Omega-Incarnation. The phrase "Who shall be"—(Rev. xvi. 5) is repeated in three other places in the formula "Who is to come." See the previous citations. When, therefore, the "Who is and the Who was" shall have come, the Memorial will cease to be a remembrancer; for to put men in mind of the coming of a person who is already present, would be folly in the extreme.

The coming of 'the Omega' is also the coming of 'the Alpha.' This is expressed in Dan. vii. 13, 22, where "one like the Son of Man" is said to "come with the clouds of heaven, and come to the Ancient of Days;" and in the other place, the Ancient of Days is said himself to come. The Ancient of Days in the first place was 'the Alpha,' and in the second text was 'the Alpha and the Omega' in united personal manifestation.

This manifestation "in power and great glory" is represented as transpiring at the crisis when the Fourth Beast dominion is

to be destroyed, and the Alpha and the Omega," with His brethren, the saints, are to possess the empire, glory, and kingdom under the whole apocalyptic heaven; which implies also dominion over all people, nations and languages of the countries outlying that political firmament; or, as the prophets express it, "far countries from the end of heaven," and "the outmost parts of heaven."—(Isaiah xiii. 5; Deut. xxx. 4.)

This fearful but glorious crisis is the end of "the times of the Gentiles," and the beginning of "the times of Jehovah;" the stability of which are wisdom and knowledge.—(Isaiah xxxiii. 5, 6). Jehovah's times are "the Age" of which He is the founder.—(Isaiah ix. 6). He comes to inaugurate it, and until that coming, *Ehyeh* is his memorial, and then it ceases. There is an illustration in point connected with the Lord's Supper: "This do for a remembrance of me," said Jesus; "For," adds the Apostle, "as often as ye eat this bread and drink this cup, ye celebrate the Lord's death till he come."—(1 Cor. xi. 26). Hence, when he appears this memorial, like *Ehyeh*, which is inculcated in this institution, falls into disuse, its purpose being accomplished.

But *Ehyeh* is not the name and memorial of God the Almighty "for ever" and "unto all generations," as it reads in the English version. The phrase "for ever" should be rendered "to the Age;" and "unto all generations," should read "to a generation of a generation." Generations of men will be coming and going, being born and dying off, in Jehovah's times as now; only under happier circumstances. To these Millennial generations *Ehyeh* will be no remembrancer. The Lord will then be to them, not "He who is to come," or "Who shall be," but "He who hath come," and "taken to Himself His great power, and reigns"—(Rev. xi. 17).

Neither is *Ehyeh* His memorial "to all the generations" of Israel and the Gentiles, from the days of Moses to the appearing of the Lord Jesus in his kingdom, at the epoch of the resurrection. These pre-millennial generations know nothing about it. It is God's memorial to "the generation of the righteous," with whom is "the secret of Jehovah"—(Psalm xxv. 14; Prov. iii. 32; Amos iii. 7). The righteous are they who understand the word of the kingdom, and the things concerning Jesus; and who, believing what they understand,

and loving what they believe, purify their souls in the obedience of the truth, being "the children of the promise;" and of whom it is written, "A seed shall serve him; it shall be counted to the Lord (*Adonai*, "the Omega") for the generation.—Psalm xxii. 31; Rom. ix. 8).

To those of this generation existing in the generation contemporary with himself, the apostle Peter says "Ye are a chosen generation, a royal priesthood, a holy nation, a people by purchase. (*λαος εις περιποίησιν*;) that ye may publish the excellencies of him who called you out of the darkness into His wonderful light."—(1 Pet. ii. 9). This generation is chosen out of all the generations of mankind to which the truth is sent. Peter himself began the work in relation to the Gentile generations, at the house of Cornelius; and James, in interpreting Peter's address, said "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name"—or to choose a generation from among them. This generation, begotten by the belief and born in the obedience of the truth, is not quite complete. Its formation will continue until *Ehyeh* ceases to be a memorial in the coming of "the Alpha and the Omega." It is to this generation it is a memorial; for the secret of the symbol is with them alone.

Let us now revert to the text in Isaiah xli. 4, where the apocalyptic name of the Son of Man is so precisely set forth. We will repeat it here. It is literally expressed in that text after this formula: "I, the Who is, Who was, Who shall be, the First and the Last Ones; I—He." In this enigma, "First" is a singular noun; but "Last" is in the plural. To show this peculiarity in our language, I have supplied the word "Ones." "I thus saith Jehovah, King of Israel, even his Redeemer, Jehovah of Armies, I (am) the First and I the Last; and besides me (there are) no Gods—(Isaiah xli. 6). First is therefore necessarily singular, and represented by the symbol "A?" But plurality is manifested in the Last; though in that plurality the DIVINE UNITY is maintained. Hence, the symbol of "the Last" is not simply "A." but "A AND O." Therefore A in combination with O, exhibits unity in plural manifestation; but not personal plurality in the ORIGINAL INCREATE. "The Last Ones" are, therefore, the First and the Last in united manifestation; "the Beginning and the

End" approximated in the Son, "in whom dwelleth all the fulness of the Deity BODILY."—(Col. ii. 9).

The unity of the Alpha and Omega, the First and the Last, the Beginning and the End, is mosaically exhibited in the Divine proclamation to the Hebrew nation in the formula, ששע ישראל יהוה אלהינו, יהוה אחד *shema, Yisrahail, Yehowah Elohainu Yehowah ehdad*, "Hear, O Israel the Who is, Who was, Who shall be, our Gods, (are) ONE JEHOVAH!"—(Deut. vi. 4). This was the great enigma at which, in its Nazarene solution, Judah stumbled and fell. When the revelation of the mystery was exhibited to them in the great mystery of Godliness unfolded in the doctrine of the apostles—"the truth as it is in Jesus"—they blasphemed that "worthy name;" or as Moses styles it, "this glorious and fearful name" את יהוה אלהינו *aith Yehowah Elohehah, THE WHO IS, WHO WAS, WHO SHALL BE, THY GODS*.

Now "the First and the Last" declares concerning Himself in Isaiah xliii. 10: "Before me no God was formed, neither shall there be after me. I, even I, am Jehovah; and beside me there is no Saviour." And in chapter xli. 6, he says "I am the first and I the last; and beside me there are no Gods. Is there a God beside me? Yea, there is no rock; I know not any."

And again in chap. xlviii. 12: "Hearken unto me, O Jacob, and Israel, my called. I—He, I the First; I also the Last: my hand also hath laid the foundation of the earth, and my right hand hath spread out the heavens. When I call unto them they stand up together." Thus the prophet spoke of Jehovah the king of Israel. He was "the Beginning," for there was no God formed before Him; he was also "the End," for there shall be none after Him. Now, the Lord Jesus Christ, when he appeared to John in the visions of Patmos, affirms the same thing of himself, without qualification or reserve "Lord, shew us the Father," said Philip, "and it sufficeth us;" to which Jesus replied, "Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father? I am in the Father, and the Father in me. The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me. He doeth the works. Believe me that I am in the Father and the Father in me, or else believe for the very works' sake."—(John xiv. 8-11.) The Father was in-

carinated in the flesh born of Mary and perfected at its resurrection; nevertheless, the Father so incarnated was the Father still. If this mystery be discerned, the following testimonies become perfectly intelligible. "BEFORE ABRAHAM WAS," said Jesus. "I AM."—(John viii. 58.) Then he that spoke was *El Shaddai*, who 430 years after, bestowed upon himself the name *Ehyeh* and *Jehovah*.

In Col. i. 15, Paul says "Christ is the *Image of THE INVISIBLE GOD*, the First-born of every creature: for *by him were all things created* that are in the heavens, and that are upon the earth, things visible and things invisible, whether thrones, or lordships, or principalities, or powers, all things were created through Him and FOR HIM, and he is above all things, and by Him all things continue to exist. And He is the Head of the Body, the ecclesia, who is the beginning—the firstborn from among the dead, that among all he might become pre-eminent. For he pleased that all the fulness should dwell in Him." In Heb. i. 2, the apostle says: "God hath appointed the Son *heir of all things*, on account of whom also he constituted the ages. Who being an effulgence of His glory, and an exact image of His substance, and sustaining all things by the word of his power, having Himself made through Himself a purification of our sins, sat down on the right hand of the majesty in the highest *heavens*, being made so much superior than the angels, as he hath inherited a name more excellent than they." And then concerning this highly-exalted Son, he says it is written in the Psalms, "Thy throne, O *Gods (is)* for the

age and onward; a sceptre of equity (*is*) the sceptre of Thy kingdom; Thou hast loved righteousness and hast hated wickedness; therefore, *Gods*, thy God, hath anointed thee with the oil of gladness above thy companions." Here unity in plural manifestation is exhibited in applying the plural word *Gods* to the son and to the Father, by whom He was anointed. "Thy throne, O Alpha and Omega, is for the age and onward, &c., therefore, the First and the Last, the Father and the Spirit, thy God, hath anointed thee with the Holy Spirit at thy baptism and afterwards." The Common Version fails to exhibit this, in uniformly adopting a noun singular in translating the words which pertain to God. Again the same apostle quotes from the Psalm which he says prophesies of the Son, saying, "Jehovah humbled my strength by the way; he shortened my days. I will say, My God, take me not away in half my days!" But to this lament it is replied, "Thy years are for a generation of generations. Of old Thou foundedst the earth; and the heavens are the work of Thy hands. They (the heavens) shall perish, but Thou shalt continue; and all of them shall wax old as a garment; as a vestment Thou shalt renew them, and they shall be changed; but THOU-HE (art), and Thy years shall not come to an end."—(Psalm cii. 24.)

CHRIST, then, is the אֲנִי-הוּא, *ani-hu*, the I-HE, the *I Who am* and the *He Who shall be* of the Prophets, as well as the "Who is, and Who was and Who is to come" of the Apocalypse, which is written upon the basis of his equality with God.

CHAPTERS FOR THE DAUGHTERS OF SARAH.—No. 5.

BY ONE OF THEM.

"Not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."—PAUL.

"HOLY women of old" were wont to illustrate their faith by their works. They sought and found a variety of ways in which to forward the work of the Lord, each in her own generation. The fear of the Lord was the

moving spring of action with all of them, prompting the service which the surroundings of each required. We may be thankful for the record of their deeds. They are recorded for our instruction and encouragement,

that we also in our own later days may emulate them in their love and service.

DIFFERENT, YET THE SAME.

Our manner of life is different from theirs in some respects. The usages of the countries in which we live are widely different from those of our Eastern sisters of old. Yet there are many points of resemblance to be traced between our experiences and theirs. We stand related to the many present things, in the same way as they did. We have the same natural sympathy with things seen and temporal which they had. We also have their hope of something gloriously better in the days yet to come. They endured as seeing Him who is invisible, because of their hope in His word of promise; we also are called upon to do the same. They experienced the faithfulness of "a faithful Creator" when they cried unto Him, and obediently walked in His ways. It will be our fault if we do not the same. We may share the blessings they enjoyed if we share their faith, and toil for the same noble end. We may not be called like Miriam or Jael, to sing the song of victory over the proud foe slain and vanquished, and the hosts of the Lord triumphant; but we may bring their spirit into play in vanquishing other foes, who if not met in the name of the Lord and His strength, will be too much for us. There were those who laboured privately, whose work was approved when brought to the priest for the service of the tabernacle. God gave them wisdom, and the wisdom they received they devoted to His service with acceptance. The spreading of the table for the prophet, or the refreshing water hospitably brought for the feet of the stranger,

were simple acts, but *accepted*; and that is all the greatest among those born of women can hope to attain unto—acceptance before the Lord. When we consider what the equivalent in our own country and mode of life would be to the many simple but loving services rendered by the God-fearing women of old, we can see that the difference between their mode of service and ours is only a difference of form. Had we been in their circumstances, we should have done as they did. Had they been in our surroundings, they would have found our way to serve the Lord. The impelling motive in the saints of all ages is the same. The aim is one; the triumph the same except in form: the triumph is one of faith and obedience over unfriendly circumstances. When the company of the redeemed is completed and mustered, they will be of one heart and one mind, in this, that they will have been all tried and purified, and perfected by the discipline to which their faithful service subjected them.

NEARER TO GOD.

We are, in a sense, permitted to come nearer to God—the great object of our fear and love—than they were. This approach is through Christ, of whom they had not heard except in promise. His manifestation of the Father has drawn us, as it were, more closely into the attitude of children; and with Christ as our elder brother, occupying the position of high-priest and advocate at God's right hand, our confidence is greatly sustained. He knows what our difficulties are as "daughters of the Lord God Almighty," living in an evil world. He has experienced them. He has gone through the preparatory

ordeal of trial, and endured it as we are called upon to endure it, in view of the joy awaiting victory. In him we have a helper such as those in the days of old knew not of, for he lives, having been tempted, to succour them that are tempted.—(Heb. ii. 18). We are even better off than those who lived contemporarily with him, and companied about with him; for they were not able to appreciate him as we are enabled to do in the full light of apostolic revelation. They did not understand his mission as we can now, looking back upon the fulfilment of much that was inexplicable to them. In the study of his sayings and doings, we have much of the love of God to contemplate that was before hidden. Thus though we have no visible manifestation of His power in the earth, nor of His presence among us personally, yet by the exercise of faith in what He has caused to be written of His mind and will, we can steadily pursue our way, toiling on in a hope well founded, that at the time appointed, He will reveal His son to bring about that glorious state of things so long promised, and the hope of which has animated the saints in all generations.

Having, then, the hope that inspired the holy women of old, let our works be of the same character. In the days of the tabernacle, the wise-hearted women busied themselves in weaving the variegated and significantly-designed curtains to enclose it, and the various coverings required, internally and externally, for the hallowed place. They worked skilfully and with willing hands, and their service was accepted. It must have been a delightful occupation, so directly identifying the workers with

the service of the Most High, and yet we know from Paul's teaching that whatever service is undertaken as unto God, is accepted, however obscure. "Whatsoever good thing any man doeth, the same shall be received of the Lord, whether he be bond or free."—(Eph. vi. 8.)

MUCH TO DO.

While we continue to tabernacle together in this wilderness condition of things, there is much for us to do that will identify us with God's work in His sight (and it is enough that *He* recognise our work). Wherever there are brethren and sisters, there ought to be (and if they are true, there will be) a light stand in the midst of the surrounding darkness, and the service of this light-bearing will afford interest and work for each one that bears not the name of Christ in vain. There is first the duty of assembling together on the first day of the week, to break bread in remembrance of him. If this memorial is celebrated in true love and remembrance of an absent one whose return is greatly longed for, it will be truly a 'time of refreshing.' To none will it prove more so than to the sister whose toil during the week interferes, to some extent, with the realization to her own mind of the joy which lies hidden in the comforting words of promise to all the faithful who are in Christ Jesus. Her toil, and labour, and anxieties are known above, and provided for; but she requires a little quiet to recall the blessings which are hers. She forgets sometimes, in the multiplicity of her duties as a wife, as a mother, as a sister, and as a friend, that there is cause for joy even

now, amidst the toil and the darkness. This is brought anew to her mind in the quietude of the morning meeting—the silent communing, the word of brotherly exhortation, the song of praise and thanksgiving, the united prayer. Her mind is tranquillized and once more re-assured of the good hope, and she is made to realise more vividly the connection between present toil and future glory. She will not be true to herself, if she allows trifles to detain her at home; she will rather plan her arrangements with the view of securing this season of soul-reviving, that she may, by its aid, renew her journey like the weary traveller, after he has rested and partaken of the brook by the way. Christ has indicated the manner in which he wishes us to manifest our love to him. He says, “If ye love me, *keep my commandments.*” In his absence, if we love him, we shall delight to think about him, and call to remembrance what he did and said when he was here, and shall be most anxious to comply with his own prescribed mode of remembering him.

THE DYING WISH.

We feel the dying wish of a dear friend to be imperative and sacred, and is not this the dying wish of our best friend and brother, that we should break bread and drink wine in remembrance of him, till he come again? It is. And in the observance of this dying request, we are reminded of the depth of his love, which culminated in the shedding of his blood for us; and we have also in it a pledge of his return—a link that binds us to him ‘till he come.’ Who then would be absent, when this ordinance of his

own appointment is being observed? The very engagement itself reminds us that he really lives—that though unseen by us, he is cognisant of all our thoughts and deeds. It is worth considerable sacrifice to be there. We should think so, if he were personally and visibly present, and it is, doubtless, well pleasing to him that we show our faith in him, by thus recognising him, and doing him honour in his absence. If it is difficult for a sister to attend the meeting, the more will she please him in overcoming difficulties for his sake. Then, in the gathering together of brethren and sisters, there is the opportunity afforded of shewing our mutual interest in each other’s welfare, and by this means, increasing our love and sympathy as members of the same family. This knowledge of each other, and the circumstances to which each stands related, will furnish us with a clue to the best means of serving the Lord in the persons of His representatives—His brethren and sisters. He has given us to understand that whatever is done to them, He will consider as having been done to Himself. Some stand in need of comfort and encouragement in difficult surroundings; some want to be helped out of the snares by which they may be entangled; some want a little sunshine thrown upon their solitary path; and others stand in need of the practical aid that goes further than saying, “Be warmed; be filled.” In all these phases of life, we discern the opportunity providentially afforded to all that exercise themselves unto Godliness, according to the ability which God has given them. One is gifted after this manner, another after that. Let us all be fully persuaded

that we have something to account for, and, from this point of view, let us *do* whatever is within reach, however small, whether direct or indirect, that will minister to the profit of the brotherhood, or further the work of the truth.

MANY CLAIMS.

The sisters as a rule, and especially married sisters with families, find a difficulty in securing time for private study, because of so many claims upon their loving hearts and hands for the necessities of the household. This is a drawback. Yet, let them use the situation wisely. Let them not make it a reason for neglect, but rather a reason why they should strive and contrive to avail themselves of all opportunities of improvement such as are presented in meetings of the brethren, whether for the proclamation of the truth to the public, or for mutual edification in the word. We cannot sustain vigorous spiritual life without spiritual sustenance. The things of the spirit must be brought under our especial and frequent notice. They will not come to us spontaneously. We, therefore, ought to give the more earnest heed, availing ourselves of every help. Therefore, in addition to private study of the word, the busy sister-wife will once a week be glad to spare an hour from the work which would otherwise engage her attention at home, for the exclusive contemplation of those things which are at present unseen, but more real than domestic realities, and the true appreciation of which requires the concentration of our thoughts upon them. She will be glad of such an opportunity to aid the inmost desire of her heart,

which is that she may do honour to Christ now, and render herself worthy of his acceptance when he comes. In this condition of mind, how well will she fit herself for the many duties required of her in filling up the measure of her days. In the pleasant duty of visiting among her brethren and sisters, her influence will be healthful. She will be a blessing. She will present a contrast to the tattler and the busybody, who, forgetful of the spirit of her calling—if she was ever brought under its power—delights to go and rehearse the latest gossip, or to pull her neighbour to pieces; for whom the Master has in reserve no word of commendation.

VISITATION.

The visit of a true sister will turn to good account in those mutual rejoicings in the truth, which are natural among those of like precious faith. Such interchange of hope in the things promised, and shortly to be realized, will greatly quicken faith and courage in both visited and visitor. Specially will this be the case in visiting the sick and afflicted. The sister who knows experimentally the sweetness of the promises, both as regards His paternal care of us in this life, and of what he has in store for us in the future, can, from the treasury of the Spirit created within her by the word, follow the apostolic example of ministering the same comfort wherewith she herself is comforted of God. Where material help is needed, she will be ready, and if not sufficient of herself for the occasion, she will seek the co-operation of others like-minded, and be able to relieve the immediate wants

of the afflicted. The poor among us we shall always have. Our Lord has told us so, perhaps to test our loyalty to him who deigns to acknowledge, in every poor brother who is rich in faith, a representative of himself. The people of the Lord, in the days of old, were required to give so much of their substance to Him according as He prospered them. The claims of the cause of Christ, at present entrusted to the saints, require a similar sacrifice and service. We are not called upon to bring it openly to the tabernacle or temple. We live under a different dispensation, when we are called upon to do good continually, as we have opportunity. And this good-doing, a true woman will do privately as the Lord has commanded. She will avoid the publicity of "subscription lists," which are on a par with the ostentatious almsgiving of the Pharisees in our Lord's day. His exhortation to his disciples, in contradistinction to such practices is, "Let not your right hand know what your left hand doeth."

MISINTERPRETATION.

In this spirit much service will be performed which only the judgment-seat will reveal, and, it may be, that such service may often be misinterpreted by contemporaries. To this we must be indifferent. They are unaware of the secret motives which would explain all. They may suspect a lack of taste where the surroundings are due to a decision to avoid spiritual hindrances. Ornaments for person and house might be not less gratifying to the obedient sister than to her carnally-minded critics, but she refrains from the purchase, believing

she will better do her part as a steward, by using her lord's property in some other way than merely pleasing the eye. There is great danger in "the lust of the eye and the pride of life." These lusts which are followed so entirely in the world, we are to crucify. They are not conducive to the development of the mind Godwards, but the reverse. A wise sister will not make it an object to acquire the gewgaws which, as a rule, are only used by their possessors to excite, by their exhibition, the admiration of her visitors. Visitors who can be entertained in this way, are dangerous, and their commendation a snare. Rather let us, by the absence of such adornments, be set down as bores by those who don't know the truth, than endanger our standing with the King, who esteems "of great price," the ornament of a meek and quiet spirit. Let us be misunderstood by our fellows, but not by Him who has written our name in His book of remembrance.

WASTED TIME.

Let us choose to deny ourselves the questionable pleasure of surrounding ourselves with ornaments, which consume such an amount of precious time in the taking care of them. We can spend the time to better purpose. We need not seek to please our neighbours in the keeping of our houses. Our standard differs from theirs. A sister's calling requires her to regard her house as a convenience in this wilderness state, and not as a thing she is to live for. It is not with her a principal object of attention. She will be careful to keep a clean house and a comfortable house, but a

stylish house she has neither time nor taste for. What God requires of her will demand the time, and the skill, and the means, which a fine house would consume at her hands. The will of Christ has the first place in her affection. She looks at some women who profess to be Christ's, and yet have no time for anything beyond the demands of the house; the things of God find no place with them. Bright furniture and spotless carpets seem more to them than Christ fellowshiped in deeds of kindness to comfortless hearts, and the gospel preached to the perishing. The true daughters of Sarah reverse all this, and dispense with much that is considered indispensable in worldly households, because they find that to give such things the attention considered genteel, they must neglect the claims of higher things. Their principle is

pre-eminence to the things that belong to God. This, indeed, is the only safe rule to follow. It may separate us oftentimes from the 'respectable' people so called, but it will place us in the company of apostles and prophets, who were at a discount in their day, because they esteemed the reproach of Christ greater riches than the treasures of Egypt. And we have the joy of knowing that if it gives us their company in the present bitterness, it will ensure for us their glorious society in the day of the manifestation of the sons of God. If we have now the answer of a good conscience, we may indulge in the glorious hope of sharing the honour which awaits all who have in like manner laboured and not fainted. Where then will be the pains and patience bestowed upon the frivolities of fashionable life?

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET, No. 13. SPRAY FROM THE WATER OF LIFE.

THE best and final form of government to be established is a Theocracy: until this be restored the world will lack peace, and the nations continue like a troubled sea casting up mire and dirt.

The Kingdom of God (when established) will endure no rival power, but will break in pieces all other kingdoms.

The truth is refreshing as water, nourishing as milk, strengthening as bread, gladdening as wine, and purifying as fire, to all those who do themselves the honour to believe and obey it.

Consider diligently the prerogatives of God. "I kill and I make alive. I wound

and I heal. I form the light and I create darkness. I make peace and I create evil, I, Jehovah, do all these things."

When one believes the truth, he is begotten; when he acquires new impulses resulting in independent action, then he is quickened; when he emerges from the baptismal water of obedience, then he is born into the family of Abraham and God.

New-born believers are but carnal babes in Christ; spirituality of mind represents the wisdom and holiness which comes by the purifying exercise of the affections on things which are above.

The first principles of our common humanity as taught in the Scriptures, are:

1. That we are groundlings. 2. That we are sinners. 3. That we are under con-

denunciation. 4. That we are mortal. 5. That apart from the responsibility of new covenant relation to God, death and the grave are the finale of existence.

The characteristics peculiar to the truth are: 1. It came from God. 2. It exalts God. 3. It is in harmony with known facts. 4. It does not flatter human nature. 5. It does no violence to reason and common sense. 6. It will bear any amount of investigation. 7. It is clear, definite, well defined, and divinely attested.

The Kingdom of God, like the Son of God, has two advents, one past and the other future: hence the phrases "Regeneration."—(Matt. xix. 28.) "Restitution of all things."—(Acts iii. 19.) "Build again the tabernacle of David."—(Acts xv. 16.) "Restore again the kingdom to Israel."—(Acts i. 6.) "Return to Zion."—(Isaiah xxxv. 10.) "Restore judges."—(Isaiah i. 26.) "Bring again captivity."—(Ezek. xvi. 53.) "Redeem Israel."—(Psalm xxv. 22.) "Revive us."—(Hosea vi. 2.) "Renew our days."—(Lam. v. 21.)

The best science is revealed science, which is spiritual and life giving, and consists of the knowledge of God and His Son Jesus Christ.—(John xvii. 3.)

The Scriptures recognize three headships, viz, the Godhead, the Christhead, and the Manhead.—(1 Cor. xi. 3.)

REFERENCE TABLET, No. 14
BIBLE REVISION.

(The Truth confirmed by the Hebrew.)

"A righteous man regardeth the *soul* of his beast."—(Prov. xii. 10.)

"And Samson said, Let my *soul* die with the Philistines."—(Judges xvi. 30.)

"If I have eaten the fruits thereof without money or have caused the *soul* of the owners to expire."—(Job xxi. 39.)

"His *soul* shall go to the generation of his fathers, they shall never see light."—(Psalm xlix. 20.)

"Then said Haggai, If one unclean by a dead *soul* touch any of these, shall *he* be unclean? And the priests answered and said, *he* shall be unclean"—(Haggai ii. 13.)

"And there were certain men who were defiled by the dead *soul* of a man, and they could not keep the passover on that day; and they came before Moses and before Aaron on that day; and these men said unto him, We are defiled by the dead *soul* of a man . . . and the Lord

spake unto Moses saying, Speak unto the children of Israel saying, If any man of you or of your posterity shall be unclean by reason of a dead *soul* or be in a journey afar off, yet he shall keep the passover unto the Lord."—(Numb. ix. 6-7-10.)

"And they tempted God in their heart by asking meat for their *souls*"—(Psalm lxxviii. 18.)

"A double *souled* man is unstable in all his ways."—(James i. 8.)

"The *soulical* man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—(1 Cor. ii. 14.)

REFERENCE TABLET, No. 15.

THE BIBLE AS A HYMN BOOK.

Index of Psalms, Hymns, and Spiritual Songs.

I S A I A H.

1. I will restore thy judges.—(i. 26-8.)
- 2.—It shall come to pass in the last days.—(ii. 2-5.)
- 3.—In that day shall the branch of the Lord.—(iv. 2-6.)
- 4.—The Lord of hosts shall be exalted.—(v. 16-17.)
- 5.—Sanctify the Lord.—(viii. 13-18.)
- 6.—There shall come forth a rod.—(xi. 1-10.)
- 7.—O Lord, I will praise Thee.—(xii. 1-3.)
- 8.—Praise the Lord.—(xii. 4-6.)
- 9.—What shall one then answer?—(xiv. 32.)
- 10.—In mercy shall the throne be established.—(xvi. 5.)
- 11.—Then shall the moon be confounded.—(xxiv. 23.)
- 12.—In that day shall this song be sung.—(xxvi. 1-21.)
- 13.—Behold a King shall reign.—(xxxii. 1-20.)
- 14.—Thine eyes shall see the King.—(xxxiii. 17-24.)
- 15.—The wilderness and the solitary place shall be glad.—(xxxv. —.)
- 16.—Comfort ye, comfort ye my people.—(xl. 1-11.)
- 17.—Sing unto the Lord a new song.—(xlii. 10-16.)
- 18.—Look unto me.—(xlv. 22-25.)
- 19.—Sing, O heavens.—(xlix. 13-23.)
- 20.—Awake, put on thy strength.—(lii. 1, 2, 7-10.)
- 21.—Who hath believed our report —(liii. —.)

- 22.—Sing, O barren.—(liv. —.)
 23.—Ho! every one.—(lv. —.)
 24.—Arise, shine.—(lx. —.)
 25.—The Spirit of the Lord.—(lxi. —.)
 26.—For Zion's sake.—(lxii. —.)
 27.—Who is this?—(lxiii. —.)
 28.—Behold! I create.—(lxv. 17-25.)
 29.—Hear the word of the Lord.—(lxv. 5-14.)

REFERENCE TABLET, No. 16.

The Disciples' Vade Mecum of Duty.

Let your repentance be toward God, and your faith toward the Lord Jesus Christ.—(Acts xix. 21.)

Let God be your fear and your dread, and His law your supreme delight.

Do not rest satisfied with believing God, but seek to love Him with all your heart.

Let your springs of action be in God, and let it be your meat and drink to do His will.

Take Jesus, the apostles, and prophets as your examples in suffering, affliction, and patience.—(James v. 10.)

When you pray, speak to God and not to men, and remember that He is in heaven and you upon earth, therefore let your words be few, and use not vain repetitions.—(Eccles. v. 2.)

Let your first things be the kingdom of God and His righteousness.—(Matt. vi. 33.)

Let your conduct be holy and unspotted from the world.—(James i. 27.)

Let your speech be sound, savoury, and edifying—well seasoned with grace—(Col. iv. 6.)

Cultivate courtesy, sociability, and sympathy.—(1 Peter iii. 8.)

Cultivate a thankful and contented spirit.

Do not fret because of the prosperity of evil doers, for they shall soon be cut down.—(Psalm xxxvii. 1.)

Let the afflicted pray, and the merry sing psalms.—(James v. 13.)

Quench your thirsting spirits daily, at the wells of salvation.

It is permitted to saints to glory, but only in the Lord.—(Jer. ix. 24.)

Cultivate a forgiving spirit, and a tender heart.—(Ephes. iv. 32.)

Beware of the flesh, for it is a beguiling serpent, our nearest neighbour, but our most subtle enemy.

Do not confine your attentions to men of high degree, but condescend to men of low estate.—(Rom. xii. 16.)

Cultivate devoutness of mind, purity of heart, and meekness of spirit.

Study to deliver the gracious message of salvation in a gracious spirit.—(Luke iv. 22.)

Trust not in your own strength, but in the living God.

The kindness of saints is due to all men, but especially to fellow-pilgrims.

Be content to be poor in spirit, yet seek to be rich in faith and good works.

Seek to be found always in the way of the Lord's commandments.—(Psalm cxii. 1.)

When you do anything, do it heartily as to the Lord and not to men.—(Col. iii. 23.)

Be not moved away from the hope of the gospel by the consideration of such as turn aside to lies.—(Col. i. 23.)

Give Jehovah no rest until he establish Jerusalem a praise in the earth.—(Isaiah lxii. 7.)

Let not him who hath ten talents despise him who hath only one.

Never mince the truth to please your friends, yet be not uncourteous but kind.

Flatter no man, yet do you render honour to whom honour is due.—(Rom. xiii. 7.)

Give your heart to the truth as well as your head.—(1'rov. xxiii. 26.)

Do not flatter yourself that you can divide your affection with Christ and the world.

INTERESTING LETTER FROM AN OLD FRIEND OF DR. THOMAS.

*Adeline, Ogle Co., Illinois, U. S. A.,
 January 26th, 1872.*
 DEAR BR. THEO. ROBERTS.—The scenes that are gone with the past year rise in

review before my mind. The short time I had personally with you, was mostly taken up in arranging the business of the Dr's. estate (satisfactory to all concerned),

and mingled with my recollections of that business are the faces of valued friends, some of whom I do not often see—old and tried, and of many years' standing. I refer to brothers Donaldson, Harper, Packie, and Bingley, &c. With these I feel closely knit, not only because of their love and kindness; but because of those deeds which were the result of their love toward God and the truth. This truth dwelling in them richly has shown itself in practical ways and become a bond of union—strong as the truth itself, and indissoluble as the promises. My sincere desire is that their friendship may continue to grow into the fulness of *Christ Jesus*.

We were ever found side by side with our deceased brother Thomas in bearing the burden and heat of the day. He is now sleeping—at rest—having done the work assigned him to do; but, you, my dear brother Roberts, are yet spared alive to carry forward the work as representative of the deceased, and we, with you as with him, desire to carry forward the Master's work, if it takes the last dollar. All is his; this is just. In the beginning of the work, the Doctor laboured many years while we were inactive. Therefore his work was sooner over than ours, and of a more rapid development. There was no break in his steady progress. His course was one undivided steady chain of progression; always forward and upward in spiritual advancement to the attainment of fulness of stature in Christ, rising in thought and interest far above and beyond the things of time and sense, leaving them only the lower place in relation to the Deity's purposes. It was his mind to have others do the same, and to think and care as little about these "things seen and temporal" as he did. But this could not be. In the nature of things, there were many in the profession not like minded with himself, and such considered him proud and selfish. This was their mistake. A proud man would never have consorted with the poor and the low (in this world's estimation)—for the sake of truth and righteousness, and the work of Christ. A selfish man would never have given his labour for the benefit of the Lord's people, and at times and under circumstances when there was no prospect of assistance, aid, or comfort from mortal man. Such things are not the result of selfishness; but of trusting, childlike faith in God and His holy word. Nevertheless, after the Lord had fully tested his faith and his unselfish devotion to his Master's

service, He raised up helpers and co-labourers, who had both the will and the ability to give a helping hand in the work—some in one way and some in another, according to their several abilities. Thus a kind of foretaste, or first-fruits, of a fruition of his labours, was given him. Even in this life, according to the promise of the Lord, "He that forsaketh all for my name's sake, shall have an hundredfold in this life, and in that to come." The Lord did not suffer all the hopes implanted in the nature of man to be entirely blighted and destroyed. After they had been bruised and subjugated, and made subservient to the hope of a future life, our deceased brother Thomas, like Job, was permitted a little reviving in his later years.

In the beginning of his career, while employed in secular occupation, his substance had been completely swept away. This was doubtless intended to show him that he was not to labour for himself. Everything he undertook for himself came to naught; but how different the result of his labours for the Lord. Something remains from that to comfort the widow and the fatherless, and to aid still further in carrying on the noble work. Truly God seeth not as man seeth. The heavenly Father saw and knew what a total and complete sacrifice of all that is life to the natural man, had been made by brother Thomas for His name's sake. Therefore He left him not destitute in his later days. We do not feel any regret that a part of his substance should be placed at the disposal of the truth in the hands of one in whom I have full confidence as the choice of our brother Thomas, and being one of the same living faith, who is able and willing to appropriate it to the progression of the same truths. It affords me pleasure to see this good work progressing so favorably while I am living. It is refreshing and soothing, and helps to alleviate the great pain brought upon us by the disorientation and ignorance of some money-lovers of our profession, who disparage these things, and say they can come without *money or price*, forgetting that in the sale of themselves to the Lord are included all their possessions. Such appear to have mistaken their profession for the faith itself. Let the cap fit where it will, and there only.

A short time ago, we had a visit from brother Harper, and since then, from brother Donaldson, who explained his new chart on God-manifestation. A progressive knowledge of this grand subject is not more

essential than any other divine subject, but it is *equally so*, and in the present instance it perhaps needs more attention than others. In the Dr.'s words, the "A. B. C." of the subject is scarcely understood. I think the trouble is caused by making flesh the basis of reasoning. Jesus was flesh, but not merely so, because he developed Deity-attributes at an early age. Was the flesh the basis of those Jehovah-attributes? Here is the trouble. Only that which is divine can develop divine-attributes. Jesus was flesh and blood by his mother, but did that flesh and blood inherit nothing from his Father? Whence the wisdom with which he was filled as a child?—(Luke ii. 40). The child born in Bethlehem had two sides, and by one of these—the Spirit which begat him—he was the Equal of the Father, regardless of anyone's ability or otherwise to explain it.

This spirit which came from above was virtue and wisdom, &c. and it was personally manifested in Jesus. He could therefore say "I came down from heaven." He was the only one that could say this. He that ascended was *the same also that in*

the first instance descended. Enoch and Elijah ascended, but they could not say they had descended first as Jesus could. The "He" that came down from heaven and was manifest in Jesus, was the He that preached through Noah to the spirit of men in the antediluvian times.—(1 Peter iii. 19.) It was the same "he" that became mortal man and afterwards ascended to where he came from, which can be said of no other member of the Adamic race. A great mystery it may be (this "God manifest in the flesh," Tim. iii. 16), but none the less the teaching of the word. If this truth is not accepted, we must either make Jesus a mere man or consent to Trinitarianism, both of which are equally absurd and impossible. We prefer taking the divine testimony; and we know that Dr. Thomas fully acquiesced in this view, when he said to the effect that "Spirit was not annihilated in the process by which the Word became flesh."

Kind regards to you and yours; my remembrance to brother Boshier and to all the faithful in Christ Jesus.

SAMUEL W. COFFMAN.

THE RESTORATION OF ISRAEL.

(BROTHER HODGKINSON in the *Boston Traveller*.)

Mr. Editor,—In my last on the Unfulfilled Promises, I presented the scriptural testimony that Jesus of Nazareth (and the 144,000, who will be the first fruits unto God, and to the Lamb, redeemed from the earth), are destined to administer the future political affairs of this world, the seat of government being at the literal Jerusalem of the sacred soil, promised or covenanted to Abraham and his seed, Christ, or the establishment of the kingdom of God at the appearing of the Messiah a second time, without a sin offering unto salvation.—(Heb. ix. 28.) Having spoken of the administrators, or governors, Jesus being head over all, let us take a glance at the governed. The Scriptures upon this subject overflow with testimony. I must confine myself to the most prominent, and in so doing, it must ever be borne in mind, that the nationality, and not the individuality of Israel, is referred to. Ezekiel xxxvii: "These bones are *the whole house of Israel*." "They say our bones are dried,

our hope is lost;" "therefore prophesy and say unto them: I will open your graves, O my people, and bring you into the land of Israel, and will place you in your own land; then shall ye know that I, the Lord, have spoken, and performed it. And the heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them for ever more."

Paul said at Rome: "for the hope of Israel, I am bound with this chain" (Acts xxviii. 20), and in the 23rd verse, addressing the same parties, "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and the prophets, from morning till evening," thereby identifying the hope of Israel with the kingdom of God. This was the only hope in those days, outside of idolatry, the difficulty being to persuade men that Jesus of Nazareth was the anointed one, or Christ, or the Messiah, which are synonymous terms. Now-a-days the whole is reversed,

and Jesus is the acknowledged Son of God, and the glorious gospel of the kingdom seems to be the stumbling block. What is Christ to reign over? People, land, and all that goes to make up a kingdom, on the throne of his father (after the flesh), David—the grain of mustard seed at the outset (parabolically), but after, as the prophet Isaiah states, “of the increase of his government there shall be no end.” I have said somewhat about the land: now to the people. In Amos iii. we read. “O children of Israel, you only have I known of all the families of the earth” &c. And Psalms cxxxv. 4: “The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure.” Deut. vii. 6: “The Lord thy God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth.” “because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers,” to make them a mighty nation.

Perhaps it is in order here to ask ourselves who *we** may be in scriptural light. There appears to be no direct allusion to America in the Bible, because it was not in the fourth beast of Daniel, or the old Roman empire, treated in my first letter. Scripture has to do with the countries lying adjacent to the great sea or Mediterranean. America has been the great safety valve of the Eastern Hemisphere, to preserve the balance of population till the seed should come, (which seed is Christ), Scripturally then, we not being Jews, must be Gentiles (or in modern phrase, Heathen), Then if Gentiles, “we are strangers from the covenant of promise, aliens from the commonwealth of Israel, without Christ (or the one body), having no hope, and without God in the world.”—(Eph. ii. 12.) Gentiles in the flesh, how are we to become naturalized citizens of this Israelitish commonwealth? By belief of the gospel of the kingdom of God, and immersion (for the Greek word “*Baptizo*” means to immerse) into the name of Jesus Christ, for the remission or forgiveness, or wiping out of sins. The 3rd chapter of Galatians will here throw much light to anyone careful of the eternal future promised, and how to attain to same. Ignorance alienates from the life of God.—(Eph. iv. 18.) What does an infant know about the gospel, Mr. Editor? It is no act of faith on his little part to be carried *volens volens*, and sprinkled at a merry-making; this is not being buried with Christ in baptism, with a hope of seeing the restitution of all

things at the resurrection. Pardon me for the digression, Sir; it is not unimportant, you must admit; it is well for us to see ourselves as God sees us.

In the first chapter of Acts we find Jesus, who had risen from the dead and appeared to all his disciples, at one time, — even to “above 500 brethren at once,” so that there was no doubt of his identity, although he had ascended to the higher nature of his Father or the spiritual body, from the first or corruptible form — ate and drank with them also in this body; we find, I say, that he was with them for forty days, or nearly six weeks. What doing? “Speaking of the things pertaining to the Kingdom of God,” and at the termination of this spiritual sojourn, just before he was taken up into heaven, when in their presence, they (the disciples) put forth this question: “Lord, wilt thou at this time restore again the kingdom of Israel?” Then the kingdom has existed before.

“Proof, sir?” some one will say. Chronicles xxix. 23: “Then Solomon sat on the throne of the Lord as king, instead of David, and all Israel obeyed him.” In Jerusalem, mark you, sir. (xxviii. 5,) “He hath chosen Solomon, my son, to sit upon the throne of the kingdom of the Lord, over Israel.” 2 Chron. xiii. 8: “And now ye think to withstand the kingdom of the Lord in the hands of the sons of David.” 1 Sam. viii. 7: “And the Lord said unto Samuel, Harken unto the voice of the people, for they have not rejected thee, but they have rejected me, that I should not reign over them.” Hosea i. 4: “And will cause to cease the kingdom of the house of Israel.” Then the disciples had reference to this restoration, the raising up the tabernacle of David which is fallen, when saviours shall come up on Mount Zion, (where is Mount Zion?), and “the kingdom shall be the Lord’s, and the house of Jacob (or Israel) shall possess their possessions.” Obadiah: “He that scattered Israel will gather him; and keep him as a shepherd doth his flock.” Jeremiah xxxi: “if those ordinances depart from before me (viz. sun, moon, and stars) saith the Lord, the seed of Israel also shall cease from being a nation before me for ever!”

I cannot trespass much further upon your space, but must be content to only give you a tithe of the evidence, to prove the point. Jer. xxii: “I will gather the remnant of my flock out of all countries whither I have driven them. Behold the days come, saith the Lord, that I will

aise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days shall Judah be saved and Israel shall dwell safely, and this is his name whereby he shall be called the Lord our Righteousness;" and further they shall no more say "the Lord liveth which brought up Israel out of the land of Egypt, but which brought up and led the seed of the house of Israel out of the north country, and from all countries whither I have driven them, and they shall dwell in their own land." Punished seven times for their sins yet remembered, not for their sakes, but for God's holy name's sake, because He had promised to restore the nation. It is impossible to do justice to the evidence, it is so vast—the prophets teeming with facts; impossible in a short article like the present to refer to Isaiah, Ezekiel, Hosea, Joel, Micah, Zephaniah, Zechariah, &c.; "And the Lord shall inherit Judah, His portion in the holy land, and shall choose Jerusalem again."—(Zech. xiii.) This will prove the identity of Jesus: "And they shall mourn for Him as one mourneth for his only son, when they look upon me whom they have pierced." For in Acts we read, "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." "Whom the heavens must receive until the times of restitution of all things," or kingdom to Israel, the kingdom of God, the kingdom of heaven, which is the same thing. Then the despised and rejected but ubiquitous Jew—for you find him everywhere now, select, separate and stiff-necked, inasmuch as they reject Jesus as the Messiah, and look for another—will be restored to favour. "And ten men out of all languages of the nations, will take hold of the skirt of him that is a Jew, saying We will go with you, for we have heard that God is with you."—(Zech. viii. 23.) Who looks for the interest of the Jews, or their restoration to power, in the political world? Nobody, but God will gather him, for His holy name's sake. Jews, Mr. Editor, are now moving toward Palestine. The Sultan has given them rights hitherto

denied them; they may hold real estate, and he is encouraging immigration. Jews are admitted to Parliament in England; Jews hold the wealth of Christendom; "God says the silver and the gold is mine, and the cattle upon a thousand hills." In Rome lately, the Jews have received privileges of citizenship, and also in Algeria. Look then Mr. Editor for a colony of Israel in the promised land, a colony of un-walled villages; also movement of Russia down to Constantinople, for Turkey has held her heels on the holy city above the allotted time. and the times of the Gentiles are nearly or quite fulfilled. Paul says blindness in part hath happened to Israel, until the fulness of the Gentiles be come in, and all Israel shall be saved—(Rom. xi. 25)—the twelve tribes under Messiah. The planet has been subdued, cultivated, beautified, for the administration of the divine form of government of Jesus of Nazareth and the saints. Man dividing the period of the indignation or the rule of the Gentiles, has had his sway, and only proved how futile and weak are his efforts to give a permanent and just government to his fellows. 6000 years have about passed over fallen flesh and blood, and it is about to be purified with power. The prophetic period touching this dispensation has run out, and we look for the Lord from heaven, although many fulfil Peter's prophecy, viz, "There shall come scoffers in the last days, walking after their own lusts, and saying: Where is the promise of his coming? for since the fathers fell asleep, all things continued as they were from the beginning of the creation."—(2 Peter iii. 3.) "Jesus was not sent, but to the lost sheep of the house of Israel" Furthermore he said: "Ye know not what ye worship, we know what we worship, for *salvation is of the Jews.*"—(John iv. 22) "Israel," saith God "is mine inheritance; thou art my battle-axe and weapons of war, for with thee will I break in pieces the nations, and with thee I will destroy kingdoms." (Jeremiah li. 20.) "For he must reign until he has put all enemies under his feet."—(1 Cor. xv. 25.)

A CHRISTADELPHIAN.

"THE WAY OF THE KINGS OF THE EAST."

OR, "THAT QUESTION OF QUESTIONS, THE EASTERN QUESTION."—*Sir Robert Peel.*

THE object of the following observations is, to elaborate the hidden meaning of Revelation xvi. 12, where it is written "And the Sixth Angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings which come from the rising of the sun, might be prepared." (*Dean Alford's revised version.*)

The events of the future, wrapped by the beloved disciple in these words, are of the first magnitude and importance; it is therefore requisite, in offering an explanation of them, to do so with the strictest impartiality. There must be no attempt to interpose a "private interpretation:" and great carefulness will have to be used, lest anything should be wrested to support any theory whatsoever.

From the introductory verse of the Apocalypse, we learn (Rev. i. 1) that the purport of what was written by the revelator, was to show *things* unto the servants of Jesus Christ, which must come to pass in after times. Those *things* were signified by the angel unto John, the beloved disciple, and the angel was sent by the glorified Jesus himself, in order that as soon as the events so signified did come to pass, their accomplishment might establish those who would then be looking for "Jesus Christ from heaven," in the one faith and hope of the gospel; the things themselves testifying to the truth of holy writ, by which they are sanctified, so as to be meet for the Master's use on his arrival. Looking at the enigma contained in the twelfth verse of the sixteenth chapter of the book of Revelations, it is required first, to know in what part of the world those things so signified will become historical facts. It is necessary to find out the geographical position of the country in which they will be manifested. In order to arrive at this, take a map and find (or trace round a globe with your finger to find) out the latitude and longitude of "*the great river Euphrates:*" and it will become a settled point. Euphrates is the principal river in Asiatic Turkey. Its source is in the mountains, whence it flows to the north of Erzeroum, and coursing along past mount Taurus runs S. and S.E.; separating Syria from Assyria; it then continues its course until

it becomes joined by the Tigris, and hastening downwards unto about 48 miles below the Arabic port town of Bassora, it empties itself into the Persian Gulf, and becomes lost in the Indian Ocean. This great river, therefore, enables us to identify the country; and it leads us to examine the next thing signified, viz., "*the water thereof.*"

"The water thereof" is upon the land as a broad and powerful stream, boldly traversing the entire country. Now, as water is figuratively employed for the power of a country (see Rev. xvii, 15; Isa. viii. 6, 7), we substitute for the great water-power of Asiatic Turkey the great military and religious power of the same country. To what conclusion are we led? We answer that the power ruling there is the Moslem power, and its symbol is the crescent. As this is incontrovertible, "the water thereof" signifies the great Moslem-power ruling over its larger Asiatic provinces.

The expression 'was dried up' now demands our attention, and if it be received as equivalent to an entire extinction of all power, military and political, the interpretation will no doubt be admitted as correct. It is the departure of 'the ruler.' Next in order comes the following: 'That the way' might be prepared, or made ready for, a royal power. 'The water' disappears that the Apocalyptic 'way' may appear. This leads us to the words 'The kings which come from the rising of the sun,' or the East. Their way is the way of royalty, and leads to a direct power or dominion over the land of the dried-up power. The 'sun's rising' is rendered in the common version, the East. 'Kings of the East' the direction whence will come the glory of Israel's God.—(Ezek. xliii. 1, 2). By the term 'kings' we are to understand persons having power over territories and populations. But, when John wrote, were there kings established eastward from the 'Euphrates?' Certainly. What then can the language import but the power that now imperially overshadows the whole of these Oriental kings and kingdoms, namely the imperial, colonial and insular power of Great Britain?

This interpretation of the prophecy

harmonizes with the development of current events, as we find them coming on the earth; and, therefore, affords consolation to such as are looking for redemption in our own time.

When the Sixth Angel pours out his vial, the 'wrath of God' comes down from heaven upon the Mohammedan power, which reigns from the Mediterranean Sea to the great river Euphrates eastwards. Within this area is comprehended the whole of the land covenanted by Jehovah to Abraham for an everlasting possession. In our day, however, the Jews are still a scattered and de-nationalized people, cut off from their parts, and ever crying, "our hope as a nation is lost," as said the prophets. They are not "reckoned among the nations." Humanly speaking this is quite true, and their expectation is cut off; but as Deity has said what '*He*' will do, this alters the case altogether, because "the things which are impossible with man are possible with God."—(Matt. xix. 26.) Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good? Yea, verily, *he will*. We are informed by the 'man greatly beloved' (Dan. xi. 40), that at 'the time of the end' (*in which we live*) the 'king of the North' shall come against him (the Sultan) like a whirlwind. When this takes place, the whirlwind-like attack will sweep him off his throne, and out of Europe, 'like smoke out of the chimney.' This is the doom of the Mahommedan ruler, whose seat of government is at Constantinople, situated at the extremity of Europe. This Mahommedan power has made the goodly and pleasant Jewish land desolate for generations; he is therefore '*The Desolator*' thereof. Now that determined shall be poured upon 'the desolator' (see Dan. ix. 27); and what is determined is 'the vial of the Sixth Angel,' when it pours out the 'whirlwind' aforesaid, and by it removes 'the desolator' from the pleasant land, the goodly land, the Jews' land, of which it is written '*The land is mine*.'—(Leviticus xxv. 23). Thus, Jehovah's wrath kindled against the desolator, causes him to perish from 'the way' of royal power and dominion. 'He removeth kings and setteth up kings;' and so here, when God has removed the Mahommedan ruler, He will set up another and a better ruling power over the land. Indeed, He removes him out of the way of the forthcoming '*One*,' as He did in the days of old by

means of Cyrus.

As soon as these things come to pass, it will be perceived that God is setting His hand again, a second time, to recover His people that shall be left, scattered among the nations. No sooner will the Autocrat have seized upon Constantinople than it will be known the same hour in London and Calcutta. Orders can be sent thence, and distributed along the Mediterranean coasts before the conqueror can overrun Asia Minor. The rapidity of transmission by electric telegraph was unknown to the ancients, and is one of many proofs that *this is* 'the time of the end' aforesaid. The Northern Bear-power, gorged with the prey it has devoured, will probably not be able to go beyond Lebanon; at all events it will not be allowed to advance too near the outposts of British India. The 'Lion of the Isles' will stand and roar on the Syrian sea-border, and keep him at bay. Great Britain *must* hold the seas west, south and east of Judah's land, as well as the river Euphrates and Gulf of Persia. When matters stand thus perilously for her own interests, at home and abroad, the 'question of questions' (spoken of by the late illustrious premier) will be put to her, in a way which cannot be evaded, and she will *have* to undertake the cause of the Jews; to take it up in the face of the whole world. Palestine, by the fall of the Sultan, will be left *dominionless*, as the rightful inhabitants are now *countryless*. The way will be open for the friend of the Jews to step forward on their behalf, and take possession of Palestine for them provisionally, and as the conservator of *her own interests in India*.

There we find forty millions of the human race, governed by their own native rulers, according to their own laws and customs, in receipt of princely revenues, and under allegiance to the Queen of "the Isles." Most of the Orientals are gross idolators. This Oriental Empire is divided into ten, and subdivided into one hundred and ten provinces, for the sake of administration; it contains thirty millions of Mahommedans, and ten thousand of the lost tribes are discovered to be in the presidency of Bengal alone. It covers a territory larger than all Europe, (the Autocrat's territory excepted,) together with a population consisting of two hundred millions of souls or thereabouts, with a revenue of fifty-two millions sterling, which after deducting

all drawbacks, has doubled itself in fourteen years. This splendid and magnificent charge is committed to Great Britain. The wide difference between ancient and modern times needs to be borne in mind. The countries from whence king Solomon obtained his "ivory apes and Peacocks," and whence the Phœnicians obtained their tin and lead; two *far separate countries* of the globe, have become one, in "this" time of the End; and "her gracious Majesty Queen Victoria" wields the sceptre and wears the crown of the whole of this one *consolidated* Insular-Colonial-Oriental kingdom and dominion. Therefore her power is to all intents and purposes the eastern and royal power of our times, and without her, the "kings of the East" can do nothing. Since 1700 A.D., the British—from a company of speculating merchants seeking to trade with the eastern sovereigns, have quite unexpectedly, and in many instances, against their own intentions, and contrary to orders from the home government in "the Isles," become imperial over the whole continent. About a century and a half ago, the Isles had no ruling power in the Orient; now however, because "Jehovah" is about to lift up his hand to the Gentiles, and by their instrumentality to gather Israel, whom he hath scattered from the four winds, he has given the whole continent of India and its kings to the Islands of the Sea—an event without a parallel in history. The great Mahommedan's fall will not be looked upon unmoved by the Mahommedan kings and populations of British India. They will feel impelled to move to the scene of disaster for the relief of their co-religionists left without a ruler; and their policy at this crisis will urge on and glory in, the policy that will be adopted by their own Empress, the Queen of 'the Isles.' The eyes of the Jews, and their influence, social and commercial, will be turned towards 'the Isles,' and both the Mahommedans and Jews will hail their Insular-Oriental Protectress, and thus it will appear to be God's doing. He will set up a ruling power of His own preparing; over His own land, to do His work. It is written, Let us come near together to judgment.—(Isaiah xli. 1.) The work before this power will be construction, not destruction, as heretofore: it will be protection not oppression, as heretofore; not desolation, but population, restoration, cultivation, colonization, with judgment and justice, liberty and

freedom for all the people that on the 'land do dwell.' Yet, through the whole of the course, or way in which this translation from under the Moslem-power, the crescent of darkness—to the Oriental, Lion-power of light, will be carried on to its appointed end, it will only inaugurate a provisional condition of things anterior to the salvation of 'all Israel.' It will be preparatory to the establishment of the throne of Israel in mercy, when the kingdom shall be the Lord's, and He shall be the governor among the people, and shall 'govern the nations upon earth.'

As to the present ruler over the country of the Jews, a stronger than he will come upon him and overcome him, and take from him his throne and metropolis, together with his possessions in Europe and Asia Minor, as the spoils of war. But the country, from the great sea (or Mediterranean) to 'the great river Euphrates,' which forms the eastern boundary, will be reserved unto a different destiny. As it falls from the feeble Moslem's hand, it will escape out of the hand of the 'king of the north.'—(Dan. xi. 41.) No site could be better adapted for a highway than the watercourse of a great river, when it has become 'dried up,' and so when the Turk's Asiatic provinces fall from his hand then will dawn the most favourable opportunity for Great Britain to obtain the ruling power there, from 'Dan to Beersheba.' It is written in Deuteronomy xxxii. 43, "Rejoice, ye nations with His people, for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land, and to His people. For the Lord shall judge His people, and repent Himself for His servants when He seeth that their power is gone."—(Deut. xxxii. 36.) "When he shall have accomplished to scatter the power of the holy people, all these things shall be finished."—(Dan. xii. 7.) "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets."—(Rev. x. 7.)

No matter how improbable these changes may seem, inasmuch as they are noted in the Scriptures of truth, they will happen in their season. That season would not appear to be (nay, cannot be) far off; on the contrary, the things occurrent denote its being close at hand. The phrases, 'might be prepared' (Rev.

xvi. 12.); 'should be finished' (Rev. x. 7): and 'shall be finished' (Dan. xii. 7.) are parallel, and denote a prophetic progress during which things will occur which the prophets have spoken, and not a termination literally, not instant, but an appropriate ending.

We live at a period when the time of treading-down Jerusalem is on the point of being accomplished. We are becoming so interested in "her stones" as to be spending thousands annually in laying them bare, and obtaining accurate information about the topography of the country. So deep is this feeling, that the Heir Apparent has been over to see the land, and has actually been into the tomb of the man (Abraham) to whom the whole country is promised for a possession by solemn covenant for ever. As he never did possess *a foot of it*, it is quite impossible he can have it (being dead) until the resurrection and judgment have taken place. It is worthy of note that the Heir Apparent has been touched (in his recent illness) by the hand of God, so as to fix the attention of all Anglo-Orientals, Jews, and followers of Islam throughout the world, on the head of the Insular-Oriental power, in a way hitherto unprecedented. It has brought out that Head in the face of the world with an acknowledgment of Jehovah's favour, and the homage of a national thank-offering. The praise of this Gentile power has, therefore, glorified Him in "the Isles." He has, by another blow, touched it in the Orient by removing the Queen's Viceroy there at a stroke, thus calling her special attention to the East. During this crisis, He is stirring up the

energies of the Island power by the hostile claims of the Americans, to cause it to lay its hand again on the hilt of the sword, and renew its strength, naval and military. The fall of the French power, and its consequent effects, have a similar tendency to cause "the Isles" to become prepared for all eventualities. The interference of the Russian representative at Washington, is of a nature calculated to indicate the intention of that power in the direction of Constantinople, and points direct to its fall, incident on the removal of the recently-abrogated Treaty of 1856. This is enough to put "the Isles" on the watch-tower. Placing these things together, with many others that might be named in conjunction with the prophetic and apostolic predictions, we cannot avoid the conviction that the arrow of the Lord's deliverance is on the string of the bow, and only awaits the directing power of His aim to go forth and prosper in the thing whereunto He is about to send it. Great Britain cannot remain still after the king of the North moves against Constantinople. She must accomplish the work assigned to her. She will make a way for the Jews to return, and to occupy the land of promise. She will shew the forlorn and oppressed outcasts the way to get home again from a long exile. She alone has a highway to and from all nations, and the most efficient means to perform the work of bringing back 'the tents of Judah first.' When this shall have been fully accomplished, 'the way of the kings of the sun's rising will be prepared.'—CHARLES WALKER.

Scarborough, Feb. 27th, 1872.

OUR WARFARE,

IN WHICH

ATTACKS UPON THE TRUTH

From whatever quarter,

ARE MET AND REPELLED.

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God."

THE "ANTI-MATERIALIST."

[Through a printer's exigency at the last

moment, we were obliged last month to abruptly break off our reply to the Anti-Materialist. We reproduce a portion of

what appeared last month, for the sake of connection.]

But the objector has no idea that a general blessing of nations after the model of Christadelphian expectations, is contemplated in the promise made to Abraham that "in him, all families of the earth should be blessed." He understands that this promised blessing has been realised in the advent of the gospel, and consists in the individual possession of the spirit. He quotes these words to support his view: "That the blessing of Abraham might come upon the Gentiles through Jesus Christ; that we might receive *the promise of the spirit* through faith."—(Gal. iii. 14.) The answer to this is that Paul is not discussing the time when the blessing is realised, or the nature of the blessing itself; but the channel in which it was to come. The context will show this. His proposition is (verse 11), "That no man is justified by the law in the sight of God," is evident, for (it is written) "The just shall live by faith." He shows that the blessing of Abraham is to prevail on the principle of faith, and not that of the law. As to the time and nature of this blessing, we must have recourse to independent testimony. The phrase "the promise of the spirit" does not define these. Whether the phrase is taken as the mere synonym of "the spirit's promise," or understood as intimating that the spirit is the subject-matter of the promise, it equally affords no information on the point discussed by the Materialist objector. If we take it to mean "the spirit's promise," we have to put the question, "what was promised?" or if it is taken to mean that the spirit was promised, we still have to ask, "to what result?" Both views are in harmony with the facts of the case. The promise to Abraham was the spirit's promise to him; and in its final realization in his resurrection and inheritance of the kingdom of God, surrounded by a glorified family who are to be a blessing throughout the world, it was a promise of the (bestowal of the) spirit: for Abraham and all his children will be spiritualised physically in being changed into the spirit-nature of the Lord, and will behold the spirit poured upon the house of Israel and all flesh. The experience of the believers of the first century was a mere foretaste of "the powers of the world to come."—(Heb. vi. 5).

The final development of the blessing is

distinctly connected with the inheritance of the land, and with the universal diffusion of it throughout the whole earth. The first point (the land) has been already considered, and is illustrated in such statements as these: "The Lord of Hosts shall reign in *Mount Zion and in Jerusalem*, and before His ancients gloriously." "And He will destroy *in this mountain* the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory. . . . In that day shall this song be sung **IN THE LAND OF JUDAH.**"—(Isaiah xxiv. 23; xxv. 8; xxvi. 1). The second point (the universality of the blessing) is visible in the testimony quoted to show the relation of the land in the matter; it is further proved by such statements as these: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—(Isaiah xi. 9). "All nations shall be gathered into it (Jerusalem), neither shall they walk any more after the imagination of their evil hearts."—(Jer. iii. 17). "He shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn any more."—(Micah iv. 3). In these times many, as we have already seen, are to come from the east and west, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God. These are the saints—the children of Abraham, by faith in Christ Jesus—who, sharing the sufferings of Christ, are to reign with him (1 Tim. ii. 11; 1 Cor. vi. 2) in that glorious day when "the kingdoms of *this world* are to become the kingdoms of the Lord."—(Rev. xi. 15).

It is only in view of these blessed days to come, "when the rebuke of His people shall be taken away *from off all the earth*"—(Isa. xxv. 8) and "nations shall be joined unto the Lord, and become His people" (Zech. ii. 11); and the will of God be done *on earth* as it is in heaven (Matt. vi. 10)—that we can understand the promise made that "ALL NATIONS are to be blessed *in Abraham and his seed.*" Will not such a state of things answer fully to the promise? To this there can be but one answer. It is then but needful to ask whether the state of things pointed to by the Immaterialist objector at all answers to it. He points us to "the

little flock" of the early centuries, and "the children of God scattered"—a few and oppressed for centuries—as realizing in their privileges the promised blessing of *all nations*. In this there is more than one palpable fallacy. Saints in Christ Jesus are not the nations, but the *seed of Abraham* IN WHOM the blessing is to be realised by *the nations*; for is it not written "If ye be Christ's, then are ye *Abraham's seed*?"—(Gal. iii. 29). Christ is the head of the saint-community. All his brethren being in *him*, he and they are *seed of Abraham*—the future blessers of the world when the world *is in them*. The Immaterialist objector overlooks the fact that as in the promise of the land, so in the promise of blessing for all nations, "Abraham AND his seed," are con-joined. Have the nations been blessed in *Abraham*, according to his view? Have they indeed been blessed at all? If they have, why groans the world to day? A few have become related to the blessing; but is their relation to it that of *actual possession* or *prospective inheritance*? The latter undoubtedly. So says Paul in the very letter from which the opposite conclusion is sought to be established. "We through the spirit *wait for THE HOPE* of righteousness by faith."—(Gal. v. 5.) "We are saved by hope," he says in another place (Rom. viii. 24), 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." "Faith—(by which we are brought into relation with faithful Abraham)—is the substance of things *HOPED FOR*."—(Heb. xi. 1.)

The Immaterialist objector quotes the saying of the angels to the shepherds: "We bring you glad tidings of great joy which shall be *to all people*;" and asks if the nations have for centuries been destitute of the joy which was to be to "all people." The answer to this, as a matter of fact, is so obvious as scarcely to require to be given. The world lies in wickedness; is misgoverned; is filled with trouble, sin, disease, pain, and death; and if this state of things is "joy," when was the world ever else than joyful? And what is misery, if this is joy? And what a mockery to apply such fine names to so miserable a state of things. But the matter stands not so. The angels announced "*glad tidings of joy*," having relation to all people. What were those glad tidings?

The appearance of ONE who was to remove all those evils. Was the removal to be instantaneous? No: for while the angels sang "peace on earth," Jesus said "Think not that I am come (at this time) to send peace on earth. I am not come to send peace but division." So with the question of "joy" in general. He came that "oil of joy" might be given to the mourners in Israel, but not at once; for his own disciples were mourners, and to them he said "Blessed are ye that weep *now*, for ye *shall be* comforted." Paul recognised the prevalence of groaning: "the whole creation groaneth and travaileth in pain together until now, and not only they but *ourselves also*, which have the first fruits of the spirit; we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our body."—(Rom. viii. 23.) So that it is really true that "the nations have for centuries (and still are) destitute of the joy which was to be to all people." The Immaterialist writer cannot contradict it. Consequently, it remains that what he tries to overturn remains fact, viz: that the blessing of all nations in Abraham and his seed has yet to be realised as a matter of accomplished fact.

The said writer attempts to show that the crucifixion of Christ was "the gospel preached to Abraham." This proposition is so self-condemnatory in the estimation of such as know anything of the Scriptures, as scarcely to require serious refutation. If the crucifixion of Christ was the gospel, of course the gospel could not be preached without the crucifixion. How comes it then that the apostles preached the gospel (Luke ix. 6) while ignorant that the Lord was to die?—(Luke xviii. 34). This is sufficient to expose the error of the attempt. The gospel preached to Abraham is defined by Paul, so that there is no need to argue the question. He says "the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, SAYING, *In thee shall all the families of the earth be blessed*."—(Gal. iii. 8.) Here is no mention of the crucifixion, but the declaration of glad tidings in general without reference to the means to be employed in bringing them about. These glad tidings are identical with the proclamation of the gospel by the apostles before the death of Christ, at the time they were in total darkness on the subject of that

death. The "gospel of the kingdom of God" which they preached (Luke ix. 2; Luke viii. 1, and many other places) is neither more nor less than the announcement that God designs to bless all nations in Abraham and his seed, in setting up a kingdom in the land promised to Abraham, with Abraham and an innumerable righteous family as the possessors and administrators of its power throughout the universal world. They taught there was another king—one Jesus (Acts xvii. 7,) and that God had appointed a day in which He would judge (or rule) the world in righteousness by that man whom he had appointed. The crucifixion was a point added to, but not displacing the original proclamation. Thus the Scriptures agree one part with another. But treated as the Immaterialist writer treats the subject, the Scriptures became unintelligible.

"ERRORS OF ANNIHILATIONISTS."

Mr. Grant contends that the eight passages quoted by him go to show that there is a man "in the body;" not the *soul* or the *spirit*, but **THE MAN**. His words are: "That which lives in the body is *the man*," and this man he affirms to be capable of conscious separation from the body, and of being "a conscious intelligent witness" of whatever may be presented for its consideration. That the eight passages do not warrant his conclusion, we sought to show last month.

It is but necessary now to remember how opposed to the first principles of the subject Mr. Grant's proposition is. One of these first principles lies bare in the very word 'man.' What is the meaning of this term? Notoriously it means red earth, or clay, and points to the origin and constitution of the creature so named. Hence what an anomaly is involved in Mr. Grant's proposition—that man, which means *made of earth*, is not made of earth at all, but is the mere inhabitant of a house made of earth. Other obstacles are to be found in the express declarations of Scripture: "The Lord God made **MAN** of the dust of the ground." If man be "that which lives in the body"—an invisible tenant, capable of conscious separation from the body—how are we to understand the statement that **HE** was made of dust? Mr. Grant's position is that "**HE**" is not dust at all, but merely spiritual—the spiritual

inhabitant of a mud hut as it were. Consequently, Mr. Grant is in opposition to the testimony. Again, "The first **MAN** is of the earth, **EARTHY**."—(1 Cor. xv. 46.) "If God . . . gather unto Himself His spirit and His breath, . . . **MAN** should turn **AGAIN** into dust."—(Job xxxiv. 14.) How can man *turn again into dust* if he be not dust at all, but the invisible tenant of a dust house? How can it be said he is "*of the earth earthy*," if he be not of the earth earthy, but of heaven heavenly, inhabiting an earthly house?

It is unavailing to quote Paul's phrase "the earthly house of this tabernacle:" for surely Mr. Grant will never contend that Paul in those words is giving a literal definition of the human constitution. Is he not speaking the language of figure? It cannot be denied; for a body, which Mr. Grant must admit Paul is talking about, is not a house literally. If he is speaking the language of figure, the reasonable treatment of his words will be to find the import of the figure in the literal subject matter of his discourse. This literal subject matter is very obvious. It is defined thus in the immediate context: "For we who live are always delivered to death for Jesus' sake *that the life also of Jesus might be made manifest* IN OUR MORTAL FLESH . . . knowing that he who raised up the Lord Jesus *shall raise us up also by Jesus* and shall present us with you."—(2 Cor. iv. 11-14.) This shows that the matter before Paul's mind is the glory to be revealed to every saint at the resurrection; as John also has it, "It doth not yet appear what we shall be, but we know that **WHEN HE SHALL APPEAR**, we shall be like him."—(1 John iii. 2.) Again Paul: "When Christ *who is our life* **SHALL APPEAR**, *then shall we also appear with him in glory*."—(Col. iii. 3.) This being the hope to which Paul for a moment gives a figurative dress, in speaking of our present body as a tabernacle, or place of temporary and groaning stay, and of the body to be given by Christ at his coming as a house brought from heaven, how unskilful to construe his figure literally, and extract from it a declaration subversive of his hope.

But Mr. Grant comes boldly to the question: "What about the texts which on their side, the Annihilationists lay stress upon? such as "Dust thou art." His answer to this is in reality a destruction of his position. He

says "It is just as plain that in these texts "man is identified with his body as in the "former ones with his spirit or soul. It "would be wrong to argue exclusively from "either class of passages: as wrong to say "man is all soul upon the authority of one "as to say that he was all body upon the "authority of the other. Neither body, nor "soul, nor spirit, is the man exclusively, but "spirit and soul and body (1 Thess. v. 23) "make up the man: in such sort that he "may be and is identified with either "according to the line of thought which is "in the mind of the speaker." The analysis of these sentences will yield fatal results to Mr. Grant's theory. He admits, as he is bound to, that in the Scriptures "man is identified with his body." It would represent his view of the matter to say that the body is the third part of man. Now, as to this third, what is the effect of death upon it? Is it not to destroy it? Unquestionably. So that as to *this third*, Mr. Grant is bound to admit that *man is not immortal*. Now if the separation of the different parts of man is fatal to that one which we see—"the body"—what proof has Mr. Grant to offer that it is not equally fatal to the remaining invisible two? Granting for the sake of argument that these are to be considered as separable entities, the substance of the body continues, but ceases to belong to the man: it is appropriated by other organisms or chemical affinities. What evidence is there that the vital energy or mental power does not equally cease for the time to appertain to *the man who was*? They existed before he was born, like the substance that made his body: but they were not his. May they not, when he dies, revert to original and eternal conditions equally with the substance of his body? Nature is distinctly against Mr. Grant here; where is *Scripture* on his side? Where are the phrases "*immortal soul*," "*mis-immortal spirit*," by which the theory is in our day carefully preserved from understanding. They are not. Mr. Grant attempts to make good their absence by citing the inevitable fictions of mortal speech, which, treated as Mr. Grant does in this instance, would prove not only the immortality but the eternity of all mankind. e.g. "*Thou hast been our dwelling-place in all generations. Before the mountains were brought forth or ever thou hadst formed the*

earth and the world, even from everlasting to everlasting, thou—God."—(Psalm xc. 1.) "*Given us in Christ Jesus before the world began.*"—(2 Tim. i. 9.) If the us of the last verse could stand related to a something done before they existed, surely they can be spoken of as related to something while momentarily dead, without involving the conclusion that they must be at the time actually in existence.

Mr. Grant truly says "Spirit, soul, and body *make up the man*;" but if this is correct, upon what hypothesis can we consider man as still existent when that which "makes him up," is taken down? Again the question recurs: why are we to assume the surviving identity of 'soul' and 'spirit' when the identity of 'body' is self-evidently destroyed by the *analysis*? "He (man) may be," continues Mr. Grant, "identified with either (body, soul, or spirit) according to the line of thought which is in the mind of the speaker." Excellent; but see how it turns. If "the line of thought" assumes that man is mortal, and that in death he is non-existent for the time, except as related to a divine purpose, would it not be illogical to extract from any form of verbal "identification," a conclusion requiring us to consider man immortal and existent in death? If the "line of thought" has the Platonic theory of natural immortality as its basis, doubtless the allusions would be affirmatory of Platonism. Is it not obvious that the basis of "the line of thought" is the thing to be tested? Annihilationists, as Mr. Grant calls them, speak of a man being "lean of soul," hasty in *spirit*, stout in *body*, or of a dead *body*, the life (or soul) departed; or the spirit returned to God: without recognising Mr. Grant's theory of these things. They identify man "with either (body, soul, or spirit) according to the line of thought" which is in their minds. If this is so with them, the rule applies to the Scriptures. Hence it seems insufficient to quote verbal allusions and "identifications" such as those set forth in the sentences under review last month, as proof that Mr. Grant's theory, with which he can make them conform, is the theory upon which they are based: for "Annihilationists" too (as he calls them) can also conform them with their conceptions of truth. The argument must go deeper, and deal with the principles of human existence

as revealed in the Scriptures of truth. Let Mr. Grant quote a single divine declaration that man is immortal, and the controversy will collapse in his favour; but in the absence of such declaration, and the presence of many declarations of a contrary tendour, Annihilationists (as he calls them,) must needs continue the strife, which is no strife of words, as Mr. Grant himself is witness.

We notice for a moment Mr. Grant's definition of the process or application of identification, to show that his definition, though favourable to his theory, is false to fact, (in the logical sense of course). He says that man's "identification with the body which man sees and touches," is "in general the language of sense, while *faith identifies him with the unseen spirit.*" We demur to both propositions. To make manifest the reason of our demur, it is necessary to recal attention to the nature of 'faith,' and we care only for the scriptural sense of the term. This is given as follows: "Faith is the substance of things HOPED FOR." Faith is therefore the belief of promise; which is illustrated in the following connection of words: "He (Abraham) staggered not at the promise of God *through unbelief*, but was strong *in faith.*"—(Rom. iv. 20.) Now this kind of faith,—“being fully persuaded that what God promises he is also able to perform, (verse 21.)—has as much to do with body as with mind. God has promised to raise the *dead* (and surely this is *body*); is it not the anticipation of *faith* that looks forward to the resurrection of bodies from the grave? In faith, we look to see “Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God” (Luke xiii. 28), and this when God shall have *raised them*—in the time spoken of as “the time of the dead,” when it is said God will “give reward unto His servants the prophets, and to the saints, and to them that fear His name, both small and great.”—(Rev. xi. 18.) Now in this anticipation, *faith* identifies them with their bodies. How else could they be identified? *Faith* believes in the resurrection of Jesus, and identifies him with *his body*.

Rejecting the suggestion that the identification of a man with his body is necessarily the language of sense, we equally repudiate the proposition that “faith identifies him with the unseen spirit.” The “unseen spirit” is visibly manifested to and recognised

by sense. Does it require “faith” to note that a man is angry? The man that is hasty of (unseen) spirit is known and read of all even the most faithless. The perception of the fact is *entirely a matter of sense*. How has Mr. Grant learnt the peculiarities of what he terms “our poor Annihilationists?” Is it not by the *reading* of books or hearing of speech? And what is this? The exercise of “sense,” without which he would have been unable to identify the poor Annihilationists with their “unseen spirit,” if he had nursed his faith by the chimney corner from the first unconscious moment of his babyhood till now. (By the by, he ought not to have had any unconscious moments of existence, if his theory is right). They can afford then to endure him when he says “our poor Annihilationists see and confess what sense recognises, and are blind to the other.” They correct him by saying—“By the recognitions of sense, applied to the truth, they are enabled to obtain access to the glorious ‘things hoped for’ by faith: it is one of their beliefs that “*faith* COMETH BY (the *sense* of) HEARING.” And if they were playfully inclined, they might return Mr. Grant's compliment by saying that “the poor Immaterialists are so perverted in their mental operations by their theory, that they are but blind to the self-evident lessons of sense: while as to faith, (which HOPES FOR things *promised*), they have lost it in the contemplation of the creations of their own imagination.”

Mr. Grant concludes his chapter with a few remarks on the narrative of the Lord's burial. He calls attention to the phraseology: “there they laid *Jesus*: They took *him* down and wrapped *him* in the linen and laid *him* in a sepulchre.” Upon which he asks “Is this as conclusive that the Lord was all *body* as similar words about St phen, would seem to be that *he* was?” We have disposed of this question in pointing out that Mr. Grant is wrong in representing that the ‘Annihilationists’ teach that Stephen was “all body.” “Soul and spirit” were requisite to complete Stephen as a living person. When Stephen died, there was a dead body which was called Stephen *with reference to what had been*. The life and spirit of Stephen had been re-absorbed in their original source, and their restoration is necessary to the reconstitution of the

dead Stephen whose being is meanwhile in abeyance. But we look at the question as applied to Christ. Mr. Grant asks, "Was there nothing of Christ but what was laid in the grave?" Answer: "Yes." What? Answer: "God, who was in Christ."—(2 Cor. v. 19.) This is Paul's statement, who also says God was manifested in him.—(1 Tim. iii. 16). Jesus gives the same account, of himself in saying "The Father dwelleth in me." "The words that I speak I speak not of myself." "He that hath seen me hath seen the Father." This much, then was left of Christ while he lay in the grave: God, who in the fulness of the Spirit, had tabernacled in Jesus in the days of his flesh. "Christ died;" but the Father, who cannot die, remained, and raised Christ from the dead on the third day. Against this, Mr. Grant quotes the words of Christ, "I have power to lay down my life and I have power to take it again," asking how could a dead body have the power to take its life back? The answer to this is, that the dead body did not resume its own life nor did a disembodied "man Christ Jesus" do it. The power that actually restored the life of the crucified one was the Father whose instrument he was. This is abundantly proved by the following Scriptures of which we quote one specimen: "This Jesus hath God raised up whereof we all are witnesses."—(Acts ii. 24-32; iii. 15; iv. 10; v. 30; x. 40; xiii. 30; Rom. viii. 11; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 14; Gal. i. 1; Ephes. i. 19-20; 2 Tim. ii. 8; Heb. xiii. 20). The Father who quitted the Lord Jesus and left him to die on the cross, quickened his dead body on the third day, and resumed the habitation interrupted by Calvary. When in the light of these facts and the context, we look at the words of Christ quoted by Mr. Grant, we read them differently from him. The context, "No man taketh it (my life) from me; but I lay it down of myself," shews that the question was the relation of his death to the malice of his enemies, and to his own will. It was to be a voluntary thing, not a thing forced upon him. If his will had been not to die, men and angels would have combined in vain to destroy him. His death was voluntary. Still it was none the less a matter of fact that men killed him. Thus Peter says, "Him . . . ye have taken, and by wicked hands have crucified and

slain"—(Acts ii. 23), and again, "Ye have killed the Prince of Life."—(Acts iii. 15.) It was his own act in so far as he coincided in it and could have prevented it, as he said, "Could I not pray to my Father and He would send me twelve legions of angels."—(Matt. xxvi. 53). Yet it was none the less a murder on the part of those who put him to death.—(Acts vii. 52.) "Power to lay it down and power to take it again" is not a strict rendering of the original. The word translated "power" is *ξουσία* which carries with it, not so much the idea of physical power as power in the sense of authority. It is the word translated 'authority' in the following: "I am a man set under authority."—(Luke vii. 8.) "He spake as one having authority."—(Matt. vii. 29.) "By what authority doest thou these things?"—(Luke xx. 2.) "Here he hath authority from the chief priests."—(Acts ix. 14.) The proper word for "power" in the other sense is *δυναμεις*, as in the following: "Jesus returned in the power of the spirit."—(Luke iv. 14.) "The power of the Lord was present to heal."—(Luke v. 17.) He having said "I have power (authority) to lay it down and I have power (authority) to take (or receive (*λαβειν*) it again," Jesus immediately adds, "This commandment I have received of my Father."—(John x. 18), which throws back upon *εξουσια* (power or authority) the light or sense of instruction, order, or commission. It is as much as if Jesus had said that laying down his life was a matter of divine pre-arrangement which he had authority from the Father to execute; and not a matter of compulsion from men, though they would be accessory to it. Peter combines the two features in saying on the day of Pentecost: "Him being delivered by the determinate counsel and foreknowledge of God, YE HAVE TAKEN."—(Acts ii. 23), or as we read it in those unfigurative words of the Lord: "Behold we go up to Jerusalem and all things which are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked and spitefully entreated, and spitted on, and they shall scourge him and put him to death, and the third day he shall rise again."—(Luke xviii. 31-33.) The power or authority to take or receive his laid-down life again is in allusion

to the resurrection which was God's work.

Mr. Grant contends that an invisible Christ in Jesus—(corresponding to the invisible man which he contends for in a human being,)—laid down his life and took it up again. Has he realised the full significance of this? If an invisible Christ laid down HIS LIFE, what was his state in relation to life after having done so? One could understand the consistency, at least, of Mr. Grant's theory, if it was a case of laying down "the body," but laying down "the life" and yet having it before taking it up again, is confusion. The point aimed at by Mr. Grant is to establish the existence of a disembodied Christ, so as to deprive those he writes against, of those Scriptures which speak of the dead persons as the persons themselves. He wishes to set against those Scriptures the passages which speak of *Jesus* being buried, from which he aims to be able to turn in triumph and say, "Yet Jesus was elsewhere." The argument in his own words is this: "Now if the Lord lay in the grave, and yet the higher part did

not lie there, so (plainly) might David, or Stephen, or Moses, lie in the grave and yet have another and a higher part of them which did not lie there." But the truth bars the way to this. The higher part of Jesus was God. The spirit descended, and as it were clothed itself with flesh, in the begetting of Jesus of Mary, and afterwards received a higher effusion from the same Father-source at his baptism. At his death, the "higher part" (which was the teaching and miracle-working part) forsook him, and left Jesus the man, to die. What parallel is there to this in the children of Adam who are altogether "of the earth, earthy?" None. Mr. Grant feels that he has no hold on this point against the Christadelphians. He speaks of "the fearful *self-consistency* of Thomasism," in parrying the thrust of any argument from this doctrine. The nature of "Thomasism" he somewhat misapprehends on this point; but it is useful to notice that he admits that arguments which tell against other "Annihilationists," are powerless against the Christadelphian portion.

PROPOSED FRATERNAL GATHERING.

It has frequently happened that special occasions (such as the recent discussion with the Jews), have brought together a number of brethren at Birmingham, from divers parts of the country. This has given opportunity for mutual acquaintance and encouragement which have been found serviceable in the subsequent operations of the truth. These and many individual and detached visits to Birmingham have originated the question:—Why should there not be a stated opportunity for a gathering of brethren from different parts? The same question has been put by some who have never been out of their own immediate circle, but to whom the advisability of such a thing has suggested itself. The desire for mutual acquaintance and encouragement is reasonable, and if practicable, there could be no objection to its gratification, provided the gathering was simple and spiritual in character, and kept free from anything involving organization, or legislation, or interference with the independent action of ecclesias. The truth must be left to work its own work in the minds and consciences of believers. We must set up no authority. We must preserve, in its most untrammelled form, the liberty of voluntary fraternal association and co-operation, requiring, as our only condition, the belief and obedience of the truth. On subsidiary matters, we must preserve absolute independence of each other. We must beware of taking a step towards ecclesiastical law-making, which while intended for good, has in all the history of the world, worked evil. The beginnings are insidious, and have to be guarded against. If we are to meet, let it be as brethren merely, seeking to help each other in the work of preparing to meet the Lord.

The question has been brought forward in a definite shape at Birmingham, as the result of suggestion from other parts. A meeting was called to consider the question on

Tuesday, March 26th. Three points were distinctly developed:—1. It could not be denied that much good would result from such a gathering, in the way of refreshment and encouragement to isolated brethren, or brethren from small ecclesias, who might attend. 2. On the other hand, it was certain that unless carefully provided against, the evils would arise which had developed themselves in America, where fraternal gatherings had degenerated into ecclesiastical synods, with an objectionable machinery of paid evangelists, and “committees,” “funds,” “reports,” and the rest of the paraphernalia which tend to overlay and suffocate spiritual life. 3. Provided these were expressly and effectually excluded, and the gathering restricted in the most absolute manner to non-official, non-legislative, fraternal intercourse, it seemed safe to make the experiment for one year at all events. The difficulty was as to the accommodation of the brethren who would come together. From this point of view, Birmingham, as the seat of an ecclesia of 200 brethren and sisters, was considered the most eligible place to have the meeting. It was thought there would be no difficulty in providing for a goodly company of brethren from divers parts for, say four days. It was, therefore, unanimously resolved, after thorough discussion, on a motion and amendment, to extend a general invitation to all brethren and sisters who can make it convenient to meet the Birmingham ecclesia on Saturday, Sunday, Monday, and Tuesday, August 10th, 11th, 12th, and 13th.

The idea would be to come together informally on the Saturday afternoon, for mutual introduction and allotment of lodging places. 2. To meet on the following Sunday morning for the breaking of bread. 3. In the evening for the proclamation of the word: 4, on the Monday forenoon (say from 11 to 2), for free intercourse in open conference on matters appertaining to the working of the truth; in the evening for tea, and edifying addresses. 5. On Tuesday evening, a public meeting, at which various brethren should, by pre-arrangement, deliver addresses on the truth as bearing on topics before the public mind. Brother Andrew suggests a choice from the following list:

THE DIVINE SOLUTION OF THE RELIGIOUS AND POLITICAL PROBLEMS OF THE AGE.

- 1.—The future universal Jewish Theocracy the only form of government adapted to meet the wants and promote the welfare of mankind.
- 2.—The abolition of war and the establishment of peace over the whole earth, impossible until the Prince of Peace obtains possession of the kingdoms of the world.
- 3.—The Missionary schemes of Christendom ineffectual to regenerate the world, which is an honor reserved for Jesus and his brethren.
- 4.—The approaching disendowment and disestablishment of all existing State-churches, preparatory to the establishment of the divine State-church, which will provide one religion for people of every nation, climate, and tongue.
- 5.—Parliamentary Reform mere political patchwork, destined to be superseded by thorough political remedies of magnitude, expedition, and value, when England shall be under the rulership of the King of Kings.
- 6.—The Education of the People on principles of truth and righteousness, a hopeless task until the administration of human affairs is taken from the powers that be and given into the hands of God's immortal kings and priests.
- 7.—The inequalities of Society to be rectified, not by Communism, Socialism, or Republicanism, but by divine Laws, hereafter to be promulgated from Jerusalem when it becomes the capital of the world.

Those intending to be present would have to announce their intention early beforehand, in time for making the necessary arrangements. Such would, of course, have to travel at their own expense, or at the expense of those who might send them; but while in Birmingham, the brethren would strive to make their stay comfortable and agreeable, without a “bill” at the end. If the number attending exceeds the resources of the brethren, brother Andrew suggests that those who are able provide themselves at the hotels.

The Christadelphian.

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

MAY, 1872.

A natural sequel to the newspaper paragraph on which we commented last month, headed "Singular Application of a Schoolmistress," is to be found to the following anonymous letter thereon, which appeared in the *Dundee Advertiser* a few days after the publication of the other:—

"A CHRISTADELPHIAN SCHOOLMISTRESS.—SIR,—Allow me, through your columns, to make a few remarks regarding the "Christadelphian Schoolmistress," in Dundee, referred to in your issue of Monday week last. This said lady, the public are aware, holds the important situation of principal teacher in the female department of the Industrial Schools. What I want to say is, Why have the directors of these schools appointed and given sole religious charge of children to one who can neither teach them to seek heaven nor admonish them to avoid hell? believing, as she does, that there is no celestial abode for our spirits when they leave these present tabernacles, and no eternal punishment. Surely these gentlemen have adopted this faith when she has given them 'entire satisfaction,' or they are feeling secretly convinced, but unwilling to confess that they are depriving poor, ignorant children of the true bread of life, which is a more essential food by far than that which supplies their bodily wants. Trusting that God will enable Christian men to act in a less blameless manner, I am, SIR, A LIBERAL SUBSCRIBER TO THE INDUSTRIAL SCHOOLS."

This letter has produced its intended fruit. Lord Kinnaird, who takes the leading part in connection with the institution, called upon sister Fraser, and told her she must resign. She was afterwards called on by other members of the directorate, who expressed their regret at the necessity for her resignation.

Sister Fraser will not fail to receive the sympathy of all of like precious faith. She is a sufferer for conscience sake. Her trouble is Christ's, in which she will rejoice. Yet its endurance is a present burden, which

will be lightened by the knowledge that many know and share her grief. As things are, school-teaching is an unfortunate occupation for a sister. We can hear of another in that line of life who, having embraced the truth, now receives the cold-shoulder where she used to be honoured with marks of special attention. "If ye suffer for righteousness' sake, happy are ye." "Great is your reward (now written) in heaven." Christ will soon appear to your joy, and then shall the enemy be ashamed, and hide his head in dismay, even if now in honour as lords of the earth.

THE JEWS AND THE HOLY LAND.

The good news connected with the Jews appears to increase month by month, at which the hearts of those rejoice who are "looking for that blessed hope"—the appearance of the Lord—"to appoint unto them that mourn in Zion; to give them beauty for ashes: the oil of joy for mourning; the garment of praise for the spirit of heaviness."

The items this month are especially interesting. For some of them, we are indebted to brother Paterson, of Leith, who selected them for an MS. magazine. Anyone coming across such scraps of information in their newspaper readings, will serve the cause of the truth by clipping them out and transmitting them to the Editor.

A RABBI ON THE PROPOSED COLONIZATION OF PALESTINE.

"The Rabbi Hirsch Kalisher communicates to the *Woehenschrift* some remarkable views on the colonization of Palestine by the Jews. The Rabbi holds that Israel should not indolently expect the fulfilment of the Biblical predictions, but should itself take steps to bring about their accomplishment. The 'holy duty' of the return of the Jews to Palestine, is not, however, to be performed simply by living in the country; the Jews must "cultivate the ground," and whoever is prevented from personally joining the

colonists, should support the scheme by subscriptions, and thereby themselves hold an ideal parcel of Palestine land.

If a sufficient number of Jews once more gather together for residence in Palestine, and obtain possession of the consecrated ground of the temple, 'which,' the Rabbi observes, 'may be acquired for money,' then could an altar be erected, and the ancient religious service restored. The Rabbi is of opinion that Israel should continue to put its trust in Providence, but 'should at the same time organize a system of national emigration to Palestine.'—*Pall Mall Gazette*.

THE COLONIZATION OF PALESTINE BEGUN.

In the *Jewish Chronicle* of February 2nd, there is a lengthened description of the Jewish agricultural scheme at Jaffa, as to which it reads as follows: "This is not a mere pious wish or a scheme still on paper, for an *actual beginning*, and this a very auspicious one, has already been made. The agricultural school at Jaffa may be said to be in existence, although as yet it lacks development, consolidation, &c." "And," it is added, "the school-building is all but completed, and the teaching power in part supplied. Nor are pupils wanted; and last not least, several hundred acres of land, granted by the Porte for cultivation, are already in possession of the establishment. I will not dwell here upon what has hitherto been accomplished and what yet remains to be done, as all this is minutely detailed in the very interesting last report of the alliance, the English translation of which is now ready for distribution.

The questions which will naturally be asked by those interested in this undertaking will be, What grounds are there to expect that the experiment will be commercially successful? What are the educational and other purposes which it is to serve? And what reason is there to believe that the object to be attained thereby will be realised? Let me try to answer these questions. The few remarks which I am going to make will, I trust, furnish replies, although perhaps not in the same order in which the questions have been put."

After some further remarks, the writer refers to previous efforts at colonization. These, he says, not being founded on the principle of 'self-help,' only resulted in a

colony of 'paupers,' who looked to others and not to their own efforts for subsistence. He proceeds: "Israel's worthy champion, the noble-hearted Sir Moses Montefiore soon perceived this during his repeated visits to the Holy Land. A radical cure was necessary. A love for labour must be infused into the minds of the stagnant mass, and new sources for obtaining a livelihood by self-help must be opened to the starving population. The former must necessarily be the work of time. Nothing but the education of the young, and the elimination from the mass of incorrigible idlers, could apply a remedy. But the latter might be tried at once. The great philanthropist shrank from no sacrifice. Agriculture was first thought of; and those who have been privileged to read the journals of the late lamented Lady Montefiore, kept by her during the repeated visits of the couple to the Holy Land, will recollect a most interesting appendix to one of the volumes, detailing a scheme for an agricultural colony. All measures for the realization of the plan had been adopted, when suddenly the only basis upon which it would have been possible to expect success, vanished into thin air. Syria, which under the rule of Mehemet Ali had enjoyed security such as we are only wont to see in civilized countries, was snatched from the grasp of the Egyptian Viceroy, and returned to the Sultan. With the latter government the former misrule began. Security for life and property vanished once more. Bedouins were again allowed to rove without hindrance throughout the country, and to destroy with impunity or carry off the crops of the husbandmen. The Agricultural scheme had to be abandoned. An industrial scheme was now set on foot. Weaving seemed to be well suited to the sedentary mode of living led by a large proportion of the Jewish population, and to its domestic duties and bodily frames. It moreover was the only branch of manufacture that held out a semblance of success in a country deprived of water power, coals and metals, and without roads. Looms accordingly were ordered from England; skilful weavers sent out to teach the trade, and all the necessary materials for the work supplied. But how were the fabrics of apprentices to compete with the productions of hands long practised in the work, and possessed of every appliance that ingenuity and capital could

furnish? It was a losing concern from the beginning, and had soon to be given up. Nothing for the time remained to be done except to continue charitably to support the seething mass of pauperism.

But time wore on, and gradually a change for the better took place. The law which denied to foreigners the right of possessing real property in the dominions of the Porte was repealed. Aliens were now enabled to purchase in their own names. This was a great safeguard against oppression and exactions. By degrees order and law were also established to a considerable extent, and some parts of the country, within easy reach of garrisons, also enjoyed immunity from the invasions of robber bands; and in some places roads were also made."

JEWISH PROSPECTS IMPROVED BY THE SUEZ CANAL.

The writer continues: "But more than any other event, the completion of the Suez Canal seemed to hold out excellent chances of success if the agricultural scheme projected by Sir Moses Montefiore were tried on a small scale. The Suez Canal had created three new centres of population, which could not but increase and prosper. There was Port Said on the Mediterranean; Ismaïle, on the bank of the Suez Canal—about midway; and lastly Suez, which from a village must rise to the importance of a seaport town. These populations could be much cheaper supplied with necessaries of life from Jaffa than from any other place. Indeed Jaffa, with its most fertile neighbourhood, blessed by a spring of nearly nine months in the year, would seem to be the natural orchard and kitchen garden for the teeming multitudes which, ere long, must crowd the banks of the Canal. A glance at the configuration of the harbour of Jaffa and the northern mouth of the Canal, will show the correctness of this view. A model farm at Jaffa, therefore, in which the pupils could carry out in practice the principles taught in the school, if under the control of men of experience and provided with the necessary appliances, could not but succeed; and not only soon repay all the outlay, but even yield a handsome profit. Thus the Alliance argued when M. Charles Netter, who had, by personal examination, acquainted himself with all details, propound-

ed his scheme to the Central Committee of the Alliance. It was approved of. The Porte was induced to make a concession of over five hundred acres of most fruitful land for the undertaking. M. Netter, prompted by his indomitable zeal, devoted himself to the carrying out of the scheme projected by him. Some generous and far-seeing co-religionists supplied the necessary means for the beginning. How far the undertaking has advanced, and what is yet wanting for its completion, and the means suggested for the purpose, may be seen in the report referred to before. I need not, therefore, dilate on this point.

But the alliance had not entered on the undertaking on commercial grounds. To the Alliance the project was not an object but a means. The Alliance wished to show by an experiment, that agriculture could successfully be carried on, at least in some districts of the Holy Land. It wished to show how and by what means success could be achieved. The desire for husbandry was thus to be awakened and diffused among the Jewish population there. Moreover the school was to train young men for agriculture; beget in them a taste for it; instruct them to use the proper means for success, in time supply them the means for establishing themselves independently, so as to become in their turn practical teachers of other brethren; secure healthy and remunerative employment to those able and desirous to work, and thus be ready with a new source for obtaining a livelihood, when education and modern progress should have impressed the 'rising Jewish generation with the conviction that a life of pauperism was no longer tenable.'

The reader will observe the prominence of this "commercial success." This is the only consideration that will move Israel after the flesh, who seem as insensible as their fathers to the divine aspect of things. The movement, however, is none the less a sign of the times. Some observations on the subject in *Elpis Israel*, are worthy of quotation.—"The Jewish colonists will return in unbelief of the Messiahship of Jesus, and of the truth as it is in him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth, but more immediately of getting rich in silver, gold, and by commerce with India, and in cattle and goods by their industry at home."

SCHEME FOR IMPROVING THE WATER SUPPLY OF JERUSALEM.

There is a long article on this subject in the *Jewish Chronicle* of February 2nd. It sets forth that the hitherto deplorable state of Jerusalem, in the matter of water supply, is attributable not to the want of sources of supply, which in Jerusalem are many, but to the policy of the Turkish government, who are opposed to any improvement. A change, however, has taken place in that policy; and a scheme has been set afoot for utilising the existing sources. The writer says:—

“From information received from leading inhabitants of the city, it was confidently believed that no opposition will now be offered by the local government to the scheme. The folly of declining cheap and good water in favour of the expensive, dirty, and uncertain means which now exist, is beginning to be seen, and as, in a similar case with Beyrout, it is believed that the Turkish government will grant its Firman under proper representation and management. A proposal backed by the favour and request of the European powers, and carried out by the money of Europeans, will now, it is hoped, be favourably looked upon, and the Holy City, so filthy and uncared for, but yet so revered and esteemed by all religious, will be cleansed from her foulness. Her inhabitants will have, at least, one fruitful source of ill health and misery removed, and a step will be taken toward her regeneration and re-establishment.

THE JEWS ALL-POWERFUL AT BERLIN.

The Berlin correspondent of the *Scotsman* writes on the 19th of March, as follows:—

From time to time I have had occasion to mention the influence, both great and increasing, which the Jews exercise here in almost every grade of society. It is not that they are numerically strong—some six years ago the Statistical Bureau furnished me with the fact that they hardly exceeded 10,000. Since that time, the power of money and the opportunities of gaining it, have doubled, and since the last war, have become fourfold. These causes have brought an immense accession of Israel's children from all provinces, but especially from that Jewish province, Posen. Let the above number be

doubled, and let it be likewise borne in mind that, though not all rich, none are poor. In number, they are but a handful amid a population of eight hundred thousand. Yet, go where you will, be it to the theatre, the opera, the concert, the lecture, the ball, or the promenade, to the sledging-party, the skating-party, or the Corso, be the time Sunday afternoon or Saturday afternoon, the faces you behold are those of our Biblical brethren. The Emperor, in years gone by, is said to have called himself the King of the Jews; one quarter of the town around the park and equivalent to Tyburnia in London, is popularly known as the New Jerusalem. If there be an enterprise set on foot, a project on hand, a society or a committee, or an association to be founded or got up, from a third to a half of the names are Jewish—but oftener a larger proportion than here noted—and the funds requisite are pretty sure to be all of Jewish money. Since the French War, when they lent such efficient monetary aid, their prominence has become more marked than ever—disagreeably so to their fellow-citizens, in those numerous swindling bank transactions, &c., now infecting the Berlin Bourse, and which spirit may be said to have at once received its impulse and to have culminated in Dr. Stronsberg's Roumanian Railway affairs, by the failure of which it seemed that the originator of the nefarious concern, and the two brother Dukes (Ujist and Ratibor) who had countenanced him, should drop off sated, but likewise robbed of that which would make them poor indeed, and still not enrich the ruined shareholders. The Emperor shows at all times a greater sensitiveness for the good name of his nobility than they do themselves. The part they had taken in the Roumanian business displeased and hurt him, and it was well known his gratitude was due to him who could extend a saving hand—one that would save fortune and reputation. The institution inspired by a pretty certain knowledge of the above Imperial sentiments caused two men—chiefs among their people—to arise and devise means of safety for the Dukes and the shareholders. Happy shareholders, to have Dukes as their rogues!—Happy Dukes, to have a King who does care for a fair name in those about him! The men who have happily stepped in are Hausemann and Bleichroeder by name. They have applied

themselves, heart and soul, to the matter; and let me say shortly, are in the best way to extricate everybody out of his difficulties, and even the erring Doctor himself, who boasts of having turned a pretty penny (of two millions!) by the transformation of the Roumanian Railway bonds into shares. Leaving him (a Jew of course), to rejoice in his ill-gotten gains, let us follow the other two—for it is with the Jews, not with rogues, I have to do to-day. The obligation conferred was in every way acceptable, and had saved many from ruin and loss, and it was fit the Emperor should express his royal satisfaction. On Herr Bleichroeder honours had already been conferred, the last having been the bestowal of the Iron Cross (2d class) on him, for some assistance rendered in arranging the transmittal of the French indemnification money. The Iron Cross for such services excited feelings of scorn and indignation in the breasts of many, and the good banker had little pleasure in his Iron Cross. But this last kind interference in the Roumanian affair was an undoubted substantial service, not to be acknowledged by a few inches of ribbon. The two gentlemen have, accordingly, been presented with a patent of nobility, and henceforth they and their families go down to remote generations as Von Bleichroeder and Von Hausemann. This is not an everyday occurrence, for the two gentlemen are the first Jews who have been *geadelt* (ennobled) in Prussia; and, in every view, it is an epoch in the history of the Jews in Berlin. The part they have hitherto played will not diminish, but rather increase in importance. The irritation, too, which is in so many peoples' minds against them, seems to be greatly on the increase; there are some even who mutter of a persecution of God's people as imminent, if they further forgot the conditional modesty which grants them a stay in Berlin. That is no longer conceivable; as impossible as it is to separate the tares and the wheat until the end come. And even supposing the fury of the people should be aroused by their uncomfortable sharp-wittedness, the Jews will always find a protector in the occupant of the Prussian throne. Leaving the questions quite aside at present as to what qualities of disposition and character they bring to the aggregate character of the nation, and whether their influence be for good or for evil, I, for my part, can

hardly conceive where Berlin would be materially—how low down in the scale of cities—were it not for the Jews. No other capital, I am bound to say, owes so much as Berlin does to a handful of strangers. Much as the Christians may dislike to hear it, Berlin is essentially a Jewish town. They constitute the very life-nerve of all business. Their liveliness and spirit of enterprise carry the slow Christians along with them willingly, and, may be, unwillingly, but they must move onwards. They throw themselves with zeal into an idea, and show a readiness to part with their money of which I never yet have convicted a German. They possess in a high degree all the most necessary and current qualities for living in a large town, in all of which the genuine German is remarkably deficient, if left to himself. To make up for this, however, he is astonishingly easily influenced by those around him. If Berlin was ever so insane as to dream of ejecting her Jews, she would not only commit an act of daring ingratitude—for without the Jews, there would have been no united Germany this day—but would aim a blow at her own life. Berlin has allowed herself to be dominated by them as no other capital has, and she must now suffer the consequences, whether she like them or not.

SIGNS OF THE TIMES.

IMMINENCE OF A RENEWAL OF WAR.

The disturbed state of the European political arial may be gathered from the following newspaper cuttings:—

“In sober words of earnestness, let me assure you—which I am at the present moment entitled to do on the highest authority but one in Germany—that the conduct of France for the last few months, under the Dictatorship of M. Thiers, has given great dissatisfaction to those persons who really hold her fate for the meantime in their hands; and that this dissatisfaction has all but assumed the character of resentment. The army vote of £18,000,000 is looked upon here as little short of a defiance hurled by the French nation in the teeth of its conqueror-creditors. All M. Thiers's peaceful protestations, all his plausible pleadings on behalf of measures that will turn France into a fortified camp and her population into an army, are rated at their true value. Not a Prussian statesman or soldier, believes in one word of them. But they believe their eyes, with

which they see warlike preparations made by their late enemy and present debtor, upon a scale of magnitude unprecedented in the history of any nation. And seeing all this—believing, too, that there is no hope of a patient submission to the consequences of the late war on the part of France, nor of an assured tranquillity in Europe until the last remnants of her strength be crushed out of her—they are beginning to work themselves up into anger, and to say with an openness that is fearfully significant, 'We are losing patience with these madmen; we shall not put up with much more of their undisguised preparation to attack us; we see that nothing but blotting them out from the map of Europe will suffice to ensure us against the miseries and sacrifices of future wars; and unless they desist from striving to effect an increase in their armaments which are a direct menace to us, we will take it upon ourselves to make them. We are in a position to be beforehand with them in every respect, and we are not such fools as to throw away the chances we have earned for ourselves with our red right hands.'

Who or what is to prevent the Germans from laying their *veto* upon the carrying out of the Government plan for the re-creation and re-organisation of the French army? or from marching into six, twelve, or twenty-four Departments, should that *veto* be disregarded? or from occupying Paris, if it please them to do so? It is not England who would stay them. Neither Russia nor Italy will interfere to save France from annihilation at the hands of an enemy who will be utterly unsparring, absolutely unmerciful, if compelled to draw the sword again just as his wounds are skinning over and he is beginning to feel the benefit of the acquisitions made during his last bout of fighting. It is scarcely a secret *now*, that had the National Assembly refused to sanction the preliminary Peace Treaty submitted to it by M. Thiers and M. Favre, and had hostilities been resumed on the 3rd of March, 1871, France would, in all probability, have suffered reduction to the limits that were absolutely, not nominally, hers in the reign of Louis XI. Should she elect now to fight, rather than pay, nothing short of her disruption will content Germany. *Daily Telegraph.*

"As to the preservation of peace, so confidently alluded to in the speech, it ought to be observed that the only cloud which is believed here to be hanging over the horizon has assumed a very distinct shape—distinct enough to give a decisive direction to the present studies of military men in this country. It is, of course, not known here whether France will attempt to interfere in Italy in order to re-establish the temporal power of the Pope; but this much is universally assumed, that Germany will not permit her to do so without a war. What

promises on this subject may have been exchanged at Gastein, must be left to conjecture; but the fact is, that the German staff officers are examining anew the various roads from Germany to North Italy, and the state of the Italian fortresses, with the full knowledge and consent of the Italian Government."—Berlin correspondent of the *Daily News*, 12th April.

"The real danger of war in Europe, and we believe it is very real, arises from the character, the history, and the position of M. Thiers, and not from any policy of the German leaders. There is, we know, strong reason to believe that the military party in Berlin, which is immensely powerful with the Emperor and with the regular army, doubts whether France is sufficiently beaten, expects another war, and is more than half inclined to embrace any pretext for making it a speedy one. If France, they say, is to be fought, she should be fought while still unready, still under the influence of despondency, still above all, without any formidable ally. Any change in the politics of St. Petersburg might double her offensive strength. It is under this impression that they have declined all offers for the speedy evacuation of French territory, believing the positions they hold to be more valuable than the decrease of French hostility, which would follow on their departure. This party has apparently forwarded to the *Daily Telegraph* assurances which, if they mean anything, mean that the revival of France will be arrested by menaces, by some demand: such for instance, as a reduction of the army, which could not be accepted, yet could not be refused without a war, to be waged without parley. M. Thiers could not make such a concession without stepping down from his chair, nor could it be demanded except in the expectation and hope that it would be refused. It is also true that the Catholic party throughout Europe expects, or possibly desires, an early renewal of the contest; that Italy has been sounded, that Russia is placing her Treasury in order, in view of the possibility of a catastrophe. Nevertheless, Germany is governed by statesmen, and it is nearly impossible to believe that statesmen should, in the present position of affairs, provoke another war, should wilfully encounter its enormous risks, should destroy at a blow the rising and splendid prosperity of their country. In spite therefore, of the declarations published in the *Telegraph*, and intended, of course, as informal warnings to France, and in spite of the provocation given in Lorraine, we are unable to believe that Germany, unless challenged, will wilfully recommence the war. But our confidence in the preservation of peace diminishes when we study the policy of M. Thiers.—*Spectator.*

RUSSIA AND THE EASTERN QUESTION.

The Russian government, taking advantage of the concession made in the Treaty of London, which "readjusted" the famous Treaty of Paris, have resolved to re-open Sebastopol as a military and commercial harbour.

This news is much commented upon in the French press. The *Journal des Debats* says that England, having consented to the revision of the Treaty of Paris, has no right to make complaint or express surprise at the present action of Russia. The Russian fleet, in the Black Sea, has re-appeared in full training form. The Government of the Sultan, we are told, addressed a friendly communication to St. Petersburg Court, asking an explanation of the naval armament. Prince Gortschakoff replied in "re-assuring" language, that the only object was to keep the crews in practice. The poor lamb seems to have taken this message from the wolf with professions of satisfaction. Then we read, as further indicative of the powerful revived influence of Russia, that the Emir of Bokhara, fearing Russian aggression, had applied to the Porte, offering to place himself under the Suzerainty of Constantinople, but that the ambassador entrusted with this offer was sent away with a refusal, *Turkey being afraid to offend Russia*. We afterwards read of the Emir accepting the friendship of Russia without reserve.

The correspondent of the *Times* at Berlin announces that the Khan of Khiva is arming against an expected attack by the Russians. All able-bodied men are called to the standard, and attempts are being made to drain the western canal of Amou Darya, or to render its water undrinkable. A report, however, comes from St. Petersburg, that the Khan has despatched an Embassy to the Emperor with a conciliatory message.

ANSWERS TO CORRESPONDENTS,

BY THE EDITOR.

E. L. — Would you please state the difficulty plainly so that the point to be met may not be misapprehended. Matthew's genealogy is that of Joseph, while that of Luke is Mary's, which accounts for the difference between the two: but you appear to see some discrepancy apart from this view

of the case. Explicitly define this, that we may consider it.

ANSWERED BEFORE.

A. N. — Your question as to the meaning of 1 Cor. vii. 14. ("For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy," is answered in the *Ambassador* for November 1866, (page 232, commencing at foot of col. i). We having nothing to add to what there appears, except that the experience of the six years that have since elapsed has confirmed the view there advanced.

THE JUDGMENT.

J. L. H. — The 25th chapter of Matthew has not been overlooked in the controversy on the judgment. It was used by brother Andrew in the series of articles on that subject that appeared in the *Ambassador*. It is, doubtless, as conclusive as you urge, in shewing that the saints at the judgment "go into" everlasting life after their appearance before Christ; but it is open to certain evasions, which can be successfully practised by those who oppose the doctrine of judgment. This is why it has not been made so prominent as you think it ought to have been. Wisdom in the advocacy of any cause prescribes the employment of those arguments only that cannot be turned. Good generalship prefers to select impregnable positions.

PERIPHRASTIC, OR ANALYTICAL.

"The people that were with Jesus when he called Lazarus out of his grave and raised him from the grave:" does this teach the twofold process in the resurrection; (1) emergence, and (2) quickening, or is it a periphrastic form of expression? — W. J.

ANSWER. — It cannot teach the resurrection process which culminates in immortality at the judgment seat; because Lazarus who is the subject of the statement was not 'quicken'd,' in the sense which such a construction of the words would require. He was merely restored to natural life; not immortalised.

The sentence, however, is not altogether periphrastic. The reference to the presence of the people would point to the act witnessed by them, which presented the two aspects expressed. They heard Jesus "call Lazarus out of his grave" before Lazarus came forth. Hence there was a "calling out of the grave," and a "raising of him." The first act was confined to Jesus, the second, as the result of the first, laid hold of Lazarus and brought him out of the tomb a living man.

AS TO RE-IMMERSION.

"Can a Dowieite become a Christadelphian without being re-immersed?"—J. E.

ANSWER.—There are different sorts of Dowieites, and the answer depends upon which sort the question applies to. A Dowieite ignorant or unbelieving in relation to any of the first principles of the gospel, cannot become a brother of Christ on embracing those principles, without being baptized in water in the name of the Lord subsequent to that embracement, however often they may have been religiously dipped in water before then. But some have been known as Dowieites, whose Dowieism consisted in deficient acquaintance with some admitted principles of truth, or of association with the first class of Dowieites, while themselves holding the truth in all its essential elements. These stand in the position of brethren erring or straying, and whose return to a right attitude is a matter for thanksgiving, but not calling for a repetition of the ceremony by which they were united to Christ in the first instance.

"THE BEGINNING OF THE CREATION
OF GOD."

When was Christ the beginning of the creation of God?—J. K.

ANSWER.—We cannot better answer this question than by transcribing Dr. Thomas's comments on the verse, as found in *Eureka*, vol. I. p. 405. "This phrase might be supposed to mean that Jesus and Jesus anointed, were the beginning of the creation of which Moses treats in Genesis; or that they were the chief of the creation. But these suppositions cannot be admitted, for the sufficient reason that Jesus *unappointed* or Jesus anointed, had no existence in the era of the Adamic creation. The anointing spirit created these, and was *the creating energy*; but at the same time *an uncreated agent*, and therefore not the first of a creation. In the passage before us, the Lord the Spirit, or Jesus *anointed*, refers to another creation—to a new creation. He is the beginning of the new creation of the Deity, even of that referred to in Rev. xxi. 5, in which Jesus anointed says, "Behold! I make all things new." When all things are made new, there will be a new creation upon the earth, adapted in all its elements to the new population prepared in the previous seven thousand years to inhabit it. Jesus, anointed is the creator of this new creation, and himself also the first element of it that has been created without human intervention.

"WHY NOT OTHERS?"

"If the thief on the cross will have admittance into the kingdom of God without immersion, why not others?"—K. H. M.

ANSWER.—The enquiry need not be

restricted to the thief, whose case is doubtful. Abel, Enoch, Noah, Abraham, Isaac, and Jacob, and all the prophets will be in the kingdom; and none of them were immersed. Why, then, should we not disregard immersion altogether? For the simple and only reason that God has required it of us and did not require it of them. God required circumcision of most of them, and without it they would have been lost.—(Gen. xvii. 14). He required the offering of a son of Abraham, and had Abraham refused, he would have been rejected. He requires baptism of us. This is the all-sufficient reason for obedience in the matter, without asking any vain questions about others. God is supreme. He ruleth over all. He wills to be exalted among men. If we honour Him not by implicit obedience, He will dispense with us. He does not need us. We cannot give Him anything. "Who hath given unto Him and it shall be recompensed unto them again?"—(Rom. ix. 35). He has graciously put it in our power to offer him acceptable service by implicitly believing His promises, and implicitly obeying His commandments. Infatuated is the mortal who hesitates.

THE SISTERS IN THE KINGDOM OF GOD.

"To what office will the sisters be appointed in the kingdom of God?"—H. K. M.

ANSWER.—In Christ Jesus there is neither male nor female.—(Gal. iii. 28). When that position—(the position expressed in the words 'in Christ Jesus') is consummated, in 'the adoption, to wit, the redemption of our body' (Rom. viii. 23),—the functions and relations of sex will have been abolished. "In the resurrection, they neither marry nor are given in marriage; but are as the angels of God."—(Luke xx. 35). Hence, the men and women of the present probation, who are accepted as the companions of the Lord in his glory, will stand on a common footing of acceptance, to be united in a common work, differing only in the amount and honour of the work allotted to each, all "vessels unto honour," but differing in the degree thereof according to the account rendered. Every one will receive "according to their work." The sisters may have less natural capacity and opportunity than the brethren, but a faithful use thereof will ensure recognition and reward in the day of account. The rule of judgment is expressed by Paul thus. "It is accepted according to what a man (or woman) hath, and not according to what he hath not."—(2 Cor. viii. 12). Will accepted brethren be made immortal? So will accepted sisters. Will accepted brethren reign with Christ? So will accepted sisters, and some sisters higher than some brothers; for some sisters are more faithful stewards of the "few things" of this present order than some brothers.

Let not wives and husbands begrudge the change that will come over their relations in the glorious day of their perfected calling. Present love will not be violated; this vile body will be changed, and present narrow loves will disappear like the fears of night before the sweetness of the morning. Let them not think of it as a divorce. They will love each other no less; but they will take every one else into their love on a foundation that will have no earthly alloy. It will not be abolition, but change and extension. It will be the compact of conjugal love, purified and broadened so as to include every member of the glorious family, on the basis of a nobler nature than it is permitted us now to possess. And in that purified nature, faithful sisters will hold as honourable rank as those of the harder sex who may find themselves by their side in the kingdom of God.

IMPROPRIETIES IN PRAYER.

"When Christadelphians approach the Deity, are they not in the blessed position described by David (Psalm xxxii. 1, 2), having their transgression forgiven—their sins covered? If so, is it right of them to say, 'We have done those things which we ought not to have done, and we have not done those things which we ought to have done?' Such and other phrases that I have heard in the public prayers of brethren appear to me to be contrary to the way of truth. I know that we are liable to err, and do err, for which there is provision in the priesthood of Christ, for if any man sin, we have an advocate with the Father. At the same time, unless we are conscious of transgression, I think we ought to come with greater boldness to the throne of grace. We ought to come as children to worship God in the beauty of holiness, and not as trembling unjustified sinners."—C. M. H.

ANSWER.—The foregoing remarks are good. We commend them to the attention of all who rejoice in Christ Jesus and have no confidence in the flesh. Our approaches

to the unspeakable Majesty of Heaven and earth's Creator, ought to be characterised by all reverence and godly fear; but as justified in Christ, it ought not to be to proclaim ourselves unutterable offenders, as which, we will not be received. If we are such we must reform before we think of "offering praise." It is all very well for "Gentiles in the flesh" who are yet "afar off," without God in the world, to continually declare themselves "miserable sinners." "Saints in Christ" are not miserable sinners. They have the spirit of adoption sent forth into their hearts; and they cry "Abba, Father," and in words of joyful gratitude, give praise to his name and make their requests known to Him; giving earnest heed to living "soberly, righteously, and godly." The Lord taketh pleasure in his saints; only let them see that they turn not again unto folly." We must be doers of the will of the Father before he will hear us. "If any man be a doer of His will, him He heareth."—(John ix. 31). If we are doers of His will, we may still say 'forgive us our trespasses, as we forgive them that trespass against us;' but we will not defile our worship by the false models of prayer extant in the corrupt religious world of the present day; in which the utterers of them pour out a stream of loathsome declarations, under the idea that God is pleased with sinners who confess themselves to be such, out and out. What God wants is the reforming of sinners. He will forgive such, and delight in their ascriptions when they come to him with "clean hands and a pure heart." He will forgive the errors and shortcomings of such as are after His own heart; but the proud, and the unclean, and the indifferent, and the continually disobedient he will not look at. Their abject protestations are mere lip-worship, which He hates; and even if heart-worship, it is not of the sort that he loves. The condition of favourable reception is this: "Come out from among them and be separate, and touch not the unclean, and I will receive you, and I will be a father unto you, and ye shall be my sons and daughters."—(2 Cor. vi. 17.)

INTELLIGENCE.

[Having to keep appointments at London (April 15th), Kettering (April 24th), and Bristol (April 30th), this number has been got ready early in the month, which accounts for the omission of some later items of Intelligence to hand in time according to the ordinary rule, but too late under the circumstances.—EDITOR.]

BEWDLEY.—Brother Betts, writing March 21st, says, "An opening has occurred for the

truth, and I am unwilling to let it slip. I intend beginning a Bible class next Sunday

from 10.30 till 12 o'clock. Six have promised to come. May God bless the day of small things, and strengthen me to do battle for Him against the foe who, already, shows his grinning teeth."

BIRMINGHAM.—During the month, three have been obedient to the faith, viz., JOHN SHUTTLEWORTH (29), landscape gardener, formerly neutral, and SARAH ANN (29), his wife (no connection of brother F. R. Shuttleworth); THOMAS BROWN (18), cabinet brass founder, formerly neutral. The case of Mr. Horton stands over for a while.

Since the issue of the April number, we have learned that the *Birmingham Pulpit* has changed hands, and is now closed against further Christadelphian utterances. An editorial notice has appeared to the effect that formerly it was a Nonconformist publication, but is now cosmopolitan—open to all—except such as "condemn other religious systems"—a rule which excludes the truth. This exclusion we accept cheerfully, as part of the order of the day. The wonder was that we got in at all. "Thankful for small mercies," we wait the next opportunity, meantime making the most of what we have.

On "Good Friday," leisure admitting of it, there was an open tea meeting at the Athenaeum. About 150 brethren, sisters, and interested friends were present. The evening was profitably spent in "the hearing and answering questions."

A special meeting of the ecclesia was held on the previous Tuesday, to consider the propriety of holding a suggested Fraternal Gathering. The result will be seen in a short article on page 225.

On Tuesday, April 9th, brother Roberts exhibited and explained to a large audience brother Donaldson's chart of God-manifestation, which had arrived from America a few days before. The chart is the same that was injured by fire, but has since been restored by the artist. Before its restoration, brother Donaldson concluded it was hopelessly lost, and set to work on another, which is larger and more comprehensive. The restored one he has made a gift of to this side of the Atlantic. It can be seen at any time in the office. While apparently limited by its name to one phase of the truth, it is, in reality, an interesting symbol of the whole counsel of God, from the introduction of death into the world to the appointed victory over it in the day of the manifestation of the sons of God. Artistically, it is very beautiful. We have some idea of having it lithographed, on a small scale, and presenting it to the subscribers of the *Christadelphian*. We shall see if it is practicable on the score of cost.

The *Hymn Book*, of which nearly 2,000 copies were printed, is about sold out. Arrangements will be made for a second edition, and this time, it is proposed to add

the music (tonic sol-fa system) to each hymn and anthem, thereby supplying a want which has been much felt. This will increase the cost somewhat, but will greatly add to the usefulness of the book.

CHELTHENHAM.—Brother Otter writes: "About a month ago, I examined Mrs. EMILY MERRETT, brother Merrett's mother, preparatory to complying with her request to be immersed into the "sin-covering name of Christ." She would, doubtless, have been immersed at once, had she not been taken seriously ill the very same night. For a few days, we were in very grave suspense, but I am glad to say that our sorrow is now turned to joy by her recovery and obedience. Brother Boshier, as his (kind) custom is, whenever he visits Cheltenham, on business, stayed over Sunday (17th), and being here on Friday (15th), assisted sister Merrett to put on Christ, in the way appointed. It is a source of great comfort to brother Merrett that his wife has taken this step. It will encourage him to persevere. It is mainly by his exertions that she has been exorcised of the vain traditions of the world, and made to see the truth in its beauty. She used to say I was a *very bad man*. But I now have my revenge, and am satisfied. Brother Boshier presided at our meeting for the breaking of bread on Sunday, present at which were brother Boshier, jun., brother Osborne and brother Horton of Tewkesbury, and the eight Cheltenham brethren and sisters. It appears that during the morning brother Osborne's eldest son, Edward, (I think) expressed a wish to be immersed, if it was found that he was possessed of the requisite knowledge. This was a surprise to us, for although we were aware that he had been anxiously looking into the truth for some time, we were not quite prepared to find him so earnest and so far advanced as the result of brother Boshier's examination of him proved. Although we could not say "see *here* is water," we, in compliance with his wish, started immediately for the public baths, where (brother Boshier again officiating) we had the pleasure of seeing one more added to the church, who, as we trust, will with us, be permitted an abundant entrance into the everlasting kingdom of God. Quite a "red letter" day in our experience was brought profitably to a close by a meeting in the evening, at which brother Boshier gave a short address to the brethren and a few strangers, based on Ephesians ii. 12.

Writing again on March 23rd, brother Otter says: "Since writing you on the 26th ultimo, I have to report another addition to our number in this town. Mrs. ELIZABETH HUMPHRIES, wife of brother Charles Humphries, this evening put on the sin-covering name of Jesus Christ. She was immersed by her husband at the

public baths. At the examination last evening, she expressed a wish that no delay should occur. We are greatly pleased and encouraged by the late additions in our town and neighbourhood."

GALASHIELS.—Brother Alexander of Innerleithen, writing April 8th, says, "Whilst writing, I may say for the information of the brethren visiting the neighbourhood of Galashiels, that there are meetings for the breaking of bread every Sunday, at 11-30 a.m., at brother Bell's, 19, High Street; and on the ground floor of the Burgh Buildings, every alternate Sunday, at 6-0 p.m., for the purpose of making known the truths of the Scriptures to the public."

KETTERING.—The expected answer has arrived from the "Rev." T. Rodgers, to whom it will be recollected the Editor applied for a read of his sermon, or offered three nights' debate. The "rev." gentleman declines to comply with either. Accordingly, the following announcement has been issued.

To the people of Kettering.

CHRIST'S DOCTRINE OF ETERNAL LIFE.

On Sunday, March 10th, the "Rev." Mr. Rodgers, of Kettering, preached a sermon in Fuller's Baptist Chapel, in reference to Mr. Roberts's recent Lectures. It was reported that Mr. Rodgers completely demolished Mr. Roberts's arguments, in the presence of a crowded congregation. Mr. Roberts hearing this, wrote to Mr. Rodgers, requesting the favour of a perusal of his sermon, that he (Mr. Roberts) might either be convinced by it, or reply to it. Failing this, Mr. Roberts offered to meet Mr. Rodgers in three nights' debate. Mr. Rodgers declined to do either; upon which Mr. Roberts takes the only course open to him, in asking those who heard Mr. Rodgers, to meet him in the Corn Exchange, Kettering, on Wednesday, Thursday, and Friday, April 24th, 25th, and 26th, and report to him in short speeches, the arguments made use of by Mr. Rodgers: He undertakes to answer them all, and to prove that the doctrine of eternal life in Christ alone, is the doctrine of Scripture, and that the doctrine of natural immortality is a mere and mistaken induction of Pagan philosophy which subverts the doctrine of Christ.

LIVERPOOL.—Brother Atkinson, writing March 20th, giving account of recent proceedings, says, "A certain Dr. Christie, who thinks all are wrong but himself, although he is doctrinally agreed with the orthodox teachers, gave several lectures in Hope Hall, upon the 'Signs of Christ's Coming, and the end of the World,' 'The two Covenants,' 'The Twelfth of Daniel,' and a 'Sketch of the Book of Revelations.' Several of the brethren attended, and brother Millman tried

to get the lecturer to answer some questions, but without much success. Dr. Christie tried to avoid the questions; but on the second evening, the audience called upon him to answer. Brother Ellis has taken up the matter, and given three lectures in reply to the Dr. The first one was announced by handbills, and also advertised in the *Liverpool Mercury*, as were the others, which has had the effect of drawing some strangers to the meeting. We wait the result, trusting that some good may arise from the seed sown. Brother Ellis's lectures were on 'The Signs of Christ's Coming and the end of the World,' 'The Two Covenants,' and 'The Earth not to be Burned up.' We have commenced a Sunday school, last Sunday being the first day."

SPALDING.—Sister Morley, writing April 12th, says, "After more than a year's solitary sojourning, I have to communicate the pleasing intelligence of the obedience of Miss JESSIE FRASER (21), sister in the flesh to the sisters Fraser of Dundee—the same who made the "singular application" referred to last month. I accompanied her on Good Friday to Grantham, where brother Wooton assisted her in being baptised into Christ. May he by whose name she is now called, shield and support her to the end of the perilous, but at the same time, glorious journey which she has just begun." Sister Fraser will shortly have to leave Spalding for another situation.

NEW ZEALAND.

CANTERBURY.—(Selwyn.)—Brother Scott, writing January 15th, remarks that the cause of the truth progresses in this part of the Antipodes.

CAVESHAM (Dunedin).—Brother W. W. Holmes writing Jan. 17th, announces the obedience of his eldest son, JOHN HOLMES (56), who is a farmer, living about seventy miles from Cavesham, having a wife and five children. He hopes for the obedience of his wife shortly. Brother Holmes says his son's obedience is the fruit of long effort and the fulfilment of strong desires.

TURKEY.

CONSTANTINOPLE.—Bro. Harvey, writing April 2nd, to order two copies of the *Lectures*, says "I cannot speak of much progress for the truth in this empire. Nevertheless, I try in my humble way to do what I can to spread it. I recently sent the *Twelve Lectures* to a young man connected with the press here for one of the Galatz papers. After going through them, he expresses himself very pleased, and wishes to possess a copy of his own to lend to a gentleman of his acquaintance, who entertains some ideas akin to ours. At the mine

where I am situated, seventeen miles inland, living in the same house with the captain of the mine and myself, is a Wesleyan preacher and his wife, to whom I long since stated our views, and have had many little discussions. Last week, he acknowledged he believed he ought to be baptised, but still sticks to the old dogmas of Christendom. As for the Turks, I think there is little chance of turning them from Mahomedanism until the Lord comes, which I hope may be soon."

UNITED STATES.

ADELINE (Ill.)—Brother Bingley writes "I spent one week with the brethren there, and gave two lectures at brother S. Coffman's old farm house, which he converted into a meeting place for the brethren.

Jan. 28th.—"Past, Present and Future."

Feb. 4th.—"The Future Kingdom of God."

Few strangers attended; so our efforts on this occasion were not very encouraging."

BAILEYVILLE (Ill.)—Brother Bingley writes, "This place is about six miles from Adeline. Brother John Coffman obtained the Town Hall for one evening. Our success in gaining a hearing was very good—the subject being somewhat attractive: "The Downfall of Great Britain." The audience who listened very attentively for over two hours, learnt, at least, this much—that the establishment of a Theocracy is the purpose of God, and will result in the final overthrow of all existing governments, including this boastful republic."

CHICAGO (Ill.)—Brother Bingley writes, "Our little ecclesia has received an addition in the person of Mrs. ELIZABETH MARY EGAN (formerly neutral), daughter of brother and sister Govier. She rendered obedience to the faith February 15th; also by the unexpected arrival in our midst of brother Thomas Williams, Mumbles, South Wales, whose removal to this country we rejoice in, as he proves an active and zealous brother in our midst."

HOLDEN, (Miss.)—Brother H. L. Baker, writing March 14th, says "I was immersed on the 3rd of February by brother Jacobs, of Adeline, Ill., and am now looking for the coming of our Lord and Saviour, and hoping to meet him and all the brethren with gladness. Now that I have obeyed the truth, the *Christadelphian* is more than ever a welcome visitor. For aught that I know, there are no Christadelphians within 300 miles of this place. My wife may follow in the truth before long. There are none others in this vicinity interested.

KANKAKEE (Ill.)—Brother Bingley writes: "Brother Chester, who lately embraced the faith, has been actively engaged, with some of his neighbours, about eleven miles from the town, many desiring to hear further of "this strange doctrine." The trustees (Methodists), expressed their willingness to

open their school-house, if the Chicago 'preacher' believed in the Bible; accordingly, after resting a few days, I started for Kankakee, Feb. 24th. All the vicinity in excitement, and full of curiosity, not having heard these things publicly advocated. The place was full, many anticipating a lively controversy, for it was understood that a prominent man (I believe a kind of clerical) intended, at the close of my first lecture, to boldly confront me and expose my errors, but he appears to have rapidly changed his mind, and assumed the aspect of an attentive listener, during my stay. The following subjects were discoursed on:

1.—The Scriptures, a divine revelation.

2.—What did Abraham's faith consist in?

3.—The throne of David: as it was and as it will be.

4.—The Destiny of the Righteous and the Wicked.

5.—Jesus Christ and him crucified.

Two of the trustees were greatly annoyed, declaring "Christadelphian doctrine is mere infidelity," and that no further lecture should ever be allowed, but their bitterness has only aroused the further attention of the neighbours, so that a field is open.

Two more lectures were given in the next township, where I had previously spoken:

An Exposition of Daniel vii.

The Inheritance of the Saints.

Good attendance. The truth is taking hold of some. Hope to report further increase.

YATTON (Iowa.)—Brother Bingley writes, "This is about 250 miles from Chicago, a village situated thirteen miles from the main railroad, consisting of a few stores, school house and Methodist chapel. The trustees of the latter building threw open their doors for an *entire* course of lectures on the Bible, pre-arranged by the brethren; but who were desired that nothing would be advanced by the 'preacher' that *would be offensive*."

This is scarcely possible. An 'earnest contention for the faith once delivered to the saints,' is sure to be offensive to those who are opposed to it. Brother Boyd had little hopes of the course of lectures being completed, as events proved. The lectures given without interruption were:

Feb. 6th.—"The Kingdom of God Restored."

Feb. 8th.—"The Downfall of Nations."

Feb. 10th.—"The Devil—who is He."

At this point, we were informed of a determination on the part of the trustees to shut up their house. They were seriously offended at the denial of the existence of their Pagan monster, who is the life of their theology. However, they allowed the next lecture—"Hell: Is it a place of Torment?" to proceed; attending, however, with the intention at the close of preventing us having their chapel again. Knowing this, I gave notice to the audience that the other lectures would be given in the school house.

Attendance next evening was unexpectedly large. The concluding lectures were on 'The Covenant of David,' and 'The (scriptural) dissolving of the Heavens and Earth.'

If the seed falls on good ground, it will germinate; but how often 'the adversary cometh immediately, and taketh away the word that was sown in their hearts!' The Lord will give the increase if it is His purpose. The brethren number thirteen, faithful and zealous. They are occasionally refreshed by the presence of brother George Moyer, whom I met there. He is actively engaged in breaking up new ground in that state during this winter."

ROCHESTER (N.Y.)—Brother A. Sintzenich writes, Mar. 22nd, to announce the calamity that has befallen the brethren in the death of brother Owen Morse, which took place on Sunday evening, March 17th, after a six weeks' illness of small pox. Brother Sintzenich says: "The suddenness of this affliction has been overwhelming to us. Just one week previous to his death, brother Morse lectured at our hall, on the parable of the ten virgins, being unusually clear, earnest and impressive in his discourse. We little thought as we then listened to our beloved brother, that it would be for the last time this side of the kingdom. The brethren and sisters feel this affliction most deeply. Brother Morse was greatly endeared to us by the quiet simplicity of his life in Christ, by his kind and unassuming demeanour, by his earnest and deep devotion to the interests of the truth, by his energetic labours for its spread, by his self-sacrifice in spending and being spent for it. Brother Morse was one of *seven* who originally organized the ecclesia in Rochester, in 1860. To his earnest labours our ecclesia is largely indebted for its advancement in number and usefulness. He it was who first originated our Sunday evening lectures for the special benefit of aliens. He has been instrumental in the spreading of books and tracts to a large extent, and just previous to his death, he had in contemplation further efforts in this direction. Our brother leaves a widow, a beloved sister in the faith, and one son, brother Charles Morse (also in the faith). Brother McMillan and myself, who were associated with our deceased brother in the ministrations of the Word, feel his loss very keenly; and our whole body mourn as in the bonds of affliction. But 'sorrow not, even as others which have no hope;' for those which sleep in Jesus will God bring with Him."

SENECA (Ind.)—Brother T. T. Fowlkes writes March 10th to report a well-nigh overwhelming wave of trouble. He says "Since the 5th of January last, I have lost my entire family—wife, four daughters, and one son, from small-pox. I had it myself, but from some cause I had the disease very light. I was able to be up with

the children and nurse them nearly all the time, but the confinement was so long, and I lost so much sleep, that I have not entirely recovered from all as yet, but am still improving. I have nothing to live for now but the truth. I hope, by the help of God, to be able to do much for that. My wife was a faithful Christadelphian. My oldest daughter was in her thirteenth year, the next in her eleventh year, all very promising children. We were doing all we could to teach them the gospel of the kingdom, but they died before they had sufficient knowledge to obey. The two oldest were very much interested in the *Children's Magazine*, and the study of the Bible. Hoping you and yours may never die."

[The blow is heavy, crushingly heavy, enough to make a man insane who had no anchor of hope to hold by. Be assured, brother Fowlkes, of the sympathy of many who have learned to "weep with those who weep." May you be upheld with the patience of Job, who, bereft of property, friends, family—all, said, "Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away; blessed be the name of the Lord." "Shall we receive good at the hands of the Lord, and shall we not receive evil?" "Weeping may endure for a night, but joy cometh in the morning." We mourn with you, dear brother. May we soon rejoice together in the blessed morning, when sorrow and sighing shall flee away.—EDITOR.]

WATERLOO (Iowa). — Brother Moyer writes, March 13th, as follows: "I have been away from home all winter, and enjoyed the privilege of addressing the public in localities where the truth had never been heard; also in some places where the truth had been partially presented and believed. I sometimes think that if a man only gets hold of one or two items of the truth, he is more likely than otherwise to turn out an enemy to the truth as a whole. The truth as a whole is a preventive to crotchets and foolish notions in general. But the truth only partially understood, awakens the mind, and creates an investigatory disposition, which is, sometimes, turned to bad account. I hope you will spare no pains to keep us posted on the signs of the times, as developed in the East, I have just got out a new work of 192 pages for general circulation among aliens, to open their eyes on the ancient faith. I would give you a detailed account of my lecturing appointments this winter, but I suppose you have no room for such matter, though, doubtless, it would interest some in your country to hear of our doings in America. The lecture field is full of interesting incidents, with which all who attempt to defend the truth from the platform are conversant; still, oftentimes,

it is refreshing to read the accounts of the truth's struggles and triumphs before the public."

WEST JERSEY AND DUNCAN (Ill.)—Brother W. H. Reeves, of Springfield, Ohio, writes March 7th, thus: "I have just returned from a visit to R. Laing and Dancer, in Stork Co., Ill. They are the only two brothers in that part of the country. While there, I delivered lectures to full and attentive houses. Brother Laing introduced the gospel there some two years since, by removing from this ecclesia. There is a noble young brother—a single man, a farm hand, studious, zealous, and persevering. He has distributed tracts, and spoken the Word in his conversation, with all that would hear him. With the aid of brother F. Malcolm, he procured a course of lectures by brother Bingley. Shortly afterwards, I gave a course which resulted in the obedience of brother Dancer to the faith. This winter, while delivering his course at Duncan Station, some twelve miles east of West Jersey, the field of the first efforts, he waked up an interest in the truthful things of the kingdom and name of Christ among the intelligent and enquiring of that free and thrifty community. There he made his first efforts to set forth the glad tidings as a lecturer. Success provoked the opposition of a clergyman, whom he afterwards vanquished in an evening debate with that efficient and unflinching instrument, the sword of the Spirit. The surprised people then proposed to get a stronger limb of the synagogue of the Satan to oppose the new sect, and brother Laing wrote me to come over and help him. In the absence of the shepherds, some of the flocks came out and heard the three first lectures. We then proceeded to West Jersey, and delivered three lectures there. Here we also had a fair hearing, the audience increasing with every lecture. At the close of the second lecture, the resident minister of the West Jersey church rose to ask a question or two; he did not wish to debate, but would like to know whether we were Trinitarian or Unitarian. Our reply was "Neither." He then wished me to answer with a yea or a nay, Was Jesus divine? I claimed the right to answer the question in my own way, which I did, setting forth the nature of Jesus Christ in a way that caused him to relapse into an unmistakable quietness. At night the house was still fuller to hear a lecture on the gospel and its mysteries—the last, as I had accepted an invitation to return to Duncan, and lecture on Monday and Tuesday even-

ings, which was to exhaust my allotted time of absence from home—ten days, including two days and two nights of travel of 1,000 miles by rail. Subject Monday night: "Territory of the Kingdom of God, and who are the subjects?" Black board illustrations of geographical points of interest, historical and prophetic; full attendance and good attention. Tuesday night—house uncomfortably full—Subject: "The Citizens of the Kingdom: how constituted." I was informed that there were three ministers in the assembly, one of whom asked several questions, first apparently in a fair spirit of enquiry, but the answers not suiting him, he soon got sharply critical. He wished to know upon what authority I used the word *immerse* for baptize? I replied upon the authority of King James's translators, and gave cases of their renderings from the great root, βαπτω 'bapto.' (Mark xiv; Lev. xx. 14, 15, 16), and shewed that the rendering was by the word 'dip,' and never by the words 'sprinkle' and 'pour.' I shewed the absurdity of the word 'baptize' expressing three actions: that it could not express the three actions of dip, sprinkle, and pour, no more than the word 'sitting' could express the actions of walking or flying. I then gave the history of the Anglicising of the Greek word βαπτίζω "baptizo," showing that the word 'baptizo' was not a translation, but a substitution for 'dip' or 'immerse.' This caused the gentleman to change his tactics somewhat. He wanted to know if I believed that Paul was immersed? I said, most assuredly. He then asked why Ananias required Paul to arise and be baptized? I replied that if I were now to proceed to immerse him, I should have to require him to arise, as a man could not be immersed while sitting or kneeling in a room, and that to cease to tarry indicated change of place. Thus drew some demonstrations from the audience not pleasing to my catechist, and closed the matter and meeting, much to the relief of my physical man; and much more with joy and contentment experienced after having the privilege of defending the truth—the light from obscuring of dark bodies. Many expressed themselves as pleased and benefited, and declared their intention to search into these things. We disposed of several of our pamphlets; many seemed eager to obtain our writings. I doubt not the field with some further cultivation will bear fruit. Brother Bingley will do well to visit there, especially West Jersey.

W. H. REEVES.

The Christadelphian.

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

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

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Vol. IX.

WHAT IS SCHISM?

CONSIDERED IN RELATION TO THE HIGHER QUESTION—"WHAT IS THE CHURCH OF CHRIST?"

DR. THOMAS'S THIRD LETTER.

EXCELLENT SIRS,

The renowned Apostle to the nations of the old world has somewhere said that the time would come when God would send upon them "Strong delusion, that they might believe a lie." This is the most awful mishap that can befall a people. But the curse causeless shall not come. There must, therefore, be a reason why England and her American offspring, as well as France, Spain, Portugal, with their Transatlantic progeny, are now suffering under this deplorable visitation. These European nations, you are aware, are the successors of those to whom the true gospel was originally proclaimed, and attested by heaven. Now it must be obvious to your sagacity, that a marvellous discrepancy exists between the faith and practice—the religion and morals—of those who bear the name Christian now, and of those who bore it in the Apostle's days, as evinced by the

sacred writings. For this discrepancy there must be a cause. Is it not because there has been a grievous apostacy from the truth, both in theory and in practice? Would the angels of the Apocalypse have sounded their loud blasts over the earth, the sea, the rivers and the fountains of waters—would they have poured out the vials of Almighty God upon the earth, the sea, the rivers, and fountains of water, upon the sun, the throne of the Beast, the Euphrates, and the air, had not these nations altogether corrupted His way? Yes: you islanders of the sea, and you neighbours, the inhabitants of the earth, with the borderers on its streams and fountains, have followed after a grievous departure from the truth. Britain, Excellent Sirs, is a part of that grand apostacy, which the Scripture foretold would appear as the consummation of that mystery of iniquity which was working secretly in the Apostle's days. Look around

you, and contemplate by the light of truth the delinquency of your times. Behold the devotees of your own faith. Is it possible that with a good conscience, you could copy after your spiritual lords, the bishops, observing carefully the issue of their faith? Do they watch for your souls as those who must give an account? Are they such as you would honestly propose to your people as 'patterns to the flock?' Are they not rather personifications of ambition, hypocrisy and lust? Look at your worship! Listen to those "common prayers," mark those vain repetitions—those dry insipid formalities you observe, in obedience not to God, but to Act of Parliament. Give ear to those under 'shepherds,' attend to their *jeune* and vamping generalities, and say if in all these things you can find the image of that substance which formerly obtained in the spiritual sacrifices of the kings and priests of God. No, sirs, you cannot find it. They are not identical. They stand related to one another as Belial to Christ. They are a part of that lie which the Gentiles, who have not continued in the goodness of God, have given themselves up to believe. You talk much of original sin. The belief of a lie led to that sin. Truly, then, in this sense, the Europeans are buried in this, Sir, for they do not believe the truth, but take pleasure in their own ways, which are iniquitous in the sight of God. For this cause, because they have not embraced the *love* of the truth that they might be saved, God has sent them strong delusion that they might believe a lie, that all may be condemned who have not believed the truth.

You see then, Excellent Sirs, how important it is that we should believe the TRUTH. If you do not believe the truth, you will be condemned. Your sincerity in your present faith, if it should prove to be wrong, can by no means save you. An error is a lie, and all the sincerity in the world can never convert it into truth. If you die in the sincere belief of error, as opposed to the truth, you are lost; but if you embrace the truth in the love of it,

you will be safe. Impressed with these views, I am the more earnest with you, because from the little acquaintance I have with your fame, I think you are sincere: if I did not, I should despise you from the bottom of my heart.

If what I have submitted already to your consideration be true, then whatever is opposed to it must be false. There is, there can be, *no* middle ground between us. Either you are right and I am wrong, or I am right and you are wrong. We cannot both be right, for things different cannot be the same. I am willing to abide this issue for life eternal.

Well then, the keys of the kingdom of heaven were entrusted to Peter. They were committed to him that he might open its doors—"the doors of faith"—to the people of God, against whom they had been closed by the Scribes, Pharisees and Lawyers. In opening the kingdom, Peter acted only as the agent of the Messiah, "who opens and no man shuts, and shuts and no man opens." You will observe then, that when the kingdom had once been opened, no man could again shut it unless duly authorized of Jesus. Now if you search the Scriptures, you will find that he has not given authority to any to shut it; if, therefore, it has been shut, and does yet remain shut, it is not by his authority; 'further than this, that because the Jews and Gentiles did not continue in his favour, but apostatized from the truth, he has shut them out by sending upon them the strong delusion of which we have been speaking above; so that if any enter now, it is by invading the kingdom, and taking it by force. The kingdom of heaven *is* invaded, and the violent take it by force. Anti-Christ has seized the gates, and having taken away the keys, has suspended them to his girdle. He has encamped against the citadel, and surrounded it with his hostile bands. Many have been the sallies of its citizen troops, and though they have suffered much slaughter they have made some prisoners from the foe. The time has at length arrived when their patient

endurance and arduous conflicts have been crowned with partial success, for they have with the sword of the Spirit opened a way into the city through the ranks of the enemy; and are still fighting the battle of the Lord against the mighty, in doing their best to clear away the rubbish, and to expel from their lanes and streets everything calculated to offend. Thus a communication has been established between the garrison and those without, who would have entered but were not able. This re-opened way is narrow, and still beset by many difficulties; yet some have the courage to force their way and victoriously to enter in. But figure aside.

In England, the kingdom of heaven is to a great extent shut against men, and to be faithful with you, gentlemen, your order has contrived to shut it by Act of Parliament. Your church has cajoled "the laity" into the belief that it is the Church of Christ or kingdom of heaven. They therefore in their piety have placed it under the patronage of the Crown, and allied it to the State. They pay enormous sums to your order to perpetuate the delusion—the strong delusion which binds them fast in the chains of superstition. Who that believes "the lie" that your church is the church or pure spouse of Christ, would strive to enter into a poor, powerless, and uninfluential community of believers, whose only outward recommendation is to be found in a holy life, and a tenacious adherence to the Scriptures and to the ordinances found therein, in opposition to all human standards and institutions? The belief of this lie it is which alienates multitudes from the truth, and leads them off to fables.

As we have said, Peter had a plurality of keys committed to his care. That is, he was empowered to open the kingdom on two several occasions to as many classes of men.

In the days of the apostles, the Roman empire, which was then styled the World, was divided into three classes: these were Jews, proselytes and pagans. The Jews and proselytes

were the people of God; the rest of the world were not His people; the former were clean, the latter unclean. Of the proselytes there were two kinds—"the proselytes of justice" and "the proselytes of the gate." They were both worshippers of the true God. The former, however, were circumcised, the latter not; yet they were not permitted to dwell within the gates of Israel, and to worship in the court of the Gentiles. "The proselytes of justice" were admitted to all the rights, privileges, and immunities of the natural Jew. These were cleaned, though in the same sense this cannot be affirmed of "the proselytes of the gate."* The proselytes mentioned in Acts ii. were those "of justice;" while those named in the 10th chapter appear to have been "proselytes of the gates," "uncircumcised," and therefore "common or unclean." To the Jews and "proselytes of justice," then, Peter addressed himself on the Day of Pentecost, and some few years afterwards, to the "proselytes of the gate," in the house of Cornelius.

Let us pause here, and consider a few preliminaries to these important events. Jesus commanded Peter and the rest of the apostles to open the kingdom to *all nations*, by proclaiming repentance and the remission of sins, in his name, *beginning at Jerusalem*. Now observe, these apostles were Galileans, and understood no other language than their own: how were they, then, to speak in the languages of these several nations the wonderful works of God? In reply to His command, they might have said "Master, we are willing to obey you, but we have not the power, seeing that we know no other tongue but our own!" But what did Jesus say to them? He charged them not to depart from Jerusalem, but wait for the promise of the Father. You shall be baptized or *filled* with the Holy Spirit within a few days. You shall receive *power* by the Holy Spirit coming upon you. Acts i. 7. Now mark! They were to be endued with this power at Jerusalem within a

* See *Pria. Con.*, vol. II., p. 203, American edition.

few days after the ascension. Then to Jerusalem let us go ; and not to London or to Rome.

Jesus ascended to the right hand of the Majesty, in the heavens, on the forty-third day after his crucifixion. Seven days after, we find the apostles unanimously assembled in the same place. Suddenly their attention was arrested by a sound as of a rushing tempest, accompanied by luminous appearances, resembling tongues of fire distinctly separated, or cloven. These were so distributed as for one to rest on each of them. Here was a symbol—of what was it the sign? Assuredly of the power with which they were supernaturally endowed, to speak a plurality of languages. The sign upon each of them viz., a tongue of light split or cleft into two, shews that each of them were gifted with the gift of tongues. Here, then, they were instantaneously qualified to do the work which Jesus had commanded them to do—viz., to preach the gospel in all the languages of the Roman world; for they spake in other languages as the Spirit gave them utterance.

But on this occasion, the power which the apostles possessed of speaking divers languages, answered for a sign to the spectators that they were speaking under the sanction of Him who conferred on men the power of speech.—“In the law it is written, ‘Surely with other tongues, and with other lips, I will speak to this people, yet not even then will they hearken to me,’ says the Lord. So that foreign languages are for a sign; not to believers, but to unbelievers,” as were the multitude assembled on Pentecost.—(1 Cor. xiv. 21, 22.)

Now when the report of this astonishing event was rumoured abroad, a great concourse of Jews and proselytes assembled. These were sojourners in Jerusalem from every nation under the Roman heaven or government. You will please to note their characters. They were unbelievers, and fifty days before had caused Jesus to be apprehended, and by the hands of the Romans, crucified

and slain. They were, therefore, guilty of a great offence. They had put to death their own Messiah the apostle of God. This was their crime which consummated their iniquity.

“The promise of the Father,” the Holy Spirit, had now come. It had come to the apostles, and taken up its abode in them. The old Christians had “this treasure,” the Holy Spirit, “in earthen vessels.” Jesus had said to them, “If I go away, I will send the advocate to you. And when he is come, he shall convince the world of sin, because they believe not in me.” On another occasion, he said to his apostles, “Be not anxious how or what you shall speak, for what you shall speak shall be suggested to you, in that moment. For it shall not be you that shall speak; but the Spirit of my Father who will speak *by* you.” Hence, when Peter stood up with the eleven and spake to the assembled Jews, it was the Father, by His Spirit, through Peter, convincing them of sin, because they had not believed in His Son Jesus.

He showed that what they saw with their eyes and heard with their ears, was a fulfilment of what God had said by His prophet Joel, and which he quoted. This prediction divides itself into *three* parts: first, a promise of the Spirit; second, a threatened judgment upon the State and people; and third, a promise of escape from this judgment to everyone who should invoke the name of the Lord. He demonstrates further, that what they saw and heard was a proof of the resurrection and consequent exaltation of Jesus to be Lord as well as Christ. “Being exalted therefore to the right hand of God, and having received the promise of the Holy Spirit from the Father, he hath shed forth this which you see (resting on us) and hear,” (in the numerous languages we speak).

He quoted from the Psalms to convince them that the Messiah whom God had promised them, was to be put to death, to rise again, and to ascend to the right hand of God: and that this Jesus whom they had slain, was that sufferer, and that risen and exalted

one. Read his reasoning in detail, as recorded in Acts ii. at your leisure; and do as I have often heard the priests of your religion pray that they might be enabled to do: "*mark, learn, and inwardly digest it.*"

Now what was the effect of this discourse of the Holy Spirit upon the minds of those who heard it? Was it not to convince them of sin, because they had not believed on Jesus; and of judgment because the Prince of their world was to be judged, a judgment which was consummated upon the chiefs of their nation at the destruction of their city? Certainly it was; these unbelievers were changed into believers *by the testimony laid before them.* They were convinced that Jesus was the true Christ; and as an evidence of their conviction, they demanded of Peter and the rest of the apostles, "Brethren, what shall we do?"

We have now arrived at the interesting period when Peter was upon the eve of opening the kingdom of heaven to these inquiring Jews and proselytes. The kingdom of heaven is elsewhere termed The New Institution in opposition to the Mosaic, which was *Old*, and about to vanish away. Concerning this New Institution, the Scriptures teach that its laws were not to be exhibited upon the tables of stone, as were the Mosaic, but on the minds and hearts of its subjects, whose sins and iniquities God would remember no more."—(Heb. x. 16, 17.) Hence the heirs of the kingdom of heaven, before they could be admitted into so spiritual an institution, were to be cleansed or purified from sin. As the Mosaic was about to pass away, with its sacrifices and means of remission, it was then as yet a secret what new means would be appointed by which to become just with God. The nations of Israel were ignorant of this secret; if their religion was to be set aside, they knew not how admission was to be gained into the kingdom of heaven. But the apostles knew.

This ignorance on the one hand and knowledge upon the other, is obvious from what follows. "What shall we

do?" How shall we obtain pardon of God for this greatest of sins? The answer of Peter is the way to obtain pardon of God, and a consequent participation in the heirship of the kingdom.

Answer.—Amend your lives, and be each of you baptized in the name of Jesus Christ, for the remission of sins.

Thus was the door of heaven opened "to the Jew *first.*" Three thousand souls received his words with readiness, and were baptized for the remission of sins, and were that very day added to the disciples. In this way, by being baptized in the name of Jesus Christ for remission of sins, they became saints. Before their baptism, they were first unbelievers, dead in trespasses and in sins; they were then begotten of the Father by the Spirit to the belief of the truth, and thus became changed in their disposition, views and feelings; they were believing Jews and proselytes, convinced of sin; they were "convinced of righteousness," that is, they were convinced that to become righteous with God, they must be baptized into His Son. By baptism, their *state* was changed; by a submission to that institution, they were translated from a state of sin into a state of righteousness or favour with God. Read for yourselves, Excellent Sirs, and see if this be not the true unvarnished, unsophisticated matter of fact. Compare this way of entering into the kingdom of heaven and of becoming Christian, with the practice of your church, and then say if you can with a good conscience, believe that you and your brethren of the national establishment can possibly be Christians.

The Scripture saith that "without faith it is impossible to please God." Mark! Sirs, the awful attitude in which your church stands before God. *Practically* you say this is not true. *Practically* you contend that faith is not necessary in order to become a Christian. How much faith, gentlemen, have the unconscious babes you sprinkle with holy water, and sign with the sign of the cross when you rhantize them into the Queen of

England's church? By this process it is that you cleanse them of the "original sin," regenerate them, make them Christians and fit them for sepulchre in "consecrated ground!" This is what you call baptism into Christ, and yet no faith in Christ is needed. Say not, dear friends, that the faith is in the sponsors. The godfathers and godmothers are for the most part liars in all sincerity. Did not the sponsors of George IV. promise in his behalf to renounce the devil and all his works, the vain pomp and glory of the world with all covetous desires of the same, and the carnal desires of the flesh, so that he should not follow them, nor be led by them? Did not your late king's sponsors do the same, and Miss Victoria's also? And have these personages, the popes of Protestantism,

done the things by *proxy* they were bound to do? Did not "the Right Rev. Father in God" who rhanthised or christened them, pronounce them regenerate and grafted to the body of Christ's Church? Did he not with his own deceitful lips yield "hearty thanks" to God for this, and declare that they were dead to sin, and living to righteousness, and had been buried with Christ in his death? Yes, gentlemen, these are the lying mysteries of your English Mass Book;—mysteries indeed which shock our senses, and almost persuade us, that reason has fled from man to brutish beasts.

I subscribe myself, your well wisher, JOHN THOMAS.

(Reprinted from the *Apostolic Advocate* of the year 1837.)

SCRAPS FROM DR. THOMAS'S PAPERS.

II.—ANIMAL MEN IN RELATION TO LAW, BEFORE THE FLOOD.

1.

"ALL men" before the Flood were placed under law, which is termed *the way of God*, and prescribed sacrifice and offerings for sin, faith in His word, integrity or well-doing, a separation of the animal world into clean and unclean, and a sanctification of the Seventh day. By this law, a separation was established among the posterity of Adam. By this law they were divided into two *classes*: namely, *the clean*, or "the SONS OF GOD;" and *the unclean*, or "MEN" in their natural state, at whose door the Sin-offering lay unrespected.

2.

Under the Antediluvian Law, the destiny of the Righteous and of the Wicked was not identical; that of the former was salvation, and of the latter DESTRUCTION.

III.—MEN IN RELATION TO THE WAY OF THE LORD BEFORE THE LAW OF MOSES.

1.

God's "covenant" with Adam was per-

petuated in the family of NOAH, in the line of Shem, Eber, Nahor, Terah and ABRAM.

2.

This covenant, institution, or PROMISE, God established or confirmed, with Abraham and his seed, in the line of Isaac, Jacob, Judah, David, and JESUS, in whom all the nations should be blessed.

3.

By this covenant, the Lord God CONSTITUTED Abraham a father of many nations; and as a token, sign or seal of the covenant, predicated upon his belief in God, every man child of his household was commanded to be circumcised. Thus was the Postdiluvian world also divided into two great *classes*, namely, the CIRCUMCISED and the UNCIRCUMCISED.

4.

The *iniquity* of the UNCIRCUMCISED having attained its zenith, Jehovah DESTROYED them by His judgments; while He bestowed upon the posterity of Abraham a contemporary SALVATION.

5.

Hitherto, *the way of the Lord* had been the path of the Just, in which they were directed

to "WALK," by the revelation of His will. Mankind in general had not received a law from God; they were therefore "without law," and subject to the dominion of Sin, whose "wages is death."

6.

The knowledge of God's law maketh men responsible, and defines their destiny as co-extensive with its PROMISES and DENUNCIATIONS.

BEGUN BUT NEVER FINISHED.

A BIBLE DICTIONARY UPON WHICH DR. THOMAS

Was engaged at the time of his death.

ALTAR.—"I saw beneath *the altar* the persons of them that had been slain on account of the word of God, and on account of the testimony which they held."—(Rev. vi. 9.) Also in Rev. xi. 1: "Rise and measure the *altar*." And Moses built an altar, and called the name of it *Jehovah-nissi*;" i.e., I Shall Be (is) my banner.—(Ex. xvii. 15.) "An *altar of earth* thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.—(Ex. xx. 24-26.)

"An altar of earth." The first man of the earth was earthy. The second man was earthy until cleansed, or raised a spiritual body. In the formation of the altar of earth or of stone, the builder's tool was not to pollute it, nor his nakedness to be discovered upon it. "We have an altar," says Paul, "whereof they have no right to eat who serve the tabernacle," that is, the Aaron's priests. "For the bodies of those beasts whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate."—(Heb. xiii. 10.)

Jesus was the antitype of the altar of earth, begotten not of the will of the flesh, nor of the will of man, but of God, as the Spirit said by David, "a body hast Thou prepared Me." The true worshippers eat of this altar named Jesus; for "Except ye eat the flesh of the Son of

Man and drink his blood, ye have no life in you."—(John vi. 53.) He that doeth this, "I will raise him up at the last day." "He that eateth my flesh and drinketh my blood, *dwelleth in Me, and I in him*." "Let Christ dwell in your hearts by faith, saith Paul. Hence the altar, Jesus, is partaken of by faith when his body is discovered.

The altar, Jehovah-nissi, and the altar Jesus, the type and antitype, are the place of sacrifice for offerings of sheep, &c. All who have the Word of God, and hold the testimony of Jesus, are regarded as a part of the altar, being "partakers with the altar," and suffering death for that word and testimony, they are represented as "beneath the altar."

AMEN, from the Hebrew אָמֵן signifying truth, firmness, stability. Hence in the New Testament as in the Old, it denotes, affirmative, as *in truth, verily, it is so*. *amen*, is equivalent to *alēthōs*, alethos, truly, in truth; and so the seventy render the Hebrew *ahmain* by *alethōs*. It also denotes consent or desire, "so be it!" And in this sense it concludes prayers and thanksgivings. It is applied as a noun to the Lord Jesus in Rev. iii. 14. "These things saith *ὁ Αμεν* the Amen, the faithful and true Witness, the Beginning of the creation of God." In Isaiah lxv. 16, it is written, "He who blesseth himself in the earth shall bless himself in אֱלֹהֵי אֱמֵן *elohai ahmain*; which literally rendered, is *Gods of Amen* or Truth, and translated by the seventy *τον Θεου του αληθινου, the true God*. The Amen-Gods are the Father and the Son, the former manifested through the latter by the Spirit.

ANGEL.—This is a mutilated Greek

word. In its original form it is *αγγελος*, pronounced *angelos*. By dropping the last syllable *os*, we obtain the word *angel*; which is a name not of *nature*, but of *office*. In the Septuagint, it usually answers to the Hebrew מלאך *mälākh*, *one sent, a messenger*. In Isaiah xlii. 19, it is applied to Messiah, the servant of Jehovah: "My messenger whom I sent."

Angel is applied to beings a little superior to the faithful, and greater in power and might, who execute the purposes of God; and are sent forth for service on account of those hereafter to inherit salvation.—(Psalm viii. 5; 2 Pet. ii. 12; Psalm ciii. 20, 21; Heb. i. 14).

It is also applied to the winds, devouring flies, destroying frogs, the caterpillars, the locusts, hail, frost, lightning, &c. After enumerating these plagues of Egypt in detail, the Spirit in David sums them up in the words, "He cast upon them the fierceness of His anger, wrath, and indignation, and distress, by sending *angels of evils*—

מלאכי רעים *mälākai rahim*.—(Psa. lxxviii. 49). And, "He maketh winds His angels."—(Psalm. civ. 4).

In Matt. iii. 1, which foretold the appearing of John the Baptizer, he is styled by Jehovah "*my angel*," very properly rendered in the common version, "*my messenger*." The two disciples John sent to Jesus, are termed "*the angels of John*" in the Greek; but also rightly rendered in Luke vii. 24, "the messengers of John."

The disciples of Jesus are also styled *angels*. "When the time was come," says Luke, "that he should be received up, he steadfastly set his face to go to Jerusalem, and sent *angels* before his face to make ready for him"—(ix. 52). In this place the word is correctly rendered "*messengers*" in the common version. "God in flesh seen by angels," an item of the great mystery of right-worship, is the Lord Jesus seen by his *disciples whom he sent forth*, after his resurrection, or justification by Spirit.—(1 Tim. iii. 16).

Paul's "thorn in the flesh" is styled in the Greek, "an angel of Satan."—(2 Cor. xii. 7). *Abaddon* and *Apollyon*, Hebrew and Greek synonyms for *destroyer*, "king of the locusts," or the Arab power capitalized in the caliph-successors of Mahommed, is styled "*the angel of the abyss*" in Rev. ix. 11. Also, the four powers known in history as the Seljuks, Zinghis, Moguls, Tamerlane Tartars, and Othman Turks, are styled "the four *angels* which are

confined by the great river Euphrates."—(verse 14).

The world rulers of the darkness of the fourth century, or the spirits of the wickedness that then prevailed in the heavenlies of Daniel's fourth Beast, are styled "the angels of the great Dragon, the original Serpent, surnamed Diabolos and Satan."—(Rev. xii. 9) This Serpent power still exists unbound, and unbruised, only in a modified form.—(Rev. xx. 2). Its agents are styled "*angels*" by the Lord Jesus in Matt. xxv. 41, where it is written, "the diabolos and his angels."

The plagues of ancient Egypt being styled "*Angels of Evils*," we see a reason for "the plagues" of the Apocalypse which afflict the Roman Habitable or "Great City," which is spiritually called Sodom and Egypt" (Rev. xi. 8), being termed *angels*. The Seven Angel-Trumpeters, and the Seven Angel-Out-pourers, and the Five Angel-Heralds, and the Son of Man, and the Angel of the Sickle, are all Angels of Evil against the Gentile apostacy in Church and State, which is to be "consumed with the Spirit of the Lord's mouth, and utterly destroyed with the brightness of his presence."—(2 Thess. ii. 8.)

The Seven Angel-Stars are symbols of another sort. They pertain to the right hand of the Son of Man who walketh in the midst of the Seven Golden Lightstands. Of that right hand it is written,

תהיה כרניים מידו לו ושם
יהיה חביון עזה *tihyek karnaim mi-
yahdo lo: ve-shahm khevyon uzzoh*;
that is, "There shall be to him rays of light from his hand; and there the covering of his power."—(Hab. iii. 4.) This is affirmed of the Holy One. The word כרניים *karnaim*, is the plural of כרן *kērēn*, which is rendered *horns* in the Common Version—horns of light. "His brightness was as the light: he had horns out of his hand."

Now "a lamb" has no hands; therefore, horns cannot be said to be to him out of them. But "the Holy One" is symbolized by a lamb in Rev. v. 6. Hence, to represent Habakkuk's idea, "Seven Horns and Seven Eyes" are assigned to it, which are explained to signify "the Seven Spirits of God *sent forth* into all the earth." Omnipotence and omniscience shine forth from the right hand of power. The Spirits are fitly represented by "Seven Stars," and as they were *sent forth* to the Seven Lightstands, as well as

elsewhere, the seven Spirit-Stars are styled "Seven Angels." These Angel-Spirit-Stars blazed with sparkling brightness from the ecclesial Lightstands, whose burners were "first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then, gifts of healing; helps; governments; kinds of tongues."—(1 Cor. xii. 28.)

The Seven Angels, then, of the Seven Ecclesiasties were the Spirit-endowed or Anointed Presbyteries of the body of Christ in Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

ANGEL OF THE ABYSS, ὁ ἀγγελος της ἀβυσσου.—(Rev. ix. 11.) See the words *Angel* and *Abyss*. In the Common Version, this is styled the "*Angel of the Bottomless Pit*," but incorrectly so; for there is no word in the Greek for *pit*. In the text, "the angel" is styled "a king;" that is, a dynasty which controls and directs the power of which it is the chief. It is an angel power: that is a power *sent* or commissioned against that of which it is styled "the angel." It is the Angel-Power of the Abyss, because it is sent to "torment" and "hurt the men," and the "peoples, and multitudes, and nations, and tongues," who "worshipped the demors, and images of gold, and silver, and brass, and stone, and wood, which can neither see, hear, nor walk," dwelling upon the territory of the Byzantine dominion.

ANOINT.—"Anoint thine eyes with eyesalve, that thou mayest see."—(Rev. iii. 18.) "Ye have an anointing (χρῖσμα) from the Holy One, and ye know all things;" "the anointing (το χρῖσμα, *to chrisma*) which ye received from him adideth in you, and ye have no need that anyone teach you; but as the same anointing teacheth you concerning all things, and is true, and is not a lie, and even is taught you, ye shall abide in it."—(1 John ii. 20, 27.)

Hence for one to be anointed is for him to be taught the truth as the Spirit has exhibited it in the Scriptures of the prophets and apostles, which are 'profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be perfect, completely furnished for every good work.'—(2 Tim. iii. 16.) This is the true anointing in the absence of "spiritual gifts."

APOSTLES.—"I have myself tried them that say they are apostles, and are not; and thou foundest them liars."—(Rev. ii. 2).

The word is Greek, ἀποστολος *apostolos*, from ἀποστέλλω, *to send*. An apostle is a person sent by another upon some business. Herodotus, lib. 1, chap. 21, uses the word for a public herald, or ambassador. It is used in the New Testament frequently, and is there applied to Christ, who was by the Father sent to the lost sheep of the house of Israel. Paul styles him "the Apostle and High Priest of our confession."—(Heb. iii. 1). It is most frequently applied to the disciples whom Jesus sent and qualified for the proclamation of the gospel of the kingdom. It is likewise applied to others. Paul styles some of his co-labourers "apostles of churches, a glory of Christ."—(2 Cor. viii. 23).

"I am ordained a preacher and an apostle," says Paul, which implies that a man is not necessarily an apostle because he is a preacher. All were not apostles. They only were apostles of Christ who had seen Jesus Christ after his resurrection; and had the signs of an apostle, such as "signs, and wonders, and mighty deeds."—(Acts i. 20-26; 1 Cor. i. 9; 2 Cor. xii. 12).

Hence, an apostle of Christ is one sent and qualified by him, and through whom, as his attested ambassador, he speaks to the world, beseeching it to be reconciled to God.—(2 Cor. v. 20). There are no true apostles now.

ARK OF GOD'S TESTAMENT.—"And there was seen in God's temple the Ark of His Testament."—(Rev. xi. 19) The Greek ἡ κιβωτος rendered *ark*, is the representative of ארון *ahron*, and signifies a chest, or box. In "the form of the knowledge and of the truth" contained in the Mosaic system, the ark occupied the Most Holy, and is styled ארון יהוה, *ahron berith Yehowah*, the Ark of Jehovah's covenant; and ארון העדות *äron habaiduth*, the Ark of the Testimony. It was made of wood overlaid within and without with pure gold, with a crown of gold also round about: and above upon the ark was the כפרת *kaphoreth*, which signifies a lid or cover. The blood of the sin-offering was sprinkled by the high priest upon this cover; so that when besprinkled it was לכפר *le kaphpair*, for covering the sins of the worshippers.—(Lev. xvi. 10). And because this *kaphoreth* or coverlid of the ark, was to the offerer, whether individual

or nation, as the *covering of his sins*, it was the footstool of the seat or throne of mercy. "Blessed," saith the Spirit in David, "are they whose iniquities are forgiven, and whose sins *are covered over*" (*επεκαλυρθησαν*).—(Psalm xxxii. 1); and quoted by Paul in Rom. iv. 7.

In the typical or Mosaic ark were deposited the pot of manna, Aaron's rod that came to life or budded; and the Tables of the Law, styled "the Two Tables of Testimony, tables of stone, written by the finger of God;" and on which were engraven the Ten Commandments. They are also termed "the Tables of the Covenant."

In "the Revelation of the Mystery" exhibited in the apostolic writings, the Lord Jesus Christ is identified as the one foreshadowed in the law and institutions of Moses. Paul declares that "God set him forth an *ιλαστηριον*, *hilasterion*, on account of the faith in his blood," for all and upon all who believe the gospel.—(Rom. iii. 25, 22.) The king of Egypt's seventy translators of Moses and the prophets render the word *kaphporeth* in Ex. xxv. 17, by *ιλαστηριον επιθεμα*, *hilasterion epithema*, which signifies the *expiation cover*. Hence, by the use of the substantive with the adjective, understood, Paul styles Jesus an "expiation cover;" and declares that as such, God has set him forth *a covering for sin* for all and upon all believers of the gospel, who also believe the divine testimony concerning the condemnation of sin in his flesh.

Thus the teaching of Paul, in this place, exhibits the Lord Jesus as the antitype of the Mosaic ark. In him as an ark, are deposited the things represented by the manna, the rod, and the testimony; namely, the bread of heaven, life by resurrection, and the Word. Therefore, said he, "I am the bread that came down from heaven;" "I am the resurrection and the life;" "I am the truth." The Holy Father is all this, who spoke these words by His Spirit. The Son of Mary was the ark in which these things were *covered* or enclosed; and by voluntarily surrendering himself to death, he sprinkled that *cover* with his own blood, and so became a *ברית* *berith*, covenant, or testament. "My blood," said he, "is the blood of the new (or Abrahamic) covenant, shed for the remission of the sins of many."

From these premisses, then, the reader will readily perceive that the Apocalyptic

title, "the Ark of God's Testament," is indicative of the Lord Jesus. When he is seen in the midst of his brethren, "the ecclesia" (Heb. ii. 12), "the ark of God's testament" will be "seen in his temple."

ANTIPAS.—"Thou deniedest not my faith even in the days in which *Antipas* (was) my faithful witness, who was slain among you."—(Rev. ii. 13.) *Antipas*, *αντιπας*, signifies *against every man*; and, in the text, stands for that class of the faithful in the ecclesia at Pergamos, who were opposed to every man among them holding the dogmas represented by the symbols, "the doctrine of Balaam," and "the doctrine of the Nicolaitanes." Those who held these had let go the name, and denied the faith of Christ Jesus the Lord, who hated their doctrines.—See *Balaam*.

ASCENDED INTO THE HEAVEN. "And they (the prophets) ascended into heaven in the cloud."—(Rev. xi. 12). To *ascend into* is the opposite idea of *falling from* or descending. Isaiah, in predicting the fall of Belshatzar from the throne of Babylon through the instrumentality of the Medes and Persians, says, "How art thou fallen from the heavens, O shining one, son of the dawn! . . . For thou hast said in thine heart, I will ascend into the heavens, I will exalt my throne even unto the stars of God. I will sit also upon the Mount of the Congregation (and) in the remotest parts of the north: I will ascend above the heights of the clouds; I will make myself like to the Most High! Yet thou shalt be brought down to the grave, to the sides of the pit."—(Isaiah xiv. 12-15). This was verified in the fall of the impious Belshatzar as narrated in Dan. iv. When he was slain, and his dynasty superseded by that of the Medes and Persians, he fell from the Imperial Heavens of Chaldea. In the prophetic style, the opposite is to ascend to the heaven or heavens. When Louis Napoleon ascended from a private station to the imperial office, he "ascended to the heaven," of which, for the time being, he is the meteoric luminary.* His ascent illustrates that of "the two prophets." They were politically dead; but "the breath of life from God entered into them, and they stood upon their feet." After this, "they heard a great voice from heaven, saying to them, *ascend* hither! And they ascended into the heaven," to the great dismay of their enemies; who now saw them *invested with power*, and

* This was written before 1870.

ready to avenge the wrongs which had ultimated in their political death.

APOLLYON.—“And in the Greek, the Angel of the Abyss hath the name Apollyon.”—(Rev. xi. 11).—*Ἀπολλύων*, signifies a *destroyer*. Apollyon is therefore a name which characterizes *the king*

of the Locust-power, as the destroying messenger, and is equivalent to the name by which he was experimentally known to the Hebrews. To the Greeks, the Angel of the Abyss was known as *Apollyon*; and to the Jews, as *Abaddon*. See *Abaddon*.

CHAPTERS FOR THE DAUGHTERS OF SARAH.—No. 6.

BY ONE OF THEM.

“Give her of the fruit of her hands; and let her own works praise her in the gates.”—(Prov. xxxi. 31.)

A few general words by way of conclusion to these rambling chapters. The remembrance of the fact that by our works we shall be judged, will greatly influence the management of our affairs. Those affairs are somewhat different from a brother's; but faithfulness in them is, on the part of the sister, of equal importance in God's sight with his. As he will not be called to account for not acting a sister's part, so will she not be accountable for that which does not come within her sphere; but an account she will have to render as a faithful sister-steward. The bearing of this when practically realized will be very direct and visible in a sister's life. She looks around on the busy world, and beholds her sisters in the flesh, engrossed in the concerns of the present moment only. In scarcely any does she discover a recognition of a future life or a present over-ruling Deity. All press eagerly forward in the pursuits of this life, as if no other than the present time could have a possible bearing on human existence. Worrying and wearying, and beguiling themselves with the passing day, the joys they devise for themselves are of the fleet-

ing and unsatisfactory order if realized at all. Too often there is entire failure, and as years advance, the failure is written in countenances made expressionless or deeply furrowed by care. Now the tendencies of human nature, styled in sacred writ, the “natural man,” are somewhat similar in all generations. The sister who has entered the race-course for eternal life is no exception, and if not on her guard, those tendencies will get the better of her, as life advances. It is important she should remember that she has just once to go through this life. She cannot have a second chance, and the missing of her way in this, sweeps away all blessedness beyond. The claims of the present have a legitimate place. Wisdom lies in discerning this place, and strictly keeping those claims there. To succeed in this, while yielding the highest consideration to higher and more enduring things, will indeed be to secure the object and aim of our high calling in the truth.

SPECIAL OBSTACLES.

There are special obstacles which are usually powerful with the feminine mind. There are the fascinations of the present evil word, miscalled

“pleasure.” These are powerful with most. There is a present relish about them which pleases the inexperienced mind, but which will not beguile those who have learnt to be wise. We have to let them pass as pleasures too short for those who long for immortality, and too dearly bought when enjoyed at the risk of God’s displeasure and our own hurt. The danger is greater than the simple know. It is not the immediate effects of an individual act of participation in the world’s pleasures that is to be considered; it is what it may easily lead to in associations formed, and the fostering of an inferior taste to the weakening of such as the truth creates within us.

Then there is that social rivalry which still more easily draws even wise women into its coils, in which the foolish votaries of fashion put themselves to immense trouble to commend themselves to their equally-foolish contemporaries. This is great vanity, the victims of which at last get wearied and disgusted. For one professing godliness to get entrapped in this mistake (living in the world as of the world), is sadder than the case of even an out-and-out worldling, who, at least, never having aspired to a crown of immortality, does not lose it. It were better not to embrace the glad tidings of the good time coming, and for a time rejoice in the prospect of that untold goodness of God, and set herself to the attainment thereof, than for a woman to lay hold of these things, and engraft upon them “the lust of the eye, the lust of the flesh, and the pride of life.” We are required, while the Lord is away, to honour him by a faithful compliance

with all his commandments, whether spoken by his own lips or delivered by his servants, whom he commissioned to speak for him; and we cannot expect to attain this faithfulness, otherwise than by the constant study and remembrance of these things. This brings to mind again the thought that, apart from the daily study of the word, there is little chance of success. How, otherwise, in the absence of voice and sign, are we to continue in harmony with the expressed mind of our Master who is in heaven. Familiar acquaintance with the word enables us to realise that it is not according to his will that we should coquette with the world, or keep it secret that we are espoused to him; neither is it his will, when we have withdrawn from the world, that we should plan how nearly we may conform to its foolish and faithless ways, and yet retain his favour. He desires *that* abundant love which he has shown for us, and which should constrain us readily and lovingly to be content to be as he was in this evil world. We may have him continually before us in memory as our pattern; the example which we shall be alone safe to follow.

DOING GOOD.

A strong feature in that example is that he gave his whole life for the benefit of others, telling his disciples that he came not to be ministered unto, but to minister. It is his expressed wish that the disciple should be as his Master. In this matter, the sister will find the world against her; for although womanly instincts of kindness find expression in many ways in society, yet the doctrine of the

world is against the policy of doing good. We must be content to obey our Superior, and in the service of others, we shall feel in some measure walking in his footsteps, for he came to serve others, even to the laying down of his life.

In another matter we must differ from the world. It is not according to our Master's will that we should give way to care and anxiety in the management of our affairs. If we forget our privileges, we shall find ourselves worrying as if there were no God in heaven, and no High Priest at His right hand to plead our cause and guide us when we pray to be helped along the thorny path. Oftentimes when hope has well-nigh fled, and the remembrance of Christ's loving interest in us has almost faded from our thoughts, could we but hear his audible voice as in the days of old, would he not say, "O ye of little faith, wherefore didst thou doubt?" Surely it is feebleness of faith that causes us to withhold our hand sometimes; that makes the servant refrain from trading with his Master's goods. Let us eschew the folly that feverishly spends all time, energy, health and means in securing a comfortable old age that we may never see, while the work of the Lord languishes for just the help that otherwise might be given. Let us not forget the gracious and assuring promises to those who lend to the Lord, in the manner in which he has been graciously pleased to intimate his willingness to accept a loan: though who can lend to him who is the possessor of all things? Let us never miss the chance of such a bountiful repayer as Jehovah!

THE BLESSING OR THE BLANK.

In this matter, and in this manner, the sister may secure the blessing or the blank. It will be a mistake on her part to suppose that she cannot devote somewhat of her substance to the Lord. Be she ever so poor, zeal will contrive a portion for the Lord. A married sister having, as a rule, only so much at her disposal as the guide of the house, will not have so much in her power as others with a control of their own; but even she, be her allowance weekly, monthly, quarterly or yearly, will always arrange to set apart the Lord's share, even at the price of self-denial. Poorer than she may command the blessing. Our Lord approved of the widow's mite eighteen hundred years ago, and he will do so now. The spirit that dictates the deed, is the thing that is prized in his sight. Given from a desire to serve him, in whatever shape it is well pleasing to him. The act on our part is an acknowledgment of him, and known to him if to none others, and we know that if during our brief sojourn, we confess him, and do him honour in the obedience of his commandments, he will acknowledge us in the day of his appearing. Let none imagine that the little they do is without worth. The very desire to acknowledge Christ in the smallest service or gift, constitutes its value in his sight, and is by him noted in that book of remembrance, from which no record of hidden deeds shall ever fade. What a comforting thought that to God and the daysman betwixt us, all our actions and motives are known. Let us indeed make the God of Jacob our fear and our dread, that we may also

rely upon Him as our shield and supporter, our hope and our trust. With such an high object of fear enshrined in our hearts, we are safe from the multitude of evil things that harass and affect those who have no such strength within. We know in whom we have believed, and we know what He has promised, and that He is able to perform. If we have only little of this world's goods, let us never forget the Lord's portion. If we refrain because we have only a little to give, we may lose the opportunity altogether. If we live in the hope of having more, we may have grown selfish by the time such hope is realized, and blinded by the possession of much; whereas if we train ourselves to give according to what we have, there will be a guarantee that we shall do more if more be given to us. God is able to make all grace abound toward us, and we know that if not now, most assuredly in the day when He shall reward everyone according to their work, they who have sown liberally will also reap liberally.

PROFITABLE FOR THE LIFE THAT
NOW IS.

Then again, in a trusting, loving service, while health and strength and means are at our disposal, we lay up for ourselves a good foundation against the time to come, even in this life, whatever our experience may be. The consciousness of pursuing a dutiful line of conduct gives the answer of a good conscience, and tranquillizes the mind, where otherwise fear and apprehension might take possession and distract the thoughts. We have no assurance that we shall escape trouble. Indeed we may make up our minds

that we shall be tried, for in the trial of our faith and patience are we to be perfected; but then as dutiful and confiding children, how different is our position when trials do come, than if we were of those who are without God and without hope in the world; of those, who, having a name to live, are dead; and who until roused by some unexpected calamity, do not realize the glorious position to which the truth has introduced them. The daughter of the Almighty who has made his acquaintance by giving heed to His testimonies, making their study and meditation her delight, will be much better able to meet calamity than her sisters, who allow domestic, or any considerations to rob them of this true wealth. It matters not after all, how much we are called upon to bear, if only we can be supported in it. Let us then in health and when things go with tolerable smoothness, keep close acquaintance with God, through the revelation He has given of Himself in His past dealings with men, in the recognition He has been pleased to vouchsafe to those who feared Him in days gone by, and in the reiterated promises of blessing to all in all ages who truly fear and serve Him. Great sorrows He may permit to overtake us, even as He spared not His own son; but His favour is sufficient to sustain us, and raise us up when greatly bowed down. If Paul in the multitude of his trials could say that he reckoned that the sufferings of the present time were not worthy to be compared with the glory to be revealed, surely we, who never can be tried so sorely as he was, may take comfort in all our afflictions, knowing that such things are insepar-

able from this probationary state, and having also the assurance that God will not suffer us to be tried above what we are able to bear, and also that all things work together for good to them who love God. Then again in the assurance of His love toward us, and that of him who for us has entered within the veil: shall we not have a steady source of refreshing in faith, and hope, and love?

UNCHANGING CONSOLATION.

Earthly sources of comfort necessarily fluctuate; for the most robust, the most buoyant, the most loving and the most gifted may fail through the weakness inherent to the perishable framework of this present nature. We can rely upon God as the Unchangeable One. Through all generations, He abides the same. Any change we may experience, has its origin in ourselves and our surroundings. We may feel out of joint or at a distance from Him, but He changeth never. Let us, then, draw nigh to Him, and we will be restored to our wonted resting-place.

The time is near—even at the door—when we shall all meet around the Son of His love, who for ages has been the hope of all who have looked for redemption in Israel—the cloud of witnesses by whom we are surrounded, and who will shortly arise to the glory, honour, and immortality they have won through faith in God. Their faith was equal to the requirements of the day, and shall ours be less? Shall we meet those saints of old with shame or joy, and shall Abraham and Sarah acknowledge us, or look upon us with pity as those who have neither part nor lot in the

matter? Yea rather, shall Abraham's God receive us in Abraham's seed, filling us with a joy unspeakable and full of glory, or shall we hear the death-knell, "I know you not?"

THE LAST ANSWER.

Sisters, we are determining the answer to these mighty questions now in our life and conversation; and the answer, that great day will reveal, if we never know it before. Let us look neither to the right hand nor the left, but be diligent to make our calling or election sure. If we are striving (agonising, as translators tell us it ought to be) to realise a joyful standing in that day, we have reason to be of good cheer, though sorrowing because of the manifold temptations which for a season surround us. Let us rejoice. Our position is one of great privilege even now. The world weeps and laments when its sorrows come, for it has no hope; but the daughter of Sarah, while wetting the pillow with her tears, sorrows not as these. The truth is to her a healing balm even now. The afflicting visitations of this time of sojourn destroy her not; she accepts them as the incidents of her pilgrimage. Unknown to her contemporaries, who would think her crazy if she told them what she looks for, she is one of a band who shared the same fate before her; godly women, daughters of Sarah, all who have faithfully testified to the truth, by word and deed, in their day and generation. Denied, by circumstances, the society which she longs to enjoy, she takes comfort in knowing that there will shortly be an end to her travail, in the day when those who have hungered and thirsted after

righteousness shall be filled; and when all the nobler faculties of her nature, feeble and abortive now, will be made perfect in change from flesh to spirit; and satisfied to the full in the society of the redeemed of all ages, admitted, with herself, to equality with the angels in the presence of Jehovah—shall she not in this have recompense

for all she can possibly endure or forego now?

Dear sisters, now is our time for sowing, and if like some who have gone before us, we have to weep sometimes as we sow the seed, may it be ours to rejoice at last before the Lord, when we come again bringing our sheaves with us.

“ARE YOU READY?”

A PRIVATE CORRESPONDENCE MADE PUBLIC BY REQUEST.

WE have been requested to publish the following correspondence, as explanatory of the non-administration of baptism, at the present time, in the case of Mr. Horton, mentioned in the Birmingham intelligence in the April number of the *Christadelphian*. Mr. Horton having signified his desire to obey the truth, a meeting for conference with him was arranged; the time whereof was communicated by the Editor in the following note, in answer to a note of enquiry from Mr. Horton:—

64, *Belgrave Road, Birmingham,*
March 27th, 1872.

DEAR MR. HORTON—The time agreed upon was Wednesday evening, at eight o'clock, at the Athenæum Rooms. Make up your mind for contact with much that is not gratifying. I pray you, in this matter, to remember Paul. Remember the Lord himself, who for our sakes humbled himself to mean circumstances and mean men. Above all things, have it in mind that all our present travail, if faithfully endured, will end in splendid society, honour and life, at the re-appearance of the Master, to set his house in order. Be strong and of good courage, to endure hardship if need be.—Very faithfully and gratefully your friend and brother, (soon to be)

ROBERT ROBERTS.

My best love to Mrs. Horton, who, I hope, will have wisdom enough to follow your example at no late date.

[The meeting for conversation took place in due course, with a result reported unfavourably by the examining brethren—brethren Shuttleworth and Whitcomb; and to prevent misunderstanding, a note,

explaining the position of the matter, was addressed to Mr. Horton by brother Shuttleworth.]

After a short delay, the Editor received the following letter, after which ensued the further subjoined correspondence.

77, *Coventry Road, Birmingham,*
March 31st, 1872.

DEAR MR. ROBERTS—I have been out of town since Thursday, and came home expecting to find a note from you, relative to the “examination.” I was not altogether disappointed, there was a communication. In it the writer, Mr. Shuttleworth, whether on his own responsibility I cannot say, advises me to frequent your meetings, for the purpose of “attaining to a robust standing in the things of the truth,” which seems to be a periphrasis for “becoming sound in Christadelphian doctrine.” I need scarcely express to you my conviction, that if the truth of God is not to be drawn from the word of God, it is altogether beyond man’s reach; and, therefore, it appears to my humble judgment, quite superfluous to enter upon a course of spiritual “treatment,” to attain to the proper “condition.” Indeed, Mr. Roberts, I was somewhat surprised to find the sectarian spirit so “robust” among you. I had flattered myself that I had found a people, though poor and despised by the outside world, who delighted in truth for the truth’s sake; and who, having emancipated themselves from the shackles of orthodox creeds and dogmas, would never dream of forging them for others. But I return home a “sadder and a wiser man” from this very protracted “examination.” Indeed, I

cannot but think that I have some cause for complaint relative to the mode in which this examination was conducted. I cannot for the life of me see how it concerns anyone beside myself, whether my opinions are sound or unsound upon the questions of authenticity and inspiration. These are matters for Biblical critics to consider, and in no way concern your examiners. It is open to all, to question whether a certain passage is correctly or incorrectly rendered; and a blind adherence to the authorised version, is a mistake similar to that made by the Scribes of old, who diligently studied the letter, but were blind to the spirit of the law of God.

Your friends, Messrs. Shuttleworth and Whitcomb, will feel interested in knowing that the passage, Acts xx. 28, contains, as I ventured to assert at the time, a spurious reading, and that the word "God" should read "Lord." I give this on the authority of Gachmann, Griesbach, and Tischendorf, than whom we have no greater critics. The absurdity of speaking of the "blood of God" seemed so palpable, that there was no alternative but to fall back on the hypothesis of a false reading. I commend this fact to the attention of your friends, and venture at the same time to remind them that truth is independent of sect or schism, and may exist outside the pale of the Christadelphians.—I remain, yours very faithfully,
R. HORTON.

64, Belgrave Road, Birmingham,
April 2nd, 1872.

DEAR MR. HORTON,—I was disappointed and grieved at the reported result of last Wednesday's meeting. I regarded the examination as a matter of form merely, with but one possible upshot; and, therefore, gave the evening to other work which was pressing. Had I regarded the matter otherwise, it is probable I should have broken through what has become a rule in such cases (viz. my absence), and been present. I fear there may have been a little misunderstanding—perhaps on both sides. First, let me dispose of Mr. Shuttleworth's letter, by saying that it was his own private communication, intended only to make sure that you understood the view taken of the case by himself and Mr. Whitcomb, and to save the disappointment of a possible expectation on your part, that you would be baptised on Sunday. I was ignorant of

the contents of it. Let me ask you, however, to treat it as the expression of an unvarnished sincerity. Let me also say that the advice it contained could never be based on the assumption that any truth is to be found among us that is not revealed in the word; but rather on the idea which experience teaches and Christ's institution of the breaking of bread confirms—that the truth, dramatised as it were, in a living assembly, is more powerfully exhibited to the cognition, than when merely studied in the literary form; and, therefore, comes home with more conquering force.

Next, let me touch on what you find of "sectarian spirit" to object to. It is rather an indefinite phrase, and difficult, therefore, to deal with in a sentence. In the sense of a mere "going in" for the body with which one is connected, I deprecate it as strongly as you. I hate partizanship of every sort, and most of all in religious matters, unless it be of the enlightened order. But "sectarian spirit," in the sense of a firm adhesion to what have been intelligently accepted as vital principles, I conceive to be one of the distinguishing features of a Christian profession of the New Testament type. It is expressed by Paul as a being "*rooted and built up* in Christ, *established in the faith* as ye have been taught"—(Col. ii. 7); "holding fast the confidence and rejoicing of the hope firm unto the end"—(Heb. iii. 6); a "keeping in memory the things delivered"—(1 Cor. xv. 2); "a being *grounded and settled*, and *not moved away* from the hope of the gospel"—(Col. i. 23); and so forth. Christians of the true sort are a sect or party of Christ, enthusiastically wedded to his principles, even to the hating of their present lives. Sectarianness of spirit in this sense is right and essential, for Christ declares that any man loving any set of objects more than him, is unworthy of him. To this kind of sectarianness you cannot, as a believer in Christ, object. But perhaps you saw some approach to another sort. Well, all I say, dear Mr. Horton, is, don't be frightened away from the genuine article by any amount of the other.

Next, let me comment on the ambiguous sentence on "shackles." You thought you had found "a people . . . who delighted in truth for the truth's sake." I believe in this you are not mistaken, though I can believe your ideal is higher than the fact. It was my suspicion of this that led me to warn you. Yet as we are

commanded to associate and forbidden to judge, we must humble ourselves to the recognition and help of all against the day of assentment.

"Who having emancipated themselves," you proceed, "from the shackles of orthodox creeds and dogmas, would never (I thought) dream of forging them for others." Again, you are right. "*Orthodox* creeds and dogmas" are thrown overboard; and we don't forge THEM for others. But have we proclaimed ourselves independent of apostolic creeds and dogmas? Nay. We rejoice to be under the bondage of them. It is because the orthodox ones clash with the apostolic ones that we throw the orthodox ones over; but we don't forge the apostolic ones. They were forged by the Eternal Spirit operating through Jesus and the apostles; and men are invited to take the yoke upon them. In the mercy of God, we have been led into the acceptance of this invitation; and when others profess a like desire, it is only a reasonable proceeding that we ascertain whether it is the same yoke they desire to assume.

Now "the questions of authenticity and inspiration" have an intimate bearing on this matter. For, why is it that we isolate ourselves from society and accept the odium and the self-denial connected with the profession of the truth? Because we believe the Bible to be an *authentic* document and the work of inspiration in the men who wrote it. Disprove this, and you destroy our foundation, and turn us into fools. Doubt it, and you paralyse hope and suspend spiritual life. Fraternal co-operation would be difficult on so loose a basis.

But I entirely admit that "it is open to all question whether a certain passage is correctly or incorrectly rendered" and that a "blind adherence to the authorized version is a mistake."

Yes, "truth is independent of sect or schism;" but a right apprehension of the truth of Christ will bring with it a recognition of the fact that the sect created by the truth, wherever that is to be found, claims the companionship and co-operation of all who are of the truth. This is part of our discipline for the great and exalted co-operation with Christ which is reserved for the day of his glory. "Faithful in a few things" is the condition precedent to rulership over many things, and entrance into his joy.

"A wiser man:" to this there can be no objection; but pray, Mr. Horton, do not be

"sadder" unless the sadness is indispensable to the wisdom. Cheer up: and buckle afresh to the essay. Depend upon it, there is nothing wiser and better for a man to do than to unreservedly connect himself "body, soul and spirit" with the cause of Christ in the world and all that it commands.—Very sincerely your friend and sympathiser, ROBERT ROBERTS.

77, Coventry Road, Birmingham,
April 6th, 1872.

DEAR MR. ROBERTS—I have to thank you for your cordial letter of the 2nd inst., and to inform you that the *sectarian* difficulty appears to be the only one in the way at present. Upon this point your arguments fail to satisfy me, and perhaps you will allow me to observe (for one cannot be too frank on such occasions) that this appears in my humble judgment the great difficulty with *you* also. But this you will think requires further explanation. You will agree with me when I assert that the truths of Christianity are intended for all alike, and that God is no respecter of persons. The Christian religion is universal and Catholic. Any man, therefore, or body of men, who may seek to make proselytes should not begin by closing the doors against the outside world, but by throwing them wide open that all who will may enter freely. Now this appears to me what you do *not* do. In the first place, you adopt a strictly sectarian name, which of itself is sufficient to repel many. There are, I believe, very many who are hearty believers in the truths of revealed religion, and whose opinions coincide with yours upon all material points, but who feel an insurmountable repugnance to be dubbed with so sectarian an epithet as "Christadelphian;" not that there is any harm in the appellation. The word is meaningless as applied to any particular body of believers, and is therefore superfluous. For all true followers of Christ are Christadelphians, but that appears to my mind by no means a sufficient reason for arrogating to themselves the exclusive privileges of brotherhood, which they do in effect by assuming so high-sounding a name. Since the time of the apostles, millions have been content to be designated simple *Christians*. The term is venerable and expresses everything necessary; where then is the wisdom of tucking in two syllables to express the same thing? You may ask "what's in a name?" In this case, I think there is a great deal in it, for most people would be unwilling, on

entering upon a course of Christian life, which of itself involves no inconsiderable amount of mental toil and anguish of heart, to bring upon themselves, in addition, a kind of *soubriquet*, which may be meaningless but certainly is not *modest*. This difficulty *you* have to encounter; for you to seek to convert me *not* to Christianity, but to Christadelphianism, which is a far harder task. The term appears to me specially calculated to keep alive that sectarian spirit which impedes the progress of truth, as opposed to true Christianity, gratifies personal vanity, and impairs every effort to extend the benefits of the gospel to all men.

I shall not be content to leave the matter as it stands, but will bring to bear upon it what mental power I can muster to see my way through the difficulty. For no man likes to labour in vain, "as beating the air," but looks to see the fruits of his labour.—Yours very faithfully,

R. HORTON.

64, Belgrave Road,
Birmingham, Apr. 7th, 1872.

DEAR MR. HORTON,—Your propositions are not precise enough. So far as I comprehend them, they indicate your misapprehension either of *our* position, or of the mission of the gospel; a misapprehension which in either case would be dissipated, I am persuaded, by a closer acquaintance than you seem to have made of us.

"The truths of Christianity are intended for all," only in the sense that all on whom they may come to bear, *are at liberty to embrace them*. Are we to ally ourselves in fellowship with those *who do not embrace them*? You seem to think so. Try to *prove* your position, and you will argue yourself into the other side. "God is no respecter of persons:" are we, therefore, to identify ourselves with unbelievers? This appears to be the logic of your sentence. God is a respecter of character, though not of person; and we are commanded to stand aloof from the character He does not respect. "We should not begin" our efforts to enlighten people "by closing the door." This is one of your ambiguous sentences. What door do you mean? The literal door you cannot mean, for that is open, as you know in every way we can open it. The spiritual door you cannot mean, for this we do not shut, and cannot shut. It has been opened by the Spirit, and we ask men to "walk in." Would you have us say to

the people, they are "in," when they are "out?" I confess I comprehend you not, unless you mean we should receive into open fellowship the unbeliever and disobedient, which we are expressly forbidden to do; and which is against the commonest rules of propriety. Tell me *what you think we ought to do, that we do not*; with scriptural precedent for the recommendation.

A hint in this direction is contained in your animadversions on the word "Christadelphian." You would have us drop this, because in its meaning it is common to all true believers. Whom do you mean by "all true believers?" Do you mean "the sects and denominations of Christendom?" If so, I can understand your argument; but you also give me an argument. I deny there are any "true followers of Christ" among them. It is because this is our conviction, that we adopt a distinctive designation. Our "appellative" becomes a testimony, far from superfluous, as you perceive, if our position be correct, which I am prepared to show. We arrogate (not to ourselves as persons, but) to the position we occupy as holders of the one faith, "the exclusive privileges of brotherhood." Hence, the "high-sounding name." Why were believers originally designated "*Christians*?" Merely as a term of distinction. It now serves no such purpose. It distinguishes nobody. It is the synonym of *modern paganism in a dress of New Testament words*. I, therefore, quite agree with you, though in a different sense, that "in this case," there is a great deal in "the name Christadelphian." It is *not* meaningless by any means; and as to its immodesty, it is the immodesty of truth, if we are right. The difficulty to be encountered is the difficulty of bringing men to *New Testament* "Christianity." I distinctly plead guilty to the charge of sectarianism, in the sense of believing that none but those who believe and obey the gospel will be saved; and that the gospel is not preached in any of the modern "denominations;" and further, that the gospel, when believed, lays upon its believers the obligation to consociate as "a sect" for the promotion of the objects the gospel gives them in hand.

In answer to your concluding remarks, I speak experimentally when I say that the name you object to has facilitated "the progress of (*the*) truth;" is in harmony with true "Christianity," in affirming the forgotten truth, that all obedient believers

are "brethren of Christ;" is crucifying to "personal vanity," and helps every effort to extend the benefits of the *true* gospel.

I shall rejoice if you "see through the difficulty." I don't see why you shouldn't, under the application of mental power like yours. At present, I am the foe of your positions, and shall undertake to demolish them effectually, mouth to mouth, with "the sword of the Spirit." The doing of this with the pen is tedious work, especially with the little time I have. My kind regards to Mrs. Horton.—Faithfully and sincerely your friend, ROBERT ROBERTS.

77, Coventry Road, Birmingham,
April 9th, 1872.

DEAR MR. ROBERTS.—I am afraid you must be getting tired of this war of words, in spite of your long-tried patience and forbearance. I will, however, as you appear to have misunderstood my observations, in some cases, venture to recapitulate some of the chief points touched upon in our correspondence.

With regard to the question of *inspiration*, you assert, in a former letter, "we believe the Bible to be an authentic document." So must everybody believing in Christianity in any form. Then you add, "and the work of inspiration in the men who wrote it." Now the latter assertion requires consideration, inasmuch as the question cropped up at the "examination." You say "disprove this, and you destroy the foundation, and turn us into fools." By "*this*," do you mean the former or latter portion of your proposition, or both? You will readily see the possibility of believing in the "authenticity," and, at the same time, denying the "inspiration." Now, admitting the authenticity and truth or credibility of Scripture, who can impeach our faith? Of course, when a man utters prophecy, he must be inspired, and we find in all, or nearly all cases in the Old Testament, that the prophet or seer declared "the word of the Lord came," &c. In such instances, no man can doubt the inspiration without making liars of the prophets. But, in ordinary historical narrative, the case is widely different. It requires no inspiration to enable a man to write down what he sees or hears; indeed, to my mind, the hypothesis of inspiration is mischievous. In the case of the gospels, for instance, where we have four different histories of the same life. Now, on the supposition that the gospels were written by men "inspired by the Holy Ghost" for the work,

there cannot possibly be any discrepancy whatever, and to assert such a thing would be making God a liar, which is blasphemy. *But* we know there are discrepancies between the testimony of these four witnesses; *therefore*, they cannot be inspired. But this conclusion by no means invalidates their substantial truth and credibility; for it is highly *improbable*, almost *impossible*, for four writers to record a series of events so various, *without* falling into some slight inaccuracies. This is exactly what has happened, and, to many minds, these *slight* discrepancies strengthen their credibility. If this be sound logic, to "disprove their *inspiration*" is *not* "to turn us into fools," for our faith may have a foundation in fact notwithstanding. "The truths of Christianity are intended for all;" this you cannot deny; and the same truth is expressed by your phrase "all on whom they (the truths) come to bear are at liberty to embrace them." It does *not* follow that "we are to ally ourselves in fellowship with those who do not embrace them." "God is no respecter of persons;" this also is beyond question, and the inference that "we are to identify ourselves with unbelievers" is yours, *not* mine.

"*Closing the door.*" You say "this is one of my ambiguous sentences," and ask which door I mean, the "literal or spiritual." Christ said "I am the door of the sheep;" he also says, "I am the way." You assert, in practice, that you are the sheep of the fold; yet, when a stray sheep approaches to enter by the door, he finds it closed against him. Is this Christianity? I suppose it is Christadelphianism. You admit that "all on whom the truths of Christianity come to bear, are at liberty to embrace them;" in other words, all are invited to the marriage feast. Any man may accept the invitation. I accepted it on my own responsibility, counting the cost, and drew nigh, confidently, clothed with the robe of righteousness, or in other words, having a fixed hope of redemption through the expiatory blood of Christ which cleanseth from sin. Who, then, has a right to bar the entrance? You recollect that the man who went without the wedding garment entered freely with the rest. The risk and responsibility were his. But I find by experience, that among you there are some who assume the functions of the apostle Peter, and bear the keys, and let in whomsoever they please. The Pope and Council can go no further than this.

When I find this to be the case, grave doubts arise in my mind as to whether you are the sheep for whom the good Shepherd gave his life, seeing that there is no instance of such narrow exclusiveness and *sectarianism* to be found in the history of the Jewish and Gentile converts. On the contrary, *all* were freely invited; *none* are rejected, except such as are known to be notorious evil livers. But such cases, we may be sure, seldom occurred; few men would care to incur such responsibility without previous conviction, seeing that they would be "eating and drinking their own damnation." There is nothing to warrant the supposition that the candidates were subjected to a fire of questions relating to subtle theological doctrines, or were required to give their opinions upon the genuineness of certain portions of the Old Testament writings. If *they had not faith in Christ, they would not present themselves*. They could not hazard any opinion upon the New Testament, for the simple reason that it was not compiled; and many of the letters which nowadays are regarded with a reverence almost to idolatry, were unwritten; therefore their faith must have been grounded in Christ as the Messiah of the old prophets and the salvation of the world, regardless of fine-spun theories, which had no existence at that time.

Your reasons for adopting a sectarian generic name, appear to me somewhat strange. It appears to be that because others who *are not* call themselves Christians, therefore you who *are*, refuse to be known as such. Because pewter is called silver, therefore silver must be called something else. At this point, I must really apologise for thus trespassing upon your time and patience, and thank you for the candid and straightforward manner in which you have met my objections—I remain, yours respectfully, R. HORTON.

64, Belgrave Road,
April 12th, 1872.

DEAR MR. HORTON.—In the interest of the conclusion to which I should like to see you attain, yours of the 9th calls for a word or two of reply.

I admit the literary separability of authenticity and inspiration in the abstract, but maintain that practically in the case of the New Testament, they stand or fall together. If the authenticity is established, it is then proved that the speakers and writers concerned were impelled by a higher than natural force—for what is

testified? That Jesus fulfilled this promise: "The Holy Spirit, whom the Father will send in my name, shall *teach you all things*, and BRING ALL THINGS TO YOUR REMEMBRANCE, WHATSOEVER I HAVE SAID UNTO YOU."—(Jno. xiv. 26.) After the fulfilment of this occurred, in the outpouring of the Holy Spirit on the day of Pentecost, the rulers "saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, and *they marvelled*."—(Acts iv. 13.) This marvel was excited by their speeches, of which Jesus had said beforehand, "When they deliver you up, take no thought how or what ye shall speak, for *it shall be given you in that same hour* what ye shall speak, for IT IS NOT YE THAT SPEAK, but *the Spirit of your Father which speaketh in you*."—(Matt. x. 19, 20.)

Now, if the Spirit guided them in speaking, much more would it do so in writing, which was to serve a wider and more lasting purpose. That it was so in Paul's case, Paul expressly declares: "Which things we speak, NOT IN THE WORDS WHICH MAN'S WISDOM TEACHETH, but *which the Holy Spirit teacheth*."—(1 Cor. iii. 13.) And he says again (and here's a rub for you), "If any man think himself to be a prophet, or spiritual, let him acknowledge that *the things that I write unto you, are the commandments of the Lord*."—(1 Cor. xiv. 37.) Of the Apocalypse, it is still more expressly stated that any man hearing, listens to "What *the Spirit saith to the churches*."

If the authenticity of these sayings be established, the inspiration of the men who produced the New Testament is proved; but not necessarily the theory of inspiration which artificial criticism may set up as the ideal by which to judge it. It was an inspiration that left the subjects of it in the free exercise of their individual characteristics. It was a super-addition to these, imparting knowledge preternaturally, and giving shape to the verbal forms in which that knowledge was expressed.

You cannot believe in the New Testament and deny the co-operation of inspiration which that New Testament alleges. If you were to take so illogical a position, its value to you would cease, for what certainty of faith could we have if the testimony of the apostles, the only foundation on which we have to build, was not to be implicitly trusted? Deny inspiration, and you deny the testimony of the book—that the Spirit was with them as a guide in speaking and writing: and if

you deny one testimony it contains, how can you trust any? I am not ignorant of the dicta of modern criticism on these questions, which you appear to me in some measure to have accepted. I prefer to use my own common sense, and to set the fine spun theories of men ignorant of the truth, (and therefore incompetent to criticize accurately), aside. I pray you may be able to do the same.—The “discrepancies” are trivial and only apparent, and can be reconciled without the enormous violence of denying inspiration. There are always two ways out of a difficulty. The learned enemies of Christ have taken the one most congenial to their own minds. Being satisfied on unassailable grounds that Christ rose from the dead, I give Christ the benefit of all critical doubts, which the gentlemen in question have taken care to do the other way about. The “Old” follows the “New Testament” up or down: for one is endorsed by the other. Christ is the key of the situation.

As to my ‘inferences’ which you rightly repudiate—(I mean on the subjects of ‘truth for all,’ ‘God no respecter,’ &c.) I gave you them as the result of the logic you were employing in reference to the action in your own case.

I will not follow this point further, but close with a remark on your comments on the ‘door.’ Your parable is misfitted. The door was not at all—in any degree, or in any sense—closed against the stray sheep. It stood wide open, but the sheep would not walk in. He wanted to climb over another impassable way—a way pointed out by the hireling shepherds outside, whose own the sheep are not: a way not recognised by those who hear the Shepherd’s voice—the truth. Christ is not the door without being at the same time the truth: and no man can use him as a door who does not accept him as the truth; and no man, in Christ’s sense, accepts him as the truth, who denies that in hearing the apostles, we are hearing Christ, or the Spirit. “Acceptance of the invitation to the marriage, means, in literal terms, an understanding, belief, and obedience of the truth. You cannot claim to have offered the latter if it prove you had not attained unto the former. The garmentless guest of the parable is a believer destitute of personal righteousness. Righteousness is the symbolic import of marriage raiment.—(Rev. xix. 8.)

My dear Mr. Horton, we can neither “let in whomsoever we please,” nor keep them out. This is in Christ’s hands

entirely. But we have the privilege allowed us of discriminating as to whom we yoke ourselves with. But for this privilege, we must needs have remained in the old mother-church of Rome. When you are a little more practised in this matter, you will see that the privilege is defensive merely, and has none of the judicial pretensions about it that are claimed by ‘Pope and council.’ You will also experience, I hope, that none are more forward and dutiful in the exercise of it than “the sheep for whom the good Shepherd gave his life.” I will cherish the further hope that you will come so to see things, that when you find professors taking anyone into their bosom without regard to whether they hold the one faith for which they are exhorted earnestly to contend, “grave doubts will arise in your mind whether they are the true sheep.” Had space remained, I would have spoken on the apostolic practice which I conceive you misapprehend; and also on the name Christian which was *merely a distinctive appellative* bestowed by the alien; and not a divine definition of the true metal. But probably I have said enough for the present occasion, and will conclude with the kindest regards to Mrs. Horton.—In the best of wishes, sincerely yours,

ROBERT ROBERTS.

77, Coventry Road, April 19th, 1872.

MY DEAR MR ROBERTS—I need do no more on this occasion than acknowledge your favor of 12th inst., and thank you for your copious explanations. Whilst admitting the cogency of some of your arguments, and in the main the strength of your position, I shall require time to turn the matter over in my mind, as this correspondence has developed phases which will require careful deliberation.

I will reserve an answer to your last for a future occasion, as my time is very much occupied at present.

If you think it would interest the brethren, I should have no objection to this correspondence appearing in the columns of the “*Christadelphian*,” by way of explanation of the paragraph which appeared last month, premising that whatever has been urged on my part against you, was directed against principles and not against persons. I may take this opportunity of thanking Mes-rs. Shuttleworth and Whitcomb, through you, for the trouble and care they were at on my account, and at the same time to express a hope that their pains were not ill bestowed.

Mrs. Horton joins me in kind regards to Mrs. Roberts,—I am, yours faithfully,
R. HORTON

The Editor having applied to Mr. Horton for the Editor's side of the correspondence for the purpose of the suggested publication, Mr. Horton, in forwarding the letters, wrote:

77, Coventry Road, April 25th, 1872.

DEAR MR. ROBERTS,—Herewith you have your moiety of our correspondence . . . I have no doubt the matter will prove interesting to the brethren, as theological polemics usually excite more interest than mere didactic discourse, however excellent; and your readers may see advanced and perhaps controverted a few arguments hostile to your position. *Magna est veritas et prevalebit*,—so if your doctrines are sound they will run little or no risk. I may also

take this opportunity to bear testimony to the cogency of your counter arguments, and to assure you that you have my sympathy in your arduous labours.

I expect, next week, to quit Birmingham for the north, as at present there is not sufficient inducement to stay here. The change *may* be beneficial, and at the same time need not interfere with the good understanding existing between us. "Nimble thought can jump both sea and land," and the post office is available there as here.

I don't exactly know yet where I shall pitch my tent, whether at Liverpool or Manchester, or wherabouts between the two, but hope to be settled somewhere in about a fortnight.

Give my respects to Mrs. Roberts, please, and allow me to remain, yours very faithfully,
R. HORTON.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 37.

"*Exhort one another daily.*"—PAUL.

It is well, brethren and sisters, that we should live under the constant recollection of the fact which we have just been setting forth in song—the omnipresence of God. If we did, we should succeed to a greater extent than we do in the great objects of our calling. It is true that those objects are not to be finally realised until the Lord comes, and calls from the dead those of his friends who are sleeping in the dust, and to his wedding feast such amongst the living as are worthy of being associated with him. But there are objects connected with our calling that must be realized even now, before we can be permitted to participate in the far greater associations to be developed at the Lord's return. We are called at present to sustain a certain attitude, and that attitude has many sides to it. We are called to the attitude of witnesses for the truth; but that is insufficient of itself to give us a participation in the kingdom of God. No man who merely believes the truth and speaks of it to his neighbour, will be saved; for we find mention of some to be rejected in that day who will say "Have we not preached

in Thy name, and in Thy name done many wonderful works?" If our fitness rises no higher than an apprehension and agitation of the theory of the truth, we are not fit for the kingdom of God. The truth is intended to hew us, intellectually and morally, into a certain shape: that shape is the shape of Christ. We have him for an example, and if we do not follow his example, we shall not stand with him in the day of his glory. We are called to holiness. Now that word is a very expressive and comprehensive one: holiness is a state of cleanness, and cleanness in its moral relations consists of freedom from all that is constituted morally polluting by the law of God. That is right which God commands—that is wrong which He forbids. That is holy which He calls clean, and that is unholy which He disallows. There is no other rule of righteousness than that. The moral philosophy of the world is a very artificial affair. In most cases, it is an attempt to justify the commandments of God on natural principles. Certain maxims have been brought to the notice of the world in the teaching of Christ,

and men of carnal minds, utterly unsubject to the law of God, have taken hold of the mere æsthetic beauties of these things, and constructed out of them a philosophy of their own—a standard of their own; but in point of fact they have no standard; there is no standard of right except the will of God. When men begin to talk of “the eternal fitness of things,” they get into an intellectual morass. There is no standard of righteousness but obedience to God’s commandments.

God’s commandments are unmistakable; they are so very simple that we are liable to forget them, and if we forget them, we cannot be saved. We must keep them in remembrance and act upon them, especially the last. It is the doing of them that is acceptable. It is not sufficient to acknowledge them. “Why call ye me Lord, Lord, and do not the things which I say.” Now Christ says we are to be kind to each other, and if we are not so, however much we may know the truth, we do not belong to him; the knowledge of the truth will then be to our condemnation.

“If any man have not the Spirit of Christ, he is none of his.” Now besides kindness, the spirit of Christ was a spirit of worship. He often retired to pray; and he told the woman of Samaria that the Father sought a certain class (in spirit and in truth) to worship Him. What is the worship of God, brethren and sisters? It is the deferential and reverential concentration of the mind upon Him, intelligently, consciously, lovingly, adoringly, trustingly, and prayerfully, with a deep sense of the things disclosed concerning Him and us in the truth. It is an attitude of mind requiring the highest abstraction. Merely to sing is not to worship, nor is it to deliver a well-worded address to the Deity. There is such a thing as drawing near with the lips while the heart is far away. This was the worship that God abhorred in Israel, and will be no more acceptable at our hands in the name of Jesus. We require to abstract our minds from surroundings and fix them on the mighty Universal Presence in whose hand our breath is, and whose are all our ways.

This mental attitude, whether in an individual or in an assembly, will produce indifference to immediate surroundings. It cannot co-exist with attention to these surroundings. If therefore in singing,

you see some look about to see what neighbours are doing; or speak and whisper with his neighbours, or attending to any second matter whatever, you are yourself interfered with in the luxury of worship, and perceive evidence of a want of worship in the disturber. This is an evil. The worship of God requires all our attention—a complete fixing of our mind upon Him, knowing that His ear is open and that His eye is upon us. As David expresses it—“Thou hast beset me before and behind. Thou knowest my thoughts afar off.” “The darkness and the light are both alike to Thee.” Now, our meetings are designed for the collective exercise of this thought, and the possessors of holiness will be full of responsive sympathy to this supreme object of our association. We ought all to be so conditioned mentally that when we stand up to sing, we sing to God and do not go through a performance merely. A performance is abhorrent to God and all holy men. It is one of the abominations of our time that mere performances take place as a professed act of collective worship. It would be better to have bad music with a general concentration of the mind on God and His truth, than the finest strains with an absence of that concentration.

Now we must pay attention to these things, for the present is all important to us. It will be too late to mend our ways when Christ comes; and Christ’s coming is not very far from every one of us. This statement is one that has been true ever since the time of the apostles, and it finds illustration in the chapter that has just been read. “Absent from the body” practically means to be present with the Lord. There is no conscious break to the person who undergoes the absence. It is an instantaneous change of condition. I have been thinking much upon that point this last week. I have thought a chart might be drawn, which would very vividly bring that before the mind’s eye—that as we are unconscious of death, there is no such thing in relation to us, individually, as death, because we shall be unaware of death happening; it will be all gone bye before we know it has happened. Now because that is the case, we have to look at the thing in this practical way—that Christ is standing at the end of our little career, as it were; that as we reach the end of that career, we shall seem to stand in his presence. In that sense, he is not far off.

He is waiting at the end of our journey to receive us. Although, actually, the reception does not take place until he comes; and although, actually, none of us will be glorified until all are, yet, in relation to each individual consciousness, it will appear to be instantaneously occurrent when we close our eyes in death, because as unconscious of death as of sleep and more so, we shall appear at once to stand face to face with the Lord. Consequently, if we are to die a week hence, practically, the coming of the Lord is only a week away from us.

It seems to me there is great comfort in that thought. In fact, it just gives the consolation which orthodox believers take, and which they think we lack; but which we do not lack at all. To contemplate the gap of time that may actually divide any generation from the coming of Jesus, may give us the idea of its being a very long period; but it may be answered, that when we are dead, we shall know nothing about that gap at all, and, therefore, the Lord is near, in that sense, to every one of us. In our century, we know that in another sense he is very near. We are just in the position that Christ indicated to his disciples, when he said they were to watch lest they might be taken at unawares; and we are watching for his speedy appearing, for although we know not the day nor the hour, we have been given to know the dispensation by the light which God has vouchsafed by Daniel and John. Beyond the general knowledge of the time of the end, we know not the hour of his appearance. We do not know in what part of the latter-day programme it is intended he shall reveal himself to his servants. It is well to see that whatever may occur in this respect, to us as individuals he is at the door. This is a thought which has great power in giving the truth a reality it may fail to have if we are all the time poisoning ourselves in relation to great periods. It enables us to surrender ourselves more entirely to our espousals. We are called to be espoused to Christ. Paul said to the Corinthians that he had espoused them as a chaste virgin to Christ; they were betrothed, and that is our position; that is to say, we are entirely his. We do not possess the liberty the world claims, and which some mistaken servants claim. Our position is that which Paul defines—"Henceforth know we no man after the flesh."

When a man puts on the Lord Jesus in obedience to the truth, he assumes a new position, and his relation to things around him is altogether different to what they are in nature. He sees things in quite a different light; he is not of the flesh, and recognises no scheme as having a claim upon his sympathy that merely has to do with the present evil world. His hope is to be delivered from this present evil world. Christ has given himself that this deliverance may be accomplished. Our position, meanwhile, is that of denying ourselves ungodliness and worldly lusts, and looking for the blessed hope of his coming again. We are not our own. As Paul says, in the same chapter, at the 14th verse, "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that he died for all, that they who live should not henceforth live unto themselves, but unto him who died and rose again." The argument of that is very simple. Paul says that if one died for all, representatively, then all died in him; so that we should reckon ourselves dead and buried, so far as this life's relationships go. We are not, as Peter says, to live the rest of our time in the flesh, to fulfil the lusts of the flesh, but to do the will of him who lived and died for us. That seems exceedingly reasonable, and we shall certainly find out on that day, when the Lord stands upon the earth again, and masses before him all his people, that none will be selected for companionship in his glory but those who have answered to this description—who have lived for him, who have been faithful stewards of their trust. None doubt this theoretically. The great matter is to get believers to recognize the fact practically. I presume that these first-day meetings were instituted by Christ for the very purpose of enabling us to realise these great things. If we did realise them, we should be more practical and earnest in our position as the Lord's servants.

Just imagine the Lord Jesus in the earth again, and ourselves summoned to meet him. What would be the great anxiety on the part of every one of us? Only one. All the anxieties of a lifetime would take flight, except one: "What does he think of us?" That will be the engrossing concern of the moment. Now, what is it that determines Christ's opinion of us? Is it the state of mind

that will be produced by the occurrence of his advent? No; for then everybody will be in a state of readiest loyalty; everybody will then see that Christ is really the only important calculation of life; and, of course, they will be prepared with all manner of protestations and professions, with tears, how much they desire him. These will not move Christ. That which determines his opinion is what we are doing *now*. He has made known the principle of his judgment: "I will give to every one of you *according as your work shall be.*" Therefore, *now* is the time of action. Let every man look to what he is doing—and every woman. Let them remember that their present daily life—dull, uninteresting, unimportant though it may appear, is really pregnant with their destiny. All depends upon how they turn the present time to account. Future position will be determined entirely by present deportment; the important thing is to be filled with the knowledge of His will, in all wisdom and spiritual understanding. And how can we be in this state if we neglect the means whereby we may attain to it—the reading of the Word, and the assembling of ourselves together? We ought not to trust to second-hand information in this important matter. Speeches we may listen to and articles we may read are liable to be greatly diluted and corrupted by human thought. We are apt to be misled by this one's opinion and that one's opinion as to what we should do. When we consider that in that day, with which any individual may be face to face immediately, human opinions and human professions will disappear like mist in the divine presence, we can see how true it is that the only wisdom, at present, in the midst of all our toils and labour is to adhere to the word of God, which is a lamp to our feet and a light to our path. What will Christ care as to a man's "position" in the estimation of fellow-men? He has told us that that which is highly esteemed among men is an abomination in the sight of God. He looks not at man's "position." We must remember that Christ is the embodiment of the great power that said by Isaiah, "My ways are not as your ways, nor my thoughts as your thoughts." We shall be judged by the simple standard, "Have you done what I commanded you?" That will be the one simple question; indeed it is the very simplicity

of it that seems to turn people away from it. "Have you done what I commanded?" We all pretty much know what we are doing, but we shall be able to give a right account, either for good or evil. Well, whatever we may say about ourselves, he will make manifest what we are, and our anxiety should be, while the Lord delays, to get on the right side of the account.

All His commandments have to do with practical daily life. Hence, next to a knowledge of the truth, the practical management of daily life is the main question. There is a reason for laying continual stress on this: having had to struggle out of darkness, we have had our minds drawn very much into polemical channels. We have been much occupied in getting to know what truth is, consequently we are liable to stop short at our attainment of this, whereas we have done but a small thing. We are, as it were, in no more forward a position than the crowds that listened to Christ. They heard what he had to say; they knew what the truth was, but that merely opened the door for their salvation. Obedience was the difficulty. The knowledge of the truth only opens the door. We cannot be saved before that. There is no hope for us at all apart from the gospel; but the gospel only gives us the start. It all depends how we walk after that. What ought the assembly of Christ to be but a representation, on a small scale, of what is to be made politically dominant when Christ comes, and when God's will shall be done on earth as it is in heaven? We are called unto that kingdom, and, therefore, as an assembly of those who are called unto the kingdom, we ought to exemplify those characteristics that will appertain to it in the day of its manifestation. All the purity of individual thought and action which will prevail then in the world; all rejoicing in the truth, and making our boast in God that will then be the universal law; all that loving of men and serving of God that will prevail, ought to be incipiently visible in our assembly. We ought to be the kingdom of God in miniature; in fact, all the saints are: there is no doubt about that though there may be a doubt as to who are the saints. Therefore, let us walk in the light of the word. Do not heed what is said on the right hand or on the left. Avail yourself of good company, if you can get it, but take care you do not get

injured where you expected to be benefited. Remember that most of those by whom you are surrounded have but recently emerged from the world with all its ignorance, disobedience, stupidity, and carnality, and that you are not to be despondent and lose heart because other people may not exemplify

the truth. If others do not, you try, at least; save yourself from this untoward generation. It is just as untoward as the generation of Peter, and it is only by the means offered by Peter, in the name of Christ, that we have any hope at all.—EDITOR.

OUR WARFARE,

IN WHICH

ATTACKS UPON THE TRUTH

From whatever quarter,

ARE MET AND REPELLED.

“Casting down imaginations and every high thing that exalteth itself against the knowledge of God.”

DAVID AND HIS SON: HEAVEN AND HIS THRONE.

THE Immaterialist writer endeavours to explain away the statement of Peter, that “DAVID IS NOT ASCENDED INTO THE HEAVENS.”—(Acts ii. 34.) He affirms that “instead of proving that David had no soul that could think, and feel, and adore, while his body was in the grave, the passage is a fatal blow to the false notion that Christ has no kingdom till he comes personally.” The process of extracting this extraordinary and unlikely-looking conclusion from the words, is as extraordinary as the conclusion itself, and involves some extraordinary collateral ideas.

He relies on the words of the 16th Psalm quoted by Peter in the context: “Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.” He understands the first part of this statement to refer to the immortal soul, and the second to the mortal body. One naturally starts at the idea of Christ’s immortal soul *in hell*, especially when inculcated by a writer whose theology usually contends that it was at that very time in Paradise with the thief; but the Immaterialist, foreseeing the shock, softens it down by explaining that the hell in this case is *hades*, and that *hades* does not mean hell “in the strict sense.” One wonders what this can mean. If hell, plain

and flat (for *hades*, which Mr. Immaterialist suspiciously prefers to hell, is Greek, and the word almost universally translated hell in the New Testament, such as “in hell he lifted up his eyes, being in torment”); if hell, plain, flat and honest, does not mean hell “in the strict sense,” what word does mean hell in the strict sense? If the “strict sense” of hell is to be evaded in one case, to suit a logical exigency, how can we be sure that the “strict sense” (that is, the orthodox sense) attaches to it in any case?

And when we ask, What is the *loose* sense of “hell?” which Mr. Immaterialist naturally prefers in the case of Christ, our amazement only increases. We are told it “simply means *the spirit world, or the disembodied state of the soul!!!*” So that when your good friend dies and enters “the spirit world,” he “goes to hell;” or when your own turn comes to “shuffle off the mortal coil,” good or bad, to hell you must go, for “hell is but the disembodied state of the soul.” It is quite a mistake to localise hell, for hell is “a state;” a greater mistake to limit that state to the wicked, as is the custom in orthodox preaching; for the righteous equally go into hell with the wicked: no more, no less; for hell is “the spirit world” and “the disembodied state of the soul.” “The wicked shall be turned into hell” means that they will enter the disembodied state, like the righteous. “Hell

from beneath is moved to meet thee (O king of Babylon) at thy coming" (Isaiah xiv. 9), means that the disembodied state is below: (though how a "state of soul" can relate at all to locality, seems obscure). "*It* (hell) stirreth up the dead for thee," means that "the spirit world" when Nebuchadnezzar's ghost made its appearance, was so violent as to send life into the rattling bones of the skeletons piled in the cavernous depths below. "Gone down to hell with their weapons of war and have laid their swords under their heads" (Ezek. xxxii. 27), means that disembodied souls take their swords with them into the spirit world, and use them as pillows for their ghostly heads when they are tired; not perhaps the cold steel itself, but the soul of the weapons, otherwise known as the temper of the weapons—the human spirit walking off with a sword-spirit, when the human body has done using the sword body, leaving a dead man and deadsword behind!

The writer truly applies the words "Thou wilt not leave my soul in hell" &c., to the resurrection of Christ, as Peter did 1800 years ago; but his application of the first to the "soul" of modern theology, and the second part of the statement, "neither wilt thou suffer thine Holy One to see corruption"—to the body, only shows his superficial acquaintance with the matters he has undertaken to explain. The merest tyro in Biblical composition knows that the words are periphrastic, or in plain language a Hebrew parallelism—a style of expression characteristic of the sacred writings, in which the same idea is repeated in two forms for the sake of poetic emphasis; e.g. "He washed his garments in wine, and his clothes in the blood of grapes."—(Gen. xlix. 11.) To have left the Messiah's "soul in hell" would have been for Jehovah to have "suffered His Holy One to see corruption," for "soul" and "holy one" are synonymous: and hell (or the grave) is the abode of corruption.

By a quotation from some unacknowledged writer, the Immaterialist argues that Christ, by resurrection, was exalted to the throne of David. This is subsidiary to the main point, but still calls for a moment's attention. If we ask what there is of David's throne in Christ's present position, the Immaterialist's adopted argument yields this answer: David reigned over the people of God: so does Christ now. This is ingenious, but will not

bear examination.

David reigned over the nation of Israel, constituted of the twelve tribes which descended from the twelve sons of Jacob; who were chosen to be "a special people to God above all the nations of the earth."—(Deut. vii. 6.) His "reign" was actual. His will was the law of the nation: obedience was compulsory; it was not left to goodwill or partiality. He *reigned*.

When we ask if the position of Jesus corresponds with this, we find that it does not in any particular. He does not reign over the nation of Israel. He came to the nation of Israel. He said he was the king.—(John xix. 21.) He was crucified because he said so. The "superscription of his accusation" was "THIS IS JESUS OF NAZARETH THE KING OF THE JEWS." The nation through their representatives, said: "We will not have this man to reign over us."—(Luke xix. 14.) According to Immaterialists, he never will reign over them, although it is expressly declared that "the Lord shall reign over them in Mount Zion" (Micah iv. 7), on the throne of David and his kingdom, to order it, and establish it (Isaiah ix. 7), that they shall look upon him whom they have pierced (Zech. xii. 10); that he shall raise up the tabernacle of David that is fallen (Amos ix. 11): (according to the Immaterialist, there is no fallen tabernacle to raise, since the tabernacle is triumphantly established in heaven)—that in his days, Judah shall be saved and Jerusalem dwell safely (Jer. xxxiii. 16), and Israel being gathered from all nations among whom they are scattered, to be governed in their own land by one king (Ezek. xxxvii. 22), it shall be no more said, the Lord liveth that brought Israel out of the land of Egypt, but the Lord liveth that led the seed of the house of Israel out of the north country, and from all lands whither He had driven them.—(Jer. xxxiii. 7.) David reigned over the twelve tribes of Israel. Jesus does not. But Jesus will; for he said to his disciples, "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on twelve thrones, judging the TWELVE TRIBES OF ISRAEL."—(Luke xxii. 29.) He gave them to understand this would be at a time of restoration: for at another time previously, he had said "In the REGENERA-

TION, when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel."—(Matt. xix. 28.) Need we wonder at the anxiety expressed in their question to Jesus after he rose: "Lord, wilt thou at this time restore again the kingdom to Israel?"—(Acts i. 6.) Immaterialists would have answered "No, neither at this time nor any other will the kingdom be restored to Israel." In this, Immaterialist and all who believe with him are mistaken; for the hope of the apostle thus expressed was no vain hope. It was "the hope of the promise made of God unto the fathers," as Paul expressed it before Agrippa (Acts xxvi. 6.) "Unto which hope," be added, "our twelve tribes instantly serving God day and night HOPE TO COME." There is no gospel apart from it; for the gospel is "the hope of Israel."—(Acts xxviii. 20.) Salvation is of the Jews, Jesus said (John iv. 22) "If the casting away of them has been the reconciling of the (Gentile) world, what shall the receiving of them be but life from the dead?"—(Rom. xi. 15.) The kingdom of Israel and throne of David are to be re-established in the earth; on that throne will Jesus, the son and lord of David sit, ruling in Jerusalem (Isaiah xxiii. 23), till all enemies are put under his feet.

Mr. Immaterialist may say—(his argument involves it)—that though Jesus does not reign over the Jews, he reigns over those who believe in him. To use his own words, "The reign of Christ is in the hearts and affections of his people." This is met by the obvious answer that the influence exerted by the gospel in the hearts of those who believe, is not a *reign*. A reign is the administration of a king's authority; and such an administration as involves compulsion where resistance is offered. Could Queen Victoria be said to reign in England if everyone was at liberty to please himself whether he should obey the laws or not? Does Don Carlos reign in Spain because a party of followers espouse his cause? Is it a reign over followers when the followers can do as they like? The following of Christ is at present a voluntary matter. His peoples' "hearts and affections" are under no compulsion. Though it is true he will bring them to account at the last, he does not meanwhile reign over them. They are left to serve him

of their own freewill, much or little. The time will never come when they will become his subjects in the sense implied by the word "reign." Their destiny is to "reign WITH" him.—(1 Tim. ii. 12; Rev. v. 10.) They are called to the *kingdom*.—(1 Thess. ii. 12.) They are the bride, the Lamb's wife (Rev. xxi. 9), therefore the partners of his authority—the sharers of his throne over the nations.—(Rev. ii. 26; iii. 21; Dan. vii. 27.)

Hence, the Immaterialist theory of Christ holding kingly sway over a spiritual nation, is as unfounded as the theory that he is now sitting on the throne of David. Both are alike mere makeshift suggestions, to save orthodox religion from the utter confusion that befalls it in the estimation of thoughtful men, when it is shewn that it denies the fundamental testimony concerning the Messiah—that he will rebuild and occupy the throne of David, and in the glory of the future age, reign over regenerated Israel and gladsome nations to the end of the world.

In vain does the Immaterialist writer quote "the kingdom of God is within you" (Luke xvii. 21), seeing those words were addressed to the wicked Pharisees, who "within were full of hypocrisy and all iniquity."—(Matt. xxiii. 28.) The meaning is to be found in the marginal reading; which changes "within" to "among," and converts the statement into an assertion that the kingdom of God, in the person of Jesus, whom the people hailed as "the kingdom of their father David coming in the name of the Lord" (Mark xi. 10), was among the Pharisees, while they in their sceptical enquiry, assumed that the Messiah had not yet made his appearance.

Vain also is it to quote the words in which Paul sought to rebuke the assumption of Israel after the flesh, when they looked upon the believing Gentile as inferior to themselves. "He is not a Jew which is one outwardly, . . . but he is a Jew which is one inwardly." So far from proving a non-Jewish association of Christ's matters, it proves the opposite in alleging that although every Jew who has the flesh and blood of Abraham, is not an accepted child of Abraham in the absence of the disposition of Abraham, yet all who have this inward disposition are actually Jews, though they may not be Jews after the flesh. "Gentiles in the flesh" become Jews when they are

grafted on to the stock of Abraham (Rom. xi. 17), and are no longer aliens from the commonwealth of Israel, but fellow citizens. —(Eph. ii. 19.) But the Immaterialist writer lacks understanding of these matters and makes natural blunders.

“David is not ascended into the heavens.” The verse remains. The Immaterialist writer does not touch it. He says it simply proves that David was a man, complete in all his parts . . . and that the natural portion of man had not ascended to heaven. This surely did not need proving. No one supposes a dead body takes skyward flight. It proves what it declares: that David is not in heaven, where the Immaterialist theologians say he is. The Bible recognises no David that is not “complete in all his parts.” An incomplete David is an invention of the Immaterialist school. David is the living, conscious, bodily person that bore that name. He is at present dead, dissolved, taken down. His scattered dust is not he: the vitality that animated that dust when it was corporeal is not he; the mind evolved by that vitalised corporealism is not he. All together in mutual play and evolution were he: but death has taken down the machinery, and David “sleeps in the dust of the earth,” (Dan. xii. 2), from which he will awake by the same testimony to life everlasting, in the great day of rebuilding; viz. “the time of the dead,” when God will “give reward to His servants the prophets, and to the saints, and to them that fear His name, small or great.”—(Rev. xi. 18.) “DAVID IS NOT ASCENDED INTO THE HEAVENS.”

“ERRORS OF ANNIHILATIONISTS.”

“MAN TRIUNE.”

Mr. Grant's chapter on “Man Triune” requires not many words to dispose of it from a Christadelphian point of view. Its object is to prove that “the physical constitution of man as defined by the holy Scriptures,” comprehends three separate elements, “spirit, soul, and body.” These he says are “three constituent parts,” each of which is necessary to “the whole man.” This, says Mr. Grant, “is denied on the part of those who hold —” what? “That the body is the whole man.” We must object on the part of all Christadelphians to be confounded with these, if there are such. We are of those who recognise the possibility of 1, a body

without life or mind; that is, a corpse: 2, a body with life but lacking mind, as in the case of the lowest type of idiot; neither of which would appeal to our appreciations. We are of those who find pleasure only in the combination of “body, soul, and spirit,” as constituting “the whole man.” In this sense, we stand as stoutly as Mr. Grant, by 1 Thess. v. 23: “I pray God that your whole *spirit, soul, and body* be preserved blameless unto the coming of our Lord Jesus Christ.” We recognise no “whole man,” and in the strict sense, no man at all, away from this essential combination. Wherein then do we differ from Mr. Grant's “triune” theory of man? The difference will be found in the definition of the elements as separate elements which in combination constitute the “trinity in unity.” Mr. Grant contends for a “spirit” that remains a thinking spirit when the “whole man” no longer exists to possess it: and a soul that remains an individual vital thing when there is no whole man for it to vitalise: why he does not also contend for the continued existence of a body when the partnership between “spirit, soul, and body” is dissolved, is presumably due to the ocular evidence in a contrary direction, presented in the mouldering corruption of the grave. But for this ocular evidence, there would be as much reason for believing in the separate existence of the body in death as in the separate existence of the other two. But the ocular evidence is an insuperable obstacle to any theory of the continued existence of the body, at least with the majority of people: there is a sect of Jews reported to believe that the body is conveyed subterraneously to a place of rendezvous where it is preserved against the day of resurrection. Mr. Grant, however, believes in the “annihilation” of the body—one “constituent element” of the “whole man;” but he insists upon the immortality of the other two “constituent elements.” So far as this chapter goes, he does no more than insist. He adduces no evidence. He merely cites 1 Thess. v. 23, (quoted above), which is no evidence at all, since it merely defines the aspects of human nature, without telling us anything of the mortality of the body, or the immortality of the soul believed in by Mr. Grant. Ought it not to occur to Mr. Grant as strange that the soul, if immortal, should sink to a low

ebb when nutrition is cut off, or the atmosphere robbed of oxygen. Surely he is not above discussing food and air, since both are the work of God; and surely he cannot justly consider it "carnal" for us to take notice of the relations which God has established between these things and ourselves. Not only physical life or soul, but mental faculty fails, and fades, and disappears—(not from outward manifestation merely, but from *inner consciousness*)—before injury, starvation, or age. "Spirit," and "soul," are stopped in their operation by conditions which, if Mr. Grant's theory were true, could not affect them.

For "the remarks of Ellis and Read upon the text," the Christadelphians are in nowise responsible. Uncertain and contradictory reasoning is natural on the part of men knowing only a part of the truth as these men do. Mr. Grant's strictures on their arguments do not touch the Christadelphian position in the slightest degree. We therefore pass them by, regretting merely that Mr. Grant should appear to get an advantage which is due not to the strength of Mr. Grant's position in itself, but to the incompetence of the diluted "annihilationism" which he combats in conjunction with his assaults on the Christadelphian position.

And with this remark we might leave the "MAN TRIUNE" chapter, were it not for the passing allusion to a view advanced by Dr. Thomas. Dr. Thomas has written, "the flesh thinks;" as implied in the apostolic phrase, "the mind of the flesh," and as made patent to the consciousness when the brain is wearied. But Mr. Grant does not believe the flesh thinks: and he avails himself of what evidence he thinks the spirit, soul, and body passage affords, in favour of his disbelief. He calls attention to the fact that Paul expresses a desire for the sanctification of all three, "spirit, soul, and body." Now, says he, if the flesh thinks, "let the body be sanctified and all is done." This is cogent if the body as here expressed is taken as the whole living thinking man; but it is evident that it is considered apart from the life and spirit at work in it, just as the life and spirit are considered apart from the body; not that they can be taken apart, but they present themselves separately to the cognition, as the shape, colour, and substance of a hat, which though identical with and inseparable from

the hat itself, can be thought and spoken of as entities separable from the hat. And does not this illustration in truth suggest the meaning of Paul's words? How could a man more fervently express the entirety and the integrity of a thing than by specifying all the aspects in which it presents itself to the cognition? But would it not be a perverse treatment of his words to extort from them a theory that these separate aspects could exist separately? This is what Mr. Grant is guilty of in treating as a scientific analysis of human nature the fervent hyperbolism of an apostolic benediction.

Mr. Grant's concluding sentence, that "spirit, soul, and body, *are the man*," is according to truth; but when we put the question "separately or in combination?" we discern the extent to which the proposition is intended (unknowingly) to bear against the truth.

Mr. Grant points to the "ample confirmation" which his view receives in his treatment, in separate chapters, on "spirit," "soul," and "body." In these, then, we must needs follow him, in the confidence of dispelling his argument, and developing what will be the opposite of "ample confirmation" of his unscriptural views. Meanwhile, at the risk of repetition, we cannot refrain from pointing out that his theory of man's capability of subsistence in three *separated* elements is discountenanced by our experience of that one of the three which is open to actual observation. The body, when separated, loses its organization, and, in time, ceases to exist. If the body loses its entity as the result of separation, why are we to assume the continuous entity of the impalpable results developed in its vital operations, viz., life and mind? What we may call the essence of those results—the power or energy of God which is the basis of all development—existed before ever we had a being. Why must we assume that that power, energy, or essence, when withdrawn from our poor earthly selves, on the occurrence of death, and restored to God who gave it, preserves an entity which was not its attribute before it was given? The presumption derivable from analogy is against it, especially since our experience in life points to a complete dependence of life and mind upon the conditions and operations of the bodily structures. This means

neither more nor less than a belief in the actuality of death, which is the revealed dispensation of God to man through Adam. Mr. Grant's position involves a denial of death: the Christadelphians' position is a profession of belief in it. The relation of these two positions to Scripture will be clear in the estimation of such as accept the Scripture revelation that "By man came DEATH" (1 Cor. xv. 21), and that "in

death there is no remembrance."—(Psalm vi. 5). Again, we ask, where are the phrases "immortality of the soul," and "deathless spirit?" by which Mr. Grant's theory is expressed in human theology, and the existence of which in the Bible would have barred the way to this controversy. With this, we shall follow Mr. Grant in his further chapters.

ON THE TONGUE.

THE human tongue is the most powerful instrument under heaven. No agent possesses such wonderful force, both for good and evil. It is the most dangerous weapon in the world. Let us briefly survey its functions and its doings, as set forth in several passages of Holy Writ. We will do this by comparison, placing the good things on the right hand, and the evil things on the left. After which, we will close our remarks with an emphatic reading from the apostle James.

THE EVIL THINGS.

My soul is among lions, and I lie even among them that are set on fire, even the sons of men whose teeth are spears and arrows, and their tongue a sharp sword.—(Psalm lvii. 4.)

What shall be done unto thee, thou false tongue? It is as sharp arrows of the mighty with coals of juniper.—(Psalm cxx. 3, 4.)

THE GOOD THINGS.

The tongue of the just is as choice silver.—(Prov. x. 20.)

The tongue of the wise is health.—(Prov. xii. 18.)

The tongue of the wise useth knowledge aright.—(Prov. xv. 2.)

A wholesome tongue is a tree of life.—(Prov. xv. 4.)

The virtuous woman—in her tongue is the law of kindness.—(Prov. xxxi. 26.)

We will not multiply texts, brethren; your memories replenished by your daily reading of the Scriptures, will readily add to the lists. After David and Solomon, let us hear James. Let us read his discourse with emphasis and due reverence.

My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend ALL. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and BOASTETH GREAT THINGS. Behold how great a matter a little fire kindleth! And THE TONGUE IS A FIRE, A WORLD OF INIQUITY: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.* For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been

*Hell.—The word in the original is *γεεννα* and is that which utterly destroys. Such is the fire of the tongue.

tamed of mankind: but *the tongue can no man tame*; it is an *unruly evil*, FULL OF DEADLY POISON. Therewith bless we God, even the Father, and therewith curse we men which are made after the similitude of God!!! Out of *the same mouth* proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? Either a vine figs? So can no fountain yield salt water and fresh. Who is a wise man and endued with knowledge among you? Let him shew out of a *good conversation* his works with *meekness of wisdom*. But if ye have *bitter envying* and *strife in your hearts*, glory not; and lie not against the truth. This wisdom descendeth not from above, but is *earthly, sensual, DEMONIAK*. For where envying and strife is, there is confusion and *every evil work*. But the wisdom that is from above is first *pure*, then *peaceable, gentle*, and easy to be entreated, full of mercy and *good fruits*, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace. Brethren, let us read and pray that we may all be endued with this wisdom which is from above; let us strive with our might to eschew that wisdom which is from beneath. Finally, brethren, let us remember the words of this same apostle. "If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, *this man's religion is vain.*"

EDWARD TURNEY.

The Christadelphian.

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

JUNE, 1872.

We are obliged to hold over "The kingdom of God and the state of the dead," (brother Hodgkinson); "Things New and Old," (brother Shuttleworth); and a quantity of interesting matter affecting the signs of the times, more particularly relating to "the Jews in the Holy Land." We hope to make good the defect in all cases next month.

THE PROPOSED FRATEBNAL GATHERING.

A number of favourable responses are to hand. There is every prospect of a large gathering. It is particularly desirable that all intending to be present should send early intimation. Completeness and comfort of arrangement will partly depend on this. Those who in view of our Carpenter's-Son resources, would desire to provide for themselves, will be assisted in the matter of arranging for quarters if they will send word of their desire and indicate the limit. This

arranged beforehand, would be a comfort. When the Greater than Solomon takes charge, we shall be under none of the cramping restrictions that are incident to this down-trodden state. Royal liberality will open and provide bountifully the way of the saints, whose "gatherings" will be glorious. Meanwhile, we cheerfully make the most of our stable at the inn—thankful that at least we have heard the joyful sound of the coming kingdom, when the wealth of the sinner will be in the hands of the just for the glory of God's great name and the blessing of famishing nations. We comfort ourselves in the prospect of the good time coming; and seek now to prepare for acceptance with the Great King who will preside over all as the object of universal homage—to whom every knee will bow, and who will receive the merited acclamation of all the earth. May our endeavours receive his approval and blessing.

The addition of third class carriages to all trains, removes one obstacle. It will now be possible for brethren to travel by express from all parts of the kingdom; which relieves the journey from much of the fatigue incident to the slow process of travel by "parliamentary" trains.

SIGNS OF THE TIMES.

Last month, great sensation was produced throughout Europe by the announcement that Germany had addressed an ultimatum to France on the subject of her armaments. The statement was that Count Arnim had been instructed to represent to M. Thiers that the German government recognised in the French Army Bill, and in the speeches of the President, a public menace of vengeance, to which Germany could not be indifferent; and that she had decided to use the power which the fortune of war had given her, to forbid it; that she would no longer stand by and witness the shattered hosts of France re-marshalled with one settled purpose of hate, but must demand a reduction of the French armaments and a diminution of the estimates for the military forces. The truth of the statement was afterwards denied, but the denial itself was given in such a way as to show that the relations between the two powers were, in substance if not in a diplomatic form, in the state described. A remonstrance of some sort had been made by Germany to France: and M. Thiers had made concessions satisfactory to Germany for the present. It shows the completely humbled state of the French power, that such an interference with her internal affairs could take place without war. But though crippled, she is not powerless for mischief. The Pope looks to her for the restoration of his power; and this makes her the centre of a policy which is pregnant with danger to the other powers—particularly the great anti-papal power which, in the hands of God, has felled the Pope and his friends with the irresistible power of a sledge hammer. In the realms of this anti-papal power, the Pope's friends count by millions. These in the hands of the priests constitute a dangerous element in the German commonwealth. The whole of Bismarck's energies are bent to the task of crippling this party, known in politics as the Ultramontane party. These look to the French nation, panting for revenge, as the instrument by which they hope to roll back from the Vatican the suffocating incubus of Germano-Italian supremacy. Bismarck knows the importance of the Pope

as a "piece" on the political chess-board. The Pope represents 200,000,000 Catholics, with whom the Pope is more or less a head to be obeyed, before any temporal sovereign, especially since the promulgation of the infallibility blasphemy. This makes him a political element to be seriously recognised by those who in their sleeves laugh at his pretensions. Accordingly, Bismarck has been trying to conciliate him by the appointment of Cardinal Hohenloe as an envoy from the German Court; but the Pope spurns his advances, and refuses to receive the Cardinal. Italy and Germany, companion robbers as the Pope considers them, are alike tabooed at the Vatican. Italy and Germany, however, have the power, and—but for France—while preferring to be on good terms with the modern shadow of an ancient tyranny, at which their predecessors trembled—they would regard the Pope's opposition as the tantrums of an old lady, whose house was in the hands of soldiers. But the sympathy of France, and the identity of her interests with those of the Papacy, constitute him an element of uneasiness, which visibly affects the political situation, and makes it credible that Germany has brought the strong pressure of an ultimatum to bear, as reported.

The future is pregnant with great convulsions. France continues to be the source of the fermentation. This is characteristic of the Sixth Vial symbol, under which we live. Her mission (as the three frogs) to "gather the nations to the battle of that great day of God Almighty," has so far been developed that Europe stands before our eyes in embattled array: militarism being in the ascendant in every country, as the result of French diplomacy successively operative on the three centres: Constantinople, Vienna and Rome. It is easy to trace back the present rage for soldiering to the political influences emanant from Paris during the last twenty-four years. Paris continues to fulfil this part: distressing and unintelligible to natural-politicians; but interesting and hope-inspiring to such as have learnt to regard the situation from a divine point of view. And Paris is still democratic. She is still under the domination of the native frog, or subject to the power of the people; and

some think she will continue so till she has finally accomplished the part allotted to her, of bringing on the universal embroglio, which will eventuate in the collision between God and the nations on the mountains of Israel. In this sense writes brother Haining, of Cumnock. He says—“Ever since the downfall of Napoleon, our brethren have entertained the idea that monarchy would immediately reappear in France. My opinion was that this would not be without further embroilment. My conviction is that the government in its “frog” phase must be instrumental in creating a more general uproar amongst the nations. I am inclined to think that the policy of M. Thiers will become more manifestly in favour of the Papacy. I think Prince Bismarck is afraid of this, and means to prevent France from becoming powerful enough to draw this already troublesome party to him to her standard. This policy of M. Thiers, (the chief of the frogs for the time being) is likely soon to proceed from the mouth of the false prophet, causing a general embroglio, the result being monarchy in France, and a gathering of the nations (her included) to the mountains of Israel, under the headship of the Russian Autocrat.”

Time will probably justify brother Haining's view of the situation. The government of M. Thiers is stronger now than at any moment of its existence. Imperialism seems to have lost its last hope. The leading Orleanist generals have given in their adhesion to the Republic. The various parties that compete for the future government of the country are unanimous in the maintenance of M. Thiers, because his possession of power keeps everybody else out. The frog-element is thus securely in the ascendant so long as M. Thiers lives. And how is he using this ascendancy, but in laying the seeds of future discord? He may not mean it, but this is the effect. He is abrogating the commercial treaties entered into with other nations by the Emperor. This is a necessity no doubt, to help him to raise the enormous war tax to be paid to Germany: but meanwhile it alienates France from her neighbours, and helps on the “anger” of nations. Then while bending his whole strength to the task of arming the nation, in view of a new effort to burst the bands of the conqueror, he is scheming to the same end in the field of

diplomacy. The situation is peculiar and cannot last. The nature of existing apprehensions is shown in the activity reported from the Italian frontiers in the direction of France, where German officers are busy inspecting and re-habilitating Italian fortresses. France's next effort will be great and desperate, and seems likely to lead to a general embroilment, in which Russia may have her long-sought opportunity of making her voice heard in the re-constitution of Europe, and Egypt and Syria placed in British hands.

But the Lord may send for his servants before affairs reach this crisis; for they are with him when he smites the Gogian power on the mountains of Israel, and must join him at the judgment, at some time before then. How long before is not known. May we be ready and rise gladly at the Master's call.

RUSSIAN ADVANCES.

The advance of Russia into Central Asia knows no stay. It was only last summer that a short and almost bloodless campaign added an immense country, with millions of inhabitants and valuable natural resources, to the Empire of the Czar, and now a yet more peaceful victory has secured the district of Kuldja, a country covering some 20,000 square miles and abounding in mineral and vegetable wealth. This acquisition also includes a road to the southwestern extremity of China, which has for a long time been the desire of all commercial nations, and a position on the Thianshan hills which vastly strengthens the Russian invaders in the heart of the continent. The advantages of this acquisition are to be strengthened by a treaty with China for a cession of the conquered territory, which in past years belonged to the Government of the Brother of the sun; and the mines are to be forthwith developed. It is gratifying to learn that the first use the Russian Government has made of its conquest is to decree the liberation of all the slaves in Kuldja, in number not less than 100,000; so that, while the world is astonished at frequent intervals by information of quiet advances made by the Giant of the North in Central Asia, it is not wholly with feelings of jealousy that such a conquest as this is viewed, when its first result is the establishment of a freedom before unknown there.—*American Paper.*

ANSWERS TO CORRESPONDENTS,

BY THE EDITOR.

W. H. H.—Brother Handley's paper on the impossibility of man being able to redeem his brother, was misunderstood, if supposed to mean that there was a physical difference between Adam and Christ. It was the moral relations of things that was before brother Handley's mind. A second reading of the paper will show this. Brother Handley plainly speaks of Jesus as "bone of our bone, and flesh of our flesh." The point dwelt on is, that Jesus was without sin, and therefore, individually uncondemned. There may be something open to criticism in the proposition that the life of Jesus was independent of his Adamic extraction. As born of Mary, he partook of her life as well as that derived from the Holy Spirit coming upon her. Son of Man and Son of God involves a blending which this sentence may not recognise; but that your neighbour should call brother Handley's utterance on the question "the voice of Antichrist," argues that his judgment on any question is of very little moment.

"NOT PROFITABLE FOR DISCUSSION."

J. M. (P.)—Your letter (long, legible and perspicacious) has been received, read and understood. The metaphysics of God-manifestation are not profitable for discussion. Men are in danger of tearing each other to pieces on these, who have agreement enough on the general subject to dwell together in unity. It is the fact, and not the *modus operandi* of God-manifestation, that is presented for faith. If the fact is received, a sufficient basis exists for fellowship, in the absence of all ability to define the mystery; provided no form of speech is insisted on that in word denies the fact. This is what we meant in saying to S. T. N., that even if men do not understand, they may believe. Surely no reasonable man will deny the possibility of such a thing. A man truly cannot believe what he does not know; but a man may know and believe a thing that he does not understand. We believe in God; we understand nothing of "how" He is. So may we believe in His manifestation in the Son of Mary, without comprehending the process of manifestation, beyond the general fact that the Spirit is the agent. To push the matter further than this, is to go beyond the line of wisdom, and to entangle a blessed matter with complications of our own creating. When the supremacy of the Father is recognised as "the head of Christ," (1 Cor. xi. 3), and the excellency of Christ is admitted in his having proceeded forth and come from God (Jno. xvi. 28), and become "the head of man" (1 Cor. xi. 3), having all power in heaven and earth, and to whom every knee must bow, and every tongue confess

(Matt. xxviii. 18; Phil. ii. 10), enough is conceded to let us work together in proclaiming the remission of sins through faith in his name, and to unite in looking for the blessed hope of his appearing unto salvation. If these concessions are allied with the declaration that Christ is "a mere man," we admit they are spoiled. On the other hand, let us take care that we employ on the other side of the question, no equally unscriptural and misleading definition.

THE MYSTERY OF GODLINESS.

A CHRISTADELPHIAN.—See remarks to J. M. (P.), which appear to meet your questions. They are further met in the following remarks, which we take the liberty of extracting from a letter we privately addressed to another correspondent.

"I think it well not to go beyond the word in our definitions of this mystery. I believe with you, fervently and thankfully, that the Spirit generated the flesh of Christ, and was in association therewith from the moment that the Holy Spirit came upon Mary, till the Son of Man was glorified; but our comprehension of the relation between the one and the other, is too much at fault to justify us in the use of a term which would teach that a sort of chemical amalgam was the result. The physical nature resulting is declared to have been the flesh and blood of the children. My understanding of the matter is, that this physical nature was held in the grasp, as it were, of the inscrutable Spirit of Jehovah, without making the physical a mixture of human and divine nature. It is truly said, that the Spirit is 'Deity substance;' it is so, in its own essence and primal form; but a definition applicable to Spirit in the abstract, may not be appropriate when that Spirit, as in this case, has assumed a certain form of manifestation. Far be it from me to say that Spirit was annihilated in the process; but because it is beyond our reach to comprehend the relation of one to the other, it is best to avoid the use of definitions which seem to imply that we do. The Spirit is beyond our comprehension, and, therefore, all its operations must be. The results only are what we may know. God-manifestation is a matter for faith, not for definition. If we aim to agree on metaphysical definitions, we shall fail in reaching that state of spiritual calm in which we are gladdened by the goodness of God believed, though God himself be above our comprehension. Definitions carrying a lie such as 'mere man,' are certainly to be repudiated; but it will be a pity if in our zeal against one lie, we begin to use a phraseology which might very easily glide into another."

THE AVENGING OF THE HOLY.

Brother E. Turney, commenting on a document sent from New Zealand, setting

forth a certain theory of the 2,300 days of Dan. viii. 14, remarks as follows: "The first reading stamped it in my judgment as crotchetty, and not according to the testimony of the prophets. The *point de depart* of the 2,300, even if 2,300 were correct, which I strongly doubt, rests on a foregone conclusion, viz., that by the Spring of 1873, the land will be cleansed. This conclusion demonstrates that Mr. C.'s knowledge of the subject is only skin deep. The words of Daniel do not affirm the *completion* of the cleansing at the termination of the evening-morning epoch, but the commencement of it. This great work will run a somewhat parallel course to the same work under Joshua, and is, therefore, a work of time as Ezekiel plainly shows.

The words of Daniel are וְנִצַּח דַּיִקְדֵּשׁ *we-nitz daik-kodesh*: "then shall be vindicated the holy." נִצַּח *nitzdaik*, from צוֹק *to vindicate*. This glorious work of vindicating the holy land and people—for the phrase means that, will not be accomplished until the world has been subdued under Christ, a point of time manifestly beyond the evening-morning of 2300, 2400, or 2200, whichever reading is adopted.

But what is the *vindication*? If with many respectable students, we arrive at 1866-8 as the terminus of the evening-morning of Daniel viii. 14, is there anything like vindication to be seen? I answer affirmatively. There is almost always an incipient beginning of all Jehovah's great works, that is to say, the work progressing for some time before any demonstration is visible enough to startle mankind in general, and only to be discerned by those who are narrowly watching events; so that the *denouement* comes in upon the world in what men call a natural way.

Even thus is it with the *nitzdaik kodesh* or 'vindication of the holy.' For a hundred and fifty years there has rested upon *The Holy* many base stigmata, emanating from the sceptical philosophy of Germany and France. These have been notably shifted during the last six years, or *since the expiring* of the evening-morning epoch of trampling. The *débris* brought to the surface of pyramids of super-incumbent rubbish has spoken with trumpet tongue, *vindicating* the Holy from that flood of 'deadly poison' of which 'the tongue, of 'the children of this *aion*' is 'full.' And the authenticated reports of the interested sons of the daughters of Tarshish confirm the once scouted statements of Josephus, also implied by holy writ, concerning the sanitary arrangements of the House of God in Jerusalem. Here there is an incipient indication of the Holy, concurrently with which has been operating during the same terminal epoch a splendid vindication of *the host*.

The chastisement of Austria, the sudden liberty of Spain and Italy, the internal liberal policy of Russia and Prussia, have all been an unshackling of 'the captive Daughter of Zion,' preparatory to the divine proclamation to return to the glorious Fatherland. Whatever view may be taken of these great and sudden changes, there is no disputing the facts themselves; and seeing that they harmonize with a certain reading of the prophetic word, why should we not regard them as its fulfilment?"

"AT THE END IT SHALL SPEAK."

What are your views on Hab. ii. 3? "For 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 shall surely come: it will not tarry."—N.W.H.

ANSWER.—We must consider the connection of this passage to see its meaning. The connection is manifest at a glance. Habakkuk laments the corruptions prevalent in Israel.—(Chap. i. 4.) His lamentation is followed by an intimation of God's purpose to send the Chaldeans upon them as a punishment for their sins.—(verses 5-11.) The prophet in view of the approaching horrors of invasion, manifests a visible degree of anxiety, yet takes consolation in this view, that God has ordained these heathen powers as mere instruments of correction, and that He is of purer eye than to view with indifference the permanent establishment of such cruel scourges in the earth. On this foundation, he appeals to God against them. He asks: "Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" He likens the successful military power of Babylon to fishermen catching fish in a drag, and then sacrificing to their drags, "because by them is their portion fat and their meat plenteous." He asks if they are perpetually to slay the nations? Having presented this matter before the Lord, he takes up his position in the watch tower, to see what answer he will receive.—(Chap. ii. 1.) The answer is preface by a command (verse 2) to write the vision about to be communicated; and two reasons are given why it should be written. First, that those who read it may run; that is, that they may not fall nor be discouraged by the unexplained triumph of the heathen; but run, or make their way easily and quickly, under the sustaining comfort of the vision. The second and principal reason why the vision was to be written was that 'it was for an appointed time.' It was to be realised at 'the end.' 'At the end it shall speak and not lie.' That is, the things foretold would not be falsified by their non-occurrence, but would 'speak' in their accomplishment. This reason shows that the vision had reference to something

not to occur in the prophet's day. If it had been to occur then, there would have been no need for writing it. The writing was to preserve the record of the vision against the time of its fulfilment, that all men fearing God during the interval, might be upheld and enabled to run the race by the power of the information communicated. Well, what is the vision?—(verse 4-14). That the covetousness of the heathen, displayed in their military inroads (though provisionally employed by God to punish Israel,) was a covetousness that would at last turn to their own destruction 'at the end' when there would rise up 'suddenly' those that would bite the last great impersonation of Gentile rapacity and ambition, viz., the Gog of Ezekiel, under whose hand the nations will be gathered as thick clay. It is of the Lord that the people, during the Gentile time, weary themselves, under these heathen nations in the fire of vanity; but at the last, 'the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.' This is the vision written for the comfort of those who read it.—(Verse 15 resumes the delineation of Israel's sins). It is exactly adapted to allay the fears expressed in Habakkuk's prayer. It amounts to an assurance that although the Gentiles have the upper hand for a season, that season is appointed of God, and at last it will come to an end; when God will destroy them that destroy the earth, and "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." This purpose of God, declared in vision to His servants the prophets, will "speak and not lie" in due time, in the accomplished regeneration of all the earth, in judgment and mercy.

CROTCHETS & UNTAUGHT QUESTIONS.

W. H. H.—The correspondence on your side is good, but its publication is not advisable. It might benefit the few persons affected by it (though even this is unlikely, seeing your private efforts have been unavailing), but it would subject, say from 4000 to 5000 persons who read the *Christadelphian* (the circulation being over 1300), to a strife of words which can produce no good effect on any one, and might injure the weak and enquiring. Paul advises that believers eschew barren controversy (2 Tim. ii. 14). We recognise the need for acting on this advice in the *Christadelphian*. Acting on it exposes us to the disapprobation of some, but will never displease such as have the real interests of truth at heart. What are those interests? The comforting and strengthening of believers in the blessed hope by which they are purifying themselves in the expectation and longing for the coming of the Just One, whom they shortly hope to see face to face, and whose exaltation they desire to the

throne of all the earth, that every knee may bow and every tongue confess to him. That the alien of good and honest hearts may be drawn to this blessed hope, and having his sins forgiven, may comfort himself in the friendship of God even now, and rejoice in this vale of sorrow, in prospect of the glory to be revealed, is also an object which the true saint continually yearns to accomplish. There are kinds of speaking and writing which not only do not promote these objects, but which greatly tend to frustrate them and to mar results already obtained. Of such sort is that which starts either crotchety or impracticable questions. Crotchety questions are those questions that are unimportant in themselves, but made important by their agitators: questions upon which one view is quite as likely to be correct as another, because of the general unascertainability of the whole, and the ascertaining of which even if possible beyond dispute, is a matter of very little moment one way or the other. Such questions gender strife without an object; and are to be avoided. Striving together for the faith of the gospel, by which men are to be saved from their sins now, and their mortality afterwards, is a strife worthy of noble men; but a nagging at crotchets is a fretting leprosy. Impracticable questions are those to which David's description is applicable when he said "Such knowledge is too wonderful for me: it is high; I cannot attain unto it." God is one of them: whether as to His eternity, His omnipresence, or the nature of His being. To say He is Spirit is only changing the term. Then the relation of His foreknowledge to contingency is another impracticable question which we cannot grasp, and which therefore it is futile to discuss, except to keep away all theories which ignore facts and benumb spiritual enterprise. Such also is the character of the question debated in your correspondence. Any theory of the sacrifice of Christ which goes beyond the fact that God requires obedience as the condition of acceptance, and has appointed death as the end of sin, and has offered Jesus to the world as the brazen serpent was offered in the wilderness to those who were bitten, goes beyond what is revealed or conceivable by the human intellect. Experience in these matters will bring a man more and more to the conclusion that the only reason that can be given for the scheme of salvation, is the will of God. To give a reason for that will is impossible in our earthy nature. Our wisdom lies in simply ascertaining the scheme and rejoicing in it. We must be content to know simply what His pleasure is, and this is revealed in facts which the simplest may receive and the most profound be satisfied with. Men who are so quick to pronounce this one or that one "not in the faith"—because he withholds assent to some recondite definition of the matter, give evidence of superficiality.

"The faith" lies not in phrases, but in facts accomplished and to come; broad, simple, glorious facts, which in the hands of pedants and narrow-minded dogmatists, are obscured in a cloud of "definitions," or reduced to mince-meat under the teeth of their small machines. Give us men who rejoice in Christ Jesus as historically displayed in "the gospels," and doctrinally exhibited in the epistles: acceptors of his greatness from heaven, admirers of his loveliness, practisers of his precepts, believers in his death and resurrection, and hoppers in his coming again to give eternal life to his own and to bless the world with a perfect government. These are saints: small souled, proscriptive definitionists are not. They are clouds without rain; wells without water: whose power for mischief we prefer not to enlarge by the publication of their incompetent and bewildering disputations.

THE TAKING OF OATHS.

S. P. W.—The state of the law is now such that there need be no difficulty in connection with the question whether the law of Christ allows his brethren to take oaths in a court of justice or elsewhere. If a brother has a doubt, he need not take the oath, the law now allowing of simple affirmation in case of conscientious scruple. On the general question itself, and also in answer to a question by J. R., on the meaning of the commandment not to take the name of the Lord in vain, we introduce to notice the following communication from brother Hayes, setting forth an article on the subject by the father of Dr. Thomas.

Torquay, Feb. 9th, 1872.

DEAR BROTHER ROBERTS.—The enclosed MS. on the subject of oaths is an exact copy of an article written more than twenty years ago by Dr. Thomas' father, and sent to me with a letter of which I have also enclosed a copy. My refusal to take an oath in a court of justice on conscientious ground, was the occasion of its being written. It satisfied me that I had been in error on the point, and it has struck me that it is worthy of a place in the *Christadelphian*; and if you are, after perusing it, of the same opinion, you will perhaps find room for it in your next issue. It might be the means perchance of saving some from falling into the same dilemma that I did, and from which I escaped not without a reprimand and the loss of a fee.—Yours affectionately in Israel's hope, SAMUEL GEORGE HAYES.

THE MS. REFERRED TO.

CONCESSIONS.

- 1.—Irreverent and conversational swearing are condemned.
- 2.—Oaths are very generally administered in a loose, technical, and irreverent manner;

and it is an open question whether such administration may not justify a refusal (*in foro conscientia*) to be so sworn.

DEFINITION.

Assent as we hope for the favour of God, and as we would deprecate the forfeiture thereof, to a solemn adjuration to speak the truth, in token whereof, we either "kiss the book," or reply as Jesus did to the High Priest when so adjured (Matt. xxvi. 62-64). "Thou hast said," is an oath as contended for, and the phrase, "So help me God," or "So help me God at His holy dome," as implying "Let this be the condition on which God shall help me at the day of judgment," or, if implying as alleged, an imprecation—is SCRIPTURAL.

In like manner, an affirmation, or negation, that the Deity can attest the truth of what we have spoken, saying in effect, "God is my witness," is an oath.

PROOFS.

1.—Paul (Rom. i. 9), "For God is my witness, &c.;" (1 Thess. ii. 5) "God is witness;" (Gal. i. 20) "Now the things which I write unto you, behold, before God, I lie not." (2 Cor. i. 23) "Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth." Now what less are these than appeals to the Almighty for the truth of what he had spoken; and, as an inspired apostle, is it conceivable that if Christ, in Matt. v. 33-37; James v. 12, had absolutely forbidden such appeals, he would have made them? "Swear not at all," then, if so exclusive, necessarily places Christ and Paul at variance on a point of morality, and, virtually invalidates the testimony of the latter—a pretty concession to Deists.

The Society of Friends indeed, give but a secondary place to the inspiration of the Scriptures, placing before it, "the light within;" they therefore, can afford to say, "If it be true that Paul swore in his epistles (a coarse mode of expression betraying temper) his example cannot safely be followed in opposition to the law of his divine Master;" but to those who take in all the bearings of this great subject, the admission involves frightful consequences. For his infallibility as an inspired teacher denied, what, I should like to know, becomes of his doctrine, or in other words what becomes of Christianity itself? No, no, when his private opinion in reply to inquiry, was given to the Corinthians, he took care to apprise them he was not speaking positively, modestly adding, "I think I have the Spirit of God;" and woe to him who shall ever thus presumptuously tamper with apostolic infallibility.

2.—It is to voluntary oaths, and not to oaths taken in courts of judicature, that our Lord's prohibition "Swear not at all" (Matt. v. 33-37) refers.

He says, v. 33. "Again ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt

perform unto the Lord thine oaths." Now where is this written? (Num. xxx. 1-16; Deut. xxiii. 21-23; Eccles. v. 1-7, &c.) To what does it refer? To oaths in the form of vows, as it is said (Num. v. 18) "Every vow, every binding oath to afflict the soul," and (Deut. v. 23) "That which is gone out of thy lips, thou shalt keep and perform," for "Wherefore should God be angry at thy voice, and destroy the work of thine hands." Further, oaths not by *Jehovah*, but only by His *creatures*, are also forbidden; because such swearing is by implication profane swearing. Thus Matt. xxiii. 16-22, in which the Pharisees are reproved for swearing "by gold of the temple, by the altar, by the heaven itself," which can have no reference to the solemn oaths taken in courts of judicature: and when to this is added in James v. 12, "Neither by any other oath," the prohibition is subject to similar limitation, as the precept, "but let your yea be yea, and your nay, nay, lest ye fall into condemnation," suggests, being inculcative of truthfulness in private communication, as says Paul (2 Cor. i. 18), "But as God is true, our word toward you was not yea and nay, but in Christ was yea."

The evil of explaining any single text *abstractedly from its connection, or from the analogy of faith*, may be elucidated from the Epistle of James. He says (ii. 24) "Ye see then, how that by works a man is justified, and not by faith only." Now what says Paul? "By the works of the law shall no flesh be justified."—(Gal. ii. 16.) Again "Therefore we conclude that a man is justified by faith, without the deeds of the law."—(Rom. iii. 28.) Are then, Paul and James at loggerheads? Certainly, if James is to be understood *absolutely*, (exclusively of obedience as evidential of faith) not otherwise. The same with the precept "Thou shalt not kill;" which according to Paul (1 Tim. i. 9), forbids "murder," not execution or condign punishment for murder. There is no end to the mischief accruing to the unreflecting, in the present transitional day, from false principles and a mis-application of right principles; or to the informed, if devoid of discrimination: what James says of "the tongue" supplies a solution of his meaning.

3.—No other Scriptures can be urged as *seeming* absolutely to forbid swearing of every description, and on every occasion.

When, for example, it is said that Heb. vi. 13-17 is no commendation of the practice, it is assuredly an acknowledgment of its existence, a condescension on the part of God to the practice, and by consequence, anything but a commendation of it. Who indeed, that recurs to the oaths taken by Abraham, (Gen. xiv. 22, 23; xxiv. 2, 3; xxi. 28), or required by him, connected as they are with *Jehovah's* own act, (Gen. xxii. 16-18), can imagine disapproval of the practice? Indeed every Scripture against perjury, or false

witnessing is a recognition of it: and the import, in part of the third commandment, "Thou shalt not take the name of the Lord thy God in vain," is "Thou shalt not swear to a lie by the name of the Lord."—(Deut. i. 34-35.)

As bearing upon these particulars let Mark v. 7; 1 Thess. v. 27; Paul's inspiration, 1 Cor. i. 1; ii. 13; xiv. 37; Gal. i. 1; Rom. ix. 1; Matt. v. 34; 2 Cor. ii. 17; xii. 19; &c., be consulted.

4.—The Apocalyptic Angel's oath (Rev. x. 6), confirms the foregoing reasoning. For a confirmatory oath is herein employed, and this, as proceeding from a sinless intelligence, is certainly no small proof of its propriety; otherwise, I see not how the conclusion can be very well avoided that angels and Christ, as well as Paul and Christ, are at variance! However, be this as it may, I fully admit that expediency is no justification of a breach of a law of Christ; that where the principles of the gospel of Christ become really influential, there the expediency of swearing entirely ceases, and that the real prosperity of every nation depends on the consistency of its counsels with the will of God: but then to tempt Providence is as much a sin as to distrust and to defy Providence; and to bring ourselves into trouble by zeal without knowledge, is to tempt Providence to deliver us. Time will supply abundant scope for conscientiousness on solid scriptural grounds, without our being "righteous over much." But "I speak as unto a wise man, judge ye what I say."

Peckham, July 12th, 1871.

MY DEAR FRIEND.—As the above is all I have to urge on the subject of oaths, let some other of your friends who think differently from me state their objections to my views, and then having pondered both sides of the question, decide for yourself; for "*audi alteram partem*" is a good maxim; and beyond concern for your temporal welfare I have no interest in the discussion whatever. Proselytism I renounce; conversion is essential to salvation. "Happy he who condemneth not himself in that which he alloweth." Here then, so far as I am concerned, the matter drops. Writing is too painful for me to enter into controversy; my testimony is borne, and whatever be your future practice, I am confident that you will act conscientiously. If contentment be the secret of happiness, a good conscience is, I am sure a blessed inheritance. Conscience is the decision of judgment; conscience is sometimes (witness Saul) one of the greatest liars in existence; hence profaneness and presumption almost invariably go hand-in-hand; "the wicked have no bands in their death;" but "the peace of God which passeth all understanding," is the peacefulness of a good conscience. A despairing conscience is "an evil conscience;" from

this our hearts are sprinkled by the blood of Christ. Believe me, my dear brother, faithfully yours, JOHN THOMAS, (father of Dr. Thomas).

DUTY IN RELATION TO VACCINATION.

W. W. asks whether duty requires Christadelphians to submit to vaccination. We cannot better answer this than by reproducing a letter, which we felt called upon to write to a Birmingham newspaper, which reported a vaccination prosecution, under the heading of "the Christadelphians and the Vaccination Act." The report appeared in the *Birmingham Daily Gazette* of January 20. The leading features are as follow:—

At the King's Heath Petty Sessions, yesterday, before Messrs. T. Lane, J. F. Swinburne, and F. Elkington, George Monk, of Selly Oak, was summoned for not having his child vaccinated within the time specified by the Vaccination Act. The defendant admitted that his child had not been vaccinated, and on being asked why he had not complied with the provisions of the Act, he said (holding up the Bible): This book warns me against having my child's and my blood defiled with any filth or animal matter, or the filth of a man, and it commands me to obey God instead of man. I fear God who can take away this life and the life hereafter; but I shall not give up to man who can only take away this life. I shall never have it done.

Mr. Lane said he would have to comply with the law.

Mr. Monk: The Israelites, when in Egypt, never had such wickedness imposed upon them. I am prepared to go through as much as they did.

Mr. Gem (magistrates' clerk): They did many things you don't, and are not prepared to do.

Mr. Lane said what was good for the masses in the times in which they lived must be done.

Mr. Gem: What is the chapter and verse you point out?

Mr. Monk: The 5th chapter of Leviticus, and the 2nd and 3rd verses.

Mr. Lane: Do we clearly understand that if this case is adjourned, you will not have your child vaccinated?

Mr. Monk: I know from what I have read, and from correspondence I have had with gentlemen, that you can summon me again and again. I bid my family farewell for a month before I left home this morning. I left a wife almost broken-hearted. I am to suffer under the law because I believe the Bible. I am a "Christadelphian."

Mr. Lane: We have a duty to perform, and as you will not have your child vaccinated we must fine you 10s. and costs, and in default 14 days' imprisonment. In order that you may consider this matter, we will adjourn the payment of the fine for a week. If you don't pay the fine, you must go to gaol for 14 days. I hope you will consider it.

Mr. Monk: I shall never reconsider it. I shall die a martyr to my religion before I will give it up.

Mr. Elkington: I think you ought to consider your family.

Mr. Monk: I have to consider my family; but if wicked men pass wicked laws, I cannot help it. I must obey God instead of their laws. If the laws "clem" my children, I cannot help that.

Mr. Lane: Reconsider the matter.

Time was allowed, and nothing further was afterwards heard of the matter. The report having arrested the attention of the brethren, the Editor sent the following letter to the paper, in which it appeared two days afterwards:—

THE CHRISTADELPHIANS AND THE VACCINATION ACT.

To the Editor of *The Daily Gazette*.

SIR,—Would you allow me a line in correction of the wrong impression likely to be created by your report of the vaccination case at King's Heath, headed "The Christadelphians and the Vaccination Act." The defendant in the case, George Monk, though he says he is a Christadelphian, is so only in the sense of sympathising with us. He is not a member of our body, and he certainly misapprehends our principles in thinking their acceptance involves refusal to submit to vaccination. So far as these principles have any bearing on the matter at all, they would teach us to take the opposite attitude—that of submission.

We recognise the obligation, apostolically imposed, of submitting to all the ordinances of men where they do not require us to disobey the law of God. This we consider the case with vaccination—that it has no more to do with divine law than a question of whitewashing or nuisance removal. The objection to it on the ground of a Levitical law of uncleanness, shows a lack of understanding. We do not hold ourselves responsible to that law at all. We consider ourselves, as Gentiles, never to have been under it; and, as Christadelphians, to be apostolically exempted from its jurisdiction. George Monk's objection on this point is not the objection of a Christadelphian, but of a man opposed to vaccination on its merits as a medical question, and dragging in Moses without discernment, to sustain his position.

The idea of a man imprisoned for non-submission to vaccination being a martyr to the Christadelphian faith, is preposterous. It has nothing to do with the Christadelphian faith one way or the other, except that it involves an attitude quite inconsistent with the Christadelphian faith. Christadelphians submit to the law. They do not pretend to criticise, still less oppose it, unless, as in the case of military service, it were to enforce upon them something in direct opposition to the law of Christ as given to his servants. Their attitude in political matters is at present that of entire passiveness. They look for an era, soon to be manifested, when, at the re-appearance of Christ on earth, they will not only be permitted, but called upon, to take part in the government of the world; and in a form somewhat more effective for the common good than in offering a futile opposition to a vaccination law. To this law, till Christ comes, they submit, as in duty bound, whatever may be their private opinion as to its expediency.

—Requesting the insertion of this as a favour, I am, respectfully yours,

Jan. 20.

ROBERT ROBERTS.

To this, two answers are given. The first is that vaccination is as much opposed to the law of Christ as military service, and therefore as much to be opposed to the extremity of imprisonment. This position can, of course, only be maintained constructively. That is, admitting the absence of specific command not to vaccinate, the believing

opponents of vaccination argue that vaccination is an infraction of those laws that require us to abstain from all filthiness of the flesh and spirit, and to be no parties to injury or murder. If vaccination were distinctly a defilement of the mind and nature, and distinctly an act of injury and murder, as its extreme opponents contend, there could be no doubt of our duty to abstain from it, whoever might command; but the question is hardly a debateable one. While facts can be cited, seeming to show that evil consequences of a lasting nature follow, there are opposing facts upon facts, showing not only no evil, but protection from contamination as the result. The question is one of statistics, and cannot be judged in the light of a few cases. It is not a question that a private individual can judge. It requires an extended medical experience. This experience the government has brought to bear, and made it the basis of legislation. The aim of the government is to save life, and to keep clear the living from corruption. Therefore the spirit of the enactment is on the side of what is conceived to be the law of Christ in the matter. If there is a mistake it is a mistake of judgment, in a matter in which private individuals are least likely to be infallible. At the best the question is doubtful, and does not afford a basis of resistance. A person going to prison for his opposition to vaccination is a martyr to opinion merely. He is not a martyr to the law of Christ; for all that he sees of the law of Christ in the matter is the obligation to secure the very objects the government is aiming to secure, and to avoid the very evils the government is striving to avoid. A vaccination "martyr" submits to imprisonment because he understands the law of Christ to require him to be clean, and to have no share in the injury of others; and the government sends him to prison because it wants him to be clean, and to be in nowise accessory to the dissemination of a fatal disease. The objects in both cases are the same: it is a mere difference of judgment how to attain it. If the design of the government were to bestow impurity and propagate a traffic in murder, the "martyr's" position would be altered. The probability of the government being in the right, is greatly in the preponderance; but apart from this, submission is doubtless our duty, and resistance a disobedient attitude for a servant of Christ.

The second answer by those who dissent from the letter appearing above, consists in going beyond it altogether. They say that submission to the government being a duty, it is not for us to consider the relation of vaccination to any law of Christ, but to be vaccinated, as a matter of obedience to the powers that be, simply and purely. They say if any law of Christ is violated, the responsibility will lie with the law we are compelled to obey and not with us. And such would apply the same principle to military service. That this is a great error stands to common sense, and is easily demonstrable from the testimony. Peter's question to the Sannhedrim puts the common sense view of the case. When commanded by the government of the day to desist from proclaiming the resurrection of Christ, he said "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—(Acts iv. 19.) When the law of man comes into conflict with what God requires of us, we ought not to falter in our choice. Our duty is to obey God at all hazards. In the days of Pagan Rome, the authorities required the Christians to curse Christ and do homage to the image of Cæsar. If the principle under consideration was a right one, they would have been justified in cursing and escaping responsibility on the plea of being subject to the higher powers. How on such a principle could a man ever lose his life for Christ's sake? Of the saints it is written "They loved not their lives unto the death." Like Shadrach, Meshach, and Abednego, who refused to obey the royal mandate requiring them to make obeisance to the golden image, the saints refused to worship the beast or his image, or to receive his mark. That is, in plain terms, they refused to obey governments when their laws required them to disobey Christ. This is the principle to guide us in these modern times. The precepts of Christ preclude us as his servants from taking the sword, or mixing ourselves with the devil's politics. Hence, submission at the bidding of Cæsar would be disobedience from which every brother of Christ would shrink with abhorrence. Let the devil fight his own battles. We are to obey the laws implicitly when they do not require us to commit treason against Christ: when they require this, we choose to obey God first, and leave the consequences in His hands, caring not what man can do unto us.

INTELLIGENCE.

BARROW-IN-FURNESS.—Brother J. Barrow writes, April 22nd, to announce the obedience

of R. HUTTON (47), stone mason (at one time a reader in the Church of England),

and his wife (42), who have been looking into the truth for some time. They have heretofore been connected with the Campbellites. They do not live at Barrow, but at Dolton, a town a few miles away. This is an obstacle to intercourse. Nevertheless, brother Barrow's long-continued solitude in the truth is now at an end. It is a source of comfort, he says, to be able to meet with them on the first day, for the breaking of bread. He is in hope that brother Hutton will soon be of service to the truth publicly.

BIRMINGHAM.—During the month, there have been three immersions and one addition by resumption of fellowship on the part of sister Hatfield, who separated from the brethren eight years ago because they did not receive George Dowie. Two years ago she was re-immersed, believing her position unsafe at the date of her first immersion, many years ago. The persons immersed are: On Tuesday, April 23rd, KATE BAILEY (19), paper box maker, daughter of our late brother Bailey; on Sunday, April 28th, WILLIAM JOHNSON (30), labourer, formerly Wesleyan; on Tuesday, May 14th, ELIZABETH MARY HEMMING, about 25, saleswoman, formerly Church of England. She attained to a knowledge of the truth while in contact with the brethren at Swansea, where she resided six months. She belongs to Worcester, but her future place of stay is uncertain.

BRISTOL.—Sister Lowe, of London, having on account of the truth, to leave her situation as matron of a home for girls, has returned to this town, to which she originally belongs. There are no brethren in Bristol, and she feels her loneliness in the truth very much. Expressing a desire that an effort should be made to introduce the truth to the town, her desire was reported from London to the Birmingham brethren, with the suggestion that a course of lectures should be arranged for, at the expense of the fund collected week by week in Birmingham, for the dissemination of the truth. The Birmingham brethren having considered the matter, it was decided to act in accordance with the suggestion, though the effort must needs be a costly one, as it proved to be (over £12). Accordingly the Broad Mead Rooms were engaged for three nights (Tuesday, Wednesday, and Thursday, April 30th, and May 1st and 2nd), and announcements issued for three lectures by brother Roberts. Considering all things, the effort was fairly successful. A considerable audience (increasing each night) was present each evening, and listened with attention. Questions were put at the close of the first and third lectures. The subjects comprehended the leading phases of the truth: human mortality in Adam, the resurrection and immortality by Christ, the gospel, the kingdom of God, and the signs of the times. One gentleman said the lecturer reasoned well, and clearly made out

his points from the Bible, but yet all he said seemed to him a pack of rubbish—without head, tail, or consistency. The lecturer replied that it was not to be expected that so great a matter could be presented in its entirety in three lectures; and it was not to be expected that in so short a time, a man with his mind pre-occupied for a life-time with another system of ideas, should be able to comprehend even what had been presented.—One feature of all such efforts is the amount of mere argument that has to be employed. The proposition may be simple enough to be expressed in a sentence; but the proving of it requires the affirmer to travel “from Dan to Beersheba,” to use the expression of another gentleman who was present; and it rarely happens that an auditor is sufficiently acquainted with the matter to perceive the bearing of the movements one upon another. The sum total of the thing has a look of “rubbish” to the eye not skilful to understand what it sees. This is almost always the first impression produced by the truth, upon the mind either besmoked with the clerical religion, or starved with the speculations of the “rationalistic” school; but a closer acquaintance leads to a rectification of the senses, and the perception of glorious facts not apprehended at the first contact.—A number in league with Mr. Jones (̄, Athenæum, Corn Street,) seemed anxious to investigate the matter, and proposed a return of the lecturer with a view to private conference. Some others were friendly in a positive sense, expressing their endorsement of what had been propounded as to the Bible doctrine of immortality, of which they had learnt something from Mr. Panton Ham. Others were unmistakably hostile, and shewed their hostility by a bad mannered exit from the room while the lecture was in progress. The room was a bad one for speaking and hearing—long and broad, but low roofed. The ventilation was defective and the lecturer's energies fagged with previous work; so that altogether (the place being “new ground,” and the private house of sojourn a stranger's), the effort was one making large demands upon the “hardness” which the soldiers of Christ are taught by experience to endure. One of the audience alluded tauntingly to the lecturer's perfect solitude on the platform. The lecturer replied that the fact ought to excite sympathy and not ridicule, furthermore that the matters presented to them were put forward on their own merits solely, and not under the auspices of any personal patronage whatever—a response which the audience endorsed. On the first night, in addition to sister Lowe, who was there all the three nights, brother and sister Newport were present from Weston; and on the third night, brother Newport, brother and sister Hawkins, and brother Clark from Frome. At the close of the meeting, by the kindness

of a brother who is setting a good example to such as seek to be "good stewards of the manifold grace of God," tracts were given away at the door, as the audience dispersed—a different tract for each night. May the seed sown bring forth fruit which shall be to the glory of God and the comfort of all who hope in His mercy, by Christ Jesus.

CHELTHENHAM.—Brother Otter (May 11th) announces the obedience of Mrs. OAKLEY, widow of brother Oakley, who fell asleep about a year ago. Sister Oakley thanks the brother in Canada who transmitted his unsolicited practical sympathy, some time ago. Brother Otter says the bounty was well bestowed, as sister Oakley is a delicate woman with two children, with only her needle to support them.

CUMNOCK (Scotland).—Brother Haining (April 18th) reports the immersion of THOMAS MAIN, labourer, formerly neutral. He has been acquainted with the truth for some years; also another neutral, by name THOMAS WOOD, a miner by occupation. They put on Christ on the evening of April 6th. Writing again May 11th, brother Haining says the small company of believers at Cumnock has again been increased by the obedience of JAMES DALGLIESH, for many years a prominent member of the Congregationalist church at Cumnock. These additions, he says, are a source of encouragement and comfort to the brethren. He expresses the hope—in which every friend of Christ will join—that the new brothers will so walk before the Lord as to be accounted worthy of that birth of the Spirit at his coming, which will introduce them to life everlasting in his glorious kingdom.

DEVONPORT.—Brother Hayes, dating from Stoke, South Devon, April 17th, writes as follows: "After a sojourn of five weeks at Torquay, where brother Rodgers is as yet the only one in the faith, I left that very pretty and rather aristocratic watering place and arrived here on March 5th. After an absence of about two years and a half, I have the pleasure to find that thirteen have been added to the Stoke ecclesia, which now numbers thirty-four, and but for removals from various causes, would, at the present time, number just forty members. Two of the brethren are contemplating emigration to America, where there seems a prospect of their obtaining more steady and remunerative employment than on this side of the Atlantic. About nine months ago, the ecclesia removed to South street chapel, Devonport, where the meetings have been regularly held ever since—twice on the Sunday, and once a week on the Tuesday evening. The building itself is well known, having been used as a place of worship by the Calvinists for over fifty years. It was in a very dirty and dilapidated condition when taken possession of, but the brethren have, by their exertions,

made it a very neat and comfortable place of meeting. It is thoroughly well lighted, and, with the gallery, will seat about 150 persons. There is, moreover, what is not commonly seen in a Christadelphian Synagogue, viz., quite an "orthodox"-looking pulpit, with velvet cushions complete, ascent to which is gained by four steps. It is certainly an improvement on the former place of meeting in Stoke, though the neighbourhood is not very good, and the street in which the chapel stands is not a thoroughfare.

On March 19th, a public tea meeting was held in the chapel, on which occasion the members and their friends assembled, to the number of 54, and spent a pleasant, and I hope not an unprofitable evening. After the tea was disposed of, and some anthems had been sung, brother Dashper addressed the meeting in a manner suitable to the occasion, and I followed, and then the singing of another anthem concluded the proceedings. This was the first gathering of the kind in South street chapel, but it is the intention of the brethren to hold similar meetings regularly every quarter, and should the arrangements be as well carried out as on this occasion, they will be very creditable to all concerned.

By the invitation of the brethren, I am delivering public lectures every Sunday evening, the attendance at which, without the issuing of any bills or placards, has thus far been encouraging, and the attention paid by the audience exemplary. We muster, on an average, sixty people, sometimes as many as seventy or eighty have been counted, so that the body of the chapel looks tolerably well filled. The topics of discourse have been—The Second Appearing of the Lord, and connected events as based on the words of Isaiah: "Behold his reward is with him and his work before him."

There are a few interested enquirers, who seem likely to render obedience before long.

GALSTON (Scotland).—18th April.—MY DEAR BROTHER, I beg to inform you that we, Mrs. MARGARET NEILSON (62), 11, Church lane, Galston, and her son ROBERT (11), who lives with her, and myself, called at Glasgow last week, and were baptised into the hope of the gospel of the Deity. We were part of a company of Campbellites still in Galston, but seeing the faith taught by you in the *Twelve Lectures*, we could by no means assent to Campbellism any longer. There is a Mrs. Robert Bennett here in the faith. She is very happy that there are now three besides herself in this place whom she can call sister and brothers. We expect to meet in sister Neilson's house, to break bread for a remembrance of Jesus Christ, till he comes to confer on all his true followers eternal life. We wish any of our brethren and sisters who come this way to give us a call. Sincerely your brother, WILLIAM WALLACE, 9, John-street, Galston, Ayrshire.

Brother O'Neill, of Glasgow, also writes to intimate the obedience of the foregoing, adding, that another from the same place was to have been immersed at the same time but was prevented coming with them. Their enlightenment it appeared, is due to book-reading three years ago by brother Dr. Ramsey (now in Australia), and also by brother Bennett, deceased. Brother O'Neill has some hope of the truth taking root in Galston.

GLASGOW.—Brother O'Neill, writing April 17th, reports the occurrence of the immersion stated in his previous communication as pending: viz. THOMAS NISBET (24), engraver on wood, formerly connected with the U. P. body in Glasgow. He came to a decision after about 12 months' investigation. At first, he gave up all thoughts of the Christadelphians being right, but he was induced to reconsider the matter by hearing brother Ellis's lecture. The reading of books did the rest. Brother Nisbet was a Sunday school teacher, and gave some trouble in the school with which he was connected before he left them.

GRANTHAM.—Brother Wootton, writing April 14th, says, "I write to inform you that Mrs. ELLEN JACKSON, widow, and formerly Campbellite for about thirty years, made the good confession, in which she exhibited an amount of intelligence concerning the Deity's purposes, of no common order. She had read much of our beloved brother Thomas's writings in the early part of her religious career, when she was a young girl, and as first impressions are always lasting, they have remained by her, and have just resulted in her putting on the Lord Jesus by immersion; and in whom she now rejoices, waiting for his appearance. I had the pleasure of immersing her on the 4th of April."

GRAVESEND.—On Friday, April 19th, by arrangement of brother Nichols, the Editor lectured in a large public hall on Christ's doctrine of eternal life. This was the first public effort in Gravesend, though privately the truth had by brother Nichols' zealous activity been made effective to the enlightenment of some. There was a fair audience. Brother Nichols presided, and invited questions, but none were proposed till the meeting was over, when a lady came forward and said she did not like to put questions publicly, but she had a great desire to know what was to be understood by the answer of Christ to the thief, and the parable of the rich man and Lazarus. Her manner indicated a mixture of indignation and anxiety; angry at what she had heard, and yet fearful it might be true. She was apparently a well educated person. The Editor answered her questions, but could not judge as to the effect. Perhaps more may be heard of it another time. God grant that it may be so to the liberation and gladdening

of another heart, and the addition thereof to the number of such as shall be saved.

HALIFAX.—Brother Whitworth, writing May 14th, reports as follows: "During the past month, brother Edward Turney, of Nottingham, paid us a visit in compliance with an invitation from the brethren, and delivered three lectures in our meeting room. He was accompanied by brother Farmer. The subjects of discourse were as follow:—

Sunday Evening, April 21st.—"The Teaching of the Bible concerning Eternal Life, and the nature of man shewn to be at variance with popular belief on those subjects."

Monday Evening, April 22nd.—"The re-gathering of the Jews to Palestine, why necessary, and how it is to be accomplished."

Tuesday Evening, April 23rd.—"The Kingdom of God and His righteousness; or the popular doctrine of going to heaven proved to be contrary to the teaching of the Scriptures."

The attendance was very good and the attention well sustained at each lecture. Indeed, less than this could not be expected from those who came to hear, as brother Turney's style, persuasive and courteous without sacrificing that dignity and firmness which the advocacy of the truth demands, could not offend the most prejudiced opponent.

The following discourses have since been given by the brethren.

Sunday, April 28th.—"The resurrection of Jesus Christ."

Sunday, May 5th.—"The Ascension and Second Coming of Jesus Christ."

Sunday, May 12th.—"A review of the Church of England placard on 'Ascension Day.'"

KETTERING.—The people of Kettering responded largely to the invitation addressed to them in the announcement published last month. On all three nights (April 24th, 25th, and 26th), the Corn Exchange was full, many standing behind unable to obtain seats. Brethren were present from Leicester, Birmingham, Wellingboro', Nottingham, and Maldon; so that the platform had not the deserted aspect it had at Bristol. The nature of the meeting seeming to require it, the Editor acted as his own chairman. Mr. Rodgers was reported as present for a short time on one of the evenings. On each night, the Editor opened the meeting with an hour's lecture, after which he invited the audience to rehearse Mr. Rodgers' arguments. The persons who responded did not bring Mr. Rodgers into the matter at all, but brought forward questions and objections on the merits of the question. One of them was a preacher—a "Rev." Mr. Lee, if remembered rightly. He came forward to the platform, and had something to say on the rich man and Lazarus, in his treatment

of which he laid himself open to some straits which the Editor was not slow to bring home upon him, with an effect visible on his countenance, as he sat with his legs over the front of the platform, facing the audience, and looking as if he might wish himself somewhere else. The "rev." gentleman made a brief reply, which was weak as brief, and only gave the opportunity for a few more pinching turns of the logical screw, to his manifest discomfiture, on the subject of angels and visions. There were several hand to hand encounters. That is, persons put perverse questions, as the best reply to which, the Editor catechised them from the platform, confounding them out of their own mouth. The process was much disrelished by some of the persons in question, who protested against the form of the meeting, and demanded the appointment of a chairman. The Editor said the demand was quite ungracious. They had been invited to meet *him*; they had not been charged anything; they were not asked to pay for the room; they were merely asked to come and report Mr. Rodgers' arguments for answer. They had accepted the invitation to meet Mr. Roberts, and Mr. Roberts they must meet, unless they chose to retire, which of course they were at liberty to do. This shut the mouths of the cavillers, who were smarting under the process of confutation, and the meeting proceeded. The meetings continued each night till ten, and even at that hour, there was a disposition to prolong the proceedings. The interest was great, and the effect decided. The brother referred to in the Bristol intelligence also at these meetings gave away reading matter at the close of each, as the audience dispersed. A working man came forward privately, after the meetings were over, to say that ever since the first meeting some two months before, he and a company of others had been looking into the subject, and had come to the conclusion that they had been deceived in the matter of theology, and the three meetings just concluded had much confirmed them in their decision. They intended to give the matter their further attention. A gentleman passing out of the meeting expressed similar sentiments, saying the people of Kettering ought to return their thanks. Another said what an extraordinary position the religious teachers of Kettering were in. A stranger had come among them, declaring their doctrine false, and allowing himself to be publicly questioned at two meetings. Then one of them, when the stranger is gone, delivers a sermon to a great congregation, denouncing the stranger and his doctrines to the uttermost. Then the stranger applies for a look at the sermon, or offers to meet the preacher, for three nights, to discuss the matter openly before the said congrega-

tion. The preacher won't do either; then the stranger comes back and submits himself to public examination for three nights, and none of the preachers come near him, although the flocks attend in crowds. Something surely was the matter! The conclusion is right. Something is the matter. The teachers are teaching lies, though they may not know it. The truth is unknown in their congregations. A deep impression seems to be made at Kettering. May it work out the lasting results contemplated in the joyful reception of the gospel of the kingdom, and the organization of a community based upon the reception and obedience of the commandments of God, to their own salvation and the glory of His holy name.

LEEDS.—Brother Willis, writing April 22, reports the immersion of Mrs. JANE COOKSON, mother to sister Hopton, residing at Bottom Boat. He says "Mrs Cookson is 68 years of age and has been connected with the Methodists nearly all her life, and within the last few years, she has been studying the truth with the aid of brother and sister Hopton, and has in turn been the means of sister Cookson putting on the name of Christ. Though so advanced in life, she is in health and full of zeal. This is what we would call an eleventh hour labourer in the vineyard. May she receive her penny."

Writing again on May 14th, brother Willis says: "The ecclesia has again been strengthened. Miss CLARA ANDREW, sister to the brethren Andrew of London; and Miss EMILY BRIGGS, their cousin, put on the saving name on Sunday, May 5th; and with Paul when he saw the Roman brethren, we thank God and take courage. The two young ladies have from the heart obeyed that form of doctrine which was delivered by the great apostle. We are encouraged to see our numbers increased, especially by such as our two sisters, who show anxiety that others should see the way of life. Brother Bairstow, of Halifax, being with us on the occasion, it was a day not to be forgot by the brethren and sisters in Leeds.

Brother Bairstow is giving a course of lectures amongst us. He gave us the first lecture in our new room the same night. We had about fifty strangers who gave great attention to what was said. We have arranged for a course of twelve lectures in all. Brother B. has engaged to deliver six of them, for which we are thankful. We have many enquirers. We number seventeen in all. I rejoice at the union there is amongst us, not that I am going to suppose we shall not have trials; but it is a pleasure when peace and love prevail."

LEICESTER.—Brother Weale, writing April 12th, says: "At our last quarterly meeting, held Thursday, the 4th inst., it was thought desirable to elect a corresponding secretary, and I was accordingly appointed to the post.

I have the satisfaction to report one more addition to our number, by the obedience of Miss SARAH TAILBY (26), sister of brother Collyer's wife. She put on the saving name on Friday, the 22nd ult. She was formerly connected with the Baptists, but has been for some time in sympathy with us. Brother J. J. Andrew, of London, lectured here for us to a good audience, on Sunday, the 31st inst., his subject being, "The Educational Question; a problem which will never be satisfactorily settled until the intellectual, political and religious direction of affairs is placed under the control of divinely-appointed infallible teachers and rulers." It was especially interesting at that juncture, owing to a struggle for a seat in the School Board being imminent—a hand-to-hand contest between State Church and Dissent, there being one candidate of each party. Of course these things have little immediate interest for us, except to indicate which way the stream is flowing—like straws on the river, and occasionally to afford the truth a chance to be heard, as it bears on the subject. I have pleasure in stating that we are about to commence a Sunday school. The brethren expect to contribute about twenty scholars to commence with. Next month I hope to report favourable progress.

LEITH (Scotland).—Brother Paterson, writing May 16th, says: "I have to convey the sad intelligence of the death of sister Brown, wife of brother David Brown, which took place here on the 7th instant. Our sister died of small-pox, with one of the worst types of which she was attacked, along with child-birth. She was in the truth for many years, and was a very devoted adherent to its precepts. Perhaps you will remember her by her name before marriage—Cecilia Staig. She was for about fifteen years the companion of our aged sister Robertson, at Braehead, about five miles from Edinburgh, which for a long time was a very pleasant resort of the brethren, and where you have been a visitor yourself. We committed her to the dust in the hope of a resurrection unto life everlasting.

We have had two additions to our number during the month, in the persons of BELLA CAMPBELL, a young woman who has been enquiring for some time; and CHRISTINA DURIE, daughter of brother Durie. They were both immersed on the 15th instant. The former resides at Portobello, where she is in service.—We remove at the term to a new meeting place, which we hope will enable us to make a better effort than heretofore on the truth's behalf. It is the Leith Academy premises, 2, Link's Place, and is very commodious. We have the use of a large hall, capable of holding about 300, and also of a smaller one, which may seat about fifty, besides other accommodation."

LONDON.—Brother J. J. Andrew reports

the following immersions in May: May 5th: JANE KING, wife of brother James King; brought up to the Church of England, but a member of no denomination. May 12th: ALEXANDER CULLEY, hitherto a Baptist.

The subjects of lecture by brother J. J. Andrew for April were

"SOME OF THE HARD SAYINGS OF JESUS CHRIST."

April 7th.—"Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."—(Matt. vii. 14.)

14th.—"Think not that I am come to send peace on earth; I came not to send peace, but a sword."—(Matt. x. 34.)

21st.—"Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."—(Mark x. 15.)

28th.—"Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God."—(John iii. 5.)

The subjects for May have been as follow:

May 5th.—"Prophecy: its importance; its object; to whom it is given; why it is written in symbol, and how it is to be understood."

12th.—"The Fulfilled Predictions of the Hebrew Prophets, a basis for understanding and believing their unfulfilled predictions. The spiritualizing system of the present day, a fallacy, and a source of popular ignorance respecting the revealed purposes of God."

26th.—"Ignorance of prophecy incompatible with an intelligent belief of the gospel preached by Jesus Christ and his apostles."

June 2nd.—"A glance at the Apocalypse, demonstrating its perfect harmony with the previous portion of God's Word, shewing that its meaning may be ascertained without the mind becoming deranged."

(By brother S. G. Hayes.)

May 19th.—"The restoration of the Jews."

On Monday, Wednesday, and Thursday, April 15th, 17th, and 18th, brother Roberts, of Birmingham, lectured in the Wellington Hall, Wellington Street, Upper Street, Islington, adjoining the meeting place of the brethren. There was a fair audience each night. The chair was occupied twice by brother Boshier, and once by brother Watts. At the same time, an event transpired which may prove important in the history of the struggles of the truth in these latter days. A shop was opened, at 151, Upper Street, for the sale of Christadelphian publications, advertised on the sign-board as "THE CHRISTADELPHIAN PUBLICATION SOCIETY'S DEPÔT." The shop is in an excellent thoroughfare in the best part of London, from a religious point of view. Thousands of middle-class people stream

past it every day. The opening of the shop is due to the enterprise of brother Bosher, who has long felt the necessity for such a thing; but the way for which was not clear until Dr. Thomas, by his will, directed the formation of a Christadelphian Publication Society, for the diffusion of publications teaching the truth—a scheme which he said he hoped, if the Lord delayed his coming, might be assisted by the testamentary dispositions of other friends, to the unshacklement of many honest minds from clerical or rationalistic bondage. This scheme, if duly developed, may ultimate in a great reduction in the price of all publications, and a great increase in their circulation by the use of advertising means which at present are out of reach. At present the scheme is hampered. The shop (in the hands of brother Atkins) is a step in the right direction. Let us pray it may have success, so that its doors may be kept open till the glorious moment when our anxieties will be terminated by the good news, "the Lord has come."

MANCHESTER.—Brother Carr writes, May 14th, that the progress and prospects of the truth here are very encouraging; in illustration of which he records the addition of six believers, all of one family, which he thinks is a rare occurrence. Their names are the following: Mrs. ELLEN HOLLAND (54) mother, LAVINIA HOLLAND (34) daughter, SARAH HOLLAND (20) daughter, THOMAS HOLLAND (30) son, ISABELLA HOLLAND (28) wife of Thomas Holland. These put on the saving name in the appointed way, on May 5th; also Mrs. BETSY JOHNSON (28) daughter of Mrs. Ellen Holland, on May 7th. They have all been more or less connected with the Scotch Baptists for many years. Brother Carr says the brethren feel encouraged to continue their labour earnestly and zealously in the service of the truth, while patiently waiting for the return of the Master.

NOTTINGHAM.—Brother Mycroft reports that during the month of April, four were assisted to put on the name of the Lord, viz., LOUISA ANN PEEL (67), mother of Brother Peel; HERBERT HENRY KEELING (15½), son of brother and sister Keeling; JOHN JELLEY (31); JOHN KIRKLAND (33), formerly belonging to the Methodist Free Church, and for some time occupying the position of organist in a large chapel belonging to that body in Nottingham. There have been added to the fellowship of the ecclesia, Samuel Richards and his wife, Martha, who have been separated from the brethren for some years, under circumstances similar to those existing in the case of sister Wood, whose return was announced two months ago. Having, after examination of the subject, accepted the doctrine of

resurrection and judgment as taught by the brethren, they were desirous of again meeting with them, and were received into fellowship on Sunday, April 7th.

Writing again May 14th, brother Mycroft says: "You will be pleased to learn that since my last we have had seven additions to our ecclesia by immersion, viz., ANN STAPLES (30), for over twelve years a member of the Church of England; LILLEH RADFORD (32), Wesleyan Methodist; HANNAH LOVITT (24), daughter of brother and sister Lovitt; EDWARD BARNETT (32); GEORGE RIGGOTT (31); THOMAS HARDY SMITH (22); WILLIAM LEWIN (25), formerly Church of England. During the last month, the brethren have started a week-night meeting for investigation of the word of the truth and exhortation, which so far has been largely attended." The name "William Buckley," in the intelligence for April, should have been William Buckler.

WISHAW.—Brother McFadyan reports a great stir in Wishaw, consequent on lectures by a Universalist lecturer named Mitchell. Brother Hodgson also writes of them at some detail, pointing out that the truth will have the benefit indirectly. Mr. Bowes, who was too busy with his new translation of the New Testament to accept the Editor's Wishaw challenge, and did not consider it for "the interests of the truth" to accept his Dundee challenge, went out of his way to challenge Mr. Mitchell on the occasion referred to above, greatly, it appears, to the delight of that gentleman. The fact is, it is an easy matter to deal with Universalism: to fight the truth is a task to which Mr. Bowes' polemic talent is not equal; not that we suppose Mr. Bowes regards what Christadelphians teach as the truth. Probably he thinks as he speaks when he says it is "semi-infidelity;" but the overthrowing of it is a work which he finds to be difficult without knowing why; and he would rather not risk his polemic fame in a doubtful encounter. — [Brother McFadyan asks: "When will you be at Wishaw again?" We cannot speak definitely. The American trip interfered with systematic tour arrangements. To these we may return when one or two literary tasks are out of hand. We shall probably be in Scotland toward the end of the year.]

UNITED STATES.

CHICAGO (ILL.)—Bro. H. C. Jacobs, writing March 25th, says: "I am glad to inform you that my wife has finally rendered the obedience required of an intelligent believer in the things promised to Abraham and his seed. She was immersed last Sunday, March 24th, by brother James Fish."

The Christadelphian.

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

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

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Vol. IX.

WHAT IS SCHISM?

CONSIDERED IN RELATION TO THE HIGHER QUESTION—"WHAT IS THE CHURCH OF CHRIST?"

DR. THOMAS'S FOURTH LETTER.

EXCELLENT SIRS,

In my last we brought to view the opening of the door of the kingdom of heaven, by the apostle Peter, to three thousand Israelites. Concerning these persons, you will observe that *by the testimony of prophets and apostles, and by obedience to the word spoken by Peter*, their views, dispositions, feelings and state were changed. They saw that Jesus was, indeed, the Messiah of God; they were *disposed* no longer to reject him, but to receive him as such; they *felt* contrition for their sin, and evinced this change by being baptized in his name, or buried in water into his death and burial, for the remission of sins. The *state* of these converts was dissimilar to that of all the house of Israel besides. By submitting to the commandments of Jesus, they were adopted into the family of God. Thus they become his sons. They were in Christ and stood "complete in him." They had put on Christ; for it is

written: "As many of you as have been baptized in Christ have put on Christ." Being complete in him and clothed as with a garment, they partook of all his attributes in a degree. They partook of his circumcision, his sonship, his prophetic, priestly, kingly, and judicial offices; of his heirship, his anointing, and so forth. And the reason of this is obvious, when we reflect that they had been sprinkled with the blood of sprinkling, which speaks better things than the blood of Abel; they had been sprinkled, not with water, but with the blood of a royal and a priestly victim. Thus it is written concerning *the baptized believers of the gospel*: "You are all the *sons of God* through the faith (or gospel) by Christ Jesus;" "By whom also you have been *circumcised* with the circumcision made without hands, in the putting off the body of the (sons of) the flesh, by the circumcision of Christ, having been *buried* with him in

baptism; "To him who has loved us and washed us from our sins in his own blood, and has made us *Kings* and *priests* to his God and Father;" "Do you not know that the saints are to *judge* the world?" "If you are Christ's, certainly you are Abraham's seed, and *heirs* according to the promise;" "Of his *fulness* (anointing) we all have received, even favor for favor's sake;" "Ye have purified your souls in obeying the truth (which came) through the Spirit;" "You also (as well as Christ) as living stones are built up a spiritual temple, a holy priesthood, to offer spiritual sacrifices most acceptable to God, through Jesus Christ; you are an elect race, a royal priesthood, a holy nation, a purchased people, that *you* should declare the perfections of Him, who has called you from darkness into his marvellous light."

From these testimonies you will perceive that all *immersed believers* of the gospel are regarded as equal in every respect before God. If anyone of them be called by his brother kings and priests to any office, or be sent upon any mission, the "royal priest" so appointed differs in nothing from the rest as to *dignity*; for he is in truth *only* the *servant* of the rest, and any honour he may acquire amounts to no more than a *high esteem for his works' sake*; and you know, that every diligent and faithful servant deserves to be rewarded by those who employ him. The servant cannot be more than a king or priest; if he aspire to greater dignity than this, he aims at being a king of kings and a Lord of lords, which no one but "the Ruler of the kings of the earth" has a right to be. Hence, gentlemen, if we granted the pretensions of your church to be that of Christ your whole hierarchy, from Victoria to the humble pew-opener, is as barefaced a usurpation of the rights of Christians, as that of Gregory XVI to be vicergerent of God upon earth.

The three thousand one hundred and twenty Israelites congregated in Jerusalem for the first time, in the name of Jesus Christ, constituted for a

season the only church of Christ in the world. It was the first Christian assembly the world ever saw since Pentecost, we have seen how these Israelites became Christians. It was, we repeat, *by believing and obeying the gospel*. This was the only way in which men became Christians in the days of the apostles. There was no middle ground. Men were either in Christ or not in Christ; and the only way to get into Christ was by being baptized into him; and, gentlemen, he of you or of your order, who affirms the contrary, is a perverter of "the right way of the Lord." You may be learned, very moral, very eloquent in your pulpit addresses; you may confound the Romanists in Exeter Hall; you may convict Dissenters of Schism in separating from your church, your piety may comport very strikingly with men's views thereof as expressed in theological theories; you may stand high as "evangelical clergymen" and champions of the faith as it is in Protestantism, but if you destroy the foundations, you cancel everything, and become as sounding brass and a noisy cymbal. "If the foundation be destroyed, what can the righteous do?"

Gentlemen, can you conceive of a more noble and dignified assembly upon earth than an institution, all of whose members are kings and priests to God? You see with the natural eye a poor man with all the externals of poverty, who has believed the gospel and obeyed it in the sense in which I have been considering; and on the other hand, you look upwards to the heavens, and there you see the kings or queens of the earth sitting as gods in the alleged temple of God, with all the paraphernalia of royalty and ecclesiastical headship. The poor man walks correctly in the light of the Holy Spirit, as it shines into his mind from the sacred page. You affect to look down on him; and if you hold a conference with him, it is as "the ambassadors of God" with one of the multitude. But you know him not. He is in truth (and the truth of it will appear at the revelation) more noble; he has more dignity and

genuine majesty than the whole line of the defenders of the faith of Protestantism, from Henry VIII. to Victoria I. The Ennobler of men, though he was rich, for their sakes became poor, that they through his poverty might become rich. It was to the poor that the gospel came; and by them, for the most part, it was and is received. The patent of true nobility comes from Christ; and his power to ennoble resides in the gospel. He regards not the wealth or poverty of men, for he is no respecter of persons. He bestows his patents with an equal hand. A poor man will make as good a king and priest as a rich one in his esteem; and perhaps a better. The external circumstances of men weigh not a feather in his distribution of titles or rewards. Hence we find him to whom all authority in heaven and in earth is given, selecting his ambassadors from the lower ranks of men, and making fishermen, publicans and so forth, the companions of his public and private walks. In view of these things, Excellent Sirs, no longer look down upon "the poor sectary," as you may regard such of us who renounce your church as a part of Anti-Christ's demesnes; the poor sectaries of Nazareth. The sect of the Nazarenes is a section of mankind which in the coming age will judge the world, and share with the King of kings his universal rule. The Pentecostian Israelites constituted this sect. Look *up* to them; gaze with intense earnestness on them; view them by the beams of that blazing light which shone among them from the apostolic lamp! When your eyes shall have been satisfied with seeing, and your ears with hearing the harmonious doctrine which distilled as the dew from the lips of the twelve, then turn to the churches of Protestant and Roman Christendom; look *down* upon them in the abyss of human folly beneath, and say if you can discover aught but gloom, hypocrisy, and crime. *Above* you see the church of Christ "sanctified and cleansed with a bath of water and the word; glorious, having no spot, nor wrinkle, nor any such

thing; holy and without a blemish;" but *below*, you behold the church of Anti-Christ, made up of the deceased inhabitants of the earth, and full of abominations, pollution, and blood.

After the three thousand had entered into the heavenly place or kingdom, by the door of baptism in the name of Jesus Christ, *what was next to be done with them?* For the answer to this question, you must revert to the commission. There you will find that after the apostles had baptized the nations, they were to *teach* them to observe all the things Jesus had commanded them to teach. *First*, convince of sin, righteousness, and judgment; *then* baptize the convinced; and, afterwards, teach them to observe all things that baptized believers of the gospel ought to observe. Now it must be clear to your Excellencies, that whatever these baptized Israelites did in relation to the kingdom of heaven, *must* have been done in conformity with the commands or teaching of the apostles. For this reason, at that time, the apostles alone understood the Christian institution, they, therefore, could alone teach it. All knowledge, then, must have flowed through them. Consequently, when we read in the New Testament of the Christians observing certain practices or customs, we regard them as equal to expressly recorded precepts, upon the principle that apostolic teaching must have preceded Christian practices. When, then, we read concerning the Pentecostians in Acts ii. 42, that "they continued stedfastly in the teaching in the fellowship, in the breaking of the loaf, and in prayers of the apostles," we know, assuredly, that they observe these institutions of the kingdom of heaven in obedience to the instructions of the twelve. The institutions, in the aggregate, compose "the worship of God in spirit and in truth." It was *spiritual* worship, because appointed by the Spirit, who also qualified the saints of our churches, in fellowship with that in Jerusalem, for the performance of its "spiritual sacrifices" in truth. The time had now arrived when men and women were required

neither to go to Gerizzim nor to Jerusalem, to worship the Father. The time had come when the true worshippers, the Pentecostian believers from all nations, worshipped the Father in spirit and in truth, and such are the worshippers whom the Father requires.

Gentlemen, I would that you would institute a comparison between the worship of the true worshippers, as recorded in Acts ii. 42, and that of your church, as set forth in the "*Book of Common Prayer*." The Holy Spirit has left "a formulary" on record, to which you would do well to take heed, as to a light shining in a dark place. I have no more faith in "the random out-pourings of the conventicle," than I have in the dry formalities of your Mass Book. You think your system of will-worship, set forth by Act of Parliament, or Order in Council, is necessary for uniformity! What a lamentable ignorance does this notion display of the apostolic teaching! If men would study the Scriptures and follow them, they would be all-sufficient for faith, worship, and discipline. You can find no resemblance between your will-worship, which may be said to have a show of wisdom, and that of the three thousand one hundred and twenty Israelites; if there be no resemblance, then certainly they are not the same. Now who gave your church or any other church authority to alter or modify the institutions of God, to suit time and circumstances? This comes not from Him who founded them. It is an enemy that has done this. It is the Anti-Christ who has changed times and seasons, and laws; and made all Christendom, both Protestant and Papal, to drink of the wine of harlotry with which clergy and people are besotted. Uniformity in faith, worship, and discipline can only be attained by minding the things written in the New Testament, which in all its testimony is one and the same. You Protestants all pretend to take the Bible as your rule of faith and practice; but, gentlemen, who can be so silly as to believe you? If the Bible be the

religion of Protestants, their religion is a strange medley. Do you not know that the Bible contains the Patriarchal, Jewish and Christian systems? If, then, the Bible is your religion, it must be a religion compounded of all these and *something more*; for there is much in your religion that is not to be found in that sacred book. But, gentlemen, the Bible is not the rule of faith and practice among Protestants. Your rule of faith is the 39 articles; the Presbyterian rule is somewhat doubtful, for here they cannot agree upon the meaning of the Westminster confession; the Methodist rule is their "Book of Discipline," and so forth. Now if the Bible were the rule of all these Protestants, their "Articles," "confessions" and "disciples" would soon be consigned to merited oblivion. The truth is, that no one book contains the religion of Protestants. There is no unity in their practice; they are all dispersed hither and thither without order and precision. Yes, there is one sense in which the Bible is the religion of Protestants: it is the universal text book; if that is the idea, it is certainly their religion, for it consists chiefly of sermonizing from scripture texts.

The *model* church in Jerusalem had a *presbytery* of twelve *elders*, who being called and sent of Jesus, and exercising the overseers' office, were *apostles* and *bishops*. For a time, they acted as the deacons also; for it was not until the murmuring of the Hellenistic brethren, on account of the neglect of their widows in the daily ministrations, that the office of overseer and deacon were separate and distinct. On this occasion, all that appertained to the fellowship was no longer attended to by the apostles, but by seven Christian kings of an attested character, full of spirit and wisdom. Because, therefore, this dignified assembly in Jerusalem had a plurality of presbyter-bishops and deacons, all our churches of the like character had them too. The churches in Judea were then, *and ought to be now*, the types of all communities professing to be Christ's; "you, brethren,"

says Paul to the Thessalonian disciples, "became imitators of the congregations of God, which are in Judea in Christ Jesus." This imitation is commendable and imperative on all churches professing to be in Christ Jesus.

In view of all these things, I conclude that the Church of England and Ireland, with all her Protestant sisters, are not the church of Christ, either in whole or in part; and, therefore, their members, whether clergy or laity, are not Christians.

1.—Because they are built, not on the foundations of prophets and apostles, but upon the doctrines and commandments of men.

2.—Because their members having no faith when "baptized," cannot, therefore, have had their hearts sprinkled from an evil conscience by faith in the blood of sprinkling.

3.—Because Protestant "baptism" is not Christian baptism, being dissimilar in all its parts. The subject, the mode, and the design are all different from what the Scriptures require. The subject is an unconscious babe; the mode is sprinkling, and the design the washing away of original sin; whereas the subjects of Christian baptism are required by the Scriptures to be men and women *who believe the gospel*; their mode is a *burial* or *planting* in water, and the design the remission of sins.

4.—Because their members not being baptized, are in their sins, consequently polluted, un sanctified, un regenerate, unreconciled, unadopted, un saved, and, therefore, having all the attributes of aliens, they belong to Anti-Christ and not to Jesus.

5.—Because never having put on Christ, they are not in Christ, and, therefore, not Christians.

6.—Because they are unholy, being full of the lust of the flesh, the lust of the eye and the pride of life.

7.—Because they are churches of this world, having been for the most part baptized in human blood.

8.—Because they have no resemblance to the church in Jerusalem or to the churches in Judea.

9.—Because they are born of spiritual fornication; having mistress Babylon for their mother and the Man of Sin for their sire; for they all trace their descent from the apostles through the Italian apostacy.

From the whole, I conclude that *Schism* from such churches is a virtue; and imperative on everyone who would see the glory of God in peace. But we must pause and resume our investigations hereafter. Till then, I subscribe myself again your well wisher,

JOHN THOMAS.

(Reprinted from the *Apostolic Advocate*, of the year 1837.)

SCRAPS FROM DR. THOMAS'S PAPERS.

THE WORLD IN RELATION TO THE LAW OF MOSES.

1.

THE law of Moses was given to the circumcised, who having received it, were placed "*under law*;" its REWARDS and PUNISHMENTS were *political* and *ecclesiastical*, and while it could perpetuate a curse upon its subjects to *infinity*, it could confer upon them *no right or title to eternal life*.

2.

Under the law of Moses, the circumcised obtained a right to the Tree of Life by

walking in the steps of the faith of Abraham, looking for his seed, in whom all the families of the earth shall be blessed.

3.

The world of the uncircumcised, contemporary with "*the Times of the Ages*," or Mosaic Law, being "*a law unto themselves*," "*utterly perish in their own corruption*."

4.

The circumcised and the uncircumcised, both Jews and Gentiles, of whom the whole world is constituted, "*are all under sin*,"

and, therefore, under sentence of death, or "condemnation."

5.

The law of Moses was a "law of works"—"the law of sin and death"—"the ministration of death," termed also "the letter." It was "weak through the FLESH," in which "dwelleth no good thing;" hence, its abrogation was necessary that a law might be introduced, which could give life to the world lying under the sentence of death.

THE WORLD IN RELATION TO
THE LAW OF JESUS.

1.

THE LAW OF LIFE is set forth in the GOSPEL of *Jesus Christ*. It is a development of the PROMISE made to Abraham, Isaac, and Jacob, and announces, both to Jew and Gentile, a CONSTITUTION and a KINGDOM, the subjects of which do obtain A RELEASE from the "law of sin and death," and a RIGHT and TITLE to "glory, honour, IMMORTALITY, and ETERNAL LIFE."

2.

This NEW INSTITUTION, Covenant, or CONSTITUTION is based upon the OBEDIENCE of the SECOND ADAM; and provides for the *spiritualization or adoption* into the FAMILY OF GOD, of ALL mankind in the most universal sense of that term.

3.

The NEW INSTITUTION is a CONSTITUTION OF RIGHTEOUSNESS AND LIFE in contradistinction to the CONSTITUTION OF SIN AND DEATH. By the latter, the SENTENCE OF CONDEMNATION passed upon all men; by the former, a respite, reprieve, or suspension of the capital sentence is provided for "all the families of the earth."

4.

"ALL the families of the earth will be blessed," by submitting to "the law of the Spirit of Life," styled THE GOSPEL, proclaimed by the apostles under the reprieve of the New Constitution to all men for the OBEDIENCE OF FAITH.

5.

The proclamation of "the LAW of LIBERTY," or of release from Sin and Death, placed the world, to which it was announced, under TIMES OF KNOWLEDGE, by which they who rejected it, became obnoxious to the "RESURRECTION OF CONDEMNATION."

6.

THE RESURRECTION OF CONDEMNATION is that for which the WICKED are reserved, as the great event which will be the crisis of their ETERNAL DESTINY.

BEGUN BUT NEVER FINISHED.

A BIBLE DICTIONARY UPON WHICH DR. THOMAS

Was engaged at the time of his death.

ARMAGEDDON. *Αρμαγεδδων*. "And the sixth angel gathered the kings of the earth and of the whole habitable into the place styled Hebraistically *Armageddon*."—(Rev. xvi. 16.) The revelation of the name of this place in Hebrew, and not in Greek, is to direct the student's attention to the land of the Hebrews, where it will be found according to the testimony of the prophets.

In a manuscript, whose supposed date is the *fifth* century, and in others also, this word is spelt *ἀσμαγερων*, *harmagedôn*, which is probably the correct orthography. If this be so, then, the word converted into its own Hebrew characters may read (leaving out the Masoretic pointing, and giving *y ayin*, the power contended for by the anti-Masorites, which is equivalent to the English *o* in *tone*, and *w* in the

Greek), הַר-מִגְדוֹן, *här-moi-güdön*, which signifies the MOUNTAIN OF GIDEON.

The topography indicated by this interpretation is defined in *Judges*; where Jehovah's deliverance of Israel by the hand of Gideon is detailed in the sixth and seventh chapters of that book; on which occasion, "*the sword of Jehovah and of Gideon*" was the war-cry of the assault.

We are there informed, that "All the Midianites and Amalekites, and children of the East, were gathered together, and went over (Jordan) and pitched their tents in *the Valley of Jezreel* (chap. vi. 33); by the hill of Moreh, north of Gideon's encampment. (chap. vii. 1.) Gideon "pitched beside the fountain of Kharod," on the *mountain range* of Gilead, so that "the host of Midian was beneath him in the valley."—(chap. vii. 38.)

The enemy consisted of 135,000, while Gideon's band before the assault was reduced to 300 men. This disproportion made the fight "*the battle of God Almighty*." Asher, Naphtali, Manasseh, Zebulun, and Ephraim, were summoned to the pursuit. The slaughter was immense in the Valley of Jezreel in the canton of Issachar. One hundred and twenty thousand fell by mutual slaughter, and the sword of Gideon; while fifteen thousand managed to effect a retreat over Jordan towards the east under Zebah and Zalmunna, kings of Midian. Thither Gideon pursued them, passing by Succoth and Penuel by the river Jabbok; and coming upon them unawares, put them to the rout, and captured the kings, whom he put to death because they had slain his own mother's sons in Tabor.

These places and events connected with this celebrated battle of Jezreel, which gave liberty and independence to Israel for forty years, define "the place," or country, called in Hebrew הַר-מִגְדוֹן, where, as the result of the operation of the Frog Power, "the kings of the earth and the whole habitable" are to be gathered together for the INITIATION of "*the war of the*

great day of God the Almighty;" in which the controversy between him and the world's rulers will be decided without further appeal to arms for a thousand years.

Harmagedon, then, may be defined, as being bounded by the Mediterranean and the Sea of Chinnereth, or Tiberias, on the east and west; and extending to the mountain of the glory of the holy, which is Jerusalem; and therefore includes *the Valley of Jezreel*, and the *Valley of Jehoshaphat*; "where," saith Jehovah, "I will judge all the Gentiles round about."

The testimony of the prophets harmonizes with this definition of the place. Speaking of the period when the nations are to be gathered for judgment, which is the *Harmagedon crisis* of the Apocalypse, Jehovah saith, "When I shall bring again the captivity of Judah and Jerusalem, I will also gather (by the Frog Power agency) all the Gentiles, and will bring them down into the *valley of Jehoshaphat*, and will plead with them there for My people and for My heritage, Israel, whom they have scattered among the nations, and divided my land." "Multitudes, multitudes in the *valley of judgment*; for the day of Jehovah is near in the valley of judgment. The sun and the moon (of the Gentile heavens) shall be darkened, and the stars shall withdraw their shining. Jehovah also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but Jehovah will be the hope of His people, and the strength of the sons of Israel. So shall ye know that I am Jehovah, thy God, dwelling in Zion, My holy mountain: *then shall Jerusalem be holy, and there shall no strangers pass through her any more*."—(Joel iii. 1, 2, 12, 14-17.) The words in *italics* prove this prediction to be unfulfilled; for when accomplished, Jerusalem will not be trodden under foot of the Gentiles, as she is at the present time.

"I will have mercy upon the house of Judah, and will save them by

Jehovah their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen." "I will break the bow, and the sword, and the battle out of the land, and will make them to lie down safely. And I will betroth thee, O Israel, unto Me for ever; and Israel shall hear Jezreel. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves ONE CHIEF; and they shall come up out of the land (of the enemy), for GREAT SHALL BE THE DAY OF JEZREEL."—(Hos. i. 7; ii. 18, 19, 22; i. 11.)

And again, speaking of the child born and the Son given to Israel, and who appeared as a Great Light in the Harmagedon region of Palestine, the Spirit says of him, when he comes to "break in pieces the oppressor" of Israel, "They joy before thee according to the joy of harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire."

"Therefore," thus saith Jehovah, God of Hosts, "O, My people that dwellest in Zion, be not afraid of the Assyrian. For yet a very little while, and the indignation shall cease, and Mine anger in their destruction. And Jehovah of Hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed, because of the anointing."—(Isa. ix. 3-5; x. 24-27.)

By this testimony, we have Gideon's battle of Jezreel adduced as typical of the overthrow of the Assyrian, when Israel shall rejoice in the division of the spoil, and shall thenceforth be no more oppressed by a power exercising dominion over Assyria and Palestine. The Assyrian yoke is to be destroyed, *because of the anointing.*" This phrase is so obscure, that Bishop

Lowth and Dr. Boothroyd have omitted it in their translations. But Micah explains it, by telling us that the Assyrian is to be destroyed by him who was to be born in Bethlehem—Ephratah, and who was *anointed* for this and other purposes.—(Mic. v. 2-6.) Let the reader examine this testimony; and, if he admits that Jesus of Nazareth is the Bethlehem-born Ruler mentioned there, he will perceive that Jerusalem and the Holy Land are to be delivered from the Nebuchadnezzar or Assyrian Image Power by him: and, according to Israel, he will effect the deliverance "*according to the slaughter of Midian,*" by the sword of Jehovah and of Gideon," in the place called in the Hebrew tongue, Harmagedon."

The *Har-m'Gedeon* thus defined, is the Valley of Judgment also for Daniel's "king of the north,"—the Little Horn of the Macedonian Goat—by the hand of Michael, "the Prince of Princes," who standeth for the sons of Israel. Compare Dan. viii. 9, 23—25; xii. 1: "He shall plant," says Daniel, "the tents of his fortress (*i.e.* his fortified encampment) *between the seas, הַר הַיָּבֵשׁ* *le HAR, even to the mountain, the Glory of Holiness.*"—(xi. 45.) This area comprehends Tabor, Megiddo, Hadadrimmon, Jezreel, the hostile encampments of Midian (the curtains of the land of Midian.—Hab. iii. 7;) and of Gideon, the Valley of Jehoshaphat, and Jerusalem—the area of the bloodiest battles that have been fought upon the globe. It is in this region of country that the *Assyrian* of Isaiah and Micah; the "*all nations*" of Joel and Zechariah; the *Edom* of Amos, Obadiah, and Malachi; the "tents of Cushan, the curtains of the land of Midian," of Habakkuk; the Cherethites and Canaanites of Zephaniah; the chariots and horses of Haggai; the northern Gög of Ezekiel; and the Nebuchadnezzar-Image, Fourth Beast, and king of the north of Daniel—all of them the enemies of Israel and the saints, pertaining to that day of which God hath spoken by His prophets (Ezek.

xxxix. 8; xxxviii. 17)—different terms designative of the apocalyptic Dragon, Beast, False Prophet, and Horns—the Powers of the Latter-Day Crisis; to receive the first stroke of judgment at the hand of Jehovah's Christ.

The Gogue Confederacy of Ezekiel, the constituents of which he has indicated in the first seven verses of the thirty-eighth chapter of his book, is to be broken upon the mountains of Israel.—(xxxix. 4.) It is a confederacy which, he says, belongs to "*the latter days*;" and which will invade the Holy Land from the sides of the north, where Gog's predecessor and representative, Belshatzar, said, in the pride of his heart, he would sit.—(Isaiah xiv. 13.) Magog, Meshech, Tubal, Persia, Cush, Phut, Gomer, and all his bands, and Togarmah and all his bands, will pour in upon the country like a flood, and overflow "*between the seas*," the Mediterranean and Tiberias; and "*reach to the neck*," even to Jerusalem; and the stretching out of his wings (the wings of his army) shall fill *the breadth of thy land*, O Immanuel (Isai. viii. 8.); or, as Ezekiel expresses it, "Thou, O Gog, shalt ascend and come like a storm, thou shalt be like a cloud to *cover the land*, thou, and all thy bands, and many people with thee."—(xxxviii. 9.) But while contending there with the Anglo-Indians and their allies, for the possession of Immanuel's land and the sovereignty of the East, the Lord Jehovah breaks in upon them with fury; and they are caused to "fall upon the open field." They fall and are buried in what Ezekiel terms, "*the valley of the passengers on the east of the sea*," East of the Mediterranean. "There," says he, "they shall bury Gog and all his multitude; and they shall call it the *Valley of Hamon Gog*"—the Valley of Gog's multitude—which is the place styled apocalyptically and Hebraically, *Harmagedon*.

ASIA.—This name occurs in Rev. i. 4; as "John to the Seven Ecclesias which are in *Asia*." It is apocalyptically defined by the topography of these ecclesias, and evidently answers to the maritime province of

Lydia and Mysia, at the western extremity of Asia Minor, and constituting a part of the Roman Proconsular Asia.

For the information of the unlettered portion of our readers, we add the following concerning *Asia*. The ancient Hebrews were strangers to the division of the earth into parts or quarters, and hence we never find the word *Asia* in any book written, or at least handed down to us, in the Hebrew tongue. It occurs only in the Maccabees, and in the New Testament.

Asia is separated from Europe by the Tanais or Don, the Euxine, Ægean, and Mediterranean Seas; the Red Sea and Isthmus of Suez divide it from Africa. This part of the globe is regarded as having been the most favoured. Here the first man was created; here the patriarchs lived; here the Mosaic law was given; here the greatest and most celebrated monarchies were formed; and from hence the first founders of cities and nations, in other parts of the world, conducted their colonies. In Asia, "the Alpha and the Omega," the Father and the Holy Spirit, in flesh, appeared, laid a wonderful foundation for the future salvation of the world; and, from hence, the light of the gospel of the kingdom has been proclaimed among the nations; and, from hence, also, commenced the work of traditionising it, and of making it, consequently, ineffectual to the evangelization of men. Laws, arts, sciences, and religions, almost all have had their origin in Asia. The soil is fruitful, and abounds with all the luxuries as well as the necessaries of life.

Asia was generally divided into Major and Minor. Asia Minor is a large country, lying between the Black Sea, northward, and the Mediterranean, southward. It is now styled ANATOLIA, or *Natolia*. Asia Major denotes all the rest of the Asiatic continent. Asia Minor contained the Roman provinces of Bythinia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygea, Mysia, Troas—all

of which are mentioned in the New Testament ; Lydia, Ionia, and Seolis—which are sometimes included under Lydia—Caria, Doris, and Lycia. Of these, Lydia and Caria—taken in their larger acceptations, the latter including Doris—Mysia and Phrygia, including Troas, or Phrygia Minor, formed the Roman pro-consular Asia, which has been thought by some to be the same as the Asia of Scripture. But Mysia, Phrygia, and Troas are reckoned by the sacred writer as distinct provinces from the Asia so called in Scripture. "It is, therefore, more reasonably supposed," says Robinson, "that, by Asia, in the New Testament, is to be understood, *first*, the whole of Asia Minor, as *Acts* xix. 26, 27 ; xx. 4, 16, 18 ; xxvii. 2 : or, *second*, only Pro-consular Asia, that is, the region of Ionia, or the whole western coast, of which Ephesus was the capital, and which Strabo also calls Asia (lib. xiv.) thus, in *Acts* ii. 9 ; 1 *Pet.* i. 1 ; *Rev.* i. 4, 11.

AMETHYST. "And the wall of the New Jerusalem had twelve foundations, and on them the names of the twelve apostles of the Lamb.

And the twelfth foundation was an *amethyst*.—(*Rev.* xxi. 14, 19, 20.)

An amethyst is a gem of deep purple colour, and so called by the Greeks from its supposed efficacy in keeping off drunkenness. It was one of the precious stones in Aaron's breastplate, and had engraved upon it the name of one of the tribes of the Hebrew nation, generally considered to be that of Benjamin.

The twelfth tribe of the apocalyptic Israel is Benjamin.—(*Rev.* viii. 8.) Hence, the amethyst being the twelfth stone, and Benjamin the twelfth tribe, it is also the Apocalyptic gem of the Benjamin of the New Jerusalem ; and if the apostles are to be taken apocalyptically in the order of their enumeration in *Matt.* x. 2-4, then the name of Matthias, who was substituted for Judas Iscariot, the twelfth in the list, will be the name engraved apocalyptically upon the amethyst ; and the throne of the house of David, upon which he will sit in the regeneration 'when the Son of Man shall sit upon the throne of his glory' (*Matt.* xix. 28), will be that having jurisdiction over Benjamin restored.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE, BIRMINGHAM, No. 38.

"Exhort one another daily."—PAUL.

Rom. vi. The first verse of the chapter read this morning, contains in a sentence, the pith of all apostolic exhortation. "We then, as workers together with him, beseech you also that ye *receive not the grace of God in vain*." This apostolic entreaty suggests several profitable thoughts. It distinctly implies that the grace of God is given for a purpose that may not be realised in all who are the subjects of it. This cuts at the root of popular conceptions of "grace;" according to which, grace is a spiritual essence stealing over the senses, as it

were, and influencing the faculties of the mind ; and working its own work apart from the will of the subject. This is a sort of grace that would be impossible to "receive in vain ;" for once received, the effect is as sure as sleep follows chloroform. The "grace" of apostolic language is a grace that may be received in vain. This grace is neither more nor less than favour of God, manifested in benefits conferred and offered, with the object of evoking in us certain results towards Him which He desires. It is easy to understand this sort of grace

being received in vain. Israel, in all stages of their history, exemplifies it. The generation that came out of Egypt, received God's grace or favour in vain. His power was thrown away upon them. They proved ungrateful, unappreciative, disobedient. They did not yield that reasonable response of love and service which it was calculated and designed to evoke; and they perished in consequence. Paul makes a special application of this to believers. He lays stress on the fact that "all our fathers were under the cloud, and baptised into Moses in the cloud and in the sea." They were all constitutionally introduced to God's favour; but so far as their individual benefit was concerned, it was in vain. "They fell in the wilderness," whereupon he makes the remark: " *whatsoever things happened unto them were for our examples, to the intent that we should not lust after evil things, as they also lusted.*"—(1 Cor. x. 6.)

Now, the grace or favour of God has come to us in the forgiveness of our past sins, and the promise of eternal life and inheritance in His glorious kingdom; and Paul's entreaty to the Romans, and, therefore, to us, who have been brought into their position, is, that we receive not this grace in vain. Let us seek to realise what it is to receive it in vain, that we may be enabled to avoid so hapless a condition. We can best do this by considering what its reception is intended to accomplish. It is intended to induce certain results in which the Father takes pleasure, and in the development of which He finds recompense as it were for His goodness. These results are, by a figure, styled "fruit." Jesus says, "Herein is my Father glorified that ye bear much fruit." Barrenness of the fruit referred to is displeasing to Him. Paul's employment of the figure is in this striking form, that the earth which bringeth forth herbs for them by whom it is dressed receiveth blessing, but that which beareth thorns and briars is *rejected* and is nigh unto cursing.—(Heb. vi. 8.)

This is the idea of the parable of the fig tree (Luke xiii. 6), to which the owner came for three years in succession, "seeking fruit and finding none." "Cut it down," saith he; "why cumbereth it the ground?" The occasion of this parable makes its individual application unmistakable. Some had been telling Jesus of the accident at Siloam, by which eighteen persons had been killed by the falling of a tower, and of the cruel butchery of certain Galileans by Pilate; with the suggestion evidently intended that the victims of these calamities must have been extra wicked; after the mode of argument employed by Job's friends. Christ says, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: except ye repent, ye shall all likewise perish." Then comes that parable of the fig tree, teaching them that their exemption from death was due to the divine forbearance, and not to their excellence. This was the doctrine of John the Baptist, who told them that the axe was laid at the root of the tree: and that every tree that brought not forth good fruit would be hewn down and cast into the fire: which happened with unsparing severity in the days of vengeance that soon afterwards descended on the Jewish commonwealth.

The application of the same principle to us, calls upon us to consider some of the lessons suggested by the figure. A fruit tree exists in itself but not for itself. A fulfilment of the objects of its existence requires that it bring forth something for the use and gratification of its owner. This is completely applicable to those whom Paul exhorts to receive not the grace of God in vain. Salvation has come nigh to them, not merely that they may be personally delivered from evil; but that they may be "to the praise and glory of His grace who hath made them the accepted in the beloved." If our appreciation of the gospel rises no higher than the comfort of being saved, we receive the grace of God in vain.

Our heart must be filled with an appreciation of the greatness, and goodness, and worthiness, and unspeakable excellence of Him by whom all things have been made. The first feature of a true son is that he knows, loves, and glories in his father. The love of his father's property would not be accepted as an equivalent for personal love. Our love of eternal life and the kingdom of God will not stand instead of the "loving of the Lord our God with all our hearts," which is, "the first and great commandment."

The fruit that is acceptable to the great owner of the vineyard is styled "the fruit of the spirit." This is because it comes from the seed contained in the teaching of the spirit. No other fruit is acceptable. Actions and conditions that spring from any other source than the mind of the spirit expressed in the word, are like the strange fire offered by Nadab and Abihu. The commands of the Spirit obeyed: the likeness of the Spirit taken on, will cause the Father to find pleasure in us. "If any man have not the spirit of Christ, he is none of his."

The fruits of the spirit are thus defined by Paul: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." With this state of mind, as induced by the teaching of the spirit, God is well pleased, as a man is pleased with ripe apples from his orchard. But this state of mind must, of course, find expression in action. Faith without works is dead, being alone. While, therefore, our hearts are established with grace, "let us offer the sacrifice of praise to God continually, which is the fruit of our lips, giving thanks to His name; but to do good and communicate forget not, for with such sacrifices God is well pleased."—(Heb. xiii. 9, 15, 16.) Peter tells us that the offering up of spiritual sacrifices is "acceptable to God by Christ Jesus."—(1 Pet. ii. 5.) Paul thus alludes to the ministrations of the Philippian to his need: "Ye have done well that ye did communicate with my affliction . . . not because I desire a gift, but I desire

fruit that may abound to your account . . . the odour of a sweet smell, a sacrifice acceptable and well pleasing to God."—(Phil. iv. 14-18.)

The nature of fruit-bearing in practical life is therefore evident. To receive the grace of God in vain, is to be destitute of this fruit; it is to know the gospel without being so influenced by it as to yield to it the results it contemplates in the renovation of the heart, the purification of the affections, the reformation of the life, the opening of the generous impulses toward men, and the fountain of gratitude and adoration towards God; and the abandonment and crucifixion of all that is contrary to the mind of Christ. Where this is the unfortunate state of things; where the heart is still set on earthly things; and the sympathies are yet undrawn out toward the things of Christ: where sin is yet followed and God still distant; where holiness is unknown and self-denial not understood, nothing waits but "a fearful looking for of judgment and of fiery indignation which shall devour the adversary. The "unprofitable servant" is to be cast out. The servant who can show nothing done for the name of Christ; nothing ministered to the wants of the saints; nothing beyond a life spent at the shrine of self-interest and self-gratification—has little to look for in the day of reckoning. Even those who do their duty are sensible of the inadequacy of their claim upon divine approbation; having done all, they say, "Behold we are unprofitable servants; we have done what it was our duty to do," even as Christ enjoins.—(Luke xvii. 10.) If this is the case with them, where shall the faithless and unholy appear?

Now, let us consider for a moment the laws that govern fruitfulness. They are pretty much the same in the substance as in the figure. In the natural, there must be soil; so in the spiritual, and this is sometimes deep and rich, and sometimes meagre. For the character of the soil, we shall not be called to account. If we are only equal to a crop of thirty-fold,

we shall not be held accountable to the measure of an hundred-fold. God is just. We shall be judged with reference to what is possible with us. This is where our whole care should be bestowed. We may have good soil, producing weeds for want of culture. Poor soil will improve under training. So much for the soil. But we are likened to fruit trees. Now fruit trees would neither yield fruit nor grow, if left unwatered either by the hand of man or the rain of heaven. Sunshine and moisture are necessary to its development. It is no less so with the spiritual; trees neglected will run to waste. They must be watered in season by the word, kept free from the insect blight by prayer, and invigorated by the fresh air and sunshine of brotherly intercourse as appointed. The reading of the word stands first in the process of spiritual horticulture. We are told to "desire the sincere milk of the word, that we may grow thereby." Apart from the word, there will be no growth. We shall be like plants without rain. We shall soon absorb what little moisture we have in ourselves, and living upon ourselves, we shall soon wither and decay. "Let my word abide in you." This is Christ's prescription for continuing healthy branches of the vine. Then "let us not forsake the assembling of ourselves together as the manner of some is." The neglect of this item of husbandry will enfeeble the spiritual plant.

A fact to be profitably noted is that growth, though certain under right conditions, is slow and imperceptible. You cannot see a tree grow while you stand and look at it, nor during many visits. Would a gardener be wise in stopping the cultivation because of this? After a long time, you see the great progress made. This progress would not have been realised, if the daily process had been interrupted. So in the spiritual, you may not be conscious of any advance in a week or a month, but persevere. If you only take care to keep yourself subject to the fertilising influences of spiritual horticulture, you ensure progress, which by and bye will begin to be visible to your own consciousness. You will find yourself changing in a spiritual direction. In the course of years, you will become a different person from what you would be if the natural mind were left to itself. The direction of the vessel determines the course of the voyage. Her progress may be slow, but if she is always going one way, she will be a long way on at last. The present *drift* is the thing to watch.

These things have to be considered by wise men, and applied in the great undertaking which the gospel puts in their hands. Vigilance and perseverance will be rewarded in the day when "the wise shall inherit glory, but shame shall be the promotion of fools." EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 17.

The subjects of modern clerical discourse contrasted with the items of the ancient apostolic gospel, shewing how completely men have been turned away from the truth and given over to the fables predicted by Paul.—(2 Tim. ii. 4.)

THE GOSPEL OF THE 19TH CENTURY.

(*Eighteen "Old Wives' Fables,"* by the
"Rev" P. B. Power, M.A.

"The Oiled Feather."
"John Clipstock's Clock."
"The Talking Fireirons."

"Croaking Kate and Chirping Jane."
 "The Eye Doctor."
 "Stamp on it, John."
 "The Ill-used Postman."
 "The Experience of a Church Plate."
 "The Man who kept Himself in Repair."
 "The Man who Ran Away from Himself."
 "The Clogs which went to the Other World."
 "Upon Crawling."
 "The Two Co-ops."
 "Sambo's Legacy."
 "Born with a Silver Spoon in His Mouth."
 "The Old Recruit."
 "My One Poor Soul."
 "The Red Letter."

The foregoing is a fair specimen of a large proportion of the gospel machinery worked by clerical power, and supposed to be capable of feeding and saving *dying immortality!!!* As a wholesome antidote to such a sickening picture of spiritual trifling and depravity, read:

THE GOSPEL OF THE 1ST CENTURY.

(*Eighteen subjects of Discourse by Paul, as recorded in the Acts of the Apostles.*)

"The Hope of the Promises made of God unto the Fathers."—(Acts xxvi. 6.)
 "That Christ is the Son of God."—(ix. 20.)
 "The Things which the Prophets and Moses did say should come."—(xxvi. 22.)
 "That Jesus is the very Christ."—(ix. 22.)
 "The Sure Mercies of David."—(xiii. 34.)
 "Another King, one Jesus."—(xvii. 7.)
 "The Unknown God."—(xvii. 23.)
 "Jesus and the Resurrection."—(Acts xvii. 18.)
 "Everlasting Life."—(xiii. 46.)
 "The Kingdom of God and the Things which concern the Lord Jesus."—(xxviii. 31.)
 "The Hope of Israel."—(xxviii. 20.)
 "The Faith in Christ."—(xxiv. 24.)
 "That there shall be a Resurrection of the Dead, both of the Just and the Unjust."—(xxiv. 15.)
 "The Hope and Resurrection of the Dead."—(xxiii. 6.)
 "Righteousness, Temperance, and Judgment to come."—(xxiv. 25.)
 "Repentance toward God and Faith

toward our Lord Jesus Christ."—(xx. 21.)

"Forgiveness of Sins and Inheritance among the Sanctified."—(Acts xxvi. 18.)
 "The Gospel of the Grace of God."—(xx. 24.)

"The Appointed Day in which God will Judge (rule) the World in righteousness by Jesus Christ."—(xvii. 31.)

This is the only gospel possessing saving qualities and the seal of the Spirit: it was the power of God to salvation before any of the present religious inventions and expedients had any being. Why turn away from it? or, having turned away, why not return to apostolic faith and practice?

REFERENCE TABLET No. 18.

CHURCH AND KINGDOM.

(Are they synonymous? Answer: No.)

This may easily be proved by substituting church for kingdom as in the following passages:—

"Blessed be the *church* of our father David."—(Mark xi. 10.)

"It is my father's good pleasure to give you the *church*."—(Luke xii. 32.)

"Wilt thou restore again the *church* to Israel?"—(Acts i. 6.)

"We receiving a *church* that cannot be moved."—(Heb. xii. 28.)

"Heirs of the *church* which He hath promised."—(James ii. 5.)

"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the *church*."—(Matt. xix. 24.)

"We must through much tribulation enter into the *church*."—(Acts xiv. 22.)

"Flesh and blood cannot inherit the *church*."—(1 Cor. xv. 50.)

"Except a man be born again he cannot see the *church*."—(John iii. 3.)

"The unrighteous shall not inherit the *church*."—(1 Cor. vi. 9.)

"Many shall come from the east and the west and sit down with Abraham, Isaac, and Jacob in the *church*."—(Matt. viii. 11.)

"Thy *church* come."—(Matt. vi. 10.)

"Grant that these my two sons may sit, the one on thy right hand and the other on thy left in thy *church*."—(Matt. xx. 21.)

"The *churches* of this world are become the *churches* of our Jehovah and His Christ."—(Rev. xi. 15.)

"Except your righteousness exceed the

righteousness of the Scribes and Pharisees, ye shall in no case enter into the church."—(Matt. v. 20.)

Now reverse the experiment and substitute kingdom for church, as in the following passages, and the answer (which is decidedly negative) will be complete.

"Greet the kingdom that is in their house."—(Rom. xvi. 5.)

"It is a shame for women to speak in the kingdom."—(1 Cor. xiv. 35.)

"As for Saul, he made havoc of the kingdom."—(Acts viii. 3.)

"Paul went through Syria confirming the kingdoms."—(Acts xv. 41.)

"John to the seven kingdoms in Asia."—(Rev. i. 4.)

"Let your women keep silence in the kingdoms."—(1 Cor. xiv. 34.)

"So I ordain in all kingdoms."—(1 Cor. vii. 17.)

"Greet Priscilla and Aquilla, my helpers in Christ, unto whom not only I give thanks but all the kingdoms of the Gentiles."—(Rom. xvi. 4.)

"Diotrephes casteth them out of the kingdom."—(3 John 10.)

"Great fear came on all the kingdom."—(Acts v. 11.)

"Paul sent and called the elders of the kingdom."—(Acts xx. 17.)

"I robbed other kingdoms taking wages of them."—(2 Cor. xi. 8.)

"That which cometh upon me daily, the care of all the kingdoms."—(2 Cor. xi. 21.)

"Prayer was made of the kingdom to God for Peter."—(Acts xii. 5.)

"It pleased the elders with the whole kingdom."—(Acts xv. 22.)

"If the kingdom be come together unto one place."—(1 Cor. xiv. 23.)

"Concerning zeal, persecuting the kingdom."—(Phil. iii. 6.)

"Tell it unto the kingdom."—(Matt. xviii. 17.)

REFERENCE TABLET No. 19.

WHAT THINK YE OF CHRIST?
WHOSE SON IS HE?

Jesus Christ had two sides, the one divine and the other human. He represented the wonderful union of two individualities. This was one of the "all things possible with God." The lesser was the manifestation of the greater; the Father "spake by the Son;" the Eternal Spirit tabernacled in the "body prepared." The *logos* became flesh, and

the flesh was the veil of the "Most Holy," which was filled with the glory of God.

The following Scriptures recognise in a general way

THE TWO SIDES OF CHRIST.

By virtue of these two sides, he could speak alternately, as occasion required, both as God and man; and again, by the union of the human and the divine in Christ, many things were affirmable of him which otherwise could only be affirmed of God.

"I and my Father are one."—(John x. 30.)

"Thou being a man, makest thyself God."—(verse 33.)

"The Father is in me, and I in Him."—(verse 38.)

"He that sent me is with me; the Father hath not left me alone."—(John viii. 29.)

"I am not alone, but I and the Father that sent me."—(verse 16.)

"If ye had known me, ye should have known my Father also."—(verse 19.)

"I do nothing of myself."—(verse 28.)

"My doctrine is not mine, but His that sent me."—(John vii. 16.)

"I am come in my Father's name."—(John v. 43.)

"My Father worketh hitherto, and I work. Therefore, the Jews sought to kill him, because he said that God was his Father, making himself equal with God."—(verses 17 and 18.)

"The Son can do nothing of himself, but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise."—(verse 19.)

"I can of mine own self do nothing."—(verse 30.)

"He whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him."—(iii. 34.)

"The word was with God, and the word was God."—(i. 1.)

"The word was made flesh."—(verse 14.)

"God was manifest in the flesh."

"The only begotten Son who is in the bosom of the Father."—(verse 18.)

"We speak that we do know, and testify that we have seen, and ye receive not our witness."—(iii. 11.)

"He that hath seen me hath seen the Father."—(xiv. 9.)

"My Father will love him, and we will come unto him, and make our abode with him."—(xiv. 23.)

"He that hateth me hateth my Father also."—(xv. 23.)

"I came forth from the Father."—(xvi. 28.)

"All mine are Thine, and Thine are mine."—(xvii. 10.)

"That they may be one as we are."—(xvii. 11.)

"That they all may be one as Thou, Father, art in me, and I in Thee, that they also may be one in us."—(xvii. 21.)

"The Father himself loveth you because . . . ye have believed that I came out from God."—(xvi. 27.)

"Father, glorify Thy son, that Thy son may glorify Thee."—(xvii. 1.)

"I know whence I came and whither I go; but ye cannot tell whence I come and whither I go; ye judge after the flesh."—(viii. 14, 15.)

"If ye had known me ye should have known my Father also."—(viii. 19.)

"I am not come of myself."—(vii. 28.)

"It is my Father that honoureth me of whom ye say that He is your God."—(viii. 54.)

"He that is of God heareth God's words."—(verse 47.)

"Jesus knowing . . . that he was come from God and went to God."—(xiii. 3.)

"He that believeth on me, believeth not on me, but on Him that sent me; and he that seeth me seeth Him that sent me."—(xii. 44, 45.)

"Christ Jesus being in the form of God thought it not robbery to be equal with God: but . . . was made in the likeness of men: being found in fashion as a man."—(Phil. ii. 5-7.)

"God sent His own son in the likeness of sinful flesh."—(Rom. viii. 3.)

"I will be to him a Father and he shall be to me a son."—(Heb. i. 5.)

"The man, Jehovah's fellow."—(Zech. xiii. 7.)

By the union of these two elements in Christ, we are enabled to realize in and through him all that is obtainable in the Father, since to be in the one is to be in the other, thus:—

"We are in him who is true, even in His son Jesus Christ. This is the true God, and eternal life."

"Whosoever shall confess that Jesus is the son of God, God dwelleth in him and he in Him."—(1 John iv. 15.)

"Whosoever denieth the son, the same hath not the Father."

"Honour the son even as ye honour the Father."

"Ye also shall continue in the son and in the Father."—(1 John ii. 24.)

THE HUMAN SIDE OF CHRIST.

The human side of Christ provided for many essential and indispensable features in the process of human redemption.

By virtue of his human side he was:—

The seed of the woman.

The son of man (David.)

The son of Abraham.

The lion of the tribe of Judah.

The lamb of God.

"The man Christ Jesus."

The man appointed to judge the world in righteousness.—(Acts xvii. 31.)

"A man of sorrows."

The man counted worthy of more honour than Moses.

The "Christ our passover."

The sacrifice for sins.

The mercy sent for offences.

The testator to his Father's covenant.—(Heb. ix. 16.)

The "Messiah to be cut off."—(Dan. ix. 26.)

The "Mediator between God and man."

The good shepherd who laid down his life for the sheep.

The high priest over the house of God.

A "covenant of the people."—(Isaiah xlii. 6.)

The prophet like unto Moses.

The king of the Jews.

The rod out of the stem of Jesse.

The branch out of Jesse's root.

The root out of a dry ground.

The "horn of salvation in the house of David."—(Luke i. 69.)

The "seed of David according to the flesh."—(Rom. i. 3.)

Upon the basis of this human side he

"Perfect[ed] obedience through suffering."

"Increased in wisdom and stature."

"Tasted death for every man."

Became the "sign to be spoken against."—(Luke ii. 35.)

"The sign of the prophet Jonah."

Redeemed men by his blood.

"Overcame."—(Rev. iii. 21.)

Became "the child set for the fall and rise of many in Israel."—Luke ii. 34.)

Became a "stumbling block to the Jews and to the Greeks foolishness.

Was a tender plant.

Had no form or comeliness.

Despised and rejected of men.

Acquainted with grief.

Wounded for transgressors.
Bruised for iniquities.
Poured out his soul unto death.
Experienced travail of soul.
Wept over Jerusalem, Lazarus, and in
Gethsemane.
Is touched with a feeling of our
infirmities.
Was tempted in all points like his
brethren.
Had not where to lay his head.

THE DIVINE SIDE OF CHRIST.

The divine side of Christ provides and
develops in him the power, wisdom, and
goodness by which men are to be saved,
and embraces the pre-existence and
eternity of the formative indwelling
Spirit with which he was filled, and
identifies it with the one God of Israel,
of whom he was the flesh-manifestation,
and with whom he is now bodily
consubstantial by spirit of holiness and
resurrection from the dead.

By virtue of his divine side he is
"The Son of God."
"Lord and God."—(John xx. 28.)
"Over all, God blessed for ever."—
(Rom. ix. 5.)
"Emanuel, God with us."
"The Wonderful."
"The Counsellor."
"The Mighty God."
"The Everlasting Father."
"The Prince of Peace."
"The God of the whole earth."—
(Isaiah liv. 5.)
"Jehovah."—(Isaiah xl. 3.)
"Jehovah-sidkenu."—(Jer. xxiii. 6.)
"The Almighty who is, and who was,
and who is to come."—(Rev. i. 8.)
"The Lord from heaven."
"The Word of God."
"The Word of Life."
"The Eternal Life which was with the
Father."—(1 John i. 2.)
"The Sure Foundation."
"The Minister of the true tabernacle."
"The Horn of Salvation."
"The Redeemer."
"The Spiritual Rock."
"The True Light."

"The True Vine."

By virtue of his divine side—like the
angel at the bush—he could speak as God,
when occasion required, saying :

"Before Abraham was, I am."
"I am the resurrection and the life."
"I am the way, the truth, and the life."
"I am the light of the world."
"I am Alpha and Omega."
"I am he that liveth."
"I am the first and the last."
"I am the root and the offspring of
David, and the bright and morning
star."—(Rev. xxii. 16).
"I am in the midst of them."
"I am from above."—(John viii. 23.)
"I will draw all men to me."
"I, with the finger of God, cast out
devils."
"I am the bread of life."
"I am the living bread which came
down from heaven."
"I will give my flesh for the life of the
world."
"I will raise him up at the last day."
"I will, be thou clean."
"I will give to eat of the tree of life."
—(Rev. ii. 7.)
"I will give thee a crown of life."
"I will give power over the nations."
"I will make a pillar in the temple of
my God."
"I will not blot out his name out of
the book of life."
"I will confess his name before my
Father and the angels."
"I will write upon him my new
name."
"I will write upon him the name
of my God, and the name of the city of
my God."
"I will give to eat of the hidden
manna."
"I will give him a white stone and a
new name."
"I will grant to sit with me in my
throne."
"I appoint unto you a kingdom."
"I will give you rest."

"Truly this was the Son of God, for
never man spake like this man."

THANKSGIVING FOUND AMONG DR. THOMAS'S PAPERS.

For these and all thy mercies given,
We bless and praise thy name, O Lord;
May we receive them with thanksgiving,

Ever trusting in thy word,
To thee alone be honour, glory,
Now and henceforth evermore.

THE KINGDOM OF GOD AND THE STATE OF THE DEAD.

BROTHER HODGKINSON in the "*Boston Traveller*."

DEAR SIR,—In my last letter to you, I endeavoured to point out the fact that the twelve tribes of Israel will be re-established under the Messiah, at the second return of Jesus of Nazareth, proving the position from the Word of God,—which is the only testimony worthy of consideration when man treats of the future; and that this restitution of all things will be the establishment of the kingdom of God, upon the crumbling foundations of the present kingdoms of men. I purpose now to ask your attention to the consideration of the mistranslation of the announcement of Jesus of Nazareth, when he stated that "the kingdom of God is within you." Now, sir, if a Briton was sojourning with us, and one should say unto him, "My friends, the kingdom of Great Britain is within you," how astonished he would be. But, sir, if the Prince of Wales had said, when here a few years ago, "The Royal Majesty of Great Britain stands in your midst, O ye Bostonians," we should have comprehended him. Dr. Johnson says, unless we comprehend the meaning of words, we never can understand each other.

Then to the meaning of this remark of Jesus—we find it in the 17th chap. of Luke's (the beloved physician's) record, and at the 21st verse. To whom was it addressed? The Pharisees. Now we find in Matthew xxiii. 13, another announcement to these same controversial disbelievers, from the same great Teacher, diametrically opposite, and Jesus never taught contradictions: to wit, "Woe unto you, Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven from men (against men); for ye neither go in yourselves, neither suffer ye them that are entering to go in." Kingdom of God, kingdom of Israel, and kingdom of heaven, are all one and the same thing (as demonstrated in my last letter), the original Greek word *basileia* meaning kingly power, authority, royal dignity, majesty, &c., as well as kingdom, realm, or reign. In Daniel ii. 44, we find kings and kingdoms used interchangeably. Then what did Jesus mean? Simply "The Royal Majesty of Heaven is in your midst, or stands among you." Furthermore, Paul says in 1st Cor. xv.

50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." Then the Pharisees could not have the kingdom of God inside of them. You might as well say an American had the United States inside of him. Did Paul know whether flesh and blood could inherit it? In Acts xxvi. before Agrippa, speaking of his conversion on his journey to Damascus, he asked, "Who art thou, Lord?" The reply was, "I am Jesus, whom thou persecutest; but rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and witness, both of the things which thou hast seen, and of those things in the which I will appear unto thee." If the kingdom of God is within the Pharisees, and the kingdom of God is to be set up at the appearing of Christ, (vide 2 Tim. iv. 1,) then there are two kingdoms instead of one; furthermore, one would have to become a Pharisee to enjoy the privilege, which would also bring one under the several anathemas of our risen Lord: which God forbid!

What goes to compose a kingdom? 1st, *land*—the land covenanted to the fathers, not yet given; 2nd, *a king*—Jesus of Nazareth, not yet returned; 3rd, *governors under his sceptre*—the 144,000 not yet developed; 4th, *people*—the twelve tribes of Israel scattered abroad. And all this in the bosom of the Pharisees? Unhappy Pharisees. Dismiss the thought: it does violence to common sense, and the Scriptures teem with common sense, in which they differ largely from the readers: "ever learning and never being able to come to a knowledge of the truth." The Scriptures mean just what they say in the originals, but King James and his crew of translators had their own creeds and ideas, and when they tumbled over an idiom, rendered it to suit their tastes and to please the king. We find in Matt. vi. 33, the Great Teacher telling all, "Seek ye first the kingdom of God." Where, sir? Not in the bosom of the Pharisees. And in xxv. 34 (*at the judgment*), we also hear him say, "Then shall the King say, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—(Luke xix. 11, 12.) When Christ was making his entry into the

holy city, Jerusalem, where he is to reign, which the disciples well knew, he spake a parable. Why? "Because they [the disciples] thought that the kingdom of God should immediately appear." "A certain nobleman went into a far country to receive for himself a kingdom, and to return;" he was the nobleman and will receive the commission or kingship from Jehovah, and assert his authority on his return and press his claims with a power hitherto undreamed of. May we hope to be within that kingdom, "for there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life," and pre-eminent will be seated the King in his beauty.

A CHRISTADELPHIAN.

Brother Hodgkinson in the "Boston Post."

If you will lend your ear awhile (and I dislike to borrow aught else), I would enjoy giving you the scriptural testimony as to the condition of the dead, in these days of fleshly opinions, for it is certainly refreshing to return to the authority of the revealed Word upon subjects which can be made plain by no other source: the speculation of the human intellect leading us into all kinds of extravagances. The old cry is "Do prophesy unto us smooth things. We want peace." Then stay yourself upon the Word, "for thou shalt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Even Shakespeare speaks of "that bourne from whence no traveller returns." *Quien sabe*, then? The Word! The Word! Death is the absence of life, as darkness is the absence of light. James defines life as "a vapour which appeareth for a little time, and then vanisheth away." Inexorable death, passed upon all men as the penalty of sin, regardless of rich, poor, old, young, beautiful or the deformed—we all know its heavy hand and the scars left in its track; but the antidote, a resurrection from amongst the dead ones, is within reach of all who will lay hold on eternal life through the means dictated by the Spirit. Where does a man go to at death? I perceive a funeral; let us inquire whose funeral, my friend. Mr. Smith's. Where is Mr. Smith? 'In the coffin.' We ask another (a nearer relative.) 'In heaven,' is the reply. Can he be in both? we ask ourselves. There is something wrong here. "If no man hath ascended up to" heaven—John iii. 13—and

"David is not ascended into the heavens"—Acts ii. 34—and if any one went he probably would—we must infer that Smith is not there. There is a period of time between death and the resurrection, every one must admit. Paul says: "Hymeneus and Philetus concerning the truth have erred, saying the resurrection has passed already, and overthrown the faith of some."—(2 Tim. xi. 19). Martha said: "I know that he shall rise again in the resurrection at the last day." See also 1 Thes. iv. 16, 1 Cor. xv. 23, 52, etc. Then, in the interval, what becomes of the man? If he has an immortal soul, he must go somewhere, because immortality is indestructibility, and Paul says "God only hath immortality." But your paper of the 12th inst. ventilated that subject satisfactorily to every inquiring mind. When man has learned this lesson in humility, and sees his actual condition, that he is but an earth-born with no speck of immortality in his constitution, then he will "seek for it"—(Rom. ii. 7). "I feel, sir," one says, "that there is something immortal in me, therefore I am immortal." Now, sir, I feel there is nothing immortal in me, therefore I am not immortal; one argument offsets the other, being equally convincing. Let a man follow the bent of his feelings in anything, and what will be the ignominious result? Conviction is a better guide. If a man is unconscious, the lapse of the time between his death and resurrection (if he "attain unto that resurrection" (Phil. iii. 11), is to him nothing, because time to the unconscious is annihilated. But I will give you the testimonies, Mr. Editor, and let you draw your own conclusions, bearing in mind that "soul" in Scripture refers to persons and living things; example, Numbers xxx. 28—"Souls of persons, heaves, asses and sheep." Levit. xxii. 11—"If the priest buy any soul with his money he shall eat of it." "The soul that sinneth it shall die"—Ezek. xviii. 4—and so on *ad infinitum*. Read the xlix. Psalm, sir, the concluding verses of which are, "He shall go to the generation of his fathers, they shall never see light, man that is in honor and understandeth not, is like the beasts that perish." Job xiv. 12: "So man lieth down and riseth not till the heavens be no more, they shall not wake nor be raised out of their sleep." Eccles. iii. 18: "That the sons of men might see that they themselves are beasts. yea—they have all one breath, so that a man hath no pre-eminence above a beast." "Dust thou art, and unto dust thou shalt return." "Dying,

thou shalt surely die." But what says the serpent? "Thou shalt not surely die." Psalm cxlvi. 3: "Put not your trust in princes nor in the son of man, in whom there is no help; his breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Think of an immortal soul without thought, Mr Editor; the idea is preposterous. Eccles. ix. 5: "The living know that they shall die, but the dead know not anything." There is plenty more testimony, but if this won't convince a fair, unbiassed mind, nothing will. We read in Phil. i. 23: Paul says "Having a desire to depart and be with Christ." Well, this does look damaging, but to the Greek: the word translated here "depart" is *analsai*, which occurs in Luke xii. 36, and is rendered "return." Read, it in this light, and see what it means: "For the returning of (Christ)

and being with Christ." Paul says your life is hid with Christ in God. Col. iii. 3: "And asleep in Jesus;" and also "perished." A grain of wheat must have in it the germ of life, which is "the Truth," to make it sprout and fructify on the resurrection morn, when Jesus Christ shall stand upon this earth, and call upon the dead in Christ to awake from the dust. Paul, in Heb. xi. speaking of the grand old patriarchs and others, who had died in faith, having obtained a good report through faith, received not the promise, says "God has provided better things for us, that they without us should not be perfect." They are asleep in Jesus, awaiting the Lord from Heaven, and will receive a crown of righteousness at that day, a wreath of spotless, pure, unfettered, well-earned immortality.

A CHRISTADELPHIAN.

OUR WARFARE,

IN WHICH

ATTACKS UPON THE TRUTH

From whatever quarter,

ARE MET AND REPELLED.

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God."

THE ANTIMATERIALIST.

THE DEVIL AND HIS ANGELS.—THE SERPENT IN EDEN.—JOB'S SATAN.—CHRIST'S TEMPTER.—THE DEVIL AS A FATHER.—EVIL SPIRITS.

There is an article on "The Devil and his Angels," in which the writer (a contributor to the *Christian Review*) endeavours to prove the popular view on the subject, but adduces nothing that is not already answered in the published arguments of the Christadelphians. The temptation of Eve is referred to but not brought forward, because "the devil is not mentioned in express terms." The writer might fairly have gone further, and admitted that the Scripture account of the temptation in Eden is unfavourable to the popular view of the transaction. Indeed, it would be more accurate to say that it is fatal to it; because the serpent, one of "the beasts of

the field that the Lord God had made," is said, *through his subtlety* (2 Cor. xi. 3), to have done that which the popular theory accredits to a supernatural agency.

The temptation of Job is cited in detail to prove that the tempter was "a being, and not the mere personification of evil." As this is admitted on the opposite side, the argument is lost. Job's Satan (adversary) was, doubtless, "a being;" the question is, "What sort?" an envious rival in mortal flesh, or an immortal fire-proof rebel against God? This question is not argued. If the writer had attempted to argue it, he would have found the argument recoil upon himself; for if the "Satan" in the case was the popular Satan, how are we to account for his intercourse with God? Secondly, why was Job's Satan, if the popular Satan, powerless against Job till God gave him power? The popular devil is represented as exercising power of his own prerogative; if

this idea is withdrawn to meet the argument, we are then presented with the more absurd alternative of God conferring power on the devil to do mischief.

The temptation of Christ is brought forward with a like incomplete result. The conclusion extracted from the recital of the incidents of the case is, that "the devil could not have been the personification of evil in Christ;" but must have been "a separate personality, an external being, performing all to himself, and suggesting to Jesus that he should do certain things." This is granted: but the question remains, Who was this "separate personality," this "external being?" As to this, we have no information, and must be content to remain in ignorance. That it proves the existence of the popular devil, will not be contended by any logical mind. The word "devil," which is the only feature in the narrative that can be construed in favour of the popular theory, settles nothing, since it is applied to Judas (Jno. vi. 70), the wives of deacons (translated, slanderers—(1 Tim. iii. 11), to sin in the flesh (Heb. ii. 14), and the political constitution of the Roman Habitable, as symbolised by a beast (Rev. xii. 9). The word in itself, considered philologically, means simply a false accuser. Before, therefore, the mere occurrence of the word could avail for the purposes of the immaterialist people, it would have to be shown that it means their devil as simply and correctly as the word sun means the great luminary of day. This cannot be done. There is no such idea as the popular devil in any word or phrase in the Scriptures: speaking now on the simple philologic force of words and phrases. It is a graft upon Bible words, leaving entirely open the question whether the graft is human or divine. An investigation of the question leaves no doubt which.

That the devil is spoken of as a father (Jno. viii. 44), and that he is said to have children (1 Jno. iii. 10), is no more in favour of the popular devil than the first arguments. It cannot be that the devil of these texts is literally the father of those spoken of: else were he a Creator, which would be a new idea, even in orthodox theology. It must be moral affinities that are described by a figure. But, rejoins the objector, "how could an individual be called the child of himself?" Not very well, certainly. The argument

of the Christadelphians does not involve this. Suffice it that human nature, in its career upon earth, has been a perpetual transgressor, and that if we are transgressors, it is, historically speaking, our Father, in a moral as well as social sense. "Children of the flesh" (Rom. ix. 8) and "children of the devil" are parallel expressions. "The flesh" is not an entity having existence outside of and apart from the children, but represents the "stock" from off which they are offshoots: so with the word "devil," which is but another description of the same stock. The phrase, "son of Belial," in the Old Testament, illustrates the phrase "child of the devil," in the New. It is a description of moral quality in figure, after the example of "son of wickedness" (Ps. lxxxix. 22), "son of sorrow" (Gen. xxxv. 18), "children of disobedience" (Eph. ii. 2). On this principle, we are to understand all the other allusions to the devil and Satan set forth in the immaterialist article. The publication of brother Turney's work on *Diabolism* will do much to help to right views on this question.

On the subject of the devil's angels, little is said, but that little shows the moral mischief contained in the doctrine. They are said to have the power of inoculating the mind with wicked suggestions: and these suggestions are said to be "so intimately connected with our own thoughts, that it is difficult for us to decide whether the suggestions to evil, of which we are conscious, come from within or without, from our own evil inclinations, or from external beings seeking to seduce us to sin." The demoralizing effect of this doctrine is to be found in the *solatium* it administers to wickedness. A sinner falling back on the idea that his evil thoughts are the volitions of an imp that has taken possession of him, is literally to sympathise with himself rather than otherwise, instead of administering the birch-rod of self-condemnation. James's definition of the process of temptation excludes all such theory of the matter. "When a man is tempted, he is drawn away of HIS OWN LUST and enticed." For scriptural recognition of the existence of this class of wicked intelligences, the Immaterialist writer quotes Paul's allusion to wrestling against principalities and powers, the rulers of the darkness of this world, spiritual wickedness (or wicked

sports) in high places (Eph. vi. 12). He does not appear to have remembered that Paul enjoined the disciples to "be subject to principalities and powers"—(Titus iii. 1). Surely, he does not think that Paul taught submission to "evil spirits?" It was the constituted authorities that Paul commanded them to obey, as evidenced by his second exhortation, "obey magistrates." These were the rulers of the darkness of this *æon*, wicked spirits in high places; against whose principles and doctrines they wrestled, but whose civil authority they were to submit to. That the Immaterialist writer should confound them with the "evil spirits" of his theology, is indicative of the barbarised state of his understanding.

"MAN ALL IMMORTAL."

From a book bearing this title, an extract is published; and also one from another book entitled "*Great Teacher*, by Harris;" both intended as arguments in favour of inherent immortality, but as destitute of argument as may be. The first dilates on the difference between human and bestial faculty as evidence of human immortality. There is no attempt to shew how human superiority proves human immortality. The writer is content to allege that the one proves the other; that because man can "study nature, cultivate literature, look after knowledge, reason, and rise in his sympathies to the Creator," and beasts cannot, therefore man is immortal. Such an argument indicates shallowness of thought. The utmost that the facts prove in logic, is that man is different from the animals. Their failure to prove man immortal, is seen when the beasts are kept out of sight. On what principle does the possession by man of reason, moral discernment, &c., indicate immortality of constitution, seeing that these faculties have a beginning at birth, and terminate at death, both subjectively and objectively, so far as experience can be brought to bear on the matter? There is no philosophical connection between the possession of reason and immortality. It is a pure assumption which denies the possibility of God endowing mortal creatures with anything higher than "instinct." It belongs to the exploded dogmatism of the ancients. If there was any reason in the argument, it would prove that intelligent and moral men were more immortal than dunces and thieves, and that

babies and idiots, destitute alike of reason and moral sense were not immortal at all; both of which conclusions the men who use the argument would alike repudiate. Man is certainly vastly superior to the brutes in his capabilities while he is alive; but he has no pre-eminence over them in relation to death. This is the declaration of the Bible (Eccles. iii. 19), and the painful lesson of experience. As well might we argue that the sagacity of the Newfoundland dog was evidence of a different nature from that possessed by the rabbit; as to argue that the wisdom of some men shows a higher extraction than the first-named animal.

The extract from the *Great Teacher* lacks the weight of a feather in the scale of logic. It tells us that Christ taught the doctrine of an intermediate state, in doing which he "pre-supposed the immateriality and immortality of the soul." This assertion is unproved and unprovable. There is some pretty writing which has as much to do with the truth or error of the main question, as the tale of Aladdin and his wonderful lamp. Christ is once quoted without reference to the question whether the "soul" of his discourse is the "soul" of Platonic theology. The extract will help to confirm immortal soul believers; but is no contribution to the discussion of the question.

"SHEOL AND HADES."

This is another piece of dogmatism quoted from Harbaugh. It asserts and asserts, but proves nothing. It tells us that *sheol* is, in its primary significance, "the place of departed spirits," and "*hades*" the same; that at first it meant the whole state of the departed without reference to their condition, but that "as the world advanced, and eternal things became clearer to the consciousness of mankind," a separation was conceived in this general department. One assertion is as good as another. We will content ourselves therefore in this case, by asserting that this extract must be read backward to read like truth, viz. thus:—

"The primary significance of *sheol*, as of *hades*, is unseen, and gave the name to the grave, because men who were dead and buried were out of sight and never appeared again. At first, this was understood of all the dead, righteous and wicked alike, without reference to their deserts, as it was understood that the resurrection would serve

out to each as they deserved; but as the world retrograded and spiritual things became obscured from the eyes of mankind, it was conceived that *hades* was not the place of dead bodies (become invisible); but an immense subterranean vault in which the invisible gases of the dead were stored away in different states of morposity according to their deeds. The division to be made at the resurrection was applied to this supposed

congregation of invisibilities, who were consequently supposed to be arranged in two divisions. In this the truth of God was turned to a lie. Death, the great dispensation of God to man because of sin, was blotted out from the creed of men who became vain in their imaginations, and their foolish heart was darkened. God gave them over to strong delusion that they should believe a lie.

“ ERRORS OF ANNIHILATIONISTS.”

CHAPTER III.—“ SPIRIT.”

“RUACH” AND “PNEUMA.”—MR. GRANT BEGS THE QUESTION.—THE TRUE ETYMOLOGY.—THE SPIRIT OF GOD.—ITS ALLEGED PERSONALITY.—THE APOSTOLIC EXPERIENCE.—THE SPIRIT OF THE FATHER.—“RUACH” AND “NISHMATH.”—THE POWER OF LIFE.—ELOHIM AND CHAYIM.—THE SPIRIT IN ITS MORAL OPERATIONS.—ONE SPIRIT.—DIVERSITY OF OPERATIONS.

The object of this chapter, as declared in its last paragraph, is to “establish the doctrine of the distinct existence of the spirit as a separate entity in man”—(or four pages earlier), “a real intelligent entity in the compound nature of man—of all men, as such; ‘the spirit of man which is in him!’” That Mr. Grant fails in his object is what we shall conclusively show.

He begins lexicographically. He quotes the words in Greek and Hebrew, which are, in the English version of the Scriptures, translated “spirit,” viz. רִיחַ and πνευμα. Of these, he rightly says they are derived from words signifying to breathe, and that they, therefore, primarily signify “breath or wind, or what is a kindred thought, air in motion.” When, however, he adds that they give us the word “spirit,” by reason of the typical invisibility of their power, he oversteps the boundaries of philological criticism. He substitutes opinion for fact, dogmatism for demonstration. He begs the question at its threshold. We demur to his philology. A substantive derived from a verb draws its meaning from the act expressed by the verb. *Ruach* is *ruach*, because it is the thing *ruached*, so to speak, and not because the act of *ruaching* is invisible. *Pneuma* is *pneuma* because it the thing *pneo*-ed, and not because of some subordinate aspect. So Spirit (itself a foreign word of identical origin) is spirit, because it is the thing *spiro*-ed, and not because of some assumed typology involved.

The strict English in all cases is breath, so called because the subject of the act of breathing. Mr. Grant recognizes in all these words but “a type of viewless activity,” in harmony with which he extracts from them, at the start, a countenance to his theory of “spirit.” But, as we have said, this is a mere reconдите opinion, having no deeper foundation than the ingenuity of those who have given birth to the speculation. It is more in accordance with the laws that govern the formation of language, to understand that the word “spirit” originates in the fact that the power which gives life was, in the first instance, spirited, *breathed forth* from the Eternal Source of Life and Light. The word does not define the *nature* of the effluence, principle, or energy breathed or spirited forth; of which we have to learn from the experience afforded in its manifestations in the recorded dealings of God with man. It merely identifies it with God as the source. No doubt it comes by association with subsequent manifestations, to stand, in its New Testament use, as the synonym of the divine nature, whether morally and physically manifested, as “God is Spirit;” but this by association merely, and not by philological derivation.

Mr. Grant bestows considerable attention on this phase of the matter before discussing its relation to man. He characterises the Christadelphian view of God as “gross folly,” “disowned by Scripture in all its parts.” He thinks it may not seem to need reply,

but declares nevertheless that he shall answer it, because God alone knows in what unlooked for places the answer may be needed. Mr. Grant has the right kind of zeal and a high order of ability; but fails to succeed in his purpose.

How does he answer the evidence adduced in Lecture v. (*Twelve Lectures*)—part of which he quotes—to prove the unity and universality of the Creator as one Spirit filling heaven and earth, but having personal focus, so to speak, in Unapproachable Light? He asserts that “in Scripture, the Spirit of God is a person, divine, and intelligent in the things of God,” in proof of which he quotes;

1.—“What man knoweth the things of a man except the spirit of man which is in him; even so the things of God knoweth no man but the *Spirit of God*.”—(1 Cor. ii. 11.) Mr. Grant thinks that the last words of the text affirm the personal separateness of the Spirit of God from God, as a knowing agent. We submit that the actual phraseology and the context alike exclude such a construction of the words. There is a parallel: 1, “Man and the spirit of man,” and 2, “God and the Spirit of God.” Now, does Mr. Grant mean to contend that the spirit of man is one person, knowing the things of man another person? Surely not. Yet this is what his view would require if he is right in maintaining that the Spirit of God is one person, knowing the things of God another person. But secondly, the context settles the meaning in a sense hostile to Mr. Grant’s argument. Paul had said “*God* hath revealed them to us by HIS SPIRIT,” “which (the things revealed) none of the princes of this world knew.” The matter before Paul’s mind was not the relation of the spirit to God; but the relation of the apostolic (inspired) knowledge of divine things to the knowledge accessible to “the princes of this world” as natural men. There were two kinds of knowledge in question: natural-man knowledge and inspired knowledge. His contention was that natural men could only know the things of natural men; that the things of God were not within their reach except by the Spirit by which God had revealed them. The Spirit with them, was God with them: for the Spirit is as much one with God as the light emanant from the sun is one with the sun, and thus, although

he “dwells in heaven,” he fills heaven and earth. Yet the Spirit with them could be described as an enlightening agent, separately from the Father dwelling in heaven, because though one with him, it presented in relation to men the aspect of something that is second to him. Only thus could the divine mystery be expressed in human language. By making the Spirit a person, the Father is displaced from his position as a revealer by the spirit. 2, “The spirit searcheth all things, yea the deep things of God.”—(v. 10.) This describes the apostolic experience of the spirit. It was with them. It was the overshadowing of “*the power of the Highest*” and “*the Holy Spirit* which are one and the same thing.”—(Luke i. 35.) It was not separate from the Father. It was “the Spirit of the Father,” as Jesus had foretold (Matt. x. 20), yet to their sensations as we may say, it was, separately from themselves, an Enlightener, a Searcher, a Penetrator, a Comforter, a Witness, and, therefore, described in language that reads as if these functions were personally separate from the Father. To call the Spirit of the Father a person, is to put forward an unscriptural form of speech without simplifying a matter sufficiently beyond us on its own mighty merits; and to confound what is revealed concerning the personal unity of God.

Mr. Grant scouts the idea of the spirit of God being the universal basis of life in this form and common to every living thing. He seems to think the idea is founded solely on the statement of Job. xxvii. 3, “The spirit of God is in my nostrils,” and this verse he dismisses very cavalierly. We shall see that the truth assailed stands on such narrow foundation: but let us first look at the attempt of Mr. Grant to get rid of this verse. It looks as much like a manoeuvre as possible. He speaks of its quotation for the purpose in view, as “worthy of men who when they please, can quote Greek and Hebrew abundantly, but who choose to ignore in this case the fact that one of the commonest renderings of *ruach* is breath.” The animus of this sentence indicates Mr. Grant’s sense of the difficulty presented by the passage to his argument. But passing that by, let us look at the difficulty itself. Does it help Mr. Grant much that the phrase “spirit of God,” should be changed to “breath of God?” Will Mr. Grant tell us what is the breath

of God? He says the expression refers to Gen. ii. 7, "breath of life." Suppose we pass over the dogmatism of this assertion, and treat it as a true one, how much the better is Mr. Grant's position? "Oh," says Mr. Grant, "the word for 'breath of life,' in Gen. ii. 7, is a word which is never applied to the spirit of God at all." (Mr. Grant's anxiety is to fence off the idea of men having the spirit of God in a physical sense.) Well, suppose for the sake of argument merely, that the word in Gen. ii. 7, is a word "never applied to the spirit of God at all, how does this get rid of the application of the words in Job xxvii. 3, which are the Hebrew words for the spirit of God, וְרוּחַ אֱלֹהִים *weerooach elohah*? If *ruach Elohah* "refers to" נְשִׁמַת חַיִּים *nishmath chayim*, as Mr. Grant says it does, must not *nishmath chayim* be capable of standing for *ruach elohah*? This would stand as a reasonable inference apart from etymology; but when we look at the etymology of the phrases, Mr. Grant's competence to discuss a question involving the significance of original words appears in a doubtful light. *Ruach*, as he has himself admitted, signifies to breathe: now the meaning of *nasham*, from which *nishmath* is derived, is identical: to breathe. Hence, by derivation, the substantives, *ruach* and *nishmath*, as meaning a something breathed, are interchangeable; and no wonder, therefore, that the *ruach* of Job xxvii. 3, should "refer to" the *nishmath* of Gen. ii. 7—Mr. Grant being witness.

But Mr. Grant will truly say there is something to consider besides *ruach* and *nishmath*—viz., *elohah* and *chayim*. Well, the consideration of these will strengthen the case against him. *Ruach elohah* refers to *nishmath chayim*—Mr. Grant being witness: therefore the one must be equal to the other, in the second as well as in the first words. As to *Elohah*, Mr. Grant will admit this is none other than God, and that, therefore, "spirit of God" is the correct English equivalent of *ruach elohah*. As to *chayim* (lives), this is not God directly; but it leads to Him, if we ask where is the source of all the lives that exist. David says, "With THREE (*O elohim*) is the fountain of life" (Psalm xxxvi. 9). Paul says, "HE giveth unto all life and breath and all things" (Acts xvii. 25). Job says, "In His hand is the soul of every living thing, and the breath of all

mankind" (Job xii. 10). The spirit of God, or breath of God, is, therefore, the spirit of lives or the breath of lives. Hence, doctrinally, the two phrases, *ruach-elohah*, and *nishmath chayim*, are identical. Consequently, Mr. Grant does not get rid of Job xxvii. 3, by asserting that it "refers to Gen. ii. 7."

But Mr. Grant is mistaken if he supposes that this verse in Job is the only support to the doctrine that the Spirit of God is the means of universal life. The statements quoted four or five sentences back, indirectly (and not very indirectly) show the same things. In addition to them, we have to consider such passages as these: "Whither shall I go from THY spirit? Whither shall I flee from THY presence?"—(Psalm cxxxix. 7.) What conclusion can we come to from this but that the universal presence of God who personally dwells in heaven—(Psalm cxxiii. 1; Eccles. v. 2; Matt. vi. 9; 1 Kings viii. 30.)—is the universal spirit, invisible power or energy breathed or radiated from the Father, and therefore called spirit, or that which is breathed? Again, "The spirit of God (*ruach ail*) hath made me: the breath of the Almighty (*nishmath shaddai*) hath given me life."—(Job xxxiii. 4.) Again, "Thou sendeth THY SPIRIT (*ruach*): they (the living creatures) are created."—(Psalm civ. 30.) Hence, "in him (by the spirit) we live and move and have our being."—(Acts xvii. 28.) Hence also, "If He gather unto himself his SPIRIT (*ruach*) and his breath (*nishmath*), ALL FLESH shall perish together, and man shall turn again unto dust."—(Job xxxiv. 14.)

Mr. Grant finds a disproof of these teachings in Paul's description of Christians as those "who have received the spirit which is of God." This is no disproof at all. There are various uses of the phrase, because there are various works of the spirit. Let not one work be excluded by another. Let every one have its own place. The Spirit of God moved upon the face of the waters (Gen. i. 2); made man (Job xxxiii. 4); renewed the face of the earth (Psalm civ. 30), and garnished the heavens."—(Job xxvi. 13.) By its power all things have been made and are upheld; and if it were withdrawn (see verse quoted above), all life would disappear.

But God afterwards communicated with

the earth He had made, and this communication was "by His Spirit," as saith Nehemiah, "Thou testifiedst . . . by THY SPIRIT in Thy prophets" (Neh. ix. 30); and Peter: "Holy men of old spake as they were moved by the Holy Spirit."—(2 Peter i. 21.) Thus the Spirit was a teacher, more particularly in the apostolic era, when it was bestowed on all who believed the word, enabling them to work miracles, speak with tongues, understand mysteries, according as the Spirit willed. This *teaching of the Spirit* came to be in contrast with the *teaching of the natural mind*, and was called by the name of the Spirit on the principle of metonymy. Thus Jesus saith: "The words that I speak unto you, they are SPIRIT, and they are life." (John vi. 63.) Again, John the apostle. "The Spirit is THE TRUTH." (1 Jno. v. 6.) In this sense those who received the truth received the spirit. Because also the truth inculcated a certain spirit, or state of mind after the image of Christ, styled the new man—those who fully received the spirit of truth where those

"who had received the Spirit, which is of God;" and it was a collateral truth, no less true in our day, that "if any man have not the Spirit of Christ, he is none of his." These things the "poor annihilationist" can write and rejoice in equally with Mr. Grant, who is either imperfectly informed or scarcely candid, when he says that the men he opposes acknowledge "that the only Spirit of God they know is one subject to men's wills." They truly believe that there is but "one Spirit," as Paul says; but they recognise the fact also stated by Paul, that there are "diversities of operation" to that "same Spirit."—(1 Cor. xii. 6): one to be seen in the maintenance of the order of things established in what is called "nature," and another, in the proclamation of God's favour by inspired men, to all who are obedient by Christ Jesus; not to speak of the gifts distributed in the apostles' days to "every man severally as he willed."

IS THE OBSERVANCE OF THE SABBATH BINDING ON BELIEVERS ?

By J. J. ANDREW.

G. I., who "believes nearly all that Christadelphians believe," is convinced that their views are wrong on the Sabbath. He contends that the keeping of the Sabbath is as much binding in the present as in any previous dispensations. In support of this, he adduces a number of arguments which we will examine *seriatim*.

1.—G. I. admits that the Mosaic covenant was abolished at the death of Christ, but contends that the Ten Commandments never formed a part of that covenant. If so, how is it that Paul calls the stones on which they were written "*the tables of the covenant*?"—(Heb. ix. 4.) The Decalogue had no connection with the Abrahamic covenant. To what other "covenant," then, could Paul refer than the Mosaic? The fact that the tables of stone on which the Ten Commandments were written, were placed in "the ark of the covenant" (Heb. ix. 4) which was specially connected with the ordinances of the Mosaic covenant, is sufficient evidence that the Decalogue formed a part of that covenant. This conclusion is more fully established by the

following passage: "The Lord declared unto you His *covenant*, which He commanded you to perform, *even TEN COMMANDMENTS*; and he wrote them on two tables of stone.—(Deut. iv. 13.) These words form part of a narrative by Moses of the events which occurred at Mount Horeb, in reference to which it is said: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, all of us who are here alive this day."—(Deut. v. 2, 3.) We have thus arrived at these facts: first, that the Mosaic government was given at Horeb, a part of Sinai; second, that the Ten Commandments form part of that covenant. It is admitted that the Mosaic covenant was abolished at the death of Christ, the proof being Heb. viii. 13 and Col. ii. 14. No intimation is given by the apostles that the Ten Commandments constituted any exception to this abrogation. How then, in the face of this evidence, can it be contended that the Decalogue was never repealed, and that, consequently, there is no re-enactment of

all. but that portion referring to the Sabbath?

2.—Exod. xvi. 23, is quoted to prove that the Sabbath was observed before the Ten Commandments were given. True; but only by Jews, who constituted the remnant of the woman's seed of that age. This injunction was but a preliminary enactment of the Sabbath law, afterwards embodied in the Mosaic covenant. It was given to Jews only, and was, therefore, binding on none others. The previous argument having failed, this one can, of course, have no weight. When a confirmation is repealed, the original enactment is repealed. It is only necessary to observe that this passage explains only the fourth commandment, and, unlike all the others, begins with the word "Remember."—(Exod. xxx. 8.) The Israelites were commanded to remember that which they had already begun to observe.

3.—In answer to the statement that the Sabbath cannot now be kept according to the Mosaic law, if so much as a fire be lighted on that day, it is said that this injunction was abolished with the manna and the durability of garments. But no evidence is furnished in proof thereof. This is anything but satisfactory. If the Mosaic Sabbath is to be kept at all, every jot and tittle of the injunctions connected with it must be observed. No portion must be left out to suit the will or fancy of any person or persons. If it be not kept as a whole, it is not kept at all.

4.—"Only one Sabbath was given to Adam, and only one remains to us." The following passage gives the only account we have of the Adamic Sabbath: "On the Seventh Day God ended His work which He had made; and He rested on the Seventh Day from all His work which He had made. And God blessed the Seventh Day, and sanctified it."—(Gen. ii. 2, 3.) No injunction is here given for Adam and his posterity to keep the Seventh Day holy, though it is not unlikely our first parents rested from their labours on that day. Neither is any punishment threatened for non-observance. How, then, can it constitute the basis for Gentiles of the present dispensation to keep the Seventh Day holy?

4.—Heb. iv. 1—11. On this passage it is said, "the Sabbath is the rest day that remaineth to the people of God." The apostle Paul does not say so. Referring to the entrance of the twelve tribes into the land of Canaan, he says that this was not the state of things typified by God's

resting on the seventh day from all his works. "There remaineth, therefore, a rest to the people of God" (v. 9.) What is this rest—present or future? Let Paul answer:—"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." (v. 11.) The apostle here assumes that he and those to whom he was writing had not then entered into the promised rest, by exhorting them to labour that they might not be excluded from it, after the manner in which the unbelieving Israelites were allowed to die in the wilderness, and so prevented crossing Jordan with Joshua. There is a sense in which the seventh day rest after the creation should be imitated by believers now. On the seventh day God rested from His works, which were of an earthly and material character. In like manner, believers at their immersion, should thenceforth rest from all their own works—the works of the flesh.

5.—Matt. xix. 17. "If thou wilt enter into life, keep the commandments." This injunction, it is said, "places the Sabbath on a firm basis." It is forgotten, however, that this was spoken by Jesus to a Jew before the Mosaic covenant had been abolished. The ten commandments were then binding. Its utterance by Jesus has nothing, therefore, to do with the question of the present observance of the Sabbath.

6.—Ps. lxxxix. 34, "My covenant will I not break, nor alter the thing that is gone out of my lips," is quoted in proof of the unchangeableness of the Sabbath. Its connection with the subject in hand is by no means clear. The spirit in David is not saying anything in this Psalm about the Sabbath. Its most prominent topic is the re-establishment of the throne of David. It is the Davidic covenant to which the above verse refers. The verse following proves this: "Once have I sworn by my holiness that I will not be unto David." No attempt is made to show that the Sabbath forms part of the Davidic covenant. Therefore this passage is quite foreign to the subject in hand. If it be intended to show that when God once enacts a law, or ordains a covenant, He never abolishes them, it is strangely inconsistent with the admission that the Mosaic covenant has been abrogated.

7.—Jas. ii. 10. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." This verse forms part of a rebuke administered by James to certain believers who paid more attention to the rich than to the poor. They thus

ignored the command, "Thou shalt love thy neighbour as thyself;" an injunction which had been uttered by Jesus—(Matt. xii 39) and Paul—(Gal. v. 14). This was one of the two commands on which, said Jesus, hung all the law and the prophets. It is, therefore, very appropriately called by James "the royal law." (ch. 2, 8.) It is a mistake to say that this appellation is applied to the whole Decalogue. The apostle does not say so. He singles out one particular commandment and calls that "the royal law." The principle contained in this command was equally binding after as before the abolition of the Mosaic covenant. Many of the injunctions to disciples of Jesus Christ embody it. James's reference to "the whole law" was by way of illustration, not to enforce its compliance in every particular. Addressed, as it was, to believing Jews, it would have special weight. Having shown that one under the law who commits no adultery, yet kills, is a transgressor, he says, "So speak ye, and so do, as they that shall be *judged by the law of liberty.*" (v. 12.) This is equivalent to saying, "Although ye are not under the Mosaic law, ye are under the law of liberty, which in principle is the same: Ye will be judged by that law; therefore, act so that ye will not be condemned by it, through having respect to persons." To represent James as enforcing the whole Decalogue, would be to place him in antagonism to Paul, who says to the Roman believers, "Ye are not under the law, but under grace" (Rom. vi. 14); "Ye are become dead to the law by the body of Christ" (Rom. vii. 4); "Now we are delivered from the law, that being dead wherein we were held." (v. 6.) It will be seen that Paul uses the same term here, the law," as is used by James in writing about the Decalogue. If it comprises the Ten Commandments in the latter case, these cannot consistently be excluded in the former. Therefore there is no other course than to admit that Paul teaches the abrogation of the Decalogue.

8.—Psalm xix. 7: "The law of the Lord is perfect, converting the soul." How can this have reference to the Ten Commandments? They contain nothing of a converting tendency. They were never designed for any such purpose; for they contained no promise of a future life. They were "added because of transgressions, till the seed should come, to whom the promise was made."—(Gal. iii. 19.) The meaning of the Psalmist is made clear by the latter clause of the same

verse: "the testimony of the Lord is sure, making wise the simple." The 'testimony' and the 'law' are here synonymous, and comprise the whole of Jehovah's revealed will. The same remarks apply to Psalm cxix. 9; Mark ii. 27: "The Sabbath was made for man and not man for the Sabbath." This is merely a statement of the object for which the Sabbath was instituted. It is not a command to obey the Sabbatic law. Even if it were, it would not be authoritative in the present dispensation without some subsequent confirmation, seeing that it was uttered before the abolition of the Mosaic covenant. It is remarkable that Jesus never, during his ministry, specifically enjoined the Jews to obey the commandment about the Sabbath. The circumstance which gave rise to these words was the plucking of ears of corn by the disciples on the Sabbath Day, to the great horror and indignation of the Pharisees. They were immediately followed by the statement that "the Son of Man is Lord of the Sabbath." They constitute, therefore, not a reproof, but a justification for the disciples' conduct. It does not follow that what is good for man in one age is good for man in every age. That which could be carried out with ease by Jews living under a theocracy, could not be so easily and completely complied with by Gentiles under the laws of different nations. This was, doubtless, one reason why the Sabbatic law was not re-enacted, when the time arrived for extending the way of salvation to the non-Jewish races.

10.—1 John ii. 17: "He that doeth the will of God endureth for ever." This is a passage which can only be adduced in support of Sabbath observance, when it has been proved from other passages that such is required. "The will of God," in this verse, is a phrase which comprehends the commandments pertaining to the present dispensation. It does not include repealed laws.

11.—Matt xxiv. 20. "Pray ye that your flight be not on the Sabbath day." This injunction having reference to an event subsequent to the crucifixion, is supposed to countenance the retention of that institution after the Mosaic covenant had been abolished. This is equivalent to saying that there is no other circumstance which will account for the prophetic admonition of Jesus, But are we shut up to this explanation? Is there no other? Did not the Jewish nation as a whole, continue to observe the various

Mosaic laws and ceremonies after they had been legally repealed? This observance on the part of unbelieving Jews made it necessary for the believing Jews, constituting a very small minority, to manifest some deference to the ancient institution. They could not take a journey longer than the prescribed or customary length, on that day, without being liable to persecution by their fellow-countrymen. Neither could they carry a burden or travel with cattle. How then could they with any comfort or safety take flight on that day? In attempting to flee from the Roman armies which surrounded Jerusalem, they might have suffered a fate equally as bad, if not worse, from the hands of their own nation. Thus, the very object of their flight would have been frustrated. It was, therefore, very wise and merciful, on the part of Jesus, to instruct them to pray that it might not be necessary for them to flee either in the winter or on the Sabbath-day.

12.—Acts xiii. 42. This verse simply states that certain Gentiles besought Paul to preach to them the next Sabbath. These were, evidently, unbelieving Gentiles. Hence they would have no predilections either one way or the other on the Sabbath question. The synagogue, a purely Jewish institution, would probably be open on that day only. So that the Gentiles would conclude that they could only hear Paul on that day.

13.—Acts xviii. 3, 4, describe the preaching of Paul to the Corinthian synagogue on the Sabbath. The same remarks apply to this passage as to the last one. Paul simply preached on the Sabbath day because the Jews assembled in their synagogues on the seventh day. Under the circumstances he could not have adopted a wiser course.

14.—Acts xvi. 3. "On the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spoke unto the women who resorted thither." This incident occurred at Philippi, and has reference to Paul and Silas. But, it furnishes no evidence of Sabbath observance on their part. It was the first apostolic visit to Philippi, and in all probability there were no believers in the truth, as it is in Jesus, living there previously. Who, then, were wont to pray by the river side on the Sabbath day? Jews, or Jewish converts, no doubt. This practice simply furnishes evidence that they still clung to the Mosaic law. Why did Paul and Silas visit the river side at this particular time? The answer is obvious. It was for the same reason that

they visited the synagogues. It afforded the most suitable field for sowing the seed of the kingdom. And what was the result? Lydia, a worshipper of God, was one of the women who listened to Paul. She was converted to the truth, and then she and her household were baptized into the name of Christ.

15.—"Nowhere can it be found that Paul or any of the apostles either laboured or went on a journey on the Sabbath." Certainly there is no evidence of their labouring on the Sabbath; nor is there any evidence of their abstaining from work on that day. Consequently no precedent can be drawn from their personal conduct in the matter. Doubtless it would have been dangerous for them to follow their occupations while sojourning in Jewish cities, but no such danger would exist among Pagan communities. As a matter of prudence, however, they would most likely abstain, in order not to offend the prejudices of the Jews scattered up and down the Roman empire. This was one of the cases to which it would be proper to apply Paul's principle, when he said, "All things are lawful for me, but all things are not expedient." In the matter of taking a journey, the facts are somewhat different. Paul could not have gone by sea to some of the places he visited without travelling on the Sabbath. That he did go such a journey on the seventh day, is evident from the narrative of his voyage to Rome, which speaks of his being on the sea for the "fourteenth night."—(Acts xxvii. 27, 33.)

16.—Matt. xxviii. 1. "In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to the sepulchre." It is alleged, on the authority of this passage, that Jesus Christ was raised from the dead before the close of the Sabbath, and not on the first day of the week. But how, it will be asked, does this harmonise with the phrase, "as it began to dawn"? This, it is suggested, should be rendered, "as it began to approach." But there does not appear to be sufficient reason for making this alteration. The original word is *επιφωσκουση* from *επι*, towards, and *φως*, light. Its primitive meaning, therefore, is towards the light, which is equivalent to "began to dawn." *Οψε*, translated, "in the end," only occurs in two other passages in the New Testament—Mark xi. 19., xiii. 35—where it is rendered "even," *i.e.*, evening. In no other case is it used for "the end." It may be translated *evening*

or *after*. The choice must be determined by the facts of the case or the context. In this instance, the phrase, *towards dawn*, shows that the word *after* must be chosen, for the Sabbath ended about twelve hours before dawn. This conclusion is further warranted by the parallel passages in the narratives of the other Evangelists. Mark says, "*very early in the morning, the first (day) of the week, they came into the sepulchre at the rising of the sun*"—(ch. xvi. 2). Luke says, "Now upon the first (day) of the week, very early in the morning, they came unto the sepulchre."—(ch. 24, 1). And John says, "*The first (day) of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre*" (ch. 20, 1). Thus Mark, Luke, and John all agree in fixing the visit to the sepulchre early in the morning of the first day of the week. The only difference is, that Mark says "at the rising of the sun," whereas John says "when it was yet dark." Putting these two statements together, we can easily perceive that it was just about, or immediately preceding, the dawn. And this is precisely what Matthew says. In the face of such overwhelming testimony as this, it is impossible to assert that the resurrection of Jesus took place on the seventh day. Therefore the grounds on which this event is commemorated on the first day of the week are sound and scriptural, and the practice is not based upon a Papal tradition.

17.—Acts xx. 7: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." It is asserted that this passage does not afford any evidence that it was customary, in apostolic times, to break bread on the first day of the week, now called Sunday. The morrow on which Paul's departure was to take place was, it is said, the morning of the first day of the week, consequently, the meeting, which continued until midnight, was on the morning of the seventh day, now called Saturday. Supposing, for the sake of argument, that this meeting took place on Saturday evening instead of Sunday evening, what is gained? The Jewish Sabbath began at sunset on Friday, and ended at sunset on Saturday. It did not comprise Saturday evening. Any meeting, therefore, after sunset on Saturday, would be strictly within the limits of the Jewish first day of the week—on which the Messiah was raised

from the dead. The same may be said of any meeting which is held on Sunday before sunset. In whatever way the Seventh Day is reckoned, whether its termination is fixed at sunset on Saturday or midnight on Saturday, there can be no doubt that the meeting of the disciples at Troas took place after the Sabbath had terminated; for the record says distinctly "upon the first day of the week." To make an assertion to the contrary, is to set the inspired narrative at defiance. Hence the modern practice of breaking bread on the first day of the week—whether it be in the forenoon or afternoon of Sunday—is in perpetual accord with apostolic practice. 1 Cor. xvi. 2 affords confirmatory evidence of this. Why should Paul specify "the first day of the week" as the time when each one should lay by him in store as God hath prospered him," unless there were a meeting on that day when collections were made?

18.—Luke xxiii. 56: "They (the women) returned (from the sepulchre, after the burial of Jesus) "and prepared spices and ointment, and rested the Sabbath Day according to commandment." Why, it is asked, did they do this if the Sabbath had been abolished? Because they did not know it. The fact had not then been proclaimed. The resurrection of Jesus was not believed in, and hence the significance of his death was not realised. The statement in this passage, that the woman "rested on the Sabbath Day," incidentally confirms the conclusion already arrived at, that they did not revisit the sepulchre until after the Sabbath had terminated. The verse immediately following describes what they did in the morning of the first day. It is rather inconsistent, therefore, to adduce this passage, and, at the same time, assert that their journey of love and sorrow was taken before the Sabbath had ended.

19.—Dan. vii. 25, which predicts that the Little Horn would change times and laws, is referred to for the purpose of shewing that it was the Papacy which changed the day of worship from the seventh day to the first day, and not Jesus or his apostles. The Papacy, it is said, established the Pagan institution called the Sun's Day, or Day of the Sun. How this can be, in view of the fact that the Little Horn did not spring up until long after worship had been practised on Sunday, it is difficult to perceive. Not to speak of the Constantinian enactment, it is well known that it had, for a long time

previously, been the custom of the early Christians to meet together for the breaking of bread on the first day of the week, called by the Pagans, Sunday. Justin Martyr, who lived in the first half of the second century, gives the following testimony on this point: "On the day which is called Sunday, there is an assembly in one place of all who dwell either in towns or in the country, and the memoirs of the apostles or the writings of the prophets are read, as long as the time permits. Then, when the reader hath ceased, the president delivers a discourse, in which he reminds and exhorts them to the imitation of all these good things. We then stand up all together and put forth prayers. Then, as we have already said, when we cease from prayer, bread is brought, and wine and water; and the president, in like manner, offers up prayers and praises with his utmost power; and the people express their assent by saying Amen. The consecrated elements are then distributed and received by everyone."

By meeting to break bread on Sunday, it is alleged that the Pagan worship of the sun is sanctioned. If this day were selected with a view of paying homage to the sun, there would be force in such a charge. But, as no such thought enters the mind, there is no ground for condemnation. The worship of the sun by the Pagans, and the resurrection of Jesus Christ on the first day of the week, is a mere coincidence. There is nothing evil in the day itself. It only assumes an evil form when false ideas are associated with it. Although the brethren of Christ meet on this day, they do not countenance any of these false ideas. The only sun they honour on the Sunday is the future Sun of Righteousness.

20.—Isaiah lxvi. 23, and lvi. 2—7, are adduced to show that the Sabbath is to be on the seventh day in the age to come, in opposition to the conclusion drawn from Ezek. xliii. 27, that it is to be on the eighth or first day. Assuming that both the passages from Isaiah refer to the future, they do not decide the matter. They speak of "the Sabbath," but do not say anything about the seventh day. The first and eighth days have both been called Sabbaths in the past (Lev. xxiii. 39), and, therefore, there is nothing incongruous in the Sabbaths of the next dispensation being on the first and eighth days. The fact that it has taken place once, is evidence that it may again.

21.—Col. ii 16. An attempt is made to

get rid of the force of this passage by saying that it is a Jewish Sabbath, not the Sabbath of the Lord, which was blessed and hallowed from creation. The simple answer to this is, that Paul makes no such distinction. This is a modern invention. The apostle says distinctly, "Let no man, therefore, judge you . . . in respect of *our holy-days*, or of the new moon, or of *the Sabbath days*." It makes no difference whatever, whether "days" be quoted or not. It is in italics, and, therefore, not in the original text. Correctly speaking it should be Sabbaths instead of Sabbath days. But if this expression does not exclude the necessity for Sabbath observance, the word "holy-day" is sufficiently comprehensive to do so. The Sabbath instituted at the creation was "blessed" and "sanctified." To sanctify is synonymous with making holy. Therefore, the seventh day was made a holy-day, and so comes under the apostolic injunction that no man is to be judged in respect of it. If this is not sufficient, how are the words of the same apostle in Rom. xiv. 5, 6, to be regarded? He says, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." These words were addressed to a mixed community of Jews and Gentiles, the former of whom were zealous for the observance of the Mosaic law. Hence they were for setting apart certain days as holy-days, or days devoted to the Lord. If it were necessary, in this dispensation, to keep any day holy, Paul could not have passed by such a dispute as this without giving specific injunctions about it. But he makes no command that any one day is to be observed above another. He refers the disputed point to the conscience. So that Gentiles who had never been in the habit of keeping Sabbaths or other holy days need not commence the practice, and Jews who were so wedded to the customs in which they had been trained from infancy, could still observe certain days as holy, or sacred. Thus, provision was made by which the consciences of both could be satisfied. If it had been an absolute command, this could not have been done. Whatever is relegated to the conscience, cannot be binding on all; it is simply binding on those who think it ought to be done. The conscience was not allowed to judge as to the observance or non-observance of the

Ten Commandments. Neither is it in the present age in regard to baptism. In each case the command when given was absolute.

The non-necessity for keeping the Sabbath in this dispensation is further shown by Acts xv. 24, 28, 29. If the Sabbath

had never been abrogated, the apostles and the Holy Spirit would not have omitted it from the Mosaic injunctions which the Gentiles were to observe.

April, 1872.

CAN THE BRETHREN OF CHRIST FELLOWSHIP THE SECTS OF CHRISTENDOM ?

This question is dealt with in the following letters which speak for themselves :—

*Albemarle Street, Ashton-under-Lyne,
February 23rd, 1872.*

Mr. W. Birkenhead, Dear Sir.—In my last, I mentioned that when next I wrote, it would not be to attack Christadelphians, but to make a suggestion. I now fulfil my promise. I assert that if those who call themselves Christadelphians would repudiate the name, and ask their God and Father to give them a larger measure of charity, the result would be, a fresh impetus would be given to what they believe to be the truth; and in more largely blessing others, they themselves would receive increased and increasing blessing. Accompanying this note I send three little tracts, breathing a spirit I wish, from my heart, more largely pervading Christadelphianism. They are intended for you, E. Corkhill and Mr. Sutherland, and I will trouble you to see them delivered as directed.—Yours affectionately.

*Sale, near Manchester,
Feb. 28th, 1872.*

Dear Sir.—Your favour of the 23rd came duly to hand. I am sorry that continued occupation has prevented my answering your previous letter. I must try now to make amends for the delay, trusting you will pardon my seeming neglect. I thank you for the tracts accompanying letters. I can heartily agree with, and endorse a good deal of what is contained in them. One or two points I would remark upon. In the second article, if I may so call it, I find "different sects or parties were not allowed in the Church in the early days: these things are sinful." With this I quite agree, and assign it as a very good reason why Christadelphians do not admit different sects, or members of different sects, to fellowship with them at the

Lord's Table. If they admit the different sects into their fellowship, and recognize them as co-workers, then they would shew a friendliness for the world altogether incompatible with the teaching of their master, Christ; for he that is a friend of the world is the enemy of God—(James iv. 4.) And Jesus said to his disciples, "Because you are not of the world, but I have chosen you out of the world, therefore the world hateth you."—(John xv. 19.) This being the case, and its being sinful for sects and parties of different kinds to be admitted into the Church, the brethren of Christ, in this day, judge it necessary to observe these things, and to act in conformity with that which is right, by refusing to admit all those who cannot shew that they have become likewise Christ's brethren, in his own appointed way, namely, by being baptized into the faith of the things he taught. Therefore, the Christadelphians acknowledge and fraternize with only one sect, the same as the apostle Paul belonged to, and which was "everywhere spoken against."—(Acts xxviii. 22.) Then again, the apostle John, in his second epistle, says to the brethren: "He that abideth in the doctrine of Christ, he hath both the Father and the Son; if there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is a partaker of his evil deeds." Now, the doctrine of Christ offered eternal life and an inheritance in the glorious kingdom of Christ upon the earth. The resurrection from the dead was the means by which the sleeping ones were to be prepared for this inheritance through the power of Christ, the life-giver. He said: "The meek shall inherit the earth."—(Matt. v 5.) From the foregoing I contend that all those who

hope to go to heaven do not hope to inherit the earth, and, therefore, have not the doctrine of Christ, then why bid them *God speed*? Why become partaker of their evil deeds and evil teachings? Either the theory of going to heaven is A LIE, or else the teaching of Jesus is A LIE! Choose which you will, you cannot make a lie into the truth, and, therefore, why do you wish to *compromise* the truth for the sake of a SUPPOSED charity? Why compromise the truth rather than be considered narrow-minded? Why compromise the truth and let fellow-creatures run *headlong* to RUIN, so that you may appear charitable according to the world's judgment? Had you not better have that charity which will cause you to show people the danger they are in? which will shew that black is not white? Away with the charity which allows people to believe lies, at the risk of their eternal welfare. The Christadelphians have not so learned Christ. Jesus proclaimed himself the giver of eternal life. The person who believes he has an immortal soul believes that soul is alive, and cannot die, which amounts to a belief in his possession of eternal life. Such an one does not believe Jesus will give him that which he thinks he already possesses, and, consequently, such an one cannot believe in Jesus as the life-giver, and, therefore, does not hold the doctrine of Christ. Then why cause him to think he has that doctrine, by fraternising with him and calling him "brother," &c.? Why not show him that life is life and death is death? That he may flee from condemnation and believe that Christ meant what he said, when speaking of eternal life; that he may believe in Jesus, Saviour! as a Saviour, from the power of the grave, instead of erroneously supposing that the salvation offered by Jesus is a saving from eternal torments. Let us meekly remember that God loves those who trust in Him; those who give Him credit for speaking the truth; those who believe His promises, in their simplicity; and that he hates those theological systems, which give Him the lie to His face; that he hates those doctrines and traditions which pervert His word and say He says so and so, but means quite the opposite. What would you think of a servant who told you your word was a lie? Then what can God think of those who say that He has threatened death to the wicked, and that death means life in misery? His word says: "The soul that sinneth *it shall die*."--(Ezek. xviii. 4.

Man's word says: "*The soul cannot die!*" Then *man's word* is a lie and an abomination in the sight of God. Is it charity to encourage people in this fatal lie by calling them Christians and children of God? Would not true charity cause us to speak out boldly against it and convince them of error? How could we bid God speed to a man who thus belies God's word, *Thou shalt surely die*? I say away with the charity which sanctions such perversions of God's holy word, that the holders of it may be thought well of by men, and be called charitable and liberal minded. The charity spoken of by Paul, means love. The best way to show our love for the truth is to warn men of their danger, and persuade them to believe and obey, and be baptized; and then to manifest towards them that brotherly love which suffereth long and is kind—even that love which fulfilleth the law. It is no manifestation of love for our fellow men knowingly to allow them to remain in danger, neither is it any proof of our love to Christ to fraternise with those who reject his word, as the Pharisees did when Jesus said "You will not come unto me that you might have life."

Now for a word about "Christian" and "Christadelphian." It would seem from the Bible that the disciples were called Christians first at Antioch, and this not of their own choosing, but by their adversaries. The name, however, was at that time appropriate and designated only those who endorsed the teaching of Christ, but now that name is not by any means so definite and therefore becomes quite useless in defining any particular sect, because a great number of different sects claim the same title, and all profess to believe in Christ, while in doctrine they contradict him and repudiate his claim to a kingdom on earth. These people are not Christians. Professing to be Christians does not prove that they are so; but the Scriptures prove their profession to be a mockery, it was necessary therefore that the brethren of Christ, differing from all other sects in faith and hope, should have a different name, to distinguish them from the multitude calling themselves Christians, and this was more urgent at the time of the American war, when the brethren, seeing their liability to be drafted into the army, and being themselves determined not to take up the sword, or fight at all with carnal weapons, got up a petition to the government, claiming exemption from military service, and of course had to adopt

a name by which to distinguish themselves. "Christadelphian," derived from two Greek words, indicating exactly the relationship the brethren bore to their master, was considered appropriate, and at the same time distinct from all others, and was therefore adopted. And we claim to have a better right to that name than any of the so-called Christian sects have to the name of Christian. Why then do you ask us to repudiate the name? You might as well ask us to repudiate our hope of eternal life, because that hope depends upon our relationship to Christ, and it is not very likely we shall repudiate our claim to that relationship upon a mere suggestion. We therefore beg to be excused the suggested repudiation.

In your letter of *January 27th*, you say a great deal about Dr. Thomas and infallibility &c., as though all the Christadelphians believed was what Dr. Thomas suggested, and because he had suggested it; for the sake of correcting an error which you have evidently fallen into here, I will remark, that my own experience has been the opposite to that, for so determined was I not to be biased in my judgment by what Dr. Thomas had written, that I obstinately refused to read a page of Dr. Thomas' works before I had become satisfied upon the mortality of man, the kingdom of God on earth, &c. and had been immersed, and I may say the same of all Christadelphian literature except a small pamphlet of perhaps 16 pages, called *The Covenant of Promise*. I came in contact with some of the brethren in Canada, and at that time belonging to the Church of England, I determined to defend my position from the Scriptures, and for six months was battling against the truth until I had to give up beaten and defeated, and not until after this did I read any of Dr. Thomas' works, so that it was not because Dr. Thomas said so and so that I believed; but because the Scriptures said it. Neither are the Christadelphians so simple as to believe anything because *Dr. Thomas* or any *other Dr.* says it. But if Dr. Thomas' judgment agrees with theirs, then they are sensible enough to believe what Dr. Thomas says; and this is seemingly the principle you go upon; if what Dr. Thomas says agrees with your judgment upon a matter, you believe it? Then why do you find fault with others for doing that which you yourself do? You admit you are indebted to the writings of Dr. Thomas, Mr. Roberts, &c. I suppose it was because those writings

appealed to your own judgment and accorded with it, that you accepted those things. Surely then you might allow Christadelphians *the same privilege* with yourself, without accusing them of thinking Dr. Thomas infallible. You also ask, *Is it not a fact* that the most that can be said in favour of the system which you hold to be the only saving truth, is that in the judgment of Thomas, &c., it is an exact reflex of the teaching of the Scriptures? To this I answer it is not! The first principles of the truth are not a matter of judgment at all; they are a matter of divine testimony. They are plain, emphatic, and intelligible promises and commandments, which will not admit of man's judgment interfering with their simple teachings; and therefore it is not what we think, but what the Scriptures say, and the Scriptures are the thinking of God, conveyed through the prophets, Jesus, and the apostles by His spirit, and therefore the words of the Scriptures are so many signs indicating the thoughts of Deity. We do not need them, to bring our own opinions into question, but simply accept what the Deity has been pleased to reveal to us in simple words. I do not mean this to apply to all the Scriptures, but to those plain unmistakable testimonies, which need only to be read with an unbiassed mind to be understood. In figurative and symbolic language there may be room for opinion to come in; but it can never do for those opinions to oppose themselves to a plain "Thus saith the Lord." There are other points in your letter I should like to touch upon, but must leave them for the present and content myself with one other matter, namely baptism.

You speak of our position, and accuse us of laying claim to infallibility in our interpretation of the first principles of the truth, because we consider a belief in those first principles necessary to a valid baptism. Now, Jesus said, "He that believeth and is baptized, shall be saved. He that believeth not shall be condemned." Then, if Jesus spoke the truth, can a man who does not believe be saved? *Of course not.* Therefore, belief is necessary. Query: Belief in what? Answer: The gospel; good news about the kingdom of God, including the information that Jesus of the seed of David and of Abraham and Son of God should be the king, and should possess the land which God has promised to Abraham and to his seed; also, the good news that eternal life should come through Jesus Christ, because his blood or life had made an atonement

for the sins of those who believe the good news. Therefore, when Peter had preached on the day of Pentecost, and had convinced certain Jews that the crucified Jesus was the Messiah they were looking for, and that he would come down from heaven, after a certain time, and establish the kingdom, he commanded them to be baptized for the remission of sins. This shows that although they believed, yet their sins were upon them, and they were under sentence of death, because of sin, but having believed the truth, they obeyed the command and were baptized into the name of Jesus. This name became a covering for their sins, equivalent to a blotting of them out. Then they entered into that condition, of which it is said, "Blessed is the man whose iniquities are pardoned, and whose sins are covered." The fact of Jesus putting belief before baptism, shows the necessity of belief being first; so that a person may properly be baptized into Jesus Christ by faith in the things he taught, which faith they must have at the time of baptism, for

without faith it is impossible to please God; therefore it is impossible to please God by a baptism where faith is lacking. It is the faith which makes the act acceptable in God's sight, and therefore valid. Even Cornelius, with all his good works, almsgiving, prayers, and even receiving the holy spirit, yet lacked one thing; and that thing was what Peter was sent for to tell him.—Acts ii. 38. So that baptism was necessary in the case of those who believed and had received the holy spirit. See also the eunuch, Acts viii. 38, respecting immersion. Philip said, "If thou believest with all thine heart, thou mayest." This is enough to show that faith must come before baptism can be of any use. I would like to say more on the subject, but time is limited, and I hope, if possible, to have the pleasure of a conversation with you. Would be most happy if you could spend a few hours with us at Sale; if not, I hope to be in Dukinfield before long, and will try to arrange for a talk if agreeable to you.

Yours, &c.

W. BINKENHEAD.

Sale.

The Christadelphian.

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

JULY 1871.

We have nothing more to say on the subject of the Fraternal Gathering except that a goodly number have sent their names during the last month, accompanied by an expression of the pleasure they feel at the prospect of meeting so many brethren; and the hope they entertain that all will be benefited with special reference to "the coming of our Lord Jesus and our gathering together unto him." We will add that none need hold back from fear of overcrowding, as all will be welcome and provided for somehow, if they will but send word of their intention not later than July 10th.

PROGRESS OF THE TRUTH.

Our statistical memento is again on the scene with the following figures for the past year, reckoning from June 30, 1871, to the appearance of this number:—

	ADDITIONS.	
	1871-72	Previous year.
Great Britain—		
Immersion	223	
Restorations	6	229
Australia	3	3
Canada	9	9
New South Wales	0	13
New Zealand	2	5
United States	56	45
Total	299	315
Exclusions	12	
Deaths	16	

The Sister who compiles these figures adds:—"Will brethren kindly remember that Christadelphian news, whether from large ecclesias, from small gatherings, or from isolated individuals, is alike deeply interesting to the readers of our Magazine?"

She also expresses satisfaction at the evidence afforded by the figures that the labours of the brethren are not fruitless. The figures of the past few years will be scanned with interest. They are these:—1854-5, 86; 1865-6, 80; 1866-7, 115; 1867-8, 139; 1868-9, 227; 1869-70, 273; and 1870-1 (as set forth above), 315.

Upon this the question has been started—how far may we expect this increasing

progress of the truth to advance before the coming of the Lord? Some think it will widen out to large dimensions: others that it will reach a culminating point from which it will recede in a second apostasy: others again, that it may not go much further than the point already reached.

The second idea may be dismissed as untenable on every ground. The time of apostasy is passed. The career of the Little Horn is run. The drift of the times is all in the direction of development for things relating to the divine purpose. The ground won we may reasonably hope to hold and occupy with increasing fruitfulness till the day of the apocalypse. What we have to look for, is an increase of consecration among those who are called.

There seems no scriptural ground for anticipating a large pre-adventual development of the truth. So far as any light is shed by the testimony upon the situation of things in this respect, we have reason to accept the present "cloudy and dark day" as characteristic of the end. "Darkness covering the earth" (Is. ix. 2), "a veil over all nations" (Is. xxv. 8), "nations drunk with the wine of Harlot" (Rev. xvii. 1-3), "scarcely faith in the earth" (Luke xviii. 8), are the terms descriptive of the time immediately before the advent. We admit, however, that these descriptions are compatible with a larger prevalence of enlightenment than has yet been realised. A development tenfold what exists would still leave the world in a state of total darkness, comparatively speaking.

The evidence that some perfected gospel development is found in existence by the Lord at His coming, consists in the statement of Paul, that "we shall not all sleep" (1 Cor. xv. 50), and that some are "alive and remaining at the coming of the Lord" (1 Thes. iv. 15), and the blessing pronounced by Jesus on "those servants whom their Lord when He cometh shall find watching" (Luke xii. 37): also the recognition of a watching class contemporary with the thief-like advent under the sixth vial: "Behold I come as a thief: Blessed is he that watcheth and keepeth his garments."—(Rev. xvi. 16.)

How far the development is destined to go, we know not. The point need not concern us. The drift of things is in the direction of increasing enlargement; but we need not presume it will go much further, nor believe it will stand where it is. Our duty is simply, without thinking one way or other on the subject, to "always abound in the work of the Lord," as faithful stewards, recognising the work as His and not our own; and knowing it will go to the point He has designed and no further. The principal work is the purification of those who lay hold on the hope. This *must be accomplished*, and will be accomplished in as many as are to be accepted. Perhaps the process has gone as far as intended. Perhaps the last number of the *Christadelphian* will shortly appear. Perhaps this is it. So let it be. When Christ comes, the work of God will begin in real earnest.

SIGNS OF THE TIMES.

Events develop steadily in harmony with the necessities of the end. Germany and Italy are drawing together in the presence of a common danger. Prince Frederick Charles of Germany is scarcely returned from Rome when the Italian heir-apparent, Prince Humbert, visits Berlin. Prince Bismarck's organ, the *North German Gazette*, calls attention to the fact as evidence of the alliance between the two countries, remarking ominously that should an attempt be made, with the assistance of foreign (that is French) arms to restore the temporal power of the

Pope, Italy, knowing how to defend her independence against new danger, would find her natural ally in Germany.—Bismarck has succeeded in carrying the bill expelling the Jesuits from Germany, and superseding Romish marriages and registrations by those to be hereafter administered by officers of the civil law. Having carried these bills, the session was declared closed.—The death of the Arch-Duchess Sophia, of Austria, we are told has favoured Bismarck's designs against Rome, as she exercised a pro-Romanist influence at the court through her sister, the Dowager

Queen of Prussia. Bismarck now seems disposed to pay unpleasant attentions to the Pope himself. The telegrams inform us that his paper of Wednesday, June 12th, discussing the election of the next Pope, points out that "the interests and duties of governments at papal elections have increased since *the ancient independence of the bishops has been destroyed*, and the Pope himself has acquired the power (by the declaration of infallibility) to assume the exercise of episcopal rights in every diocese. Before governments permit the exercise of such rights over their subjects, they must ask themselves whether the election of the Pope, and his personal character, afford the guarantees which they are entitled and bound to demand against the abuse of such arbitrary power." The Pope has addressed himself to the European governments, refusing reconciliation with the present situation, and protesting against what he styles the "usurpation of its rights" and acts, "menacing the Papacy and Catholicity." The occasion of his letter is the introduction in the Italian Parliament of a law suppressing religious bodies. The telegrams give us the following summary of the letter:—

"The Pope alludes to the continual encroachments upon the Pontifical authority as a violation of morality and justice, and says: 'We might have spared ourselves this spectacle by seeking an asylum abroad, but motives of the highest religious interest counsel us, in the present state of things, not to abandon our See. The world also, will be convinced of the destiny reserved for the Pope and the church by a change in the state of things providentially ordered by God. The Pope, though free, is not independent. The Pope does not comprehend how a reconciliation between Papacy and the Italian government can be seriously spoken of. The Papacy cannot submit to usurpation of its rights, and all guarantees are illusory.'"

As to Russia, it is now alleged that France and Russia are in close alliance, and that the latter has long been preparing for a desperate struggle with Germany. The statement that Russia and Germany are jealous of each other is not a new one; it was put forth soon after the close of the Franco-Prussian war, and has much to justify it.

Irrespective of the bad feeling created by

the desire of the Germano-Baltic provinces to be annexed to Germany, Russia has of late become jealous of the growing power and influence of Germany, and of the alliance which the latter has been forming with Austria and Italy. Germany has grown too great for her.

Is it impossible that a successful joint attack by France and Russia upon Germany, countenanced by the Papal party throughout Europe, ending in the destruction of German power, may be the appointed means of giving Russia that European supremacy which she is destined to acquire as the Gog of the latter days? We shall see. The situation of the very end may any day develop with lightning rapidity after the fashion of the Franco-German conflict.

THE JEWS AND THE HOLY LAND.

The persecution of the Jews in Roumania has passed beyond the stage of discussion, and become the subject of action, on the part both of the Jews themselves and the Powers. Of the former, the *Jewish Chronicle* states that the Roumanian Committee have received from Berlin a communication from the leading banking firms of that city, to the effect that at a meeting of bankers held in Berlin, at which 16 leading Jewish firms were represented, it was resolved unanimously that, in view of the continuous oppression to which the Jews in Roumania had been subjected, none of the firms would associate themselves with the negotiation of any loan for the Roumanian Government, or promote in any way any industrial undertaking in Roumania. The circular states that the signatories appeal to their connections and correspondents throughout Europe to aid them in maintaining this ban; and that for this purpose they have sent copies of their resolution to London, Paris, Amsterdam, Frankfort, Vienna, and Hamburg, and that they rely on the patriotism of their co-religionists to aid them in the pressure they thus attempt to place upon the Roumanian Government.

Then, as to the action taken by the Powers, we read of a deputation, headed by the Earl of Shaftesbury, waiting upon Lord Granville;

in reply to whose representations, Lord Granville said he had been in communication with the Powers who held a protectorate over Roumania under the Treaty of 1856, and (as was understood) that Russia was the only Power who did not very cordially respond to the proposal of interference on behalf of the Jews, though not declining to make some protest. On this point, we learn further particulars from the *Daily Telegraph* (quoted by the *Scotsman*, June 13). The *Telegraph's* correspondent understands that Lord Granville, acting with the Italian Cabinet, has suggested to the Governments of Europe the propriety of holding a Conference for the purpose of considering what steps should be taken with regard to the persecution of the Jews in Roumania. On the part of Russia, Prince Gortschakoff declines to enter into a Conference on such a subject, for fear of in any way reviving the Eastern question, which he holds it to be the interest of all the European States to leave undisturbed. He is willing, however, to subscribe a joint note to the Government of Roumania, calling its notice to the outrages complained of and inquiring what are its intentions regarding future policy on the subject, and what guarantees it is willing to give, in accordance with the humane spirit of the age, that a stop shall be put to such cruelties. Should the answer of the Roumanian Government not be satisfactory, the Prince is willing to proceed in the matter in the spirit of the Treaty of Paris of 1856. The answer made by the Prussian Government is substantially the same as that of Russia.

A JEW'S REMONSTRANCE EFFECTIVE WITH A GOVERNMENT.

Since the Roumanian attack, there has been a similar outbreak at Smyrna, and in the Island of Marmora, both under Turkish jurisdiction. Sir Moses Montefiore (a Jew) brought the matter under the notice of the Turkish Ambassador at London. The Turkish Ambassador at once communicated with his government, and received a reply in the following telegram from the minister of foreign affairs, at Constantinople, dated May 14th. "As soon as informed of the occurrence in the island of Marmora, the Sublime Porte took all necessary measures, and despatched in a steamboat of the imperial marine a special functionary to institute an

inquiry on the spot. The inquiry is proceeding, and justice will be rigorously carried out against the guilty. Perfect tranquillity now prevails throughout the island." The Turkish Ambassador expressed to Sir Moses Montefiore personally the anxiety felt by the Sultan for the security of his Jewish subjects.

CHANGE IN THE POSITION OF THE JEWS.

Commenting on the remarkable change, within recent years, in the position of the Jews throughout the world, an American paper thus expresses itself:—"If the Jews have in past ages been a proscribed people, they have had their revenge in their rise to the leadership of finance in Europe. In the United States, they are noted for their thrift, which, supplemented by their economy, carries them upward with great rapidity. A late English paper calls attention to the fact that in the old world, the Jews are becoming a political power. Not to mention Mr. Disraeli, who at present seems likely to return to office, it is stated that in Europe "there is scarcely a state in which they are not ministers; not one, except Russia and Spain, in which they have not a kind of preference in the suffrages of the people. In England, a Jew is solicitor general; in India, another sits in supreme council; in France, a Jew rules the department of instruction; in Austria, one is president of the lower house." The same paper avers that "all over the continent, Jews are taking possession of the journals; that in Italy, Austria, Germany, and many towns in France, they are the most acceptable of candidates, and that in England, while 800,000 Catholics have not a solitary representative, 80,000 Jews have eight representatives in the House of Commons.

The *Levant Herald*, of April 10, quotes from the *Saturday Review* an article on the same subject, from which we make the following extracts:—

"That the Jews are a great power in Europe is incontestable. What are, it may be asked, the secrets of their power? They are religion, the capacity for making money, and internal union. A ceremonial and, therefore, exclusive religion, a religion that binds together its members by rites that seem strange to the rest of the world, has a

strong hold upon those who are within its fold. They are like the tenants of a beleagured fort cut off from the rest of mankind, and obliged to protect themselves and help each other. But religion is not enough to raise a race into eminence. The money they have gives them consequence; but it is not only the money itself that does this; it is the qualities that go to making money which raise them—the patience, the good sense, the capacity for holding on when others are frightened, the daring to make a stroke when the risk is sufficient to appal. And the Jews are not only religious and rich, they are bound together by intimate ties. The inner world of Judaism is that of a democracy. The millionaire never dreams of despising, or failing to aid, his poorest and most degraded brother. The kindness of Jews to Jews is unflinching, spontaneous, and unaffected. The shabbieat hat buyer or orange seller of Houndsditch is as sure of having the means provided for him of keeping the sacred feast of the Passover as if he lived in a Piccadilly mansion. To all these permanent causes of Jewish eminence there must, however, be added one that has had only time to develop itself since extreme bigotry has died away, and since in Western Europe the Jews have been treated, first with contemptuous toleration, then with cold respect, and, finally, when they are very, very rich, with servile adoration. These people—so exclusive, so intensely national, so intimately linked together—have shown the most astonishing aptitude for identifying themselves with the several countries in which they have cast their fortunes. It is the combination of the qualities of both nations that is now raising the foremost of the German Jews to their high rank in the world of wealth. In that world, to be German is to be a trader whom it is very hard to rival; to be a Jew is to be an operator whom it is impossible to beat; but to be a German Jew is to be a prince and captain among the people. Jews are unassailable, for the most part, by the force either of persecution or argument. The Jews lead, and must lead, on the whole, a family life marked by something of reserve and isolation. But the disadvantages they have thus to endure are not without their compensative advantages. Their family life, by being secluded, has gained in warmth and

dignity. In very few families is there so much thoughtfulness, consideration, parental and fraternal affection, reverence for age, and care for the young, as in Jewish families. The women, too, have been ennobled, not degraded, by being thrown on themselves and on their families for their sphere of thought and action. They are almost always thoroughly instructed in business, and capable of taking a part in great affairs; for it has been the custom of their race to consider the wife the helpmate—the sharer in every transaction that establishes the position or enhances the comfort of the family. Leisure, activity of mind, and the desire to hand on the torch of instruction from the women of one generation to those of another, inspire Jewesses with a zeal for education, a love of refinement, and a sympathy with art. Homes of the best type are of course to be taken as the standard when it is inquired what are the characteristics of a race as seen at its best; and European family life has few things equal to show to the family life of the highest type of Jews."

IMPROVEMENTS IN THE HOLY LAND.

Mr. Thomas Cook, of tourist fame, addresses to the *Times* an interesting letter from Jerusalem (March 10th), to which he had accompanied a party of 50 ladies and gentlemen. The following extracts illustrate the improvements that are taking place in the country, both as regards climate and industrial developments:—"As everything relating to Palestine is watched with intense interest by large classes of both Jews and Gentiles, I submit to your discretion and decision a few notes of matters that have come under notice in my journey from the coast to the south and east of this city, and during a stay of six days in Jerusalem.

"On landing at Jaffa, a modern feature of interest is presented in the group of new white houses in 'the colony,' where an abortive attempt was made by a party of American settlers to cultivate land ceded to them for the purpose by the Sultan. Their 'diggings' were comparatively unproductive, the moral character of the 'institution' degenerated, and the scheme was abandoned by 'Brother Jonathan,' to be resumed by a party of German settlers, who are now carrying on successful operations in the orange groves and on the plains of Sharon; and to their indomitable energy and persevering industry the present aspect of the colony is to be attributed. Both Hebrews and proselytes have had concessions made to them on these famous historical plains, and much money has been spent in

establishing a Jewish model farm; but both the orthodox and heterodox children of Abraham prefer commerce and money scrivening to ploughing, digging, and sowing, and Germans and other Europeans are fast supplanting them in the land of their fathers.

"The opening of a road from Jaffa to Jerusalem has proved the precursor to an immense change in these plains of Christian song and floral beauty. 'The Rose of Sharon,' whichever species it was of the varied beauties of the flowery carpet which a few years since covered the land, has yielded to the plough and the grubbing tool: and while the sides of the road are lined with great bulbs like those of lilies, the area is covered with crops of wheat and barley, and sentiment is rapidly succumbing to utilitarianism.

"Speaking of roads that lead to the capital of this ancient land of promise, these who a couple of years ago 'went down from Jerusalem to Jericho' will be astonished and gratified to hear that a road has been constructed, over which a carriage might be driven, except in the more precipitous parts, which are terraced by wide steps, the old natural pavement of limestone and jagged rocks having been quarried or blasted, so that horses may now tread in safety, and pilgrims can make their way to the Jordan with less than half the former toil. This great improvement is said to have resulted from an accident that befel a Wallachian Princess, who to save her poorer pilgrims from falling, has given a thousand pounds for the making of the new road. Who can tell that this movement may not lead to the cultivation of those once fertile plains which lie between the fountain of Elisha and the Jordan? What the Nile does for Egypt, the Jordan on one side, and copious fountains on the other, might do for the plains of Jericho and the Jordan, if practicable and every means of irrigation were adopted.

"Before arriving at Jerusalem, taking a circumambulatory tour through the wilderness of Judea, by Solomon's Pool, Hebron, Bethlehem, Mar Saba, the Dead Sea, the Jordan, Jericho, and Bethany, I was struck with amazement by the herbal and floral clothing of the mountains, and the dense foliage of the valleys, where in previous years scarcely a blade of green or a tiny flower could be seen. Our encampment in the valley of the Kedron, near Mar Saba, where last year all was sterility and barrenness, was this year amid the fragrant perfume of a carpet of innumerable hues. In many places the crops of wheat and barley are most luxuriant, and I never saw Solomon's Pool so abundantly supplied with clear water. On arrival at Jerusalem I learn, from those who take and register these observations, that although the actual rainfall had not been more than 17 inches prior to Monday last,

yet the rains had come so comparatively gently, and covered so unusual a length of time—from October to the end of February—that the beneficial results of 17 inches are more than equal to 24 inches in stormy seasons. All now desired is a continuation of the 'latter rains' for a few days to the end of the month, and the promise of the spring will be realised in an abundant harvest—a great desideratum for the suffering poor of the city and surrounding villages.

"This 'Jerusalem season' presents suburban aspects on the Jaffa side such as were never before seen outside the walls. At best, the view of the city from the west was tame and disappointing to strangers, but even the little that was seen is now almost hidden by the buildings of the New Jerusalem that surround the great Russian Convent. Never in a single year of modern times were such additions made to the city as have been effected since this time last year. Private residences and conventual and educational institutions are springing up as by magic, and soon the old walled city will scarcely be seen until the back of the traveller is turned upon these new erections, and the grim walls stand right in immediate proximity.

"But this season has brought to light old features of unparalleled interest. Lieutenant Warren had worked his way through much difficulty to a partial view of those immense substructions of the Temple area that are now freely shown to visitors. Thanks again to a noble pioneer, the Grand Duke of Mecklenburg, less than a month since, the Pasha of Jerusalem had a door opened from the legendary cradle-room of the Messiah to a vast succession of pillared and vaulted avenues which bear all the marks of the builders of the first temple, the bevelled stones of the lofty pillars corresponding with the scriptural representations of the construction of the buildings of Solomon's Temple. I did not count them, but there must be nearly 20 of these great avenues, and in each line of pillars there are over a dozen, all supporting the roof of the temple area. My two score jurists all pronounced this the truest and grandest scene they had witnessed in Jerusalem, compared with which the legendary exhibitions above ground fall like masses of speculative *debris*. The true light of the ancient city is underground, and the farther these excavations extend, the firmer will be the faith of biblical students and explorers. Here is still a rich field for the employment of the Palestine Exploration Fund and the work of the committee. Germans both above and below ground, are increasing daily their strength and influence in and around the city, and the visit of the Grand Duke has contributed towards the consolidation of their strength."

UNDERGROUND JERUSALEM.

Describing a collection of water-colour

drawings made by Mr. W. Simpson on the various excavations below the modern city of Jerusalem, which have been carried on for the past three years by the Palestine exploration, under the superintendence of Captain Warren, of the engineers, and exhibited recently in the gallery, 48, Pall-mall, a metropolitan daily paper speaks of them as representing strange caverns and ancient archways hitherto unseen for ages, and in all probability never to be explored again, as many of the tunnels and shafts employed have been filled up. It especially mentions a large drawing, styled "Bahr-el-Khebeer," or the great sea—a vast rock-cut well or reservoir under the platform of the temple of Solomon, upwards of 150 feet in extent, and lying beneath what is now the Mosque el-Aksa. The immense body of water stored here since ancient days comes as it did then, in the time of Solomon, from the reservoirs near Bethlehem, and called Solomon's pools, and is dipped into with buckets let down through the rock, as we see in this drawing. A very picturesque arrangement is given to the rude columns of rock left to support the roof, and the effect of the light striking into the gloomy depths from the narrow tunnels leading down into the well has been rendered with great beauty of colour. Several of the drawings show these passages, which appear, from the worn state of the steps, to have existed from the first. Most of the drawings are taken in the excavations or in the sacred tombs and caves; but the artist has made his series complete by two or three which represent the massive walls of Jerusalem as they are now to be seen above ground, as well as that part of them which has been discovered at the extraordinary depth of 125 feet. In the drawing No. 8, "South-east corner of the Haram Wall," we see the immense structure of blocks some 30 feet long, towering up 79 feet above, while underground it still exists firm and solid as ever at a depth of 75 feet. So that what Josephus related, that it made one dizzy to look down from the top of the wall, is now shown to be perfectly true."

THE LAND OF PROMISE.

In a work entitled *Modern Turkey*, just published, written by Mr. J. Lewis Farley, Turkish consul at Bristol, there occurs the following account of the state of things in the land of promise, in connection with an account of Beyrout, which lies at the foot of the Lebanon range:—"Those animals that minister to the wants of man are abundant, while carnivorous and destructive animals are rare. The goats are large, and yield milk of superior quality. The sheep attain an unusual size, and their tails, terminating in a ball of fat, become so heavy that they can hardly drag them along; their flesh is excellent. Fish and game are

plentiful. Grouse, partridge, snipe, quail, and wild duck are abundant in the season. Vegetables of every description abound:—beans, peas, lettuces, onions, melons, cucumbers, &c. The gardens are filled with the citron and orange. Aleppo sends the famed pistachio to market. Jaffa produces the delicious water-melon; Damascus—plums, cherries, peaches, and above all, the apricot, called by the Persians, the seed of the sun. In short, everything is there in profusion to satisfy material wants, to soothe the senses and charm the imagination. In its ethereal atmosphere, mere existence becomes enjoyment, for you have only to live to be happy; only to open your eyes to behold the brightest sky and loveliest landscapes; only to stretch out your hand to pluck the sweetest and fairest flowers, and gather the most delicate and luscious fruits.

"To the stranger, everything in Beyrout contrasts remarkably with what he has been accustomed to in England. The Maronite, Armenian, and Druse; the Turk, Greek, and Arab; the Bedawins, with their picturesque costume and wild restless eyes; the novel pictures of Eastern life daily seen in the bazaars—all afford an ever-changing scene of amusement. In nothing, however, is the contrast greater than in the climate; November in London, and November in Beyrout; from damp, and fog, and copper-coloured stifling vapour to blue sky, clear atmosphere, and bright sunshine.

'If all were free,
Who would not, like the swallow, fit and find
What season suited him? In summer heats
Wing northward; and in winter build his home
In sheltered valleys nearer to the sun.'

Syria has manifold attractions; but after all, her great charm is the sun. Until you visit the East, you can hardly say you have ever seen the sun; comparatively there is but twilight elsewhere. In Syria, you see and feel it; your heart is, as it were, filled with it—it is reflected everywhere. All your sensations give token of the change; and every feeling, every thought, becomes brighter and gayer. The cares which may have hitherto beset you appear to be lifted from off your heart; you feel raised above the earth, and breathe, in reality, the air of heaven. There is no glare, for the sun shines with a soft and mellow light that makes the landscape look as if it calmly slept."

THE JEWS UNBELIEVERS IN ETERNAL TORMENTS.

The *Jewish Chronicle* observes: "The Rev. Professor Maurice, who has just passed away from earth, was a Christian clergyman who had the courage to refute the horrible doctrine of everlasting punishment for earthly (and, therefore, finite) sin. The doctrine of eternal punishment has never

been accepted by Jews, who always build their faith on the strength of illimitable Divine compassion."

ANSWERS TO CORRESPONDENTS,

BY THE EDITOR.

G.H.W.—*Is it lawful for a saint to sue at the law those who may owe him money?*

ANSWER.—It would be hard to answer "Yes" in the face of the following Scriptures: Matt. v. 39-45; 1 Cor. vi. 1-7; 2 Cor. xi. 20; Luke vi. 27-35.

PRE-MILLENNIAL RESURRECTION OF THE WICKED.

W.B.D.—There will be a resurrection of the wicked at the close of the thousand years, it is true; but there is also a resurrection of this class at the appearing of Christ, as apparent from the following Scriptures: Dan. xii. 2; John v. 29; Matt. xxv; Rom. ii. 9-16. The parables all represent Christ calling before him the two classes of servants—faithful and unfaithful, at his coming. To suggest that he might call before him the unfaithful alive at his coming, while leaving the unfaithful dead in their graves, is to ignore the fact that Jesus is "Lord of both the dead AND living;" and that he "will JUDGE the living AND THE DEAD at his appearing and his kingdom.—(2 Tim. iv. 1.) The fact of a man being dead when the Lord comes makes no difference in his relation to Christ's jurisdiction or power. If his being alive would ensure his appearance before the judgment-seat, you may depend upon it that death will be no barrier.

MOSES AND CIRCUMCISION.

(F.H.)—Ex. iv. 24. "The Lord met him (Moses) and sought to kill him." Why? Because he had not circumcised his children as appears from the two next verses. His neglect was a breach of the covenant of circumcision, punishable with death; and the putting an end to the breach was the more essential, as Moses was about to be appointed leader of the circumcised nation. His neglect is not wonderful, in view of a forty years' exile in the land of Midian, during which, perhaps, he had lost somewhat of the ardent expectation of God's interference on behalf of Israel, that he indicated at the beginning of that period, in the slaying of the Egyptian. It is also probable from verse 25, that his wife (the daughter of a stranger) objected to it.

JUDAH AND THE IRON CHARIOTS.

(F.H.)—John i. 19: "And the Lord was with Judah, and he drove out the in-

habitants of the mountain, but could not drive out the inhabitants of the valley because they had chariots of iron." Does the second half of the verse refer to Judah or to God?

ANSWER.—To Judah, undoubtedly. And if the question be asked how it was that Judah, having Jehovah with them, was unable to cope with the charioteers of the valley, the answer is to be drawn from the fact illustrated at every stage of Israel's history, that though God was in their midst, His co-operation was dependent upon their compliance with His pleasure. When they lacked faith, doubted His word, or neglected His commandments, evil befel them, although He was in their midst. Thus, the first invasion of the Land of Promise was a failure, though Jehovah was in the camp (Num. xiv. 40-45), because the congregation had not believed His word in the first instance, but had refused to go up to possess the land on account of the discouraging report of the spies, and now went up in opposition to instructions. Again, Israel's attack upon Ai was repulsed, though God was with Israel, because there had been secret trespass in the congregation. The cause of Judah's powerlessness against the chariots of iron probably lay in his fright thereat; faith in Jehovah quailing in the presence of the iron clads. But, independently of this, of which there may be some doubt, a distinct cause of weakness appears in the incompleteness with which Judah and the other tribes carried out the divine instructions as to how they were to treat the subject nations. We learn from the very same chapter (verse 21) that "the children of Benjamin *did not drive out the Jebusites* that inhabited Jerusalem." "Neither (verse 27) *did Manasseh drive out the inhabitants of Bethshean* and her towns, nor Zamaeh and her towns, nor the inhabitants of Dor and her towns.

It came to pass that when Israel was strong that they put the Canaanites to tribute, and *did not drive them out.*" So also we read of Ephraim (verse 29), Zebulun (30), Asher (31), Naphtali (33), &c. God's displeasure at this is thus declared in the next chapter: I have made you to go up out of Egypt, and have brought you into the land which I swore unto your fathers, and I said, 'I will never break my covenant with you. And ye shall make no league with the inhabitants of this land: ye shall throw down your altars, but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you: but they shall be as thorns in your sides, and their Gods shall be a snare unto you.'—(John ii. 1-3.) Herein we perceive the cause of Judah's powerlessness, though Jehovah was with them. They were not working out the subjugation of the land in

accordance with the commandments, and, therefore, Judah, though wishful, "could not drive out the inhabitants of the valley," who defended themselves in chariots of iron. These inhabitants were left as a thorn.

BENEFIT CLUBS AND INSURANCE SOCIETIES.

E. F. W.—"Is it a sin for a brother to be in a society of unbelievers for a provision in sickness and death?"

"Where there is no law, there is no transgression." Modern institutions having no parallel in ancient times, we lack specific guidance as to our relation to these. But the principles laid down for the sons of God, yield some clue. Jesus inculcates faith in God, "who knoweth what things we have need of." He deprecates that anxious "seeking after the wherewithal to eat, drink, and be clothed with," which is characteristic of the world in our own day, as it was of "the Gentiles" in the days of Jesus (Matt. vi. 32). "Be careful for nothing," says Paul; "but in every thing by prayer and supplication, with thanksgiving, make your requests known unto God." If some find this a lean rule of working, they must remember the principle contained in the declaration of Christ: "According to your faith be it unto you." James says, "Let not that man (the man who lacks faith) think that he will receive anything of the Lord" (Jas. i. 7). The first principle with a saint is to "cast all care upon God, knowing that He careth for us" (1 Peter v. 7). This tranquilizes care. It does not, however, lessen industry or extinguish enterprise: for it is another principle of the holy oracles (and we must give all principles their place) that "if any work not, he is not to eat" (2 Thess. iii. 10); that we must be diligent in business (Rom. xii. 11), providing honest things in the sight of men (Rom. xii. 17); and that if any provide not for his own, he has denied that faith, and is worse than if he believed not at all (1 Tim. v. 8). The hand of the diligent maketh rich (Prov. x. 4), and he that dealth with a slack hand shall come to poverty" (Prov. x. 4). Let ours also learn to maintain good works (margin: profess honest trades) for necessary uses.—(Titus iii. 14)

It is according to the will of God that we make provision for the needs of life, but He would "have us without carefulness" (1 Cor. vii. 32). He can take care of us if we will let Him. Let faith preside: let wisdom direct the hands. The exhortation "take no thought for the morrow," is Μη μεριμνησητε—Be not anxious: do not indulge in over-carefulness. Do not let fear of future evil dictate the policy of the present, which should be framed upon the will of God. Have faith; do good; serve Christ; make wise provision, but do not let an evil day that may never come eat up the

good day that you have.

Yet knowing it will be wet occasionally, it is wise and not sinful to have an umbrella. In certain trades, a "rainy day," is of frequent and foreseen occurrence. In this case it is not wrong to be ready. The question is, How? Is it lawful to combine with unbelievers to provide what is needful? In some things, we must combine compulsorily. Society is one great compulsion of this sort. Where should we get our houses, fire, gas, water—yea, food and clothing—were it not for the co-operation in which we are compelled to take a part? We could not provide them individually, we get them by co-operating with society. Clubs and insurance societies seem in principle an extension of the same co-operation to contingency. They involve a covenant that for the payment of a certain present, reliable, regular consideration, you are to be provided for to a defined extent, in case of certain things happening, which do happen regularly, and which happening to you as a person, you might not be able to cope with.

It is a business contract, in which we can see nothing unrighteous or faithless in principle, so long as it is not allowed to interfere with a man's duty in other directions. It is like everything else—subject to discretion. Anything may be overdone to the point of sin. A man might pursue legitimate business to the exclusion of Christ; or serve family with a like result, or follow some mere bent of the inclination, such as travelling, &c., to an extent incompatible with his duty. All things are evil if carried too far. If a man reserve all his spare means as a provision against sickness or death—whether he keep the money in his drawer, or invest it in an insurance society, he doubtless acts the part of an unfaithful steward; but he may do so to some extent, and not sin. The Lord will be his judge at the last. It is better to abstain from all unnecessary association with the unbeliever; the relation of a saint to clubs and insurance societies may be doubtful, but we should shrink from saying that membership was a sin.

THE "GOSPEL" NARRATIVES OF CHRIST'S RESURRECTION.

(F. H.) Mark xvi. 9—20, may be genuine, though wanting in the Vatican and Sinaitic M.S.S. Its appearance in the Alexandrine MS. and copies, is high authority for retaining it, and the completeness of Mark seems to require it, or some such finish. Verse 8 would be an abrupt and unnatural termination. Granted that the succeeding verses read like an addendum; but this might be owing to their addition as a P.S. after the main body had been written. Circumstances may have interrupted Peter's amanuensis (Mark), at xvi. 8, and prevented an immediate renewal of the writing, and

the MS. may have got into circulation in this unfinished state, and afterwards may have received the finishing touch, at a convenient opportunity, from Mark, with or without Peter's dictation. This would account for authentic copies having the addition, while equally authentic copies were without it.

The next question is, can Mark's account of the incidents of the resurrection, in the added part, be reconciled with that of Matthew, Luke, and John? There does not appear to be any discrepancy. You seem to think the statement that "he appeared first to Mary of Magdala" is inconsistent with the testimony of Matthew, that he appeared to certain "women," as they went by angelic instruction to tell his disciples. This can only be maintained on the hypothesis first, that Mary was not one of these "women;" or, second, if Mary was not one of them, that the appearance to them was before the appearance to Mary. It appears to us possible so to group the different incidents of the four accounts, as to dispense with the need of getting rid of any of them.

The first fact to be noted is that there were a number of women, related to the transactions of the resurrection morning. We find (Matt. xxvii. 55; Mark xv. 40-41) that "many women" had followed Jesus from Galilee to Jerusalem, "among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children." These many women were witnesses of the crucifixion (*ibid*), and also of the deposit of the body of Christ in the tomb of Joseph (Luke xxiii. 55, also Mark xv. 47); after which they returned and prepared sweet spices and ointments, and rested on the Sabbath (Luke xxiii. 56), having arranged for an early visit to the sepulchre on the first day morning to embalm (Mark xvi. 1). In the early visit, most of "many women" appear to have taken part (Luke xxiv. 1), and at first in one band. The order of events seems to be this:

1.—Before the arrival of the women, there had been an earthquake and angelic manifestation attendant on the resurrection of Jesus, throwing the keepers of the tomb into a panic.—(Matt. xxviii. 2.)

2.—The women, who had wondered how they were to obtain access to the tomb, arrive and find the stone rolled to one side, and the sepulchre empty. They conclude the body had been taken away, and are perplexed.—(Luke xxiv. 4.)

3.—Mary Magdalen, leaving the other women at the sepulchre in their perplexity, returns and tells Peter (Jno. xx. 2), saying, "They have taken away the Lord out of the sepulchre, and we know not where they have hid him."

4.—In Mary's absence, two angels appear

at the sepulchre, in whose presence the remaining women stoop, affrighted, to the earth. The angels inform the women of the resurrection of Christ, and tell them to go and tell his disciples. They depart quickly with fear and great joy, and run to bring the disciples word.—(Matt xxviii. 8.)

5.—Mary returns with Peter and John, who inspect the empty sepulchre, and see the left clothes of the dead. Not knowing the Scriptures, that Jesus should rise again from the dead, sorrowing curiosity satisfied, they go away again to their own home.—(John xx. 2—10.)

6.—Mary remains behind, and stands outside the sepulchre weeping. In a short time she takes another look into the sepulchre, and this time she sees the angels who had some time before appeared to the rest of the women. She does not know them to be angels, but probably supposes them to be visitors. They ask her why she weeps. She says, "Because they have taken away my Lord, and I know not where they have laid him." Having said this, she steps back to resume her position outside the sepulchre, and sees a third person, whom she supposes to be the gardener. She instantly asks him where he has laid the body of Jesus. The response reveals to her the delightful fact that it is Jesus himself. Forbidding her to touch him, he tells her to go and tell his disciples that he is about to ascend. The interview terminated, Mary departs.—(Jno. xx. 11—17.)

7.—The other women, yet on their way, having been angelically apprised of the resurrection, are met by Jesus, who salutes them, and tells them to go and ask his brethren to meet him in Galilee. They hold him by the feet, and worship him. There is no interdiction against touching him, as in the case of Mary, the cause being removed.—(Matt. xxviii. 9-10.)

8.—Mary Magdalene arrives at the place of the disciples' stay, about the same time as "Joanna and Mary, the mother of James, and the other women that were with them."—(Luke xxiv. 10.)

9.—The women (all of them) tell what had happened; but their words seem to the apostles as idle tales.

10.—Two of their company afterwards (during the day) go on some business to Emmaus; and while on the way, are joined by the Lord, who converses with them, but holds their eyes, and reveals himself to them at the end of the journey and then disappears.—(Luke xxiv. 13—31.)

11.—Peter, being out by himself, is also visited by the Lord, and returns and declares the fact to the assembled disciples, who begin to believe it must be true.—(Luke xxiv. 33-34.)

12.—The two from Emmaus return and narrate their experience.

13.—While they are discussing the matter,

Jesus himself appears, shows the nail marks on his hands and feet, submits to be handled, and eats before them in their midst, Thomas being absent.

14.—Thomas returns after the interview, but refuses to believe what he is told, unless he sees Christ for himself, and is allowed to put his fingers in the holes of the nails and spear.

15.—Eight days afterwards, the disciples being again assembled, and Thomas being with them, Jesus again appears in their midst, and addresses himself specially to Thomas, whose scepticism disappears before the evidence.

16.—Afterwards the disciples return to Galilee, where Christ appears to them several times, and finally, at the end of forty days, the disciples having returned to

Jerusalem, he takes leave of them at Bethany.

This enumeration of events, which is consistent with a strict collation of the four narratives, admits of the statement of Mark being correct, that Jesus appeared "first" to Mary Magdalen, and therefore dispenses with the necessity for rejecting any or any part of the New Testament narratives, which are all sustainable in respect of authenticity. It is, however, worthy of observation that the evidence of the resurrection of Christ does not lie with these narratives. They form a part of it; but are not logically essential to it, though they collaterally strengthen it much. The evidence of Christ's resurrection would be conclusive even if God had not granted us the kindness of a circumstantial narrative by credible eye-witnesses.

INTELLIGENCE.

BIRMINGHAM.—During the month, viz., on Sunday, June 16th, THOMAS SHELVOCK (39), formerly a Methodist New Connexion preacher, put on the name of the Lord in baptism, and has thrown in his lot with the brethren. This case is interesting from several points of view. Brother Shelvock was a schoolmaster, and had to leave his school some two years ago on embracing the leading principles of the truth. Despairing of finding employment in that line, at all events on a footing admitting of religious independence, he set to work and learnt shoemaking as a means of obtaining a livelihood. This he has mastered and is now following with a measure of success, rejoicing as he says, that though he may not have risen in the social scale by the change, he has acquired a position in which he is free to follow his convictions without consulting flesh and blood. It is interesting also to state that he came forward to obey the truth nearly eighteen months ago, and an appointment was made for his immersion, but at the last moment, he faltered at the "exclusiveness" of the truth and stayed back. He thought that the "harshness" of excluding the bulk of mankind (and many of them sincere) from eternal life on account of their ignorance, could not be of God. Study of the Scriptures since that time has enabled him to see differently and to accept this element of the truth, though retaining commiseration for his kind.—Within the past few weeks' there have been three cases of application for immersion, in each of which delay has been prescribed, on account of deficient understanding.

CHELTENHAM.—Brother Otter, writing May 25th, announces the obedience of JOHN THOMPSON (18), who was immersed on Friday, May 24th, by brother Merrett at the public baths. Brother Thompson is brother

in the flesh to sister Fryer of Birmingham. He had been attending the little meeting in Cheltenham for some time.

DUDLEY.—Brother Phillips, reports: that on the first day of the week, June 16th, the brethren here spent an unusually happy and profitable day. They had invited all the brethren and sisters in the immediate locality, together with a number of interested men and women, who have for the past year regularly attended the meetings. Bread was broken at 2 p.m. An hour having been given to enquirers for the asking of questions, the company took tea together at 4.45 p.m., about 32 being present. In the evening addresses were delivered.

GALASHIELS.—Brother Bell reports that brother Jas. Alexander has delivered twelve lectures, which have been the means of increasing the number of the brethren in that place. Two have been added who were formerly baptised, and another young man, who owes his enlightenment in the first instance, to brother Paterson of Leith, put on the saving name on the 15th of May. His name is ROBERT MELROSE (22), master currier, formerly neutral: never being able to swallow the fables of the clergy. Brother Bell adds that brother Alexander, during the delivery of the lectures, walked down from Innerleithen (where he lives) every Saturday night, and back again on Sunday nights, after eight o'clock, with the exception of two or three times he took the train. The distance is twelve miles. He walked, at least, 250 miles, "but," says brother Bell "he would not give what he learned in the study of his subjects during these walks for a pound every mile."

KIRKOSWALD. (Ayr.)—A correspondent forwards a printed circular of some interest to those who rejoice in the progress of the

truth. It was issued by Mr. William Richardson, for 29 years past a class leader and local preacher among the Wesleyan Methodists in Kirkoswald circuit, but now standing disqualified and put under the ban by a vote of the quarterly meeting held at Gamblesley, on Wednesday, the 27th of December last. The circular sets forth the reason of Mr. Richardson's exclusion from Methodistic fellowship, which seems to have taken him by surprise. He says he has been excluded "for teaching what I believe to be the gospel of Christ in our Wesleyan Methodist chapels, in Kirkoswald circuit, . . . the only hope of the true church of Christ, viz. the Resurrection of the dead at the return of our Lord Jesus Christ, and his personal reign on earth with all his saints.

He publishes the letter in which he is informed of the decision of the quarterly meeting. The following is the principal part of it:—"We have heard with much sorrow that you have for some time past, both privately and publicly, agitated the doctrine of Christ's personal reign on the earth, which in our opinion is not only false, but injurious to the spiritual interests of our members, and detrimental to our congregations; which is abundantly testified by constant complaints. Hence we find it necessary to take immediate action in the matter, and to request that for the future you will desist from preaching the same; and any refusal to do so will incapacitate you from occupying our pulpits."

After contending for the scripturalness of the doctrines condemned, and that they were believed by the founders of Methodism, Mr. Richardson concludes his paper thus: "But though the pulpits are closed against my advocating the precious truths, together with much else I hold dear, I still hope to be able to give a *scriptural*, if not a Methodistical, reason of the hopes I cherish, with meekness and fear, through the medium of the press, and in such other ways as I may have an opportunity afforded me by God's grace." We are informed that Mr. Richardson has not accepted the truth in its entirety; but the foregoing gives good ground for hope. His expulsion from Methodist pulpits will do him no harm but otherwise. Scriptural enlightenment will enable a man to see that there is no possibility of serving Christ in the communion of the orthodox denominations. His true servants have to act on the exhortation which speaketh thus: "Come out from among them and be separate."

LEICESTER.—Brother Weale reports (June 18th) as follows: "I have this month the satisfaction to report the addition of two sisters to our number by obedience to the prescribed command; that of JULIA ANSIE DODGE (30), on the 29th of May, formerly Baptist, the wife of brother John Dodge, for a considerable time much opposed to the

truth, but at last made friendly by a further candid scrutiny of its claims; and, second, LEVINA WARBURTON (18), who was immersed on the 2th inst. She was formerly connected with the Primitive Methodists, but has been for some time interested in the truth apostolically declared. During the month we have had the pleasure of listening to two lectures by brother E. Turney, of Nottingham, the first on Sunday, May 26th. Subject: "The Regathering of Israel, why necessary, and how to be accomplished;" the second on the Monday evening following. Subject: "The Priesthood and Legislature of the Future Age." Both were fairly attended, the former more especially, and considerable interest was manifested. It may, perhaps, interest readers of the *Christadelphian* to learn that the crusade opened at Kettering sometime ago by yourself is being followed up by a course of three lectures by brother E. Turney, of Nottingham, which came off this week. Possibly you may be able to get an insertion of a few lines as to the result in your forthcoming issue."

LONDON.—The following immersions took place on May 26th. JAMES CHARLES LENG and his wife ELIZABETH LENG, both formerly neutral.

MALDON.—Brother C. M. Handley, writes June 12th, "Our somewhat long silence in the intelligence department is at last broken again. I have the pleasure of announcing the obedience of Mrs. BURGAN (48). She has been a member of the Church of England for the last 20 years, and has been looking at the truth about 12 months, of which she has heard much at many times, and on the 4th of June, after a very intelligent confession of the one truth, she put on the sin-covering name of the Christ in the appointed way. We have also an addition to our ecclesia by the removal of sisters Isabella and Hannah Board, and sister Spurrier and sister Mary Kerridge from London. Brother R. Sutton has gone to America (not in fellowship).

NOTTINGHAM.—In brother Turney's absence at Leicester, brother Roberts, of Birmingham, lectured on Sunday, May 26th, to a large audience, on "the hope of the gospel in relation to such as have no hope and are without God in the world;" also on Sunday, June 2nd, brother Turney having arranged to be at Manchester, brother Watts, of London, lectured. On the three succeeding Sundays to large audiences, brother Turney lectured in accordance with the following announcement:—

MECHANICS' LECTURE HALL.

"Riches profit not in the day of wrath; but righteousness delivereth from death."—SOLOMON.

Mr. Silvertown having spoken of the Christadelphians as "dressed up infidels," it is the intention of Mr. Edward Turney to deliver

THREE LECTURES

Upon the following subjects, in the course of which some of Mr. Silvertown's printed lectures will be criticised, and an ample opportunity afforded the religious public of Nottingham of judging of the value of Mr. Silvertown's denunciation.

Sunday, June 9th.—The kingdom of God, as preached by Christ and his apostles.

Sunday, June 16th.—The state of the dead.—Resurrection, an absolute necessity to the attainment of eternal life.

Sunday, June 23rd.—The second appearing of Christ, the raising of the dead, and their appearance at the judgment seat.

Since the above was written, a letter has been received from brother Mycroft, reporting the same matter, but setting forth the following further items:—

"Since my last, we have had two additions to our ecclesia in the persons of RICHARD WOOD and his wife MARGHA, who some years ago were members of our ecclesia, but separated at the same time as those I wrote you about last month. All differences being now removed, they were received into fellowship again by the brethren. We have also three applications for immersion, particulars of which you will have next month. The quarterly meeting of the brethren was held on Wednesday night, May 15th, when the accounts of the quarter were read, showing the financial affairs of the ecclesia to be in a healthy condition. The number of names of brethren and sisters on the books is 117, being 28 more than at the corresponding date last year. The brethren feel much encouraged to persevere in their labours in the work of the Lord. At the close of the lectures given during the last month, reading matter in the shape of *Declarations*, and "*Who are the Christadelphians?*" has been freely given to strangers, and we trust that the seed sown in this way will bring forth much fruit."

STRATFORD-ON-AVON.—Brother Habgood is, at present, under the necessity of standing apart from the few brethren here, on account of their defence of a brother immersed some considerable time ago, who never assembles with the brethren at the breaking of bread, or on any other occasion, because of the offence it gives to friends in the flesh. Bro. H. feels that if he were to join in their excusing of him, he would sin against Christ, who requires obedience of his commands as the very first condition of discipleship, without which, knowledge is only to condemnation. The friends of the truth, everywhere, hope that the excusing brethren will be enabled to see the error of their position, and that the brother causing the difference will add to his faith courage, and serve Christ at all risks, knowing that if we save our life now, at Christ's expense, we shall lose it in the day of his glory.

SWANSEA.—On May 6th, the brethren had a large meeting, in consequence of the issue of the following placard:—

THE HOLY LAND!

A LECTURE

Will be delivered in the Christadelphian Meeting Room, West end of Gam Street, Swansea, on Monday, May 6th, 1872, by

Mr. THOMAS PARKES (of Stourbridge),

ON PALESTINE:

Present and Future. The Lecturer, who has resided nearly seven months in Palestine, has visited the Dead Sea, River Jordan, Jericho, Bethlehem, Bethany and many other places in the vicinity of Jerusalem. He will also exhibit, during the course of the Lecture, various articles of interest brought from the country. Chair to be taken at eight o'clock in the evening. Admission free.

Brother Goldie suggests that this lecture would be interesting to the brethren, and serviceable to the truth anywhere. Brother Parkes' occupation as a commercial traveller takes him to different parts of the country.

WESTON-SUPER-MARE.—Brother Newport, writing June 4th, announces the obedience of PETER WILSHIRE, who, he says, was found to have a good knowledge of the truth. He was immersed by brother Newport on Sunday, June 2nd, in Knightstone Swimming Baths.

JUDICIAL COMPLIMENT TO THE JEWISH RACE.

At the Liverpool assizes, April 4, a Jew, named Michael Cohen, brought an action against a Liverpool citizen named Kelly, to recover damages for false imprisonment. Kelly, whose shop adjoined the Jew's, put up a board in December last, on which were the following words:—"Notice to the Public. This establishment is in no way connected with the Jew's shop next door." The Jew knocked the board down with his stick, and picked it up for the purpose of taking it to the police station. Kelly thereupon sent for two policemen, and gave the Jew into custody on a charge of stealing the board. The Jew was taken through the streets to prison and locked up, at the instance of Kelly, in spite of the remonstrance of the police. Next day, on the Jew being brought before the magistrates, he was discharged, and he now brought an action to recover damages. The jury found a verdict for the Jew, £25. In summing up, the judge (Justice Mellor) said that no man need be ashamed of being a Jew; though, under some circumstances the name was used as a

word of reproach. A Jew had a lineage to be proud of if anybody had; and if Christians had as much acquaintance with the works of a very eminent statesman as he (the learned judge) had, they would find that the Jews of all persons in the world, had, in point of race, influenced the destinies of mankind more than any other race.

THE LOST LAND OF OPHIR.

The great German geographer, Herr Petermann, says that England has at last discovered the long lost land of Ophir, so celebrated in the Bible for its stores of gold and precious stones. Zimbabve is the place. It is rich in alluvial gold, precious stones, and diamonds. It possesses ruins of extensive piles of buildings of unquestionable and remote antiquity. Three days' journey from Zimbabve similar ruins have been found. Strange to say the present inhabitants only entered the country forty years since, and they regard the ruins with awe, and invest them with a sacred character. The geography of the place agrees with the Bible description. Herr Carl Mauch says that England's "newly acquired diamond fields in East Africa are identical with the Ophir of the Bible, from which King Solomon is said to have conveyed gold, ivory, and precious stones to Jerusalem for the construction of the Temple."

UNITED STATES.

BOSTON.—Brother Hodgkinson writing of the fortunes of the truth in this great city of over 250,000 inhabitants, and vast suburbs not taken into account, says, "It always struck me as strange that the sect everywhere spoken against was unheard of in Boston, Mass., and when we first came before the public, some interest was manifested which would more properly come under the heading of curiosity. This having become satisfied speedily, we have settled well into the collar and toil on in the furrows of the master's vineyard.

"We have had brother Dunn, of Pennsylvania here for three weeks. He gave fourteen lectures, to audiences small in number, but appreciative and attentive. The season of the year was not propitious, but it was then or next winter, so we concluded to make a commencement as a prelude to the winter campaign. The result has been two immersions of parties whose interest had been growing some time, but finally focalized by the thunder of the Pennsylvania farmer, brother Dunn, a

grand scripturion, gentle as a woman, good-natured to his audience, and possessing the faculty of presenting all his subjects with a clearness and force overwhelming to an honest mind, backing everything with crushing testimony, and at the same time as uncompromising with the truth as death with his victim."

Brother Hodgkinson encloses in a previous communication "TWELVE COMMON-SENSE QUESTIONS," which he has had printed and supplied through the post to many hundreds of persons in Boston. We may have room for them another time.

BUCYRUS.—Sister Howell, writing May 29th, announces the obedience of MRS. GARNER, formerly Lutheran. Her husband is interested, and it is expected he will follow the good example set by his wife.

GOOD HOPE (Lunenburg Co. Va.).—Brother M. L. Staples, refers to the death of brother J. G. Wall, which he says occurred some months ago, and was reported but omitted to be noticed in the *Christadelphian*. The omission was inadvertent. He now reports the decease of sister Jane C. Staples (whether a relation in the flesh he does not say). He speaks of her as an old, tried, intelligent, and much beloved sister, who has been a sufferer for many months from liver complaint. She fell asleep in full hope of the resurrection near at hand. She has left four sons, two of whom only sorrow without hope, and of those, one is shortly expected to become a Christadelphian. He says the ecclesia is increasing in numbers, sixteen having been added during the last year. There is much opposition to the brethren in clerical circles, but none of the adversary dare approach them publicly or privately.

NEW YORK.—Sister Lasius speaks of a visit by brother Donaldson of Detroit, which much refreshed the brethren. He lectured several times, illustrating his remarks by a new and enlarged chart of God's dealings with the world.

RIPLEY'S (Tyler Co., Va.).—Brother Niles, reports three immersions as follows: Jan. 7th, RALPH BAKER, husband of sister Baker; HANAN WILCOX, son of brother S. C. Wilcox, and on Feb. 4th, MARION WILCOX, another of brother Wilcox's sons. (In the report of brother Niles' last communication, October 2nd, it was omitted to be stated that MARTHA GRIM, whose obedience was recorded, is wife of brother Samuel Grim. Also: Thomas Grim, should have been stated to be father of Samuel and Micajah Grim; and not of Thomas and Micajah.) Brother Niles mentions a discussion having taken place between himself and a young Campbellite preacher, which is likely to serve the interests of the truth.

The Christadelphian.

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

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

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Vol. IX.

WHAT IS SCHISM?

CONSIDERED IN RELATION TO THE HIGHER QUESTION—“WHAT IS THE CHURCH OF CHRIST?”

DR. THOMAS'S FIFTH LETTER.

EXCELLENT SIRS,

The Acts of the Apostles has been divided, and very judiciously, I think, into three parts; each corresponding, as it appears to me, to the order appointed by Jesus, according to which the proclamation of reformation and the remission of sins was to be made known. The apostles were to be his witnesses *first* “in Jerusalem and in all Judea;” *second*, in the territory of “Samaria;” and *third*, “to the remotest parts of the earth,” or Empire of Rome. The first division of their labours comprehends the opening of the kingdom of heaven, and the subsequent proclamation of the gospel and the teaching of its institutions to the natural and adopted descendants of Jacob *only*. In this they were engaged from A. D. 33 to A. D. 41, as detailed from chapter ii. to x.; being a period of about seven years. The second comprises an account of the opening of the

kingdom to the proselytes of the gate, or devout Gentiles, together with its further progress among the Jews from A. D. 41 to A. D. 44 (Acts x.-xiii.) And the third comprehends the diffusion of the faith of Christ among the idolatrous Gentiles, together with its further progress among the two preceding classes, from A. D. 44 to A. D. 63 (Acts xiii.—xxviii.)

Under the first head we have considered the opening of the kingdom to the House of Israel by one of the keys entrusted to the apostle Peter. We come now under the second, to inquire concerning the opening of the kingdom to the Gentiles also. This has been shut to them as well as to the Jews by the traditions of men: and such was the force with which its gates had been closed, that none could effect an entrance for our race, save a Messenger from Heaven. A week of years had been completed since the

first proclamation of the gospel. We have already contemplated the surprising and preternatural occurrences which accompanied that extraordinary event. The confirmation of the apostolic acts on that day were supernatural; so that their words and commandments came to Israel as the oracles of God. A period had now arrived, and an occasion now presented itself, which required sanctions as strong and indisputable as those which had been previously given. It was a Septenniad of divine interposition, which rendered the year 41 notable through all time.

But before proceeding immediately to the events of this period, we shall consider a few preliminaries. And first, why have we so particular an account of the murder of Stephen? In my judgment, it was to introduce Saul to the notice of the reader; the great persecution in which he was concerned against the congregation in Jerusalem; and to show how it was the means of extending the gospel through the regions of Judea and Samaria, while the apostles remained stationary in the Metropolis.

And here, gentlemen, it is worthy of note, that the only prerequisites to the preaching of the gospel in those days were, first, to *believe*, second, to *obey*; and third, to *possess the powers of confirmation*. All the congregation was dispersed by the persecutions; and all, both men and women, who did not fall into the hands of Saul, "went about declaring the glad tidings of the word." For a person to proclaim the word would be useless unless he was able to administer it. Hence they baptized those who believed it. The Ambassadors of Jesus Christ remained in Jerusalem, the head quarters of the army of the faith. While the disciples had access to the apostles, the full power of confirmation was not necessary to the proclamation; for Philip, though he could work miracles, had to send for apostles to lay hands on his converts, that they might receive the Holy Spirit. God's lot, or clergy, in those days

of truth and honesty, were made up of all the disciples of Christ, both men and women; and to such alone was the term applied until your Order, gentlemen, usurped the rights, privileges, honours, and immunities of the body at large. There were no "licences to preach" then; no leave to "buy and sell" was then thought of. It was the duty, the bounden duty, of every Christian to propagate the truth he had confessed by word and deed; and while this was the practice, the faith was rapidly diffused; but when "Clergymen" usurped the exclusive right of preaching and administering, the flood gates of corruption were thrown open, and a spiritual mortality soon prostrated the souls of men.

Concerning Philip, Luke observes, "that going from Azotus, he proclaimed the gospel in all the cities, till he came to *Cæsarea*;" and there it leaves him, where his labours were suspended; for he was not the person to introduce the Word to the City of Samaria. You will notice how admirably God disposes all his arrangements. The kingdom was soon to be opened to the Gentiles, for whom it was necessary an Apostle be especially provided. I say it was needful, the proof of which lies in the fact that one was appointed; and God doth nothing superfluous or in vain. Hence, before that important event, the injurious Saul is arrested in his bloodthirstiness, and converted from a savage persecutor into an ardent, courageous, and faithful soldier of the cross. One thing I would call your attention to in relation to his case; namely, though Jesus convinced him that he had risen from the dead by his personal appearance, yet the Lord did not preach the gospel to him, or tell him what he must do to be saved from the punishment he deserved. And why did he not?—For the plain reason, that he had committed the matter to human agents, and, therefore, did not choose to depart from the order he had laid down, by taking it out of their hands. It was necessary,

therefore, that Saul should go to Damascus to learn what he was to do for salvation. When he arrived there, Jesus sent a disciple, not a 'clergyman'—for there were no anomalies then—but a certain disciple, named Ananias to tell him what he "*must* do." And, Excellent Sirs, if you would be saved, you *must* do the same; you must "arise and be baptised, and wash away your sins, invoking the name of the Lord." Ananias commanded Saul to do this; and the future apostle to the Gentiles obeyed:—if you believe the Gospel, go and do ye likewise.

The hate of the great persecutor being turned into love, and an apostle being provided, the persecution ceased; "the congregation had rest; and, walking in the fear of the Lord, and in admonition of the Holy Spirit, were multiplied;" and the Apostle Peter again appears upon the theatre of events.

He determined about this time to make a tour of the congregations. After making some progress, we find him at Lydda in Samaria; from thence he went to Joppa about ten miles off, and there he continued for many days, in the house of one Simon, a tanner, whose house was on the Mediterranean shore. Here we will leave him for a little time, while we pay a short visit to Cæsarea, a city of Samaria, distant from Joppa about thirty-eight miles.

In this city, there lived an uncircumcised worshipper of the true God, named Cornelius. He was a devout Gentile, and one of those "who had not the law, but did by nature, or in effect, the things of the law; and showed plainly the work of the law, written on his heart:" inasmuch as, "he feared God; giving also much alms to the people (Israel) and praying to God continually." After fasting, he was offering prayer about three o'clock, when he was surprised by the presence of a messenger from God, standing before him in bright raiment. By the mouth of this celestial visitor, he was commanded to send for Peter,

"who" said he, "shall speak words to you, by which you and all your family shall be saved;" and having described exactly where Peter was to be found, he departed.

Does not the inquiry, gentlemen, crowd upon your minds, Why could not God have told Cornelius by the messenger, the words by which he and his family should be saved, without adopting the more circuitous way of sending upwards of 70 miles to and fro for Peter, and thus causing a delay in his salvation of four days? Some would object to this plan that Cornelius or some of his family might have died, and then whose fault would it have been that they were lost? But let such learn from the transactions at Cæsarea, that God is not going to depart from appointments and arrangements for the sake of obviating every casualty that may happen. The reason why God did not preach the gospel to Cornelius by the celestial messenger, was because Jesus had already appointed Peter to do it, when he gave him the keys of the kingdom of heaven. Why was not Cornelius commanded to send for James, John, or Matthew? For precisely the same reason; because the keys of the kingdom were not committed to them. "Brethren," said Peter on another occasion, to the apostles and elders at Jerusalem, "You know that God from among us chose that the Gentiles, *by my mouth*, should hear the word of the gospel, and believe." God had brought him down to Joppa, by easy journeys, that he might be in readiness to obey the summons he was about to send him by the servants of Cornelius. But before they had arrived, the Lord proceeded to prepare Peter for the interview. Let us then retrace our steps to Joppa, where he still remained.

The prejudices between the Jews and the uncircumcised were inveterate. The Gentiles regarded the Jews as the unsocial contemners of all mankind; while the Jews regarded them as dogs, common, and unclean with whom it was unlawful

for a Jew to join, or even to enter their houses. "It is not meet," said Jesus to the Syro-Phœnician, "to give the children's meat to dogs;" and in this sentiment all Jews concurred. For seven years, the Christian Church was composed solely of circumcised persons, who were Israelites by descent or adoption; but the time now arrived when the door was to be opened to the uncircumcised in the flesh, that they might become circumcised with the circumcision of Christ. But the man, who was appointed to make this grand innovation upon national and religious prejudices was himself a Jew, and not behind his countrymen in their antipathies to the Gentiles. You will see, therefore, the necessity and the importance of the occurrence which happened to Peter on Simon's housetop.

He had retired thither to pray. He became very hungry, and while refreshment was preparing, he fell into a deep sleep, or profound abstraction. He saw something like a great sheet, full of unclean and noxious animals; at the same time he heard a voice appealing to his hunger, and calling upon him to arise, kill, and satisfy his appetite. But, though hunger is said to break through stone walls, it was not strong enough to break through Peter's prejudices. "By no means, Lord;" he replied, "for I have never eaten anything common or unclean." But, the voice said, "Those things which God has cleansed, do not you call common." The moral of this is obviously that God was about to cleanse or purify the Gentiles by faith, and, therefore, they were no longer to be regarded as common or unclean. This was Peter's understanding of the matter; for, says he "God has shown me that I am to call no man common or unclean."

The messengers of Cornelius having delivered their message, the Spirit ordered Peter to go with them, "for," said he, "I have sent them." Cornelius sending in obedience to the messenger from God, is termed the

sending of the Spirit. This by the way; it may serve to show, that when a Church of Christ calls a member of its body, or sends him on any business, if it be done in conformity with Scripture requirements, that man is "called and sent of God," and not otherwise. But to proceed.

Peter accompanied them, together with six brethren, and on the day after, entered Cæsarea and the house of Cornelius; who observed that he, his relations, intimate friends, and household, were all assembled before God, "to hear," continued he, "all the things which God had given Peter in charge."

Gentlemen, you will please to notice, that Peter did not act upon this occasion, as the clerical order is accustomed to do when its members go to visit the convicted, or to preach what it very mistakenly terms the gospel. Here was a company of worshippers of the true God, whose *prayers* were acceptable to him. But you do not find the apostle preface his proclamation, on this singularly important occasion, by abstracting from his pocket a hymn-book, or a Book of Common Prayer; he and his six brethren did not commence by singing a hymn "to the praise and glory of God," or by offering up a prayer, either read or spoken extemporarily, that "God would be present in their midst, and that to bless them," or that he would "bless his word," and convert many souls that day! No, gentlemen, there was none of this; these are the mere inventions of your Order grafted upon the simple proclamation of the truth. Surely, if ever the preaching of the gospel ought to be prefaced by singing and prayer, this was the occasion for it. But you nowhere find such a plan adopted by the primitive preachers, no matter how many Christians were present. The worship of the Church, and the preaching of the gospel to the world, were always separate and distinct. There is a time for every thing; a time to worship God and edify one

another as Christians; and a time to address sinners in behalf of the truth. But I do not wonder at so much singing and "praying," as it is absurdly called, in your popular religious assemblies: confine these to the "Church members" on the first day of the week, and your abstract gospelisings would soon cease for want of hearers. It is the singing and ranting of this country, and not the preaching of the gospel, which crowds its temples with the vain, the giddy, the thoughtless, and the proud.

Well, the company being assembled, Peter opened his mouth, and proceeded immediately to the delivery of "the message." God had given him in charge. It was like what all messages ought to be, full of matter, but spare of words. He referred them to a certain report concerning Jesus of Nazareth with which they were familiar. He spoke of the immersion of John: the anointing of Jesus with the Holy Spirit and with power; his benevolence and communion with God; testified to their truth; for he and his companions were witnesses of them. Thus they established the report as true. He then referred to his death, and the manner of it; to his resurrection and subsequent manifestations to himself and apostolic brethren, who ate and drank with him after he rose from the dead. He then came to the thing which was especially given in charge to the apostles; namely, that God had appointed him to be "the Judge of the living and dead;" that he was testified of by all the prophets; and that the subject matter of a part of their testimony was—

And here, gentlemen, the Apostle is about in the declaration which follows, to open the kingdom of heaven to the Gentiles for the first time. It is interesting; yes, it is important beyond expression both to you and to me. It is that part of the Constitution of the Kingdom upon which our rights as Gentiles are founded.

To him, said Peter, all the prophets bear witness, that EVERY ONE WHO

BELIEVES ON HIM SHALL RECEIVE FORGIVENESS OF SINS, BY HIS NAME.

The way of remission was now open to "every one;" and the announcement was ratified by the Holy Spirit descending upon all who were hearing the word; the proof of which was, that luminous and cloven tongues sat upon each of them, and they spoke in different tongues, glorifying God; "for," said Peter, "the Holy Spirit fell upon them, even as upon us at the beginning." This celestial attestation came most opportunely. Peter laid hold of it as an argument that they should not be prevented from receiving "*forgiveness by his name.*" "Can any forbid water," said he, "that these persons should not be immersed, who have received the Holy Spirit as well as we? None objecting, he ordered them to be "*baptized in the name of the Lord.*"

And here, gentlemen, you will observe, that to receive forgiveness by the name of Jesus, is the same thing as to be baptized in the name of Jesus Christ for the remission of sins. This is obvious from the declaration of Peter, which he followed up by a command. The same gospel was preached to the Jews on Pentecost, as to the Gentiles at Cæsarea, and the obedience yielded by each was the same. They were baptized for the forgiveness of sins, of actual transgression, which the law of Moses could not blot out effectually. And consider furthermore, that this forgiveness is promised to those only who believe on Jesus. Pray, gentlemen, how many of the infants you are in the practice of sprinkling, believe on the name of Christ? And if baptism into his name be for remission of sins, how many sins or transgressions, have they committed before you asperse them, for which they need to be forgiven? And how can any one be baptized into the name of Jesus, who is ignorant of the testimony of prophets and apostles concerning him? But your order says, that there were babies in Corneilius' household! And how can this be, seeing that Peter says concerning them, that

“God purified their hearts *by faith?*” Suppose we grant that there were some babies there, how much faith do you think they had in the words which Peter spoke for the salvation of Cornelius’ household and family? Were they among the “every one who believes on Jesus” that were then addressed by the apostles? Verily, Sirs, if you are so credulous as to believe, or rather sincerely think, that the gospel for the remission of sins has anything to do with animal infants, you have superstition enough to receive the grossest absurdities for the truth. Every ordinance of the new institution is predicated on faith that works by love. That is, no one, man, woman, or child, can receive any advantage, temporal or eternal, by observing any Christian ordinance, unless they do it believably; and that belief will benefit them nothing if it works by dread instead of love. In the faith of a Christian there is no fear; for “perfect love casteth out fear,” and there is no fear in love. He believes and loves God, because he has been convinced that God first loved him. Your church is aware of the importance of this principle concerning the necessity of faith; hence she appoints sponsors or proxy-believers, in the facial-aspersion of infants. But even these have not faith. They are credulous and superstitious, but of love to God they are destitute. Gentlemen, your church admits the indispensability of baptism to salvation; but as I have shown, your infantile aspersion is not baptism; therefore, she is self-condemned as without the ark of safety. Her ordinances are popish, unholy, useless. Your church is the colossal oppressor of the poor; the persecutor of the widow, the fatherless and the orphan; the adulterous ally of the Monarchy; pregnant with every lust, a dead weight about the energies of an ingenuous nation; unscriptural; antichristian, and a plague spot on the body politic. *Can schism from such a church be a sin?* Let us hear what one of your own order says in relation to this in his illustrations of the Book

of Common Prayer.

“Our Liturgy,” says the author, “was first established by the Convocation, or provincial synods of the realm, and, therefore, became obligatory *in foro conscientie*, and was then confirmed and ratified by the supreme magistrate in Parliament, and so also became obligatory *in foro civili*. It has, therefore, all authority, both ecclesiastical and civil. As it is established by ecclesiastical authority, those who separate themselves and set up another form of worship, are *schismatics*, and consequently guilty of a *dammable sin*, which no toleration granted by the civil magistrate can authorize or justify. But as it is settled by Act of Parliament, the separating from it is only an offence against the State, and as such, may be pardoned by the State. The Act of Toleration, therefore, as it is called, has freed the Dissenters from being offenders against the State, notwithstanding their separation from the worship prescribed by the Liturgy; but it by no means excuses or can excuse them from the schism they have made in the church; they are still guilty of that sin, and will be so long as they separate, notwithstanding any temporal authority to indemnify them.”

So speaks one of your “divines.” From this it is obvious, that if the State were to leave the Dissenters to the tender mercies of “the United Church of England and Ireland,” she would make them smart for their sin, as she used to do when aided by the State. Schism from such a harlot is pronounced by one of her merchants to be a “dammable sin.” He pronounces the Dissenters still guilty of it, and, therefore, in a damnable state. No doubt can be entertained but that *schism from the Church of Christ* is a heinous offence; but, gentlemen, schism from a corrupt and antichristian community is a virtue, and expressly commanded by God. Your church is notoriously corrupt. It never was the church of Christ, nor ever will be. It is a part of the anti-Christian kingdom which goes to

destruction. The signs of the times in England and Ireland should convince you of this. Your church is falling, and its death-cries have reached these shores. All that would become the people of God are commanded to come out and be separate, and to touch no unclean thing, and He will receive them. "And I will be to you a Father; and you shall be to Me sons and daughters, says the Lord Almighty.

I have now brought to a close my remarks. I have endeavored to write in a "Christian spirit," and have derived my "views of the nature of this sin exclusively from the Scriptures." I have been "eminently candid and impartial," and have endeavored to "compel you to detect and condemn as mortal a sin in yourselves." I cannot charge you with having separated from the Church of Christ: because, as I have shewn, you never belonged to it. In these letters I have exhibited to you what the truth is; if you receive it, you cannot fail to condemn yourselves as aliens to the commonwealth of Israel. As uncircumcised by the circumcision of Christ, then I address you, gentlemen, on the importance of your turning from these episcopal vanities, to serve the living and true God, as set forth by precept

and example in the Scriptures. What are all the honours of this passing existence compared to the crown of eternal life? If you would attain to that state of glory, renounce your ecclesiastical Order; come out from Babylon; believe the gospel as preached by Peter to the Jews and Gentiles; be immersed in the name of Jesus for the remission of your sins; and having thus begun to do well, persevere in well-doing for the rest of your days, and at the resurrection of the just, you will attain to glory, honour, and immortality.

That this may be your happiness is the unfeigned aspiration of, Excellent Sirs, your fellow countryman and well wisher,
JOHN THOMAS.

P.S.—As to the prize of £100, I put in no claim. If I become the means of leading you to the obedience of the faith, you will be ready to confer upon me, not £100 only, but your own selves also. I shall, therefore, wait till then for any reward you may have to bestow. Should I succeed in turning you from your vanities to *righteousness*, you will be gems in my crown in the kingdom of the Father, where his saints shine as the stars for ever. Amen.

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SCRAPS FROM DR. THOMAS'S PAPERS.

THE HOUSE OF JACOB AND THE HOUSE OF ESAU.

"REMEMBER, O Jehovah, the children of Edom in the day of Jerusalem.—(Psalm cxxxvii. 7.)

The house of Esau, or Edom, in the Scriptures not only designates the nation and Government of Idumea or Edom with the kingdom of Judah (2 Kings viii. 20-22); but also all the enemies of the Jews (Amos ix. 12.) "Remnant of Edom and all the heathen;" styled in Acts xv. 17, "The residue of *men* and all the Gentiles."

"Jacob have I loved and Esau have I hated"—(Mal. i. 2-5; Gen. xxv. 23); Hence, Jacob the representative of the nation of Israel and his adherents; and Esau, the representative of a different "manner of people."

The destiny of each class predicted by Isaac. Gen. xxvi. 29, 37-40. The house of Esau to be broken up and abolished by the saints and the people of the saints—in other words, by the twelve tribes of Israel and their leaders.—(Ezek. xxvi. 12-14; Isai. xxxiv. 1-6; ixii. 1-6; Obad. 17-21; A. c. c. xix. 11.)

BEGUN BUT NEVER FINISHED.

A BIBLE DICTIONARY UPON WHICH DR. THOMAS

Was engaged at the time of his death.

ACCUSER OF THE BRETHREN. This occurs in Revelation xii. 10. "Because THE ACCUSER of our brethren was cast down, who *accused* them in sight of our God, day and night." The Greek word is *κατηγορος*, *katēgōrōs* an accuser, and refers to the power which had been trying to exterminate the faith of Jesus from the Roman habitable. By its spies and informers, it *accused* its advocates, and by its executive agents, or "angels," put them to death if they refused to turn apostates. The power dwelt in the political firmament, or heaven of Daniel's fourth beast; and is apocalyptically symbolized by the "Great Red Dragon, having seven heads and ten horns, and seven crowns upon its heads; that old serpent surnamed the Devil and Satan, which deceiveth the whole habitable."—(xii. 3, 9.) Paul referring to this power, writes to the Ephesian brethren, saying, "Put on the whole armour of God, that ye may be able to stand against the stratagems of the devil." Thus he represents them as fighting the devil, being invested with divine armour. But, in the next verse he is more explicit, and defines the devil-power against whose "wiles" he desired they might stand. "Because," saith he, "the contest for us is not against blood and flesh, but against the *principalities*, against the *authorities*, against the *world-rulers* of this *aiōn* course of things (*του αἰώνιος τουτου*, *του αἰώνιος τουτου*), against the spirituals of the wickedness in the (Roman) heavenlies." These principalities, authorities, and world-rulers in general were men invested with power, whom he styles collectively *τα πνευματικά*, *ta pneumatika*, (an adjt. plur. neut.), "the spirituals of the wickedness in the heavenlies"—that is, the *ecclesiastics*, as we style them, who in those days, exercised power in

spiritual and temporal matters, as ordained by the statutes and ordinances of Pagan Rome. We have examples of these *pneumatics* in the Roman Emperors, who were at once both chief Pontiffs and civil and military chiefs; and in the Popes, who are spiritual and civil rulers; and in the Cardinal-premiers of France; and in Queen Victoria, who is at the same time chief magistrate of the British Empire, and head of the Anglo-Hibernian church—daughter of the "Roman mother of all churches," and defender of its faith; and in the petty justices of rural districts, the clerical magistrates of England. These are of the class designated by Paul *τα πνευματικά της πορνείας εν τοις επουρανίοις*, the "spiritual (ministers) of the wickedness in the heavenlies." They were the seducers of the apostles' brethren, and the deceivers of the people; and denounced the faithful continually. They are the class in whose presence it was the mission of the ecclesia to make known the manifold wisdom of God, "for a testimony to all the Gentiles." This is clear from Ephesians iii. 10. In that place, he says that the ecclesia was to make that wisdom known "to the *principalities and the powers in the heavenlies*." The heavenlies, therefore, and all they contain, must pertain to the terrestrial system; for it is only to mundane principalities and powers, that men in flesh and blood can make anything known.

It was with these orders and angels of the devil-power, that Paul and his brethren had to contend in fighting the good fight of faith. They had to contend against their cunning craftiness whereby they laid in wait to deceive, or overcome. "False brethren unawares brought in" were in league with the power; for "they came in

privily to spy out our liberty," says Paul, "that they might bring us into bondage." Paul's history and writings show their connection with the Gentile world-rulers in stirring them up to oppose, persecute, and suppress the truth. In his letter to the ecclesia in Thessalonica he says, "Ye have suffered like things of your countrymen even as the ecclesias of God, which are in Judea, have of the Jews, who both killed the Lord Jesus Christ, and their own prophets, and have persecuted us; and they do not please God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved."—(1 epistle ii. 14.) The men of this class *accused* the faithful of preaching against the temple, Moses, and Israel; of *being movers of sedition*; of doing contrary to the decree of Cæsar; and of turning the habitable upside down. What they could not effect by falsely accusing them, they tried to accomplish by "winds of doctrines." They assumed the profession of brethren, and sought to quiesce the faith by mixing it up with Jewish fables, and Gentile foolishness. By thus corrupting and Paganizing the gospel, they became co-workers with "the authorities" against the faith; and proved themselves to be as dangerous to the true believers as those that were without. Paul took a very decided stand against these, calling them "false brethren," "false apostles," and "ministers of Satan," or the adversary; and earnestly warned his brethren not to be "tossed to and fro, and carried about with every wind of doctrine, by the artifice of these men, by craftiness with the stratagem of deceit."—(Eph. iv. 14.)

The apostle Peter, also, regarded the persecuting princes, authorities, and world-rulers, in combination with their spies and informers of all classes, as the devil-adversary of the saints, scattered throughout Pontus, Galatia, Cappadocia, Asia, Bithynia. This appears from what he writes to them in 1 epistle, v. 8, 9. "Be sober, be watchful," says he; "because your adversary THE DEVIL, as a roaring lion,

walketh about, seeking whom he may devour: against whom stand out steadfast in the faith, knowing that *the same sufferings* are endured by your brotherhood in the world: but the God of all grace, who called us to his age-glory by Christ Jesus, *having suffered awhile*, make you perfect, confirm, strengthen, settle you."

Now, in the phrase, "your *adversary* the devil," the apostle refers to the ministers of the laws who were exceedingly persecuting and hostile to Christians. The word for "adversary" in this place, is *αντιδικος* *antidikos*, from *αντι*, *against*, and *δικη*, a *cause or suit at law*; hence, it signifies an *opponent in a lawsuit*. So Herodian, lib. vii. cap. 17, has *αντιδικουρ* *επιραγμασιw* *αγορατωs*, *adversaries in lawsuits*. It occurs in this sense in Matt. v. 25; Luke xii. 58; xviii. 3. The devil-power, or public prosecutor was "the accuser of the brethren" before the tribunals, at which such men as Festus, Felix, Pliny, &c., presided. The priests of the deserted temples and their emissaries, were like roaring lions, prowling about, seeking some one to destroy in course of law, which was very severe against the Christians. It was a conspiracy of the spiritual and temporal rulers of the habitable, who, as Ezekiel says of a similar class of "prophets" in Israel, "like a roaring lion ravening the prey, devoured souls"—(Ezek. xxii. 25; also xix. 9, for a scriptural definition of a "roaring lion" in the sense of a political power.)

That the persecuting elements combined were the devil in the case, is evident from the apostle exhorting his brethren to stand out against their adversary at law, energised by the knowledge that the sufferings they were enduring were the common lot of all their brethren. These sufferings were the persecutions inflicted upon them by their public adversary, the Roman government, through the constituted authorities of the State. This was the power from which all the sufferings of the Christians inhabiting the territory of Daniel's

fourth beast, emanated. It was their *false* accuser in the sight of God, though they were justly condemned as "atheists," and "the enemies of mankind," in the sight of men. The power sought to make them apostatise from the faith; in this it was "THE DEVIL," and failing in this, it cast some of them into prison; others to the wild beasts of the amphitheatres; some it sent to the mines; others it banished; and multitudes it slaughtered with fire and sword; and in this it most was fitly surnamed "THE SATAN," that is THE ENEMY.

But, between the A.C. 312 and A.C. 324, the *devil* and *satan-power* in its purely Pagan constitution, was cast down from the heavenlies of the Roman state. To that time, it was τὸ κατεχόν, the *hindering power*; which, so long as it possessed the dominion of the habitable, prevented the political development of the apostacy, as we now see it to exist in the Roman west, with the SEVEN-HILLED CITY for the pontifical throne of its kingdom. The power remains, but its constitution has been changed. Instead of being purely Pagan, it is CATHOLIC of the Greek and Latin type; the development of which has, and will hereafter be to its consummation, κατ' ἐπεργεῖαν τοῦ Σατανα, "through the working of the enemy with all power, and prodigies, and false miracles." This Catholic devil and satan-power is successor to that which was the "accuser of the brethren," from the crucifixion to its ejection from power by the armies of Constantine, surnamed "the great." The Pagan constitution of the devil and satan has been destroyed; the Catholic continues, and is ripening fast for judgment.

AIONS.—In the common version, the phrase *for ever and ever* occurs thirteen times in the Apocalypse; and is professedly a translation of the words εἰς τοὺς αἰῶνας τῶν αἰῶνων, *eis tous aionas ton aionon*. In one place, this phrase is rendered by the words *for evermore* (Rev. i. 18); and in one of the thirteen texts, "for ever and ever" is made the translation of

εἰς αἰῶνας αἰῶνων, *eis aionas aionon* (Rev. xiv. 11), without the definite article.

Now, the interpretation commonly given to the phrase "for ever," and "for ever and ever," is *throughout* eternity. But I am satisfied that the Greek of the Apocalypse εἰς τοὺς αἰῶνας αἰῶνων is not correctly rendered in the sense of "through all eternity." If the Apocalypse was a revelation of what shall be in all eternity, then we might possibly consent to such a rendering of the words; but it is not. It is simply a revelation of what shall be *until* the Son shall have delivered up the kingdom to the God and Father, when he shall have destroyed every principality, and every authority and power. For it behoves him to *reign until* he have put all the enemies under his feet. The *last enemy* that shall be destroyed is death. And *when* all things shall be subdued to him (the Son) then also the Son himself shall be subordinated to Him, having subdued all things to him (the Son) that God may be all things in all [men.]—(1 Cor. xv. 24-28.) The constitution, or *courses of things*, when God shall be all things in all men, is only briefly hinted at in the Apocalypse.

The delivering up of the kingdom to the God and Father is Apocalyptically intimated in the words of him who sits upon the throne, saying "Behold, I make all things new." Now He that declares this, also announces himself to be the Alpha and Omega, the Beginning and the End" (Rev. xxi. 6), "the First and the Last, who was dead, but is alive" (ch. ii. 8), and living for the ages of the ages" (ch. i. 18). This same personage who was dead, but now living, says "He that overcometh, shall inherit all things, and I will be his God, and he shall be my son." In this, the resurrected one reveals himself in the relation of "the God and Father." The Sonship, which he sustains for a thousand previous years, is abolished; and thenceforth, as he said to Philip, "He that sees me

sees the Father.”—(Jno. xiv. 9.) The kingdom continues; but its constitution is changed; and the change becomes *the basis of an age*, of which all that is known is that then the *tabernacle of God* will be with men; that they will *all* be His people; that there will be *no more death*; that there will be no more sorrow nor lamentation upon earth; that there will be no more night; and that every curse will have ceased. All things preceding this consummation will have passed away; but what will be the developments thenceforth, are things which God hath not, as yet, deemed fit to exhibit in the Scriptures of truth.

“For ever,” and “for ever and ever,” are stereotyped phrases with the translators and lexicographers; by which they very summarily dispose of certain words and phrases for which their theology has no interpretation. But they do not express the sense of the original; and not only so, but they give a turn to passages which makes the writer affirm what is contrary to the truth. Thus, they make Paul say of Jesus, “Thou art a priest *for ever*,” but neither Paul nor the Spirit ever said so. These affirmed of him, “Thou art a priest **לְעוֹלָם**, *le-olam*, FOR THE AGE, after the order of Melchizedek.” That is, till the last enemy, death, shall be abolished. There will be no more priesthood and priestly services after this; for they were instituted on account of sin.—(Heb. v. 1.) “The wages of sin is death;” when, therefore, death is abolished, it is because men have ceased to serve sin. The sin of the world is exterminated, so that its wages are paid no longer; and the services of a priest, in the covering of sins, are rendered no more. It is this consummation with respect to sin and its wages that occasions the abolition of the priestly or mediatorial Sonship that God may be all things in all. But to translate *le-olam*, or its Greek representative, *eis ton aionas*, *eis ton aiona*, by “for ever,” is to deny all this, and to substitute the dogma of the earth, the eternal abode

of sin, which is contrary to the Bible from first to last.

To understand the phrases, *eis ton aionas*, *eis ton aionas*, and *eis tous aionas*, *eis tous aionas*, and *eis tous aionas ton aionon*, each of them referring to cycles, related indeed, but not absolutely identical; but all merged into the Gentile notion of *eternity* by an almost uniform conversion into “for ever,” “for ever and ever,” and “for ever, even for ever and ever”—to get at the real import of the phrases, we must ascertain the etymological and scriptural signification of **עוֹלָם**, *olam*, **עַד**, *ad*, and *aion*, *aion*, which are the originals in Hebrew and Greek, for the *ever* of the common and other versions of the Scriptures in our tongue.

We shall begin with **עוֹלָם**, the word used by Moses in his Five Books, commonly called *The Pentateuch*. It is used both as a *noun* and a *particle*, and is derived from the verb **עָלַם**, *ahlam*, to hide, to conceal. The first place in which it occurs is Gen. iii. 22, where it is stated that Adam was expelled from Paradise that he might not eat of the tree of lives, and live, *le-olam*. The prefix **לְ**, *le*, signifies to, *even unto, until*; and is represented in the Greek version of the Old Testament by *eis, into, in, for, or during*. Here was something, then, called *olam* that Adam was not to live to. He was to be cut off before it arrived, as a punishment for sin, or transgression of the Eden-law. That something was *hidden* or *concealed* from present sight, and was therefore styled *olam*.

It next occurs in Gen. vi. 3, where it reads, “My Spirit shall not contend with man to the *olam*; for that it is flesh to err: his days shall be yet a hundred and twenty years.” The Septuagint, explaining the contention, and taking ‘man’ as a noun of multitude, referring to the apostatizing generation then existing, renders the passage thus—“My Spirit shall not

remain in these men, *eis ton aiona*, for that they are flesh; but their days shall be a hundred and twenty years." Referring to these men, Moses remarks in the next verse, "There were warriors (or giants) on the earth in those days; and afterwards also because that the sons of the Elohim went in to the daughters of the men, and they bare to them; they were the mighty ones which (were) *mai-olahm of the olahm*, men of renown," through whom the earth was filled with corruption and violence.—(ver. 11-13.)

This, then, is the first place in the Bible where we get some definite idea of an *olahm*. These antediluvian warriors were the renowned and mighty men of their *olahm*. The *olahm* was, therefore, that *present course of things* to which they were then related. Adam was contemporary with it for 930 years; it was not, consequently, that *olahm* which he was prevented from seeing without first tasting of death. He then stood related to two *olahms*, one before the flood, the other at some period after his death, when and where he might be permitted to eat of the Tree of Life in the Paradise of God. These were to him the present and future *olahms*. Of the antediluvian *olahm*, he himself was the head; but of the future, the second Adam, who is also the Tree of Life, of which all eat who are constituted the righteousness of God "*in Him*," and are resurrected from the dead.

In Gen. xiii. 15, God says to Abram when in Canaan, "All the land which thou seest, to thee will I give it, and to thy seed, *עַד-עוֹלָם* *ad olahm* during an *olahm*." Here then is an *olahm*, or course of things, to which Abram stands related; and is characterised by his possessing the land of Canaan. That course of things having never obtained upon the earth, is very properly styled by a word expressive of what is hidden from view. This is its etymology, which, however, comes to be inert in its application to the course of things in manifestation.

"For, or during, an *Olalm*" did not define to Abram when or for

what succession of years he should possess the land for an inheritance; but simply declared it should be for an *Olalm*, be that long or short. Paul tells us he saw it afar off (Heb. xi. 13); but how far off Abram could not tell. What he knew was that he and his seed were to possess Canaan; that he would rise from the dead to possess it (Gen. xv. 15); and that when he should possess it, he should also possess a world of faithful nations as their father, in whom they should be blessed. For proof of this, see Gen. xvii. 5-8; Rom. iv. 13, 18; Gal. iii. 7, 8, 9; Zech. ii. 11. This *olahm*, the great Teacher styles *his day*. Addressing the Jews he said, "Your Father Abraham rejoiced to see MY DAY; and he saw it (by faith) and was glad."—(John viii. 56.) It was not the day when his seed should be crucified through weakness that he rejoiced to see, but the day referred to by Paul at Athens, when he proclaimed before the Areopagus that God "had appointed A DAY in which he would rule the habitable in righteousness by a man whom he hath appointed, having offered assurance to all, having raised men from among the dead." It was this *olahm*, which the Apocalypse informs us endures for a thousand years, that Abraham saw by faith, and rejoiced in seeing. This *olahm* was the great boundary-mark of the patriarchs and prophets; and of all Israelites and Gentiles, who have been taught of God through their writings, and those of the apostles taken in connection. Their future is not a boundless "for ever, even for ever and ever;" but a course or courses of things of undefined duration, in connection with which Israel and the nations should rejoice together, under the equitable administration of their affairs by the Messiah and the saints.

That this *olahm* has never yet existed, the history of Israel and the nations abundantly attests. Besides this, the apostolic argument is conclusive. "To Abraham and his seed," says Paul, "were the promises made;" and in the same verse he tells us that

"this seed was the Christ." Canaan and its imperial adjuncts were given to Abraham and Christ by promise, neither of them having yet acquired possession of a single foot of the territory. Stephen testified this on behalf of Abraham, and John on behalf of Christ. "He came to his own land, but his own people did not receive him," and while in the land, he had nowhere to lay his head. He left it; and, to this day, the promises of God to Abraham and Christ remain unfulfilled. Therefore, the *olam* is yet future, and the boundary of the promises.

Abraham may, or may not have known, that a course of things would intervene between the time he received the promises and the fulfilment of them to himself and the Christ. Be this as it may, we who have the benefit of post-Abrahamic history, know that such a course of things defined by the Mosaic law was added to the promise of the land of Canaan to Abraham and Christ, because of the transgressions which prevailed at the time of the Sinaitic institution. He says that this MOSAIC COURSE OF THINGS was to continue in force "till the seed, Christ, should come to whom Canaan was promised." Here then was a long and notable period of sixteen hundred and ninety five years,

—an *olam* extending from Moses to Christ; and *taking root* in promises made and confirmed to Abraham; from whom to the advent of his seed, were forty-two generations in 2052 years. This was an original *olam*, and not an *olam of an olam*, or an *olam* springing out of one that had existed before.

Moses in his song (Deut. xxxii. 7), exhorts the generations of Israel to "remember the *days of olam*," and to "consider the years of a generation and a generation." He then recapitulates what was done for Israel in those days in which those two generations lived; the one which had fallen in the wilderness; the other about to invade Canaan. His narrative shows that the *days of olam* were the *forty years* in the wilderness, during which it was being constituted. They were the epoch era of "the *foundation of the olam*" to which Peter alludes in Acts iii. 21; and Zechariah, in Luke i. 70; and John ix. 32.

From these premisses, then, three distinct *olams* are brought into view, namely, the antediluvian *olam*, the Mosaic *olam*, and the Messianic *olam*; and that during the two former, the last was the hope and rejoicing of the just.

SUNDAY MORNING AT THE CRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 39.

"Exhort one another daily."—PAUL.

1 THESS. v.—Paul had been speaking on the subject of the coming of the Lord as the comfort of believers with regard to those who were dead. He here says it was unnecessary for him to write them on the subject of the times and seasons. For this he gives two reasons: "Yourselves *know* that the day of the Lord cometh as a thief in the night." How did they know? By

Paul's teaching: for we find him, in the next epistle (chap. ii. 5) saying, "When I was with you, I told you these things." What did they know? That the day would come unexpectedly—"as a thief." Upon the believers? No. Upon those who should cry "Peace and safety," when destruction should be at the door. This is not the case with believers. They know

that there is no "peace and safety" for the world until the Prince of Peace is enthroned on Zion's Hill. "In his days the righteous flourish, and abundance of peace so long as the moon endureth."—(Ps. lxxii. 7.) "In his days Judah shall be saved, and Israel shall dwell safely."—(Jer. xxiii. 6.) There is no peace to the world under its present constitution of wickedness. And especially at "the end" is there no peace to be looked for, but nations angry and a time of trouble such as never was since there was a nation upon earth to that same time.—(Dan. xii. 1). But all the time and at the last will be found such (and these very numerous) as cry, Peace and safety. The world has been sounding this cry during all its troublous and blood-stained history. After every war, there is to be everlasting peace; and every war is a "guarantee" of the general repose. Notably is this the case in our own day, when the world is armed to the teeth, as it never was before, and trembling in the uncertain balance of peace or war. Notwithstanding the most unpromising situation of things, every potentate, statesman, diplomatist, politician, and newspaper writer talks complacently of peace as a thing to be secured. 'Peace' has been on their lips while war is in their hearts, and the heedless throng, anxious only about business, have caught up the strain. The saints are not of those who cry, Peace and safety, except to such as fear God and keep His commandments. For all the rest of mankind war is appointed, especially the war of the great day of God Almighty, which, at the coming of the Lord, is destined to sweep away all refuges of lies, and lay the foundation for a reign of righteousness and everlasting peace.

The day of the Lord will not come upon the saints as a thief. As a snare it will come upon all them that dwell upon the whole earth (Luke xxi. 35), but upon the called, and chosen, and faithful, it will come as the welcome deliverance which a lifetime's expectation and preparation will have made them ready to receive with gladness. Seeing the appointed tokens

among the nations, they lift up their heads, knowing that their redemption draweth nigh.

But there was another reason why the day of the Lord could not come upon the Thessalonians as a thief, and as we are in their position, we do well to consider it. "They were not in darkness, that that day should come upon them as a thief. *They were all the children of light and of the day.*" Come soon or come late, it could not find them unprepared, but ready to rise in joy in response to the uprising of the sun of righteousness. Paul did not mean to say that absolutely every individual of the Thessalonian ecclesia was in this position; for you find him mentioning some who were otherwise conditioned. "I hear," he says, "that there are some among you that walk disorderly;" and he thought it necessary to direct the ecclesia to withdraw from all who did not submit to his word.—(2 epistle iii. 6.) An ecclesia by position and profession belongs to the light of the day. That is the description of the high calling which has called it into existence; but it does not follow that all its members come up to the profession. It is possible that many of them may come short of the stature of the new man in Christ, and consequently fail in obtaining the promise. It is even possible that in a whole ecclesia, there may not be a single individual acceptable in the sight of God. We seem to discover such a case in the messages of Christ to the seven ecclesias that were in Asia. To all, with two exceptions, he speaks of the bulk of their members in doubtful terms. Of one, he speaks as if it lacked a single individual of the true type; which affords matter for serious reflection for us who, living so long after the authoritative proclamation of the word, are in much more danger of being in that position.

To Laodicea he says "I know thy works: thou art neither cold nor hot. I would thou wert either cold or hot." Some wonder why Jesus should wish any one to be cold. We find the explanation in the fact that, as a matter of temperature, cold

or heat are acceptable in food, while a middle state is displeasing. As cold water to thirst, or warm food to the hungry, so should the saints be to Christ. In some form or other, they should minister to his pleasure. He should find satisfaction in their love and obedience and zeal in one shape if not in another. We should afford him joy by our walk somehow. Luke-warmness is sickening. This is the state of professors who yield him no pleasure. In this state, they are in danger of being spued out of his mouth. This was the disaster impending over Laodicea. The reason is in these words: "Because thou sayest, I am rich and increased in goods and have need of nothing, and knowest not that thou art wretched, and poor, and miserable, and blind, and naked." This shews the possibility of a community thinking well of itself, but being wretched before the Lord. Jesus says that many on that day will say to him, "Lord, Lord, open unto us. Have we not preached in thy name, and in thy name done many wonderful works?" But he will profess unto them: "I never knew you." "Not every one," he adds, "that saith unto me, Lord, Lord; but he that doeth the will of my Father which is in heaven shall enter into the kingdom of heaven." Self-congratulation is a dangerous luxury on the part of either individuals or communities. Be thankful for privileges and attainments, but make no boast. Enjoy the goodness of God in meekness; flourish it not in the eyes of neighbours as a matter of superiority; for what have we that we have not received; and it may be that we have not received so much as we think. Let us take care that we deceive not ourselves. The boast of Christadelphian superiority to the sects is rank abomination in the sight of God, if we are reprobate to His commandments. It is good to know the truth and to stand in Christ Jesus; but let us beware of saying, "We are rich and increased in goods, and have need of nothing," lest we are in the position of the Laodiceans who, without being aware of it, "were wretched, and poor, and miserable,

and blind, and naked."

It may seem strange that any body should be wretched and miserable without knowing it. But when we understand these terms to refer to one's actual relation to good and evil, and not to our feelings for the time being, the matter is clear. A man making merry on board a ship that is shortly to drown him in the depths of the sea, is more wretched than a man cast away on a desert island, from which he is about to be rescued, and to be conducted to great comfort and plenty. So in Christ, those people are truly wretched and miserable who, though on very good terms with themselves, are objects of detestation in the eyes of the Lord; while those whom He regards with approval are truly blessed, though they may be in fear and bitterness, and have much acquaintance with grief and suffering. The former class have much need to listen when Christ counsels them to "buy of him gold tried in the fire that thou mayest be rich;" that is, faith that stands the trial of grievous circumstances—a faith more precious than gold that perisheth though it be tried in the fire; showing itself in untiring obedience to the commandments amid all the seductions or discouragements of this mortal state. "White raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear;" that is, the righteousness that comes from the forgiveness of our sins and fruitfulness in the Spirit. "Anoint thine eyes with eye salve that thou mayest see;" that is, to correct the mental perceptions in such a way as to see all things in the light in which Christ regards them.

Jesus invites the shortcomers to purchase these things of him. It is the same voice that we hear in Isaiah—the spirit of Christ in the prophet: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto

me. and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live."—(Is. lv. 1-3) The same gracious words we hear from the mouth of Christ himself: "I will give to him that is athirst of the water of life freely." "Come unto me all ye that labour and are heavy laden, and I will give you rest." "Him that cometh unto me. I will in no wise cast out." "The Spirit and the bride say, come; and let him that heareth say, come; and let him that is athirst come; and whosoever will, let him come and take of the water of life freely"

Let us strive to realise what these beautiful metaphors mean, as regards our acceptance of the invitation. In what way are we to buy of Christ the things he commends to the Laodiceans? We shall see this if we consider what they are. 1.—Gold tried in the fire, or a tried faith. How cometh this? "Faith," we are told, "*cometh by hearing.*"—(Rom. x. 17) By hearing what? By hearing the Spirit; as saith Jesus: "him that hath ears to hear let him HEAR WHAT THE SPIRIT SAITH to the ecclesias." What that Spirit has said, in all the holy men by whom it has spoken, and, lastly, by the Lord himself, *has been written*. Consequently, in its literal application to us, the blessing is connected with READING. "Whatsoever things were written aforetime, were written *for our learning*, that we through *patience and comfort of the Scriptures* might have hope."—Rom. xv. 4.) Let us, then, in obedience to the invitation of the Spirit, *read what has been written* that we may acquire that faith which cometh by hearing, and which in its exercise, is likened to gold tried in the fire. This reading to be effective must be constant. It must be all the days of our life.—(Deut. xvii. 19; iv. 10) We must give earnest heed to the *things we have heard*, lest at any time we let them slip (Heb. ii. 1); giving *all diligence* to make our calling and election sure.—(2 Pet. i. 10.) We must honour God by listening every day to His voice which speaks to us in His word. Thus

shall we obtain the mind of the Spirit. Thus shall faith grow strong within us, ready for the trial which shall not destroy it, but purify it as gold. Thus shall we pray effectively before Him that we may be assisted in time of need. This figurative exhortation to buy gold tried in the fire, resolves itself into an exhortation to read the word; to watch daily at Wisdom's gates, waiting at the posts of her doors, that finding her, we may find life and obtain favour of the Lord.—(Prov. viii. 34.)

The same line of thought will be traversed in the consideration of the other items. "White raiment," or a state of acceptance before Him by righteousness, is only to be attained by allowing the word of Christ so to operate continually on the inner man that we become like-minded with himself, and obtain the forgiveness of all our sins, and become energised to the performance of righteousness as by a second nature, even the new man renewed in knowledge after the image of Him that created him. Eye-salve is obtained in like manner, enabling us to see all things in their true light, and to act the part of wise men accordingly.

These things are characteristic of all who are truly the children of light and of the day. These things belong to the day. The present time is night in relation to the world at large. The earth's population, in all its teeming millions, walks in darkness. The world lieth in wickedness. Folly reigns. Wisdom is scarcely to be found. The fear of God is nearly unknown. The mass, even in "civilisation," are but brutish untutored barbarians, uninfluenced by the higher laws of intelligent being, and governed only by the animal instincts of eating, drinking, clothing, herding together, &c. We shall see how intense has been the night we are coming through, when we get into the full blaze of the glorious day. We shall realise it more powerfully than we do now with our comparatively blunted perceptions.

We are not of the night if we are Christ's. We are of the day. We belong to the day of Christ: to the good time coming when

righteousness shall cover the earth as the waters cover the sea. We have now to realise the principles of that glorious era in present and complete submission to them. "Let us not sleep as do others," so Paul exhorts, "but let us watch and be sober." He does not mean literal sleep, for literally, we *are* to sleep as do others; for if we did not sleep, we should die, and the work of God be frustrated. We are not to sleep in the sense in which the world is asleep. We are not to share their state of unconsciousness with regard to the great realities of existence, and spend our time in illusory dreams. The world is unconscious of God; it is unconscious of His universal presence and power; it is unconscious of Christ, and of God's purpose with him; it is unconscious of the great claim He has on every living soul; it is unconscious of the great plan He is working out and of the principles which he desires His creatures to recognise. It is dreaming of life, and comfort, and prosperity without God: the phantasms of a disordered brain. With this state of mind, the saint has nothing in common; but if he be not on his guard, he may sink into it. How are we to preserve our consciousness of all the great things that pertain to the 'day?' How shall we avoid sleeping "as do others?" By giving heed to what the Spirit saith; and the spirit speaketh in the word. By this companionship with God, we are kept in remembrance of the great facts upon which the realities of life are founded. We are preserved in remembrance of *Him*, having the fear of him before our eyes all the day long. We are enabled to have continually in view those stars of our history—the death, burial and resurrection of our compassionate Lord and Master who now lives a priest for those who hold fast the confidence and rejoicing of the hope steadfast unto the end. We are kept in a state of continual acquaintance with the things God would have us do and think, and with which He is well pleased. We are kept in constant recollection of the great purpose for which the Son of God has appeared, and that the heavens must

hold him only till the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

If we forget these things, we "sleep as do others," and drift along the stream of death, concerned only, like the Gentiles around us, with the questions, "What shall we eat? what shall we drink? and wherewith shall we be clothed?" This is to be prevented by the continual imbibition of the Spirit that will keep us awake. We cannot keep awake in our day in any other way. We are not reminded of these things by the aspects of nature presented to us as we walk abroad. The blue sky, the shining sun, the gentle breeze, the murmuring waves, the waving corn fields, the singing birds, or the thronging streets of a great city, are powerless to enlighten us on the great things of the Spirit. These things are based on history and promises, and nature is as silent on these as on the exploits of Bismark. We can learn them only where God has chosen to deposit the instructions. We can learn them in His word, and in His word only. Business is a continual weariness of buying and selling and getting gain, useful in its way, but a deadly fever if it monopolise the mind. Jesus gives us a correct estimate of it in telling us there are those who, when they hear the word, "go forth, and the cares of this world and the lusts of other things entering in, *choke the word* and it becometh unfruitful."

The wisdom of daily reading becomes more and more apparent. This lesson cannot be too strongly enforced, or too distinctly apprehended among those who have fled to lay hold of the refuge set before them in the Gospel. Their life depends upon it. They are in danger of being blinded to it. Away from it, we are open to a hundred plausible deceptions which lay hold with a death-grip all the more fatal because soft and sweet. Spiritual decay potently prevails where the reading of the word is neglected. A lamentable mistake is made by those who conclude they have no time to read.

What should we say of a person concluding they had no time to take their food? No more insane would this be than the other hallucination in its ultimate effect. Man lives not by bread alone. He may live an animal life by bread alone: but animal life is a brief affair. There comes a life afterwards that springs from the word now stored into the heart; and hallucinated is the individual who excludes the word of God from his daily consumption on the plea that he has "no time." What is he so busy about? What should we say of a man in the cabin of a sinking ship, who should neglect preparations for the life-boat on the plea that affairs in the cabin left him no time? This is a dying life—dying, dying, dying; and slaves of death are those who allow its transient concerns so to fill their heads and hearts as to shut out the "one thing needful." A wise man will not be found perishing so. He will not be cheated on any pretext, out of that bread which shall be unto his "life-everlasting." If he is ever so poor or ever so close-worked he will find twenty minutes a day, at least, to sit at the shrine of God, and be taught by the voice that speaks to him as from

over the mercy seat of the ancient tabernacle of the testimony. And, if rich, he will smite the golden beast with the rod of his authority, and order it to be in the corner for a time every day, while he listens to the Maker and Possessor of heaven and earth. The man—poor or rich—who acts not thus, is a fool; for what does the struggle of life amount to, apart from the attainment of that good which shall not be taken away? To a complete vanity. The poor man sweats out his three-score and ten, and lies down to be no more remembered. The rich man, by much contrivance, draws the coin from his neighbours' pockets, and having scraped much to his corner, comes to his weary end, closes his eyes in disappointment, and dies like the fool with his barns, with a fearful awakening in store, when God, whom he has cheated, will mete out his portion of judgment and fiery indignation which shall devour the adversary.

Let us, in these days, be wise; and we shall at last see the glorious harvest in joy unspeakable, in the ranks of the blessed company who shall sit down with Abraham, Isaac, and Jacob in the kingdom of God.

EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 20.

THINGS JEWISH.

The Bible is wholly a Jewish book, the New Testament as well as the Old Testament.

Jesus and the apostles, as well as Moses and the prophets, were all Jews.—(Rom. i. 3; Phil. iii. 5.)

The adoption, and the glory, and the covenants, and the law, and the service of God, and the promises, are all intensely Jewish.—(Rom. ix. 4.)

The past Old Testament kingdom of Moses and the future New Testament kingdom of Christ are equally Jewish.—(Isaiah ii. 1-4; ix. 6, 7; Matt. ii. 6.)

The hope of the gospel is Jewish.—(Acts xxviii. 20; xxvi. 6; Gal. iii. 8.)

Salvation is of the Jews.—(John iv. 22.)

The promised land is Judah's land.—(Isaiah xxvi. 1; Acts vii. 4, 5.)

The heir of the world is a Jew.—(Psalm ii. 7, 8; Rom. iv. 13.)

The future universal government of the world will be Jewish.—(Isaiah xxiv. 23; Zech. xiv. 9-16.)

The promises of eternal life, inheritance, and glory, by a resurrection from the dead, are all in the line of a Jewish family.—(Gal. iii. 16, 21; Acts xxvi. 7, 8.)

Gentiles aspiring after eternal salvation in the kingdom and age to come, can only become heirs by adoption into the family

of Abraham.—(Gal. iii. 21.)

Gentiles who are aliens from the Commonwealth of Israel, and strangers from the covenants of promise, are without Christ, and without hope, and without God, and, therefore, Atheists.—(Eph. ii. 12.)

The restoration of the Jewish Theocracy in the hands of Messiah and the twelve apostles is the only hope of the world.—(Matt. xix. 28; Acts i. 3-6; xv. 16; Mic. iv; v. 2, 7.)

Gentiles can only be saved by becoming Jews inwardly by the faith of Christ and Abraham.—(Gal. iii. 9; Rom. iv. 16.)

Through the fall of the Jews, salvation is come to the Gentiles, while the receiving of them will be life from the dead.—(Rom. xi. 12-15.)

Jehovah's inheritance, when he chooses Jerusalem again, is Judah, in the Holy Land.—(Zech. ii. 12.)

Jehovah's eyes are on the Jews' land from the beginning of the year to the end of it.—(Deut. xi. 12.)

The Jews' land is the glory of all lands, and the best geographically-situated seat of universal government in the world.—(Ezek. xx. 6; xlviii. 35; Jer. iii. 17.)

The Jews' land is only to be trodden down until the times of the Gentiles are fulfilled.—(Luke xxi. 24.)

The Jewish nation is the eternal nation, and Jerusalem the Eternal City, since Jehovah will make an utter end of all other nations.—(Jer. xxx. 11; xlvii. 28; Psalm ii. 9; Dan. ii. 44.)

REFERENCE TABLET No. 21.

CHRIST'S STANDARD.

Christ's standard of love is to love God with all your heart, soul, mind and strength, and your neighbour as yourself.—(Matt. xxii. 37.)

Christ's standard of knowledge is to know the only true God and Jesus Christ whom He sent.

Christ's standard of perfection is to be perfect as your Father in heaven is perfect.—(Matt. v. 48.)

Christ's standard of forgiveness is seventy times seven.—(Matt. xviii. 22.)

Christ's standard of meekness and truth is himself.—(Matt. xi. 29.)

Christ's standard of goodness is God.—(Matt. xix. 17.)

Christ standard of life is that man shall not live by bread alone, but by every word which proceedeth out of the mouth of God.—(Matt. iv. 4.)

Christ standard of brotherhood is the doing of his Father's will.—(Matt. xii. 50.)

Christ's standard brethren and sisters, to whom he will give the kingdom are The poor and contrite in spirit.

They that mourn and weep.

They who are meek and lowly.

They who hunger and thirst after righteousness.

They who are merciful and tender-hearted.

They who are of a pure heart and mind.

They who are peacemakers.

They who are persecuted for righteousness sake.

They who are falsely reviled and evil spoken against.—(Matt. v.)

Christ's standard of judgment is according to every man's work.—(1 Cor. v. 10.)

Christ's standard charity is long-suffering, kind, non-envious, non-boastful, non-inflated, not unbecoming, non-selfish, non-suspicious, non-hasty, non-sympathetic with iniquity, rejoices in the truth, covers all things, believes all things, hopes for all things, endures all things, and, withal, never fails.—(1 Cor. xiii.)

Christ's standard of friendship is that men do whatsoever he commands them.—(John xv. 14.)

REFERENCE TABLET No. 22.

SPRAY FROM THE WATER OF LIFE.

True saints are not nearly so full of themselves as they are full of Christ.—(Eph. iii. 17.)

A Christ-obeying people are as dew-drops sparkling in the sunlight of righteousness, while such as say and do not are as unrefreshing as clouds without water, and as unfruitful as the sandy desert.

The spiritually-minded are as a full fountain running over with Christ, while the carnally-minded are as a stagnant pool, filled with the stench of their own vanity.

Where Christ is a law there is righteousness and peace, where he is excluded, there is strife and every evil work.

Spiritual chastity and fear is the character which best becomes the bride of Christ, during the absence of her Lord and Master—(1 Pet. iii. 1, 2.)

True daughters of Sarah will eschew costly decoration as unbecoming in women professing godliness; and adorning themselves with modest apparel, will seek rather

like the holy women of old to adorn themselves by their trust in God and the ornament of a meek and quiet spirit, which, in the sight of God, is of great price.—(1 Tim. ii. 9, 10; 1 Peter iii. 3-6.)

Worthy sons of Abraham will seek to exemplify uncorruptness of doctrine, sobriety of mind, gravity of speech, and sincerity of affection.—(Titus ii. 6-8.)

A wise hearted brother will be content to inscribe Christ upon his banner, while such as foolishly prefer to preach themselves will find a suitable motto in something ending in "ism."—(2 Cor. iv. 5.)

True sympathy is based upon a like experience: what confidence, therefore, may we not have in Christ since having "tasted death for every man," he is touched with a feeling of our infirmities?

In view of the fact that God hath made choice of the poor of this world (but rich in faith) as heirs of his kingdom, it will be clear that the only people really well off in the world, are the poor who have the gospel preached to them, and the rich who following Christ, sell all they have and give to the poor.—(James ii. 5; Matt. xix. 21.)

If men will not depart from iniquity, the next best thing is to depart from them all ye who name the name of Christ.

The truth spoken in love needs no apology, it is a royal commendment.

If thou must needs rebuke thy brother, refrain thyself also from being a partaker in the evil deeds for which thou rebukest him, lest thou take the edge off thy reproof.

A faithful man is a miniature judgment seat, he makes manifest the real and professed friends of Christ.

Those who in espousing the cause of Christ, find themselves bereft of fathers and mothers, or sisters and brothers, or houses and lands, have this consolation, that they have a good Father and a rich and loving Brother in heaven, and plenty of affectionate brethren and sisters (in the faith) on earth; eternal life and promised land in the distance, and the prospect of a glorious fraternal gathering of the whole family of God, when their Elder Brother returns to wipe the tears off all faces, and to gladden the hearts of all his faithful, with everlasting and unspeakable joy in the kingdom of God.

REFERENCE TABLET No. 23.

AUTHORS.

God is the author of evil (in a judicial

sense).—(Isaiah xlv. 7; Amos iii. 6; Jer. xxi. 10; xxv. 29; xxxv. 17; Psa. lxxviii; 31-51; Deut. xxviii. 15-68; Ex. xvii. 16. 2 Kings viii. 1; Josh. xxiii. 15.)

Man is the author of sin.—(Rom. v. 12; Gal. v. 19-21; Matt. xv. 19; Gen. vi. 5; Jer. xvii. 9; Eph. ii. 3; Titus iii. 3; James i. 14.)

Christ is the author of eternal life and salvation to all who obey him.—(Acts iii. 15; Heb. xii. 2; John xvii. 2; v. 40; vi. 27-63; 1 John v. 11-12; John xi. 25; Rom. vi. 23; Rev. ii. 7.)

REFERENCE TABLET No. 24.

IMPROVED TRANSLATIONS.

"Afterwards shall the children of Israel return earnestly seek Jehovah their God, and David their king; and they shall *hasten with trembling* unto Jehovah, and his goodness, in the latter days."—(Hosea iii. 5.)

"Then shall we know, we shall follow after to know Jehovah, for His going forth is prepared as the morning *star*; and He shall come unto us as the rain, yea as the latter rain that *nourisheth* the earth."—(Hosea vi. 3.)

"But they like *Adam* have transgressed the covenant."—(Hosea vi. 7.)

"Moreover, ye children of Zion, rejoice and be glad in Jehovah your God, for He hath given unto you *the teacher of righteousness*."—(Joel ii. 23.)

"But Jehovah is in the temple of His *holiness*; let the *whole* earth keep silence before him."—(Hab. ii. 20.)

"God *will* come from Teman, and the Holy One from Mount Paran *for ever*."—(Hab. iii. 3.)

"Seek ye *earnestly* Jehovah, all ye meek of the earth, who have wrought His judgment: seek ye *earnestly* righteousness, seek ye *earnestly* meekness, *peradventure* ye may be *hidden* in the day of the anger of Jehovah."—(Zeph. iii. 3.)

"I will leave in the midst of thee a poor and *lowly* people, and they shall trust in the name of Jehovah."—(Zeph. iii. 12.)

"Then Jehovah shewed me four *artificers*, and I said what are these *coming to do*? And he said, saying, that these horns scattered Judah, so that no man lifted up his head; but these are come to *terrify* them, and to cast *down* the horns of the nations that lifted up the horn over the land of Judah to scatter it."—(Zech. i. 20, 21.)

"And the inhabitants of one (city) shall

go to those of another, saying, let us go continually to *entreat* the face of Jehovah, and to seek earnestly Jehovah Sabaoth: I will go also."—(Zech. viii. 12.)

"O sword, arise upon my shepherd and upon the mighty man, my fellow, verily

saith Jehovah Sabaoth."—(Zech. xiii. 7.)

"And ye shall flee as ye fled before the earthquake in the days of Uzziah, king of Judah; then shall come Jehovah my God, and all the holy ones with thee."—(Zech. xiv. 5.)

A VISION OF THE NIGHT AND OF THE DAY.

SOME APOCALYPTIC SCENES POETICALLY ELABORATED, ON THE BASIS OF VARIOUS FIGURES AND SYMBOLS USED IN THE OLD AND NEW TESTAMENTS. ESPECIALLY IN DESCRIBING AND PREDICTING THE GROWTH OF THE APOSTACY, THE JUDGMENTS TO BE Poured OUT AT ITS CULMINATION, AND THE INAUGURATION OF CHRIST'S REIGN UPON EARTH.

(The scriptural references are given to show the passages on which the description is founded. In many instances, they relate to the same time and events. A few, however, are given to explain the figures used.)

I look'd, and lo! I saw a film of clouds
Cov'ring the vast expanse from east to west; (Ezek. xxxiv. 12.)
From north to south was nought else seen but clouds
Of dark'ning hue; no kingly sun was there, (Jer. xv. 9; Matt. xxiv. 9.)
T' illumine earth below; nor queenly moon, (Joel ii. 31.)
To shine with light of purest ray serene;
Nor princely stars to shed their lustrous light.—(Joel ii. 10; Dan. viii. 10.)
A firmament of starless night the eyes
Alone could see; a night which darker grew
As time rolled on: from hour to hour the gloom
Did but become more dense, until at length
Earth's canopy of clouds so thick did seem
That not a single ray of light from sun, (Joel ii. 2.)
Or moon, or stars, did penetrate beneath:
A darkness which was felt, and thick as night (Isaiah lx. 2.)
Hung over all the earth with deathlike gloom.

The grass so lovely once to look upon, (Psalm ciii. 15; Isaiah xl. 6; Apoc. viii. 7; ix. 4.)
When bless'd with gracious show'rs of life from heav'n,
Had now grown parch'd and dry—devoid of life—
For want of nature's soft restoring pow'r,
Which long through evil deeds, had been withheld: (Isaiah v. 6; Apoc. xi. 6.)
Verdant no more, and serving no good end,
Fit but for scatt'ring wind or burning flame, (Psalm i. 4; Isaiah. xli. 16; Ps. xxvii. 20;
Malachi iv. 1.)

It cumb'ring lay upon the barren ground,
Bright flow'rs of innocence with fragrance sweet, (1 Peter i. 24; Isaiah xxxviii. 1; Psalm
ciii. 15.)

Attired in leaves of never fading hues,
Filling the air with ambrosial scents—
No more breath'd forth as incense fresh and pure,

Delightful odours pleasing to their God.
 They were gone; they had withered with the grass; (Psalm xxxvii. 2.)
 Their growth was checked with briars, thorns and weeds;
 The seed they bare gave birth to none their like;
 Caught by the winds or dropp'd on stony ground, (Matt. xiii. 20, 21)
 They pined away for want of nourishment.
 The tillers of the earth, whose duty 'twas (Mat. xxi. 33; 2 Peter ii. 1; Acts xx. 29.)
 To water, feed, and prune them, left their task,
 And sought in foreign climes for plants forbidden;
 Large pois'nous plants which grew on untilled ground,
 From which a juice distill'd full of deceit, (Apoc. xviii. 3.)
 Though sweet to taste, and pleasant to the eye,
 It was to life of ev'ry kind most fat'l;
 When drunk it made its misled vot'ries feel
 As ne'er before they felt; no longer men,
 Made of the dust, but equal to the gods.—(Gen. iii. 5.)
 Productive trees of heavenly righteousness (Ps. xcii. 12; Isai. lxi. 3; Apoc. vii. 1,3; ix. 4.)
 Were scarce as ice and snow in tropic climes.
 Strong vines, which one time luscious grapes did bear,
 Were now quite full of clusters wild and sour,
 Containing grapes which set the teeth on edge
 Of him whose taste was pure and undefiled (Ps. iii. 48.)
 By things forbidden to be touched, handled, eat'n.—(Col. ii. 21.)
 Sound fruit was only liked by those whose minds
 Had not been spoil'd by mental food, so call'd, (1 Tim. vi. 20.)
 Which led to death while seeming to give life.—(Col. ii. 23; Rom. viii. 6.)
 But such were rare: the mass were mostly those
 Whose normal tastes were blunted and deprav'd,
 Whose ears did always itch for some new thing, (2 Tim. iv. 3)
 Whose eyes were weak—though quick to view things near (2 Pet. i. 9.)
 Were quite unable without salve, which they (Apoc. iii. 17; iii. 18.)
 Refus'd to buy, to see beyond the range
 Of their short-sighted vision; who thirsted not
 For that pure stream which has but one fountain— (Ps. xxxvi. 9.)
 God, but one source—His Spirit, but one end— (Rom. viii. 6; 2 Pet. iii. 14.)
 Peace, and the precious boon—unending life.—(Apoc. xxii. 17; xxi. 6.)

The air was sultry, clouds looked dark and still, (Isa. xviii. 4: "as dry heat, impending lightning;")

As when a storm is hanging o'er the earth,
 The winds arose and blew both loud and strong;
 The sea did roar and beat against the coast; (Isa. xlvii. 13; Lu. xxi. 25.)
 High rocks, which had for ages firmly stood,
 Gave way before the surging, wrathful waves,
 Producing consternation far and wide
 Among the wond'ring nations of the earth.
 Men's hearts did quail and quake; their courage fail'd (Lu. xxi. 26; Ps. xcvi. 4.)
 Through fear of coming storms on land and sea,
 Whose shadows dark did herald their approach.

Amid this universal gloom I look'd,

And lo a door did open in the heav'ns, (Apoc. iv. 1.)
Which seem'd no larger than the human hand,
So small as scarcely seen by naked eye,
Yet large enough for morning star to shine, (2 Pet. i. 19; Apoc. xxii. 16.)
And send a single ray of light below:
Which, by its contrast with the gen'ral gloom,
Did serve to manifest in lines more clear
That darkness which precedes the rising morn.

Meanwhile the furious storm no signs did show
Of having spent its force; but stronger grew,
Venting its rage on mountains, hills, and streams.
The vivid lightning flashed, the thunder rolled: (Apoc. iv. 5; xi. 19; xvi. 18.)
Flash after flash produced an electric glare
As far as eye could see; peal upon peal
Rolled forth so fast, that ere the death of one,
A second had the prime of life begun.
Firm rocks on which mankind for ages past
Had placed their trust, were quickly rent in twain.
Old trees no longer fit to screen from storms (Jude 12.)
Those who all night had slumbered near their trunk—
Not heeding warnings oft-times sent from heaven— (Apoc. iii. 15, 20, 24; ix. 20, 21.)
Were torn up by the roots and hurled along (Jer. xii. 17; xviii. 7.)
With force so great that nothing they did meet
Was able to impede their onward course.
High hills and mountains—long a source of strife (Jer. li. 25; Apoc. viii. 8.)
Since first ambition's voice was heard on earth,
Or jealousy did whisper in man's ear,
Inciting him to rapine, lust, and war,
Which in their train brought dearth, disease, and death—(Apoc. vi. 4-8.)
Now ceas'd to lift their tall and royal heads,
Commanding the attention of all eyes.
Large isles and mountains fled before the storm (Apoc. xvi. 20; Hab. iii. 6; Psalm
xcvii. 5.)
Like chas'd roe when hunted from its lair.—(Isaiah xlii. 14.)

Amid this widespread avalanche of wrath
A rumbling sound was heard beneath the ground (Apoc. xvi. 18.)
Which louder grew as heaven's artillery spent
Its multifarious pow'r; until at length
The earth did crack and open wide its mouth,
Engulphing all that came within its reach,
Both great and small. A quaking of the earth
Like this had ne'er been heard of, seen, or felt, (Dan. xii. 1.)
In all the times the human race had lived.
Stone tow'rs and forts, consider'd safe and strong,
Were rent in twain, and rolled up like a scroll;
Deep dales, ravines, and valleys wide upheav'd
And brought to view green spots which scarce were known.
Tall peaks and mounts were levell'd to the ground,
No more to rear their proud and stately necks,

Assuming lordly rule o'er all beneath.

At length the storm of heav'nly wrath did end, (Apoc. xi. 18.)
 Its purging object having been fulfilled: (Matt. iii. 12.)
 And then a calm ensued, in which 'twas seen
 What widespread desolation had been made.
 All fruitless, withered trees had been cut down;
 All pois'nous plants uprooted from the soil;
 All faded flowers were thrown to burning flame,
 All grass not fresh and green cut down with scythe, (Psalm xxxvii. 2.)
 Yet leaving root enough to sprout again, (Psalm lxxii. 6.)
 And beautify the earth with living green.

Scarce had the besom of destruction wrought
 Its righteous work—a task by no means sweet—
 Than works of restoration did begin:
 Soft show'rs of fertilizing rain from heaven (Deut. xxxii. 2; Hosea vi. 3; Mic. v. 7.)
 Came gently down upon the new-mown grass (Psalm lxxii. 6.)
 And on the tender herb, infusing life
 In ev'ry plant, whose roots had not been killed.
 The wastes so bare and deserts wild, which hand
 Of man had ne'er been able to subdue,
 Began to shoot forth sprouts of em'rald green,
 Until at length a barren spot was scarce
 As once a fertile water'd nook had been.

Before the welcome show'rs of life had ceas'd
 The heav'nly Sun of Righteousness did rise (Mal. iv. 2; Isaiah lx. 1.)
 With healing beams of warmth and brightest light,
 Dispelling blackness, darkness, mist, and gloom (Isaiah xxv. 7.)
 Where'er its penetrating pow'rs did reach;
 Producing atmosphere so bright and clear
 That distant things were seen with greatest ease,
 Then, shining through the falling show'rs of rain
 Upon the living clouds which hung behind—
 Composed of crysta' drops from seas below—
 A rainbow of majestic perfect form (Ezek. i. 8; Apoc. iv. 23; x. 1.)
 Appear'd in view, presenting gorgeous hues
 Combin'd with such artistic taste and skill
 That not a flaw was seen from end to end.
 A sign that now the fearful storm had ceas'd,
 It calm'd and sooth'd all troubled minds and hearts;
 A token that the cov'nant God had made (Gen. iii. 15; vi. 17; ix. 13-17; xvii. 4.)
 With ancient worthies of the human race,
 Was now fulfill'd; and that the time had come—
 Long look'd for by the saints in ev'ry age—
 When blessings greater than had yet been seen (Gen. xii. 3.)
 Would pour upon all nations of the earth,

The waves no longer with each other fought, (Ps. xciii. 3, 4.)
 Nor waged a conflict with the shores around,
 Upcasting constant show'rs of mire and dirt. (Isa. lvii. 20.)

He who once calm'd with words of power divine
A stormy lake by saying "Peace, be still," (Mark iv. 39.)
Had made the sea of nations smooth as glass ; (Apoc. iv. 6.)
So smooth that serpent pow'r—for years the cause (Apoc. xii. 9.)
Of all the storms and ruffling of the waves—
A muscle could not move, nor raise its head
To dart forth poison from its hideous mouth, (Apoc. xx. 2, 3.)
Or draw by guile within its vice-like coils
Those who so rashly come too near its grasp ; (2 Cor. xi. 3.)
Its fangs were useless now for want of prey
On which to exercise its mortal sting.

The dreary hours of long dark night had gone,
And now a morning without clouds had come ; (2 Sam. xxiii. 4.)
The morning of a long and glori'ous day,
Of which God's holy men so oft had sung ;
A day the like of which had not been known (Jno. viii. 56 ; 2 Pet. i. 19 ; 1. Cor. v. 5.)
Since first the sun shone on this moving sphere.
Th' ether'al vaults, so often hid from view,
Presented one unbroken mass of blue,
So dense as to reflect the light of sun
On ev'ry object on the earth below :
A single cloud did never hide from view
Of those who used their eyes, the glorious sun.—(Isa. lx. 20.)
The air was calm and still, with just enough
Of balmy breeze to moderate the heat,
Diffusing fragrance from the fruit and flow'rs—
So plent'ous now—to ev'ry distant nook.

The scene was grand—all nature jumped for joy, (Ps. lxvii. 4.)
Because the day so long foretold had come :
The mountains clapp'd their hands ; the little hills (Isa. xlv. 33 ; xlix. 13.)
On ev'ry side show'd forth the same delight ; (Ps. lxv. 12.)
The valleys echo'd back the gladsome sound (Ps. c. 1, 2)
With double force ; the trees both great and small, (Isa. xlv. 23.)
Or young or old, rejoiced on ev'ry hand ;
The woods sent forth a long united shout
Which fill'd the air in near and distant parts,
And caused the birds to warble forth their notes (Cant. ii, 11.)
So sweet, of cheerful and melodious song ;
The fields were radiant with unspoken glee, (Ps. xcvi. 12.)
And all the flow'rs sent forth a rich perfume ;
The sea did roar, but not with fear or wrath, (Ps. xcvi. 11.)
And all the waves thereof sent forth (Ps. xcvi. 7.)
Their halleluj'hs of transporting bliss.
The earth was glad, and creatures all thereon (Ps. xcvi. 1.)
Sang pæans of everlasting joy.—(Isa. xxxv. 10.)
The heav'ns, in which God's greatest pow'rs display'd, (Ps. lxxviii. 34 ; Apoc. x. 1 ; xiv. 4.)
Join'd in the hearty universal song,
And added psalms of perfect righteous praise, (Apoc. xix. 6.)
Ascribing all the glory of the scene
To Him alone whose pow'r had made them all.

OUR WARFARE,
IN WHICH
ATTACKS UPON THE TRUTH
From whatever quarter,
ARE MET AND REPELLED.

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God."

THE ANTI-MATERIALIST.

THE RICH MAN AND LAZARUS—VALOROUS WORDS BUT VAIN.—THE OBJECT OF PARABLE.—NOT SIMPLIFICATION BUT THE OPPOSITE.—A POPULAR FALLACY.—SPECIMENS OF PARABOLIC IMPOSSIBILITIES.—THE MEANING OF THE PARABLE IN QUESTION.—ITS RELATION TO GENERAL BIBLE TEACHING.

No. 2 commences with an article on the Rich Man and Lazarus; and the article itself begins with the expression of sentiments worthy to be commended to the religious guides of the people, who as a rule answer to the prophet's description of the false prophets: "Dumb dogs that cannot bark: lying down and loving to slumber." The article begins thus:

"I naturally suppose that the present excitement has been brought about by a remark made by me some time since, in a sermon in reference to the wide-spread influence of the fearful heresy of modern Materialism. Still the sound reaches us from various quarters—"Let them alone." This may be very well for those who feel no moral responsibilities, either to God or to their fellow-man, but to ministers of religion, whose work is to watch for souls as those that must give an account, it is quite a different affair. While we hear the voice of God commanding us to cry aloud and spare not; to lift up our voice like a trumpet and show the people their transgressions and the house of Jacob their sins; or when we hear Him say—"Son of man, I have set thee a watchman to the house of Israel, therefore, thou shalt hear the word from my mouth and warn them from me; when I say unto the wicked: Wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall

die in his iniquity; but his blood will I require at thine hand." Letting iniquity alone, then, in whatever form it appears, whether in false doctrine or in sinful practice, is too serious a matter for those whom God has set as watchmen on the walls of Zion. One of the especial requirements of a watchman is to keep an eye to the movements of the enemy, and sound the alarm when danger is near. Satan, as the great adversary, sometimes appears as a roaring lion (1 Peter v. 8); sometimes he transforms himself into an angel of light (2 Cor. xi. 14); and sometimes he assumes men's persons in admiration because of advantage (Jude 16). The work of the watchman is to detect this foe, whatever disguise he may wear, and put all on their guard against his wiles."

Which, of course, are valorous words, and indicate the course that ought to be taken by the clergy universally, if they are defenders of the true faith; but the valour they represent serves only the cause it is intended to defeat. The trumpet has a clear and ringing and certain sound; but the battalions are rotten, and the battle drives them off the field, trumpeter and all.

The writer of these trumpet-words tries to employ the rich man and Lazarus in defence of orthodox views of natural immortality and *post mortem* rewards and punishments. But he falters at the very start. His trumpet which sounds the *veille* bravely enough, gets unsteady as soon as the action commences. He is not sure if the case is "a parable or a narrative of facts." He says, "writers (orthodox writers of course) are divided on the subject," and he refuses, in the present essay, to decide the controversy. This is a poor beginning. But he thinks it doesn't matter. He will, for the sake of argument, allow that it is a parable,

(foreseeing the awkwardness, no doubt, of having to admit that the wicked in hell can see the righteous in heaven, and that immortal souls cannot traverse space, but have to be "carried," and cannot cross "a great gulph," and that souls can be relieved by a drop of water). The question is, says he, What is the truth simplified in the passage? The question doubtless, but wrongly stated. Parables are not intended, as the Immaterialist writer says they are, "to simplify truth that may have been previously obscure." We must allow the New Testament to inform us why parables were employed. The information is as definite as could be desired. We are told that "without a parable spake he not unto them (the people); and when *they* (he and his disciples) *were alone*, HE EXPOUNDED ALL THESE THINGS unto his disciples."—(Mark iv. 34.) The disciples asked him, "Why speakest thou unto them in parables?"—(Matt. xiii. 10.) He answered them, "Unto YOU it is given to know the mysteries of the kingdom of God, but to others in parables, that seeing THEY MIGHT NOT SEE, and hearing THEY MIGHT NOT UNDERSTAND."—(Luke viii. 10.) Thus the object of parable, instead of being to "simplify" was to *mystify* the things spoken of as a retribution on Israel who had been perverse for a thousand years. Mr. Immaterialist therefore starts with a fallacy. His second position is equally so. "The Bible," he says, "we should remember at the outset, was not written . . . but for the wayfaring man, that though a fool, he may not err therein." This is one of those loose misquotations of Scripture which are current among those who do not study for themselves but listen to and read each other, and "comparing themselves among themselves, are not wise." The statement is to be found in Isaiah xxxiv. 8, and nowhere else, and it there describes the order of things that will come into being when "the ransomed of the Lord shall return and come to Zion with singing and everlasting joy upon their heads, . . . and sorrow and sighing shall flee away." This time is not yet, as all will admit; but is to come, as the context shows, when "God shall come with vengeance, even God with a recompence: he will come and save you."—(verse 4.) Therefore we are *not* to remember at the

outset that fools shall not err in their apprehension of Bible teaching; but rather that only those who seek its wisdom, as for *hid treasure*, shall find it." "The wise shall understand, but the wicked *shall not understand*."—(Dan. xii.)

Treating the case of the rich man and Lazarus as a parable, the candid writer will not, in view of those principles, approach it with the Immaterialist writer's expectation that he is to find the import of it on the surface. The key to it is to be found in the fact, which is recorded by way of preface to it, viz., that "the Pharisees also, who were covetous, heard all these things, and they derided him" (Luke xvi. 14); and Jesus, addressing them, said "Ye are they who justify yourselves *before men*, but God knoweth your hearts." A further element in the case is the declaration of Jesus that the law and the prophets, which the Pharisees made void, and which had become more lightly esteemed, since the popular excitement created by the preaching of the kingdom of God, by John and Jesus, were so firmly established as the standard of men's action, that it was easier for heaven or earth, than for one jot or tittle of these, to pass away. The case of the rich man and Lazarus parabolically illustrates these facts, that the Pharisees, though enjoying a good reputation, were held in abomination of God; and would, in due time, be manifest in their right character, and receive a just retribution, while the poor and outcast (himself and his disciples) would be exalted; and that the law and the prophets, which were lightly esteemed, were the guides of action unto eternal life, and not the signs, and sensations, and prodigies which the Scribes and Pharisees sought after. The rich man stands for the Pharisee class, and Lazarus for Christ and his brethren. It does not come within the scope of the parable to illustrate the death state. This was not the matter in question. The situation before the mind of Christ was the moral relation of things, present and future. No doubt, dead men are made to speak, but this was a parabolic necessity; for, otherwise, Christ could not have made the lesson available for the living. But it does not follow that in the literal counterpart, dead men could speak. It is a liberty of parable to represent impossibilities as occurring, if the impression

aimed at requires it. Of this the following are examples: Isaiah xiv. 8-11—trees and corpses speak; Judges ix. 8-15—trees, vines, and brambles speak; 2 Chron. xxv. 18, and 2 Kings xiv. 9—trees speak. If we knew nothing of trees and corpses but what we learn from these cases, we should imagine that trees had brains and mouths, and conversed together, and that corpses in the grave-yard passed comments on public occurrences. Knowing in many ways that trees are destitute of consciousness and speech, and that corpses are as incapable of conversation as the coffins that contain them, we know how to read the parables and get the benefit of them without stultifying our general knowledge. So it is to be granted that if we knew nothing of the death state but what appears in the parable of the rich man and Lazarus, we should conclude that dead men continued alive; but we have much other information, and it is by this other information that the parable is to be settled. If the general teaching of God's word affirms the immortality of the soul and the consciousness of the dead, the parable may be used in confirmation; but if that general teaching go distinctly in the opposite direction, and shew us the absolute mortality and ephemerality of human existence, and the reality of death as the punishment of sin and the extinction of being, the parable will fall into its natural place as a parabolic embodiment of the lessons Jesus desired to enforce, in the particular circumstances in which it was uttered. The parable stands or falls by the *general question*.

THE PROMISE OF THE LAND TO ABRAHAM.

There is another article on this subject. It is in reply to comments by some one on the previous article, which, it will be recollected, we reviewed in the April No. of the *Christadelphian*. It is lengthy, fully three columns, but its points are mostly met by what we wrote in the review referred to. What there is new we will answer.

The writer seeks to evade the force of Stephen's declaration that "God gave Abraham none inheritance in the land, no, not so much as to set his foot on" (Acts vii. 5), by suggesting that these words did not refer to the whole of Abraham's life, but only to the moment at which the promise

was made. The evident suggestion is that if Stephen had spoken of Abraham's position later on, he would have said "God gave Abraham all the land He promised him." Has he forgot that in his former article, he suggested that "the time of the promise which God had sworn to Abraham drew near," in the days of Moses; and therefore long after Abraham was dead? And that, therefore, according to his first position, Abraham personally did not receive the promise? This inconsistency indicates the infirmity of his position.

But, surely, he is not serious in his suggestion that Stephen referred only to the moment of the promise, when he said "God gave him non-inheritance in it, yet He promised," &c. Is not Stephen speaking generally of Abraham's whole history? Does not the "yet" imply that the non-inheritance was *after* the promise? Where would be the force of the "yet" unless a state of things for a long time elapsed subsequent to the promise, apparently inconsistent with the promise? And would it not be childish to talk of non-inheritance as an historic and remarkable fact, with reference to a moment when anything else than non-inheritance was impossible? And if God afterwards gave Abraham inheritance, according to the promise, why should Stephen refer to non-inheritance at all? In that case, there was no such thing as "non-inheritance," but a complete fulfilment of all that God promised to Abraham; and what then about Paul's declaration that he "*died* WITHOUT RECEIVING the promises."—(Heb. xi. 13.) This would be a complete contradiction in terms. But, says the Immaterialist writer, Stephen's words cannot hold good of Abraham's whole life, because Abraham bought the field of Machpelah of Ephron the Hittite, and had considerably more than to put his foot on. We meet this by asking—What are Stephen's words? "God gave him none INHERITANCE, no, not so much (*inheritance*) as to place his foot on." Was Abraham's *purchase* of the field of Machpelah a placing of his foot on it *by inheritance*? Mr. Immaterialist himself must be ashamed of such a suggestion. The statement is absolutely true that Abraham did not hold an inch of the land by inheritance under the promise. He *did* *without receiving* the

promise; he sojourned in THE LAND OF PROMISE, as in a strange country.—(Heb. xi. 9.) His finding sustenance for his house and flocks by labour and purchase: his proposal to go right or left in the land at the option of Lot; his participation in the expedition for the recovery of Lot and the king of Sodom from the marauding kings of the north, are not inconsistent with the declaration of Paul; for whereas he was by promise the sole owner of the country, he was content in these relations to play the part of an occupier on sufferance.

The Immaterialist writer points to the words addressed to Jacob: "The land which I gave Abraham and Isaac, to thee will I give it."—(Gen. xxxv. 12.) Upon which he remarks, God "had not merely promised

it to them, but He *had given* it to them." True; but in what sense? Actually? If so, what of Paul's words: "By faith Abraham sojourned in the LAND OF PROMISE, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the HEIRS with him of the same promise." These all died in faith, not having received the promise. God gave them the land, but not actually. How? Paul tells us: "God gave it to Abraham BY PROMISE."—(Gal. iii. 18.) Just as a man, by will, gives to his legatees something that actually they do not receive till the will comes into force, so God by promise gave to Abraham the land that actually he will not receive till the appearing of Christ to bring to pass all the promises.

"ERRORS OF ANNIHILATIONISTS."

CHAPTER III.—"SPIRIT" (continued).

ANGELS AS SPIRITS.—THEIR CORPOREALITY.—A LOSING ARGUMENT.—SPIRIT OF MAN.—DIVERSITY OF MEANINGS TO SPIRIT.—SEARCHING FOR THE KEY.—THE HIDDEN HARMONY.—SPIRIT NOT AN INTELLIGENT ENTITY.—POWER BREATHED FORTH.—SPIRITS OF MEN.—AN INTELLIGIBLE PLURALITY.—PROCESS OF SPIRIT-FORMATION.—SPIRIT OF THE BEAST.—CHARACTER OF ECCLESIASTES.—THE WISDOM OF SOLOMON.—A TWISTED READING OF HIS WORDS.

Mr. Grant adduces a "second application" of the word "spirit" in support of his theory of the personality of the abstract human spirit. This second application is "to angelic beings, whether holy or unclean," upon which his argument is thus worded: "There are spirits, whose existence as separate personalities cannot be denied. And if this be so, there is no reason, at least beforehand, why man's spirit should not be also an individuality, a real and living entity, though in him united with a body which is of the dust."

As Mr. Grant does not, in this place, define or insist upon his views of "unclean angels," but reserves the consideration of them for another occasion, we have only to consider his argument as affected by those who are holy, the angels of Almighty power to whom David alludes in Psalm ciii: "Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word." We admit that these angels are spirits, as saith Paul, quoting from Psalms: "He maketh his angels spirits." We admit that they are

spirits, as saith Paul again: "Are they (the angels) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—(Heb. i. 14.) But how is Mr. Grant's argument assisted by this admission? Not at all. For what are the angels? Are they "viewless activities?" Are they immaterial, impalpable, invisible entities, such as Mr. Grant tries to prove the human spirit to be? We must seek our answer to these questions from the Word, which is the only source of information on the subject: and this information must not be set aside by any unprovable assumption as to its meaning. The information is plain, and the answer very direct in its negative force. The angels are not "viewless;" for some have "entertained angels unawares." How? By supposing them to be men. How could they suppose them to be men unless they saw them? But to the testimony for a settlement of all doubts. Cornelius told Peter that he had "seen an angel in his house."—(Acts xi. 13.) Zacharias, the father of John the Baptist, "SAW" an angel of the Lord standing on the right side of the

altar.—(Luke i. 12.) Mary saw the angel Gabriel (Luke i. 29.) Gabriel was seen of Daniel.—(Dan. ix. 21.) Abraham lifted up his eyes and saw three angels.—(Gen. xviii. 1-2.) And many such cases might be cited. These are enough as to their visibility.

As to their nature, the evidence is equally definite. They are corporeal. Jacob struggled with one who had to weaken Jacob's thigh before he could release himself from Jacob's friendly importunity.—(Gen. xxxii. 24-30; Hosea xii. 4.) Two who destroyed Sodom spent a night in the house of Lot, who made them a feast and "THEY DID EAT."—(Gen. xix. 1-3.) Abraham washed the feet of three.—(Gen. xviii. 4.) And other cases might be cited.

In all these cases, they were mistaken for men, which shews their form to be human; or rather (as it ought to be truly expressed) that the human form is angelic, as saith David and Paul (Psalm viii. 5; Heb. ii. 7.) "Man is made a little lower than the angels:" lower as to nature, but in their image as to form (Gen. i. 26); and is destined, in the purpose of God, to become equal unto them (Luke xx. 36): dying no more, and neither marrying nor giving in marriage. This equality is to be attained at the resurrection, as is evident at once from the words: "They that shall be accounted worthy to obtain that world and the resurrection from the dead shall . . . be equal unto the angels;" and this is brought about by a change of bodily nature, as we read: "He (Jesus) shall change our vile body, that it may be fashioned LIKE UNTO HIS OWN GLORIOUS BODY."—(Phil. iii. 21.) And again: "This mortal must put on immortality . . . for as we have borne the image of the earth, we shall also bear the image of the heavenly."—(1 Cor. xv. 53,49.) When this is realised, the subjects of the change will have attained to the divine nature, which is styled "spirit," for the reason mentioned last month. Thus it is said of the body of such: "It is sown a natural body: it is raised a spiritual body." The physical change implied in this declaration, Paul says, is to be effected by the Spirit, thus: "He shall quicken your mortal bodies BY HIS SPIRIT which (as could be said in the days of the Spirit's bestowal) dwelleth in you."—(Rom. viii. 11.) Now, when a mortal

body is quickened by the Spirit, it becomes assimilated in nature to the quickening power, and is spirit, as in the case of Jesus, who is styled "the Lord the Spirit," and as declared by himself: "That which is born of the Spirit is Spirit."—(John iii. 6.) So that not only the angels, but the saints made like them and equal to them at the resurrection, will be "spirits" in the generic sense.

But what does Mr. Grant's argument gain from all this? It gains a great loss, as a Hibernian would say. We have only to paraphrase it in harmony with the foregoing to see this at a glance—thus: "There are visible, glorious, incorruptible, corporeal beings, styled angels, who are also generically described as "spirits," whose existence as separate personalities cannot be denied. And if this be so, there is no reason, at least beforehand, why man's 'spirit,' which is invisible, inglorious, decaying, and incorporeal, should not be also an individuality," &c. The logic of this behind that which would contend that, because God as a Spirit is omnipotent, omniscient, and omnipresent, man, as a spirit, is endowed with similar attributes. And it ought to be remembered that whatever it might be held to prove with regard to man, would, by the same process of logic, apply to the brutes; for there is "the spirit of a beast" as well as the spirit of man.—(Eccles. iii. 21.) If the mere term 'spirit' is to prove separable and immortality personality for man, because the angels, bodily, glorious, and immortal, are termed "spirits;" (extraordinary logic!) a like result is secured for the hippopotamus. But Mr. Grant would scout the idea of a hippopotamus' spirit being a separate immortal entity. In this Mr. Grant would do rightly; but he ought to tell us why he refuses to the hippopotamus' "spirit" that which he wishes conceded for a human "spirit" upon the mere strength of the word "spirit" itself. If he were to do so fully and completely, he would answer his own argument, and be compelled to seek other support for the Pagan idea of human immortality. Turning from the angels, who serve his purpose so little (for surely the frail, feeble, corruptible, weak, decaying, sinful nature of man would argue against his having anything in common with the powerful, incorruptible, strong, glorious, and

undying angels of God), Mr. Grant "invites particular attention" to the application of the word spirit to man. Here, he says, "a cloud of dust is endeavoured to be raised by the assertion of the wonderful variety of meanings given to the word." Mr. Grant, after a little fence, admits a variety of secondary applications, and rightly observes, "the greater the variety, the more needful to look for the key to these different applications, the possession of which will enable us to find harmony in these various uses of the word, instead of discord." Unfortunately Mr. Grant does not follow the excellent course indicated in this sentence. He does not proceed to "look for the key," but in the very next sentence, picks up and brandishes the Pagan piece of metal whose pretensions are the very thing in dispute. "The fact is," he says, "the only key to this hidden harmony is in an application of the word . . . to a real intelligent entity in the compound nature of man." This statement on examination will be found absolutely untrue. The intelligent-entity application is no key at all. It may be got into the key-hole and even turn a little right and left, but it wont turn the bolt. The standards do not fit the intricacies of the lock. The intelligent entity application works confusion instead of harmony. The substitution of "intelligent entity" for *spirit* in the following passages, will show this, Joshua v. 1: "Neither was there intelligent entity in them (the kings of the Amorites) any more, because of the children of Israel" Judges viii. 3: "their intelligent entity was abated toward him." Judges xv. 19: "When he (Samson) had drunk, his intelligent entity came again to him." 1 Sam. xxx. 12: "When he had eaten, his intelligent entity came to him again." 1 Kings x. 4, 5: "When the Queen of Sheba had seen all Solomon's wisdom, . . . there was no more intelligent entity in her." Psalm lxxvi. 12: "He shall cut off the intelligent entity of princes." Eccles. iii. 21: "Who knoweth the intelligent entity of the beast." Isaiah xxix. 10: "The Lord hath poured on you the intelligent entity of deep sleep;" verse 24: "They that erred in intelligent entity shall come to understanding." Isaiah xxxi. 3: "The Egyptians are men and not God, and their horses flesh and not intelligent

entity." Isaiah lxi. 3: "The garment of praise for the intelligent entity of heaviness." If the intelligent-entity theory were the key to the diversity of "spirit" application, there could not occur the palpable anomalies of sense which, from Mr. Grant's point of view, are to be found in the foregoing verses. Hyperbole is the exaggeration of truth, not the negation of it, but here are verses, some of which affirm that there was no immortal soul where Mr. Grant's theory denies the possibility of its absence, such as the Queen of Sheba in a state of admiration; while others affirm the presence of immortal soul where Mr. Grant's theory denies the possibility of its ever being present, viz: "the intelligent entity of the beast." Mr. Grant's intelligent-entity application is not the key or it would fit the lock all round. Despite the uncouth wording, the sense would be perfect in all cases if it were the clue to the "hidden harmony."

The key is to be found in the radical sense of the word translated spirit, which is *power or energy breathed forth* from the Eternal Source, as explained last month. This power breathed forth by Him is breathed in by us and becomes the basis of all vital and mental faculty, and therefore appropriately draws its name from the act of breathing, *as pointing to origin and not to nature*. This is the key which Mr. Grant advises the search for, but which he rejects; it fits all round. It will suit every application and unlocks every meaning. It discovers the "hidden harmony." Man and beast, sensation and faculty (mental and physical), are all developments from the fountain of life," (Psalm xxxvi. 9.) from which has come forth in bountiful supply, the power, energy, spirit or breath of God, of which every living thing partakes by breathing, explaining to us how there can be a spirit of a beast as well as of a man; and how the excess of admiration may diminish our supply of spirit for the time being, or grief may impart the quality of heaviness to what we have.

Mr. Grant appeals to "proofs" in support of his intelligent-entity theory; but his proofs vanish when approached. "It is," says he, "quoting Scripture to speak of the spirit of man which is in him."—(1Cor.ii.11.) True: but is not "quoting Scripture," to speak of "the spirit of the beast which goeth downward to the earth."—(Eccles. iii. 21.)

And if "the spirit of man" must be held to mean the intelligent entity of man, why not "the intelligent entity of the beast," seeing there is but the word "spirit" to go by in both cases? Logic requires similar premisses to yield an identical conclusion.

But Mr. Grant thinks more of the phrase "the spirits of just men."—(Heb. xii. 23.) He lays stress upon the plural form of this phrase, as proving that "it is not one common spirit they all have," but that "each has his own" and each "is a separate entity" in itself. This is puerile. It is demolished at once by the obvious principle that no process of deduction can overthrow a direct affirmation of Scripture, such as we have on this subject, that they have all ONE RUACH (Ecc. iii 18), or spirit, and *that* spirit, the *spirit of God*, which said Job, "is in my nostrils" (Job xxvii. 3); in harmony with Paul, who said he giveth unto all life, and breath, and all things.—(Act's xvii. 25.) Whose life? Whose breath? Whose spirit do all receive and possess? God's. "If God were to gather to himself HIS *Spirit* and HIS *breath*, all flesh should perish together, and man should turn again unto dust."—(Job xxxiv. 14.) Hence, in contradiction to Mr. Grant, the Scriptures prove that it is "one common spirit they all have;" and this is accordant with what one from experience conceives to be reasonable. It is obvious to any observant mind that we *do* all live by a common life-power, our participation of which depends upon the condition of the life apparatus we have received.

But what, then, about "the spirits?" Plainly enough, the portion of spirit which sustains us in being is *ours* while we live, and is inevitably conceived of as individual to ourselves and separate from all other, but this only while we exist,—either as a fact or a purpose, as in the case of the dead in Christ, who are to live again. A number of such is a plurality; and therefore to be spoken of in the plural number, without ignoring the primary fact that the pluralities are a common spirit subdivided, so to speak. Just as there is primarily but, one life—the self-existing life of the eternal Father—and yet we talk of "the lives" of the creatures He has brought into being by His power, so though primarily there is but "one Spirit," there are "spirits" to contemplate

when we see that common spirit distributed according to the will of the First Cause, and formed into the spirits of men. As reasonable would it be for Mr. Grant to say that because we have separate fleshes, therefore, "it is not one common flesh that we all have."

But Mr. Grant reads that God "*formeth* the spirit of man *within him*" (Zech. xiii. 3), and this, to him, is "a complete upsetting" of the theory of his opponents. It reads rather like a complete setting-up of the obnoxious "theory," instead of a complete "upsetting." For, is this not the very theory itself, that God formeth the spirit of *man* within HIM? Is this not a recognition of the earth-born as THE MAN *within whom* is developed, by the wonderful apparatus with which God for the purpose has endowed him, the spirit which animates his earthy frame, and in conjunction with which it constitutes the wonderful creature that was made lord of the sublunary creation? If Zechariah xii. 1, had read: "that formeth the spirit of man in heaven or outside of him," it would have been easy to understand Mr. Grant's promptitude in regarding it as a "complete upsetting," but, reading as it does, one can only conclude that Mr. Grant has not thought of the statement in all its bearings. Is "the spirit of man" in death any longer "the spirit of man" when there is no man to possess it? Does it not then return to God *who gave it*, and become once more strictly what it was before, "the Spirit of God?" Undoubtedly; for "if God gather unto Himself *His Spirit* and *His breath*, all flesh shall *perish together* and man shall turn again unto dust."

Mr. Grant likes not that passage—Ecc. iii. 21—wherein there is mention made of "the spirit of the beast." Obviously, this phrase, if it can be sustained, is "a complete upsetting" to his intelligent-entity theory. So he seeks to undermine it. He cares not to declare it false, but he goes the length of saying it is "not necessarily true." He reminds the reader that it is the language of a man, who had "given his heart to *search out by wisdom* (unaided wisdom, he evidently suggests,) concerning all things that are done under heaven;" and concerning whom he comes to the conclusion that he was "no Spirit-taught man," but

one who, in his researches, "got into conjecture, and often wrong conjecture, too." He points out that the objectionable declaration is only what Solomon "said in his heart," at a certain time, and insinuates that at a subsequent part of his writings, he withdrew it as the short-sighted induction of fallible observation.

There are several weighty objections to Mr. Grant's attitude on this matter. That he should find it necessary to disparage Solomon's wisdom, will be of itself a damaging fact to all who are acquainted with Solomon's position in the Scriptures. Solomon's wisdom was not of the unaided sort that Mr. Grant would have his readers believe. In answer to his prayer for wisdom, we find God saying, "I have done according to thy words: I have given thee a wise and an understanding heart."—(1 Kings iii. 12.) Then the inspired recorder of Israel's history testifies that "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand which is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men: than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. And he spake three thousand proverbs."—(1 Kings iv. 29-32.) In proof of the truth of this record, we find the Queen of Sheba, hearing of the power of Solomon, and coming to Jerusalem to prove him with hard questions.—(2 Chron. ix. 1.) Her verdict is this: "It was a true report which I heard in mine own land, of thine acts and thy wisdom. Howbeit, I believed not their words until I came, and mine eyes had seen it, and behold, one half of the greatness of thy wisdom was not told me. Happy are thy men, and happy are these thy servants which stand continually before thee, and hear thy wisdom."—(Verses 5-7.) Next, we have to think of the storehouse of wisdom contained in the Proverbs of Solomon; and of the fact of their being frequently quoted by inspired apostles, and once particularly as the voice of God.—(Heb. xii. 5.)

Is it inconsistent with these facts, that Solomon should seek by experience of all the occupations and pleasures of men, to

know "what was that good for the sons of men which they should do under heaven all the days of their life?"—(Eccles. ii. 3.) Rather otherwise; for gifted as he was with wisdom to discern, experience was needful for its full development; and in the possession of it lay the guarantee that he would come out of all the experiments of life with the right verdict: "I saw that wisdom excelleth fully as far as light excelleth darkness."—(Eccles. ii. 13.)

By the stress he lays on *human* wisdom and *human* searching, as applied to Solomon, Mr. Grant distinctly ignores the fact that God endowed him with a discernment extra to "human wisdom and human searching;" and thus destroys the value of all his conclusions on this point. That the theory he is defending should compel him to do this is, perhaps, the strongest condemnation of it that could be recorded.

Mr. Grant's treatment of the book, and the passage itself, is scarcely so ingenuous as the general tone of his writing would lead the reader to expect. He says of the objectionable declaration in Eccles. iii. 18-19. that "it is only what 'he said' at a certain time 'in his heart.'" True, the passage begins "I said in mine heart concerning the estate of the sons of men:" this is the language of Hebraistic idiom, and to comment on as suggesting that it was not the writer's deliberate mind at the time of writing, is unfair treatment. How would it answer in the verse immediately preceding it? "*I said in mine heart*, God shall judge the righteous and the wicked." Did Solomon afterwards change his mind? On the contrary, the very last statement in the book is, "God shall bring every work unto judgment."

Again, it is scarcely to be expected that Mr. Grant would have claimed that in one part of Ecclesiastes, Solomon "comes out into the light," while in the other, he is in doubt, darkness, and wrong conjecture. Yet this is practically what he does in asking the reader to "Listen to Solomon's own exposition of this (as to the attainment of wisdom by human searching), *as he comes out into the light!*, 'As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child, even so, thou knowest not the works of God who maketh all.'" That is, Mr. Grant suggests that Solomon now

discovers that he knows nothing as the result of his searching. Yet, inconsistently enough, believing that in chapter xii. 7, Solomon favours Mr. Grant's theory, Mr. Grant yields to the temptation of assuming that Solomon really does know: for he adds "But he has something to say now about his former thoughts. (This is a gloss; an unfair colouring: Solomon is not speaking of "former thoughts at all." The suggestion by Mr. Grant in this introductory sentence that he is doing so, is Mr. Grant's invention—ingenious certainly, and calculated to strengthen his argument in the minds of the ignorant, but highly reprehensible in a critical controversy), "for," continues Mr. Grant, "he says, finally and conclusively that man's spirit does *not* go downward to the earth: Then shall the *dust* return to the earth as it was, and the *spirit* shall return to God who gave it." On this, we have simply to say that the words quoted have nothing to do with the fanciful issue with which Mr. Grant subtly places them in juxtaposition. The problem before Solomon's mind, in chapter iii. 21, even admitting for the sake of argument only, that this verse had any allusion to the problem, was not whether the spirit of man went upward or downward. The "upward" he distinctly and positively associates with "the spirit of man" *as a fact*; and the "downward" with "the spirit of the beast" *as a fact*. The question is "who knoweth the spirit of man that takes the one direction, or the spirit of the beast that takes the other?" The answer is that philosophy is alike ignorant of both. The spirit of man is a fact, and its upward tendency, as compared with the mere bestial creation is a fact, but who understands it? None. We can only see and accept the fact, without understanding it, as we do many other facts.

So the spirit of the beast is a fact, and its tendency downward to the earth is a fact; but who understands it? No one, any more than we understand the instinct of the bee. We accept the fact merely. But Mr. Grant obscures the problem propounded by Solomon, and tries to keep out of sight Solomon's distinct recognition of the fact that *there is a spirit in the beast*. He makes it appear in the concluding remark now under review, as if Solomon had formerly surmised that the spirit of man (at death) went downwards to the earth; but that now, "he says, finally and conclusively, that man's spirit does not go downwards to the earth." Then shall the *dust* (italicizing *dust*, as if the conclusion Solomon wished now to convey was that the *dust* only, and not the spirit, was the subject of death, and that the spirit, as an intelligent entity, went to God). The treatment of this passage is the cleverest in the orthodox interest we have yet heard of, but clever in a sense not complimentary to Mr. Grant. It savours much of sleight-of-hand. Solomon, in chap. xii., makes no connection with what he had said before on the question of the human constitution. He merely inculcates the early pursuit of wisdom, in view of evil days to come, and of death; as to which, he says "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." What does Mr. Grant's view gain from this passage, when isolated from the fictitious surroundings in which he has set it? Absolutely nothing. The return of the dust to mother earth, and the spirit to where it came from, surely looks very much like the death contended for by "the poor annihilationist;" for, if the spirit that returns be that which came, obviously it is no person or "intellectual-entity," but the means of the person formed from the dust.

THE FUTURE WAR.

CONSIDERING the position occupied by Russia in the prophetic Scriptures, as "Gog," or "the King of the North," any information tending to throw light on her present and future political position, is interesting to those

"Who watch and wait,
Eager to divine
Each slow unfolding sign."

This is especially so in regard to information given by one who looks at the matter from a purely human point of view, and whose testimony, not being biased by a tendency to shape his political conclusions to fit any prophetic interpretations, may be accepted as on the whole impartial. Thus two articles in *Cassell's Magazine* for the 16th and 23rd of March last, under

the heading of "The Future War," are strongly confirmatory of those interpretations of prophecy, which assign to Russia a prominent position in future European developments. The author of the articles, Mr. W. Hepworth Dixon, being a man of considerable literary reputation, and having travelled in Russia, is entitled to credence in regard to his statements as to the position of the matters he refers to, and the feelings of the Russians in reference thereto. Therefore, a few extracts from the article in question may be acceptable to the readers of the *Christadelphian*, especially as dealing with a subject—the Baltic provinces—on which much ignorance exists in this country.

(The italics in the quotations are ours.)

"Will the Baltic question," he begins, "burn into a quarrel, and the quarrel lead into an actual war—a war between the two chief military empires of the earth? On either side of the river Niemen"—which partially divides Russia from Germany—"stand a million men in arms: one million with their faces and their fancies mainly turned towards Europe; and a second million with their faces and their fancies mainly turned towards Asia. Are these mighty armies likely to be thrown upon each other, to decide by bayonet-thrusts and storms of shot and shell, which form of civil life—Muscovite or Teutonic shall in future flourish on the Baltic coast?"

Thousands of Germans think they may, and millions of Russians think they must. On both sides of the Niemen there is fear of war—of early and tremendous havoc—which no courtly and imperial message can charm away. *The cause of conflict lies too deep for speeches to remove.* It lies in what is called the nature of things—in history, in race, in growth, in law, in language, and in frame of mind. It is secreted, so to say, in the foundation of civil society in these Baltic provinces.

Men feel that such a question as the right of Germany to protect her children in the outer Baltic districts, is not one for emperors to settle by a friendly telegram and an after-dinner speech.

'I tell you how that matter stands,' exclaims an ardent leader of the national party on the Russian side, as we smoke our evening 'papers' in the luxurious English club at Moscow. 'We are acting in our right, and we shall fight for what we have been doing in the Baltic while we have a rouble and a rifle left. Those countries

are our own; the people who inhabit them are of a kindred stock. The Wends and Letts are two Slavonic tribes. For many generations they were serfs and slaves. A priestly Order stroke into their country, drove them into heresy, and taught them foreign fashions with a rod of steel. We go to help them in their agony. They recognise in us their long-lost brethren. What we offer them, our laws, our faith, our dress, they take with joyful hearts. Berlin complains that we are Russianising Russia! Well, Berlin is right for once; we mean to Russianise our frontier districts, and bear the blessings of our national church to every province which obeys our flag. One law, one church, one tongue, one banner—this is what we mean to have. Holy Russia shall be one in heart and purpose; and a Russian patriot can no more tolerate a Lutheran influence on the Vistula, than a Moslem influence on the Don.'

'And you will fight upon that line?'

'Yes, fight till we have spent our last rouble. We shall fight for our ideas. You in Western Europe have the past, but we in Eastern Europe have the future. France and Germany are worn-out countries; we are still a young and virgin soil. What Europe had in her—the feudal system and commercial enterprise—she has produced. Her work is over. We alone have new and saving elements in reserve—a pure and primitive faith, a patriarchal form of life, a righteous ownership of land. The elements of a better social state are found with us, and not elsewhere. In lifting up the flag of Holy Russia, we are working on a providential plan.'

An older and more sober statesman of the party adds, 'No man now living can tell us what events may bring about; but you may rest assured that we shall hold our Baltic coasts. If Berlin seeks a second Schleswig question on her western border, she can find it at her hand. The plot is ripe; the cords are cut; but Russia is not Denmark, and we shall not yield to her the conquests made by Ivan the Terrible and Peter the Great.'

'Yield your conquests! Surely such a question is not raised?'

'It is by implication, if not more. The Germans talk of a protectorate—the very language that we were wont to use at Constantinople, in favour of our fellow-Christians in Bulgaria, Syria, and the Caucasus,' (and which it will be remembered was the immediate cause of Turkey's declaration of war against Russia in 1854.)

'A protectorate means divided powers: we cannot tolerate intrusion. Justice to their brethren! Sir, these German sympathisers interfere with us. They claim to have some rights in Courland, Livonia, and Esthonia. What rights can they pretend to have? Are we not masters in our own domain? Have we no more than a divided power? Are we in managing our house, to take account of people in Berlin? If so, we are but vassals of that foreign city. We protest against such doctrines. We deny that anybody in Berlin can sit as a protector in our provinces. *To raise that question would be war.* If Bismarck meddles with political affairs in Riga and Dorpat—as some people think he may do—he will find us ready to repel his first advance. We shall treat our disaffected Baltic provinces as you treat your disaffected Irish provinces. We won them by the sword, and we shall hold them by the sword. *These countries on the Baltic are essential to our safety.* When we yield Livonia and Esthonia, we must yield St. Petersburg; *without these provinces, our capital would be open to attack*; Warsaw would become untenable; we should have to fall back into Moscow and Kazan, and be in future what your Western writers say we ought to be—an Asiatic power. Without St Petersburg, we should be nothing but an Asiatic power. We have no choice; these districts in the Baltic are essential to our commerce and our safety. Cast an eye upon this map of Russia. Nature, as you see, has not been kind to us in one thing—she has turned our rivers in the wrong direction. Here we stand in Moscow, with our faces towards the north and west; but all our waters flow busily towards the south and east.

Livonia and Esthonia are outposts of our empire. Take from us these maritime provinces, and we lose command of the Gulf of Finland—the approaches and defences of our capital. If we were to drop Esthonia, our enemies would be at Narva, three days' march—as Prussian soldiers march—from the Winter Palace. The capital would lie exposed, and Warsaw would be hardly tenable. If Warsaw and St. Petersburg were gone, we should be lost to Europe. Yes; my friend is right; we stake our empire on those Baltic coasts.'

'To hold as conquests—by the sword?'

'To hold as you hold India, with a grip of steel.'

With regard to the geographical position of these three provinces of Courland, Livonia, and Esthonia—which it is necessary to know in order to understand their political importance—they are situated along the Baltic coast, from the most eastern point of the German coast up to the Gulf of Finland, which is the maritime road to St. Petersburg. Hence, if they were in the possession of Germany, the Russian capital would, as stated above, be quite open to an attack by the Germans. The population of these provinces is of a very curious character. "The people are of mixed and mongrel race. The upper ranks are mainly Germans, Danes, and Swedes; the lower ranks are mainly Finns, Letts, Kurs, and Polacks. As a rule, the upper ranks are Teutons and the lower ranks are Slaves. These provinces have had a most uneasy past."

The writer then proceeds to give an outline of the political and religious history of these provinces, the pith of which is that various parts of them have belonged in turn to Denmark, Poland, Sweden, or Russia; while as regards religion, the inhabitants were originally pagan, but were converted to Christianity (!) by the German Knights who returned from the crusades, and who thus attained an ascendancy over the barbarians, and became the aristocracy of the provinces. The writer proceeds: "But under all these changes in their outer fortunes, these three Baltic provinces retained their natural order. The society was German. Every art and science in the provinces was brought from Germany. . . . The missionaries were the masters, and the native proselytes were held to service under feudal lords.

Through good and evil days, this framework of society remained the same. Whether the Baltic provinces were divided or united, whether they were subject or independent, the upper classes were always German, the lower classes were always Slavonic. The German element took and kept the lead. . . . All the law, the learning, and the enterprise were German; and when Russia gained possession of these German colonies, she found her wisdom was to treat them as a separate state—a German portion of her empire—which would give her men and methods of superior force, and open up to her a way into the heart of Europe. Peter willingly agreed that the German gentry were to have their own language, their own religion, their own laws and tribunals,

their own schools, colleges, and customs. Nay, he meant to draw from these German provinces his future ministers, generals, and diplomatists; and therefore, in his selfish interests, he maintained the articles he had signed. Nor were his calculations wrong. From his day down to our day, these small German provinces have given more statesmen to the empire than all the Russ and Tartar provinces put together; men of high accomplishments in art and science; splendid writers and economists; able, patient, confidential servants of the Czars. It would be no abuse of words to say that since the Baltic provinces were annexed to Russia, they have governed her by their superior skill in arts and arms. In fact, it rather seemed as if the three Baltic provinces had annexed Russia, than that Russia had annexed the three Baltic provinces.

Now a change has come on Russia since the close of the Crimean episode. She has begun to doubt the wisdom of her long submission to the Baltic provinces. She wants to be herself; and 'Russia for the Russ' is now her passionate cry. The Emperor, no longer using German in his family circles, steadily enjoins the use of Russ at court. Russ ministers are getting into place. Russ books of science are encouraged, and a seat in the academy of St. Petersburg, with splendid rooms, a patent of nobility, and a special income, is no longer the assured reward of third-rate Germans from the university of Dorpat. Russia hopes in future to defend herself in foreign capitals—to rule herself in her home government—by means of native wit and strength.

No sooner have the Russians caught this idea of doing without the Baltic Germans, than with Oriental impulse they desire to crush the nest from which they have long been drawing nearly all their ablest men. Two objects would be gained by Russianising Courland, Livonia, and Estonia; that is to say, by utterly destroying every trace of German art and science, law and language, presence and supremacy in these frontier states. First, the peasants, who descend from Slavonic tribes, and may be drawn into the national party and the orthodox church, would soon be masters of the field of public action, so that all the weight of these three border provinces might be pressed against Germany, instead of against Russia; second, the supply of staid, methodical, and able foreign servants which these

provinces have given to every Czar since the days of Peter the Great, would be cut off; a wider opening in the public service would be made for Russians of the old type, and then the whole direction of affairs would pass into native hands.

The case is one without parallel in our experience. Here is a country in which the peasants are of one race, the gentry of another, and the rulers of a third. If Spain had conquered Ireland in the seventeenth century, and held it by a treaty which compelled her to respect existing institutions in that island, we should have a parallel to the Baltic provinces. Occupied by a Celtic peasantry and a Saxon gentry, Ireland would have been to Spain what Courland and Livonia are to Russia; while England, as the home from which those Saxon gentry sprang, would lie at hand to fret and stir with every cry of pain from Cork and Dublin.

Russia puts her case in few and striking words. In the three Baltic provinces there are about:

Men of Germanic race, 200,000

Men of Slavonic race, 1,600,000.

All liberal science leads a ruler to regard the interests of the vast majority of his people as his highest guide. For every German there are eight Slavonians. This one German scorns these eight Slavonians, whom he looks upon as beasts of burthen. These eight Slavonians hate the one German, whom they call a master, and fear as a tyrant. In the Esthonian dialect, there is no separate word for German. *Sava* means lord, and *Sava* means also German. 'Is this right?' the Russians ask: 'why should we sacrifice the many to the few?' The only answer is, that they are bound by their own acts.

Having looked at the matter from a Russian standpoint, Mr Hepworth Dixon then proceeds to give the German view of the matter.

"Our treaties bind you to preserve our rights, laws, schools and institutions, as you found them," say the Baltic Germans. *But a treaty does not last for centuries unless it corresponds to general wants.* The Baltic treaties took no heed of that great rustic class, which has been rising in the world of late with such enormous strides. A rude Muscovite democracy will listen to a rude Livonian democracy, in spite of paper rights; and in the name of a Slavonic movement of nationality, those rude democracies are pressing on the highly-civilised German aristocracy in the three provinces.

Will the Fatherland be deaf to the low wail of agony from these Baltic shores, on which a noble offshoot of Germanic civilisation is menaced with a violent death?

'This Baltic question,' says a fierce Teutonic scholar, with the bronze of actual war upon his cheek "is burning at our hearts. We cannot close our eyes and ears to it. The Schleswig-Holstein question hardly pressed so much; yet Germany could not sleep while her poor children in the Danish Duchies were abused. We marched on Denmark with a pang; for we were not unmindful of the ties which bind all northern nations to each other. The Danes were of a kindred race; they knelt with us at the same altars; they were civilised and lettered, and in *their* pretension of supremacy, there was at least some show of law and right. And liberal Europe, as we saw too well, was set against us in our aims and means. But no opinion of the outside world could stay that passion of the German heart—that impulse of the father to assist and save his child. Who then shall stop our march on Courland, Livonia, and Esthonia? The Russians in the Baltic are barbarians, Slaves and Tartars from the Oriental steppe. Their home is on the Volga, not the Dina; in the Kozak camp, and not the German town. They speak an uncouth jargon, they profess a hostile creed; they have no letters, no civility; and they affect no other right in those three provinces than that of brutal force. In marching on these Muscovites, we should be cheered by liberal Europe, which has never seen with patience any footprint of these Russians on her soil.'

This fierce professor, who is ready to shut up his book and load his rifle, represents a mighty German force; the Teutons pure and simple—the aristocratic circles—and the anti-Muscovites in general. But his passion is not universal. Many of the philosophic liberals, though they hate the Muscovites, and wish to strengthen German culture in the Baltic, are opposed to making the cause of Courland and Livonia an imperial question.

Mr. Dixon then sums up the reasons which would operate in the minds of German liberals, in opposing a quarrel with Russia over these Baltic provinces; but he rightly concludes that "The fiercer passion that would lead to war has a better chance of being heard than the milder reason that would counsel

peace. Jacobi tried philosophy with a crowd at Königsberg; his argument was just, humane, unanswerable from a philosopher's point of view; but nations are not logical, and poor Jacobi lost his seat in Parliament, and his personal liberty to teach and preach."

Jacobi was a German who, during the late war, opposed the continuance of the German military operations against France, and got put in prison for his trouble, a sign of the passion for war, when aroused, even in this nineteenth century, and a sign that a general warlike feeling and movement, such as that predicted in Joel iii. 9-14, is a very probable thing, even from a merely human point of view.

"Suppose my fancy of a Spanish conquest of Ireland in the seventeenth century had been a leading fact in our political annals. For a hundred years the Saxon gentry might have ruled, not only Ireland, but Spain. At least a Spanish mob resolves that Ireland shall be governed by the Celts, and that the English language, the English tribunals, the English civilisation shall be suppressed. They shut up Trinity College. They give St. Patrick's Cathedral to a band of Castilian monks. They force the English children to speak Erse. They take away the land from its present owners and bestow it on the peasants. At the cry of anguish coming from these English homes in Ireland, what would England do? Would England listen to her philosophic liberals, who would give her ten good reasons for not troubling herself about the Irish question? Or, snatching at the nearest weapons, would she not dash upon the foreign spoiler of her children, and compel him to relax his grip?"

From the foregoing extracts it is evident that there are smouldering ashes which may at any moment be fanned into a flame. It may be that some of the expressions of feeling are highly coloured, as writers travelling abroad often make the most of what they hear; nevertheless the state of things here depicted, which is not an accidental occurrence, but one lying at the very root of the political and social fabric in those provinces, is almost certain to constitute an element of discord in any 'difficulties' between Russia and Germany. May the time soon come, not for the sake of the storm, but of the refreshing and delightful calm that is sure to follow.

A. ANDREW.

The Christadelphian.

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

AUGUST, 1872.

We are obliged this month to be brief in this department, as well as to hold over some things intended to appear. There are interesting developments of the Roman question to

notice, and some important questions raised by correspondents; but we give place to necessary details connected with the approaching Fraternal Gathering, while as to next month, it is probable the Fraternal Gathering will make still further encroachments, as we purpose presenting a tolerably full report of proceedings in connection therewith. The encroachment will probably afford no great cause of regret, as it is possible that the things said at the gathering will be of equal interest to anything usually appearing in the *Christadelphian*.

THE FRATERNAL GATHERING.

(Saturday, Sunday, Monday, and Tuesday, August 10, 11, 12, and 13.)

Over a hundred brethren and sisters have intimated their intention of being present, and the probability is that, at the last, perhaps twenty or thirty may come without sending word, intending to provide for themselves. The following is a list of those who have sent their names, with one or two probable visitors interspersed:—

BARROW-IN-FURNESS.—Brother Barrow and mother; brother Hutton.

BEWLEY.—Brother Betts.

BRIDGNORTH.—Brother and sister Morrall.

BRISTOL.—Sister Lowe.

CHELLENHAM.—Brother Thompson, sister Humphries, brother and sister Merrett.

DERBY.—Brother Allen; brother Bannister; brother Meakin and two others whose names are not given.

DEVONPORT.—Brother Moore; brother Dasher.

DORCHESTER.—Brother Vernon.

EDNOR.—Brother Smith; brother and sister Tait; brother Norris; brother Smith, jun.

FAZELEY.—The sisters Wood and five others—names not mentioned.

FROME.—Brother (and sister?) Hawkins, and perhaps brother Clarke.

GRANTHAM.—Brother Wootton; brother Shaw; brother Hawkins.

LEICESTER.—There has been no formal intimation from this place, but we are assured several may be expected, say six?

LIVERPOOL.—Brother and sister Ellis.

LONDON.—Brother (and sister?) J. J. Andrew; brother A. Andrew and his sister; sister Hayes; brother Atkins; brother Bosher; brother Holden; brother Watts; brother Atkins, and two others.

LOWDHAM.—Sister Dabell.

MALDON.—Brother and sister D. Handley; sister Hubbard, and two others, (perhaps Charles and George). Is brother Lewin coming?

MANCHESTER.—Perhaps.

MUMBLES.—Brother and sister Behenna; sister Bennett; brethren D. Clement, D. Lewis, H. Lloyd, and J. Hayward; sister Jenkins; sister

Tovey and her daughter, and two or three others whose names are not given.

NEW PRISLIGO.—Sister Reid.

NOTTINGHAM.—Brother Keeling, jun; brother Phelps and daughter; brother and sister Lovett; brother Wilson; brother and sister Kerry; sister A. Turney; sister Hodgkinson; brother and sister Boote. Probable, brother E. Turney; brother Farmer and brother Sulley.

SALE.—Perhaps.

SPARCFORD.—A brother.

STRATFORD-ON-AVON.—Sister Habgood.

SWANSEA.—Brother Randles; brother Goldie; and three others—names not given.

TEWKESBURY.—Brother Osborne; brother Horton; brother Osborne, jun.

WARWICK.—Brother Hearne; sister Stephens. **WELLINGBORO'.**—Brother Leigh and two others.

WESTON-SUPER-MARE.—Brother Hollier; brother May; brother Newport; sister Sykes.

WHITBY.—Brother Clegg; brother Winterburn.

WORCESTERSHIRE.—Brother Thorntou.

AS TO ARRIVALS.

It is desirable that all should send word as to what hour they may be expected to arrive, with a view to facilitating arrangements in Birmingham. It will be impossible to arrange for meeting at the train, so great a number arriving from so many different quarters. It is, therefore, deemed best to dispense with this formality in all cases, and to ask all, on their arrival, to make for the Athenæum Rooms, Temple Row, which is only about three minutes' walk from the stations; and where brethren will be in attendance to give necessary directions, or to introduce the visitors to the brethren who are to have them in charge during their stay.

These directions need not apply to those who have privately and directly arranged with brethren in Birmingham, with whom they may be acquainted; or who may be coming on an independent footing at their own charge.

It is desirable that visitors should arrange to be in Birmingham at as early a period in the day as possible, so that they may have time to rest a little at their place of stay against the meeting in the evening. This introduces to notice

THE ORDER OF PROCEEDINGS.

There will be an opening meeting on the Saturday evening, in the Athenæum, at half-past seven, at which one or two addresses of welcome will be delivered by brethren of the Birmingham ecclesia.

The meeting will close as near nine o'clock as possible.

SUNDAY.

TEN a.m.—The brethren will meet at the Temperance Hall for worship and the breaking of bread. The meeting will be continued to one o'clock, to give time for brethren of various places to take part in the exhortations.

As the visitors may not be acquainted with the order of procedure observed in Birmingham, it is deemed wise for the general comfort to set it forth here.

1.—Singing (*Hymn* 151, "Hail to the brightness").

2.—Reading.

3.—An interval for general announcements, especially such as affect the health or condition of the brethren and sisters, and their state in other parts.

4.—Prayer.

5.—Singing, (*Anthem* 48: "Whom have I in heaven").

6.—Address by presiding brother.

7.—Dispensation of bread and wine, after thanks for each.

8.—Collections, (1. For general expenses in this case, the expenses of the Fraternal Gathering; 2. The spread of the truth.)

9.—Singing, (*Hymn* 116: "Twas on that dark.")

10.—Exhortation by divers brethren who will probably be the following: Brother Handley (Maldon); brother Smith (Edinbro');

brother Andrew (London). The brethren in this instance will speak fifteen minutes each, being kept to time by the presiding brother.

11.—Singing, (*Anthem* 48: "Blessed are the people.")

12.—Exhortation: brother Ellis (Liverpool); brother Shuttleworth (Birmingham); brother Turney (Nottingham); brother Roberts (Birmingham).

13.—Singing, (*Anthem* 16: "Now unto Him.") Lot for tea-course on separating.

DINNER TIME AND AFTERNOON.—The Athenæum Hall will be open for refreshment and conversational intercourse, with freedom to go out or come in according to inclination. Many would doubtless prefer remaining together to occupying the time in going and coming. Sandwiches and tea at the Athenæum will enable them to do this without neglecting the wants of this corruptible, while it will afford a better opportunity than could otherwise be secured of acquaintance one with another.

SIX p.m.—Meeting at the Temperance Hall, for the proclamation of the truth, in which it is expected brother Turney (Nottingham), along with brother Roberts (Birmingham) will take part.

MONDAY.

TEN a.m.—A meeting at the Athenæum, for hearing statements from brethren of the progress and prospects of the truth in the several parts of the country in which they live, and reflections thereon. It is proposed to take these reports in alphabetical order of places, and to restrict each speaker to fifteen minutes. The meeting to close not later than one; and if there is any time left after hearing the reports, general remarks on them will be in place. In the course of the meeting the brethren will sing *Anthem* 47, "O love the Lord;" *Hymn* 150—"Behold the mountain of the Lord;" *Hymn* 212—"O speed thee, brother;" *Anthem* 35: "Amen! blessing and glory."

HALF-PAST FOUR p.m.—Tea meeting at the Athenæum. There being but sitting accommodation for half the number, there will have to be two "sittings-down," as they are called: the first at half-past four punctually; and the second at a quarter for half-past five. A "lot," on the Sunday morning, as the brethren are separating,

will decide who will sit down first, and the others need not be in attendance till the hour appointed for the second sitting. (The expense to be defrayed, according to custom, by a contribution according to ability, in box sent round.) After tea, an interval for clearing the table and arranging seats for a meeting at half-past six, for edifying addresses, of not more than a quarter of an hour long, to be delivered by speaking brethren, in alphabetical rotation. During the evening, the following anthems will be sung: Anthem 8, "The Lord shall inherit Judah;" Anthem 6, "Pray for the peace of Jerusalem;" Anthem 42 "Thine, O Lord, is the greatness;" Anthem 11, "Awake, awake;" Anthem 21, "Be patient, brethren."

TUESDAY.

The day time will be left free for "looking about." In the evening, at seven o'clock, there will be a public meeting, in the Temperance Hall, for the proclamation of the truth, at which the following brethren are expected to speak, for half an hour each, on selected subjects: Brother Boshier (London), brother Handley (Maldon), brother Shuttleworth (Birmingham), brother Andrew (London), brother Turney (Nottingham), brother Roberts (Birmingham).

This will conclude the proceedings.

THE SUCCESS OF THE GATHERING.

This is not to be estimated by the number attending, or the interest taken, but by *spiritual results*; and this not only the immediate results, but such as may follow after a long time (if the Lord delay his coming). For this reason, it is essential to be very decided as to one thing; and that is the point mentioned in the preliminary announcement in the May No.—that the gathering shall not be allowed in the smallest degree to acquire the character of a debating or legislative conference. The gathering must be held incompetent to deal with any matter implying a jurisdiction over others in any sense or degree. Business of all kinds must be absolutely and entirely excluded; also the discussion of any matters involving a difference of view. It will be useful to hear the experience of others, and perhaps to receive their counsel; but it must be left to the absolute liberty of each to

adopt or leave the views and recommendations advanced, as may appear good. The theory of the meeting is this: that the ecclesia of Birmingham invites brethren from any place to come and spend a few days with them for mutual encouragement. It is not a meeting of 'delegates,' or a conference for business. It is precisely as when a brother invites a company of brethren to tea. This form of the matter must be distinctly recognised, and strenuously upheld. By this, we shall get all the advantages without the evils that usually grow out of ecclesiastical assemblies.

It happens that in our researches among Dr. Thomas's papers, we have come upon a copy of a letter by him, having a bearing on this very subject. Its publication at the present time is very opportune. It is as if we had the benefit of

DR. THOMAS'S JUDGMENT ON THE
STEP

About to be taken. We know nothing more of the letter to which it is an answer than our readers will learn from the letter itself, which is as follows:—

Mott Haven, Westchester, N.J.

Nov. 21st, 1859.

Dear Brother ———,—After trying your patience so long, I am able, at length, to write definitely to you concerning the mind of the brethren on the subject of the proposed conference. They have come to the unanimous decision not to give their countenance or support to any other ecclesiastical body than that commonly known by the phrase "the ecclesia," which is an association of heirs of the kingdom of God, who have become such by an *intelligent belief* of "the things of the kingdom of God and the name of Jesus Christ," and *immersion into the name* of the Father, and of the Son, and of the Holy Spirit; and are the pillar and support of the truth in the several special localities in which they reside. Beside this "one body," they recognize no other in the New Testament, and know of nothing to be done in connection with the truth which *it* is not competent to accomplish. They are opposed to a floating or movable body, composed of

"delegates," who, from their knowledge of such, are more likely to represent the *numerical majorities* than the *intelligence and wisdom* of the churches to which they belong. If one church wish to *confer* with another, it is competent to do so by *letters or messengers*, the latter not being able to sit as a council or conference, but to deliver the message of the one to the other church, upon which the whole will confer as at Jerusalem in Acts xv.

This, dear brother, will answer your "5th question," and, in part, your first; for if no "conference" be needed, no "public declaration of its faith and principles" is called for. The church declares its own "faith and principles" by the "foolishness of its preaching." We in New York City do not feel in any need of a floating body or bird of passage, alighting in ——— or elsewhere, and whistling melodies for us. We can play our own tunes upon the inspired harp without the aid of a choir of delegates, whom we may not know even by name—"delegates" who might think proper to waste their time in creating business, and in discussing "reports" prepared for them by "committees on" tobacco, slavery, meats to be abstained from, unleavened bread, and the infusion of raisins, teetotalism, the Sabbath, and numerous other crotchets which suggest themselves to the carnal mind, ever prone to strain out gnats and swallow camels without end. From such a body we might expect "a declaration of principles," which would become the foundation of a new apostasy from the gospel of the kingdom of God.'

As to your question No. 2 concerning the apostolic organization, mode, and order of worship, we believe that in New York City we practise it as scripturally as may be in the absence of the spiritual gifts of the first century. We shall be happy to shew you if you will pay us a visit here.

As to query No. 3, we believe that brethren when travelling, whether they be private or teaching brethren, should carry

with them letters of introduction and commendation from *the particular church* to which they belong; and that that church before its introduction and commendation be accepted, should be known to consist of constituents who have themselves believed and obeyed the gospel of the promised kingdom, the letters of no other *kind* being of any worth with the saints.

Lastly, when all the means existing for the maintenance and spread of the gospel are expended, we think it will be time enough to consider the 4th query on your list about "additional means." It is more than probable that we in New York City do not do all that might be done; but of this we are certain, that expending our funds in despatching one or two of our number as a delegation to ——— or elsewhere, might benefit the New York Central and other R.R. Co.'s, but could not possibly make us more efficient here.

Our advice is: Begin in ——— at home, where charity begins; and if there be any there "who have an ear to hear what the Spirit says," bring them to "the obedience of faith;" and with these, be they many or few, as the "One Body" there, announce yourself to your fellow-citizens as the ——— Conference, ready to *confer* with any of *them* upon the great question of salvation. When you have separated from them all the people the Lord may have in ——— and you find that you get "*out of work*," extend your operations to remoter parts. If each and all of the saints do this, real good may be done. But from conferences, councils, synods, conventions, and general assemblies, other than the church in its original constitution, may heaven and all its ministers of grace defend the saints. Amen! We never knew any good thing come out of such a Nazareth or region of the shadow of death.

With kind regards to all our friends in R., I remain, yours affectionately,

JOHN THOMAS.

ANSWERS TO CORRESPONDENTS,

BY THE EDITOR.

PRE-IMMERSIONAL QUALIFICATIONS.

F.H.—There is no cause for anxiety in the refusal of immersion to any individual who may appear to lack some essential qualification. We cannot frustrate the work of God; and we may not, from pity or fear, strain the Master's rule, of which we are but helpless administrators. There is but one straight, simple rule of working, the responsibility of which rests with the apostles: "*If thou believest WITH ALL THY HEART, thou mayest.*" The "examination" formality is a necessity having reference as much to the duties and responsibilities of those who examine, as to the safety of the person examined. For amplification of this idea, see preface to the *Good Confession*.

FREEMASONRY IN RELATION TO THE TRUTH.

A.C.—There can be no doubt that Freemasonry is an institution of the world in the strictest sense of the phrase. It represents the "friendship of the world" more directly than almost any other contrivance of unjustified man, and offers that friendship distinctly on the basis of the flesh. As such, there is no less doubt that the profession of it is incompatible with the brotherhood of Christ, which has the doing of the will of God for its foundation, and which distinctly enjoins on its subjects that they come out from the world (2 Cor. vi. 17), and love it not (1 Jno. ii. 15), as the friendship of the world is enmity with God (Jas. iv. 4), and that if any man love the world, the love of the Father is not in him,—(1 Jno. ii. 15.) A direct answer to your question is, that a faithful Christadelphian would not join the masons; and that if a mason, he would resign his connection with the fraternity.

ANGER AND SIN.

W.O.—"Be ye angry and sin not."—(Eph. iv. 26.)

Does Paul teach that a man can be angry and not sin? Would not this be contrary to the apostolic doctrine that "all anger and wrath is to be put away?"

Paul's meaning is explained in the second part of the verse: "Let not the sun go down upon your wrath." A man is in danger of allowing his anger to cause him to sin. Anger in itself is no more sin than appetite. Jesus looked round about upon the Pharisees with anger.—(Mark iii. 5.) It is what anger may lead to that is evil. Anger indulged is sin. We are to put an end to it with the close of the day that gave it birth, being not implacable but merciful, even to those who may sin against us.

THE SPIRIT OF MAN AND THE SPIRIT OF THE BEAST.

J.B.—As to the Spirit of man going upward and the spirit of the beast going downwards (Eccles. iii. 21), see our remarks this month in answer to Mr. Grant. The taunt that Christadelphians never quote these words, is without a sting. No reasonable person, on whatever side of a question they may be arguing, ever quotes more than bears on the point they are seeking to elucidate. But the fact is the orthodox professors are so hard pressed that they gladly clutch at the smallest apparent advantage. The passage does not serve them. If their reading of the passage be right, it proves that every man when he dies goes to heaven, which they themselves deny, and it teaches also that the beasts are not done with when they quit this sublunary state, as they say they are, but have a place "downward" in the earth in which they continue their existence as "spirits"—beast spirits. For the meaning of the statement, see the remarks before referred to.

THE OPERATIONS OF THE SPIRIT.

H.J.—The objection to employing the case of a mulatto in illustration of the nature of Christ as a blending of the Spirit with the flesh and blood of Mary, is the entire want of parallel, though there seems to be a parallel. The blood of a white man and the blood of a negro woman are helpless mechanical agents with certain fixed qualities and affinities, which coming into contact, produce certain results as the inevitable consequence of the law of their constitution. But the Spirit is *not* a helpless mechanical agent. Its operations are not passive. Its effects *depend solely on the will of him* of whom it is a part, so to speak. Hence, says Paul, "All these (different manifestations) worketh *that one and the self-same spirit*, dividing to every man severally *as he will*."—(1 Cor. xii. 11.) The same cause produced different effects, because the intention connected with the cause was different in each case. It is because of this, that you are precluded from reasoning upon the operation of the Spirit on Mary in the same way as you would upon the genital laws in ordinary. The will of the Spirit alone determined the result, and not what we might presume to be the physical effect of its operation. Now, that "will" was to produce a *man*, and a man made in all things like to his brethren—whose flesh and blood should be THE SAME as theirs; yet who should be, by

the spirit, a manifestation of God in the flesh. Realise this *will*, and you may throw physiology aside. The application of the laws of physiology is uncertain in a case where God is the operator. A brother in America, well remarks on this subject, "Luke 1. 35, is physiology enough for me." This ought to be so with all, and wrangling would cease.

WICKEDNESS OF WITCHCRAFT.

C. R.—Witchcraft is in Paul's category of sins that exclude from the kingdom of God.—(Gal. v. 20.) It was also condemned under the law so much that a witch was not to be allowed to live. The language of the prohibition is very distinct: "There shall not be found among you . . . an enchanter, a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For *all that do these things* are AN ABOMINATION unto the Lord.—(Deut. xviii. 10-12.) Not only were the witches and wizards themselves an abomination, but all who consulted them were objects of the divine anger, as thus expressed: "THE SOUL *that turneth after such* as have familiar spirits and after wizards, and goes a whoring after them, *I will even set my face against that soul.*"—(Lev. xx. 6.) That any one professing the truth should be found in the attitude condemned in this last citation is matter for surprise. It does not mend the matter that the practice of the "black art," is regarded and resorted to from a scientific point of view. This is merely a change of name. It is *the thing*, and not the name, that is condemned in both Old and New Testaments. The "thing" is an imposture, with certain misunderstood adjuncts of natural influence. The nervo-vital energy is powerful in some to temporarily affect the volitions of others, when voluntarily submitted to, as illustrated in the facts of mesmerism: but this natural property in the hands of ignorance, has been made the basis of the preposterous pretences involved in witchcraft, credence accorded to which leads away from God. Mesmeric experiments may be innocent enough, when contemplated as phenomena of nature; but we overstep the bounds when we begin to believe that man or beast can be cursed and blighted by the will of a human being, and still more, when we believe in the efficacy of the miserable incantations prescribed by way of cure by the disreputable pretenders who make a gain of imposture. Even if the power were real, which it is not, it would be sin to resort to it, *because it is forbidden*. The eating of good fruit brought sin, because of disobedience; and the curing of cows, if it could be effected, would be no less

disastrous to the individual concerned in it, if brought about by resort to what has been emphatically interdicted.

THE APOCALYPSE AND THE OBEDIENCE OF FAITH.

W. D.—A correct interpretation of the Apocalypse is of more importance than may at first sight appear. 1. It was given "that his servants MIGHT KNOW" (Chap. 1. 1.) the things it treats of; and if a wrong view of it prevails, the object of its communication is to that extent frustrated. 2. The Spirit pronounces a blessing on those who understand it, (chap. 1. 3.) from which it follows that a wrong apprehension of its import deprives the wrong apprehender of the blessing. 3. Jesus pronounces a curse on those who take away from its words (Chap. xxii. 19.); and no one takes away from its words more effectually than the man who misrepresents its meaning. That misrepresentation of its meaning which asserts its inapplicability to the present constitution of things in the world, and teaches that it has no fulfillment till the saints are removed at the coming of Christ, is especially mischievous in its effects; for it interferes with a scriptural attitude in relation to things and systems which are therein condemned, and participation in which is declared to implicate the participants in the doom awaiting them. The ecclesiastical systems and practices of Europe are exhibited under symbols perfectly intelligible to the student of God's word. A beast and its image, a ten-horned monster and a woman are introduced as representatives of the constitution of things in Papal Europe, and a peculiarity of the saints therein described is that they "worship not the beast neither his image, nor receive his mark upon their foreheads nor in their hands (xx. 4.), that they "obtain the victory over the beast and over his image and over the number of his name" (xv. 2); that unlike those dwelling on earth "whose names are not written in the book of life," and who worship the beast who makes war upon the saints, they "keep the sayings of the prophecy of this book," which declare, "If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God." Now, if you regard the whole matter as future to the Lord's coming, do you not loosen and undermine the terrible obligations arising from these sayings? Certainly; you place these obligations beyond the circle of a saint's duties, and leave him at liberty to imagine that he may safely take part with any system extant in his own day. Of course, you are at liberty, in this day of liberty, to think and act as you will; but such views are a serious impediment to the co-operation which you

are disposed to ask on the part of the Christadelphians. They could not admit such an element of corruption among them. They could not identify themselves with so complete a neutralization of the last message of Jesus sent to his servants. They could not make themselves responsible for such a departure from his testimony which he himself has fenced with special imprecations. Your belief in the things concerning the kingdom of God and the name of Jesus Christ, "the same as the Christadelphians," may justify you in being immersed; but with such a state of mind with regard to the important directions he has given for the guidance of his servants in the Apocalypse, it is impossible they could enter upon that co-operation which has for its basis an intelligent apprehension of the mind and will of Christ.

The idea that "Revelations" is future in its fulfilment, would be dispelled by the effectual realization of one or two points which we mention by way of conclusion. The angel interpreting to John the meaning of the seven heads of the scarlet-coloured beast, says xvii. 10: There are seven kings: *five are fallen*, one is, and the other is not yet come." Here is a proof that in the day when these words were addressed to John—nearly 1800 years ago—part of the symbolism had been realised in history. In connection with its developments (chap. xi. 18) "the time of the dead comes that they should be judged," which is inconsistent with the theory that those developments do not take place till after the resurrection of the saints. A similar argument arises in the fact that the beast

makes war upon the saints and overcomes them.—(xiii. 7.) Surely this is not after the saints are raised from the dead! So also with the fact that saints, under the sixth seal, are seen in a state of death, and allowed to rest (vi. 9); that the scarlet woman is drunk with the blood of saints. (Surely she is not to kill them after they are made immortal.) "In her was found the blood of prophets and saints."—(xviii. 24.) The apostles were slain by her (Rome under the pagan constitution.)—(xviii. 20.) Surely the apostles are not to be killed a second time. In addition to these and many other points that might be mentioned, the general character of the book as to things said about to "shortly come to pass," and as to keeping the things written in the book, conclusively shows the fallacy of a theory which futurizes everything except the messages to the churches, and reduces it to a thing of practical consequence whatever.

THE JEWS MOST NUMEROUS IN THE EAST.

The Jews are now most numerous in the northern part of Africa, between Morocco and Egypt. In the strip of Europe stretching from the Danube to the Baltic there are about 4,000,000, while in all western Europe there are not 100,000 of them, which shows that the great mass of the Jews keep as near as may be to the Holy Land, ready to enter in and possess it whenever the summons they wait for comes, although in Palestine they are few and weak.

INTELLIGENCE.

BIRMINGHAM.—The attendance at the Sunday evening lectures has revived under the stimulus of advertising. There have been no cases of obedience during the month. On the contrary, at the quarterly meeting of the ecclesia held on Tuesday, the 2nd ult., withdrawal was made from Robert John Barratt, Thomas Copham and his wife Mrs. Copham, and G. F. Hopkins for prolonged non-attendance at the breaking of bread. The absence in nearly all cases has exceeded a year, and has been associated with disorderly walk. Many attempts have been made to bring the erring to a sense of their duty, but without effect. The extremity of withdrawal has been resorted to after long and fruitless patience and entreaty.—Preparations are being made for the presence of over a hundred visitors for four days in August.—(See Fraternal Gathering.) The extent of the gathering exceeds all expectations, but the brethren

hope to get through it somehow.

EDINBURGH.—By a misplace of letters in the office, intelligence from this place, which ought to have appeared in our last two numbers, was omitted. Writing May 23rd, brother Gascoyne announces the obedience of JANE CAMPBELL (26), and WILLIAM KIRKWOOD (20), both formerly neutral. He adds, that the Bible class has contributed not a little in causing many young enquirers of late to ask the all-important question: "What must we do to be saved?" The Sunday school progresses steadily under the management of brother Tait, assisted by some of the young brethren. The evening lectures continue to be well attended. The week night meetings heretofore held in brother Smith's house, are now held in the Temperance Hall, where the brethren meet on Sunday evenings; they having at last secured it on Thursday evenings for that purpose. On the previous Sunday week to

the date of writing, the brethren had a social "God speed" meeting on the occasion of the departure to America of sister Charlotte Lamb and sister Shiells of Harelaw, her sister in the flesh, attended by other friends. The meeting was well attended. There were present brethren from Berwick, Ayton, Leith, and Haddington. By a letter dated June 20th. the removal of brother Kirkwood to Glasgow is reported. It is the same whose immersion is above recorded. He lodges in the house of sister Anderson, 310, Argyle Street. During the month of June, the Edinburgh ecclesia was visited by brethren from Beith, Galashiels, Cunnock, Liverpool, and ten sisters from Liverpool and Wishaw. On July 17th, brother Gascoyne reports the obedience (on 14th inst.) of THOMAS HUME (34), formerly Free church; and the removal of brother and sister Moir by emigration to Canada.

FAZELEY.—A new meeting room having been procured here, through the efforts of sister Wood, the same was opened on Sunday the 21st ult., when two advertised lectures were delivered by Birmingham brethren—the first by brother Suttleworth, on "The Kingdom of God, or things which are shortly to come to pass upon the earth," the second by brother Hadley, "The study of the Scriptures the first step to eternal life."

FROME.—Brother Hawkins has advertised "*Who are the Christadelphians,*" in the local papers, as the best sequel to the effort lately put forth in the shape of lectures by the Editor. The town is highly priest-ridden, but the step may nevertheless lead some into the right way. We know not which shall prosper—this or that. Our duty is to faithfully, in meekness and kindness, sow beside all waters.

GLASGOW.—Brother Bell reports a visit from brother Ellis, of Liverpool, who lectured three times to good audiences.

GRANTOWN.—Brother McIntosh announces withdrawal from James Gordon, for disorderly walk, rightly adding that we ought not to be cast down at the failure of any to walk in the Spirit, seeing there always have been and must be such till the day of the Lord, who will sit as a refiner's fire.

HALIFAX.—Brother Whitworth, writing 15th July, reports as follows:—"During the past two months, we have had an accession of two to our number. Their names are Miss ISABELLA CUNDALL (16), daughter of sister Cundall, and Miss LILLY KAY (16), grand-daughter of Brother Kay, who put on the saving name, in the appointed way, on Saturday, 22nd June."

The discourses, on Sunday evenings, have been as follow:—

May 19th.—A contrast: Orthodoxy *versus* Scripture.

May 26th.—The Kingdom of God.

June 2nd.—The new heavens and the old

earth, by brother W. Birkenhead, of Sale.

June 9th.—The soul and spirit—an enquiry.

June 16th.—The hope of Israel realised at the end of the present age.

June 23rd.—The things concerning the name of Jesus Christ.

June 30th.—The events attending the second advent.

July 7th.—The mighty transformation.

HUDDERSFIELD.—Brother Mitchell, writing July 6th, says that the Huddersfield ecclesia is in a more cheering condition than it has been for some time. There have been four additions by removal from other parts, viz., brethren Cox and Cook, from Leicester; sister Hemmings, from Worcester (who has obtained a situation in a boot and shoe establishment in the town); and sister Jessie Fraser, from Spalding (who has obtained a school at Shelley, six miles off). Brother O'Neil has returned from Wales, so that the ecclesia now numbers seventeen, viz., eleven brothers and six sisters. They have had a well-attended course of six lectures, by brother Bairstow, of Halifax, commencing April 14th, and extending to June 23rd. The room has become too small. During the lectures, there was not room for all who came. The brethren are looking out for another meeting place.

KEIGHLEY.—William Dugdale writing to order certain books, mentions his intention to obey the truth. He also speaks of a Wesleyan Methodist of thirty years standing, who has thrown up his old faith, and confesses that in his intercourse with the brethren, he has learnt more of the gospel during the last month, than in all his previous life of chapel going. Our correspondent says this gentleman has kindled a fire among the Methodists that it will take some big engine to put out. He tells his neighbours they know nothing about religion after all their zeal and money spending.

KETTERING.—There have been some successful meetings here, at which brother Turney lectured some six times. Brother Turney promises an account.

LONDON.—Brother Nichols has just published a tract, by himself (3d. post free), "The good tidings of the kingdom of God; or, the second appearing of Jesus the Christ to reign as King over all the earth, the true hope of the believer." Address: 11, Long Acre, London. Lecture notices next month.

LIVERPOOL.—Brother Atkinson, writing July 9th, reports the immersion of Mrs. CATHERINE G. LIND, which took place on the 19th of the previous month. Brother and sister Elijah Waite have returned to Leicester, to which they originally belonged.

MANCHESTER.—Brother Corkill, heretofore meeting with the Sale ecclesia, has concluded to meet regularly with the ecclesia at Manchester, as offering a larger and more promising field of usefulness. There is a

growing spirit of enquiry in the great cotton metropolis. (*In answer to query in letter:* the Editor, with fortnight's notice, will come over any Sunday the brethren like to arrange for, after a month hence.)

NOTTINGHAM.—Brother Mycroft, writing July 17th, reports six more additions, five by immersion, namely, MOSES TERREY (22), formerly Church of England; JOSEPH TUFFLEY (29), formerly Methodist; MARY JANE FISHER (47), wife of brother Fisher, formerly Methodist and much opposed to the truth, but convinced at last, by a patient study of the word, that her former position was enmity against God; SARAH WHITE, for nearly thirty years a Methodist; HANNAH HOLMES (21), formerly Methodist. The sixth is Sarah Clarke, who obeyed the truth years ago, but removed from the brethren at the same time as those previously reported; all differences being now at an end, she re-united herself with the brethren in fellowship on Sunday morning, July 14th. The additions mentioned last month, as having occurred during the year, refer to what has gone of 1872, and not to the last twelve months.

No small stir has been created in the religious world of Nottingham, by the placarding of a large bill, headed in very large letters, "The second coming of the Lord Jesus Christ near at hand," and announcing four lectures, by a preacher of that portion of the apostacy styling themselves The Catholic Apostolic Church, who profess having a special mission from heaven to call the attention of the people to these subjects. The brethren have been trying to improve the occasion, in the manner indicated by the following bill, which drew large audiences:—

MECHANICS' LECTURE HALL.

CATHOLIC APOSTOLIC LECTURES.

The Catholic Apostolic lecturer having set forth that he is appointed by the Holy Spirit to be the bearer of a message to mankind, touching the coming of Christ and other matters, it is intended to review his teaching by aid of the Scriptures, in Two Lectures to be given by

Mr. E. TURNEY.

Sunday, June 30th.—Unknown tongues and gifts of the Holy Spirit. The Catholic Apostolic gospel, and teaching upon the nature of Christ. The sign of the Son of Man in heaven.

Sunday, July 7th.—Catholic Apostolic teaching concerning a middle state, hades, resurrection, the 1,000 years, the 144,000, hell, the devil, evil spirits, &c.

To commence each evening at 6.30. The

object of these lectures is to shew that the so-called Catholic Apostolic message is but another phase of spiritual sham, and cannot bear to be tested by the word of God.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—(Isaiah.)

REDRUTH.—A Mr. John Perry writes to encourage in the work of the Lord. Through certain books, he has been brought to the conclusion that he must believe what the Christadelphians teach, if he is to believe the Bible. With this conviction, he has suffered himself, he says, to be expelled from the Primitives, among whom he has endeavoured to propagate a knowledge of the truth. They have sought for two years to shut his mouth at a Sunday afternoon Bible class, but without success. May we next look for obedience?

SPARCFORD.—The immersion of MARTHA BROMLEY, in her 78th year, is announced. She was for many years in doubt of popular views, and quickly saw the truth when it was presented to her. She was immersed by brother Weale, of Leicester.

SHELLEY (Yorkshire).—Sister Jessie Fraser having obtained a school here, writes, that on Sunday, June 30th, she walked to Huddersfield, six miles off, and without previously knowing the names of any of the brethren, quickly found them out by the name Christadelphian. She reports herself encouraged by the intercourse she had with them. She first found her way to the residence of brother and sister Rhodes.

SHEFFIELD.—Brother Unwin having removed here from Manchester, reports the opening of a room at Carbrook, on Sunday, July 7th, when brother Bairstow, of Halifax, gave two lectures. The room, which will accommodate 120 persons, was more than filled in the afternoon. In the evening, the attendance was not so large. There are seven brethren and sisters, and the prospect of five more soon becoming obedient.

WESTON-SUPER-MARE.--Bro. Newport announces the obedience of ELIZABETH FELSTONE, the lady who conversed with brother Hayes some months back as reported by him. The truth has effectually destroyed that sympathy for "the dear good men" the clergy, which was the great stumbling block. On Sunday, July 14th, brother Boshier lectured in the Temperance Hall, on "life and immortality."

WHITBY.—Brother Winterburn announces the withdrawal, after long patience, from brother Henry Weatherill and George Tweedy who have brought reproach upon the truth in ways that need not be particularised.

WISHAW.—Brother Hodgson, writing July 13th: reports a public discussion having occurred in the previous week between brother Ellis and Mr. Mitchell the Universalist. The town, he says, has passed

through a period of intense excitement from discussions between Mitchell and Long; Bowes and Mitchell; and again Mitchell and Long; and taking advantage of a visit paid by brother Ellis, the brethren advertised a course of lectures on the fallacy of Universalism. Mr. Mitchell attended the first night and challenged brother Ellis. Hence the discussion in which Mitchell had to take different ground from that occupied in his ordinary encounters, to his evident embarrassment.

CANADA.

TORONTO.—Brother Gruitt announces the arrival of brother Pitt, from England, and his departure for Innerkip, where he has obtained employment in brother Malcolm's cheese factory; also the arrival of brother Pauly, from Devonport, and his departure for Hamilton: also brother Smart, from Devonport, who has gone to Chicago.

UNITED STATES.

CHICAGO, ILL.—Brother Harris reports the withdrawal of the ecclesia from D. Ryder and his wife, observing that otherwise the ecclesia seems in a healthy state.

BOSTON, (Mass).—Brother Hodgkinson writes as follows: "The present serves to inform you and the readers of that potent sheet, the *Christadelphian*, that, June 9th, EDWARD DANIELS put on the saving name of the Anointed, 'the law of sin and death' being overcome by the law of the spirit of life in Christ Jesus in his mind, and by his actions—the result of brother Dunn's lectures, every one of which he attended. His attention was called to them through the newspaper advertisements entirely; formerly Methodist, latterly a Sabbatarian Adventist, now a Jew of the true circumcision of the heart, inwardly. I feel much satisfaction in this; the cost is nothing now; and every boot black in the town has heard of the Christadelphians. The ecclesia keeps on an even beam, for as three have been added, so three have been withdrawn by health considerations, the easterly winds of Boston badly suiting the weak lungs of brother Buck who leaves with his wife (a sister) for a residence more inland. We progress here in truth and *αγαπη* I hope all may continue well. The Coliseum, that big concert with a bad name, is a great success—one of the signs of the times—peace, peace. I have seen the people and heard the music, and was, I must say, quite astonished. Nothing like it ever took place before in this world's history. I enclose you a little book programme. Think of 20,000 voices, 30,000 listeners, 2,500 orchestral musicians, an eight

acre building, three or four of the best bands of Europe, the mightiest organ in the country, in combination, and the only thing I could think of was the resurrection, judgment, and the throne and kingdom of the beloved, and the 14th Revelation. It was sublime. Some of the familiar hymns the audience joined in, by request; words do not convey ideas in such cases.

EAGLE CREEK (Bradley Co., Arkansas).—Brother Jeffries writing June 20th, announces the existence of a small number of believers in this place, to which they came from Henderson (Ky.), in the year '69, viz: self, wife, and eldest son. After their arrival, they found two sisters who are intelligent believers, MRS. MC DANNIEL and one of her daughters. Since then, they have assisted three others of her family in obeying the truth: DR. JAMES MC DANNIEL (26), MRS. LUCY WOODS (24), and MISS LILLIE E. MC DANNIEL (17). They are now eight in number. There are several others who are expected to obey soon. The ecclesia meet every first day to break bread in memory of the Saviour. They would much like the visit of some brother who is a good lecturer.

HARVARD (Ill).—Brother Soothill, writing June 16th, "reports the obedience of his oldest daughter, MARY A. SOOTHILL (20), who put on the sin-covering name in the appointed way, on Sunday, June 1st. She was assisted to the obedience of the faith by brother James Wood, of Burrill, Winnebago Co., Ill. May the Deity aid her, adds brother Soothill, to add to her faith all those moral excellencies that will qualify her for acceptance at the appearing and kingdom of our Lord Jesus anointed."

VISIT TO FROME, SWANSEA, MUMBLES, AND WESTON.—The limited space at disposal this month prevents more than a mere mention of the fact that at the request and expense of brethren, the editor visited the first three mentioned places, and called at the fourth on the way home. Frome is the place made notorious by the ritualistic performances of vicar Bennett, who has been the subject of an ecclesiastical prosecution. It is a small priest-ridden country town in Somerset. Much is not to be expected from the sowing of the seed in such soil. Nevertheless, the three believers there (brother and sister Hawkins and brother Clarke), did right in trying what might be done. Three lectures in their public hall were well attended and attentively listened to. In Swansea four lectures, and Mumbles two, completed the effort put forth on the present occasion. The visit to South Wales was more particularly serviceable in recruiting health and qualifying for further service.

The Christadelphian.

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

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

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SEPTEMBER, 1872.

Vol. IX.

THE FRATERNAL GATHERING.

THE "Gathering" was so successful in a spiritual sense that we propose to extend and consolidate its influence by a full report of the proceedings, and shall not consider it, in any sense, a loss that ordinary matter is excluded. The date of it is well-known: Saturday, Sunday, Monday, and Tuesday, August 10th, 11th, 12th, and 13th. The weather was good, and circumstances generally concurred in favour of the object in view.

Two incidents—one pleasant and the other not so—occurred unexpectedly. The first was the arrival of brother Hezekiah Taylor, of Baltimore, Md., United States, who crossed the Atlantic for the purpose of attending the Gathering, without sending previous intimation; and the other was an accident to sister Wall, of Birmingham, which necessitated her conveyance to an hospital. Sister Wall was thrown from a vehicle in the street while riding with her husband to meet some brethren at the station, and suffered fracture of the skull. She is progressing favourably. With this exception, all went well.

The brethren mostly arrived in Bir-

mingham on the Saturday, and made for the Athenæum, where they were given into the custody of friends, who gladly conveyed them to their respective places of sojourn. Printed programmes were distributed for the comfort of the meetings. In these there was one feature which had not appeared in the *Christadelphian*, viz., a marquee meeting on the last day on the grass behind Dr. Thomas's house, at Olton, five miles distant; and in this connection, it may be worthy of mention, that while the brethren were assembled on this occasion, they were photographed in a group standing outside the marquee, by an artist who had been sent for by a brother, to whom the thought occurred on the ground. The picture forms a pleasant memorial of an interesting occasion. The portraits are recognizable. The picture is supplied by the photographer at 2s6d.

The following is a complete list of the visitors in the alphabetical order of the places:—

BEWDLEY.—Brother Betts.

BRIDGNORTH.—Brother and sister Morrall.

CHELTHENHAM.—Brother Thompson, sister Humphries, brother and sister Merrett.

DERBY.—Brother Bannister, brother and sister Thomas Meakin, with their son and daughter also in the faith, and brother Kirkland.

DEVONPORT.—Brother Moore, brother Dashper.
DORCHESTER.—Brother Vernon.

DUDLEY.—Brother and sister Blount and brother and sister Phillips.

EDINBORO.—Brother Smith, brother R. Norrie, brother Smith, jun.

FAZELEY.—The three sisters Wood, brother Brierley, and brother Somers.

FROME.—Brother Hawkins and brother Clarke.

GLASGOW.—Brother Carruthers.

GRANTHAM.—Brother Wootton.

HALIFAX.—Sister Whitworth.

HUDDERSFIELD.—Sister Hemming.

LEICESTER.—Brother and sister Collyer, brother and sister Darker, brother and sister Lester, brother and sister Yardley, sister Mayes, and sister Tailby.

LIVERPOOL.—Brother and sister Ellis, brother Lind.

LONDON.—Brother J. J. Andrew, brother A. Andrew, brother Atkins, sister Andrew, sister Briggs, brother Bosher, brother Watts.

LOWDHAM.—Sister Dabell.

MALDON.—Brother and sister D. Handley, brother C. M. Handley and sister Hubbard.

MANCHESTER (Sale).—Brother and sister W. Birkenhead, sister Mary Birkenhead.

MUMBLES.—Sisters Jane and Catherine Bennett, brother and sister Behenna, brethren W. Clement and D. Clement, brother Dell, brother D. Lewis, brother and sister Samuel Hayward, brother and sister Matthews, brother E. Michael, J. and W. Jones (not yet in the faith), sister Jenkins and her daughter, sister Tovey and her daughter.

NEW PITSLIGO.—Sister Reid.

NOTTINGHAM.—Brother Ashton, brother and sister Boote, brother Farmer, brother Keeling, jun., sister Kerry, sister Hodgkinson, brother and sister Lovett, brother and sister Wilson, brother Sulley, brother E. Turney, and sister A. Turney.

OLDBURY.—Brother Harvey, brother Watton, brother Watkins.

STATERN.—R. Oliver.

STOURBRIDGE.—Brother and sister Parkes, brethren W. J. Turney, H. Turney, and F. Turney.

STRAFORD-ON-AVON.—Sister Habgood, brother and sister Taylor.

SWANSEA.—Sister Goldie, brother A. W. Goldie, brother Lowe and wife, brother Morgans.

TEWESBURY.—Brother W. Osborne, brother Horton.

WARWICK.—Brother Hearne, sister Stephens.

WESTON - SUPER - MARE.—Brother Hollier,

brother May, brother Newport, sister Palmer, sister Sykes.

WHITBY.—Brother Clegg, brother Winterburn.

WISBEACH.—Sister Rodgers.

WORCESTERSHIRE.—Brother Thornton.

UNITED STATES.

Brother Hezekiah Taylor, of Baltimore, Maryland.

SATURDAY EVENING.

At half-past seven, the brethren came together for a meeting in the Athenæum, at which the proceedings were "opened" with words of welcome. Brother Turner occupied the chair.

The brethren sang together hymn 211, "Hark, 'tis the watchman's cry," after which Rom. xvi. was read. Brother Turner then engaged in prayer.

Brother TURNER then said his duty that evening was an easy and a pleasant one. He had simply to call upon other brethren to give the visitors a hearty welcome; yet, though his name was not down in the programme for a speech, he should think himself remiss in his duty if he did not also say a few words of welcome. The prevailing sentiment in his heart at that moment was an overpowering sense of the goodness of God. He felt so grateful that he hardly knew how to express his feelings. Just to think what was the position of the truth a few years ago, and to look at it now! How grateful they had need to be to God that the truth had been so powerful in bringing so many together. Ten years ago, nine-tenths of the brethren and sisters there present were Gentiles, without God and without hope in the world. He was in that position himself, and when he looked round, oh, how thankful he felt to God for the mighty work that had been accomplished in so short a time; for when they looked upon the brethren and sisters present, they did not see all. Those present, though a great number, were only representatives of other brethren and sisters elsewhere; they were only a few out of a great many. How much encouragement, therefore, there was for them to persevere. Let them go on with increased earnestness. Sometimes they were apt to flag a little, because they did not see the work going on altogether to their satisfaction; but the fact was, they had their minds so earnestly fixed on what they were about, that they had no time to look about them to see

what was being accomplished. On occasions like that, however, they could, as it were, pause to look, and they saw there was much to be thankful for. Ten years ago, such a meeting would have been an impossibility; but there they were, and the visitors had the hearty welcome of their brethren and sisters in Birmingham. They welcomed them from the depths of their hearts. They did not know how to express their joy at seeing them, because they were more to them than all the world besides. They were their brethren and sisters. They had their love, and could not help loving them in return. They were all engaged in the same great work—calling the Gentiles from death unto life and glory. They had all the world for enemies, and might well say to each other, as far as friendship was concerned, "To whom can we go if we cannot come to you, and you to us?" True, they had God, and in welcoming them, the Birmingham brethren felt they were welcoming Christ: "Forasmuch as ye did it unto the least of these my brethren, ye did it unto me." There were many brethren and sisters in Birmingham who were poor, having to work hard for low wages, and having large families to maintain, but who, nevertheless, would do their utmost to make the visitors comfortable; yet if they had only the power to do as their hearts prompted, they would use them as well again. Let the visiting brethren and sisters take the will for the deed. They had their hearts. There was only one sentiment in calling them together; it was that they might be strengthened in their most holy faith, and be better prepared for the battle in time to come; and also that they might get closer together and understand each other better. With these few words, he would now call upon the brother whose name stood first on the list.

Brother SHUTTLEWORTH (of Birmingham) then addressed the meeting. He said he had exceeding great pleasure in bidding the visitors welcome to Birmingham, not that he himself was a native of Birmingham; he had several homes; but it belonged to a brother of Christ to bid his brethren and sisters welcome wherever he might be. He was sure that so far as numbers were concerned and the spectacle of many gathered together from different parts of the country, he never set his eyes on such a picture before. They had come to rejoice together—not at Jerusalem, but in anticipation of Jerusalem; for they all

hoped to have their feet one day within the holy city. At present they were in the wilderness, and they all of them to a large extent knew what wilderness life was if they had been in the truth a few years; and this only made it the more fitting that they should have a season of this sort—a sort of oasis in the desert—a time of refreshing—a green spot in the history of the truth where they could see each others' faces, and communicate with each other, instruct each other, and farther each other's efforts in advancing the truth. That gathering was of a very different character from the gatherings so frequent among the systems and sects around, out of which they had all come. It was different in this that they all, both collectively and individually, had felt the power of the gospel not only as a sentimental sensation, but as a moral impulse. They all knew in whom they had believed; they knew and were able to define *what* they had believed, and more than that, they were able to prove what they believed, from the least to the greatest. Therefore, they came together on a footing such as Christ was described to be, in the saying "we are built upon a rock." In being built upon Christ, they are built upon an immovable foundation. Now to be built upon such a rock as this, comprehended such an understanding of Christ as they had. They gloried not in having had ability of themselves to find the truth (for they had not found it of themselves), but they gloried in that they had received it of the grace of God; that it had been preserved to them for 1,800 years, and that it had been their happy lot, living in these times of the Gentiles, to have fallen in with it, when the understanding of it was scarcely a thing to be met with. This circumstance was not of their making at all. They had had nothing at all to do with it, so far as the first beginning was concerned. They must every one recognise, and doubtless would do so, that all this mercy was of God. They had their standing of God. Not only did they begin of God when they were immersed in water, and took upon them the name of the Lord Jesus, but God had had to do with the circumstances and the various vicissitudes through which they had passed, and by which they had come to the knowledge of the truth. They, therefore, came together to rejoice before God, not only that they saw each others' faces in the flesh, which of itself was enough to create much thankfulness, but that in God's mercy, they had seen the

way of the truth, and the salvation which was in Zion, which was of Christ Jesus, and in the hope of which they were walking in Christ's commands. They neither gloried in their wisdom nor their strength, but if wise men, they gloried in the Lord, in whom they occupied a position which was immovable, like the kingdom which is hoped for, of which Paul says "it cannot be moved." Wherever there was a brother who thoroughly comprehended the truth and embraced it, he was just as immovable as the kingdom. That class might differ in their yield of fruit. They might bring forth thirty, sixty, or a hundred-fold, but there was one characteristic feature in which they all rejoiced—all the true brethren and sisters of Christ were of the honest-hearted class; not honest merely in the Gentile sense, of not taking anything that belonged to another; but honest in a higher sense—honest toward God. This was a kind of honesty not recognised by the Gentiles, and this was the standing into which the brethren had come. They were not come together to compliment each other on their knowledge and understanding, but because of the blessed hope which they had received of God, because of the joyful sound in which they rejoiced. There was no music so sweet as the truth. But few people had any ear for it; it was only a certain class that appreciated it and yielded to it, and this was the class who constituted the name Christadelphian in our day. They gloried in the joyful sound of the truth, and were, therefore, joyful in each other's presence in anticipation of the greater and more extensive gathering, when they should come from east and west, and north and south, and sit down with Abraham, Isaac, and Jacob. They were all on a level in respect to the principle on which they should enter into the kingdom of God. That principle was the principle of faith and obedience. There was one law in this matter for Jew and Gentile, rich and poor. God was no respecter of persons. All who passed through the door of the kingdom would pass through because of their love and obedience—loving God with all their heart, and soul, and strength, and their neighbours as themselves—upon which two commandments, as Christ declared, hung all the law and the prophets. They were there that evening because of their adoption of those two commandments; therefore, they were filled with joy unspeakable, not because of that

present occasion as to what it was of itself, but because of its connection with that glorious future when God's children would be gathered from all parts of the earth and all ages. God did not find the requisite amount of material in any one age: there was so much wood, and hay, and stubble. In many a case, he would find all he wanted, and then the rest would go to the dross—all the wicked of the earth would be destroyed. The earth would then be in the indisputable possession of those who would derive their right from God. This was their hope, and their realization of it depended upon their holding fast the beginning of their confidence firm unto the end. It behoved them, therefore, to help each other along, and exhort each other, that they might not fall by the way. They were commanded to strengthen the feeble knees and lift up the hands that hung down. If they did not these things, God would not be pleased. Mere professions of obedience would amount to nothing in that day; they must give their hearts, and their hands would follow. The heart was the beginning of all things, and directed the whole man, and where the treasure was the heart would be also. Now, their treasure was Christ. They had no other treasure. There was nothing to be desired under heaven but what was to be found in Christ: love, and mercy, and wisdom, and riches, and honour, and glory, and righteousness, and incorruptibility, and every good thing. This was the purifying time for them that they might win Christ. This was the time of discipline in which they must be tried as true sons of Abraham, and after the manner in which Abraham was tried in a sense; for though they might not be called upon to put to death their only sons, they might have to pluck out their right eye, and cut off pleasant things which might prove hindrances in the way of life. It behoved them to look at the grave side of this matter. Paul spoke of the terrors of the Lord. These were terrors for those who obeyed not the gospel. God would destroy them. Let them then leave nothing undone that might be done. Let them not put off till tomorrow what they could do today. The coming of the Lord would be the grand culmination of things which had begun even now. They had begun to see the religious systems totter and fall; they had come to see a state of things in which these were all in earthquakes together. The time was coming when they would be

completely overthrown, to be found no more at all, but to give place to the glorious constitution of things, in which, with a divine centre, the laws of Christ would become the law and maxims of the world, and there would be glory to God in the highest, peace on earth and goodwill among men

Brother MEAKIN was next called upon. He said, as one of the Birmingham ecclesia appointed on their behalf, to bid the visitors welcome, he did so with no little amount of pleasurable feeling. It was indeed pleasing to see so many fresh faces of individuals who were of like precious faith with themselves. They were all of one mind and of one family. They were all striving to one end. They had all come to drink at the same fountain; they had all come to understand the glad tidings of the kingdom of God, of which, a few years ago, most of them were entirely ignorant, and from which, at first, some of them—he could speak for himself as one—turned away. God, in his providence—thanks be to His name—had brought them to see those glorious things and to rejoice in them. The brethren and sisters present on that occasion were a proof that those who had been scattered throughout the country had been hard at work; they had been sowing the good seed and the good seed had taken root, and that good seed received into the heart was the thing that had brought them together that evening. They were assembled as the family of Abraham. They were not his children after the flesh, but after the spirit, having received the faith of Abraham into their hearts and become sons of God by the adoption. Thus they had become heirs of the promises. They must, however, remember the words of Jesus to Israel after the flesh—that if they were children of Abraham, they would do the works of Abraham. The question for them to consider was, Did they do the works of Abraham? Were they of Abraham's faith? Did that faith work in them to love and to do the pleasure of God? If not, although they might have believed the truth—although they might be Christadelphians in name, they were not true brethren of Christ. They would be known by their fruits. They had a standard by which to judge themselves. They had God's blessed book, which they had come to comprehend in all its bearings. With this for their guide, they could judge for themselves

and determine whether they were what they professed to be or no. There was a time when they could not read that blessed book as they could now. They were brought up in opposition to its teachings, and were prevented from seeing the glorious things it contained. But they had had the veil lifted from their eyes. They had come to the full assurance of faith and understanding that they were of the promised seed, by having believed the things which Abraham believed, and having obeyed God's commands as far as had been required of them. But this position of knowledge had its drawbacks, so far as the present world was concerned. If they had been faithful, they experienced that it cut off from friends; it separated from fathers and mothers, brothers and sisters, and even children. But, knowing the truth was the power of God unto salvation, they were supported under all the difficulties that it might expose them to, and were determined to let nothing cheat them of the great prize it assured to them at the end—eternal life in the kingdom of God. They ought to be thankful for the opportunity of suffering for righteousness' sake, for thousands before them had been denied that opportunity. They ought to be thankful that a man had been raised up in these latter days, that the work of Christ might be resumed. For a long series of ages, the flesh had prevailed. The nations had been subject to the strong delusion which Paul predicted would come on them, because they believed not the truth, but God had, in our day, raised up a man who had been instrumental in lifting the veil from their eyes. They could not help, in such an assembly as that, calling that individual to mind, and thinking how he would have rejoiced could he have seen what they now beheld. Their minds wandered even farther back to the time when Christ's apostles lost their lives in defence of the truth. It was joyful to think that they were the brethren of those apostles, and that they could shortly hope to see them in their presence. They, with many saints, had been sleeping in the dust of the earth for ages, but they would shortly rise, and would they not rejoice when they saw so many Gentiles brought into the fold of Christ through their means! Would those assembled not be crowns of rejoicing in the day of the manifestation of the sons of God! Yea, verily, let them take courage, and work

more and more for the truth, knowing their labour was not in vain in the Lord.

Brother WHITCOMB (secretary of the Birmingham ecclesia) said that, simply and shortly, but very sincerely, he would say for the ecclesia in Birmingham that they were very glad to see the brethren and sisters from a distance present, and were very grateful to the Almighty for the interesting spectacle of their presence. He hoped they would appreciate most fully, and enjoy most thoroughly, the entertainment which the Birmingham brethren had been at some pains to provide. The provision had been made with but one view and one aim—the spiritual benefit of all concerned. The principle which had actuated them had been, that the one body of which they were all members was worthy of all honour, and of all that could be done for it. They had met together; their time and their occupation had been marked out for them, and they had made a beginning that evening in accordance with the pretty pink programme which he supposed most of them possessed. He himself felt somewhat awkward in occupying the position he did, inasmuch as when the gathering was first broached, he was one of about three or four who opposed it. They opposed it on the ground that it was too good and too great a luxury to be indulged in at present. They thought that while the present nature was paramount and liable to temptations, they might not trust themselves to such a luxury. But they had felt assured as they had gone on. Certain lions that stood in the way had been driven away, and certain mountains in the distance, when fairly tackled, had turned out very small indeed. One of the things that they looked at almost with despair, was the accommodation which would be required for such a number of visitors, from those who had so little power of providing for themselves. However, that difficulty vanished also, and the result had exceeded their greatest expectations. Brother Whitcomb concluded by running over the details of the programme.

Brother SMITH (the treasurer of the ecclesia) said he gave the visitors a cordial welcome in conjunction with the other brethren and sisters. It filled his heart with rapture to see such a meeting, which he never anticipated. He, like many among them, could look back only a short distance of time in connection

with the truth. Before that very short period, they were like the rest of the Gentile world—children of Adam, under the bondage of sin and death, without Christ, alienated from the life of God, strangers to the covenants of promise, having no hope, and without God in the world, which was the condition of the outside world around us. What had brought them together that night? The power of God's truth; the gospel of Jesus Christ. If they had never known that, they should never have met together that evening; they should never have known each other in the flesh. They were now assembled together as one common brotherhood, members of one family, Christ's brethren and sisters, and the sons and daughters of the Almighty. Be it theirs to continue steadfast and immovable, always abounding in the work of the Lord, that at the appearing of Jesus Christ, they might meet together in joy. He looked upon that as a preliminary meeting to the great assembly that should surround the Lord in that day, gathered out of every nation and kingdom and tongue, and prayed that it might be their happy lot to have a share in that greater gathering.

Brother TOWNSHEND was glad with the rest of his brethren to give the visitors a hearty welcome to Birmingham. He apprehended by their presence that they were heartily and sincerely in love with the truth. They were come together to rejoice in the freedom they derived from the possession of the truth, which was a freedom from the law of sin and death. They rejoiced in their hope. They were called at present by the gospel out of the great Gentile wilderness in which they found themselves, and which wilderness, they knew, was anything but a desirable place to live in: they could speak from experience of that. They were each and every one called to be representatives of light in the earth, and they must do the utmost in their power to glorify the name of God, by the exhibition of that light which would be a saving power to others, as it had been to themselves. The Birmingham brethren were poor and had nothing to boast of, but being filled with the love of Christ, they had invited their brethren elsewhere to come and see them, and in the same love, those brethren had responded to the call. He felt quite rejoiced in bidding them welcome. What a calling they were called to! He could only hope they would attain to the great

salvation.

Brother ROBERTS would not add many words to what had been already said, because the time precluded it, and because it was not needful. He certainly joined heartily with previous speakers in extending to the visitors the poor privilege of a Birmingham welcome. He could not but feel it to be a poor affair. With their eyes fixed on that to which they were aspiring, and for which they had been asked by the truth to hope for, there did not appear, in the present time, to be anything worthy to rejoice in, even the highest and greatest. Real joy was only to be realised when believers walked in the truth. It would have been a joyful evening if the Master had come and made an appointment for them to meet him. It would have been a meeting of a different character certainly—a very solemn meeting, but to the majority assembled, doubtless a very glad some meeting. Certainly to all true brethren it would be glad some, and none were true brethren who did not realise those things which had been spoken that night, and come up to that realisation in their life and conversation. If they were faithful in the least, they would be glad; if they were unfaithful, though now surrounded with plenty and honour, they would have their misgivings in that day, when called into the presence of the Judge to give an account. They would be afraid. There was no need for fear, if the love of Christ was a reality. Brother Roberts concluded by explaining the principle on which the programme had been drawn. This concluded the speeches of

WELCOME.

Brother BOSHER (of London) responded on behalf of the visitors. He was thinking, as the brethren were speaking, how appropriate it was they should be assembled where they were. Supposing the ecclesias had been asked where they should like to hold such a meeting, where else did they think they would have said? For several reasons, it seemed to him it must be the place where they then were. Geographically, Birmingham was something like the centre of a circle; if they all stood round in a ring, their faces would be towards it; it was, in other senses, the centre to which their faces turned, almost instinctively, in connection with the truth in all its personal history in relation to themselves, and in all its

history as it had developed itself in our day. Everything must have its centre, and the truth had its centre. Its great centre was Christ; its local centre, in relation to our day, was in Birmingham, which was the centre of our little island, and convenient on that account. If they came from east, west, north or south, to meet at the nearest point for all, you must meet in Birmingham or thereabouts. Then it had become so in the providence of God. There was one little sentence in the chapter that was read (Rom. xvi.) that fixed itself upon his mind in relation to this meeting. Paul desired his greetings to be presented to some of the brethren who were "in Christ before him." Well, they had assembled that evening to see brethren that were "in Christ before them." If these had not been in Christ, so far as human history is concerned, in all probability they should not have been. So that in coming to Birmingham in response to their invitation, it seemed to him like coming home. It was hardly needful for the brethren to tell them that they loved them, and it was hardly needful for the visitors to respond and say that they loved them. It was one of the great impulses of our nature to love that which was kindred to them. Love begot love, and the love which flowed from the Deity, who had planted the principle within them, in alliance with his thoughts and purposes, was the highest type of love that could animate the human breast. They felt love in the days of error and darkness, but never did all the affections and intellect, all the powers of the mind come forth as they had done since the truth had laid hold of them. It would be strange if they did not feel the budding of response of love to the brethren, to whom as instruments they owed their hope of immortality in the presence of the Deity. Another thought struck him. In the Acts of the "Apostles" it was said of the apostles, that being let loose they went to their own people." Well, there were a good many there to-night, but he could tell them the reason why there were not more—they were not let loose. He had heard of two or three that had the chain fastened round them just as they were going to start, and if they could have got loose, they would have been found there. He, as representing some of the brethren in London, would make this as their apology, that they were not loose, and they could not break the chain, and he was sure that

there were many more in other ecclesias who would have been there if it had not been for the same cause. It was a great privilege to be let loose for a season. Considering the many ties that bound them, it was a wonder that so many could get loose, and he was sure there were thousands who had read the works that had gone out from Birmingham, who would have liked to have a peep at this extraordinary people, and there were many people who had read the works, and been convinced by them, and had had their faith brought into sympathy with them whose minds were continually turned in that direction. It was no unusual thing for him to see strange faces, because as a traveller, he was always going about the country, but it was not always that he looked on strange faces with so much pleasure. It was a great joy for him to meet brethren and sisters from so many parts, whom, apart from the gathering, he would not have had the opportunity of seeing. Brother Boshier then proceeded

to relate a conversation he had, on the previous day in London, with a Wesleyan minister, who had come to London to attend the Annual Methodist Conference. The minister, who was blind, literally as well as figuratively, informed him of the custom of the Wesleyan Conference, of reading John Wesley's will before the "legal hundred" was constituted; and in connection with this incident, brother Boshier remarked, What a contrast to this was the Fraternal Gathering in Birmingham. They had not come to settle the will of John Wesley, nor of John Thomas, nor of any other man, but to try to bring each other nearer into conformity to the will of Christ, that they may reflect his image in the hope that, by-and-bye, they may be transformed to his perfect image, when he himself should come.

Brother J. J. ANDREW (of London) having joined in the response, the Anthem "God be merciful unto us" was sung, and the meeting terminated.

SUNDAY.

MORNING.

The brethren assembled in the Temperance Hall for the breaking of bread at ten. The visitors and the Birmingham ecclesia made a company of over 300 brethren and sisters, whose participation together in the appointed memorial was a scene not to be soon forgotten. Its impressiveness was felt by all—by some even to tears. The brethren were seated in six sections, with a brother to wait on each. For these, six cups and six plates had been provided to obviate the delay which would have been caused by the use of one cup and plate for so great an assembly; but all six cups were supplied by the presiding brother from one large cup on the table, and all six plates from "one bread" on a large plate, so that the unity of the symbol were maintained.

The meeting was commenced by singing Hymn 151: "Hail to the brightness," after which

The 4th chapter of Ephesians was read.

The interval for general announcements was occupied by the following intimations: that, as might not be generally known, a brother was present from the United States, having crossed the Atlantic for the purpose of attending the Gathering (brother

Hezekiah Taylor, of Baltimore, Md.); that sister Wall, of Birmingham, while proceeding to meet brethren at the station, had been thrown from a conveyance, and suffered fracture of the skull, causing her removal to the Hospital; that a sick sister (Davis, Birmingham) was almost beyond hope of recovery; that a brother prevented from attending, sent a cheque for £2 2s. as an act of fellowship and contribution toward the expenses; and finally that the custom of announcing at this time the names of visitors present would be omitted, owing to the greatness of the number, and because a complete list could not yet be given, but would appear in the *Christadelphian*.

Brother BOSHER, of London, (presiding) engaged in prayer.

The brethren sang together Anthem 48: "Whom have I in heaven."

Brother Boshier having read Luke xxiv: and 1st Cor. xi. 23, said "This institution, my dear brethren and sisters, round which we have gathered this morning as the centre point of our service, is a very ancient one. Of course, I need not say it is 1800 years old and more, in its present unadorned aspect, as we observe it this day. But it goes farther back than that. Its origin lays hold on the Passover, which Jesus met with his twelve apostles as Jews to celebrate, according to God's appointment. By this we are reminded that ever since God has had a chosen people, he has had a memorial institution amongst them. It is most

interesting for us to realise the circumstances under which this ordinance was first instituted. The greatest of these circumstances was the presence of our Lord and Master. Most of us occupy lonely positions, in our several parts of the country. We do not meet often in a multitude as we do this morning. We have to meet with our twos and threes, sixes and sevens, and, sometimes tens and twelves, in hidden and obscure places, and in upper rooms. Yet, under these circumstances, have we enjoyed the things signified by these symbols in a way a mind not enlightened in the truth cannot understand. In addition, we have realised the thought that we have acted up to the similitude of the original, which was a simple supper in an obscure room, unobserved by the world, quite a little insignificant affair. It seems, this morning, as if we had outgrown that condition of things. The brethren and sisters have gathered here this morning from east, and west, and north, and south, to sit down together to observe this feast of commemoration with those of the same faith and hope of the gospel. It was said, last night, who could have expected, a few years ago, that under any circumstances, such a gathering could have been got together. But here we are, the largest company of believers that has been seen in this age and generation. We have met together, not from a mere ebullition of feeling, but from the enlightenment of the Spirit of Truth stamped upon our minds, and obedience to the Great Master brought before us in these symbols this morning. But let us take heed in our large gathering that we "be not high-minded, but fear." Living upon the very verge of the Gentile age, we form, as it were, the last link of that historic chain that binds us to that meeting of which we have been reading in the gospel of Luke. Yet should the Lord delay his coming for any length of time, many may depart from the faith as in the apostolic age. We have no guarantee against it, brethren and sisters; human nature is the same now as ever. There have been many times when the churches have had a good start, but have grown weary and turned aside unto the fables and disobedience of the world. Let us endeavour, as we appear before these symbols this morning, each for ourselves and all for each, to realise what they convey to the mind. I need not go over them now. You know them as well as I do. The time is precious to us, and it is not needful that I should go over the first principles of these things before you. But, dear brethren and sisters, with all the power you have, bring your sympathies to bear upon this ordinance, and realise what it is, that this may be to us a feast of remembrance and of sympathy and communion with our living Head, who is soon to return

to fulfil what he told his disciples—that he would no more partake of it until that day should come when he should rejoice with them in the kingdom of God. The apostle said the Lord Jesus said so the same night in which he was betrayed. What a wonderful fact that brings to our mind! Think of a person about to be given over to death—death even in its easiest form—with death before him on the morrow; think of him going out to hold a feast with his friends, and we realise the trying circumstances under which the Lord partook of this supper. He knew what was before him—not an easy death, but a death of the most painful and excruciating character—that he was to pour out his soul unto death, and endure an agony which caused great drops of blood to come through his skin and fall down to the ground. In anticipation of that death, he instituted this feast. Oh how precious it is to us, even in the thought, that under such circumstances, he could make provision for us. Yet he has shewn his wisdom, and sympathy, and understanding of human nature, in causing such an institution that would bring him so vividly before our minds, and enable us to remember him in all ages till he comes.

Brother Handley gave thanks for the bread, which was distributed by six brethren to the assembly. Brother Turner then gave thanks for the cup, which was distributed likewise. Collections were then made for the expenses of the Fraternal Gathering, realising over £16; and for the spread of the truth, realising over £8.

The brethren then sang together Hymn 116: " 'Twas on that dark."

Brother HANDLEY (of Maldon) was then called upon to address the brethren. He said: I had no anticipation, six months ago, of seeing so large an assembly of brethren and sisters meeting round the Lord's table to break bread and drink wine, discerning what they were about. Thank God for this. We do discern the Lord's body. It is impossible for anyone to do this, or to perceive the true significance of this ordinance, who believes in the immortality of the soul; who believes the wages of sin to be eternal torment. All that it denotes is, that a body was broken to put away sin. Thank God, we discern this, that it was the *body* of man that fell under the sentence—"Dust thou art, and unto dust shalt thou return." Another body is broken, and bears the load. We reap the benefit; thank God for it. Then, I rejoice to meet you as volunteers today. You have not been summoned here by the Judge of quick and dead; you came here as volunteers. To the great meeting to which we are looking toward, we shall be compelled to go. So as a company of volunteers, I hope we shall be benefited; and as we shall all have to stand at the judging of the quick and the dead, let us see

if we cannot get some advantage from this Gathering, and help each other on. That is my object, and if I can say anything for the benefit of others, I go home rejoicing. We sing a very pretty piece sometimes—"Who shall abide in Thy holy hill, and who shall stand in the holy place?" It is in the 24th psalm—a very pretty psalm; but what is the answer? "He that hath clean hands and a pure heart." Are we willing to abide by that? The general idea is that the Christadelphian's religion is in his head; it never gets into the heart unless it does get into the head; the head is the thoroughfare to the heart. But because we have got our religion into our heads, people think we have got it only there. That is a mistake; all Christadelphians—that is, all true Christadelphians—have got it in their heart as well. Christadelphians have been the same from the commencement. When God visited the Gentiles, to take out of them a people for His name, what effect had the truth on the Gentiles? Just the same as now. Let Peter explain what effect it had: "God put no difference between us (the Jews who had received the truth on the day of Pentecost) and them (the Gentiles who received it sometime after), *purifying their hearts by faith.*"—(Acts xv. 9.) The first Gentile Christadelphians were pure in heart; and their hearts were purified by believing the truth. The truth is of a purifying nature. A man hears the truth, and he thinks "That is a beautiful thing; I will have that; what will it cost me?" Everything offensive to God; and he puts that away. It is right that he should do so, because Jesus says, "Blessed are the pure in heart, for they shall see God." Does the system of truth have this effect upon all? Let us hear what John says: (1 John iii., first three verses)—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." That is a great hope. What effect had the hope on the people of that day? The next verse tells us: "Every man that hath this hope, purifieth himself even as he is pure." They who think the Christadelphians carry all their religion in their head only, make a mistake. It is in the head it is true; but it goes through the head; they are not like a good many of the sects who cannot explain what they believe, because they have not got it into their heads; they are dark in the matter. You see the necessity of being pure in heart—purity in all our proceedings. These are just the sort of characters we try to be. If we had been summoned to this as the judgment seat, if there had been any short-comings, we should have looked into

them before our appearance. Now as we are assembled together, we can look into the matter, and exhort each other that we must be pure in heart. James says, (iii. 11.)—"Can a fountain out of the same place send forth both sweet water and bitter?" No, but the people have got an idea that you cannot tell what is in the heart. Oh yes, you can. You may go to a well that is closed over, and can you tell what sort of water it is? You could if there were a pump on the top, by working the handle a bit; and so with the other matters. Jesus tells us that a good man out of the good treasures of the heart bringeth forth good things. So you may know a man's heart, if he opens his mouth much; there is sure to be something bubbling out of his mouth that will tell you the state of his heart. Well, I have great pleasure in meeting so many whose hearts are purified by a knowledge of the truth, whose hope of seeing the Lord as he is, has a purifying effect on all their lives. You hope to see him, don't you? but if you are walking with unclean hands, with a double-minded, or unstable, or deceitful heart, at the coming of the Lord you will be rejected. We must overcome it, if we would sit down with him, for it is written, "If you say that you abide in him"—and that is what Christadelphians say—"you also ought to walk even as he walked." The Lord help you.

Brother SMITH (of Edinburgh) next spoke. He said, "Beloved brethren and sisters, it is with very great pleasure which I cannot express, that I meet so many of you here this morning; but I cannot but look forward to the great day to which we all look with a certain degree of rejoicing, yet with trembling; and I ask myself, "Shall all the faces that are here pass the scrutiny of the Judge that day?" I think of the Lord's disciples, when Christ told them that one of them should betray him; they all said, "Is it I?" Now this should be our position. We know there are some who shall not pass that judgment seat; those are some who shall be cast away. Shall it be I? If we keep our minds dwelling on these things, what kind of condition will our minds be in? Will we not be humble, broken in spirit, ready to receive instruction and warning from every source?

In connection with the proceedings of the day, our brother read Ephesians iv. In this chapter Paul declares himself the prisoner of the Lord, and beseeches the Ephesians, and, of course, ourselves also, to "walk worthy of the vocation wherewith ye are called." Now, what is our calling? Do we all individually realise the exalted nature of our calling? If we do, we shall indeed be continually reflecting upon the scrutiny of that day, because the calling is so very high; the dignity to which we are called in the future is very great—so great that

the Eternal Being who has created all things for His own glory, will not admit to it any whom He considers unworthy of administering the glory of the future. Keeping this in mind, we shall be continually scrutinising ourselves. But then we must have a basis of scrutiny by which we can try ourselves; and the object of the calling is to separate us from the darkness of the world, and bring us into the light of Christ. In the third chapter of this epistle, sixth verse, Paul says, and "God hath raised us up together, and made us sit together, in heavenly (or high) places—exalted positions—in Christ Jesus." Now, in partaking of these elements, we have been declaring by our actions—and all of us by our immersion have previously declared—that we have died with the Lord Jesus. We have been partaking of these memorials, which are to show forth that death. Paul says that we who are exalted to such high dignity at the present time, are sitting together with Christ by relationship to him, to his Father, that in the ages to come he might shew the exceeding riches of his kindness towards us through Christ. Well, then, in consideration of this exceedingly high calling, Paul points us to our duty. He says, in the 2nd verse, "With all lowliness and meekness, with long suffering, forbearing one another." Now, I see around me many who, I am certain, have not long put on the sacred name. There are amongst us some who have borne the burden and heat of the day; they have proved themselves tried servants of the Lord; but even they have cause to walk warily, and with fear and trembling; for even Paul was afraid lest he himself, after having proclaimed the truth to others, might become a castaway. There are none safe this side the appearing of the Lord; all are liable to fall. And we feel the necessity of this meekness, lowliness, forbearing one another in love. There has been a great deal said, yesterday night and to-day, also in reference to love. It is a word that is very common in all our mouths, but I believe that to a certain extent it is not understood. Taking all the ecclesias throughout the country, together, as we see them, and as we see actions individually of brother to brother, we find many times things that are not in harmony with love, because the flesh is uppermost; it is ever ready to assert itself, which the truth is not. Now, there is great danger when thus gathered together, that we may forget this; a halo of love seems, as it were, floating over our heads and filling us, carrying away, to some extent, our judgment and reason. We require to ask ourselves whether this love is altogether of the understanding of the truth of God, or whether it may not be mixed with these right, pleasant and, in their right place,

good feelings of the flesh, which come merely by and from association. The love of God is sometimes a very severe thing. We had an example of it in the case of the Lord Jesus, who had to submit to a cruel end for the furtherance of the love of God. He was the expression of the character of his Father; he exhibited the greatest compassion, the greatest love and forbearing with certain classes with whom he came in contact; but we find he uttered very hard sayings to even those who were his followers, sayings which they were unable to bear. Love requires the truth to be spoken, and in great part consists in speaking the truth. Let every man speak the truth to his neighbour. Peter speaks of it as being "love unfeigned." Paul speaks of it as being "without dissimulation." Peter, again, enjoins us in harmony with this love, to be pitiful, to be courteous. The majority of believers have been quarried out of very rough material. Looking at society, it is not the enlightened, the educated, the upper classes, that come under the power of the truth, but, in the majority of cases, the poor and the low—the rough part of the social strata—and it is not the nature of this material, in its rough condition, to be courteous or to be kindly and affectionate, for although there is a great deal of love amongst the lower classes of society, there is a great deal of coarseness and vulgarity. Now, we require to be polished by the refining power of our calling, to enable us to fulfil the condition of the Apostle Peter, to be courteous, to be kind. We shall then far exceed the artificial kindness of the higher classes of society; for with all their fine manners, there is little genuine goodness. They only appear to prefer one before another; their love is hypocrisy; they are essentially selfish. We have been separated for a higher exercise and higher attainments. We are in the process of purification. We are being prepared as stones for a great building, after the type of the plan adopted by Solomon when he built the temple of Jehovah. You will remember what is stated, that there was no sound of hammer or chisel heard in the building of it. All the stones and wood had been prepared at a distance, and were brought there and noiselessly put together. Now, we are at a distance from the well-known temple which the son of David is to rear, and he is now engaged in preparing the materials for the building. He is the foundation stone of the temple, and he is quarrying us out as polished stones, as precious stones, to take various positions in the building. There are to be different stones in different positions in that temple. There will be some in a very elevated position, shining with greater lustre than others. It is for us to polish ourselves, as well as

for the quarrier to polish us. In this we differ from literal stones. We are living stones that can assist in the operation. The circumstances through which God is bringing us tend to polish us; but we have to polish ourselves by the word of the truth, to prepare ourselves that we may be fit ornaments of that glorious temple. According to our labour just now, so shall our reward be; if we polish ourselves sufficiently, we shall have a place of honour allotted to us. Let us not lose sight of the glory of the Christ.

Brother J. J. ANDREW (of London) next spoke. He said: Dear brethren and sisters, one of our brethren now lying in the dust of the earth, whom having not seen, we love, when an ambassador in the city of Rome, which was then the centre of Paganism, as it has since become the centre of Papalism, wrote to a number of brethren of like precious faith, situated in different parts of the Roman Empire, a number of epistles. In addition to epistles of a personal character which he wrote to Timothy and Philemon, he also wrote epistles to communities, to congregations of brethren and sisters resident in certain cities. Amongst those were the brethren and sisters in the district of Galatia, and in the cities of Philippi, Ephesus and Colosse. In these epistles, as those who are familiar with them are well aware, Paul had to speak in a very different manner. To the Galatians, for instance, he had to administer sharp rebukes. "Who hath bewitched you?" says he, "that ye should not obey the truth?" To the Ephesians and Colossians, the apostle speaks in great praise. Those two epistles are very similar, not only in the ideas which they contain, but in the phrases in which the ideas are clothed. We have already this morning had a chapter from the Ephesians, a chapter full of instruction to us, both individually and collectively. The epistle to the Colossians is somewhat similar. To the believers residing in that place, the apostle has to say, 1st chapter, 3rd 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 Jesus Christ, and of your love which ye have for all the saints." The apostle unfortunately could not write in such a strain as that, to the brethren in Galatia. Thus will it be when we are summoned to the great gathering of the future. Christ as the judge will have to address words to some who are unfaithful, similar to those which Paul wrote to the Galatians, but to others he will be able to say he has great joy for the love which they have manifested during their probationary career, to all the saints. If this is not the case with us when we are gathered at that great day, we shall not be received into the everlasting kingdom of God. The apostle goes on in his epistle to the Colossians to give the instructions how they were to conduct themselves. Although

they were walking consistently at the time, nevertheless, he says in the 2nd chapter, "This I say lest any man should beguile you with enticing words." The same thing applies to us at the present day. Let us then take admonition from what Paul says. The apostle proceeds in the next two or three verses to express his joy at beholding their order and the steadfastness of their faith in Christ. Then, says he, "As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him and established in the faith as ye have been taught, abounding therein with thanksgiving." Now it is quite evident that the apostle Paul could never have written these verses to a community holding half-a-dozen or more different, views respecting the person, nature, and mission of Jesus Christ: to have told them to walk in him, as *they had received him*, if they had not been united in doctrine on that point, would have been practically to confirm them in their several errors. Therefore, we may conclude that there was with them, but one Lord, one faith, one hope, one gospel; we may conclude that the Colossians were united with respect to the doctrine of Christ. Therefore, says he, "Walk in him as ye have received him," "rooted and built in him." You will notice that in these few words there are three metaphors—to walk in Christ; to be rooted in Christ; and to be built up in Christ. To walk in Christ is to walk the way which he walked; it is also to have him as a companion. We cannot do these two things unless we travel the same road he travelled. He has arrived at his destination; and we are still journeying, not exactly to the locality which he has gone to, but we are journeying to that nature which he now possesses—the glorious gift of incorruptibility. We are also to be rooted in him. In some parts of the New Testament, in one of the parables of Christ particularly, those to whom the gospel is preached are compared to the earth, or the ground in which the seed of the kingdom takes root and grows; but in this metaphor you will see that Christ is represented as the ground, and we are represented as trees or plants, which derive our nourishment from him. Now it is well known that certain kinds of plants, flowers, and trees require a particular sort of soil. So it is in relation to spiritual things. The ground of which Christ is composed only produces one kind of plant—a plant which bears the fruit of the spirit; and if there are any plants amongst us which are not bearing the fruit of the spirit, it is evident from their walk and conversation, from their deportment, that they are not rooted in Christ, deriving their nourishment, their sap, from him, and sending forth their roots constantly, so that they may become more and more interlaced, intertwined with him. But then we are also to be built up in him. By being built up in

Christ, we may understand the manifestation of fruits which he manifested; and what were they? Numerous ones—humility, fidelity, patience, compassion, benevolence, love, courage; self-denial, harmlessness, prayerfulness, in the world yet not of it. Now if we are built up in him, we make use of these materials, and his virtues are manifested, or shine in us. Now supposing the Colossians followed the exhortation of the apostle, what do you think their condition would be? They would be united together; there would be no divisions, no animosities, no jealousies, no bickerings amongst them of any kind whatever. They would be constant in their attendance at the Lord's table; not there simply as a matter of being present, but they would be able to discern the Lord's body in the emblems of which they partook; they would partake of the feast with the unleavened bread of sincerity and truth. Then if there should arise any difference between them they would adopt the scriptural method of having it settled by going to the brother who was most intimately affected in the case, and not go and talk about it to others. Then they would manifest hospitality, and when they came together on such occasions it would not be for the purpose of gossiping, or to talk simply about the affairs of the world, or business, but it would be for the purpose of refreshing their hearts and minds with the things which they had learned and the things for which they were hoping. Those amongst them who were aged in the truth as well as in years, of either sex, would be ready to give their advice to the younger ones; and the young would give attention to the words of wisdom which came from the aged. Wives would obey their husbands; husbands would love their wives, even as Christ himself has loved the church; servants would obey and honour their masters, and masters would be kind to their servants. They would thus be an enlightened community. They would not hide their light; they would be as a light set on a hill. They would not compromise the truth, but would be constantly seeking ways and means by which they might extend the truth, not only extend it outside, but also increase the practical efficiency of those among them. Then they would adopt what Paul says in the 9th verse of the 1st chapter: "they would be filled with the knowledge of His (God's) will in all wisdom and spiritual understanding, that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." You see that the way to walk worthy, of which we have had mention this morning, is to be filled with the knowledge of God's will in all wisdom and spiritual understanding. The brethren here sang anthem 45: "Blessed are the people."

Brother ELLIS (of Liverpool) was the next speaker. He said: Brethren and sisters, had I the choice of my own mind, I should prefer to sit and hear, although nothing affords me greater pleasure than to speak to my brethren. It occurred to me that I could not do better than call attention to an exhortation by the Apostle Paul, who has been so largely quoted to-day. I refer to one addressed to his Hebrew brethren, as we find it in the 3rd chapter of the epistle: 'Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also was Moses in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.' The distinction between Jesus and Moses consists in this: Moses was honoured by the Almighty to build the pattern of the house; Jesus, the Christ, was honoured to build the habitation which is to last for ever: and the Apostle adds here, "For every house is builded by some one"—certainly the house did not build itself—"but he that built it"—who is the builder of all—"is God," is Deity, is power in manifestation, because the word Deity is associated always with power, with a maker, framer, constructor, or builder. "Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house, whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." You notice the condition introduced by the word "if." The Apostle is guarded in what he says. We are his house—we have been invited to be partakers in his kingdom and his glory, and we shall all be incorporated or built into the house, *if* we hold fast the confidence and the rejoicing of the hope firm unto the end. The Almighty is a great builder; He doesn't like to destroy: destruction has always been his strange work. Building is what he has intended, and he has taken a long time to build; that is, in the building of this house, because this is to be the house that is not to be pulled down. These 6,000 years have been occupied in selecting, preparing, and arranging those who shall form this permanent house or building of the Deity; as He says, "I will dwell in them"—or among them—"walk in them, be their God; and

they shall be my people." When God dwells in man or in certain persons, this passage will be realised. God will be all things, that is, the all things promised in the all men and women who have believed the promises; they form the ground-work or the basis of the building. Then you notice, as has already been referred to, that the stones of this building are living stones. The first one was a living stone, chosen of God and precious, laid by Him, established by Him; and the rest of the stones are like him, because if they are to be built on the foundation, they must harmonise with the foundation, otherwise they would mar the building. On this account we are invited here by the apostle, to "consider"—think of, look at, compare, discern—"the apostle and high priest of our confession." There is a model you are to work to. There were some persons who did not work to it, and you know we are all unskilful workers when we begin, and perhaps we have not acquired much skill yet. The Corinthians when they began to build were no exception to the rule; they compared themselves with themselves; they began to look at one another. The apostle said "You should compare yourselves with Jesus; you are not wise." You won't see a great many things in your brethren that you would like to imitate or would like to see reproduced. If you begin to look at your brethren, you will have some things to find fault with. Now these have not a salutary effect upon the mind. Inasmuch as a man's mind becomes assimilated to the object of his worship, so the object or the model he sets before him ought to be of the most perfect type. If we are, therefore, to be skilful in making ourselves those who shall be approved of God, who shall be accounted worthy to be permanent stones in the great building which God is to rear, let us take this exhortation of the apostle. The apostle James says, using the same idea, that "He who looks into the perfect law of liberty and continues therein"—he must not look one day and then look no more for a long time. These must be to us matters of reflection, of comparison. We must look at the object we have had brought vividly before us and for which we are gathered here this morning—the remembering of the Christ's death till he come. Not but that this morning reminds us also of the resurrection, and therefore, of the element which the apostle introduces here, "the

rejoicing of the hope." There is associated with death that which causes grief, but when we pass beyond the death into the time when he rose again, then we are able to be associated with him in his rejoicing. In the apostle Paul's letter to the Romans he expresses in one word this confidence which forms the ground work of the rejoicing. In Romans iv. 23, he says "Now it was not written for his sake alone that righteousness was imputed to Abraham, but for us also to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead, for he was delivered for our offences, and was raised again for our justification.

Brother EDWARD TURNER (of Nottingham) said: After what has gone before, I almost feel that it is beyond my power to do more than echo a few of those excellent things which you have heard. Nevertheless, being reminded by some of those things of a few words of him of whom it is said he spake as never man spake, I shall read a few of those words which you will find in the 15th chapter of John's Gospel, and then proceed to give utterance to the thoughts which they suggest: "I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit. Now ye are clean, through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me." It is not possible for me to express all the thoughts which are already beginning to rise in the mind suggested by those words. I would say first of all that the figure brought before us is at once simple and beautiful—that of the vine well clothed with fruit-bearing branches. It is a familiar figure to us, and certainly it is beautiful, for what figure could be more beautiful to the eye and to all the senses which come under the head of appreciation of beauty, than a richly clad vine? Now the next thought is this, that we are part of that vine; as the Lord says, we are the branches, but what I should like to say is, that although the Master himself does not in this place point it out, it should not suffice us to be merely branches in the vine; for I suppose that every gardener knows that one side of the tree may bear fruit and the other be clothed with greenery and

yet bear no fruit at all. We may be the branches on that side of the tree; we may look verdant and vigorous, and yet bear no fruit. If the branches bear no fruit, what follows? The husbandman immediately begins to apply the pruning knife; it is a severe operation, for the little life which they possess is devoured by fire—they are cast into the fire. I should perhaps be insulting the judgment of some of my brethren if I were to go so far as to point out the application of that; that at the judgment seat, when we go there, those branches that have not borne fruit will be cut off and next cast into the fire. But this is not all. You know it is possible for a tree to yield a good crop of fruit, but fruit which never comes to perfection, always green, always green, always sour. Well we require to be placed beneath the warmth, the genial influences of the sun of righteousness, that we may not only bring forth fruit, but that it may become large, and ripe, and luscious in the Spirit's mouth. It is possible, though we are in this tree, to carry fruit which may be compared with the apples of Sodom, to vinegar in a man's nose, or ashes in his mouth. There is another thought: "Every branch which bears fruit"—and I believe the meaning of that is, every branch that bears the right kind of fruit, and fruit unto perfection—"must needs be trimmed and pruned that it may bring forth more fruit." That applies to us; and how are we pruned? We soon find it out, if we persistently stand upon this word, set it forth to the world at large, and endeavour to set it forth in our walk and conversation. I say, there comes a sharp trimming and pruning; but look at the result; look at what is in the mind of the Spirit by this process. It is that having borne fruit, we may bring forth more fruit. Now, we have had a good many figures of speech this morning, and I seem rather to be smitten with what is current. But dropping these figures for a moment, I will present to you the same thoughts in plain terms, by asking your attention to what Paul says in the first chapter of Ephesians. Writing to the ecclesia as an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus, he desired that grace might be unto them, and peace from God the Father, and from the Lord Jesus Christ, and so forth.

The part which we have had before us, in the figure of the vine and its branches, and the fruit ripe and unripe, lies concealed under two little words contained in the first verse, namely, "saints" and "faithful." I am sure it is not an accidental distinction that is here made in employing those two terms. It is an easy thing for a man to become a saint, but it is not an easy thing for a man to become a faithful brother. There may be saints as wicked as the sanctified ones of the Medes and Persians, who were murderers; you may be a saint without being a faithful brother, but you cannot be a faithful brother without being a saint. My object is to set before your minds that we are to aspire to become faithful brethren and not merely saints; and to do that you must take home and put into practice all those excellent exhortations—the sum and substance of them at least—which have been spoken in your hearing this morning.

Brother ROBERTS next addressed the meeting: He said, beloved brethren and sisters, it is recorded in connection with Paul's inland journey to Rome, that after the shipwreck on the island of Melita, when he came as far as Apia Forum, or the three taverns, the brethren from Rome met him; and "when he saw them, he thanked God and took courage." The practical interest that Paul felt in the brethren is also manifest from different expressions which we find scattered throughout his letters—where he thanks God for them and makes special commendatory mention of their zeal and labour in the truth. It is very natural for us all on such an occasion as this, to feel this sentiment strongly. Allusion has been made to what has been done in so short a time. Certainly, the result far surpasses any anticipations that were entertained ten years ago. The situation then was a situation of almost entire barrenness. The truth had taken root here and there, but was scarcely making any progress, there was not much fruitfulness on the part of those who had accepted it. There was much of what brother Handley referred to when he spoke of Christadelphians having their doctrines in their heads. The public are mistaken in thinking it is not in their hearts as well; and brother Handley was quite right in saying it must be in the head before it can get to the heart, but it is quite true that it is possible to

theoretically apprehend the principles of the spirit, and to be able to enunciate them clearly, and defend them successfully, while at the same time uninfluenced by those principles in their practical application to character, life, and conduct. In the days I refer to, this was more commonly illustrated than now. The truth has advanced to a higher point of development so far as its influence on believers is concerned. There are more believers than there were and a higher consecration among those who are believers. Yet one is afraid to rejoice too much. There comes a draw-back in our joy, and that is the one suggested by Christ when he says, "Many are called, but few are chosen." We in our collective capacity this morning may be said to represent the called of the 19th century in this country, and we have the authority of Jesus for saying, that from amongst those who are the called, there will be but a comparative handful chosen. Now upon what principle is the choice to be made? That principle is so plainly stated, that we need be under no mistake about it. That principle has been abundantly illustrated in the remarks made this morning. I will not occupy any time in seeking to define it, beyond very briefly laying hold of one or two apostolic statements. The gospel has been designed for the special purpose of taking out from among the Gentiles a people for the name of Jesus, whose peculiarities as individuals are defined in unmistakable lines and colours in the writings of the Spirit—a peculiar people likeminded with their elder brother. He is the pattern, and because we have not the privilege of his personal ministration, because we have not the privilege of being addressed by men fresh from his presence, and who might give a living exemplification of his spirit, there is a possibility of misapprehending that spirit, of our coming short of that model. We have the mind of Christ only in written characters, and we all know how possible it is for a man to partially apprehend what he reads. We know it is inevitable that a few points only of what is written will be taken in, and, afterwards, we discover underneath forms of speech, at first, perhaps, unnoticed, something of great importance to comprehend. Upon that obvious principle, there is a possibility of the work of the truth being a partial work. What we have to do is not merely to get some

divine principles from the mass of rubbish which has overlain them for centuries; we must not rest contented with the merely intellectual process of comprehending the doctrines of the truth, and expounding and preparing to contend for them. We must see to it that in our own individual hearts, we rise up to those principles, of which the doctrines are but the embodiment. What are those principles? God's purpose from the beginning, and in all the manifestations of His purpose, and in its final triumph, is a purpose of purity and kindness. It is the love of God from which the truth has sprung, and it is the love of God which will animate all those who shall be found established in connection with the truth, in the day of the manifestation of the sons of God. The will of God is the basis of all its developments. I liked the expression made use of by brother Shuttleworth last night. He spoke about the common honesty between man and man, as being well recognised, but remarked that there was little honesty to God. It is very true. God is cheated on the right hand and on the left, even by those who profess subjection to Him. And there is a common kind of love, a love of animal origin, which sinners feel in association one with another in their projects. We are to love one another also; but there is a higher love, which is the subject of what Christ calls the first and the great commandment. If that be left out, all other love is in vain: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind." This must be the governing sentiment, the mainspring of action. It is to be seen so far as we can recognise it in outward manifestation, in the men who work on and work ever, under all circumstances, with God in view. If you take a man's life to pieces who is acting from that principle, you would, as it were, find a something inside not visible to those outside, and not to be found in the other classes, you would see a very different picture from that man who is acting from short-sighted considerations. Now, while we have to rejoice at being associated with the revival of apostolic work in this century, let us see that we carry it on to its perfection; let us see that we don't turn out those green tufts which brother Turney spoke of: mere doctrinarian activities pugilistically manifested. Let

us be men and women who are actuated by the love of Christ, and who do his will. If any man be not a doer of his will, he deceiveth his own self; and that will is about the last thing people come to comprehend. It is a comparatively easy thing to recognise the doctrine of the kingdom; it is a comparatively easy thing to see through the immense imposture of immortal-soulism; it is easy to understand the promises made to Abraham. What is wanted is a race of men and women who not only understand the purposes of God, but know His will and make it their law in their life and conversation. All our labour is in vain, if it fail in producing this result.

The meeting concluded with the singing of anthem 16; "Now unto Him," and prayer.

SUNDAY EVENING.

A public meeting was held in the Temperance Hall (Brother Bosher presiding), in which several hundreds were assembled. Proceedings opened with the singing of the 38th Anthem; "Come unto me." Brother Bosher then read the 103rd Psalm, after which he engaged in prayer. The brethren then sang together Hymn 156: "Father of faithful Abraham;"

AN UNDERSTANDING OF THE BIBLE THE GREAT WANT OF THE AGE.

Brother E. TURNEY (Nottingham) then lectured: He said, Those present had been invited to come together to hear some very ancient things, and things which stood upon the best of all authority. In discoursing of these, it was probable he would have somewhat to say which at first might sound rather unpleasant in their ears, but he besought them to bear in mind that he did not desire to say things of a painful nature, or even to put things that were true in a painful form, whenever it was possible to do otherwise. He came before them to talk about the subject announced on the programme, and to endeavour to shew that an understanding of the Bible was the great want of the age, especially as seen with respect to two things: first the wide-spread ignorance of the "one hope," and second, the like ignorance of the import of the blood of Christ. In one thing he thought they would all agree, that ignorance with

respect to true religion was the most dangerous of all kinds of ignorance. They might perhaps ask what was true religion; and in asking that question, they might be reminded of what the apostle James said. James appeared to put the matter in a very small compass. They had better turn to the passage, for though they might all be familiar with it, there was one little point upon which he desired to lay some stress. It was the 27th verse of the 1st chapter of James: "Pure religion and undefiled before God and the Father is this, to visit the fatherless, and widows in their affliction, and to keep himself unspotted from the world." Now, what he wanted to say was just this: that they might visit all the fatherless in their city, and they might assist all the widows in all the cities of the land, but unless they observed the words of the last line of the passage, unless they got at a practical understanding of what James meant by the phrase "keep himself unspotted from the world," their religion after all was but a little Platonic morality. Now they would be able to see what he was driving at. He was anxious to rivet upon their minds the superlative importance of understanding religion aright, in other words the superlative importance of a definite, clear, and correct understanding of the scriptures. Let him add to those words of James a few words of the apostle Paul, which he was sure could not fail to put the matter before their minds in a very striking light. In writing to the Ephesians (chapter iv. verses 17 and 18) Paul had the following words: "This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 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." Now if he were to go before their town and say in a direct manner that the greater part of its religious population were in that state of ignorance—that they were walking in the vanity of their minds, that their understandings were beclouded, and that consequently they were alienated from the life of God through the ignorance that was in them, because of the blindness of their heart—many of his hearers would most likely take umbrage. But what if he should be able by argument, and by the testimony which descended from the throne of light, to show them that the allegation was true. How then? The issue would not be between his hearers and himself, but between his hearers and a higher source.

It was worthy of repetition that ignorance of that religion which Paul expounded, placed a man in that position of alienation from the life of God. By and bye he hoped, as far as time permitted, they would as it were see the apostle at several places and hear him expounding the "one hope," and speaking of the import of the blood of Christ. It would then be for his hearers to make the application of what they learned to themselves individually.

There was one other thing he was anxious to mention at this point. If he had shown them what an important thing it was to have the understanding illuminated by the Scriptures, let him add thereto another thing of great importance, and that was a good memory. Let them not be alarmed, because it was a thing which Paul urged upon them, when he said in the 15th chapter of his first epistle to the Corinthians, "Ye are saved if ye keep in memory what I preached unto you." Some of them might say "I have not got a good memory." To that he would answer: "If your memory be exercised, it will, I am sure, be sufficiently good to retain those things which Paul preached." But all memories, however good, were very leaky, and though they might get those things pretty well fixed in them, yet, unless they be repeated line upon line, precept upon precept, here a little and there a little, through the very nature of the human mind the things would filter out and no profit would result. There were then two things: First, the necessity of having a correct understanding of what was pure religion, and, second, the necessity of keeping the things they had received fast in the memory. Now, as to the obtaining of the first thing necessary, there was only one source to which they could go with any satisfaction, and that was the Bible. They must allow that book to furnish its own propositions and its own proofs, and to be its own propounder of the doctrines which it taught. They had all read the 119th Psalm, wherein they were frequently told what was the power of the divine testimony. Why, in one part of the Psalm, it was said that it would make a man wiser than the ancients. They must also have read that "death and life were in the power of the tongue;" that was, in the power of speech. Let them apply themselves, then, to this source in order to get an understanding of the subject under consideration.

THE ONE HOPE.

Having made those general remarks upon the subject of ignorance and understanding, he would come to the definite parts of the subject. He and his friends had been so bold as to tell them upon the placards that there was a wide-spread ignorance upon the subject of the "One Hope," and the import of "the blood of Christ." He would first speak about the "One hope." If someone were that night to descend from the moon—if there were any inhabitants there—and alight in the midst of what was called the Christian world, having in his possession Paul's writings, what did they think would be the impression on the mind of their visitor? Did they think that he would say to himself that that "Christian world," as it was termed, was a world imbued with one hope? He could not say so and speak the truth, and he (the speaker) questioned whether he would be correct if he were to say it was a Christian world having a hundred hopes. Their hopes were, in some sense, and as they held, in an important sense, different the one from the other. But as soon as they got between the covers of the Bible, the question which was so important was upon the threshold made very simple by an announcement from the mouth of inspiration, that the hope was ONE, not two. Now, they had nothing to do with the hopes and shades of opinion outside, but for that night they were concerned only with *One hope*, and with what Paul set forth as the one hope; with this information they would be able to decide whether in small numbers or large, the religious world was ignorant of that one hope. If they were ignorant, then there must follow Paul's conclusion, that they were alienated from the life of God through the ignorance that was in them, because of the blindness of their heart. Lest he should offend any of his hearers (and he had no desire so to do), he would try to adopt the Pauline course of taking them in the rear, and catching them with guile, so that they might be forced to make their own applications and form their own conclusions.

What then did Paul set forth as the one hope? It was at this point they must begin to learn what pure religion was; without this a man might become spotted every day and be like a leopard by Saturday, whereas, they were to keep themselves unspotted from the world. He would first take them to the last chapter of the Acts of the Apostles, a most

interesting chapter. They there found the apostle Paul speaking about "THE hope," he put a little extra emphasis upon the definite article, in order that they might couple it with Paul's other expression "the one hope." None of them would suppose that in the 29th chapter of Acts, that Paul was speaking of a different hope to the one of which he spoke in the 4th chapter of Ephesians, where he said emphatically "there is one hope." No! there was no doubt it was the same hope which was before the apostle's mind in each case. What had he then to say about it? Paul had travelled as far as Rome, and he called the chief of the Jews together and addressed them thus: "For this cause therefore have I called for you, to see you, and to speak with you because that for the hope of Israel I am bound with this chain." Now in Ephesians, they had the phrase "one hope," whereas in the passage just quoted, a little but important word was put in, namely the word "Israel." Mind Paul was not talking to Gentiles, but to Jews after the flesh, those to whom the covenants were given and to whom the promises were made; those people in whom Jehovah took such a remarkable interest, inasmuch that he saw fit to separate them (for in their origin they were but a parcel of brickmakers) from all the world. Those were the people, and Paul said that "the hope" was their hope "the hope of Israel," and for that, he was bound with a chain. Now to proceed a step further. It was said at the end of the chapter, that in expounding that hope he was "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence." All those things were in Paul's mouth, the teaching of one and the same thing. He would add to what was already quoted another statement to be found in the 26th chapter of the Acts. At the 6th verse the apostle said, "And now I stand and am judged for the hope of the promise made of God unto our fathers; that was unto the fathers of Israel. Then Paul's hope had to do with a certain promise, which promise was very easy to understand. They had, doubtless, heard it iterated and reiterated within those walls scores and hundreds of times. In brief, the promise said to Abraham, very many centuries before the birth of the great seed—the Christ—that to him and to that seed should be given the land in which the fathers were strangers and sojourners, and that in them all families of the earth

should be blessed. He wished them all to ask themselves at that point whether their respective hopes laid hold of that position; whether their hearts had been fixed upon the promises made of God unto the Hebrew fathers; whether they were in the ardent expectation that Jesus Christ would return from the heavens to raise Abraham from the dead, to give him the land bounded by the Euphrates on the one hand and the Nile on the other, and to make him master of the world; for Paul, in expounding those promises, told them that Abraham was "the heir of the world."—(Rom. iv. 13). It was necessary that they should understand the matter. There were certain other words from the pen of the Apostle Paul, which he would here read. Eph. ii., beginning at the 11th verse: "Wherefore, remember, that ye being in time past Gentiles in the flesh, who were called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Ah, what a deplorable position that was to be in, especially for a man calling himself a Christian. If they were ignorant of the covenant of promise; blind with regard to the future commonwealth which would be erected in the land of Palestine, as touched in the terms of the promise, what followed? However devout they might be, however they might be accustomed to speak of Jesus as their dear and precious Jesus, and to talk about his "pardoning grace," and his "atoning blood" and so forth, they were, according to Paul, without Christ and without God in the world. He would ask them to consider in all seriousness and sincerity, whether the popular teachings were those which Paul was found teaching in Ephesus and Corinth, and wherever he travelled in Europe and Asia. Were the things taught in the present day analogous to the setting up of a commonwealth upon the land of Israel and widening out its power till it embraced the whole globe? The spiritual guides of the people taught them to look away altogether from this terrestrial ball, which was one of the mighty works of Almighty Deity, and some of them could go the absurd length of supposing that it was to be blasted like a bombshell, leaving nothing but a few pounds of ashes to float away in the immensity of space. He asked whether those things which were

set forth Sunday after Sunday in their pulpits could with any show of reason be held in harmony with the project marked out in the Scriptures. It did not matter where they went with the apostle, they found him setting forth the very same things. At Corinth they found him expounding and teaching the people the things concerning the kingdom of God for eighteen months; at Ephesus for a longer period; while in Rome two years at his own hired house they found him also teaching the same thing—the “Hope of Israel;” the “hope of the promises made of God to the fathers;” or a kingdom to be established under the whole heavens.

They now came to another point which struck him at that moment. It was a very important one, and was brought out in the 26th chapter of the Acts, in the 18th verse, the apostle was told by Jesus that the purpose of his mission to the Gentiles was “to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.” Now, the thoughtful would at once ask what it was concerning which Paul discoursed in order to open the eyes of the people? The answer was to be found in the 6th and 7th verses of the same chapter: “And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope’s sake, king Agrippa, I am accused of the Jews.” So that when a spiritual guide undertook in the manner of Paul to open the eyes of his contemporaries, what had he to do but to make plain to them the things which constituted the hope of the promises made unto the fathers? He might talk what else he pleased, but the result of his harangue would be that their eyes would be closed and sealed, for Paul received no other commission than this: these things were to act as eyesalve to the hearers, so that they might see and be brought out of darkness, and placed in a position of marvellous light. He would repeat the words: “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins.” He knew that in that town, as in his, a great deal was made of such expressions as “forgiveness of sins,” the “grace of

God,” &c., and far be it from him to make light of them when properly understood, but what he wished to urge upon them was that Paul in offering those things to the people, offered them as a result of the understanding of the hope of the promises made of God unto the fathers: and that therefore, without a clear understanding of that hope and those promises, there could be no such thing as forgiveness of sins.

THE IMPORT OF THE BLOOD OF CHRIST.

He might talk at greater length under that head, but he must pass on to the second part of his subject, namely the import of the blood of Christ; concerning which he should endeavour to show that the blood of Christ was inseparably connected with the one hope; and that apart from that one hope, the blood of Christ could be nothing at all either to his hearers or himself. In order to support that proposition, he would refer them to the first epistle of John and the first chapter. In the 7th verse they found a very important statement indeed. The apostle said in the 6th verse “If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth, but (verse vii.) IF WE WALK IN THE LIGHT, as he is in the light, we have fellowship one with another, and the blood of Christ, His Son, cleanseth us from all sin.” Now what he wanted to impress upon them in the strongest possible manner, was the cardinal point of the verse, “If we walk in the light,” then certain things followed, otherwise those things did not follow. As he said in his original proposition, the blood of Christ could be nothing to them apart from the one hope. What the “light” was, they had seen in the most distinct manner possible from the statements of Paul. The light meant knowledge of the covenants made to the fathers of Israel, and let them observe how that light shined in Jesus Christ. Was not Christ always talking of those covenants and promises, by the way side sometimes, at the mouth of a well in the temple, and in the villages, going all over his own country talking of nothing else than those things; in other words preaching the kingdom of God; saying, when desired to stay in one city, No! “I must preach the kingdom of God to other cities also; for therefore am I sent.”—(Luke iv. 43.) If they shut their eyes to those things and glided by them, they missed the purpose for which the Christ was sent into the world. It all

depended upon their walking in the light as to whether the blood of Christ had any purifying power upon their hearts. When they heard their ministers laying sledge hammer stress upon the blood of Christ—he did not know how it was in Birmingham, but in Nottingham if a chapel was not well attended, it was insinuated that the minister did not preach the blood—“preach the blood”—“it’s the blood which draws”—when they hear their ministers talking in that strain they would do well to remember that it was no use preaching the blood of Christ, if they were ignorant of the purpose for which that blood was shed. He would now turn back again to Paul’s writings; Ephesians the second chapter, in which the apostle spoke of some who were nigh—nigh to something or somewhere—and of some who were or who had been afar off from that to which the others were nigh. Those who were nigh were said to be “in Christ Jesus.” They were in Christ Jesus from having received the light of which he had been speaking, because they had “obeyed from the heart that form of doctrine” which the Apostles had delivered to them. The verses read: “In Christ Jesus, ye who sometime were afar off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off—that was, the Gentiles)—and to them that were nigh. For through him we both have access by one spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.” Now, he had quoted this testimony with the object, first of all of showing that the blood of Christ, about which so much was said from their pulpits and sacred desks, was to unite two classes of persons—one class nigh to something, and the other class afar off from something—and to break down a middle wall

of partition which once existed between and, of course, divided these two classes. He wished to ask them a plain question: What was the blood of Christ said to do by their ministers and spiritual guides? It was said to make atonement for deathless souls, and to float them away on the down of angels’ wings to “realms of endless day.” Not a word was said concerning God’s purposes in the popular teaching, which, by the way, was only Pagan teaching, although Christian epithets were attached to it. What was the good of preaching that the blood of Christ did what the ministers said it did, when they found the Apostle talking about no such thing? When they heard popular preachers declaiming about the blood of Christ, let them remember that Paul affirmed the purpose of it to be to bring men nigh to the commonwealth of Israel, and give them citizenship with the saints in the heavenly of His kingdom. Whereas, to affirm of it any of the popular things, was to deny the teaching of the Apostle. What had been alleged was the case both with regard to Jews and Gentiles. It might be as well to say, with regard to the Gentiles, that they were in every sense afar off from the commonwealth of Israel, because Jehovah had made no communication to them of his intention to establish a commonwealth in Israel—a glorious kingdom, comprising all people, nations, and languages. So in the strongest sense, the Gentiles were afar off, and was it not so with the Christian Gentiles that night, that in teaching the things they did, they were immensely afar off? Immensely afar off; for in their philosophy they hoped to go “beyond the bounds of time and space.” They certainly could not go farther from the commonwealth of Israel than beyond space. They were far from the commonwealth of Israel, and much as they might talk about the blood of Christ, devoutly as they might declaim about Jesus, and so forth, yet it availed nothing. He rejoiced, however, that amid all the ignorance which existed, that there was a devout and prayerful spirit. But he would like to see something added to it, and without which it was useless. It would be a very easy thing for him to enumerate the things which Christian Gentiles set forth, which were, strictly speaking, the things which the Pagans set forth. They sometimes heard it said by ministers, that they wanted more of Plato and Socrates. He would tell them what that meant. It meant that they

wanted less of Paul, and Peter, and James. For if they went to Grecian seats of learning, which were the models to-day of their ecclesiastical seminaries, what did they find? That "by their wisdom, they knew not God." When Paul went down there he condemned it all; and were they to suppose that if he set his foot, in the present day, in Oxford, Cambridge, or London, he would withhold his condemnation, because the same things were called by Bible names? No; Paul would soon strip them of all their gauzy falsehoods and deceit, and show the people the vanity of the things which he so emphatically condemned in his day and generation.

Now, the Jews were nigh to something from which the Gentiles were far off. They were nationally and legally nigh, because they had received the covenants and documents—parchments, as it were, signed and sealed, to the effect that Jehovah did intend to establish a commonwealth, spoken of so distinctly in those covenants. But though they were nigh it was necessary that Paul should talk to them about the blood of Christ, for though they were very intelligent upon the subject, in a general sense, they could not see how it was to be revealed through the Man of Nazareth. Paul, therefore, would not have to spend much time in expounding to the Jews the kingdom of God, but he had to talk to them about the Christ. In some cases, Paul spoke for hours to the Jews about Christ, without saying anything at all about Jesus. Now, that was what Protestant preachers should talk about. He did not mean to say they should not pronounce the word Jesus, but that they should preach Christ, *i.e.*, should shew what were Christ's claims. They should discourse about Christ officially, and tell the people what he was going to do when he came the second time. To preach those things was to preach Christ; but to harangue about Jesus by the hour, and to omit those things was not to preach Christ, and could not be to preach him crucified. Paul, in preaching to the Jews, tried to take them in the rear, he entered into their feelings, their likes, and dislikes, and tried to lead them back, and show them that the man of Nazareth was the Christ, and that through the shedding of his blood, as a spotless man, their covenants were sealed. In addressing Gentiles, however, Paul began to speak in the most rudimentary manner

about God that made the world, about Him in whom they lived and moved and had their being, and then about the resurrection of a dead man who was to rule the world in righteousness. Such were not the things set forth by the clergy, they preached other things by which men were to lay hold of eternal life, which, paradoxically, they were said to be already in possession of. That was how the word of God was handled and corrupted by men who had easy times and full pay. That was what they got from 28 bishops, who had an aggregate income of £155,000, but who trod upon the toes of others of their own order by putting them on starving pay, and making them do all the work. He would say with emphasis, "Turn away from these things, and for once in your life make a hearty study of the Scriptures of truth." Let them do as the Bereans did, and if they aspired to true nobility of soul, study the word of God; let that word be their meat and drink, and in proportion as they realised its teachings, let them go with the courage of a lion but the meekness of a lamb, to freely offer it to their contemporaries. In conclusion he exhorted them, with all his heart, and soul, and strength, to give their attention to these subjects, so that the blood of Christ might by faith be sprinkled upon their hearts, that it might be said of them, that they had walked in the light, and the blood of Christ might cleanse them from all sin, so that when Christ came to establish the commonwealth of which he had been speaking, they might hear him say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the ages."

THE DIVINE SOLUTION OF THE PROBLEMS OF THE DAY.

Brother ROBERTS, of Birmingham, then delivered a lecture on "the divinely appointed solution of the various social and political problems at present vexing the minds of men." He said it would not be denied that there were many problems sorely perplexing the public mind. The man must be very much asleep, or somewhat incompetent to observe what was passing around him, who was otherwise minded. If they took those problems one by one, they would find that they covered the whole economy of existence, from its very beginning in their experience to its close, and to that

which lay beyond. If they took for instance the very first question of all, viz., that of food and raiment, they found that in this country, pauperism was increasing upon a scale which was alarming thoughtful statesmen, and the perplexing feature of the case was that that pauperism was concurrent with an almost unparalleled development of material wealth. There was great commercial prosperity and great increase of riches on the right hand and on the left, but so miserable was the constitution of society, that with the vast majority of English people, the great anxiety was how they were to get enough to eat and enough to put on. Then they had the question of education. That question was also beset with many difficulties, and the very first difficulty that stood in the way was, that the industrial necessities of the people were so imperative, that there was no time left for education. Time was so occupied in labour for the bare necessities of existence that there was neither the leisure nor the strength left that were necessary for the culture of the mind. Then if they went into society, they found that smouldering discontent which was represented in a tangible form in the Communism of Paris, and which at the present time was rapidly spreading throughout the world. Then, when they went into the higher sphere of society, they found amongst educated people many things that were sorely puzzling them. They found for instance, the question getting rife, whether Republicanism or constitutional government, was the best adapted to promote the welfare of mankind. That question had on both sides many difficulties that were severely felt by the thoughtful portion of society; for men, who perhaps from some points of view, would be Republican, were not forgetful of the somewhat miserable example of Republicanism which they had on the other side of the Atlantic, where society was eaten up with money-making and politics, and where there was a comparative neglect of those higher occupations which constituted the ultimate object of existence. On the other hand, they were not unaware of the necessity of taking some steps to meet the uprising current of discontent which was forcing its way from the basement of society. Then they had the ecclesiastical question, which they might take in its concrete form as presented at the present moment in the

controversy between Berlin and Rome. They had to face ecclesiastical Rome in Europe, numbering many millions of adherents, putting forth pretensions which, if carried out, resulted in the most unsupportable tyranny, and which no sensible man could fail to perceive were allied with ignorance, and entirely destitute of a true basis. Then, if they went further, they found society breaking rapidly into a state of chaos, so far as individual religious conviction was concerned. They found all extremes represented. They found somewhat clearheaded and intellectual men of science standing apart from all connection with the Bible and all religion, studying fossils, shells, drifts, and spots on the sun, and a great many other things which might be interesting, but which, so far as their bearing upon individual welfare was concerned, were entirely fruitless subjects of study. They found such men saying there was no hope. They did not say so in so many words; they spoke the pleasant language of deceit, talking vaguely of a "superior power," and the possibility of a future existence. But what was there in all their teaching that a man could lay hold of? On what could they anchor their hope? There was no answer of comfort from mere "nature." They might go to the sea-shore, and ask the winds and waves; they might contemplate the revolutions of the starry bodies in the sky, but they would fail to derive any wellgrounded expectation that they would live again, or that there should be anything better for mankind than the present miserable tale of vanity, which was going on from generation to generation. The solution of all those various puzzling problems was to be found in the Bible. "But," someone might ask, "do you present the Bible as a public answer to those public problems? Do you introduce the Bible into the arena of legislative controversy? Do you propose to bring it into school boards and parochial boards, and into Parliament, with the idea that it is capable of settling their scruples, and leading them to an effectual settlement of the problems in hand? To that he answered, No, not at all; but what he meant was, that to all who feared God, there was this answer in the name of the Bible, that there was no hope in the world at all, and that their wisest policy was to identify themselves with the man who had been constituted

the hope of the world. This man told them that though in the world, he was not of the world, and that all who followed him, were likewise isolated from the present order of things; and that their position was to wait for him. Was that a fancy? It was not a matter of fancy at all. It was no new invention; no new religious theory that he was bringing before them; it was simply the view of things resulting from a consistent acceptance of the Book which almost all the world admitted to be true in its main facts. Those facts were very simple and capable of brief enumeration. The first was, that God was in the history of the Jewish nation; and no man who knew what he was speaking about—no man who was acquainted with the Bible, would fail to see that if they took God away from Jewish history, Jewish history fell to pieces. The second fact of the case was that Christ, of whom everybody had heard, and in whom nearly everybody in this country professed to believe, rose from the dead. Those two facts were simple, easy to understand, and afforded ground for a start in the argument to be unfolded. When they were quite certain of those two things, they were on the way toward finding the solution of the problems at present vexing the public mind. In speaking of that solution, he had to refer, as the previous speaker had done, to the promises made to the fathers. He would not say much on the promise of the land, but rather of that pledge of blessing for the human family which was given to them. No one would deny that Abraham, Isaac, and Jacob were prominent men in Israelitish history. God made promises to them that "in their seed (which Paul said was Christ) should all nations of the earth be blessed." That was the general guarantee, promise, or undertaking on the part of God, who had undertaken in a certain line of things clearly defined, to bring about its fulfilment. The purpose of universal blessing was variously expressed, for instance, "As truly as I live, saith the Lord, the whole earth shall be filled with my glory." In the prayer which Christ taught his disciples, there was the petition, "Thy kingdom come, thy will be done on earth as it is in heaven." The kingdom had not come in the days of Jesus, or its coming would not have been a subject of petition: nor did it come in the days of the apostles, for they spoke of it as a thing connected with the second

appearing of Jesus Christ, nor had it come yet, for Christ had not come yet. The prayer was one for the disciples of Christ to pray all the time he was absent from the earth. What was meant by "Thy kingdom?" That introduced the promise made to another of the fathers—the father of Jesus genealogically speaking—David. What did Peter say of him? David, said Peter, was a prophet and knew that God had sworn to him with an oath that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. Raise up Christ to sit on David's throne? They looked back and asked how were they to identify the throne of David? It must be possible, for if it were not possible, wherein lay the meaning of the words? It was possible; there was no difficulty. They looked back and they saw David upon a throne, and surely the throne they saw David upon was the throne of David! Strange indeed that it should be necessary to argue the matter in apparently so superfluous a way, but it was so; for it was denied in our day that there was any connection between the throne David occupied, and the "throne of David" covenanted to the Messiah. There was a kingdom over which David ruled, not for himself but for God, and that kingdom had been blown to the winds because of transgression. But that throne was to be re-established, and Jesus, the Son promised to David, was the heir to it.

Jesus of Nazareth was an actual personage who appeared upon the stage of time about 1800 years ago. He went about preaching the doctrine of the kingdom, and it was recorded that he taught the people as one having authority, and not as the scribes, also that he spoke as never man spake, and did many mighty works. In the 19th chapter of Luke, they found it stated that the apostles "thought that the kingdom of God should immediately appear," and that Christ spoke to them a parable, that they might understand it was not immediately to appear, but that there was to be a great work of steward-service rendered by the apostles and their successors—all true disciples—before the kingdom should be established. The parable was obvious in its significance: "A certain nobleman went to a far country, to receive for himself a kingdom, and to return. And he called his ten servants and delivered them ten pounds, and said unto them, OCCUPY TILL I COME."

"Ye are my friends," he said, "if ye do whatsoever I command you." "No man can be my disciple unless he take up his cross daily and follow me," and "if any man love father and mother more than me, he is not worthy of me." "OCCUPY TILL I COME." This was the attitude for believers. "Ye are not of the world even as I am not of the world" "Ye are strangers and sojourners," he said by his apostle Peter. "Love not the world," he said by another of his apostles, John, "neither the things that are in the world; if any man love the world, the love of the Father is not in him." Those, therefore, who chose to be servants of Christ did not ally themselves to the world in its bootless schemes of regeneration. They kept the commandments of Christ and waited for his reappearing who should truly bring about a work of regeneration. He came to purify for himself a peculiar people zealous of good works. To be of this people was all that a wise man would aspire to. Christ's servants were now as they always had been—unpopular, in a minority, accused wrongly of being narrow minded, bigoted, and uncharitable, which in plain language, meant that they were faithful to the word of Christ which presented the narrow way leading to life. "Occupy till I come." In the parable, the nobleman was represented to have received a kingdom, and having returned, that he commanded his servants to be called unto him. Those whom he found faithful, to them he gave a position in his kingdom. Looking upon the nobleman as Christ, the result of his return would be that described in the 11th chapter of Revelation v. 18. "The kingdoms of this world are become the kingdoms of our God and of His Christ, and he shall reign for ever and ever." The Spirit, speaking through David and also addressing Messiah in the 2nd Psalm, said, "Thou shalt rule them with a rod of iron; thou shalt rack them in pieces like a potter's vessel. Be wise now, therefore, ye kings; be instructed, ye judges of the earth." In the prophet Daniel, the career of human government upon earth was represented by an image of various metals, and the setting up of the kingdom of God was symbolised by a little stone which struck the image upon its feet, breaking it in pieces and grinding it to powder, that the winds might carry it away, the little stone becoming a great mountain and filling the whole earth. The interpretation of the symbols was

given by the prophet in these words: "In the days of these kings shall the God of heaven set 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." Now, if they took their stand at the point of time when the kingdoms of this world were in the imperial grasp of the Messiah, the son of David, when he reigned on David's throne as universal Lord of the world, they would have presented to their minds an idea into which they could fit everything they found in the Bible. All the promises found their place, beginning with the first simple promise in Eden. The promises made to Abraham, to David, and largely unfolded in the communications to the prophets, and defined in detail in the preaching of the kingdom of God by Jesus and his apostles, would all have their illustration. And there was this great difference between the regeneration thus to be accomplished and that proposed by human effort, that in this regeneration, every faithful believer would have an individual part. Even if ages in the grave, his existence would revive, and he would take his place at the appointed time. They might have a political orator to depict in glowing terms the peace, happiness, and contentment to come from the adoption of certain political measures in course of time, but there was this drawback to individual enthusiasm in the matter, that the present generation would grow old and grey headed, and pass into their graves before the results could be realised, even if the expectation of the results was well founded; but in the political scheme which God had framed and intended to be carried out, when the time came for its triumph, they were told that "many of them that slept in the dust of the earth should awake," and that they should "come from the east and from the west, and from the north, and from the south, and would sit down with Abraham, Isaac, and Jacob in the kingdom of God." Paul added to this information, in telling them that the vile body of present experience would have no place in that order of things. That as the raised ones had borne the image of the earthy, they should also bear the image of the heavenly, or partake of the nature of Christ. The language was explicit that Christ should change their vile bodies, that they might be fashioned like his glorious body by the energy by which he was able to subdue

all things to himself. In that renovated nature there would be no principle of decay, but its energies would always be brimming full and its faculties always at command. The *elixir vite*, which no philosopher had succeeded in discovering, would then be illustrated. It was in the gift of one man, who had said, "I am the life of the world, he that eateth me shall live for ever by me." People might turn away from that man if they liked, and they were being led away from him by men who were supposed to be appointed as the leaders to him. But if they did turn away from him, they must walk in darkness. There was no light, no life, in any mere human being. Life and light were with God only, and could only be obtained from God in the way He had appointed, and He had appointed Christ as the way, the truth, and the life. The apostles were sent by Christ, and in the providence of God, the apostles had written their word; and by means of that word, they might become enlightened with regard to their teaching. It was that teaching which was in an individual sense the panacea for the evils which afflicted the human race. The wise man looked at the seething ocean of trouble and fermenting and discontent, and while perceiving the hopelessness of any remedy that he might apply, he took hope and comfort from the promise of God's interference. In ignorance of this word, men grew heartless. They applied themselves philanthropically to this and that movement for years, but at last, they came to the conclusion that it was a hopeless matter. He saw that the good done was homœopathic in extent, and of a very unenduring character, and in despair, such men generally retired into privacy, seeking in the employment of cultivated leisure to console themselves in this time of vanity, till the term allotted to man was run out, and then they slipped away—perhaps violently and with great pain—into darkness and corruption, hid from sight by surviving friends who would quickly follow to the same end. Christ came as the only remedy, which was the resurrection of the righteous and the establishment of the kingdom of God. That kingdom of God was the instrumentality by which the political and social puzzles now existing were to be solved. As a divine and infallible despotism, it would abolish Parliament which, after all the high pœans sung in its praise, was not a philosophic mode

of government. It was a false theory that taught the suffrage of ignorance as the basis of wisdom. The doctrine of majorities was a mere compromise with evil. It was philosophically false. The true mode of government was the authority of infallibility administered through righteous channels, and this was the mode of government to be brought into force by Christ. Dispensing with kings and parliaments, and peoples, he would take the reins of universal power into his own hands, and placing his own friends in authority everywhere, would shew the world what it had never seen before—an invincible government, that would promote the people's welfare and conquer their praise. The saints were to sit upon his throne. This would settle the political difficulty. All opposition would be set aside. "He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of the potter shall they be broken to shivers, even as I received of my Father." "If we suffer with him," Paul said, "we shall also reign with him." Under that government, the industrial difficulties which were upsetting the country would be effectually dealt with. The settlement would affect the aristocracy, and meet some very radical views. The landholders would be dispossessed.

It was written "He shall send the rich empty away." "He shall bring down the mighty from their seats, and exalt them of low degree, filling the hungry with good things." "Woe unto you," Christ said when upon earth, "that are full now." Woe unto you that are rich. Blessed are the poor now; blessed are ye that weep now; blessed are ye that carry the cross now; blessed are ye who identify yourselves with the outcast Nazarene now: ye shall be filled; ye shall be exalted; ye shall be had in honour; ye shall be comforted, and that in a system of things more worthy of exertion to attain to than the finest thing presented to the heart of man in this present state. For what did the best of present success amount to? A few years of a very mingled kind of experience, so uncertain in its composition that they could scarcely say whether it was happiness or not; a sort of feverish unhealthy excitement, largely mixed with anxiety about the opinion of this one or that one, and fear about this investment and that property, and

this turn of business and that condition of this frail body. He recently read a vigorous description of the utterly hollow state of society at the present time, and the corrupt and defective state of high, low, rich, and poor. And no wonder; for if they took away the noble incentive of practical faith in God, and the certain guarantee of a future existence which they possessed in the Bible, what had they left? Only the natural instincts which developed a respectable kind of brutality. By taking possession of universal property, sending the monopolists unceremoniously adrift, and adjusting society upon a righteous basis, probably on the system of the land law in force among the Jews, under which families could not permanently impoverish themselves in consequence of the recurrence of the jubilee, releasing all property from all burdens, there would be a cure for the miserable state of things that existed in a town like Birmingham for instance, where they had masses of people crowded together in hundreds and thousands, under circumstances where it was utterly impossible they could rise to true human development. Then, as regarded strikes and things of that sort, they would be regulated by the hands of a greater than Bismarck, when Christ should rule with a rod of iron, but with righteousness and true authority. He would simply tell the people what they were to do, and if they refused to do it, they would be made short work of, and would be got out of the way. And as to education! who was to interfere with him when the law went forth from Zion and the word of the Lord from Jerusalem? The world, however, would have to go through a terrible process to reach that

state. The neck of wickedness must be broken, and the stubborn back of pride bent to his will. But when that process had been gone through, the world would wait for his law. Brought into a suppliant and submissive state, they would merely wait to know what was to be done. They would have education then, and education of the right sort. Care would be taken that every child was instructed in all things that were good for it to know, especially in the fear of the Lord and the doing of his commandments, which was the beginning of wisdom and the whole duty of man. They could imagine how interesting the human race would then be, when every man and every woman was a vessel of intelligence, and honour, and allegiance to the king. The State Church question and the Pope question would be thoroughly, simply, and effectively settled, whom the Lord should consume with the spirit of his mouth and destroy with the brightness of his coming. There would not be a Pope on the Seven Hills long after the arrival of the true Pope, for Christ was the King of kings, and head of the infallible Priesthood which would be given to the world by-and-bye. It did not matter what question they took hold of, whether it was a political question of the day, or the events of individual existence, the one great solution was that which was slumbering within the covers of the neglected Bible, but which would shortly break forth upon the world with the blaze of meridian day.

The meeting concluded with the singing of the 15th Anthem: "How beautiful upon the mountains" and prayer.

MONDAY.

MORNING.

The brethren assembled at ten o'clock, in the Athenæum, brother Boshier presiding.

The brethren sang together Anthem 47 — "O love the Lord."

Brother Boshier read Psalm cxxxvi., and then engaged in prayer.

The brethren sang together Hymn 150 — "Behold the mountain of the Lord."

Brother BOSHER then opened the meeting in a few lively remarks on the need for brevity of speech at a meeting where so many were present who were bursting with matter, like full water pipes. They were to speak fifteen minutes each: his business would be to turn the taps on and turn them off, which he hoped they would assist him in doing effectively. He first called on brother Andrew.

Brother J. J. ANDREW (of London) said that having the misfortune to belong to the letter "A," it fell to his lot to be the first speaker at that series of meetings: It might be thought that, coming from a large place, he would have much to report respecting the progress of the truth in that place. There was an idea in the minds of some that they had only to announce lectures in London to get a large and attentive audience, and that it was the easiest thing in the world to proclaim the truth in a place where there was such an immense population. A more erroneous idea could not exist. London was a more difficult place to work than the provinces. The immensity of its population, which at first sight appeared an advantage, was in reality a disadvantage. The population was of a floating character. People's minds and ways were not so settled as in country districts. There were not those social circles and links of connection between one and another that existed in provincial towns. Hence, the truth was not so likely to spread rapidly there as at some other centre. This had been found out in connection with various social and political movements; and some of the great agitations of the past twenty years had shunned London altogether as a centre point, and had preferred some of the large provincial towns, such as Manchester, Birmingham, &c. The experience of these movements had to some extent been the experience of the truth. They had found they could only work in one circle of London, and that a small one. London was like a large number of towns congregated together; and they could only just take one of those large towns and try to work that. That was what the brethren had endeavoured to do in London. It was about four years since they commenced operations in the way of bringing the truth prominently into public notice. Previously, the meetings were of a small and insignificant character, held in out-of-the-way rooms or private houses, which was a great disadvantage. He would just say here, that if there were brethren in any place who were meeting in a private house, he would strongly recommend them as soon as possible to get a public room for holding their meetings in. It was impossible to get those who did not understand the truth to come into a private house to hear the truth. Strangers should be asked to come on to ground to some extent of a neutral character, where their presence would not commit them to anything, and

where they would feel entirely free (if the numbers were small) to engage in conversation or ask questions. In a private house, strangers felt somewhat in fetters, and not in possession of that liberty which was desirable. Therefore, every exertion should be made by those who might be meeting in a private room, to get into a more suitable place. Four years ago, that very month, the London brethren commenced public operations in a hall in Islington—one of the great centres of London. Brother Roberts came and delivered three lectures. The attendance was good and the attention very great. Great results had followed from these lectures. Previously, some few lectures, on a small scale, had been given in a small hall, which had been engaged for the purpose.

The great difficulty they had to contend with in commencing operations in London was to find a suitable hall, and he might also say, a suitable speaker. There were some five or six brethren, and none of them in the habit of public speaking, so that they lacked two of the essential elements of efficiency in the work. But in the month of June, 1868, a little hall which they thought would just suit their small capacities, happened to become vacant in the very district they wanted it—Camden Town; so they took it, and one of them tried his hand at speaking with little effect at first. The audiences were very small; sometimes they would have half a dozen. Thus they continued six or eight weeks till the public lectures he had referred to. Then they had a sudden influx of listeners, brought about doubtless by the little excitement connected with the public lectures. The little room was filled for a time, but as in other things, so in this; when curiosity was satisfied, the audiences fell away, so they had to keep up the interest by bills and announcements of regular courses of lectures from Sunday to Sunday. In this way they had ever since continued lecturing from week to week, using all available means for extending the truth. The result had not been altogether discouraging. During the first and second years, twenty-eight persons obeyed the truth; during the third year, twenty-seven were immersed; during the last (the fourth) year, there had been ten. The present number of the ecclesia was sixty-three brethren and sisters. The number would have been higher, had they not had several removals to other places, and lost three by death, and three by defection. Owing

to the great distances in London, it was difficult to get the whole of the brethren together at any one time—in fact he might say impossible. There were cases in their ecclesia in which it was impossible for some—sisters especially—to attend in the morning. It had, therefore, been deemed advisable to have a fortnightly breaking of bread in the evening, for those who could not attend in the morning. It was held three-quarters of an hour before the ordinary lecture meeting. Of course, it was not so interesting as their ordinary meetings for the breaking of bread, a very small number attending; but it was thought better to have a poor meeting than that the poor ones should not be able to celebrate the death of Christ in any way whatever. And then, he might say they had week night meetings, and had found them very useful. He thought every ecclesia should have its week-night meetings. Seven days was a long time to be kept away from each other and from those things that flowed from union. The meetings on week-days, however, he thought should be somewhat different from those held on the first day. He thought the study of the Scriptures in a critical way was a very appropriate occupation for the week-night meetings. On the Sunday they met for exhortation and exposition of a practical and moral character especially; but on week-nights it was profitable to embrace the opportunity of going through certain books critically, thoroughly, and systematically—study them verse by verse, so as to get at their real meaning. He did not know whether there were any ecclesias that had not adopted that course. If there were, he would recommend them to commence at once, by a meeting for the purpose on some evening during the week. And now, generally, with regard to the duty of those who had embraced the truth, he would press upon them the wisdom and necessity of doing all they could to spread the truth they had received. It was not only a duty, it was an advantage. If they did not occupy themselves by work in some shape or other, the mind and time were liable to become engaged in other ways which would not be to profit. The great aim should be to find something to do. Each brother and sister should strive to find something of themselves. It was not for those who might take a more prominent part in the operations of the ecclesia, to point out to each individual brother what he might do or ought to do. It was for

each one to ask themselves "What can I do for the general advancement of the truth?" It was too often the case that those who took a prominent part, had all the work to do. This ought not to be. Every one could help, and every one ought to seek to find out the way in which he could best assist. In this way let them seek to fulfil the apostolic injunction which exhorted them to bear "one another's burdens." The upholding of the truth in this day of darkness was a burden, and if brethren were acting the part of drones in the matter, they came short of apostolic duty in this direction, instead of taking their share in the burden and heat of the day. Another thought it was well to have in view, viz., that they must not let their energy in this matter depend upon results. They must not let their sowing of the seed or their service of Christ depend upon the way in which their activity might be received. Their duty was to work whether fruit came or not. Christ himself was represented by the prophet Isaiah as saying, "I have laboured in vain: I have spent my strength for nought." There was no doubt that, comparatively speaking, this complaint of the Messiah's was true. There was very little evidence as to the numerical results of Christ's personal labours. They knew of 500 brethren who saw him after his resurrection; but the result was not great in view of the means employed. Yet Christ did not lessen his labour; but worked while it was called to-day. Such it seemed to him was the position of the brethren now. They had often to labour in vain, and spend their strength for nought. But they were like the husbandman, waiting for the precious fruit of the earth, and having long patience for it. Sometimes the seed sown was a long time in bringing forth fruit. Sometimes it did not spring up for years. He had known instances where three and four, and even five years had elapsed between the sowing of the truth and its bringing forth fruit. They should not be in too great a hurry to see the fruit of their labour. Perhaps they were sometimes too impatient. When they saw some listening, it might be year after year, to the exposition of the word, and apparently coming to no decision, they might feel weary at the delay, and wonder why they were so long; but they must remember that all were not alike quick, and while there seemed to be delay, the word was all the while striking its root into the mind, and

perhaps they not know it. God knew it; God saw the work they were doing; He saw the fruit of it all. They might depend upon it, that everything would come out right in the end. He would say a word with regard to the wonderful increase that had taken place during the past few years. He remembered when he visited Birmingham six-and-a-half years ago, that the whole number of the ecclesia in that place was something like thirty or forty, and might be got comfortably into a good-sized house. Now, there was something over 200—an increase which was not looked for then, and which no brother in Birmingham had any idea of. He remembered that when the Birmingham brethren thought it necessary to remove from Ann Street School Room, it was thought a very great undertaking to engage the Athenæum Hall, whereas now the brethren had been able to take a much larger hall, and get good audiences there. This was matter for very great congratulation; but while congratulating themselves, let them remember that this increased development of the truth called for increased vigilance, individually and collectively. If they did not observe this vigilance, the evils which had existed in the past must creep in again. It was important to see that those admitted into the ecclesias were well grounded in the first principles of the truth. There might then be some probability of continued faithfulness and increasing progress in the knowledge of God unto the end. If they lacked vigilance, the evils which they saw rampant in the denominations around them would gradually creep in, and corrupt and undermine the truth, and destroy the liberty wherewith Christ had made them free. The wiles of the adversary were numerous and deceiving. Let them be on their guard.

Brother BUTLER (Birmingham) next addressed the meeting. He expressed his gratitude at being permitted to take part in such a large gathering of brethren. He looked upon the gathering as unique in English history. Only to think that out of 30,000,000 of people in England, and he might add 1,200,000,000 in the world, only 300 could be assembled who were, as brother Shuttleworth expressed it, "honest to God." Brother Shuttleworth had well said, that while many people could be found who were honest to each other and kept within the law, very few were those who were ready to give God the glory due to Him, or the credit of

meaning what He said. How few were concerned to study His mind, as revealed in the word of His truth, in order to ascertain His will. The majority of persons grew up with a set of ideas which were hammered into them when they were very young; and they appeared to have come to the conclusion that God Himself would bow down to the doctrines which they themselves had reared. Idol worship was not unknown in Christian England as it was called. Though Englishmen did not bow down to stocks and stones like the heathen, they bowed to the doctrines of Plato and other heathen philosophers with all the reverence shown by the heathen to their idols. They must all be thankful that, in the providence of God, they had been delivered from this prevailing idolatry. Their present gathering was interesting in many ways. For a parallel to it, they must go back almost 1,800 years. He ventured to say that there had not occurred such a meeting as that since the Apostolic era. The dark ages, as far as history threw any light on it, could show nothing like it. They must be exceedingly grateful at having assembled in such numbers, holding such a faith. It was their privilege to hold the one faith and the one hope of the Apostles in the midst of many who merely had the form of these things, and scarcely that. They might look upon the gathering as a sort of type of the great gathering in the presence of the Chief Shepherd in the day of his appearing, for which they were looking and longing. Their present gathering was not perfect as that would be; yet was it characterised by a love to God and a desire to do what He had commanded, and to believe faithfully and implicitly what He had promised. They had assembled from the east, and the west, and the north, and the south, as they would assemble on that great day. What they had to do was to try and look forward, and endeavour, as far as in them lay, to qualify themselves for a part in that glorious company when God would assemble his chosen from the ends of the earth—when the graves would give up their dead—and when they should see those glorious patriarchs of old, of whose words they read, and whose faith and hope they could picture to themselves while they studied the Word of God. He hoped and prayed they would all have a favourable reception on that day. He could not help dwelling on the privilege they possessed in taking part in that gathering. Many of their brethren and

sisters throughout the country were unable to be present. Those assembled were merely representatives of a great number who would have been there if they could. When the idea was first mooted, it was supposed they would have a conference. Now a conference it was, but not such a conference as the Methodist Conference. It was a conference of faith and hope, not a conference to lay out work, but a conference to hold out the right-hand of fellowship and to encourage each and all in work already begun. Privilege always brought responsibility. The comfort of the gathering laid upon them increased obligation to renew their exertions in the work in which they were engaged. It was a solemnising thought that they might never meet again in the flesh. It was undoubtedly true that they should never all meet again. It was the last time to some of them that they would look each other in the face. Other meetings might take place. Similar meetings might spring from it; but the identical individuals composing that gathering would never be present together again, till the great gathering arrived to which he had made reference. That fact should have its effect on their minds. They should endeavour so to steer their course, that when they had so separated never to meet again, they might be able, at the great gathering in the presence of Jesus, to congratulate each other then as they congratulated each other now. They did not know what their respective positions might be in the company when they assembled before the Judge of the quick and the dead. There were some—let them hope the number then present would be very few—who would hear the words "Depart from me." Let them strive to be on the other side, that when the judgment had taken place, they might surround their elder brother, and indulge in far higher words of praise and congratulation than any that could be used now. When they should, so to speak, have passed the rubicon of the flesh, and entered into the possession of the glorious and everlasting inheritance which was promised to the sons of God. The object of the gathering was to incite each other to work more successfully than they had hitherto done in this direction. The real work was to be done in obscurity and away from all interesting excitement. They must remember that it was very easy on such occasions to feel good and inclined to do their duty towards God; but it was when

away by themselves, in contact with an evil world, that circumspection, and love, and hope, were most needed. Gatherings were, doubtless, powerful for help, yet they must not forget there was a danger. Increase of number, as things now existed in the world, meant increase of liability to go in the wrong direction. It was doubtless, owing to the vast numbers that embraced the faith in the early ages, that corruption so powerfully prevailed. Where numbers existed, it was very easy to depart from the faith. They must therefore take care. Let them not rely too much on each other, but depend upon their own individual exertions towards God. If they were right towards God individually, they would be collectively; if they were right privately they would be so publicly. If they were patient, God-like, and long-suffering in little things they would be in weightier matters. It was in private that the real work of subjugation to the truth was to be done. The difficulties of their position were not visible upon a joyful occasion like that. Godliness had far more opportunity in ordinary life. The trifles of life bore the hardest. Trifles which they would almost smile at when mentioned upon an occasion like that, were sometimes those that tried the most. To get up in a hurry, for instance, and find one's shirt buttons off; or to come down stairs with only five minutes to spare, and find it would be ten minutes before breakfast would be ready; those were the times to exercise patience, and show a meek and quiet spirit. Let that glorious gathering incite them to perseverance in every good work. The proclamation of the truth to others was not all. There was a work to be accomplished in themselves, and to this they must see. The race was to be run after coming into the truth, and there would be no prize till the goal was reached, and they could never be sure of the prize till the very end was reached. To run well for a time was not enough; they must keep up the speed. Unless they persevered to the end, they would lose the glorious prize. If Paul so lived, lest having preached to others, he himself should be a castaway, how much more need with all of us. Let them endeavour in private life to be more like God, more like Christ, pure and perfect even like their Father in heaven. They must recollect that without purity of heart, all their friendliness was a sham. Let them so walk that, whatever might betide them now, they might all have an entrance

administered to them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Brother BANNISTER (of Derby) said it was certainly very agreeable to be there, in the circumstances under which they were assembled—to see such a number of those who had come to a knowledge of the truths hidden for ages and generations. What a wonder! What a wonder! especially in his own case, inveterately attached as he was to one of the systems called religious in our day. In the course of the works of *Yahweh* in constituting His great name on the earth, by calling a people—first from the Jew, and afterwards from the Gentiles, for manifestation in His coming kingdom, He had in His mercy caused John Thomas to visit Derby, a town full of religious “harlots and abominations,” having about forty-two buildings where they had long and zealously violated and adulterated the faith once for all delivered to the saints. No new revelation came, but the rubbish of mistranslation, and worse, misinterpretation, was removed that the truth might become apparent to the few who were willing to be convinced that gold was gold, that there was such a thing as *truth*. A few only had been disposed—risking reputation and worldly gain—to resolve “with meekness to receive the engrafted word which was able to save their souls,” which, though not immortal were to be so, “when that which was perfect was come.” The immediate effect of the Doctor’s lectures, in 1848-9, was to produce considerable interest and opposition, leading several to meet together, to immersion, and to the breaking of bread, but through the persistent pressing of certain erroneous doctrines by one of the party, some were spoiled, others disgusted, and all disbanded. From the same era, standing alone, and independent of the party named—by most arduous study, labouring under sickness and straitened circumstances—with the “Bible,” *Elpis Israel*, and useful history at hand, brother Thomas Meakin succeeded in obtaining that knowledge and belief of “the truth” resulting in the obedience commanded for remission of sins and heirship with the Anointed King, to “honour, glory, and immortality.” In the year 1864, brother Meakin had prevailed upon William Allen to accept “the things concerning the kingdom of God and the name of Christ.” So they were both immersed into that name together. As a complete

statement could not be rendered without including some particulars respecting the one now addressing them, he was very happy in availing himself of that opportunity. Having read works on prophecy by Keith, Bonar, Faber, Cumming and others, he had been brought to believe that the Christ would reign on the earth, in Jerusalem with his saints to reign with him, at the end of the time allotted for the little horn of Rome to make war with the saints and prevail against them. These new views were added to a creed called Wesleyan, to which he had given blind credence for thirty-three years. Zealous in pushing these new ideas, he exhibited in his window a poem on “The Coming Me-siah.” This apparently little incident attracted the notice of brothers C. and T. Meakin. Here was the entrance on a track leading to the discovery that the “new views” did not fit properly on a foundation consisting of Wesleyan dogmas; but upon certain promises and covenants made by the one Deity to the man Abraham, who had come from the other side of the flood in olden time, a “stranger in that land which he was afterwards to receive for an everlasting possession, through his one seed, the Christ, who in due time came, confirming the promises by his teachings and the pouring out his soul unto death.”

Away went, one after another, the fables of Wesley, inherited from Rome, and the lies thus compressed:

“A never-dying soul to save,
And fit it for the sky.”

Never had the speaker swerved from the position taken in relation to the *real gospel*, though the adversary had tried hard to move him. “But the Lord would bruise Satan shortly;” for “all the proud and them that do wickedly shall be as stubble and ashes under the FEET of those that fear the Lord, in the day which burns as an oven.” Then came the destruction of that hostile monster called the devil.

In the year 1865, three beside himself yielded obedience to that command which delivered them from the power of darkness, and translated them into the kingdom of the Son of God’s love, namely Meakin, Rose Allen, and G. Needham, and afterwards, S. Williams. Since then, brother Tucker (who is now in the infirmary) joined them from Nottingham. Continuing to apply the word of the kingdom in our conversa-

tional style, and availing ourselves of the ability God had given brother Roberts to press that word upon human attention, with help from Birmingham to meet the expenses incurred by his lectures, they were able to report the addition of three more in 1871, such as they believed would be saved. These were brother and sister Meakin, jun., and Thomas Kirkland. As yet they had not obtained a public place for their meetings, but had been, till now, comfortably accommodated in the house of brother T. Meakin. The Lord reward him according to his works. Having received a promise that help would be given, they had looked for a room, but found none suitable, or such as the Satan would let them have, knowing that they would be sure to show him the sword of the spirit, and try to deliver his prey out of his power. Desiring to be faithful in all things, they had to state with grief that some had withdrawn from them. S. Williams on not seeing certain events take place at the time he expected, was now a volunteer for the defence of a country soon to be absorbed in the kingdom of the Christ. G. Needham, also, because of behaviour not to be named among saints; also W. Allen, who had not met with them for two years, being offended at things said to him. These they should, on Scriptural conditions, be glad to see return, for the sake of their welfare in the future. He hoped, also, to see more turn to the Lord, to be kings and priests on the earth, when he should come whose right it was to be King of kings and Lord of lords. Seven of them met weekly for breaking of bread. They had a weekly contribution toward assisting the poor and purchasing books, which are constantly exposed for sale. He concluded by expressing a hope that we might continue faithful to the end which was near.

Brother D. CLEMENT (Mumbles) next addressed the meeting. So much had been well said that it appeared to him there was nothing left for him to say in connection with the truth. Yet, he might at least take the position of Peter who said he would not be negligent to put them in remembrance of these things, although they knew them and were established in the present truth. He gathered from Peter that it was not necessary for a brother to be continually telling something new. Their chief duty seemed to be to stir up their minds by way of remembrance, concerning the

things which they all understood and believed, but which it was necessary to be continually impressing on their minds in consequence of the leaky nature of the brain. He did not propose to give them a history of the truth in Mumbles, with which most of the brethren were already acquainted. He would merely say that the brethren numbered from fifty to sixty in that place. There had been a great many removals of late, which had lessened their numbers somewhat. On the other hand, there were some interested in the truth whom they hoped shortly to see enter the name of Christ. Coming to general matters, there appeared to him to be a particular need for the brethren and sisters attending to the word of James, "Be patient, brethren, unto the coming of the Lord." This exhortation to patience, if they looked at the context, they would find based on the necessity arising from the existing state of things when, as a rule, the poor were trampled under the feet of the rich. They would find the rich addressed thus in the 5th verse (5th chapter) "Ye have lived in pleasure in the earth and have been wanton. Ye have nourished your hearts as in a day of slaughter. Ye have killed the just and he doth not resist you. Be patient, *therefore*, brethren." They had every reason to be patient. They would not always be trampled under foot. The heirs of the kingdom were chosen from among the poor, but they would not always be poor. The day of the Lord assuredly would come when Jehovah's poor would be filled with good things and the rich sent empty away. Impatience was all very well to those who knew not God and were without hope, but for those who were hoping in God, it was wrong. They had many evidences that the world was impatient. No wonder. The vast mass of mankind were so situated, that there whole energies were taxed in the provision of meat for the stomach and clothes for the back. There was no time left for attention to those high ends for which we were created. Having no hope, their impatience was not unnatural, but the brethren were told to be patient unto the coming of the Lord, for the present state of things would not always prevail. There would come a time when the will of God would be done. At present, as most of them knew who had anything to do with business, it was a struggle to rub through. In every line of business,

the competition was so great that a man to succeed had to give himself thoroughly to it. Holding things with a loose hand, did not work in business. Here was a danger to the sons of God who were in that position. It made them sigh that the provision of things honestly in the sight of man, should in any degree interfere with the service of God. But while they sighed, they took comfort, for the coming of the Lord held out for them the hope of deliverance. He did not mean to say that a man could not attend to business and the truth at the same time. Far be it from him to say such a thing: what he meant to say, was that in business they could spare much less time and energy for the truth than they would desire, but they must not grow impatient. They must be patient unto the coming of the Lord. While the worldly mob saw nothing before them but a continuation of the present fearful state of society, their impatience was excusable, but not so with the brethren. Every other now and then, they saw the impatience of the world burst forth with one mind and one strength against the present condition of things, but always without effect as regards reforming the evils felt. The only one who could reform the world was Jesus of Nazareth who would be here by and bye, and with this knowledge, they could patiently wait as exhorted by the apostles. James referred to the case of Job as an example of patience. They were told to reflect on his case as evidence that the Lord was very pitiful and of tender mercy. Now, what was the lesson of his case? This, that in judging of the Lord, they must not look at things as they were. They must look at them from the point aimed at in the Deity's operations. If they looked at Job's sufferings merely, they would be disposed to think that the Lord dealt very hardly with him; but when they looked at the end, they saw the kindness of a Father who only tried his children so long. In the present state, we were in contact with much evil, but it was only a preparation for the glorious time that was coming. They might depend upon it that the end of the Lord to them would be pitiful and full of tender mercy, if they only walked faithfully under trial. They might even now rejoice together that the Lord had opened their eyes and ears to these things by which, though far removed one from another in distance, they had become one

family, rejoicing together in one hope of the gospel. They had but to hold fast the confidence and rejoicing of the hope firm unto the end, and that continually. They must not be changable. They must not be at one time full of zeal and at other times fall off in their ardour. They must be always abounding in the work of the Lord—not holding these things lightly, but giving continual and earnest heed to the things they had heard, that they might find acceptance of the Lord in that day. They were also exhorted by James to grudge not one against another, because, says the apostle, "Behold the judge standeth at the door." This was especially true in our day when at any moment the announcement might be made "The Lord has arrived." Hence the urgent need for attending to the recommendation to grudge not one against another. We were unevenly placed as regarded social position. Some were rich and some were poor. Now, there was a liability to indulge in grudging one against another in these relations. It was not right. We must leave the Lord to judge. Masters had to remember that they had a master in heaven to whom at last they would have to give an account. Servants must remember that in reality, if the Lord's, they were not the servants of men but of the Lord Jesus Christ. Those who were rich had to remember that if they had more than their brethren, they were but stewards of the grace of God, for their use of which, they would be held responsible, while the poor had to remember it was reckoned according to what a man had, and not according to what he had not. They must not grudge one against another. Every privilege brought responsibility, and as that responsibility was to the Lord, there was no reason to begrudge brethren those privileges which only made them tenfold more responsible than their brethren. They should rather each and all rejoice that their ears had been opened by the truth, and strive to make themselves servants of all. He hoped the effect of the Fraternal Gathering would be to increase and improve their zeal, and bind them together more closely in the bonds of love and patience unto the coming of the Lord.

The brethren sang together Hymn 212 "Oh, speed thee, brother."

Brother YARDLEY (of Leicester, who spoke in the absence of brother Collyer,) apologised for his unpreparedness, but

said he thought he could occupy a few minutes by setting forth in order a few facts relating to the history of their little ecclesia at Leicester. Something more than three years ago, there were very few representatives of the truth in Leicester.* There had been no regular meetings held for the proclamation of the truth. Three lectures delivered in the Temperance Hall, by brother Roberts, by the request and arrangement of brother Lester, one of the brethren referred to, had led to some attention being given to the truth, and resulted in the obedience of several, and the opening of a room in Halford street; but his own connection with the matter did not go farther back than the time stated. Just about then, some placards appeared in the town, announcing a visit from Dr. Thomas, who would lecture on the religious dogmas of the day. Just at that period of time, he (the speaker) was very unsettled. He was very dissatisfied with the Church of England services which he attended, and he determined to go and hear what Dr. Thomas had to say. This he did, and he now valued the incident the more from finding out that if he had not taken that opportunity, he should never have enjoyed the privilege and great pleasure of listening to Dr. Thomas. He heard him deliver three lectures, at the close of which the Dr. informed the audience that a room was to be opened in Leicester for the proclamation of the truth. At this room he (brother Yardley) made it his business to be present. Brother Roberts he believed came and lectured on that occasion. He attended the meetings for some short period of time, and saw clearly into the truth and the errors and superstition in which he had been steeped all his life. Consequently, in due time, he rendered obedience. Most of them would be aware that the Leicester ecclesia had had great difficulties to contend with—difficulties at a very important and very dangerous period of their existence. They all knew the dangers incidental to infancy. The period of dentition was a very trying period indeed. So they had found it in the spiritual order of things. They had a very great struggle. Trouble arose which resulted in the withdrawal from them of not less than eight of their number. They would readily imagine the straits to which, at such a time, such an occurrence reduced them. But a few months prior to that time, God had

blessed them with a very excellent nurse, in brother Shuttleworth, who nourished them well with the words of truth, by which he had reason to believe they grew and prospered in the spirit. His presence got them through the period of dentition; but no sooner was that period over than another trying difficulty arose, viz: the removal of their nurse to Birmingham. This was almost as great a trial as the other, for they had no one used to public speaking in their midst, nobody *i.e.* that could take his place. Another trying circumstance occurred about that time. The room which they had occupied up to that time, was taken from them, and the room which they entered on leaving the first was in such a state of incompleteness, that it was unfit to ask an audience to. Consequently, for two months, they were unable to ask a brother to come and proclaim the truth. Looking back, he often thought that those circumstances were just the circumstances they needed to be placed in, inasmuch as it almost compelled them to do some work for themselves. They were obliged to do it. Brother Lester and brother Collyer did their best, and he (brother Yardley) was obliged to follow in their wake; they would take no denial. The result was they got into harness, although their experience was somewhat in the spirit of Paul's words: "We were with you in weakness and in fear and in much trembling." The ecclesia had now pretty well got over its difficulties. The shaking of the knees had ceased; they felt much stronger, and the fear had almost wholly disappeared. They had had very great reason to thank God and take courage. Some of the recent additions were the result of work done by brother Shuttleworth while with them in Leicester; but, he was happy to say, they were now breaking new ground. They had had several immersions from more recent labours in the truth; and they were cognizant of the presence of several more in the meshes of the net which they had been letting down for the draught. He must say that in common with the rest, he felt a very great pleasure in being present at that Fraternal Gathering and looking in the face so many brethren whose names he had often had to feel a special interest in, because of the amount of instruction which, one time and another, he had received from their writings in the *Christadelphian* and other works. He

* Now there are 35. But for 3 removals and 8 withdrawals, there would have been 46.

hoped the Gathering would be to their mutual benefit, and that they would go away strengthened and determined to be more zealous and earnest in the work which their Father in heaven had given them to do.

Brother W. CLEMENT (Mumbles) next addressed the meeting. He said the remarks of brother Boshier on Saturday night took him back in memory to the days of his Methodism. He recollected once being called upon to preach a sermon to make a good collection, and therefore he sought a good text in order to give the right spirit to it. (Jer. vii. 18.) "The children gathered the sticks; the fathers kindled the fire, and the women kneaded the dough." That was Methodism in right earnest; and it ought to be the heart's blood of Christadelphianism: for what did it mean? At it, all at it, always at it. By such a co-operation they could not fail to make their influence felt. Pulled out of the mud and mire of the Apostacy, he was thankful; but he did not mean to trouble them with any history of the matter. He would rather ask their attention to an exhortation in Paul's letter to the Romans, to which he thought they would give great heed. "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable, which is your reasonable service." He thought every brother and sister would say Amen to that verse. Brought out of Gentile darkness and introduced into the family of God—the most respectable family in the earth—and made heirs of an inheritance that would not pass away, it was only reasonable that they should devote themselves, their time, and substance, as far as they could, to the service of Him who had called them out of darkness into His marvellous light. Paul, in one of his letters to the Corinthians, told them that they were redeemed by the precious blood of Christ, and therefore not their own. How reasonable then that they should give themselves unreservedly unto his service. Peter told them, as obedient children, not to fashion themselves according to their former lusts in their ignorance—in point of dress? all right, Paul and Peter. In point of behaviour? all right, Paul. In point of eating and drinking? all right. Let them fashion themselves so as to leave the impression on those with whom they came in contact that they were the sons and daughters of the Lord God Almighty, looking forward to a better state of

things. If he understood the teaching of the word aright, it was their duty not to conform to the world, but to fashion themselves in all respects after the standard of the word. Christadelphians were the only true Nonconformists: they were thorough in their nonconformity. (A VOICE: "And in their conformity"). Yes: to the right thing. They were to be transformed in the renewing of their minds after the image of Him that had created them. Heads enlightened by divine truth and hearts rightly purified thereby, would at last turn the world upside down:—energetic, persevering, and determined men, brave to do that only which was right in the sight of God. Brother Clement concluded with a few earnest remarks on the need of learning the will of God, and submitting to it in all things, even to the crucifixion of the flesh.

Brother DASHPER (Devonport) next addressed the brethren. He said that in Devonport, which lay about 220 miles to the south-west of Birmingham, there was an ecclesia numbering about twenty-nine brethren and sisters. There would have been about forty of them, but five had recently left for foreign parts and five had separated from them on the question of the nature of Christ. He and brother Moore were the only two of the number who had been "let loose." A great many more brethren would have been present in Birmingham but for the chain that bound them to their posts. Connected with the ecclesia was a Sunday school with about fifty scholars. Devonport he thought a good field for the truth, if there were only effective labourers. The brethren meet in a room which was not in a public thoroughfare, and this was to the disadvantage of the truth. Nevertheless, their Sunday evening meetings generally numbered from sixty to seventy persons. So much for the retrospect, which it was appropriate to speak of at such a gathering as that. They felt on such an occasion the truth of Solomon's saying, that as iron sharpened iron, so did a man the countenance of his friend. It was a matter of rejoicing to meet thus, not to make laws or to interfere with each other's affairs, but to say God speed to each other in the work in which they were engaged. They felt upon such an occasion that the man was the happiest whose conscience was void of offence towards God and man; and that community in the best

position whose works and labour and patience were most in unison with the will of the Father, as displayed in the pages of inspiration. While looking back on the past and thinking of the song of triumph by the hosts of Israel under Moses, on the banks of the Red sea, they looked forward to that far more glorious occasion when, gathered round the Lord, they should be permitted to sing both the song of Moses and the Lamb. For this time, they were now preparing, by that obedience which the Father required of all his children. Brother Dashper concluded with an exhortation based on the figure of soldiery as applied to the brethren of Christ.

Brother DUNN (of Birmingham) said he experienced that morning some of the most pleasant emotions of his life. He had often felt that the Christadelphians occupied a most important position in the present age, and the Fraternal Gathering did not lessen that feeling. The present age was peculiar for the subtlety of error: for his own part, he could only recognise as Paganism, the vaunted religion of the day; the most subtle form of Paganism that had ever existed in the world. In such a situation the Christadelphians stood forward to illustrate the power of divine truth to change the current of human thought, and to give an impetus to human action for the furtherance of the divine purpose. Not only so, but that Gathering evidenced the strength of the feeling of earnestness which they realised in connection with their position as brethren, and their duty to labour for the diffusion of the truth. It was their imperative duty to labour in the cause of the truth, and they could not better fit themselves for that duty than by drinking of the pure fountain of divine truth. They were considered insignificant in the estimation of the world, yet they possessed an influence that the world could not resist. The least among them, as regarded the rudiments of divine truth, could withstand the learned nonsense and the Pagan jargon of the theologic schools. No doubt this brought responsibility with it, and laid upon them the necessity of consecrating their energies to the work, as far as in them lay, of proclaiming the gospel, which was the power of God unto salvation. Brother Dunn illustrated the Pagan character of popular religion by an analysis of the popular doctrine of God and the future state. He con-

trasted the truth with these in their several features.

Brother ELLIS (of Liverpool) spoke for a quarter of an hour on Rom. iv., in connection with the Father's intimation in the second psalm, to Jesus—that he would give him the uttermost parts of the earth for his possession. The earth, with all the riches which the Almighty had been pleased to store within it (and men had not yet, in reality, got below its surface in their researches) had been made over as a gift to God's well-beloved Son. The human family dwelling upon it, had also been given to the Messiah. He had been constituted lord both of the dead and living. All flesh were in his hands to do as he pleased. Was it a matter of surprise, then, that those who understood these things should rejoice together? Nay, far otherwise. Having had access by faith unto this grace wherein they stood, they rejoiced in hope of the glory of God. The glory of God was the power of God, as manifested in the energy put forth in raising the Lord Jesus from the dead, and filling him with incorruptibility of substance. This power they could have no conception of until they were privileged to be changed into the same image, and, even then, possibly they might not understand it, but they knew that that was the highest effort in relation to the children and men that the Almighty proposed to put forth. It was in hope of that power being put forth upon them, in each of their individual cases, that they rejoiced. But was that all? No: "As I live, saith the Lord, the whole earth shall be filled with my glory." The whole earth had yet to reflect the power and image of God, for they read that Jehovah would rejoice in all His works together. This was what they had to look forward to. Meanwhile, like Paul, they had to glory in tribulation. This was not so easy to do. Let them ask themselves how far they had got in this matter. He was afraid they grumbled about their tribulations. Paul said "We glory in tribulations also," not for their own sake but for their result, "knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." Of all things, they would like least to be ashamed in the presence of the Lord at his coming. Let them then take thankfully the experience he subjected them to. In the present condition of things, they were under the

training of an all wise and Almighty Father; and in this training, they had to taste of tribulation. Those who were not subject to tribulation, were bastards and not sons. They were not subject to it, because not worthy of it; because tribulation would not in their case be found unto praise and honour and glory at the appearing of Christ, but otherwise. Only precious stones took the polish. A tried faith was said to be more precious than gold. Yes, because gold had no intelligence. It could not reflect intelligence or reproduce it. Those who had the truth put into them by tribulation, could reproduce themselves to the glory of God. They could operate upon their fellowmen, and generate in them by the power of the same word, the likeness of the glory of God in the face of Jesus. The hope created in them made not ashamed. Why? Because the love of God was shed abroad in the heart by the Holy Spirit: not the spirit that wrought miracles, such as the apostles had, but the spirit contained in the truth which it had made known. The truth was the mind of the Almighty, and if it operated effectually through our understanding it produced the likeness and image of God in the heart, and thus His love was shed abroad by the Spirit, which gave the truth and was the truth speaking in the apostles. It was worthy of notice that Paul gave prominence to the fact that Christ died for *the ungodly*. In this, we were to be imitators of God, as dear children. We must love sinners: our goodness must expand to those that were without, if haply they might be brought within. The brethren had been brought nigh by the blood of Christ. They were once without hope like the world. That which had brought them within, would bring others within also, if they gave heed to the same word. God's love gave them a model for imitation. He did not give Christ in order to make Himself love the children of men; He loved them before and sent His Son to die for them. He gave the manifestation of His love in such a form that there was no mistaking it; and Christ was set before them as an example in this as in other things, that they were to reproduce the love of God in their operations towards their fellowmen.

The brethren sang Anthem 35: "Amen! blessing and glory."

The meeting concluded with prayer.

MONDAY EVENING.

On Monday afternoon, about 300 brethren and sisters sat down to tea, in the Athenæum, in two courses. The Athenæum being too small to allow of such a large meeting being held in comfort, the brethren adjourned, after tea, to the Temperance Hall.

The meeting commenced with the singing of the 4th Anthem: "The Lord shall inherit Judah."

Brother Turney read Psalms 46 and 47.

Brother Roberts engaged in prayer.

The brethren sang Anthem 6: "Pray for the peace of Jerusalem."

Brother ROBERTS (in the chair) made a few opening remarks. He said that, fixing their minds upon the occasion upon which they had assembled, one especial feature presented itself. They had met together in a friendly capacity. They had not met together to do battle for the faith, nor to enter upon controversy of any description, but to refresh each other by the way; and that brought before their minds this thought, that the purpose of God which had brought them together to-night, was to bring great refreshment, great joy, and great friendliness at the last to all. They all knew the value of friendship, even in the present state of being; they all knew the sweetness of love, and that, apart from these conditions, the finest attainments were without a purpose. A man might succeed in getting a great deal of money, but what was the use of it, if the objects for which the money was alone valuable remained out of reach? A man might have a great reputation in connection with art or science, but if he enjoyed not the sweetness that came from disinterested friendship, how vain was his life. The body of Christ was a body of love; a real true believer was an embodiment of love. It did not follow that every believer they might meet with was an exemplification of that fact, for Christ taught in many ways the great lesson which appeared on the face of the parable of the net which enclosed all manner of fishes, both good and bad. This was the time of probation, and one of the indispensable conditions of probation was, that evil should be in the ascendant; for if it were not so, we should not be placed in those circumstances in which we could be proved. Allusion had been made that morning to Job, who was surrounded with evil, whose experience of evil was made the means of bringing about great good; for in those circumstances, the sterling character of Job was made manifest both to others and to himself. How few men there were who, if pushed to the pinch to which he was reduced, would take his attitude: "Shall we receive good at the hand of the Lord, and shall we not receive evil?" Let them

at all times have that sentiment before their minds. Should they have times of refreshing, of friendship, and encouragement, and not times of dreariness, and waiting, and endurance, and trial? Why, from the little experience they had had, they could see how precious was the result of that waiting. What was it that gave that occasion so much of its pleasantness? Was it not that the assembly was composed of individuals who, each in their own peculiar circumstances, had patiently, for Christ's sake, been pursuing a certain course? A fortuitous concourse of individuals—an assembly that they might gather off the streets—would have none of the joy they had. What was the cause of that joy? That in circumstances of obscurity, in moments of non-excitement, they had slowly apprehended divine principles and laid hold on divine promises, and, to a certain extent, applied them in their lives. Well, the kingdom itself would, in its full manifestation, be the illustration of that very thing. The kingdom, or the family of God, in the first phase in which it introduced itself to notice at the beginning of the kingdom, would be made up of many individuals gathered from many nations, from many countries, who had all been distinguished by one common principle of faith in God's promises and obedience to His commandments. Those two principles comprehend all that could truthfully be affirmed of the sons of God. With regard to friendship—love: Jesus said to his disciples, a new commandment I give unto you, that ye love one another. What miserable company people made—and, unfortunately, we sometimes had experience of the misery of the thing, for we were still out in the dreary bleak wilderness—who were alienated from each other, or indifferent to each other; when the mind was eaten up of the evil thoughts, and envies, and jealousies, finding vent in evil speaking. Such an assembly would soon be rent asunder, and disorder, chaos, confusion, and every evil work would prevail. How different it was with a body compacted together by the prevalence of a common principle of intelligence, and love, and mutual interest. This was a picture of surpassing beauty; a picture which had been the dream of idealists in all ages, and which even the Communists, in a certain blundering way, admired, and sought to realise in all their revolutionary proceedings. But such a state of society would never be brought about in the way of the world. There was a way in which it was to be realised. God had His own way of getting at it. The brethren had come to know what that way was. The plan centred in one man, who was slowly gathering out for himself a peculiar people, brought to righteousness, and love, and union, and wisdom, by the

power of his word, and who, in the day of his manifestation, would accord to him their general ascription: "Worthy is the Lamb that was slain, to receive power, and riches, and strength, and honour, and glory, and blessing." "Thou hast loved us, and hast washed us from our sins in thine own blood. Thou hast made us kings and priests unto God, and we shall reign with thee on the earth." Those who would be permitted to join in that song, were those who had walked in the spirit of love, joy, peace, gentleness, and patience now. But should we receive good at the hand of the Lord, and not receive evil? Therefore, when they went away, and found themselves sorely beset by the travail of the way, bitten behind or at the side, slapped in the face, or have dust thrown in their eyes, and cold water thrown on their projects, or in any manner whatsoever tried with soreness of evil, let them remember, it might be that God's hand was in it. It was good to think so, when evil came, from whatever source it might come, from Jew or Gentile—and he used these terms now in their spiritual sense. Let them follow the example of David, who, when he came out of Zion, and Shimei cursed him, said "Let him alone, and let him curse, for the Lord hath bidden him." When they had to suffer evil, let them remember David, and apply the principle to themselves. Perhaps the Lord had sent it. This would help them to be patient; for out of all evil would come good at last for those who feared the Lord and walked in His ways; for God's purpose was not to let evil always prevail. He only permitted it now for a season for a good purpose. Had we never tasted evil, we should never have been able to appreciate the goodness of God a hundredth part so much as they should in that day when the tabernacle of God should be with man, and there should be no more curse.

Brother HADLEY (of Birmingham) felt great delight at seeing so large a body of Christ's brethren gathered together. The great and important thing for them, in the position in which they stood, was that they should come up to a due sense of their responsibilities in the faith. They were apt to get lost in phrases, and to talk about things they believed, without sometimes questioning and examining themselves thoroughly as to whether they did believe those things; as to whether it was really a heartfelt belief, or whether it was only an imagination that they believed certain things. It would be well for them, on occasions like this, when thoughts were directed by the majority of the speakers to the great things of their faith, to examine themselves, and to think whether they were in the faith or not. Had they such a faith in regard to God's promises as Noah had in regard to the prediction concerning what

was coming on the world? This was an illustration given by Paul in his epistle to the Hebrews, amongst the other great worthies whom he gives as an example of faith to the brethren of his day. Noah, they were told, having been informed by God of certain things coming on the earth, immediately obeyed God's command. There was not only faith and obedience in his case, but the obedience was the test of his faith. Well, now, this should be the case with regard to them. Did they so believe the promises they had received as that they had strength and energy for the required obedience, because this, after all, was what was necessary? It would be a sad thing for them if, after having had their minds filled with the things of the kingdom, they failed to rise to a due sense of their responsibilities in connection with those things. They professed, as children of the Deity, and brethren of one another, to have love towards Him and towards one another. They used the terms, "brother," and "sister," in their communications one towards another: let them examine whether they really carried out, in their minds and bearing one towards another, the ideas which those terms conveyed. Did they always act towards one another as brethren ought to do, as good and true brethren should do? He was rather afraid of the answer. Of course, it was a point on which he felt some diffidence in speaking, because he was not quite in a position to point out failings in those so much older than himself, but he would put it for them to examine for themselves. Were there not things in which they showed unbrotherliness, or things they failed to do which, as brethren and sisters, they ought to do? Christ said, "Woe unto the world because of offences! for it must needs be that offences come; but woe unto that man by whom the offence cometh!"—(Matt. xviii. 7.) If it was "woe" to them without who gave offence to any of the little ones, did it not follow it must be more woeful if the offence came from one of Christ's own brethren? Blessings were predicated of those without who did good unto Christ's little ones; and if the doing of a little act of kindness by an outsider, constituted something for which he would get a blessing, it followed that the brethren of Christ should do kindly things one towards another. He thought they were not generally short in doing acts of love as regarded bodily wants, but there was not that attention in regard to our mental wants—the difficulties and dangers which beset our path—and not sufficient conversation one with another upon the things which pertain more particularly to our walk and conversation in the truth. Now, it was possible to be absorbed in doing acts of a material nature, and neglect to confer

with one another, to help by kind words, encouragement, and conference, as to the difficulties we have to contend with, and by the bestowal of superfluous strength upon another who may be weaker. If it were so, it was a matter they might well look to rectify. It was very certain that if they fell short of what was required of them in the matter of obedience, they should not inherit the kingdom of God. That was a thought they could all take home to themselves, and it was well that they should not only have a selfish appreciation of the fact but also appreciate the fact that they were, to a great extent, their brother's keeper. He contended one brother was, to a certain extent, another brother's keeper, and that he was partly to blame if that brother should fail in attaining to the eternal weight of glory set before us. He concluded by again expressing his gratification at seeing them all, and hoped that they should see each other with joy, and welcome one another at the great Day of Judgment.

Brother DAVID HANDLEY, of Maldon, next spoke. He said: We have all embraced the one faith: Peter says it is a precious one. How came he to call it a precious faith? Why do we call a sovereign precious? Why, just for what we can purchase with it; and Peter calls the faith we have embraced a precious faith, because it makes us heir to everything. We had not always this faith. No; and that makes it the more precious to us, to think that we found it after a hard looking for. A good many Christadelphians have been a discontented sort of people, a worry to themselves and a worry to the society they have been connected with—I mean before they found the faith. They were not satisfied, and would not let the people alone. The reason was that they wanted a foundation, and the preachers could not find the foundation. On my way here on Saturday, I got into conversation, in the train, with a missionary from India. I put to him a question of a religious nature which he felt a difficulty in answering, and he said the heathen often asked them questions they could not answer, and they had to tell them stories; and one story they told them was concerning four blind men, who each had a different view of what sort of a creature an elephant was. Being blind, they could only form an idea by feeling it, and one felt its trunk, another its ear, another its leg, and another its tail; and the consequence was that each had a different notion of it. The missionary compared the ministers to blind men, which I thought was a very good comparison. I said so, and he, thereupon, said no more. He thought the notions we have of God very blind. But we had no right to be blind, with a revelation before us. God's Word is a light. We were not always

walking in the light, but we thank God for so many as have been brought to see the light of life. I said just now that many Christadelphians have been discontented, that is dissatisfied with the systems of religion. Well, some people are very stable. Some have been Churchmen all their days; others have been Methodists from youth; others have been Quakers for generations. Their fathers were Quakers before them, and their grandfathers were Quakers; and their family has had the Quaker blood running through them for generations, and that is how they come to be Quakers now. Well, why were not we? Because we wanted to find a foundation. The ministers of the day don't want people to think for themselves. When I was a boy I went to church, and prayed with the parson—"God have mercy upon me, a miserable sinner;"—and I was miserable. After that I was a Methodist, and I said, "I shall get things here a little plainer," and so I did. The parson preached hell and damnation, and that if I did not repent, I should be damned; but I was a discontented one. I wanted to know the truth, and I went on by degrees looking for it. Years passed away, and I was led to see that man had not an immortal soul to save, but was only mortal, and under sentence of death. If there had been any Christadelphians in my town at that time, I think I should have been pleased, but I did not know there were any in the world. When I showed others that man was mortal, they said, "Don't say anything about it; if you can see it, never mind, but don't tell the rest of the people. It will be sure to have a bad effect upon them." "But, surely," I thought, "the truth will have the best effect upon the people, let the truth be what it will." Well, having embraced the idea that man was mortal, I wanted to know how I could attain to immortality. I had been a leader amongst the Peculiar People. They are a very "peculiar" people, but as a whole, I believe, the best body of professing Christians in the world outside the truth. I was with them, but on embracing the doctrine of the mortality of man, I was obliged to leave them. I had been sprinkled with water upon believing that Jesus was the Saviour of the world. After leaving them, and seeing that there was no immortality out of Christ, and no Scriptural hope for that without being buried with him by baptism, myself and several others went into the water and baptised each other. Years passed away before I knew anything of Christadelphians. The way I came to know there was such a man as Dr. Thomas, was through Dr. Leask, the editor of *The Rainbow*, finding fault with a small work by Dr. Thomas. He found fault with it because the writer of it looked upon man as organized dust. Well, the very reason he

found fault with it was the reason I wanted to see it. Having got the book, which was entitled *How to search the Scriptures to gain Eternal Life*, I wrote to one of the brethren in London, and got in reply a long letter with some leaflets, and then I got the *Twelve Lectures*, with which I was very much pleased, as far as they went with me; but when they went contrary to me, I thought "What a pity." I thought I was right. There is such a disposition in people to think they are right. Well, I think they ought to think so until they are convinced they are not, and then they should alter. Never mind being called a turncoat. Saul of Tarsus was a turncoat. "Well," I thought, "I will set these Christadelphians right. What a pity. They deny the Trinity, the existence of the devil, and the present possession of the spirit." I thought if I could save Mr. Roberts and a few others who held the doctrine, I should be doing great service to them and shewing my love. So I set to work; but the result was, that I was satisfied that I had been wrong again. "Well," I thought, "I will make a good job of it this time; I have been sprinkled twice, and dipped once; I will settle the matter this time." And so, about four years ago next March, I marched down to Birmingham, and I was buried with Christ by baptism, in the Athenæum Rooms, and I came out of the water to walk in newness of life, and I praise God that I have continued up to this time.

Brother CHARLES HANDLEY, of Maldon, said he had looked forward to this Fraternal Gathering, from the first, with the joyful anticipation at the prospect of speaking to so many he had not seen, and, probably, never should see again till they met around the judgment-seat. He looked forward with great pleasure to being able to shake hands with so many who had renounced the fables of Christendom, and were looking for the fulfilment of the promises made to the fathers. They had to thank God they lived in such a time as this—the winding-up of the times of the Gentiles—and for the signs of the times in which they lived. This very gathering was itself a sign of the times. Many years ago, they could not have had such a gathering, nor indeed, going far enough back, could they have met on such an occasion without fear of losing their heads or being driven to the stake. But, thanks be to God! they lived in a country now freed from the tyranny of Rome, and could speak their minds. Thank God for this their day of visitation. God had visited them by the light of truth, and they had not kicked against it, although they did so at first. They were too glad when they saw it was the truth of God, to lay hold of it. The brethren in Maldon were for several years, before they obeyed the truth, in a very isolated

position, because believing man to be mortal. On account of this, they were separated from men and women whom they loved, and the desire of their hearts often broke forth that they might meet with a people holding the faith of the apostles. They thought they would walk any distance to hear a man who could expound the Scriptures, and set them before them as Paul did in his day. Well, at last, they heard the truth, and although, at first, they brought forward all the arguments they could against it, it proved of such a convincing nature that they were forced to give way. Well, they now occupied a glorious position. Looking at it from the orthodox point of view, it was not a glorious position, for they were looked upon as fanatics, as the off-scouring of all things, and as a people who ought to be put down. But as one ironically said upon one occasion, "The world does not know that their greatest men live in their midst." Looked at from the Deity's point of view, they occupied a glorious position. It was also a very responsible position. Their position was described by the psalmist: "Blessed is the man whose transgressions are forgiven and whose sins are covered." They had been covered by the glorious name of Christ; they had sought the kingdom of God, and found it; and they had also sought His righteousness, and stood therein. Of old, they were children of wrath, under the sentence of death; but God had made known His will to accept them in Jesus Christ, "in the beloved;" and now they stood "complete" in him. And now it was for them to see that they walked worthy of the end to which they were called, for, as the apostle Peter said, "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" They had been made righteous; and it was for them to see that they maintained good works. James said, "Do not err, my beloved brethren." Now there was a possibility of our erring in the present day. There never was an age in which man was more exposed to error than in the present day; but they had no occasion to err with God's word in their hands. There were some who erred in the days of Jesus, and why was it? They asked him a question they thought would puzzle him, but they made a great mistake. He said, "Ye do err, *not knowing the Scriptures nor the power of God.*" Jesus said, "Touching the resurrection, have ye not read, I am the God of Abraham, of Isaac, and of Jacob?" No doubt they had read that passage over and over again, but they had not read it so as to know it; and it was very possible they might read God's word over and over again, and yet not know the Scriptures. They were to read them that they might know them; as the Churchman had it—"read, mark, learn, and inwardly digest,"

and not be only hearers, but doers of the word, that we may be blessed in the deed. There was a possibility that they might err, but God had made provision if they did, they were under the sprinkling of the blood of Jesus Christ. They had been made free through the blood of Christ; and as the priest formerly atoned for the errors of the people, so Christ atones for theirs, and whilst they kept a conscience void of offence, bringing forth the fruits of the spirit, and did the things God has commanded them to do, they were in a very safe position, and they might hold fast the rejoicing of their hope and the beginning of their confidence firm unto the end.

Brother MEAKIN (of Birmingham) said it was refreshing to hear the various sentiments expressed by brethren from different parts. Brother Handley's conversation in the railway carriage with a minister, reminded him of the charge brought against Christadelphians, that was brought against Paul; that they were "pestilent fellows." The ministers could not bear them at all; they bothered them about things which they felt they could not answer satisfactorily; Well, they took a delight in belonging to that pestilent sect, for many reasons. There was now a goodly company of them, which called to his mind the prediction of a "converted prizefighter," or something of the kind, who not long ago preached a funeral oration over the Christadelphians! It was rather a queer thing to preach funeral sermons before people were dead. But this individual, who was a ringleader of what is called the "Hallelujah Band," prophesied that before long, he should be able to stand upon the Christadelphians' grave and sing "Hallelujah!" If that individual had been there that night, he would have felt there was little likelihood of his prediction coming true. Instead of dying out, they were just beginning to live, and that instead of their graves being got ready, there were preparations that it might spread more and more, until the Christadelphians, when Christ returned, should stand upon the graves of all their opponents, when that monstrous city, Babylon, from whence the intoxicating cup has flowed, should go into perdition, and its priests and Pope, and all the rest of its community, should be hurled into the abyss; and sing the song of the saints, which John heard in Patmos: "Hallelujah, for the Lord God omnipotent reigneth." It struck him very forcibly, that the only "Hallelujah Band" in existence was the Christadelphian band. It was complained of the Christadelphians that they had "swallowed the Bible." The preacher he had referred to said these Christadelphians were worse than infidels, because there was a possibility of converting infidels, but no possibility of converting a Christadelphian. There was a very good reason.

It was because they had not only "swallowed the Bible," but *digested* it. The Bible was also their two-edged sword. They were men who gave themselves over to the reading of the Word of God, who took the Word of God as little children took the word of their parents. They had studied it in all its bearings; they had seen that that Word is the Word of eternal truth; they knew that it was from God by many proofs, some of which brother Meakin proceeded to specify.

The brethren sang Anthem 11: "Thine, O Lord, is the greatness."

Brother ROBERT NORRIE, of Edinburgh, said that his name had found its way into the programme without his consent. He was not in the habit of speaking, and he did not come to Birmingham to minister but to be ministered unto; but although that was the case, he felt that he would be doing violence to his convictions were he to allow the present opportunity to pass without saying a word or two. He hoped that the impressions made upon their hearts during these meetings, by the truth that had been brought before them, would be lasting, saving, and sanctifying. It had been a distinguishing feature in the people of God in all ages, that the fearers of His name spake often one to another; "and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and thought upon His name; and they shall be mine saith the Lord, in that day when I make up my jewels."—(Mal. iii. 16, 17.) There was a very important question that they should be asking themselves occasionally, because it was a truth that experience and observation taught them, that it was possible for them to be saying "Peace, peace," when there was no peace. It was true that they had been buried with Christ in the waters of baptism, but had they risen with him to newness of life? Was the life which they were living a life of faith upon the Son of God? Was that good hope which they had heard so much about on the previous evening, purifying their hearts from all ungodliness and worldly lusts, and leading them to live soberly, righteously and godly, in the present evil world? There was a class of professors, in the days of Jesus, who were very sticklish about the orthodoxy of their creeds, but who were not so sticklish about the orthodoxy of their conduct. They could do things and say things as remote from the spirit of Christ as it was possible for two things to be apart; and Jesus addressed such in this language: "Why call ye me Lord, Lord, and do not the things that I say?" One of the laws in the universe of God was that cause and effect would be found together. Jehovah had inseparably connected the promotion of His glory with our true happiness, and in seeking to

promote the one, they followed the sure course to secure the other. In the keeping of His commandments they were assured there was great reward; and everyone who had been born from above, and who had watched the dealings of Jehovah, would be able to coincide with that testimony; and if they walked uprightly, He had assured them that no good thing should be wanting. He hoped they would excuse him not filling up a quarter of an hour, but he felt great pleasure in saying the little he had said, and he hoped they would all meet among the ransomed of the Lord, who would be brought to Zion with songs of everlasting joy upon their heads, and who should obtain joy and gladness, when sorrow and sighing should for ever have fled away. They looked forward with joyful anticipation to that time when God's name should again be great in the world, when His name should have become excellent in all the earth, and when the grand ultimatum of the plan of salvation should be fully realised which the angelic hosts announced to the shepherds in the Plains of Bethlehem at the birth of Jesus: "Glory to God in the highest; on earth, peace and goodwill among men."

Brother OSBORNE, of Tewkesbury, said he was very much in the position of the last speaker, his name having found its way into the programme without his assent, as he was not a public speaker at all. But he was glad to show his face to them. When he first heard of the project of the Gathering, he had doubts as to its feasibility, not on the ground of fearing a tendency to legislation, but on account of the waste of strength, which he thought could not be properly employed on the occasion. But he now thought the wisdom and propriety of the movement had been fully justified by the success that had attended it. He thought the wise distribution of the power that had been brought to bear on the present occasion fully justified it; and he was sure that to the brethren isolated as he was, from the greater advantages possessed by those of them who lived in the central towns, the opportunity had been exceedingly gratifying and useful. He thought the observations that had fallen from the previous speakers had been full of one leading idea, which they would all do well to take home with them, and that was the duty of more self-consecration to the truth. In battling, as they were, with the obstacles within and without, they had a two-fold battle to fight; and it required something of this kind to stir them up, that they might prosecute the war within and without with advantage; and he felt that the exhortations they had listened to would very much conduce to that end. He thought they did well to remember the words they were singing in the morning:

that

"There was a battle to be fought,
An onward race to run,
A crown of glory to be sought,
A victory to be won."

Brother WM. BIRKENHEAD, of Sale, near Manchester, said it was a little out of the prescribed order for him to address them, but he felt glad of an opportunity of doing so, because he had a few ideas on the sensorium of his brain that he should like to transfer to theirs. But first of all he wished to relieve his mind of a little grievance. On Saturday evening, after listening to the words of copious invitation from their brethren in Birmingham, he felt, as one of those invited ones, that there was due from them a rather more copious response to those welcomes, and he should be very glad, on the present occasion, to act as the mouthpiece of all from other parts in expressing their warmest thanks to the brethren of Birmingham for extending to them that invitation; for he felt sure that many of them had gone to much trouble and inconvenience, so as to make the meeting profitable to them. Therefore, he felt bound to thank the Birmingham brethren for this invitation; and he also felt that they were all bound to express their gratitude to the God of heaven and earth for giving them the pleasure they had derived. He believed that, six years ago, when he was on his way from America, there was not one representative of the truth of the Deity in Manchester, or within miles of Manchester, and there were now, he believed, about thirty in Manchester and Sale. He did not say that as a matter of boasting, for his fear was that he had not done all he ought to have done. Manchester was a large place, and his feeling was that they might have done more. He must say his heart swelled with joy and thankfulness on beholding such a number of the children of the Deity at one time. He supposed such a gathering had not been for ages past, and when he said "Children of the Deity," let them remember what was embodied in that phrase—children of the God of heaven and earth, children who had taken upon them the great, glorious, and fearful name of the Lord their God. The fact of their being children constituted them members of that royal family which was the highest of all royal families, and therefore their hopes and aspirations were of the highest order. And although he saw before him so many of those who had professed the same truth, still he did not feel satisfied, for there was, from the very fact of the numbers before him, a greater craving for the appearance of their Elder Brother, the Captain of their salvation; for it required his presence to satisfy their minds

and to give them the things they were aspiring to. Were they among them and had they the good fortune to be approved at that tribunal before which they must stand, then indeed they might rejoice. But this reminded him that they were in the period of probation, in which they developed characters that would be either acceptable or not acceptable to the Deity. Whether they were acceptable or not depended upon themselves, for they were told they must work out their own salvation with fear and trembling. He thought they would find this idea underlying a most beautiful metaphor that Jesus used in addressing his disciples on one occasion: "Ye are the salt of the earth." What was meant by this phrase? This metaphor must be based upon some literal idea. What was the idea? What was salt? It was used as an antidote to corruption; and it, therefore, most beautifully represented the Spirit of the Deity. If they turned to the book of the law, in Lev. ii. 13, they would find that no offering of flesh should be made without the application of salt to that flesh. There was the sacrifice of flesh to be offered; but it reminded them of the putrefaction and decay. Salt—the antidote for decay and corruption—was associated with it in the offering, and hence the sacrifice of flesh, and the salt as the antidote, were a most beautiful emblem of Jesus—flesh, and the spirit by which he was made incorruptible, and by means of which they might be made incorruptible upon the same principle. The disciples had become the salt of the earth by having received from the mouth of Jesus those words of instruction which implanted ideas on the sensoria of their brains, or, in other words, in their minds. Those ideas were the words of his Father. They found then, that the truth of the Deity, coming through Jesus and the apostles to them, operated first of all mentally in instructing them what they had to do, and the outward manifestations of the operation were the works they had to work so as to make their faith valid. The truth operated first mentally, then experimentally, and in the end physically. It must first enter into their minds, and, having caused their minds to understand what God required them to do, they were then in a position to do what was required, and the result of that doing was that, at the time of the resurrection, the same spirit of the Deity would operate physically upon every tissue of their bodies, and turn them from the corruptible nature to the incorruptible. They would be clothed upon with their house from heaven, and become spirit-bodies, as Jesus was. They saw, then, how fitly the words "Ye are the salt of the earth" were used in reference to the disciples. But they conveyed more than that: if the disciples were the salt of the earth, because they were the custodians

of the truth of God, how great the responsibility attaching to their position. The disciples were commanded to have salt in themselves. In Mark ix. 50, they read, "Salt is good; but if the salt have lost his saltness, wherewith will ye season it? *Have salt in yourselves*, and be at peace one with another." But how were they to have salt in themselves? By deriving from the word of truth the same ideas as the apostles derived from the words of Jesus; and they were to manifest to their brethren and to the world the fact that they had that salt, by doing the things commanded by the apostle to the Ephesian church, as they would find in his letters to that church.—(iv. 28.) They would there see how the truth was to manifest itself in the actions of those who had first of all been illuminated by it. Said the apostle, "Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." And further that, and this was well for them to observe, "Let no corrupt communications proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Then said the apostle in writing to the Colossians iv. 6, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Let their speech be seasoned with the salt of the truth. Let them take these things home, and apply them to themselves; and let them be careful to let no corrupt communications proceed out of their mouths; let them be careful to commit no act which would not be satisfactory in the sight of the Deity. There was one more thought connected with the metaphor alluded to, and it was this, if the disciples were the salt of the earth, in the days of Jesus, who were the salt of the earth in this day? Those who were the custodians of the same truth; those whose minds had been illuminated by the same thoughts that the disciples had received. And this also would come home to them: they constituted the salt of the earth of this day, if they had received that salt; and if so, what a responsibility there was attached to their position! If the disciples were to exercise their influence in their day in salting the earth, had not we to exercise our influence now? Yea, indeed; and this was the idea he wished especially to press upon their attention, that they failed not in their endeavours, that they flinched not before any obstacle in setting forth the truth, that they might have the praise of the Deity. They had become responsible, and let them notice what Jesus said to his disciples, in John xv. 8: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Let their endeavour, then, be to bring forth much

fruit, to be salted with the truth, to be continually drawing from the word of the living God that salt which could be drawn from no other source, but which could be drawn therefrom by their daily application of themselves to its study. Let them study the word, that the saltness which they had received might not decrease but increase, and that as the result of that increase it might eventually transform their mortal bodies into immortal bodies, that they might be manifestations of the glory of the Deity, and that they might shine as gems in the crown of their Master. Let them strive to do these things, for there was no higher aspiration that they could aim at than to become sons and daughters of the Deity, constituted such by the resurrection from the dead, and the glorification of their bodies.

Brother CLISSITT, of Birmingham, said they were that evening just what the truth had made them. They were called by various disrespectful names, but they knew that their Master was called "a friend of publicans and sinners," "a wine-bibber," and even said to be in league with "Beelzebub," the prince of demons. If their Master was called by such names, surely they might patiently submit to be called infidels, when they thought of what he had done for them. His mind was taken away back from the present to fourteen years ago, when things were in a very different position as regards the truth. If two or three came to hear the truth in those days, the few brethren were highly pleased. He had heard some of the brethren say that they had sometimes six or twelve. Why! at that time, if they had had twelve, it would have been quite reviving. Well, they had been labouring and labouring on, but as they had so freely received, they must freely give. They must not merely have the name, but must show forth the power, and not only in their heads but in their hearts. It must lay hold of their affections. They must shew that they had been brought to love him who first loved them; and if they had really been so highly favoured, could they stand still and see their fellow-men in the same position that they were once in, without moving themselves to do for them what they could? They could all do something, and it was by all putting the shoulder to the wheel that they helped on the carriage. How great must be their thankfulness when they thought of the past, that they had not laboured in vain, nor spent their strength for naught. They had been hewn out of the quarry, but then came the polishing time, when they were to be made to fit as the Lord would have them. He had been told in the morning that the Christadelphian Gathering was a kind of love-feast. Well, it was a most glorious feast to be there on Saturday and Sunday,

and at their tea-meeting that afternoon, and the meeting that evening, when they saw so many brethren and sisters who had been moved by the love of God to come from a distance, so that they might be cemented together as the heart of one man; and when they saw that there was no confusion among them, but that they were really a harmonious assembly of people, brought out from the superstition of the age in which they lived, and in which they once rejoiced. He thought of this sometimes when they had to deal with those who differed from them; and he found the longer he lived the more room there was to improve. There could not be any time in their lives when they would be standing still; for the truth was so wide, so high, so deep, that they would never come to the end, the fulness of it, until they should meet their Redeemer at the judgment-seat, and then it was, if found worthy, that they would enter into the fulness of the glory promised to all who were labouring and looking for it. It was gratifying to those who could look back to fourteen years ago, to think of their meeting last Sunday. How could he have let these meetings pass without having a word to say? Yes, it was all of God, not of themselves. Whatsoever they did, they must do it to His glory; and in proportion as they did that, and lived together in harmony, united together as one, thinking the same things, speaking the same words, they would find that others around them, if they laboured on patiently, would come in and see that, though called infidels, they were really those who were separated by God from the infidelity by which they were now surrounded. He thought the plan adopted at these meetings, of having short speeches, much better than having long ones. His heart had been warmed in that way. There had been a variety, which was much better than one ability. A blending of colours was more pleasing than one colour. They should take heed to the addresses they had heard in connection with the practical truth of presenting their bodies a living sacrifice to God, and throw aside the practices which had crept upon them when they were in the world, and rather spend the money that they had formerly spent in them, in tracts and publications, and ministering to the wants of the poor. He never liked to hear those who complained that they could not do anything, when they could lay out a shilling or eightpence a week on what was injurious to their physical and mental powers.

Brother SHUTTLEWORTH (of Birmingham), said that as something had been said by way of response to the invitation given by the Birmingham brethren to those in other parts of the country, he wished to put the matter on a right footing. In the history of

those who feared God in all ages, there were often things which corresponded, perhaps not in all the details, but in some of their prominent features. Now it appeared that in the term of David (1 Chron. xxix. 9), "the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to Jehovah;" and then David upon this basis "rejoiced with great joy;" and he poured out his soul saying, "Blessed be Thou, Lord God of Israel our Father, for ever and ever; Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. But riches and honour come of Thee, and Thou reignest over all; and in Thy hand is power and might; and in Thine hand it is to make great and to give strength unto all. Now therefore, our God, we thank Thee, and praise Thy glorious name. But who am I, and what is my people, that they should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own hand have we given Thee. For we are strangers before Thee, and sojourners, as were our fathers: all our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store which we have prepared to build Thee an house for Thine holy name cometh of Thine hand, and is all Thine own." The correspondence was this, that David's heart was rejoiced that the people had given so liberally, and so willingly, and of such a perfect heart, to the house of God. The brethren and sisters of Birmingham had only done the same thing, and in doing so, they believed that they had done it unto the Lord. All things came from Him: it was of His own that the Birmingham brethren had given to those who had come, and therefore they would unite in blessing and praising the Lord, for His goodness and mercy lay under all their ways that were according to His will.

It was a matter of no small joy to him to see all their faces, not because they were a number of men and women, but because of the things that united them, and which were the true foundation of their love, and also because for many years, he, for one, had been watching the course of events, and the progress of things ecclesial in particular. For some 16 or 17 years he had had something to do with the history of the truth in connection with the ecclesias at Halifax, Huddersfield, Whitby, Leicester, and now Birmingham. He had been subjected to a variety of experience, and sometimes of a kind such as Paul referred to when he spoke of things which were not pleasant but grievous; but, as a whole, they certainly had conducted to the development of those things which were set forth by Paul as necessary elements in

those who would attain to salvation. It had pleased him exceedingly to watch the progress of the truth, not only as regarded numbers, but also as regarded the quality of the materials brought within the ecclesias. When Jesus was asked, "Are there few that be saved?" he answered, "Strait is the gate, and narrow is the way that leadeth to eternal life;" and therefore they were exceedingly interested in the truth of the things which made up the fruits of the spirit, which made up the new man. The Apostle was careful in many places to define their standing in the truth. He said, in writing to the Ephesians, that they were built upon the foundations of the prophets and apostles, Jesus Christ himself being the chief corner-stone. They knew that this foundation was immovable, and that they were built upon it, because the evidence of it was beyond all controversy, since it was based on a belief of the word of God. And again, the Apostle, in writing to the Thessalonians (2nd Ep. ii. 13, 14) said, "We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth, whereunto He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." This was their glorious standing in Christ. And again in 2 Peter i. 16: "We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." They could say with Peter that they had not followed cunningly-devised fables, for of nothing were they more certain than the truth of the things they believed: they were as certain of this as of their own existence. And wherever the truth existed, there was this certainty: it was in the very nature of the truth—but in nothing else—to give this certainty. Then in 1 John ii. 12, the apostle brought before them another item in saying: "I write unto you, little children, because your sins are forgiven you for his name's sake." This was a blessed standing: to stand, as it were, in the presence of God acknowledged of Him; to stand, as it were, with the load of their transgressions and blindness of heart, and all the things of which they were formerly guilty, blotted out, and received into the favour of God through His mercy in Christ Jesus. Then, in Titus iii. 7: "That being justified by his grace, we should be made heirs according to the hope of eternal life." "Justified," "heirs," "eternal life" in the distance. And again in 1 Cor. i. 26-28, the apostle referred to their calling; and in v. 30, he said: "Of Him"—that is of God—"are ye in Christ Jesus, who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption." This

was their standing: they knew it was, because they had received the word of God. They were so certain of it that it was only necessary to remind themselves of it, so that they might be more confirmed that they stood in this grace, and that the God of heaven and earth was their Father. They knew the hope dwelt upon the previous evening; and there was this feature about it that he would notice: "rejoicing in the hope of the glory of God." The apostle said, "rejoicing always;" and there was a sense in which the servants of God rejoiced before him always. It was impossible for it to have been conceived of by any human intellect, and the more they grew in it the more they loved it. There had been a time when they only intellectually apprehended the truth; but many of them had outgrown these particular things, and had come to apprehend something of the height and depth of the love of God as manifested in Christ Jesus. As had been said, it had gone down from their heads into their hearts; and he, for one, could with his whole soul bless God for as many of them as had had their hearts reached in this way, for it was only as it reached the heart that it was capable of bringing forth in them what was designed. It was only by their love of the truth that they would be likely to be polished, and be made meet for the inheritance of the saints in light. This was the basis of the operations of God. Apart from a love of the truth, they must be turned from the narrow path; but if they loved it with all their heart and soul, nothing could separate them from the love of God. It was a hidden treasure; it was beyond all price; it was worth more than rubies, or even their own life, for it was the only means by which they could attain to the resurrection and the kingdom beyond. If they gained that, they would have gained more than all they had lost or sacrificed for Christ. The hope of these things gave them joy; but there was something besides joy: the obedience of these things gave them a satisfaction, and a conscience void of offence. It did not give them that kind of presumption which would say that they were pure and spotless, and that they had no sin; but it gave them confidence, along with humility of disposition. He stood up that evening that he might persuade them to lay hold of the truth with all their hearts, as the strength-giving basis of the trials through which they might have to pass; for every son and daughter must be scourged; they must be proved. They made no account of those who went outside and did what was right in the sight of their own eyes: that was not the spirit of the truth. They must hope, and work, and wait together for the salvation of God, and it was only by so doing that they could develop the things He had designed in their reception of the gospel. It

was a blessed thing; and they could say with the psalmist, "Sing ye praises with understanding." Nothing in heaven or earth was more worthy of their praises, and of their rejoicing, than this blessed hope to which they had set their hand, and which he prayed they might be able to hold to till the end.

Brother SMITH, of Birmingham, then made a few remarks on the parallel between the flood and the judgments now impending on the world.

Brother MORRALL, of Bridgnorth, having specially requested to be allowed to say a few words, said a celebrated man in Birmingham had, on the previous Sunday week, told his congregation that, after having spoken to them for 25 years, he thought it was high time he told them that the conscience of man was superior to the Bible, and that was to be the only judge, the only power by which their conduct was to be guided. In the town from which he (Brother Morrall) came, namely Bridgnorth, there was a saying, "Bridgnorth election was all on one side." Well, he had come to the conclusion that they were all on one side in reference to spiritual matters. He had, on several occasions, public lectures by friends from Birmingham, but he had

seen no results; and he had come to the conclusion—his "conscience" told him—that he had done that which was right, and that nothing more remained to be done. They had a little ecclesial meeting in Bridgnorth, and, as was the custom elsewhere, they put by a little, on the first day of the week, for the service of the Lord in a special sense, and having no use for it in Bridgnorth, he had brought this money to hand over to brother Roberts, to do what he thought best with it; but since he had come to Birmingham—and that showed that the Gathering had done some good—he had been convinced that he had not done all he ought to have done, and that George Dawson was wrong in saying that conscience was to be supreme. His conscience, which had been very quiet, had become disturbed, and he had come to the conclusion that the money should go back to Bridgnorth (Hear, hear, and applause); and if brother Roberts had got it, he should ask him to give it him back again (laughter), and they would have some more lectures in Bridgnorth, and they would try once more whether Bridgnorth was all on one side.

The meeting concluded with the singing of Anthem 21, "Be patient, brethren," and prayer.

TUESDAY.

MORNING.

The brethren and sisters, to the number of 200, mustered in the Athenæum Hall, between ten and eleven, for a short railway trip to Olton, five miles from Birmingham. At eleven, they walked to Snow Hill Station (Great Western Railway) where they entered carriages provided for them by special pre-arrangements. The morning was fine and the occasion exhilarating. It was a pleasant thing for so many brethren and sisters to start off together in a train. It made us wish for the last journey in the flesh—the journey to the Lord's presence at his coming. The train started at 11.20, and reached its destination at 11.35. Leaving the train, the brethren found themselves in a lovely piece of country scenery. Three minutes' walk brought them to Dr. Thomas's lonely house, behind which, a marquee, surmounted by two banners, showed its white canvass to the sun. The house inspected, a lunch of bread and cheese was partaken of in the marquee, after which a meeting was held, brother Boshier presiding.

The meeting commenced with the singing of anthem 4: "The Lord shall comfort Zion," after which, the 26th chapter of Isaiah was read. Brother Boshier then offered prayer, and the 13th Anthem, "Thou wilt perform the truth to Jacob," was sung.

Brother BOSHER then said: We have met together for the last day of these interesting proceedings. We have been entertained right royally by our brethren, and the one feature that has given great interest to it has been the variety. We say variety is charming; and so it is, if that variety consist of those things in which we ourselves feel an interest; and nothing could have been more interesting to us than the things with which we have been associated on this occasion. It has been, on many occasions, by several speakers, referred to as a feast. Well, I think we can all say that it has been a feast—even the most dainty of us—of fat things, as the orthodox people sometimes say, even before we reach Mount Zion, and realise the things which God has promised in connection with that misused expression of Scripture. There have been many features in it that have identified it with a feast. We have had things tangible in relation to the body. We have also had the various chambers connected with a host in good circumstances

who when he has entertained us in one room shows us into another. We were first shown into one place, and then into another, and then back again as the feast required, and we now come to another place under circumstances altogether different to anything we have had. We have got this morning under our feet the most beautiful carpet that can be produced. We have the most beautiful canopy over our heads—outside (laughter)—and this which we have over our heads just now is very convenient and very good. We have to thank God on all accounts that he put it into the hearts of our brethren to bring us together and treat us so royally as they have done on this occasion; and we have to thank him that he has put it into their way to have the means. Under all circumstances as far as I am concerned and those with whom I have come in contact, and I have come in contact with a good many, and have been able to take notes and compare matters with them, we have all said that we have been well entertained. Well, but you know that to entertain a company like us indicates preparation beforehand, and we know they have had to do something since we have come. They have prepared tables and chairs, &c., they have provided food to eat, by which our mortal bodies have been refreshed and strengthened. And you know at a feast, we must have servants. Well, here we have had lots, always willing; never tired; if I ask for anything there are two or three ready to bring it me in a moment. We have had I don't know how many waiters of another sort, who have brought their nice little repasts that have taken just a quarter of an hour to eat. I am sure we cannot complain that they have not done their work well, and I believe those who have yet to serve us will do so as well as those who have done already. We have made them go through their work pretty sharply, and I think this little experience we have had here of these short speeches may help us in our ecclesias. I intended to say something of the circumstances under which we are met this afternoon. Our meeting is very interesting in itself, but we cannot meet here without having our thoughts called back in relation to this house, to the man who planned it, and for whom it was built. We had expected, in the good providence of God, that we should have had some such gathering as this when our beloved brother should return to our midst. He had planned the house somewhat with that view. All the details, except the wing, are the work of his own brain, and whilst he was here, he superintended it with his own eye. We can see what a taste he had in fixing upon such a spot, without saying anything of the wisdom of purchasing the ground, and building the

house, for he doubted the wisdom of that himself before he died. Yet, some of us can, even now, see the wisdom of the Deity connected with it. It has proved a link in the chain of events in connection with the development of the truth which John Thomas was honoured to bring to light in his day and generation. Well, we have not had the privilege of meeting our dear brother here, as we expected. One of the last things I said to our brother Roberts, one Saturday that we came over here, in the spring of last year, and before we heard of the Doctor's death, as we looked over the house, calculating when it would be finished, was that it would not be long before the Doctor would come over, and we should have a nice house-warming on his return. I went by train on the Monday to my business, and the next day I received the intimation that the Doctor was no more. All our fond anticipations in relation to this house were destroyed. Crossing the Atlantic, we laid him in the grave, and I never shall forget, whilst I have consciousness in my brain, the moment I stood over the spot where we interred John Thomas. I felt, as I feel now, that he will rise from the dead the most honoured man of this generation in the estimation of the Deity; and if we are to be accepted of the Lord in the day of his appearing, we must stand round our brother Thomas, as his crown of rejoicing in that great day. Oh, I felt as I stood there—and I hope I may never lose the impression—that seeing such a brain had ceased to work, and such fingers had ceased to move, that so far as I individually was concerned, I would go into the gap and fill up the breach, and consecrate all that I had to the work of which John Thomas laid the foundation in this generation. And here, this afternoon, and throughout the whole of these proceedings, we feel that that is the sentiment of brethren and sisters throughout. The work is not dying: it is stronger now than when John Thomas ceased to breathe, and we believe that it will become stronger and stronger, gathering strength and power, until it shall, at the re-appearing of the Lord, become a mighty influence that shall oversweep mankind, and bear down all obstacles, until the earth shall be filled with the knowledge of the Lord.

Brother Boshier called on brother Tait, of Edinburgh, to address the meeting.

Brother ROBERTS stated that brother Tait, who was a railway station master, had been prevented being present, but had sent the expression of his mind in a paper which he would proceed to read. Before doing so, he felt tempted to continue, for a moment, the strain of remark adopted by brother Boshier. The house built by the Dr., as they say, was still unoccupied, and what its

fate might be, it was impossible to tell. One of the last expressed wishes of the Dr. to him was that he (brother Roberts) should occupy it in his place rent free; but having regard to the interests of the truth in his day and generation, he had not acted on that suggestion. He did not wish to give evil-minded men a something to handle to the detriment of the truth. Had he occupied the house, many damaging things would have been said, which it would have been difficult to answer, so far as appearances went. Brother Boshier and himself, as they were aware, had been left in trust of what affairs pertained to the Dr. in this country, and their hope was they might be able so to utilise the property as to realise the Dr.'s wishes in connection with the truth. No stronger desire had he (brother Roberts) than that some hearty brother might turn up from some part of the world, and occupy that house as a tenant, and fulfil the original intentions with which it was erected. Such a brother would not only do this, but while paying rent, which he would have to do under any circumstances, would by that payment be serving the truth in a very direct manner; at present, the matter was in dimness, and they must wait the due order of Providence. He next read

Brother TAIT'S Fraternal Communication as follows:—

To the brethren of Christ, assembled at Olton, on Tuesday, 13th August, in a tent behind Dr. Thomas's house.

BELoved BRETHREN AND SISTERS.—Having been one of those appointed to address you on this occasion, as per programme sent me by brother Roberts, I do so with much pleasure even from this sheet of paper, but how much more had I been privileged in person to see you face to face. This privilege has been denied me by the railway powers that be, on account of Her Majesty's journey from England to Holyrood Palace, Edinburgh, tomorrow morning, thereby causing me to be kept at my post and thus preventing me seeing your dear faces, and hearing the voices of my brethren in Christ.

Well, first let me refer to the locality of our Gathering at Olton, viz. "Dr. Thomas's House." This at once calls the Dr. before our minds, and somehow I must say for myself, and perhaps others the same, that I have never realised his death. He is ever before me and with me day and night. I think I see his venerable, happy face and welcome when I last saw and met with him in your own town of Birmingham, and I am sure that had it pleased our heavenly Father to have spared him till now, and were he and his dear wife and daughter now residing in the house, what a hearty welcome we should have got, and what a pleasure to them to entertain this company.

But we are also reminded that collectively

or ecclesially located, we are "God's house," "the pillar and ground of the truth," and in a very especial manner are we here to-day as comprising that house. Let us each see that we do our duty as faithfully as we can, as our beloved Dr. did when awake. In almost every sense he was a living illustration of that spiritual house. He breathed forth by voice and pen the Spirit's doctrines, and was a living epistle known and read of all Christadelphians. He was a living example, and though now dead still speaks to us. Let us seek to walk in his steps by word and deed.

And now, regarding this happy tent meeting, are we not something like Israel of old when keeping the feast of tabernacles, every seventh month in the year, dwelling in booths and rejoicing before their God, having gathered in the precious fruits of the earth? They thus met and rejoiced by divine appointment. Well, we are believers of the right stamp—Yes; and may we not also include believers of the wrong stamp; that is to say, if they have at one time believed and obeyed the apostolic doctrines and precepts—I say, have they not thus become fruit on the apostolic branches of Jesus the true vine, of which the Father Deity is the husbandman? Here Jesus speaks to us, or sets before us that beautiful figure of the Father Himself, the apostles and believers as the (entire) "True Vine," or tree of Life, as seen by John in Patmos, whose leaves or fruit were for the healing of the nations." Now, we as believers are the fruit or leaves, both *now* and in the age to come. But the latter is predicated on the former. We must be *now* the right kind of fruit: bad fruit is injurious to the eater, and far better—yes, a thousand times—no fruit at all than bad fruit. But good fruit is one of the Deity's richest blessings to mankind, and to this we can all testify. Even so it is in the present time, and will be in the future with us. We are now to be *rich* in faith. The word of Christ is to dwell in us *richly*. We are not only to have these merely in themselves, but richly dwelling in us. Otherwise, we shall only be fruit of a hard, unripe, un-luscious quality, fitted only to engender disease and death. Well, now, how are we to be rich fruit? By drinking deeply and constantly into the vine, viz., the knowledge of God and His Son Jesus Christ, through the holy prophets and apostles, and in works of faith and love. Hence, the mere weekly observers of the divine testimonies will be starved. Just fancy, only one meal in seven days! The man and woman professing to be Christ's, and only partaking of him once a week, will starve and die. *Daily* are we to sit at Wisdom's gates; constantly are we to be reading and meditating on the Scriptures, &c., &c., hungering and thirsting after righteousness, that we may be filled with all the fulness

of the Father Deity. Therefore, I would experimentally recommend the necessity of every household having at least one copy of the *Bible Companion*, and daily, yes, at every meal of literal food, to make it a point to feed on the word. Hence, says Paul, "The inward man is renewed daily;" and so Paul ate of the word daily. I could not do better than give you an extract from the "Sunday Morning," in this month's *Christadelphian*, viz., at page 353: "The wisdom of daily reading becomes more and more apparent. This lesson cannot be too strongly enforced or too distinctly apprehended among those who have fled to lay hold of the refuge set before them in the Gospel. Their life depends on it (awful thought). They are in danger of being blinded to it. Away from it, they are open to a hundred plausible deceptions, which lay hold with a death grip, all the more fatal, because soft and sweet. Spiritual decay potently prevails where the reading of the Word is neglected. A lamentable mistake is made by those who conclude they have no time to read. What should we say of a person concluding they had no time to take their food? No more insane would this be than the other hallucination in its ultimate effect. Man lives not by bread alone," &c. And to this Jesus adds: "But by every word that proceedeth out of the mouth of God." Brethren and sisters, let us take this good word of warning and exhortation, and so let us live to and for God, so that His truth will be in each of us as a well of water, springing up into everlasting life. And thus being assured now that we live and move in His truth, and have our being therein, we shall indeed be fruit that shall not only refresh ourselves, but refresh others now, and be ultimately fruit gathered unto life eternal; and then what glory and honour await such in the antitypical feast of tabernacles, as seen and described by John in Patmos, chapters 5 and 7 Revelations:

"They sang a new song, saying Thou art worthy, For thou wast slain, and hast redeemed us to God

By thy blood, and hast made us unto our God Kings and priests; and we shall reign on earth. They are the countless multitudes gathered out of all nations,

Kindred, and people, standing before the throne and before

The Lamb; clothed in the white robes, and palms in their

Hands; saying: Salvation to our God, who sitteth upon

The throne, and unto the Lamb; saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour,

And power, and might, unto our God, for ever and ever. Amen."

May the Lord grant unto us, dear brethren and sisters, every rich blessing, that we may abound in all things profitable to ourselves and others, and acceptable to Him, both now and in the day of our Lord Jesus Christ. We wish you every blessing in all your meetings at this time, and may they all redound to the glory of God our Father, and the Lord Jesus Christ, our life and hope.

Brother SULLY, of Nottingham, having to leave the meeting shortly, was called upon out of the programme order. He had ideas that he wanted specially to transfer to the minds of the brethren, but he merely wished to give expression to a few of the ideas which had been engraved upon his own brain. He had never seen the Doctor in the flesh; he had only read his writings, and he had no idea until he saw them all there how much they loved him. The secret of that love was now explained. Urging upon the brethren at all times to feel that they were in the presence of God, he remarked that they could not accomplish a great work unless they all strove together. Peter, in speaking of the destruction that should come upon the earth, asked, "What manner of persons ought ye to be in all holy conversation and godliness," and there were many exhortations which showed that they ought to throw aside every encumbrance. Much more might be done than they were doing for the propagation of the truth. If they all made up their minds to give one-tenth of their earnings, they would not need help from any. Let them throw aside everything, whether business or friends, or anything else that hindered their advancement. Business should only be used as a means to an end; they should make all subservient to truth. Let them make up their minds to work harder than ever they had done before; let them throw their whole soul into the work, and God would help them.

Brother TURNER, of Birmingham, was next called upon. He never liked, he said, to speak before the brethren, without preparation, and in view of that contingency, he had made some notes, but in the hurry of the other preparations, he had, unfortunately, lost his papers (laughter.) However he was determined to speak for all that. Brother Andrew had said it was his misfortune that his name began with A.; he (brother Turner) thought it a misfortune that his name began with a T. He felt physically very weak, at present, but brother Boshier revived him when he began to talk of the Dr. and the progress of the truth. They had, indeed, much to be thankful for. What wonderful things some of the older brethren in the truth could remember! He could not remember so much as they, but he could recollect when they were a very insignificant number in Birmingham. When he went to

the meetings in Ann Street the first time, before he was a Christadelphian, he thought what a lot of plain, affectionate, hard-working, earnest men they seemed; but however good-meaning they were, he was convinced that they were wrong, and so he determined, if possible, that he would put them right. He soon, however, found that it was himself who wanted putting right; and since that day of small things, how the truth had progressed, and how thankful they ought to be to God for it. Look at the privileges they enjoyed that day; but they must remember that those privileges brought their corresponding responsibilities. There were plenty that could work for the truth, but how were they in the little things of life? in their homes? at their workshops? They must remember that they must be clean before the world; they must mind the little things if they would make progress in divine life. They must try to assimilate themselves to the mind of God in Christ Jesus; grow up to the full stature of the man in him. They had been talking about patience. He remembered brother Butler's buttons. They laughed at that; the men wanted patience and the women wanted patience—they all wanted patience. But it was not a thing to come all at once. Paul said, in a chapter that had been much quoted by the brethren, something about partaking of the divine nature by escaping the corruptions of the world through lust. There was no divine nature except for those who escaped the corruption of the world through lust. The things of the flesh must be stamped out. They talked about stamping out the cattle plague; they must stamp out sin by the power of the truth. And Paul added, besides all this, "Giving all diligence." Not a bit of diligence now and a bit then, but continuous diligence. If they had got a garden and neglected it one week and attended to it the next, would it get on? Well, just as a gardener must mind his garden if he wanted it to produce an abundance of fruit, so must we mind ourselves if we wanted to grow in the truth. Brother Turner proceeded further to quote Paul, shewing that we must add to patience virtue, and knowledge, and temperance, and godliness, and to keep their bodies under if they would attain the incorruptible crown promised. And, adopting the advice of Peter, they must keep these things *always in remembrance*. They were there that day with joy mingled with sorrow, thinking of their beloved brother, who, if there was one thing he would have them do more than another, it was this: that after his decease, they should always keep in remembrance that precious truth which he in the providence of God had communicated to them. They had the Bible before he came amongst them as they had now, but that Bible was an

unknown book to them; their eyes were blinded. Brother Turner concluded by urging on the brethren and sisters that there was something for every one of them to do, and by expressing the hope that they would each and all see that they did it, and that they would all be at last found in the kingdom of Christ and of God.

Brother EDWARD TURNER observed that he could not be on that ground without his mind wandering over the 3,000 miles of Atlantic water, and finding himself in the company of the man through whom they were assembled there that day. It was unnecessary for him to assure them that he was an ardent admirer of that man, but there was this word of qualification—he did not pledge himself to admire any man to the extent of supposing him to have no faults at all. But this he was prepared to say, that the man, John Thomas, was to him a model man in this day and generation, not only with regard to his writing and platform powers; but also with respect to his walk and conduct; and therefore he had great pleasure in holding him up to them as such. Some of them had not seen him in the flesh, but they could see him in his writings; and those who had had the pleasure of seeing his face could not do better than imitate him in many things, if not in all. Now what would the Dr. do if he were there on that occasion? Those who knew him would agree with him in this, and if they called upon him to give an exhortation, he would probably do it by reading a few verses with that telling emphasis of his, and then explain those verses, and bring home their meaning in words of kindness. In accordance with this good example, he would call their attention to a few verses in Peter's epistle. He could not refrain from saying as he had mentioned the Dr.'s name, what a splendid reader he was. He (brother Turney) would go ten miles to hear him read one chapter, if he did not say a word afterwards, for his reading was almost equal to another man's exposition. Well, Peter said, "Grace and peace be multiplied unto you, through the knowledge of God and Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises that by these ye might be made partakers of the divine nature, having escaped the corruption that is in the world through lust; and, besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly-kindness, charity. For, if these things be in you and abound"—they must not only be in brethren, but abound—"they make you that ye shall

neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And then Peter pointed out the other side in these terms: "But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." These were most important words; they reminded him of the saying of Paul, that we were the house of God if we held fast the confidence and the rejoicing of the hope from him unto the end. Let them dwell upon that statement; let them carry their minds back to the time when they first appreciated the truth so as to obey it. How did they all feel the period? He thought they all felt as he felt—that he had nothing to do but ascend a rostrum in their own market-place to proclaim the truth, and everybody would receive and believe it. The beginning of their confidence was a thing unshaken as a rock. The big shoulders of the hurricane might push against it in vain. And as to the rejoicing of the hope, that was another thing. Their heart was all on fire; morn, noon, and night they were at it; if they were anything like himself, they could not let this truth alone. Well, many of them had been a good while in the truth, and the question to put to themselves now, was, "Is the fire burning with the same intensity?" Nay, let them put this other question, "Is it burning *more* intensely, or is it dim and flickering, and ready for expiring?" These questions were worthy of being brought before their minds from time to time. Brother Turney then proceeded to urge the necessity of practising the virtues enumerated by the Apostle Peter, adding that they must also have wisdom, which was the right use of the knowledge spoken of in the text. Knowledge and wisdom, said Cowper, had oftentimes no connection; knowledge was but the rude material with which wisdom built. But, observed brother Turney, they must have the rude material before they could build. Scripture enjoined them to be wise as serpents. If they could not get a gun in front of a man whom they wished to convince, let them go at him in the rear. They must use policy; and let them not rouse his prejudices, but proceed with him in such a way as to convince him that they had his interest at heart. Then as to the allusion to temperance, it must not be supposed that the Apostle was addressing men who were habitually addicted to the grosser vices of eating or drinking to excess, or smoking. There was temperance in speech, and he thought the Apostle included that. There was also temperance of manner. They must avoid all extravagance. There were sufficient terms in the dictionary, without resorting to the use of the slang terms so current in the workshop. They must remember that it was possible for a

decent man to be converted. He thought "Christadelphian" should not be considered an equivalent for "ignoramus." Manner and style had great influence with the people, as was evident on looking at some of the leading men of the various sects; and whatever was good in the enemy he would urge them to seize, and reject the bad. Let them fight him with his own weapons; and with the truth as a pedestal, the best manner and style would be irresistible.

Brother ARTHUR ANDREW of London, in the absence of brother Vernon of Dorchester, was next asked to address the meeting. He said, when the Fraternal Gathering was first proposed, his judgment heartily endorsed it, and his sympathies had run on with it through all the arrangements that had been made for it. He had felt that it could not but be a success. He should be very sorry to grumble at anything that had taken place or at anyone, seeing that all the addresses they had heard had been so good in their tone, and so encouraging to them to hold on to the things they had put their hands to; but if there had been a want in the addresses, it seemed to him that it was in this direction—in the way of hints with regard to the practical operations of the truth in their detail. Perhaps he might to some extent supply that want. He remembered about three or four years ago, in London, at their week night meetings for Scripture reading, going through the gospel of Matthew; and in the course of the reading, they came to that part which records that Jesus Christ sent out 70 disciples, two and two, into the towns and villages, to preach the gospel; and one very enthusiastic brother who had then been recently introduced into the truth, and whose enthusiasm, he was glad to say, had not been damped by the lapse of time, raised the question how far the matter had a bearing upon ourselves in the present time, and suggested that it might be their duty to imitate the disciples. At that time he (the speaker) was opposed to the suggestion. It seemed to him altogether impracticable, for several reasons. In the first place, the customs of society were so different now from what they were in Palestine in the days of Jesus; and the hospitality which was exhibited to strangers journeying about the Holy Land could not be expected in a country so thickly populated as England; for they would always find that in proportion to the sparseness of the population of a country, was the increase of hospitality. The early disciples were no doubt entertained wherever they went free of charge, as was evident from our Lord's instructions to them, and that could not be in this country. But notwithstanding these fancied objections, the experience of the last few years had convinced him that there was some possibility of carrying out the suggestion. The progress of the truth had taken a direction which they could

scarcely have expected, through the medium of such publications as the *Rainbow*, and the numerous publications issued from the press by ministers of the Church of England and others who had accepted the doctrine of the mortality of man. By their instrumentality the fallow ground was being broken up, and prepared for the truth to be sown in its entirety. They frequently heard—through the medium, for instance, of the *Christadelphian*—of people coming across the truth who had previously had their minds prepared in some such way as this; and who were then, by means of lectures or Christadelphian publications, drawn into the gospel net. Brother Handley for instance, who had renounced immortal-soulism previous to coming in contact with Christadelphians was caught in this manner; and it seemed to him (brother Andrew) that if brethren would adopt the course of going into the villages and proclaiming the gospel in the market-places and other localities, they might lay hold of many people whose minds had been prepared in like manner. Brother Watts had for the last few days been carrying out some such plan, having walked along with one or two other brethren a good part of the way from London to Birmingham with that object. There were frequent references in the book of Revelations, to *fellow-servants*; “brethren and fellow-servants.” These “fellow-servants”—from the distinction made between them and the brethren—were evidently not in the truth; and yet they helped “the brethren” in their conflict with Paganism and the apostacy. “The earth” had in history, as they very well knew, helped the woman, and it might be said so now. The poet George Herbert, referring to the animals and other things in nature, said, “There are more servants wait on man, than he’ll take notice of.” This he believed was true, and it might be that if they neglected to make use of the work which others were doing, they were neglecting to propagate the truth to the extent which lay in their power. Another suggestion that he had to make had reference to the spread of the truth in the large towns. Until within the last year or two, very many of the centres of commerce had been totally without the light of the truth, though he was glad that it was now rapidly spreading in some of those quarters; and it seemed to him that they should make it a special object to plant the truth there; and they must not rest satisfied until they had it planted in all the large towns of the country. Let them concentrate their energies on such places, and work away there until a few intelligent men, able to propagate the truth, had embraced it, and then they might safely leave it in the hands of such. It would also be a great advantage if they could fix upon places where their publications could be procured; and to this end, he thought the brethren who had shops

should assist in their dissemination, by keeping publications in their windows. This plan would often draw those interested into the shop, and be the means of bringing them in contact with those holding the truth. Brother Andrew, continuing his practical suggestions, next remarked upon the necessity of having a system, not only in our daily reading of the Scriptures, but in our meetings. He had visited ecclesias where he was surprised to find they had no system at all. The presiding brother would perhaps go without any chapter prepared, and it would be left to the meeting, at the last moment, as to what part of Scripture they should read. All this difficulty would be obviated by the adoption of a system; by reading the chapters consecutively at successive meetings; and there would be the additional advantage of each brother and sister coming to the meeting with the mind better prepared beforehand for the reception of instruction. And on Sunday mornings, he thought, such portions of Scripture should be selected as would be most calculated to direct their minds to the ordinance they met to celebrate, leaving those portions which were calculated to create discussion and criticism for the desirable week-night Bible class.

Brother WATTS, of London, next spoke. Having read John viii. 12, he remarked on the glory of natural light, and pointed out the analogy between it and the light of the truth. They might, he said, have all the illuminating powers of men’s energy; they might have all the little theological systems bringing up their candle lights, their flickering *ignis fatui*, from the marsh-land of their imagination, but it would be nothing. In God’s light, as it beamed forth from His precious book, they saw the light of life, and could walk in it. There was one word, in the passage he had read, that was very suggestive; it was the word “followeth.” There was a following to be submitted to, and to be found in the life of every man who was acting up to those words he had just read. Elsewhere, Christ had said he was the light of life. What did he mean? Why that he was the light of the present life, and the life of the future life which he had brought to light. Without him, all was dark and cheerless. The company then assembled had become children of this glorious light. And what were they to do when they had got this light? Were they to hide it under a bushel? No. They had found something that others wanted, and it was their duty to go and tell them about it. He rejoiced in this thought, and if he had the power, he would “stump it,” as the phrase was, over England to proclaim the glorious truth to all. He himself had occasionally been stopped in the streets of London and thanked for speaking out so

boldly on such and such an occasion, and who could tell what the result of sowing seed by the wayside might be? They were not responsible for consequences so long as they did their duty; as brother W. Clement had remarked, it was their duty to be "At it; all at it; always at it." Brother Watts then proceeded to give a brief sketch of a walking tour he and one or two of the brethren had made on their way from London to Birmingham, with the object of proclaiming the truth. No opportunity for public speaking appeared to have presented itself, but they had sown seed by the way, by disseminating various Christadelphian publications; and it was their intention to adopt a similar course in returning to London, when better opportunities might be afforded them. In conclusion, brother Watts exhorted them each to so apply themselves to the work as to have the mind of Christ stamped on their minds, that so working they might realise what it was in some degree to do Christ's work, and that it might not be dreadful to put before their minds the coming of the Lord which was certainly drawing nigh.

Brother WOOTTON, of Grantham, was the next speaker, and occupied the time allowed to him by reading his thoughts on the parable generally named the parable of the prodigal son, but which he thought would be more appropriately named the parable of the two sons.

Next, and last, on the list of speakers came brother WHITCOMB, of Birmingham, but the time being too far spent, it was resolved to omit his address, and to make up for the omission by publishing it in the *Christadelphian*. The following is

Brother WHITCOMB'S address, which, it will be seen, is eminently appropriate to be the last:

1 Sam. xvii. 7: "The Lord said unto Samuel, Look not on his countenance, or on the height of his stature, because I have refused him; for the Lord seeth not as man seeth, for men look on the outward appearance, but the Lord looketh upon the heart." In this verse, dear brethren and sisters, we have the principle of selection used by the Almighty when choosing his servants, and I refer to it now because I think the same principle should guide us, so far as we are able to use it, in the selections we may make from the suggestions, &c., set forth by divers brethren during these very pleasant meetings. The Lord said look not on his countenance. The countenance is said to be the index of the heart; that is, what is going on in the heart it is thought may be seen in the countenance. But when choosing our guide, in such important matters as pertain to conduct, leading ultimately to eternal life or eternal death, neither the external features of a theory, or a man either, is sufficient. We must trace it to its vital centre, penetrate and see

whether it has for its source the flesh with its failings, or the Spirit with its sureties. If the latter, all right. Or the height of his stature; which qualification was of some weight when God chose a king in his wrath; but when making choice of a man after His own heart, neither height nor countenance were to be the guide. Jehovah, seeing not as man seeth, who looketh only on the outward appearance. This teaches us, dear brethren and sisters, not to trust ourselves too much in the selection of, or the judgment of, or the regulating of things pertaining to God's work. Over-anxiety respecting such is not compatible with the dignity of it.

What though none on earth assist him
God requires not help from man;
What though all the world resist Him,
God will realise His plan.

So the guidance of the word, and the selection of the word which is spirit, will always be best as it will always be reliable; man at his best estate being but vanity. Well, we have had a host of exhortations, from the stripling in Christ to the robust and well equipped believer, ready to do battle and willing even to die for the truth. We have had the aged brother tremulous with emotion drop sweet sentences of hope and trust to his brethren; ardent spirits also to whom righteousness, and temperance, and judgment to come are more than mere words, which have roused our feelings and achieved a victory over our oftentimes dormant zeal. We have had, too, brethren committing themselves to duties in the stream of the future, willing to go wherever that stream may bear them, so long as the buoyant hope they possess keeps them afloat. Long may it do so, even till they reach the haven of safety and peace. We have had recollections of the past and anticipations of the future presented, each having its bearing and influence. And now the scene closes; the groups here assembled will in a few hours separate, perhaps never to meet prior to the day of judgment, not perhaps

"Until the trump of God be heard,
Until the ancient graves be stirred,
And with the great commanding word,
The Lord shall come."

Imagine, then, this lone house, when we are gone and all is hushed. Imagine how lone and silent it will stand beneath the stars to-night, a relic of him we loved and esteemed for his work's sake. And then, some thousands of miles away, other relics sit bereaved and alone. His widow, his daughter, his house, and the result chiefly of his work, all stand alone now, though united in faith, apart from him who now lies waiting the summons to return, and to stand before him who said: "He who believeth on me, though he were dead, yet

shall he live." What thought could be more suggestive of the desirability of unity? This thought of isolation should make us desire unity, not only with each other, but also with those things and those personages who have been introduced to us in the Word of life, for unity with Christ, our living Head, without which the body is inert; for the bridegroom, without the bride is desolate. The privations of the present are to us as the absence of the sun, as the coldness of solitude, or the painfulness of silence; and we involuntarily murmur, "When shall the voice of singing," &c., or with deep devotion pray, "Thy kingdom come, O Lord." In the meantime, let this place and this meeting be like the Mizpah of Jacob, a constant reminder of the covenant entered into through Christ; and just as that place reminded the father of Israel of the Omnipresence of God, so let it remind us of the same when far away one from the other.

This exhausted the list of the speakers.

Brother ANDREW then said, that, as insufficient response was made on Saturday evening to the kindness of the Birmingham brethren, and as a formal vote of thanks would not be in keeping, he proposed, on behalf of the visitors, to embody their sentiments in a slight paraphrase of Paul's words to the Colossians: "We give thanks to God and the Father of our Lord Jesus Christ, since we have heard of your faith in Christ Jesus, and have seen the love which ye have to all the saints for the hope which is laid up for you in heaven, whereof ye heard in the word of the truth of the gospel which is come unto you, and bringeth forth fruit since the day ye heard it."

Brother ROBERTS said the matter referred to by brother Andrew, had been placed upon its right footing by brother Shuttleworth, on Monday night. What had been done by the Birmingham brethren, was only done as part and parcel of a system of service to Christ, in their day and generation, which he hoped they would maintain unflinchingly to the end.

Anthems 25 and 26, "The Lord bless thee," and "Blessed, blessed," were then sung, after which prayer was offered by brother Boshier.

The brethren then cleared the marquee for a quarter of an hour, while a substantial "tea-dinner" was put on the tables. To this, ample justice was done in due time; after which, the photographer having arrived (and train time approaching) the company were hurriedly summoned to the rear of the marquee to be "taken." This over, a rush was made to the station, where all arrived in time to be conveyed by the train to Birmingham, for the last meeting of the programme.

TUESDAY EVENING.

On their return from Olton, the brethren and sisters repaired to the Temperance Hall, where a public meeting had been advertised to be held at seven. At the appointed hour there was a large attendance. As the evening advanced, the audience increased till the hall was nearly full.

Brother BOSHER, occupying the chair, spoke on "The duty of all classes in relation to the great question 'What is the truth?'" He said: Dear brethren and sisters, and respected friends: It is not usual to give the chairman a subject to speak from, and it is not my intention to occupy your time at any length this evening, because I feel sure that the speakers who have to follow will be able to handle the subjects that will come before you better than I should be able to do; and besides that, it would be out of character for me in my position to occupy any length of your time. The subject allotted to me is one that would almost necessarily be the subject if I had anything to say. Of course the object of this meeting is not so much for those who know these things, and have long since drunk in the truth of the gospel which we intend to bring before you to-night, but it is to attract the attention of those outside to what we have to say upon these matters. Now it must be an unquestionable duty for every man that he should put himself in an attitude to search out what is the truth, if he puts any value on life. If he has any aspiration in relation to the life to come, it ought to be his first, his most important, his paramount duty, to ascertain what is the truth. The truth is to be found; it is not a thing that is far from us. Men may flounder about in the dark and miss it, but this is not because it is not within their reach; but because their eyes have been so blinded by tradition that they cannot see what lies before them in this blessed book which we call the Bible. The truth is a very precious thing; Jesus compared it to a very precious treasure; he said it was like treasure hid in a field, which, a merchant, seeking goodly pearls, found, and when he had found it, he estimated its value so largely, that he sold all he had to possess himself of it. The great king of Israel, the wisest that ever sat upon a throne, in one of his proverbs, says, "Buy the truth, and sell it not." One of our great statesmen said, as a maxim, for commercial men, "buy in the cheapest market, and sell in the dearest," but Solomon says, "buy, but don't sell at all." If you once get possession of this thing, don't part with it, for no price could be paid that would compensate for the loss of it. We have shares in the market that go up and down: there are few shares in the speculations of men that are very certain, that can be depended upon as a certainty of value.

There is *one*—one of our large Water Companies, in London, the shares of which are now so valuable that one-tenth part of a share is a fortune. And what is the effect of all that? They are never in the market: nobody can buy them. You may run down the list of shares to be sold to try and find a share in the New River Company, in London, but you cannot find one; and why? Because those who have them know they are so valuable. Now, if you could understand the value of the truth, you would be just as much in earnest for it, and more so, than any man would be to get a share in this very wealthy company. Well, men have duties, of course, in relation to this thing, and they ought to seek it out. It is to be got, it can be found in the world, and some people have it. There are some few people on this earth who possess this precious boon, this inestimable treasure, that is called the truth. Of course, many people assume that position; but then we look to the charter in which the treasure is described, and let us compare things, and see whether what we have got answers to the original charter of the company that offers to us such a great boon, and then we shall see who have it not. And it is upon this point that we wish to address ourselves to you who are strangers amongst us this evening. We bring before you no new doctrine, no new notions of our own. What we want is to draw your attention to the oracles of divine truth, in order to hear what God has said, and so hold up the thing to you that you may see that it looks something like the genuine article, and in order that, when you see something in it that looks like the genuine article, you may have a hankering to possess yourselves of it. It has been said that this is a town of shams. No doubt it is to a very large extent. I suppose there are as many counterfeits in relation to things that go out from Birmingham as from any town in the world. And there are amongst other things, counterfeit religions. But, because there are so many counterfeit religions in the world, it does not follow that there is no finding out the genuine article. You have means of testing sovereigns in Birmingham, and you have means of testing what is the truth of God, by His word; and you have to test these things for yourselves, and see whether they are so or not.

I will not occupy your time any further, as there are so many speakers to follow, but I will at once call upon brother F. R. Shuttleworth to address the meeting.

Brother SHUTTLEWORTH, of Birmingham, spoke on "The Missionary schemes of Christendom ineffectual for the regeneration of the world, which is a work to be accomplished by Christ and his brethren." He said, respected friends, brethren and

sisters, the first proposition which I would submit to you in relation to the subject which has been announced is, that the gospel was preached by Jesus and his apostles 1800 years ago, a proposition which no one believing the Scriptures will for a moment deny, but which is nevertheless necessary as a basis for the observations to be made this evening. Jesus preached the gospel, and in turn the apostles preached it also, Jesus was sent by the Father; the apostles were chosen and sent by the Lord Jesus Christ. The result of their preaching of the gospel was the taking out from amongst the Jews, and subsequently from the Gentiles, a people believing the things which they preached. This people so taken out, constituted ultimately of both Jews and Gentiles, are in New Testament phraseology "churches." They were congregations of people believing the message which God had sent through His servants the apostles. It was principally in reference to such constitutions that the letters of the apostles were written. Having laid the foundation in making known unto them the glad tidings concerning the kingdom of God, and the gift of eternal life through Jesus Christ, their next purpose was to confirm the churches in the things which they had believed, and to strengthen them in the understanding of them, and to build them up in their most holy faith. For this purpose there were raised up by God teachers, and evangelists, and pastors, and apostles, and prophets, to whom was given the spirit, that they might administer, in their several capacities, the things which would conduce to their building-up. Hence we read in Paul's letter to the Corinthians, that they had various gifts—gifts of healing, working of miracles, prophecy, wisdom, faith, and so on. This was the constitution of things apostolic, and which is also well-defined by the apostle, in writing to the Ephesians, where he tells us, speaking to those brethren who believed, in Ephesus, that they were built upon the foundation of the prophets, Jesus Christ himself being the chief cornerstone. And when we come to give our attention to the Acts of the Apostles, we find that in the history of the preaching of the apostles, this fact comes out, that in all their testimony they testified of "none other things"—in Paul's own words—"than those which Moses and the prophets did say should come to pass." Well, this people then constituting the congregation of believers were joined together with one heart and one soul, believing Paul's doctrine and fellowshiping each other, and the Father and the Son, and they also continued together, as is testified in the Acts of the Apostles, in breaking of bread, and in prayers. Now, as was predicted by Paul and others of the Apostles, this state of things, which was planted by the Apostles, did not continue in its primitive

simplicity. A time came when men departed from the faith, when, as Paul said beforehand to Timothy, they gave heed to fables, and turned away from the truth. We find that Paul's predictions have been fulfilled, and that the present state of religious society shows an analogy to certain prophetic parts of the New Testament Scriptures. Now for the fact which is stated in the subject, viz., that the missionary schemes of Christendom are ineffectual for the regeneration of the world. First of all, the religious constitution of things, styled Christendom, has entirely mistaken the nature, both of the gospel itself, and also the object for which the gospel was preached by Jesus and his Apostles. The gospel which was preached by them had reference to what is referred to in Acts xv. 14, its object being defined in these words: "To take out from amongst the Gentiles a people for his name." Now, the religious orders of Christendom, especially those who have ministered in the capacity of teachers, have so far misunderstood the Apostolic objects, as to suppose that they set out with the expectation of reforming the world. Even if they were successors to the apostles, they have mistaken the object for which the gospel of the apostles was sent into the world. The gospel was never designed to be the means of establishing the Kingdom of God, in the sense in which they understand it, and which is conveyed to us by a word which they have coined, and which they think fittingly descriptive of the state of things religious at the present time: the word is "Christendom." This word "Christendom" as at present used, is an evidence of itself of the completely mistaken notions with which the religious world of this day is filled. "Christendom" is a word which describes the existence of the Kingdom of God or the Kingdom of Christ: it is the dominion or Kingdom of Christ. Now we maintain with the Scriptures in our hands, that there is nothing extant on the face of the whole earth that answers to the word "Christendom." There is no such thing in existence as the Kingdom of Christ or the Kingdom of God, or the dominion of Christ, but rather otherwise. The Kingdom of Christ is a Scriptural constitution of things which is to come, and which is referred to in the Lord's prayer, and which is the prayer of everyone who understands this question, saying, "Thy kingdom come." The order of things promulgated by the apostles was never intended to be the basis of such an ecclesiastical and political constitution of things as now exists. There was a simplicity of things in the time of Paul, in the time of Christ: those who believed the truth came together simply in the capacity of brethren and sisters of the Lord Jesus Christ. They had no connection with the state or with any civil power, or any

system or society of things outside themselves. Indeed this was impossible from their very constitution, because, as Paul says in most of his letters in his introduction, he speaks of those believing this gospel as being "called to be saints," as being "the faithful in Christ Jesus," as being "the elect of God," and as being consequently set apart for a particular purpose, as being separated from the world, as indicated in the prayer of the Lord Jesus when he prayed, as he said, "not for the world, but for them which Thou hast given me, that they may be one, even as we are one." The class of people believing the gospel in Paul's day and Jesus' day were a people who were like Jesus, "not of the world." Jesus says, "Ye are not of the world; I am not of the world." Now this is a phraseology which does not at all fit to the religious society of our day. It is of the world, because it has its foundation, to begin with, in the thoughts of the flesh. What they call "faith" is no faith at all. One of the great and misleading features of our day is that things are called by wrong names: they call that "faith" which is simply credulity, and that "orthodox" which is simply false, and that "Christendom" which is simply the kingdom of Satan, and that "Christian" which is simply anti-Christian; and in everything, as to the labelling of the various religious features of their constitution, do they mislead men from the things taught by the apostles, and cause them to set their minds and attention upon things which they did not speak about at all. What is faith, and how stands it related to those who constitute the disciples of Christ? Faith is based upon promises made of God, and apart from these there is no faith at all: there is no Bible faith. Bible faith is based upon Bible promises, and Bible hopes are based upon Bible faith. Apart from this there can be no constitution of things in existence analogous to that which was created by the apostles of the Lord Jesus Christ. Now in the present day we find that the churches throughout Europe have taken it into their heads that the world requires regeneration at their hands. There are several objections to this. In the first place, it is impossible, from the fact that it never was the object of the true gospel, much less that which is not true—to convert the world. The only object with which it was preached, was for the obedience of faith on the part of such as should be chosen to reign with Christ on his return. We must first of all reach the climax of this apostacy in the perdition thereof at his appearing. We are nearing that time. One of the evidences is before you. Paul's predictions point to a return to apostolic doctrine, after a long reign of apostacy, before the Lord's coming. We affirm that this state of things has already begun, that there has commenced such a return to

apostolic faith and practice, in that a number of people in our day have been brought to see that the promises upon which the religious world is built are entirely false; that instead of being built upon the promises and covenants of God, they are built upon the Pagan fathers, of that constitution of things with which the apostles had to grapple when they were upon the earth. Now, people, in talking about the regeneration of the world, little comprehend what is involved in it. There is involved in it that which is impossible to be brought about by any human agency whatever, least of all by the conflicting systems of religious things extant upon the face of the earth now, and denominated Romanism, Protestantism, and Dissenterism. The regeneration contemplated in the Scriptures is a re-constitution of things which have been before, a restitution of things Jewish, as referred to by the apostle in Acts iii. 21, where, speaking and testifying of the gospel, he says these words: "He shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." Now here is something to be restituted, something to be restored, and something of which God has spoken by the mouth of His holy prophets, and therefore, something concerning which we may know, and something concerning which we may be informed, if we will only turn to the prophets. We find it stated in Isaiah i. 26, "I will restore thy judges as at the first" (speaking of the house of Israel); and then immediately afterwards, in the second chapter we have a description of the state of things with which that will be associated, viz.. "It shall come to pass in the last day that the mountain of the Lord shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; and many people shall go, and say, "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Now, the fulfilment of this involves a re-constitution of things Israelitish; they were things which then existed, but they are things which do not now exist; and if we look at the same prophecy as given by Micah, we shall find that, first of all Micah, in the 4th chapter, predicts the overthrow of the Israelitish commonwealth, and then subsequently the development of what we have just read from this prophecy in Isaiah. Now, it is evident that we, as Gentiles, and as to Jews too, are living during the time of the overthrow of the Israelites' kingdom, which is the kingdom

of God. There can be no mistake about this—of whatever religious creed you may be—you must admit that there was once a constitution of things Israelitish in the world, and that that has been overthrown. Now, it follows, that since the words of the prophets have been fulfilled concerning the overthrow of this Jewish Church and State, so also must their testimony be fulfilled in relation to its reorganization. Now, the regeneration of the world is associated with the reorganization and higher development of Jewish society as it existed in the hands of David and Solomon. Jesus refers directly to this in Matt. xix. 28, in saying, "Verily, I say unto you, that ye who have followed me, in THE REGENERATION, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This answers to the testimony already quoted from Isaiah: "I will restore thy judges as at the first;" and it indicates also when the judges of Israel for its future constitution, will be chosen. We see that they will consist of the twelve apostles, and it also, by the phraseology in which this is expressed, precludes the possibility of these words being properly applied to anything now existing, since it involves the restoration of the twelve tribes of Israel. Now, it is a well-known fact, that the twelve tribes of Israel are not now in the land of Israel; that they are scattered abroad; that they are dispersed among the nations of the earth; and it has been a question, for some time, as to where the ten tribes are. But here is a prophecy by Jesus of Nazareth, which necessitates the political reconstruction of the twelve tribes, in order that the apostles shall govern them as here testified. The present religious order of things have mistaken the true attitude of the church in relation to the world. They have taken upon themselves to establish the kingdom of God during the absence of Jesus Christ; whereas the true gospel teaches that the establishment of the kingdom of God is dependent upon the re-appearing of Jesus Christ; for Paul says, in writing to Timothy, that he, Jesus Christ, shall judge the quick and the dead at his appearing and his kingdom. These two things are inseparably connected. Apart from the re-appearing of Jesus Christ, there is no kingdom of God, and if you will read in the Old Testament Scriptures, you will see that the religious features which are to characterise this kingdom, are the peculiar attributes of a constitution of things which is yet to come. Read, for instance, from the Psalms, the features of that kingdom—and by the way, let me say that when you read in the Psalms, and find glorious and blessed features of a social and political character, they refer to the kingdom of God—to the kingdom of God in the past, or to the

kingdom of God in the future; that they do not refer to the present Gentile confusion of things, but that they only find their parallel in the establishment of the twelve tribes of Israel, in the land of Israel. Now what are the features which are to characterise the kingdom of God? Well, no one reading the Scriptures can be mistaken as to their true character; there shall be peace to the ends of the earth; there shall be righteousness; the knowledge of the Lord shall cover the face of the earth, as the waters cover the great deep. Well now, what is one of the main questions before peoples' minds now in this country? Is it not the education of the people? And seeing that this is so, is it not evident that the knowledge of the Lord does not now cover the earth, as the waters cover the sea, for if it were so, there would be no occasion for such a controversy as this. When this is true, it will be true that all men will, as written by the prophets, know the Lord from the least to the greatest. This is not so now. And mind, when they know the Lord, they will know a great many other things of which they are now ignorant. It will comprehend knowledge of all kinds, and it will include those things spoken of by Daniel. "Many shall run to and fro, and knowledge shall be increased." There is a time to come when wisdom shall be the stability of the times; but no one can say now, speaking truthfully, pointing either to the ecclesiasticism or to the political state of Europe, that wisdom is the stability of the times. The fact is, the times are characterised by anything but stability, indeed, the whole political earth is quaking, as it were, and all in a ferment, sitting on a volcano ready to burst forth its lava of disaffection and discontent. Well now, as to the schemes of which the religious teachers of the people are at the head, the schemes which they have put forth for the bringing about of the regeneration of the world, in what do they consist? Well, besides pulpit preaching and missionary adventure, they consist, to a large extent, of thousands and millions of tracts which are devoted to fables—to mere common-place tales and soft-silly anecdotes and fables, which only amuse but cannot save; whereas, in contrast to this, the truth sets forth that the blessed state to come is dependent upon the political interference of the Lord Jesus on earth; for it has come to this pass, that it requires God's judgment to remove the obstructions which are in the way of the great blessing with which the earth is subsequently to be filled; it is on record that all the nations of the earth are to be blessed in Abraham and his seed (*i.e.* Christ and his brethren). There is no mistaking as to the certainty of these things coming about; but there is the greatest imaginable mistake as to the agency by which they will be accomplished; and there is no greater evidence of the utter

futility of the present system of religious things, than that they have had so long a trial of the means which they are now using, and that they have, to this day, come to naught.

Brother ELLIS (Liverpool) spoke on 'The disestablishment of state-churches one of the many signs of the second appearing of Christ, to establish a universal theocracy—righteous, humane, and invincible.' He said: Respected friends, brethren, and sisters, there cannot be a more important subject engage our thoughts than the coming again of Jesus, God's anointed. If he is not to appear again, the object of his first appearing has been defeated; and should what are called state-churches, or the churches founding what is called "Christendom," retain their position and their sway, they would also be successful in defeating the object for which Jesus Christ was born, the object for which he lived, the object for which he died and rose again. Probably, this may appear strong ground to take; yet with these Scriptures in our hands, we can take no other, and we, therefore, with all earnestness, invite your attention to some of those statements which the apostles whom Jesus sent, made in reference to his coming again. In Paul's letter to the Ephesians, we have this statement, in the first chapter: "God having made known unto us the mystery of His will, according to His good pleasure, which he hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in one" (that is, under one head) "all things in Christ, both which are in heaven, and which are on earth; even in Him." The question will arise here, in the first instance, as to what "heaven" this is; and it might eventually be asked, will it be necessary on the part of Jesus, that he should gather together the things which are in the heavens above—the immediate presence of the Deity? No, that is not the object. We shall see what "heaven" it is by a quotation from a subsequent part of this letter. Turn, then, to the sixth chapter, and the 12th verse, where the apostle, in addressing his brethren, says, "we wrestle not against flesh and blood, but against principalities, against spiritual wickedness in heavenly places." It is manifest from this quotation, that there are, or were heavens, which in the estimation of the apostle Paul, were filled with wicked spirits; that these wicked spirits ruled the darkness, that is the superstitions that existed in Ephesus. When we read in the Acts on the Apostles of Paul's visit to Ephesus, and the treatment that he received there at the hands of those wicked spirits, we can come to no other conclusion than that those spirits, at that time, were composed of the various orders of the idolatrous priesthoods that existed in

Ephesus, and, as the Town Clerk said, all Asia and the world worshipped Diana. Hence, those wicked spirits were those who were interested in the superstition, as represented in the worship of Diana. You notice, therefore, what the apostle says here, that God in Himself purposed that He should, in the fulness of his time, or in the dispensation that was then commenced, gather all these things into Christ; things which are in the heaven, or the ruling sphere, and things which are in the earth, or among the people. Take one quotation more, in order to place on a more definite basis those things which are in the heavens. In Colossians i. 16, you find it written: "For by Him,"—or on account of Him, that is on account of Jesus of Nazareth—"were all things created, that are in heaven and that are in earth, visible and invisible, whether they be *thrones*, or *dominions*, or *principalities*, or *powers*: all things were created by Him, and for Him;" that is, they were created on his account."

The things, then, that are found in the heavens are the "thrones, and dominions, and principalities, and powers." Jesus died, and rose, and revived, that all these things in the heavens, things in the earth, the earth and all that it contains should belong to him. That he did not fail in this matter, is very manifest from what the Father said to him when he arose from the dead: "Thou art my son, this day have I begotten thee." This is a quotation by the apostle Paul (Heb. i. 5), speaking of the resurrection of Jesus from the dead, and adds that this statement "thou art my son," had reference to the point of time when he was raised from the dead. That this has probably more point in it than some might be inclined to give us credit, for in the first instance, turning to the 2nd Psalm whence this is quoted, we find this statement in relation to him and the kings of the earth. The kings of the earth somehow did always take a little interest in the affairs of the Almighty, not that they were anxious to further his schemes, or understood them, for they always particularly interested themselves in their own. He asks this question in the second Psalm, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth stood up, and the rulers take counsel together against the Lord, and against His anointed, saying, Let us break their bonds asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh." This is always the privilege of one who is in power; he may laugh at and deride the petty schemes and the mean ways of opponents; but

above all is this the case with God, for He utilises the fruitless efforts of His enemies, and turns their schemes to the best account, so that with all their wiles and wisdom, they accomplish what he himself arranged to bring about. He says, "Yet have I set my king upon my holy hill of Zion;" then he adds, "I will declare the decree: the Lord hath said unto me, thou art my son, this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance; and the uttermost parts of the earth for thy possession." Jesus, therefore, has by inheritance obtained the heathen for his inheritance, and the utmost parts of the earth for his possession. Well, we know that persons who have an inheritance, especially if they understand matters aright, are always very anxious to obtain possession of their inheritance. Do you think it possible that Jesus of Nazareth should come to suffer, and to die, and be subjected to indignity to obtain an inheritance, and then that he should leave it for ever in the possession of those miserable creatures who rule the darkness of this age for their own advantage? Will he leave his inheritance to the nations of the earth, that whoever will may invade his possession, and preach, and propagate their various superstitions of idolatry in one form or another? Nay, verily; he is now intently watching, intently utilising all the things that we see existing around us, and will continue to do so for the furtherance of the object for which he came, suffered, and died. The question, therefore, that we have brought before us is, Is he coming again? *He is coming.* We presume that this is a matter that is definitely settled, if the earth is recognised as his inheritance.

Now I have to turn your attention to some of those testimonies that relate to the fact that when He does come, there will be a commotion amongst those who are in possession of his inheritance. Prominently among these are the state-churches. There never was but one state church upon earth which had divine authority: that state church was the kingdom of Israel as established by God, who gave it a priesthood. Those rulers of the superstition in Ephesus, or, as they are pleased to call themselves, "all Asia and the world"—were mere counterfeits, very imperfect representations or copies of what they had seen existing in the land of Israel; we might almost say caricatures of that grand structure of things which God had established by the hand of Moses. Paganism

was the religion of the state of the Ephesians, paganism was the state religion of the Romans, and it is with them that we specially have to do now, because the paganism of Rome ultimately became changed in its character, or rather changed in name, not much changed in character; so that what we have now covering what is called Christendom is only a reproduction, with several variations, of the ancient caricature of Judaism, with some admixture of christian names and forms. We might say almost christian garments were stolen and put upon the pagan priesthood, so that they might look somewhat respectable. The state churches have all more or less been reproductions of what existed in pagan Rome. Various incidents have caused the existence of them in various parts; but substantially they are one and the same system. In this country, we have a state church, not because God established it, nor because the Pope established it, but because king Henry the eighth quarrelled with the Pope, and not getting his own way he established what is now existing as the Church of England, that is its origin. There is one feature of all state churches which is sufficient of itself to show that they are not of God, that is they have taken the sword. Now, Jesus said all they that take the sword must perish by the sword. In this alone we read their doom. These state churches are founded on the sword, and will perish by it. They have asked state aid, and they must perish with the state, according to the course which they themselves have chosen. There is no evading, no getting out of this result. They claim the name of Jesus, but his doctrines they do not know, and his precepts they do not practise, but are in direct opposition to him. These rulers of the darkness of our age, therefore, correspond exactly, in a great many particulars, to those Ephesian wicked spirits that occupied the heavens in Paul's day. Jesus said, before he died, in relation to his coming again,—as we find it in the three gospels, Matthew, Mark, and Luke,—Luke xxi. 25, “that there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming upon the earth, for the powers of heaven shall be shaken.” We are not so foolish as to go and take a telescope, and turn it towards the sun in the heavens: God does not place his signs there. Neither are we to go out in the night, and look

amongst the stars. It is in the world of intelligence, in the world of nations, or amongst the nations of the earth, that we have the theatre of his operations; and if we are to look for His signs, or for His operations, then we must look into those nations to see where we are in relation to the fulfilment of His word. He has chosen the sun as an emblem, and as the natural sun enlightens the world, and operates in various ways in fructifying and perfecting the fruits of the earth; so amongst the children of men, the ruling power is the sun, even as He has chosen to represent Himself as the sun. He was the sun of Israel, and their shield. Jesus of Nazareth is the sun of righteousness; he styles himself the light of the world; and in proportion as the light of the knowledge of God—as it shone in the face of Jesus Christ—was apprehended, the sun shone; but when the light disappeared, so did the sun or the light of Israel go down. “Christendom” has its light and its sun—understanding by “Christendom” the most enlightened of the nations of the earth—knows where the light is in which “Christendom” delights to bask; but that light has been in a dim and troubled state for a good many years. We all thought many years ago, that they esteemed that light an infallible light; but it appears they were not themselves satisfied on this point, until a couple of years ago. This exhibits want of confidence, want of definite understanding of their true position, and indicates very clearly the shaking that they are being subjected to. These heavens, therefore, are in a state of trouble, full of signs; they have had councils, and a variety of expedients to establish their position. These, however, have not been successful in giving confidence. Jesus adds, too, as a sign, that there shall be “on the earth distress of nations, with perplexity; the sea and the waves roaring.” The movements that have been going on in Christendom, while they are indications of the condition of things which is to obtain before Jesus Christ comes, are not at all to be confounded with that order of things which Jesus Christ himself is going to establish. These movements that exist now are from the earth: they are from beneath. They are only the indications of the boiling and seething condition below. Occasional ebullitions show that they are ready to burst forth. But God has not left them in ignorance

of His purpose. The operation of the gospel in the first century is thus defined by Paul in Ephesians. "To the intent that now unto the principalities and powers *in heavenly places* might be known by the Church the manifold wisdom of God." God did not leave these principalities and powers in ignorance of his intentions. The 2nd Psalm contains this exhortation: "Be wise now, therefore, O ye kings: be instructed, ye judges, (or rulers) . . . Kiss the son, lest he be angry, and ye perish from the way." We see the merciful character of this invitation, when we reflect that it was impossible, in the nature of things, that those principalities and powers should even exist contemporaneously with the Messiah, or that they should ever hold power along with him. They were invited to come and kiss the Son; they could all embrace the Son; they could all submit themselves unto him, and become constituents of his kingdom and of his glory; they could all become heirs of God and joint heirs with Christ, if they accepted that blessed invitation. Whether they were kings or priests, or whatever they were, no distinctions would obtain, and nothing would prevent them coming into this blessed condition of things. Hence, as the apostle says, one of the objects of his mission was that these principalities and powers might know what the intentions of the Deity were at the dispensation, or at the end of the dispensation of the fulness of the times. Paul makes mention of this so often that we cannot mistake his idea. I just quote this one passage before concluding: Ephesians i. 20, 21, "Which he (that is God) wrought in Christ, when He raised him from the dead, and set him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world (or in this age), but also in that which is to come." Now all this was done that men and women of every nation, and kindred, and tongue, and people, might come and take possession, along with Jesus of Nazareth, of the inheritance of the earth with all its peoples.

The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power; in the beauties of holiness, from the womb of the morning thou hast the dew of thy youth. The Lord hath sworn and will not repent: Thou art a priest for ever after the order of

Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way, therefore shall he lift up the head.

BROTHER EDWARD TURNERY, of Nottingham, spoke on "the approaching war of the great day of God Almighty." He said: Respected friends, as a point of departure for the short speech I have to deliver to you to-night on the subject of the war by Jesus Christ, the Jews, and his Saints, as a means of establishing the Kingdom of God upon the earth, I shall read to you a very short Psalm, which is the 110th:—"The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool." I think you will all say this, respected friends, that that language has the advantage of great plainness. Now the first thing to which I wish to direct your attention is this, that in the 1st chap. of Hebrews, to which I shall turn at verse 13, Paul quotes the words, "Sit thou at my right hand until I make thine enemies thy footstool." Jesus, then as the "my Lord," in the 1st verse of the 110th Psalm, is none other than the Nazarene. He is sitting at the Father's right hand, for a period of time not in this place given, and for a definite object—that is until the time arrives for him to trample upon his enemies. Now who are his enemies?—I think you will say with me that his enemies are those who do not do his commandments, but who take such measures as would, if allowed to rule, rob him of his authority and his inheritance. It is no matter, my friends, by what names we choose to call these enemies. We are to judge them, as he said, by their works. We are to estimate them according to his standard—by their fruits, for names do not alter things, and the best thing we can do, I take it, is to adopt his rule, and to know them by their fruits. So you must look to what they teach, and what they practise, and not to the names and titles they have assumed, in order to be able to decide whether they are his enemies or his friends. Now, let me ask you this question, Where do you think this trampling, this treading upon his enemies, as Malachi says, "like ashes under the soles of his feet" (surely it would be difficult to spiritualize that!) where do you think it will be? Why, it must be the place where Jesus reigns. There he must set the feet of power upon them,

and crush them in the dust, so that they shall not be able effectually to rise against his authority thenceforth. We sing—I say “we,” because in early days I have sung the same thing myself, in my ignorance—we sing, with reference to his reign :

“With thee we’ll reign, with thee we’ll rise,
And kingdoms gain beyond the skies.”

Now, I ask you to consider what this would involve in view of the teaching of the 1st verse of the 110th Psalm. How can you deny this, that, “where he reigns,” he must trample upon his enemies? Will he trample upon his enemies in heaven? Will he subdue any one there? If he reign there, it must be so because all obstacles are to be subdued during his reign. Paul says: He must reign until he has put all his enemies under his feet. But how can such a thing be? Let us come to the next verse, and that will show us, beyond doubt, where his reign will be, and where the war, in order to extend his reign all over the earth, will be going on. That verse reads thus, as you have heard: “The Lord shall send the rod of thy strength *out of Zion.*” Well, He must first of all put the rod of His strength in Zion, before He can send it out of Zion. It will not do, however, to be guided by your tombstone theology as to “Zion;” for there you will find that Zion is equivalent to heaven above the skies. But the Zion of which the Scriptures speak, is none other than that which King David of old by his prowess took with bow and sword from those people styled the Jebusites; and it is in that very place that the son of David, who is heir to David’s throne and to his power and kingdom, intends to make a commencement of his kingdom, and from that point to begin to trample upon all his enemies. Now, then, I come to another thing, and that in the 3rd verse, viz. “The people shall be willing in the day of thy power.” Please consider, respected friends, that the King of Israel has not Gentiles here before his mind: the two words “thy people,” when rightly read, point to the Jewish people. Now what state are they to be in? They are to be in a certain condition of mind, which is necessary to the assisting of Jesus Christ to establish his kingdom on the earth: they are “willing” to do all his commands in the day of his power; it follows, therefore, from this, because we see they are at present most unwilling to do anything the

man of Nazareth would bid them, that we have not yet arrived at the day of his power; and, therefore, we have not yet arrived at the day of his kingdom; for how could he have a kingdom without power? I would say that though some may possibly object to the statement—that the Man of Nazareth is the king of the people spoken of in the 3rd verse; but if you were present, respected friends, at a certain discussion within these walls not very long ago, and you left your prejudices behind you, and you regarded the word of God as the truth—whatever your views may have been before that, I do venture to think that you would admit that the man of Nazareth was the person about whom I am now discoursing. Well, what I wish to say is just this, that whatever David says in this 110th Psalm, you must believe is affirmed of the Man of Nazareth. Do you believe such things of your Jesus? By no means, on the contrary it is generally believed and taught that we are to glide very fashionably, as it were, into the millennial state, and to meet the King of kings and Lord of lords in a sort of kid attire. But why should we have such a repugnance, my friends, to the doctrine that Jesus Christ intends to establish His Kingdom by the sword? You have heard to-night that when Jesus was upon earth, he condemned the use of the sword. Well there is a time for all things—there is a time to use the sword, and there is a time to forbid the use of the sword; and now is the time at which the use of the sword is not intended, and therefore, as you have heard, the state churches are wrong, for they have taken the sword; and when the right time comes to use it, then they will perish by the sword; I say, my friends, why should we feel annoyed at the doctrine that the meek and lowly Nazarene intends to establish his kingdom upon the earth by means of the sword, as one means? I see no good reason for this whatever. Let us look at the question by the aid of common sense. Have we not had six thousand years’ experience of the highest human effort to turn men’s minds into a proper shape—to civilise, enlighten, and polish them? and what is the condition of things to-day, although our spiritual guides do tell us that we have the kingdom of God? Do you think, respected friends, that when the kingdom of God exists upon earth—when we have got into the epoch wherein will commence that abundance of peace which shall last “as long as the moon endureth”—I say do you think, you can

entertain for one moment the idea that at that time the Germans will kill 250,000 Frenchmen, and that a corresponding number of Germans, or something like it, will be killed by the French? Do you think, in those days, those instruments of about 64 lbs. weight will be used? Why! instead of educating men's brains they blow them out; and yet we have these means sanctioned by our spiritual guides, who tell us that we are in the midst of the kingdom of God! The thing is an utter mistake; and while there is any breath in my body, it shall be employed to convince my contemporaries that it is a mistake which will land a man into the eternal pit of corruption. How can we object to having the Kingdom of God established by means of the sword? You have heard to-night that there has been such a thing as the Kingdom of God upon this planet, and we can quote you from the Chronicles to show that of all the sons God gave to David, he gave him one son, viz.,—Solomon to sit upon his throne—and then we are told that Solomon sat upon the Throne of the Lord as David did before him, and there were something like 19 Kings in the line of Judah who sat upon the same throne, which was God's throne. Now what I wish to bring to you, is this point—how was that throne established? That was God's throne; the kingdom which surrounded it was God's kingdom. How was it established? First, by killing Pharaoh—blotting him out in the waters of the Red Sea, and then mowing down the kings of Canaan. Do you believe in the literal war of Bethoron, or Jericho and so forth? And what was all this for? To effect the redemption of the sanctuary—the Holy Land—to constitute the kingdom of God upon earth, which, if you believe Paul in Colossians, was but typical of the kingdom to be established under the greater than Solomon, viz.—Jesus Christ. Then if the typical kingdom of God were established by the sword, what objection can there be to the anti-typical kingdom being established by the sword? But let me go further than that, and observe that I do not see, above all things, why the spiritual guides, who figure in the campaigns of men—military and naval campaigns—should have any objection to establish a kingdom by precisely the same means by which they are seeking to establish their empire over the world—to farther and support their missionary schemes. Why do they object to being met on their own terms? Well, whether

they object to it or not, they will have to be met on their own terms. But oh! their disappointment when the guns are pointed at their own heads! Oh, the disappointment, when they find the armies of Israel, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, and under a leader who will possess omnipotent power, and against whom no schemes—even of a Bismarck—will be of any avail, who will be like a torch of fire among the sheaves, and who shall devour all the people round about him.—(See Zech. xii. 6.) Oh, their disappointment then! The prophet Habakkuk in contemplating the scene, says: "My belly trembled when Jehovah came up, and cut them in pieces with his troops." If you believe in the literality of his judgments to establish his first kingdom, how is it possible for you to disbelieve in similar measures in order to the establishing of his second and indestructible kingdom?

Now, then, let me look at a passage in this Psalm. I should like you to understand that all I can say to-night is but a very rough sketch of this subject, and that my object is merely to start you on the right track of thought, that you may at your leisure follow out this proposition: that by the sword the kingdom of Christ is to be established on the earth. If I put you on the track of thought, and you keep upon it till you are thoroughly convinced, something will be done; but to think it out for you, and to give all the testimony, well, I should have to do as Paul did, and continue my speech till midnight, or perhaps till the small hours of the morning; for you would be surprised, if we were to string together all the passages of Scripture on this point, what a bundle they would make.

"The Lord, on thy right hand," says this 5th verse, "shall strike through kings in the day of his wrath." There have been many days of the Lord's wrath; I have mentioned some. You see that He has frequently, in a literal manner, struck through kings, as it is written: "He putteth down kings, and he setteth up kings." Why, the present kings are not half so wise as king Nebuchadnezzar, for he did come to this conclusion: That the heavens do rule; and to this also, that at a certain time, future to his day, it was Jehovah's intention to establish a kingdom which should rule over all. Our kings would do well to take the advice of the Psalmist

which we have quoted to-night, and so be wise. Why it is generally supposed, my friends, that such men as kings possess all the wisdom in the world, or a great deal of it: that is the estimate which they make of themselves by themselves. Now it is not good to compare ourselves among ourselves: we do not get right conclusions by so doing. What is the estimate—I mean the divine estimate—of the present kings and past kings? Well, as a rule, Daniel says they are the basest of men—(Dan. iv. 17.) I do not say so, but I believe Daniel. That is one of the best reasons that I can think of for fulfilling the Scriptures, and removing them out of the way; for, so far as the world is concerned, my friends, their management is just of that description we properly call mismanagement. Now allow me to point out to you several testimonies under this head. First of all, let me re-read to you the seventh verse: "He" (that is Messiah, the Son, Jesus of Nazareth—I think we shall agree about that), "He shall drink of the brook in the way, therefore shall he lift up the head." We look behind us, my friends, to the tragic scene of drinking at the brook in the way. We look before us to another scene—the lifting up of the head. Now you have seen somewhat in this short discourse after what manner he will lift up the head. In the retrospect he was a man clothed with meekness, a worm as it were, and no man. "What profit is there in my blood, when I go down to the pit? "There is no soundness in me; a loathsome disease has seized upon all my body," and so forth. Such language is used with regard to the man of the past in the Psalms and in the prophets; but when we look into the future, how then, respected friends? Not as a lamb led to the slaughter, not as a sheep before the shearers dumb, and opening not his mouth. No, but as the Lion of Judah's tribe, before whom, when he lifts up his voice, all the beasts of the political forest must cower in their dens for very fear, and shout "let the mountains and hills fall upon us, that we may be hid from the face of the Lamb!" Nevertheless they will recover their courage, they will oppose his power, as is shewn by Rev. xix. 19. Do you think now, respected friends, that if Jesus Christ were to come literally into the midst of our kingdoms, and say that he was the ruler of the world, that the time was come to establish his kingdom, that they must lay down their arms, and give

up their wealth, and await his law—do you think, in the present temper of society, even with all our civilization and polish, they would be disposed to do it? Don't you think, my friends, they would do as they did before, but on a larger scale, come out with swords and staves to take him? Well, if you don't think so. I exhort you to read the 16th, 17th, and 19th chapters of the Apocalypse, or the Revelations, where you will find the kings of the earth and their armies—(Can you spiritualize those terms? Well, if you can, you can spiritualize the colt upon which he rode into Jerusalem.) I say, that is a verse which no man can doubt the meaning of. What are they to do? They are to make war upon him (the Lamb) and those that are with him; but, thank God! the victory is never for a moment doubtful, for he is to overcome them, and their kingdoms are to "become the kingdoms of our Lord and of his Christ, and he is to reign for ever and ever." I am very sorry, respected friends, that the clock finger has crept up to the end of the thirty minutes. (Cries of "go on," and applause.) I have been promising to give you some testimonies, and I have given you some testimonies, but I have not turned over the leaves and quoted the testimonies, nor have I mentioned the chapters and verses where those testimonies are. The first I happened to think of is found in the seventh chapter of Daniel. There Daniel saw certain horns, which I may just remark parenthetically, signified powers; and Daniel considered these horns, and then he saw a little horn with certain characteristics; and then, at verse 9, to which I desire to come, he says, "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like pure wool," and this is what I want you to notice—"his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, a thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; and the judgment was set, and the books were opened." Well, now, a fiery stream is a figure of speech, but do you think that, though a figure of speech, it does not mean something equivalent in intensity and severity to a fiery stream? It is evidently something which will destroy—and destroy what, I ask you? Why, the throne and the kingdom of men. And if you want plain language for that, if you would rather

have that than symbolic language, we need not go out of the same book, for there we find that in the days of certain kings that began to be developed in the fifth century—represented by ten horns, signifying ten kingdoms—“in the days of these ten kings,” I refer to Dan. ii. 44: “Shall the God of heaven set up a kingdom.” Well, what will be the effect upon these kingdoms? It will destroy them; it will pulverise them, and, by a tremendous hurricane, carry them out of vision and out of memory, and then there will be room to build up his own kingdom. Now do not be startled, my friends, if I tell you that the character of a “saint” is not incompatible with war. It is only in the period of probation that the use of violence is prohibited. At the time appointed, judgment is to be given to the saints, as we read in this chapter: and they will execute the judgment written. Now, if you say violent measures are not to be employed in the establishment of the kingdom of God, then you must recognise the necessity of something else being employed. Moral suasion must be employed; there must come a change of head and a change of heart. But think of what that involves, will God work a miracle in favour of the wicked? He never did that except to destroy them; and, therefore, when He has been, for so many ages using mild measures, and working by a slow process, in order to take out one here and there from this and that generation, upon a principle of faith, obedience, patience, and love, do you think He is going to establish His kingdom on the earth by working a miracle on millions, by changing their hearts by some subtle influence, and so placing them all on His side, all on His platform, and in His favour? No, not so; by no means. But this is His programme: they will learn righteousness “when His judgments are abroad in the earth.” Why, that is just how they have had to learn righteousness in the past. Do you think there will be any chance for them, seeing that Jehovah has been at so much pains by sending His prophets, Son, and apostles, without effect? None at all, unless they surrender to his word. Now, it all depends upon that, they must receive his word. They are practically in the position of having cast His word behind their backs, and, therefore, of having thrown the greatest possible insult in His face; and if they persist in this when Christ returns, how will he deal with them? Why, just as he told the

Jews, “Bring hither those that would not I should reign over them, and *slay them before me.*”—(Luke xix. 27.) Now, I have just to say that the saints are to be co-judges, co-executioners,—will you allow me the phrase?—with Jesus Christ in carrying out the judgment written, for this honour have all his saints. The 149th Psalm is now before my mind. “*This honour hath all his saints.*” Well, what does the honour consist in? Why, to handcuff the kings, to chain our rulers hand and foot (see the Psalm), not because Jehovah delights in such things—for he does not delight in the death of sinners, not even of the worst of them—but because it is a necessity. There is no other way of getting rid of them. Don’t you think 6,000 years is a pretty good proof of Jehovah’s patience and long-suffering? And what is it now? If you believe the Scriptures, you must believe this, that it is because darkness has become so intense, so thick, so gross, that Jehovah can no longer restrain, as it were, the rising of the sun of righteousness to let in the light, and in his wings or rays there will be a healing of the nations. I say it is a grand feature of things; they must be removed after this fashion. I am merely, please observe, if you will bear the repetition, endeavouring to put you upon the track of thought, and in doing so I will quote you a testimony or two, and then sit down. I am reminded of the 10th chapter of the prophet Zechariah, and at the third verse we read this: “thine anger was kindled against the shepherds.” Ah! those are the men—not against the sheep: “against the *shepherd*,” especially the self-constituted shepherds. Don’t you know, my friends, what was alleged against the shepherds of Israel? If you will pardon the figure of speech, they went after a subtle manner, with a pair of shears under their coat tails, and manifested the greatest interest in the flock about the time the wool was at its height, and clothed themselves with the wool and fed themselves with the fat.—(Ezek. xxxiv.) Can you bear me to say that it is none otherwise with the shepherds of our day! When I read in history, and especially that admirable history of the reformation by William Cobbett,—oh! how strikingly I am convinced of this. Henry VIII. has been referred to to-night in his character of so called “Defender of the Faith.” Why, some of you know this, that he received the title from Pope Leo X. Henry VIII. had written a

book against Martin Luther, and what is very singular in connection with this—most ridiculous and amusing, indeed—the Protestants have continued the title of “Defender of the Faith” down to this day; and so, in effect, in the terms of the original title, what are they defending? The mother, the Roman Catholic faith, and they testify their respect for the mother in being such obedient daughters. Now, it was contended by Cobbett that what the law had made—and the law made the Church—it could unmake. Well, I must not go into that; that would take me into a very wide field; but I was just going to say that in order to blind the people, these shepherds, when they made the Prayer Book, and did divers other things, they told the people that they did it by the aid of what they call “the Holy Ghost,” or, more properly, the Holy Spirit. I pronounce those terms with reverence, but as far as these “shepherds” are concerned, with deep disgust! They say by the aid of the Spirit they made the Prayer Book; and then they unmade it by the aid of the Holy Spirit; and, by-and-bye, they made it again by the aid of the Holy Spirit; and now they are finding fault with the book, and they don’t know whether it is right or wrong. And yet these shepherds tell us we are to go to them for interpretation of the Scriptures! Our land, truly, is full of Bibles; but when they present Bibles to us, what is there behind the presentation? What is the intent of such an act as that? It is this: you must not read it for yourselves; you must not come to your own conclusion about it. No; you must exercise no independence of intellect on it, but you must believe what we say about it. And then if you appeal to these said “shepherds,” what is their reply? Well, it usually is, “that is very mysterious.” And I quite admit that is *to them*; no no set of men on earth more so. But the more the pity that the people are not to look into it. And—strange contradiction!—whilst we are printing copies of the Holy Scriptures, these very men, who are so ardent in their wishes, are the most obstinate and perverse of all men, throwing more obstacles than any other men in the way of getting at the root of those Scriptures. Now, then, I say that these shepherds, like the shepherds of Israel, are certain yet to be punished. The Master is equal to that. They are passing for shepherds now, but

they will be punished for just what they are, and that is goats. And in order to show you by what means they will be punished, I will read a verse or two from the prophet Zechariah (x 3): “Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of Hosts hath visited His flock—the house of Judah, and hath made them as His goodly horse in the battle.” Please remember what I said as to how the kingdom was established in the first instance—the kingdom of Israel: “Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together. 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.” Now when has the Lord been with them? I mean Jesus: when has he been their generalissimo? Do you believe this testimony? Well, if so, you believe that Israel will fight to subjugate the nations, for this reason, that the Lord will be with them. One more quotation, and then I resume my seat. I refer now to another prophet, viz. the prophet Micah. I refer to the prophet Micah with all the more pleasure, because I can avail myself of a certain portion of it which I know none of you—or which, at least, I have a strong hope that none of you—will call in question. Here the Judge of Israel, the one born in Bethlehem, is spoken of by the prophet; and we are told plainly in verse 4 of the 5th chapter, that “he shall stand and feed (*i. e. rule*, see margin) 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.” And then in verses 8 and 9 come those testimonies which I believe I have quoted, and need not, therefore, quote again. Now, then, what follows? That the Bethlehem-born Ruler is a MAN OF WAR. Is anything of this kind found in the New Testament? Does not Paul, writing to the Corinthians, say that we shall judge the world? “Do ye not know that the saints shall judge the world.”—(1 Cor. vi 2.) Does not Jesus himself say, in the book of Revelations: “To him that overcometh, and keepeth my works to the end, to him I will give power over the nations, and he shall break them in pieces as a potter’s vessel, even as I have received of my Father?” What is to be made, my friends, of such testimonies as this? Just receive it, is my

exhortation, as it is. Do nothing with it in the way of shaping it in harmony with your own convictions and pre-conceptions; but look into it, believe it; it is not difficult to comprehend, and cultivate this disposition, which, if you study the Scriptures day by day, will begin to grow upon you: a patient waiting for the Lion of the tribe of Judah, to establish his kingdom in the earth. Cultivate that state of mind; adopt that practically, so that when he comes to set up this kingdom, it shall be said to you: "Take the kingdom under the whole heaven, and possess it for ever and ever." Never mind, if he sends you into the Arctic to look after a few Esquimaux; if you have immortality to do the business with, that will be no mean reward. But aim at something higher, and perhaps you will be appointed to two, five, or ten cities. Our desire is that you should seek, first, the kingdom of God, and, afterwards, that you should shine as the sun in the kingdom of the Father.

Brother J. J. ANDREW, of London, spoke on "The abolition of war impossible till the whole world comes under the personal government of the Prince of Peace, the Messiah." He said: Having just heard something respecting a future war, it is only right that our attention should be directed somewhat to a future time of peace, for it is declared in the book of Ecclesiastes that there is not only "a time of war," but also "a time of peace." We are told also by the prophet Isaiah, or rather the spirit speaking through him, that "I the Lord make peace." We are told by the Psalmist that "God maketh war to cease unto the end of the earth." We may, therefore, I think, expect from such simple testimonies as these that a time will come when there will be universal peace. There is a dim idea floating in the minds of men that such a time will come; but there is no definite conception as to how it is to be brought about. There have been numerous things suggested of late years, which have been thought to be sufficiently effective to bring about this peace. First, we have civilization: it has been surmised that as civilizing influences—such as arts, and manufactures, and sciences—become more developed, peace will increase upon the earth; and when the Great Exhibition of 1851 was held, that was looked upon as an augury of the great and glorious peace which men imagined was about to commence. What has been the result? Twenty-one years have

elapsed since that Exhibition, and we have not had six consecutive years without a great war on either the European or American continent. Then it has been suggested by others that commerce would gradually effect this peaceful condition of things. This you will remember was the theory of the late Richard Cobden: he endeavoured to promote those commercial interests amongst nations, which are for the benefit of the pocket; and he thought that the pocket—which is in all such things such a powerful influence in the motives of mankind—would operate upon the nations to such an extent, that they would cease to war with each other as they had done in ages past. That kind of theory is all very well as long as there is peace; but when the passions of men become roused, then the pocket ceases to exercise that influence which it does on ordinary occasions. It has further been said that the gradual influence of religion would produce this peace. After what you have already heard, I hardly think it is necessary to expand upon that topic. Not only have the clergy countenanced the army by becoming its chaplains, but there have been wars in times past between those who professed religion; wars, too, professedly of a religious character. Look, for a moment, at the civil war in America not very long since. Why! in that country there were members and preachers of the same churches in the north and in the south, who took up the sword against each other, contrary, as you have already heard this evening, to the injunctions, general and definite, of Jesus Christ and his apostles. How then can it be expected that the religion which is now current amongst mankind, shall influence the minds of men to abolish war, and bring about universal peace? International arbitration is another theory which has been propounded; and the arbitration which is at present going on at Geneva, respecting the dispute between England and America, is looked upon as a happy commencement of this mode of settling national disputes. Only very recently a learned "divine" in the Baptist body (Dr. Thomas Thomas) uttered the following declaration respecting the way in which these disputes between nations would be settled in the coming time of peace:—"War," says he, "the first-born of Satan and of sin, will then be repudiated and abhorred, as the most wicked and irrational method of settling the disputes of nations. No more shall the material wealth of states, and the resources

of science and mechanical arts be employed in the organization and support of armies and navies, and in the invention and improvement of instruments of death and destruction; but all international differences will be adjusted by amiable diplomacy, arbitration, or a high court of nations." Now that looks very pretty in theory, but like other inventions of men, it is defective. It contains within it this fundamental flaw: that it is impossible, by such a system, to obtain a Court of Indication which shall be able to dispense impartial justice; for those who would act as judges would be sure to be, at one time or other, interested parties themselves, in the questions in dispute. It is a mere expedient; it is a mere attempt to cure a disease. Now that is not God's plan. God is going to adopt a better plan—that of prevention. Prevention, we know, is better than cure. None will dispute that it is better to keep in perfect health than to get into a state of disease, and then to have to send for a doctor, whose medicine may or may not cure. Now that is precisely the case with this proposition of "a High Court of Nations," on a system of arbitration. God is going to introduce a system of government upon this earth which will prevent all disputes amongst the various nations of the earth, whether they be by the kings or by the subjects. And how is He going to do it? You have already heard some testimony upon the point; but I must ask your attention to a little more. We are told that "there is no peace to the wicked."—(Isaiah xlviii. 12.) Therefore, as long as wars exist upon the earth, that is plain, clear proof that the earth is inhabited and ruled by wicked men. We are told by Solomon that "when a man's ways please the Lord, He maketh even his enemies to be at peace with him." Now there is one man who has pleased the Lord perfectly. Therefore to see the fulfilment of that proverb, we must look for his enemies being made at peace with him. You have heard just now that Jesus Christ has enemies, and that a time is coming when they are to be made his footstool. For what object are they to be made his footstool? In order that he and they may be at peace together; in other words, that he may exercise sway over all this earth in a peaceful condition. You will not deny, I suppose, that Jesus Christ is spoken of as "a Prince of Peace." If you ask for the testimony, I have but to point you to the 9th chapter of Isaiah,

where you will find in the 6th and 7th verses, the following words: "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, the Everlasting Father, the Prince of Peace." It further goes on to say: "Of the increase of his government and peace there shall be no end, 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." There are several statements in these two verses, which give to us an indication of how the time of peace is to be brought about. We are told that a certain child and Son given, who is generally admitted to be Jesus Christ, is to exercise government rule while sitting upon the throne of David. That promise has never been fulfilled. Jesus never sat upon the throne of David. David never had a throne in heaven. David himself even is not now in heaven, as declared by Peter on the day of Pentecost.—(Acts ii. 34.) Therefore, the present position of Jesus cannot be a fulfilment of the promise. We must look for its realisation in the future. And when he does sit upon this throne of David, according to the testimony here given, he will be "the Prince of Peace." Then the prophet says, "the zeal of the Lord of Hosts will perform this." If, therefore, the zeal of the Lord of Hosts will perform it, it will not be performed by means of peace societies or other organizations in existence in the present day, which have for their object the establishment of this universal peace. Christ is the one who has been appointed by God to rule this earth in a peaceful state of things. God has decreed by the prophet Daniel that a kingdom shall be set up, a kingdom which shall be different from all other kingdoms, in that it shall be a kingdom not moved, a kingdom firmly established, a kingdom which shall swallow up all other kingdoms. The testimony upon this point will be found in Daniel ii. 44, where we read that "in the days of these things 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." Now what is the cause of wars in the present day? The ambition, the lust, the covetousness, the revenge of the

kings and princes of the earth. If those kings and princes are abolished, and God takes the government of the earth into His own hands, will not the cause of international disputes have been taken away? Truly so. There will, it is true, be kings then; there will be rulers in that age; but who will they be? Not fallible, mortal, flesh and blood men and women, as at present; but individuals who have passed through a probationary career, as did Jesus Christ, and who, like Abraham, will have manifested faith in God's promises, and have rendered obedience to His commandments in an evil state of things, and who, in consequence of their having overcome this world by their faith, will be appointed by Jesus Christ to rule the world in which they have lived. You have heard quoted this evening a passage from the 2nd Psalm to the effect that Jesus Christ is the inheritor of this earth. What does it say respecting him? "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." We further read in the 6th verse, "Yet have I set my king upon my holy hill of Zion." Now that is in perfect accord with what we have just read from the prophet Isaiah. To be king on the holy hill of Zion is none other than to sit upon the throne of David. We have heard this evening that the statement in the 2nd Psalm respecting the king who is to be kissed, in order that his wrath may be averted, is Jesus Christ. Now if we accept that testimony, we must accept the other testimony also, that he is the king to be set upon the hill of Zion, that he is to "have the heathen for his inheritance, and the uttermost parts of the earth for his possession." But let us come to the matter in a more definite manner. What is Jesus the king of? What is his title as a king? Is it not that of "King of the Jews?" Evidently so, if he is to sit upon the throne of David. Those who occupied the throne of David in time past were kings of the Jews. If Jesus occupies the same throne, will not he also be king of the Jews? The past history of the Jewish nation is one not of peace, but one of almost continual war. From the time when Moses brought the children of Israel out of Egypt, down to the present day, the Jews have, more or less, been at war with their Gentile neighbours. And why is this? Because their ways have not pleased the Lord.

There is only one time in their history remarkable for its peaceful character, and that is the reign of Solomon; and it was just because, during that time, they were, to a greater extent, pleasing the Lord. But the time is coming when they will please the Lord in a much more perfect manner than they ever did in the past; and, therefore, we find statements that they shall be in a peaceful condition. I will ask you to turn for evidence on this point to Isaiah xi. 12: "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim." While the children of Israel were divided into two kingdoms, there was constant war between them. But here is a time predicted when they will be united into one kingdom, and when there will be no war between them. At that time they will also be at peace with their neighbours, for we are told, in the last chapter of the same prophet, that God "will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."—(Isaiah lxvi. 12.) Now when Jesus sits upon the throne of David, will it only be the Jews that will be at peace together? Are there not indications in the Scriptures that the Gentiles also will be at perfect peace? We have only to turn for an answer to that question to the 2nd of Isaiah, and there we shall find some very pertinent testimony upon the point: "The word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem. And it shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The next verse predicts something which people generally believe, viz. a state of universal peace. It declares that the individual spoken of "shall" judge among the nations, and shall rebuke many nations, and shall rebuke many

people; and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, *neither shall they learn war any more.*" The result of war in the present state is just this—high taxes, national debts, low wages, high prices of provisions, death, famine, disease and desolated countries. When the time comes that the nations shall learn no more, these things will be almost wholly abolished, and, according to the testimony of this prophet, when the time does come, "many people," or, as Micah puts it, "many nations," shall go up to the mountain of the house of the Lord. Where is that to be? The testimony says "Jerusalem," because "out of Zion is to go forth the law, and the word of the Lord from Jerusalem." So that it is clear that the Gentile nations will have to acknowledge their ignorance; they will, in fact, have to fulfil the prediction of Jeremiah, when he says that "the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (ch. xvi. 19); and one of those lies will be this, that Jesus Christ is not a king to reign upon this earth. Professing Christians say in words that Jesus is a king, but then when you ask them for an explanation of the terms, they deny the scriptural truth involved in the statement. What is that better than imitating the Jews who crucified him 1800 years ago because he claimed to be their king? The Jews put him to death, and endeavoured to prevent him sitting on David's throne as their king, by crucifying him. The Gentiles cannot do that: he has been raised from the dead; but as far as they can, by their words and by their teaching, they endeavour to deprive him of this great and glorious dignity, which has been given to him by his Father, God. And now it will probably be asked, what practical good is there in believing in and proclaiming this future time of peace? Just this: it is the essence of the gospel of the kingdom preached by Christ and the apostles. (Hear, hear.) Do not suppose that this is a mere matter of curiosity, a matter just to be enquired into and then thrown on one side; it is a matter of vital import. Do we not read in the New Testament of a "gospel of peace?" Now if a future time of peace is coming, will it not be a fulfilment of that which

is called glad tidings of peace? for I need hardly tell you, that "gospel" is but another term for "glad tidings." When the apostle says, "How beautiful upon the mountains are the feet of him that preacheth the gospel of peace!" he refers to this future time; he means glad tidings of this coming peace, when all nations shall bow the knee to the Lord Jesus Christ, and when "the earth shall be filled with the knowledge of the glory of God as the waters cover the sea." Why was that gospel preached? For the purpose of gathering out from the Gentiles—it having previously been preached to the Jews—a people who should, by a belief of the gospel, be raised up at the coming of Christ, to be kings and priests with him. If you ask for testimony, I will just refer you to the 5th chapter of Revelations. There the redeemed ones are represented as using the following language: "Thou hast made us unto our God kings and priests, and we shall reign on earth." There is nothing vague about that; it is very clear, very simple; a child may understand it. "*Thou hast made us kings and priests.*" We know what a king is; we know what a priest is. Here, then, are the redeemed saying that they are kings and priests. A king implies governmental power—as ruling over others. These kings, then, must have subjects. A priest implies the exercise of priestly functions. *These* priests, then, must discharge such functions. And by being at the same time kings and priests, they will have in their hands both the political and ecclesiastical administration of the whole of the affairs of this earth; so that there will be no possibility then of wars either of a political or ecclesiastical character. There cannot then be religious wars between Roman Catholics and Protestants, as there have been in the past. There can be no such a thing as civil war in the United States of America; no such a thing as a war between France and Prussia then, because the various kings and rulers who will rule these nations will be of one heart, of one mind. They will exercise their ruling powers under the direction of one who is infallible, viz., Jesus Christ himself. They will be infallible, but he will be their chief. You, of course, recognise the terms "King of kings" and "Lord of lords," as being applicable to Jesus Christ. Well, of what kings is he the king—the kings who reign now? Why, they are "the basest

of men," as we have just heard. Is it likely that Jesus, the one who has pleased God, who has committed no sin, is now, or ever will be associated if only in name, with the basest of men? Certainly not. The kings of whom Jesus Christ is the chief king are the kings of the future age, the saints who are to receive "power over the nations," and an entrance into Christ's kingdom when He comes, and to live and reign with him upon the earth for a thousand years. (Applause).

Brother ROBERTS, of Birmingham, spoke on—"The world's political future not Republican, but Imperio-theocratic, to be realised by the re-establishment of the kingdom of David, in the hands of Christ, at his second coming, who shall subdue all nations, and give the world a universal government of power, infallibility, and love." He said: Beloved brethren and sisters, and respected friends; The subject of the world's political future is one that is at present engaging very deeply the thoughts of all thoughtful men. It all depends upon the point of view from which the matter is contemplated as to the conclusion to which people will come. I grant that if we take the merely secular view; I grant that if we are prepared to say there is no God, if we are prepared to take the ground that God has not spoken, that God has no purposes in connection with this world which He has created; that in that case the general drift of public sentiment at present is a logical drift, and likely to be the right drift. There can be no doubt that from a merely human point of view the world appears rapidly drifting towards republicanism; although there are two sides even to that: for we know in the light of history that all human movements are unstable. There have been republics before which have ended in anarchy, and confusion, and failure. Therefore the largest republics that may be developed upon the foundations now being established, may end in the same way, and develop as they have done before, and as they notably did at the close of the last century—military despotisms even worse than those which in the first instance they were intended to displace.

But I am not here to discuss the matter from a merely political point of view. As you have discovered, no doubt, from the remarks that have preceded me, the basis of the whole matter now being developed before your minds, is the

proposition that there is a God that judgeth in the earth, as David says, that all things exist in Him; that He ruleth over all, as David told a certain political personage of his time, and that He is slowly working out his own magnificent purpose, which hinges around a certain individual personage, concerning whom it is testified that God hath highly exalted him, that at the name of Jesus every knee should bow, and every tongue confess that he is Lord to the glory of God the Father.

Now if we prosecute the question from that point of view, there is but one answer, and the advantage of our position is that that is the point of view of the great bulk of the religious public. The majority of the people profess to believe that the Bible contains a reliable record of actual transactions that have transpired in the course of the world's history; that the Bible is the word of God; and I am sure—not seeking at all to digress upon the question—that there is no competent man thoroughly acquainted with the Bible that can fairly resist the conviction. It is only those who look at it from a distance, or who look at it through the media of hostile criticism, or through the misty atmosphere of ecclesiastical foolery, who can come to the conclusion that so splendid a book is the concoction of priestly ingenuity. Those who are thoroughly acquainted with it are the men who feel the most confident that of a truth God did in sundry times and in divers manners speak in times past unto the fathers of Israel by the prophets, and did in the last days speak by His Son; and upon the basis of that view of the matter, when we come to enquire what is the political future of the world, we reach an answer, both very much at variance with conclusions of the merely secular politician and at the same time very consoling to all who are disinterestedly concerned for the welfare of mankind; for we have a prospect that it is not to be realised in any other direction. Allusion has been made to the fine schemes for tranquillising mankind and bringing them to live in amity and peace; but can any man of sense fail to see that however well constituted a judicature may be, or a tribunal of arbitration, unless that tribunal has the power of enforcing its decisions—that there is no guarantee whatever of peace amongst those whose affairs it undertakes to legislate upon, for it will only be where parties are satisfied

with the decision, that there would be the security contemplated. As soon as a question was brought to the bar of its judgment, in which the possessions or interests of mankind were involved to any great extent, we well know that the result would be, as it has been in many of the political conferences that have just preceded the greatest wars, where they have called together the plenipotentiaries of the principal powers in Europe to submit the matter in dispute, and the result has been that, as they could not agree, they parted to fight it out. And so it would be in all such schemes. But in opposition to this, the truth of the matter, as stated in the proposition before us, is that in the purpose of God all things in the earth are to be concentrated under one command; that the world is to receive what philosophers conceive idealistically to be the perfect theory of government, the rule of a righteous man, the rule of an infallible man, the rule of an omnipotent man, the rule of a man who is above partiality, the rule of a man who can make no mistake, the rule of a man whom it will be in vain to resist. The simple question is, is that the future of the world laid out before us in the word of God? To the majority of religious people, the Bible seems to have nothing to do with the affairs of mankind, but those who are acquainted with the Bible can see that from the beginning of it to the end of it, it is all about the affairs of this world. We go back to the beginning of it, and see that it deals with incidents which have to do with the development of the present state of things. It begins in the Garden of Eden; it begins with the transgression on the part of the ancestral head of the human race. It is continued in connection with circumstances transpiring in the earth: you find a man chosen from amongst the idolatrous populations of the time, and concerning whom Paul tells us in Romans iv. 13, that God made him the heir of the world. You find God calling him out of Mesopotamia, and taking him to the fertile country of Syria, which even now in climatical respects is the finest country on the earth, and which only requires to be in the hands of a provident and a wise government to regain all its lost glory; and we find God said to him: "To thee and to thy seed will I give this land for an everlasting possession," Abraham himself being included; for you find Paul saying in Heb. xi. 8; that Abraham was called to go into a land which he should

afterwards receive for an inheritance. You find God taking his descendants by the hand, bringing them out of Egypt by those great military proceedings to which allusion has been made to-night; you find Him taking them through the wilderness; you find Him setting them in the place of the seven nations of Canaan, who were sunk in abomination and all idolatry, and who were extirpated by the sword of Joshua, the type of the Messiah; and you find that nation running a history of a thousand years under a divine constitution of things; and you find one of the leading men in connection with the system is David—a man after God's own heart, in that he feared God with all his heart, and was devoutly concerned to obey His will at all times, although in certain matters he made mistakes, and you find him ruling over the people of Israel; and you find God making a promise to him that of his seed according to the flesh, there would be raised up a certain personage in connection with whom David realises all his hope, all his salvation, and all his desire. In 2 Sam. xxiii. 3-5, you find him thus expressing himself with regard to that individual, and you will see the bearing of it on the present matter: "These be the last words of David." "The God of Israel said: the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow." This, although it was a thing not to be developed at that time before his eyes, was David's expectation, David's salvation, was identified with a certain personage that was to arise upon the world as a sun that should illuminate all things. And we are left in no doubt as to who that personage is; we are left in no doubt as to whether it is a person; we are not left at the mercy of the theorists who would suggest that this is merely an allusion to some age of improvement that is to set in; for Peter, in the words of inspiration—for surely, if Christ is true, Peter is—says: "David being a prophet, and knowing that God had sworn to him with an oath, that of the fruit of his loins

according to the flesh, he would raise up Christ to sit upon his throne, he (David) seeing this before, spake of the resurrection of the Messiah." So that here in connection with David, we have a guarantee given to him that he was to have this son, whose picture in dazzling and brilliant colours we see continually before the mind, as we traverse the course of the spirit of God in prophecy. Let a man read Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, and all the rest of the prophets, and what does he see continually before him? One great personage who is to be the deliverer of the world, who is to be the destroyer of princes, who is to be the breaker of the kingdoms of the earth, who is to fill the earth with peace and righteousness, the king of Israel, the Messiah who was to rise up in the line of David. And then you come on to that time when that personage made his actual appearance, and—as Isaiah had told the nation beforehand by the Spirit of God—when he appeared he did not appear in the character they expected, because he had a preliminary work to do connected with the taking away of the sin of the world, which to Israel had been a mystery. They rejected him: he was despised and rejected of men; he grew up as a plant with no strength. They put him to death; and we find him rising again personally from the dead; and that is the foundation stone of this whole matter. It is a wonder, indeed, that our intellectual men do not really grapple with that as the main turning-point of the whole religious question. They will neither tell the people that they deny that Christ rose from the dead, nor that they believe that he did. Let them take definite ground upon that point; for if they say Christ did not rise from the dead, they develop an issue before the public mind to which intelligent men may address themselves with advantage. On the other hand, if they admit that he rose from the dead, then the whole matter that is being developed before you in all its parts is proved, because all of it is maintainable. All of it is true and consistent, if that one fact be demonstrated, that this one personage, who has already made such a mark on the history of mankind, really rose from the dead. If he rose from the dead, he now exists, and we then comprehend the declarations of the apostles that this Jesus whom God hath highly exalted, is only in the heavens for a certain time, that time being defined thus by Peter: that the heavens must

receive him till the time of restitution of all things which God has spoken by the mouth of all His holy prophets since the world began. And what does he say? "God shall send Jesus Christ." And he is to be sent for the purpose of establishing the kingdom, and rewarding his servants, and sitting upon the throne of David, and blessing all mankind, according to the promises that have been established from the beginning. In very deed, that is the gospel; for if you read the New Testament you will find that the gospel of Christ was the gospel of the kingdom of God, and that his sufferings, and his crucifixion, and his ascension, were certain private matters of doctrinal import that he explained to his disciples, and therefore only to those who received the word of the kingdom in accordance with the argument that you heard on Sunday night, from which it was plain to be seen that the blood of Jesus Christ only cleanses from sin those who receive the gospel as proclaimed by the apostles, which is a gospel of good things to come. This is the principle on which God is proceeding: "He that honours me I will honour," says the voice of God, speaking in this book; and the form in which He has given us the opportunity of honouring Him is to believe Him, to build our life upon the strength of His promises, to consecrate ourselves, to stake our fortune, so to speak, our well-being, upon the fact of God bringing to pass what He has promised. The enforcement of these things is the meaning of the Christadelphian movement, which to some people is such a stumbling-block, and which by them is so entirely misunderstood.

The CHAIRMAN: Allow me to say a word or two in conclusion. If you rest with what you have heard, you will come far short of the object which we had in view in calling this meeting together. For your own sake—not ours: we seek not yours but you—for your own sake, if you believe the Bible to be the word of God, endeavour to carry as many of these thoughts as you can in your minds, and look into "the Book," and if you feel interested, come again, and hear what is to be said on these matters, that by embracing them you may obtain eternal life and spend an endless existence of enjoyment in the kingdom of God.

The meeting then separated.

POLITICAL OLERGY,

From the "KANKAKEE TIMES."

In the last number of *The Times* an article appears, signed "Cosmopolite," with the above heading, in which the Revs. H. W. Beecher and Dr. Cheever are reviewed.

Our friend must remember that the clergy imagine that it is through their preaching that the world is to be regenerated; therefore, when he lays down as a principle, with the "warrant of history," that "any party, *whatever their principles*, as soon as they attain the supremacy, will abuse their power for selfish purposes," he gives a flat denial to the assertion of the clergy, that the *millennium* is to be brought about by the preaching of the gospel, because in order to carry out this teaching a party must be developed of such high moral character as to exclude all selfish ends and purposes. If the clergy to-day, with their innumerable church edifices, which cover the world, have not advanced in their grand object, and church parties become as corrupt and vile as others, if not more so, for the Church is often a *cloak* for vice, then, indeed, our friend is right and the clergy in error; yet he, not looking at the Church (?) with the light of Scripture, fails in touching the root of the evil.

The trouble with the clergy in all ages has been an attempt to *wed* Church and State. The State has often for a period accepted the Church as a *mistress* with which he has committed fornication, but has always eventually thrown her aside when his desires were satisfied. Witness the mother church at Rome, who has been *allied* to every power of Europe, but who now stands as a *widow* rejected by her still living husband, the kings of the earth, "with whom she has lived deliciously."—(Rev. xviii. 9, and xvii. 16.)

Paul says, "I have desired to espouse you (the churches) a *chaste virgin* to Christ." Yet, in the absence of the bridegroom, the *chaste virgin* (?) has ever shown an outcropping desire to become *mistress* of the State, until the state of affairs revealed to John, in the isle of Patmos, has been

fulfilled—the Roman church has committed fornication with the kings of the earth, and in so doing has become the "mother of *harlots* (orthodox churches) and abomination of the earth," who are ever ready for a little filthy lucre or the honour of the world, to commit fornication with the powers that be. F. C.

THE SEPTUAGINT.—The history of the Septuagint version (says Mr. Forsyth, in his work, *The History of Ancient Manuscripts*, 1872,) is involved in much obscurity. The old tradition, which was for a long time implicitly believed, was that seventy-two learned Jews were selected by King Ptolemy in Alexandria, and that to them was committed the task of translating the Old Testament into Greek. This is the account given by Aristæus, in a letter addressed to his brother Philocrates, and it was accepted as truth for a many ages. But modern criticism has refused to accept the narrative as true. Bentley called the Aristæus story "a clumsy cheat;" and all that can be assumed as tolerably certain is that the version was made at Alexandria, in the time of the earlier Ptolemies, and that the Pentateuch alone was translated first.

PAUL seems to have written a bold large hand. At least, so we may conjecture from the expression in Gal. vi. 11, which is improperly rendered in our translation: "See how large a letter I have written"—whereas it really means, "See in what large characters I have written." Paul usually dictated his epistles to an amanuensis, and to prevent forgery, he added the concluding benediction with his own hand, as in Rom. xvi. 22, &c.—*Forsyth*.

THERE is nothing on the earth so lowly but duty gives it importance; no station so degrading but it is ennobled by obedience. Yea, break stones upon the highway, acknowledging the Lord in thy lot—happy shalt thou be and honourable, more than many children of the mighty.

The Christadelphian.

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

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

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Vol. IX.

DR. THOMAS ON ECCLESIAL ROME IN 1838.

"In one day shall her plagues come—death, and mourning, and famine; and she shall be burnt with fire; for strong is the LORD GOD who judges her."
—(Rev. xviii. 8.)

The near approach of this awful denunciation seems indicated by the remarkable events, transpiring at the present time, in the KINGDOMS of EUROPE. This old prostitute—"MOTHER OF CHURCHES," as she is styled in the Romanist Confession of Faith—is clothing herself in mourning and woe, wasting away by political famine, and fast approaching a fearful and sudden death. Let our readers peruse attentively the xviii Rev., and compare it with the approaching crisis of ecclesiastical affairs as foreshown in the every day occurrences of the old world. Let the doubters philosophise on the politics of Europe and Asia, independent of revelation, and tell us, if they can, to what crisis hastens the affairs of men? We are all at a loss—without the light of prophecy, the future is involved in total darkness. The world is a dark place, and its inhabitants blind as bats. But the *light of prophecy* shines in this

dark place, and will shine until the day dawns and the glorious "Day Star" arises with healing in his beams. The student of prophecy, unlike the floundering politicians and statesmen of the age, can penetrate futurity, and by indications already abroad, can discern the coming storm. The warning voice has been lifted up, but men, intoxicated with antediluvian stupidity, give no heed to it. They dream of peace and prosperity, and of a long perpetuity to their institutions, when there is no peace, no prosperity, but sudden destruction at the door. A pestilence is among us that has slain 60,000,000 of our race; civil discord fills the nations of the earth; governments are revolutionising, knowledge is increasing, before whose march, civil and religious despots tremble; there is distress of nations and perplexity; kingdoms have been blotted out, and new ones founded; the Empire of Turkey, is on the verge of dissolution, and then whose shall the Sultan's dominions be? In republics, experience declares there is no stability; and the old world groans under

pecuniary embarrassments, old institutions, numerous and immense standing armies and misrule. And yet such is the fatuity of men, they will not repent of their deeds, and give glory to God by submitting to the Son, whom he has appointed heir and governor of all things. They will not recognise his power, who is even now ruling the nations with a rod of iron, breaking up their establishments and subduing all things to himself. Alas! Woe to the world because of offences, for the day of vengeance is at hand.

The foregoing reflections are suggested by reading the contents of some English Journals, with which we have been furnished by a friend in England. Great efforts are making in that country to separate the daughter of the Mother of Harlots from her adulterous union with the State. The House of Commons has passed the bill against tithes, but their demented lordships have thrown it out. The object of the bill was to transfer the payment of the tenths from the tenant to the landlord; and instead of giving the pampered servants of anti-Christ one hundred pounds cash for property of that nominal amount, to make them rest content with £79. The Government acknowledges the utter impossibility of collecting tithes, even when aided by soldiers and a police force. Lord Duncannon said "it was idle for their Lordships to think of collecting tithes under the present law without bloodshed and confusion. Within a few days official reports had been received, one of which stated that two clergymen (God's peculiar lot!), who had all the power of the military and police stationed in the neighbourhood, could not recover a single shilling, (cheers). One remarkable instance of refusal had occurred in Cork. In April last, a clergyman called in the aid of the military and police to enable him to collect his tithes, and though he had them at his command for several days, he could not accomplish his object.

In this case, the peasantry drove

the cattle into their houses. The military were out night and day, but of no avail. When they heard the approach of the military, they gave the signal to the farmers, who took their cattle indoors, and thus defeated the efforts of the clergy, the military and police. These clergymen pretend to be the successors of the apostles, and the recipients of the "Holy Ghost" at their ordination. Who that knows anything of the religion of Jesus will pretend to say that the church to which they belong is the Church of Christ? What a contemptible opinion should we form of the apostles were it testified of them that they went at the head of the military and police to collect tithes from the churches of the Lord? But we must remember that the church is a suffering and peaceable community, while the Church of anti-Christ is a militant or fighting church, that has made war on the saints of God and the liberties of mankind for many ages.

In Portugal, the destruction of anti-Christ is going on as effectually as may be. The clergy and monks are being chastened according to their deserts with a rod of iron. They are to be provided for by the governments until otherwise disposed of—the former, in compensation for their titles; the latter for their properties. This, however, will not require a very large sum, because the bishops and higher clergy have still a great deal of property left, so that only the parish priests (there are 4,000 parishes) are to be attended to; and as to the monks* and friars, many of them have left the country for ever, and their number is considerably diminished; independent of all which, upon a reasonable calculation, in ten years, they will be reduced to a very small number indeed by natural deaths. The Capellanias, Church, and Encomienda property have lately been annexed to the State. The convent property, independent of the superabundance of plate, gold, and brilliant ornaments, which yielded the monks

*Monk, anciently denoted a "person who

and friars, in money, as well as in grain, wine, and oil, not tithes, but rent of some of their properties, paid in kind, according to the practice in this and the neighbouring country, upwards of £245,000 per annum, valued at £4,600,000. Seven years ago, the number of monks and friars was about 6,320; now it does not exceed 4,850, a few more or less. There are 105 convents of nuns, containing, eight years since, 3,800, besides lay servants, but now not more than about 2,700, with an income of £110,000 sterling per annum. They are not interfered with by the government up to the present moment. The revenues of the higher clergy are still very considerable, but in no instance do they come up to those of the rich dignitaries of Toledo, Seville, Santiago, &c., in Spain, although the bishops of Braganza, Vizeu, and others have very large incomes. In the estimate which is made of the incomes of the monks, no account is taken of the proceeds of the prayers which they offer up daily for the faithful, by the performance of the ceremony of the mass and other private sources. Their properties are the only things taken into account.

In priest-ridden Spain, the people and their lay rulers "hate the Harlot" with the greatest cordiality, and are "burning her flesh with fire" as extensively as could be expected under all considerations. O. P. Q., a corres-

retired from the world to give himself wholly to God and to live in solitude and abstinence." The monks formerly were distinguished into *solitaires, cœnobites, and sarabites*. Modern monks are Cœnobites, who live together in a convent or monastery. They are known by different names, as the Chartreux, Benedictines, Bernardines, &c. The Mendicants, or those that beg, as the Capuchins, and Franciscans, are more properly called, *religious friars*, though the names are frequently confounded. An arch-hypocrite named Anthony, a native of Egypt, was the founder of monkery. His followers were, at first, under the jurisdiction of the bishops, from which the Pope exempted them; and they, in return, devoted themselves wholly to advance the interest and maintain the dignity of the Bishop of Rome. They are the Pope's rascallions, and ready for any abomination. If I wanted to characterise a delinquent as a cunning, dirty, lazy, cruel, stupid, licentious, rascally, pestilent scoundrel, I would call him a monk.—DR. THOMAS.

pondent of the London Journals, observes in a letter from Paris dated August 6th, 1834, that "the very Queen taken by Ferdinand as the means of raising up a male heir to succeed him, and to follow in his steps of piety to the Virgin and impiety to God, of devotion to the Church and blasphemy against his Creator, of deference to the priests and bigotry against all other religionists, of subserviency to the Jesuits and of absolute and iron tyranny against his subjects; this very same Queen has no son at all, has abolished by her intrigues and influence the Salique Law, in order to secure the crown to her daughter; *has chased the monks from the monasteries, the clergy from their cathedrals,* THE ENEMIES BOTH OF GOD AND MAN from the palace, and has effected vast good, though not for the sake of doing good, and served essentially the cause of liberty, though not at all loving freedom." So remarkably does the Messiah, to whom all power both in heaven and earth is confided, educe good out of the direst conspiracies against the rights and liberty of man.

What increasing incentives have we Christians to stand aloof, and jealously to abstain from all fraternization with this Mother of Churches and all her ecclesiastical progeny. How full of thanksgiving ought we to be to our heavenly Father for that liberty we enjoy in the belief and practice of the truth? What motives does our disenfranchisement from religious bondage present to urge us onward in the race for immortality and eternal life? Those only who have lived under the hypocritical tyranny of a national religion, perhaps can fully appreciate the invaluable, the inestimable privilege of immunity from the odious and galling yoke of canting, pharisaic and flock-fleeing priests. These United States, we believe, have been established under the especial patronage of God's providence, in order to afford free scope for the development of the true religion, while the funeral dirge of anti-Christ is chanting in the countries of the ancient world.

Though religion is not married to the State by law on this side the Atlantic, she is "incorporated" here under the hydra-headed form of an apathous, heartless and spiritless sectarianism, which enjoys the smiles of a government that selects its *holy and reverend* chaplains from the partizans of all its metaphysical and contradictory creeds. To be emancipated from the strongholds of such a Babel—to have escaped from its confusion of tongues—to have declared our independence of its creeds and pretended apostles, to have embraced the truth in the love of it, and above all, TO DO WHAT GOD COMMANDS us, even with the loss of reputation, property, liberty, or life,

is to secure our right and title to eternal life and a portion of that inheritance which is incorruptible and undefiled, and that fadeeth not away. Then, and then only, shall we "*sing the song of Moses, the servant of God, and the song of the Lamb* ; saying, Great and wonderful are Thy works, O Lord God Almighty ; righteous and true are Thy ways, O King of Nations. Who would not fear Thee, O Lord, and glorify Thy name? For Thou alone art perfect. Surely all nations shall come and worship before Thee, because Thy righteous judgments are made manifest."—(Rev. xv. 3, 4.)

(*Apostolic Advocate*, article dated November 20th, 1834.)

BEGUN BUT NEVER FINISHED.

A BIBLE DICTIONARY UPON WHICH DR. THOMAS

Was engaged at the time of his death.

AIONS (*continued*.)

But the Messianic Olahm is not the ultimate or final constitution of things. This is expressed in the Hebrew by the addition of the words ועד *we-ed*, as in the formula לעולם ועד *le-olahm we-ed*, "to the *olahm* and *ad*." Gesenius tells us that these two words signify the same thing, and renders them both by "for ever;" and where they are coupled by the conjunction *and*, by "for ever and for ever." But this is not satisfactory. Parkhurst says that ועד *ad* denotes *beyond, further, or besides* somewhat else. This is no doubt correct. When coupled with *olahm* it signifies something beyond the *olahm* it is conjoined to. Thus in Psalm xlv. 6, instead of "Thy throne, O God, is for ever and ever," it should read, "Thy throne, O Elohim, is for *olahm* and *ad*; that is, for "a hidden cycle and *beyond*."

Again in Psalm cxxxii. 12, it reads: "If thy sons, O David, will keep my covenant, and my testimony which

I will teach them; their sons also shall sit in the throne for the ועד *ad*. For Jehovah has chosen Zion; he has desired it for a dwelling for him. This is my rest until ועד *ad*." That is, Christ the Son of David, will reign in Zion until his cycle or *olahm*, is complete; and then a change will ensue, introductory of something *beyond*."

In Exod. xv. 18, the English version says, "Jehovah shall reign for ever and ever." What Moses said was, "Jehoval. shall reign *le-olahm we-ed*, in the cycle and beyond."

In Isaiah ix. 6, the Son given to Israel is there styled אבי-עד *avi-ad*, Father of *Ad*; the period revealed in the Apocalypse at which all things are created new by the Son of Man. This phrase of Isaiah is rendered in the Septuagint *Father of the Future Aion*.

In Dan. vii. 18, the Hebrew לעולם ועד and the Apocalyptic phrase, *eis tous aionas paw aionas* are rendered by the Chaldee formula

עד-עלמא ועד עלם עלמא *ad-ahlmah, we-ad ahlam ahlmayah*; for the *aiwv*, even to an *aiwv* of the *aiwves*; in this, the first *aion* answers to the Messianic Priestly Cycle, or *olahm*; and the *aion of the aions*, to the **ע** *ad*, which takes root in and springs from the Abrahamo-Mosaic and Millennial Cycles.

Now, in the translation of Moses and the prophets from the Hebrew languages into Greek, executed at Alexandria in Egypt, in the third century before Christ, and said to have been the work of seventy-two Jews, who were employed for the purpose by the king of Egypt, and, therefore, styled THE SEPTUAGINT, in this version, *olahm* is rendered by *aiwv*, and **ע** *ad* by *ετι*, *beyond*, *longer*, &c.; *εις τον αιωνα τον αιωνος*, for the *aion of the aion*; *aiwv*, and the compound phrase, **לעולם ועד** *le-olahm we-ed*, by *εις τον αιωνα και εις τον αιωνα τον αιωνος*, for the *aion*, and for the *aion of the aion*.

In their judgment *aiwv* was the word in Pagan Greek, which came the nearest to *olahm*; and as they did not know what would be *beyond* the *olahm*, they styled the unknown by *aiwv* likewise; though this they might do on the authority of the Chaldee formula in Dan. vii. 18.

But *aiwv* does not exactly correspond to *olahm*. We have the phrase **לועם בית** *baith olahm, house of olahm*, in Eccles. xii. 5, rendered in the Common Version "long home," that is, the grave. A better rendering would be *house of concealment*. But *aiwv* could never be applied in this sense; for "to hide or to conceal," are ideas of which no trace is to be found in *aiwv*.

Αἰών is compounded of *ἀεί* *ōv*. The word *αι* is from *ūw*, *ἀέω*, or *αἴμι*, signifying primarily, to *blow*, to *breathe*; secondly, to *live*, to *pass* or *spend time*. From this derivation, *αι* would present the idea of *continuous being*, of a *going on*, or

succession; and as a particle of time, is ever used of that which is boundless or undefined; not so much that which *cannot* be bounded. *Αει* therefore, alone, would express the idea only of endless or unbounded *time*. This glowing word was connected with, and, as it were, anchored upon another of more stability, since stability and fixedness were sought to be expressed by the compound word. This other word is the participle of that verb of existence which expresses, in its philosophical sense, the highest mode of *being*. One part of the compound, then, is boundless and unconfined; the other chains it to a present; or rather *ωv* is of all tenses, and altogether excludes the idea of time.—(Lewis on Plato.)

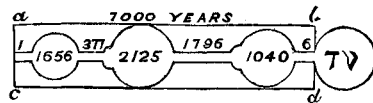
Aiwn is not time, long or short, bounded or endless. It is not the opposite of time. It is stability and fixity, as opposed to what is temporary. *It is a fixed and settled course of things related to a common centre*. The Greeks regarded it as a circle, "Time," says a Greek author, "by reason of the resemblance to an *Aiwn*, is said to move in a circle." A *cycle*, or round of time, of any diameter, long or short, seems to have been the classical idea of *aiwv*. "We say," says Plato, "*was*, and *is*, and *will be*, when *IS* alone pertains to *aionian being*, while *was* and *will be* belong to that flowing *γενεσις*, or *generation*, which exists in time." It is used in Greek poetry in the indefinite sense of life, existence, or *state of things*. Aristotle's definition of *aiwv* is found in the following words: "Above the heaven," says this heathen writer, "there is no growing old, neither is there any change, but all is immutable, all is impassible, and having the best and most satisfying life continues for all the *aiwv*; and *this*, its name, is divinely declared to us from the ancients. For *that end which contains the period of each existence is called its aiwv*. According to the same reason, that which constitutes the enclosing limit of the whole

heaven, and that which embraces the infinite period, and the infinity of all things—that is *Aion*, taking its name from *aei evnia*, *always to be*, immortal and divine.”—*Arist.*, *De Cælo*, lib. i. c. ix. 10.

This is the word, then, adopted by the Septuagint, and by the writers of the New Testament, as the best in the Greek language, by which to designate the Abrahamo-Mosaic and the Abrahamo-Messianic cycles, and the cycles beyond. While adopting the word, however, the Spirit does not also adopt the heathen ideas connected with it; these it rejects in exhibiting a doctrine of *aions* that never entered into their minds to conceive. They had no idea of *rounds of time* of divine institution, to have, as it were, insulated existence—*cycles*, or circles, or courses of things, with intermediate spaces, or intervals of time, between them. “The period of each existence,” says Aristotle, “is its *aion*.” A man’s life-time is his *aion*; the period of the apocalyptic Beast of the Sea’s continuance is its *aion*; the time during which the Aaronic High-Priesthood was appointed to continue was its *aion*, &c.: and so in the mythology of the Pagans, the heaven of their imaginations, above the natural heaven, having for its existences the gods and ghosts of Elysium, was an *aion*, and entitled such; and as its peculiar existences were regarded as of infinite duration, with them this *aion* was *eternity*. Hence, those calling themselves “Christians,” whose minds are imbued with the philosophy of the Greeks (and this is the case with all who are indoctrinated with the theology of “Christendom”) believe in the *aion* of the Greeks, styling it “Heaven beyond the skies;” whose existences are God, Jesus, angels, and the souls or ghosts of departed saints; and its duration, eternal. This is the Pagan-Greek and Roman, the Catholic, Papal, and Protestant ETERNITY; and as the last three have had the translation of the Scriptures under their control, and know nothing of any

other *aion* than a super-atmospheric eternity, they almost universally render it *eis ton aion*, *eis ton aiona*, and its cognate phrases, by “for ever,” and “for ever, even for ever and ever;” and adjectively by *eternal*, in physico-celestial bliss, or infernal woe.

The following diagram will enable the reader to comprehend more easily, perhaps, the explanation we have offered of the *aions* of the Scripture.



In the above figure, the parallelogram *a b c d* represents a period of 7000 years, which contains *three* Divine Aions and *four* intervals. The *aions* are indicated by circles, and the intervals of time elapsing from the end of one *aion* to the beginning of another, by parallel lines. The line *a c* indicates the *Era of the Creation*. The parallel lines between it and the first circle, the time that elapsed to **THE FALL**.

The *First Circle* represents the Antediluvian Olahm, or Aion, which terminated 1656 years after the Creation.

The *Second Interval* extends from the Flood to the typical Confirmation of the Covenant of the Land with Abraham, and occupied 377 years.

The *Second Circle*, with the crescentic prefix,* represents the ABRAHAMO-MOSAIC AION which enclosed *aionves kai geneai*, *aions and generatious* (Col. i. 26) peculiar to itself; and continued 2125 years, and then, having waxed old, it vanished away (Heb. viii. 13) in “blood, and fire, and vapour of smoke.”—(Acts ii. 19.)

The *Third Interval* indicates the series of years that have already elapsed since the destruction of Jerusalem, and may yet elapse to the Apocalypse of Jesus Christ in power and great glory, to restore the kingdom again to Israel, which event marks the commencement of the

* The crescentic prefix represents the time occupied in the establishment of the Mosaic Aion, 40 years; and the crescentic prefix of the third circle, the time occupied in the setting up of the kingdom of God.—Ed. *Christadelphian*.

regeneration. We have defined this interval by 1796 years from the destruction of the Holy City in the V. Era, 70. By the end of this period, "the kingdoms of this world" will be about to become "the kingdoms of Jehovah and his anointed"—(Rev. xi. 15.)

The *Third Circle* represents the ABRAHAMO-MESSIANIC AION, commonly styled the Millennium, because it is to continue 1,000 years. This Aion is "the Day of Christ," and the period when he and Abraham possess the Land. It is the aion of the kingdom in its Melchizedec constitution. It is the aion also of the Tree of Life, and of the New Jerusalem. The gospel treats of this aion, which, because it is future, is styled the Aion to Come. No one has ever heard the gospel who is ignorant of the doctrine concerning this aion; for it is the *aion of the aions*—the hope of all the faithful of the antediluvian and Mosaic times.

The Messianic aion has its "days," as the Mosaic had. "Remember," said Moses, "the days of Olahm; consider the years of a generation and a generation." As we have remarked before, these days and years were the time occupied in organizing the aion—the days of sojourning and conquest. The days of Messiah's aion are also organic years—years in which the aion is being formed. This is a period of 40 years, in which the Apocalyptic Sickles are doing their bloody work. (See Rev. xiv. 14-20.) This "*hour of judgment*" is indicated by a crescented prefix to the third circle, which with it encloses a period of 1,040 years.

The *Fourth Interval* represents the "*little season*" which intervenes between the end of Messiah's Priestly Aion, and the terminus of the 7,000 years. It is a period referred to in Rev. xx. 3, 7, 8, in which the Dragon-Power revives and contends once more for the dominion of the world. How long after the end of the *Anno Mundi* 7,000 the conflict may continue, we are not informed. It will terminate, however, in the suppression

of the rebellion, and the restoration of Jehovah's sovereignty throughout the earth.

The perpendicular line *bd* indicates the end of the 7,000 years from the Creation.

The *Fourth Circle* represents *ἡ αἰὼν*, or the aion *beyond* the priestly Aion of Christ. Of the direction of this, the Bible reveals nothing. It is an aion which belongs to Messiah as much as the preceding, only his relation to it is not sacerdotal. "Behold," says he, "I am living for THE AIONS of the aions; and I have the keys of the invisible and of death."—(Rev. i. 18.) These aions are the third and fourth circles, both of which are introduced by the opening of the grave, and the releasing of prisoners from the power of death. (See Rev. xi. 10; xx. 4-6.) They take root in the Antediluvian Abrahamo-Mosaic aions. They are, therefore, "*of the aions*"—*τῶν αἰωνῶν*: for the sentence upon the serpent (Gen. iii. 15), and the promises to Abraham, are developed and accomplished in them.

In the English version of the New Testament, the aion represented by the second circle, and styled in these pages *Abrahamo-Mosaic*, is in many places termed "the world," and "this world." This is calculated to mislead the reader, since by these terms is generally understood the whole mundane system, consisting of the earth and its inhabitants. This is not the sense of the original, where it is so rendered. *Aion* is, indeed, in a certain sense, "*a world*," but not the world in the usual signification of the phrase. The Abrahamo-Mosaic aion was a world of itself—the great collective circle of all things pertaining to the Commonwealth of Israel under the Mosaic law. *Αἰὼν* is used in this sense in the following texts.

In the parable of the Tares of the Field, the Lord Jesus announces himself as the sower of good seed, and the diabolos as the sower of the tares. The *field*, he says, is the *κόσμος*, or Hebrew nation in Pales-

tine—the Kingdom; and the good seed, the sons of the kingdom: but the tares are the sons of the evil. The harvest is the end of the *aion*; and the reapers are messengers. As therefore, the tares are gathered and burned with fire, so it shall be in the end of this *aion*—*εν τη συντελεια του αιωνος τουτου*. In this parable he did not teach the end of the kingdom, nor of the world, in the sense of Gentilism; but of the *aion*. The Hebrew Kosmos will be restored; the world will be redeemed; but the Abrahamo-Mosaic *Aion*, as it existed in the days of Jesus and his apostles, has vanished to appear no more.

In Matt. xxiv. 3, the disciples inquire of Jesus, "What the sign of thy proximity, and of the end of the *aion*?" Among other things, he replied, "This gospel of the kingdom shall be preached on the whole habitable (*εν ολη τη οικουμενη*) for a testimony to all the Gentiles; and then the end (of the *aion*) shall come." In Col. i. 23, Paul declares explicitly that "the hope of the gospel," the kingdom, "had been preached to every creature under the heaven" of that habitable; and not long after he wrote these words, the *aion* that had waxed old, vanished away.

In Matt. xxviii. 20, *world* also occurs in the sense of the Abrahamo-Mosaic *aion*. "Behold," said Jesus to the apostles, "I am with you all the days, until the end of the *aion*"—*εως της συντελειας του αιωνος*. This was true; and after the *aion* vanished, we hear no more of the apostles, with the exception of the apostle John, who tarried till Jesus came to him in Patmos; after which he disappeared from authentic history.—(Jno. xxi. 23; Rev. i. 9, 12, 13.) The professors of Gentile theology interpret the text in Matthew, of "the end of the world," in the largest sense; that is, until the time shall come to burn up the earth and all upon it! Hence these clerical gentlemen pretend that Jesus is with them as "the successors of the apostles," who are "called and

sent of God" to preach the gospel to every creature for the salvation of souls! But this notion is an element of that "strong delusion God has sent upon them, that they should believe a lie unto condemnation;" because they believe not the truth, but have pleasure in unrighteousness.—(2 Thess. ii. 10-12.) They neither preach the gospel, nor do they know what it is; and are, therefore, not even in doctrinal succession, much less in official succession, to the apostles. The apostles would be ashamed of such workmen; and Jesus would scorn to co-work with them, seeing that they make the word of his Father of none effect by their traditions.

In Luke i. 70, *world* is also used in the common version, as a translation for *aion*. Zacharias is there made to say that God spoke certain things by His holy prophets, concerning Israel, when "the world began." If this be interpreted theologically, it is not correct; for nothing was said about Israel's redemption at the creation of the heavens and the earth. But, if we understand it of the days of Abraham, and Moses, and afterwards, it is then intelligible enough. The phrase used by Luke is *απ' αιωνος*, which, the Concordance remarks, signifies "literally *from ever*, i. e. from eternity. It signifies no such thing. It refers to the beginning of the Abrahamo-Mosaic *aion*. Abraham, Isaac, and Jacob were the prophets of God (Ps. cv. 11-15) Moses also, who were contemporary with the beginning of the *aion*. In Jno. ix. 32; Acts iii. 21, xv. 18; Eph. iii. 9. plur. it should read "beginning of the *aion*," in the "last days" of which the apostles flourished.

These last days of the Abrahamo-Mosaic *aion* are styled by Paul, in 1 Cor. x. 11, and Heb. ix. 26, *τα τελη των αιωνων*, the ends of the *aions*; but in the English version "the ends of the world." It is easy to perceive, however, that it is not to the end of the world in a Gentile sense, that he refers, but to his own times, for he

says, "upon us (himself and the baptised, in Corinth) the ends of the aions have come;" and again, "Now once at a finishing of the aions (*ἐπι συντελεία τῶν αἰώνων*), hath Christ appeared to put away sin by the sacrifice of himself." The crucifixion was a finishing of types, having their own *aions*, at the finishing of the Abrahamo-Mosaic aion. "God hath, in *these last days*," saith he, "spoken unto us by a Son, on account of whom He constituted THE AIONS."—(Heb. i. 1-2.)

In the Common Version, the third, or Abrahamo-Messianic aion, is styled the *world to come*; a phrase which is generally supposed to refer to the *celestial aion* described by Aristotle, and preached by the clergy. The latter teach that people *go* to the world *to come* when, as their brother Shakespeare has it, they "put off their mortal coil" in the article of death! But the Scriptures reveal no such "world to come" as this. Men do not go to the world to come, any more than they go to the next century; but they wait until the aion or century comes to them. A man living in the past Mosaic world, has to wait in the death-state during the revolution of 1796 years before the future world *comes to him*. The Third Cycle of our diagram is the "world to come" to all generations previous to the apocalypse of its founder. When he appears, and has consummated the restoration of the kingdom to Israel, and placed it under the administration of himself and brethren, the saints, the world or aion now future, becomes the present world. It ceases to be the world to come; and the generations contemporary with it look onward to the Fourth Cycle of our diagram, as the world to come in relation to them.

The following texts, which are rendered "for ever," "never," &c., in the English Version, refer to the third, or Abrahamo-Messianic, of the divine aions.

"Whosoever shall speak against the Holy Spirit, it shall not be

forgiven him in *this aion*, or in the *future*."—(Matt. xii. 32.) The former, to which Jesus referred by the pronoun "this," was the Mosaic, then in existence; the latter, the Messianic aion, yet to come. In chap. iii. 29, Mark makes no record of the phrase "this aion," but simply refers to the future one; saying, "has no redemption in the aion, but is a subject of *aionian* judgment."

"There is no man who shall have left his all for *my sake and the gospel's*, but shall receive an hundred-fold now in *THIS time* (the last days of the Mosaic aion) with persecutions; and in the coming aion (the Messianic) *aionian life*."—(Mar. x. 30.) The apostles forsook all, but obtained a hundred-fold more than they abandoned; and will, hereafter, realise the life which is peculiar to the aion to be established by Messiah when he appears.

Mary, the mother of Jesus, speaking prophetically, refers to the future aion in these words, saying, "He hath holpen his servant Israel in remembrance of his mercy (as he spake to our fathers, to Abraham and to his seed) *for the aion*."—Luke i. 55.

"The sons of the aion (the Mosaic) marry, and are given in marriage; but they who shall be accounted worthy of *that aion*, and of the resurrection from among the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal to angels; and are sons of God, being sons of the resurrection."—(Luke xx. 34.) This reveals to us certain things pertaining to the Messianic aion. It shows that the life peculiar to it is endless; for they who are accounted worthy of the aion, die no more. *Aionian* life is not necessarily *eternal*; because an aion, as we have seen, is not *in eternity*. Israel will enjoy *aionian life* in the Abrahamo-Messianic-Aion, but it will not be to them individually "*eternal*." "As the days of a tree shall be the days of my people, and they shall long enjoy the works of their hands."—(Isaiah lxxv. 22.) This is antediluvian existence, for their lives before the

flood, were as the days of a tree, but not endless. Messianic-Aionian life will be long for flesh and blood; but not endless: "for the child shall die an hundred years old." Those, however, who attain a place in the Aion by resurrection and transformation, "die no more," and are "equal to angels."

In the following texts, we find the expressions "never thirst," "never see death," "never perish," "never die," as translations in the English version of *ὁν μη εἰς τον αἰωνα*. But the phrase was not used in the sense of "never." People, however, who seek to prop up their traditions by a sectarian translation, rather than to found their faith upon the original text, are very strenuous for the word "never." They quote the alleged words of Jesus, "Whosoever liveth and believeth in me *shall never die*," as proof that man has an immortal soul; and that a believer (to say nothing of unbelievers) does not die at death, but only seems to die—his apparent death being only "a shuffling off his mortal coil;" that is, the man himself does not die, but only the body in which he is supposed to dwell, as in a tent. This dogma, however, as far as it is supposed to rest upon this and kindred texts, is destroyed by a correct translation. Let the reader refer to the Common Version, and compare the following rendering of the original with the received translation, and he will find that all difficulty vanishes, and that no ground remains for the Pagan dogma aforesaid, so generally indorsed by the clerical philosophers of the day.

Jno. xi. 26.—"Every one living and believing unto me (*εἰς ἐμε*) shall *not die in the aion*." In this, Jesus did not say "every one living," when he uttered these words, should never die; but that every one living previous to the introduction of the aion, whose faith led them *unto him*, should live in the aion, and partake in that peculiar *aionian* life which should be endless.

Jno. iv. 14. — "Whosoever shall

drink of the water which I shall give to him shall not thirst *in the aion*; but the water that I shall give to him, shall become in him a fountain of water springing up for *aionian* life." So in chap. vi. 51, "I am the living bread which descended from the heaven: if any one eat of this bread, he shall live in the aion." The Israelites eat of the manna, and died; "but he that eats this bread shall live *in the aion*."—(v. 58.) To eat this bread, or "the flesh of the Son of Man, and to drink his blood," is to *keep his word*—believing his doctrine, and doing his commandments; for Jesus saith emphatically, "Verily, verily, I say to you, if any one keep my word, he shall not experience death *in the aion*."—(chap. viii. 51.)

Now let the reader turn to Rev. vii. 9-17, and he will there find those people who have kept Christ's word celebrating the Feast of Tabernacles with which their victorious acquisition of "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," at the introduction of the Messianic aion, is celebrated. They are seen in the aion with "palms," the emblems of victory, and shouting with a loud voice, "Salvation to our God who sits upon the throne, and to the Lamb." They are then the subjects of the salvation in which they believed; and therefore they cry "salvation." And it is said of them, "They shall hunger no more, nor thirst any more." Being in the aion, the water of life springs up in them for life. Being ushered into the aion by a birth of spirit from the grave, they are spirit; blood and air are no longer the elements of their existence, but the spirit, which, as "a pure river of water of life, clear as crystal, issues forth from the throne of God and of the Lamb." This sustains them in life for the aions—for the Messianic and that *beyond*.

It is also worthy of notice, that when Paul ascribes blessedness and glory to God and the Lamb, he does

not limit them to one aion, but extends them to a plurality. Thus, in Rom. i. 25, he says that men professing themselves to be wise became fools, and changed the truth of God into a lie, and worshipped and served the creature rather than the Creator, who is blessed *in the aions*—that is, in Messiah's and that beyond.

In Rom. ix. 5, speaking of Christ, he says he is of Israel according to the flesh, and is "over all God, blessed *in the aions*." Again, he says, chap. xi. 36, "From him, on account of him, and for him, are all things. To him be the glory *in the aions*." And chap. xvi. 27, "To the only wise God, through Jesus Christ, be the glory *in the aions*;" and in Gal. i. v, he characterises these aions as *the aions of the aions*, which, in Eph. ii. 7, he styles the AIONS TO COME when God will "shew the exceeding riches of His grace in his kindness towards us through Jesus Christ;" "according to an exposition of the aions, which he made on account of Christ Jesus our Lord."—(chap. iii. 11.) "To God," therefore, says he, "be the glory by the Ecclesia with Jesus Christ, *in all the generations of the aion of the aions*."—(v. 21.)

The Common Version gives a curious rendering to the last text. It says nothing about "all the generations;" but makes a lumping business of it, saying, "throughout all ages, *world without end!*" But this was not Paul's idea. He confined the ascription of glory to God by "the ecclesia with Jesus Christ," to that AION of the aions during which generations come and go; namely, to the Messianic. In the aion *beyond*, that is, in **TV** (see diagram) there are no generations, there being then no decay and no reproduction; the earth being at that time occupied by people taken upon certain principles out of all the parallelogram. During the Fourth Cycle, the distinction existing in the Third, will be abolished. It will be no longer "the ecclesia with Jesus," as apart and distinguished from the herd of mankind, the former immortal, and the latter obnoxious to

rebellion and death; but it will be "God all things with all men."—(1. Cor. xv. 28; Rev. xxi. 3.) The sacerdotal ecclesia is subjected with the Son at the end of the Third Aion, and glory is ascribed to the Father by all, without priestly distinction, who dwell upon the earth.

But, although priestly distinction is abolished at the end of the Third Aion, the royalty continues. God is King for the Messianic Aion and that beyond. This appears from 1 Tim. i. 17, where Paul says "Now unto the King of the Aions, the incorruptible, invisible, only wise God, be honour and glory in the aions;" "even Jesus Christ yesterday and to day the same, and *in the aions*;" which are the *to-morrow* that awaits him. This saying of Paul, in Heb. xiii. 8, is equivalent to that in Rev. xvi. 5, where *ὁ ὢν, ὁ ὄν*, "who is," answers to *to-day*; *ὁ ἦν, ὁ αἶν*, "who was," to *yesterday*; and *ὁ ἐσομενος, ὁ ἐσομενος*, "who shall," &c., to *and in the aions*, which are future, or to-morrow.

The apostle Peter regards one of the future aions in this sense; that is, as equivalent to *a day*, and that day as enduring for a thousand years. In 2 Pet. iii. 18, we find the ascription so frequently met with in Paul's epistles. "To Jesus Christ," saith he, "be the glory both now and *in the day of the aion*," *ἡμεραν αἰῶνος*;" and in the eighth verse of this chapter, he says, in reference to the period he calls *a day*, "Be ye not ignorant concerning this, beloved, that *one day* with the Lord is as *a thousand years*, and a thousand years as one day." This is the day of the aion—its duration—in all of which the palm-bearers reign with Christ as kings and priests, according to Rev. xx. 4-6. They are kings and priests for the Messianic thousand years, styled by Paul "the *day of Christ*," in 2 Thess. ii. 2; in which he told the Athenians God would rule the habitable in righteousness by the Resurrected Man. When this day closes, a long to-morrow succeeds, in

which the sacerdotal, or Melchizedec, Sonship is abolished, and the royalty of **W**, *ad*, is the glory of the earth redeemed from the curse and pollution of sin.—(Rev. xxii. 3.) The saints continue to reign as kings in the Fourth Cycle of our diagram; for it is written in Rev. xxii. 5, "They shall reign in the aions of the aions"—the Messianic and that beyond.

In the following texts of the Apocalypse "*for ever and ever*" should be rendered "*for the aions of the aions.*" Rev. i. 6, 18; iv. 9, 10; v. 13, 14; vii. 12; x. 6; xi. 15; xv. 7; xxii. 5. Rev. xiv. 11, differs from these in the original. The definite article in these is dropped, so that the phrase stands *εις αιωνας αιωνων*; and is also associated with the expletive *ημερας και νυκτος*, *a day and a night*. This is the symbolical time during which they have no rest who are being tormented with fire and brimstone—an aion of a day, and an aion of a night, which are aions of judgment growing out of the aions of the Beast, and the aion of the image of the Beast; and, therefore, the aions of judgment are "*aions of aions,*" but not "*the AIONS of the AIONS,*" which are cycles of different subjects. Thus "The *smoke* of their torment ascends for aions of aions; and they have no rest a day and a night who worship the Beast and his image, and whosoever receives the mark of his name."

But the aions of the Beast and his image having been introduced to notice, in Rev. xiv., we find them referred to in Rev. xix. 3, as "*the aions of the aions,*" where the same judgment is again brought into view. "Her *smoke* ascends for the aions of the aions," measured by "a day and a night."

The third exception is in Rev. xx. 10, where the judgment of the revived Diabolos-power is spoken of at the end of the Messianic aion. The *arena* of its judgment is the same as that of the Beast and False Prophet, a thousand years before; and the duration thereof symbolically the same. Thus it reads: "The Diabolos

deceiving them was cast into the lake of fire and brimstone, where the Beast and False Prophet (were); and they shall be tormented a day and a night *for the aions of the aions.*"

It may be remarked here, that some omit the words *italicised*, regarding them as spurious. Griesbach thinks they ought to be retained. I think so too; and take them to be placed here by the Spirit to shew that the post-millennial "day and night" are the judicial aions of the Diabolos, after the type of those that ruined their predecessors at the appearing of the Lord.

Whatever pertains to an aion, be it an aion of the enemy, or an aion of the kingdom of God, is *aionian*; an adjective, which in the Common Version is rendered by the words, *everlasting* and *eternal*. In the New Testament, we have *aionian life*, *aionian fire*, *aionian punishment*, *aionian damnation*, *aionian habitations*, the *aionian God*, *aionian weight of glory*, *aionian invisible things*, *aionian destruction*, *aionian consolation*, *aionian glory*, *aionian salvation*, *aionian judgment*, *aionian redemption*, *aionian Spirit*, *aionian inheritance*, *aionian covenant*, *aionian kingdom*, and *aionian gospel*. The words "eternal," and "everlasting" do not express the ideas of the Spirit in the use of *αιωνιος* in connection with the nouns we have italicised. They are things pertaining, some of them to the Mosaic, some to the Messianic, and some to the aion beyond; therefore all *aionian* things, but not, consequently, all *eternal*. Thus, the baptism of fire upon Judah, at the destruction of Jerusalem, was *aionian*. It was the abrogation of the Mosaic aion; but it was not an eternal punishment, destruction, and damnation; for Judah, Jerusalem, and the land are all to be restored. The judgment of the Beast and the False Prophet is *aionian*, but not *eternal*, being appointed for "a day and a night." There are some *aionian* things which are endless, because they are attributes of a permanent aion. Hence, the life of the Messianic

aion is endless to the saints, because they belong, not only to this aion, but to that which is beyond also. This is true of every thing that belongs to both *aions*. The *aionian* gospel is an exception to this. It belongs only to the generation contemporary with the opening events of the Messianic *aion*, announcing the arrival of the "Hour of Judgment," and is therefore not eternal. But I need not multiply illustrations of this truth, and as I think I have said enough to make the matter plain, I shall here leave the subject with the reader, that he may consider it more particularly by himself.

But what English word shall we adopt as the representative of the Hebrew עולם, and the Greek Αἰών? The pagans, who spoke Latin, transferred the Greek word into their tongue by Latinizing it, in changing *ai* into *æ* and *ōv* in *um*, and inserting *v* between

them, making *ævum*. They used it in the sense of *period of life*, *life*, *age*, as *confectus ævo*, worn down with age: also for *an age*, time; as *a condito ævo* from the beginning of time, and so forth. Αἰών, in the Scriptural use of the word, is a *system of things appointed and bounded by divine law*. Our word *age* does not express this. Time and generation are its elemental ideas. We must, then, either retain the original Greek word, or use the word *age* in a sense not generally received. We may as well adopt the Greek word as do this; and better. For we shall then not be misrepresented. I have concluded to do so, and instead of "for ever and ever," which explains nothing, I use *aion* with the articles, case-signs, and prepositions thereunto affixed, in the sense which has been exhibited in these remarks upon the phrase.

THE TIME OF THE END.

THE present important epoch is without a parallel in the history of the human race. It is distinguished from all other times that have preceded it, by certain clear and unmistakable characteristics, by which we are enabled to come to correct and sound conclusions, and to be fully persuaded in our own minds. The state and condition of things among men in former days, is inscribed and chronicled upon the pages of history. With the present we are made fully acquainted, by means of the public press, the electric telegraph, and various other ways of obtaining information, instruction, and knowledge, unknown in olden times; and which impress this late period of modern society with a peculiar mark.

Standing on vantage ground so favourably situated for the observation of things yet to come; what, it may be asked, can be described in the immediate future, and in the approaching distance as to the destiny

of persons and nations? It is with a desire to furnish an answer to reasonable and frequent enquiries such as these, that the following lines are placed before the notice of the reader.

The constitution of things, as at present established among the various nations, civil and military, ecclesiastical and political, embraces and encircles the lesser states as well as the great powers; and "the course of this world" consists of what is known as "*the balance of power*." But in this programme, the Israelitish kingdom is ignored, and the people who at one time formed "the masses" in a powerful state, are scattered over the face of all the earth; they are not reckoned among the nations. Notwithstanding, they have yet to become the greatest and the grandest of nations; and their chief city, Jerusalem, is to be the glorious metropolis of the globe, and the centre of all power. Instead of this Israelitish state being

included, what do we find? We have the cities of Rome and Constantinople recognised as central powers of systems, which revolve around them. It is an historical fact, that, eighteen hundred years ago, the Roman general, Titus, destroyed Jerusalem and put an end to the Jewish state. After such a lapse of time, therefore, and with the present constitution of things patent with us, it is evident that very great changes must take place in order to Jerusalem's becoming the head of all nations. A series of important events must occur before they will be willing to submit to be put down. Rome is often styled "the eternal city" by way of pre-eminence; this designation soon may become more appropriate when, like Sodom, she "suffers the vengeance of eternal fire" to which she is doomed, when she "shall be found no more at all." At present, she forms the centre of a system of superstition and blasphemous pretence, the ramifications of which, reaching from before the time of Charlemagne, have become extended into and throughout the nations. But the miserable pretender to infallibility has already lost his regal status, and only waits plague-stricken and deceived until his fearful end.

Constantinople is the royal city of the Sultan. There he sits enthroned. Of late years, he has become so enfeebled, by a combination of successive disastrous events, as to have received the appellation of "The Sick Man;" and this sickness is unto his end. Still, although twin brother to the Pretender of the Seven Hills, yet he is a more respectable character, and comes unto a different end. Both these powers, the *Popish* and the *Mahomedan*, have run their appointed course; both are desperately situated, and there is but a step between each and the end thereof. Rome will be utterly burnt with fire, and Constantinople will be overthrown as by a whirlwind, by the "King of the North," and what remains of strength to the Sultan will be "dried up." One step on the part of the Northern Power will perform this soon. Consider the position

of the Israelites at the time. Do they not hold the purse-strings of the world? A common and true saying is, that where there is money, it will tell. No Israelitish favour, therefore means no money and *vice-versa*—because of their control over the cash in the purse. Will they, then, allow money to tell in favour of the Pope, whose system they abominate as blasphemous and idolatrous? No; by no means. Or will they allow money to tell in favour of the Sultan, who keeps their country under his desolating and oppressing sway? No; by no means. Their favour will flow in the opposite direction, towards helping themselves to obtain their nationality again in the land of their forefathers. They will favour those nations, in particular, that are in favour of their return from among all nations; and who are willing to assist and convey them from wherever they may be, unto the land to which they have the right and title. To form an opinion from what the British, Americans, and Germans, are now doing in Palestine, it is not unlikely that *these may* experience a loosening of the purse strings if money should be in requisition, for purposes of improvement in that country: for irrigation, cultivation, transit, road-making, drainage, emigration, and the like. Especially when the Sultan is removed from being ruler of the country, for whenever Constantinople is taken, he will cease to rule. In such a case, the Jewish pulse would beat powerfully in favour of intervention in their behalf. This would revive their national hope; and the funds would flow freely in favour of the policy adopted by the British, who would be driven into action in order to protect their own interests and possessions in India. The keen-eyed cash controllers, perceiving a national advantage, would, without grudge, open the purse's mouth wide, and second friendly efforts whenever Palestine is set free from Moslem rule. Looking for events to be developed of a nature to favour the restoration of Jerusalem again, and attentively observing all changes among the nations, specially

such as concern Constantinople and Rome, we may see how "the purpose which is purposed," becomes accomplished in the end; how the destiny of the nations is arrived at through their own actings, subjugated to the overruling supervision and disposing circumvention of "*The Eternal Invisible One*," who "worketh all things after the counsel of His own will." No one being able to inform us accurately, as to the state of things as they will be in the future, even the keenest and most profound of modern statesmen not venturing more than to perceive "a something looming in the distance;" and the shadows of coming events being cast before us, we are compelled, because of incompetence, to fall back upon the writings of the competent and ancient prophets of Israel, the Messiah and his apostles, for the needful information concerning the clear outlines of the future of our planet, and the destiny of those who dwell upon it. In order, therefore, to understand the changes which, of late years, have come to pass, of so startling a nature—and which will shortly become more so, we must make ourselves well acquainted with that which is noted in the Scriptures of truth. "Holy men of God wrote as they were moved by the Holy Spirit," and have left on record for our learning, a description of the present time, and "the season" in which "the harvest of the earth will be ripe," and this closing scene of Gentile-ruling-power will terminate. No doubt many mistakes have been made by men of good intention, for want of accurate knowledge in the past; but this is no reason why the investigation of hidden truths should be neglected, any more than that the investigations of scientific men should also have been discontinued on account of many failures in the discovery of those wonderful agents now in useful operation, which, without courageous and persevering efforts, would still have remained in oblivion and of no benefit; and who shall say how important and useful will be the results that will crown the efforts of us who have

the courage and persistency to unravel the dark sayings of "the wise" penmen of Israel, and to surmount the obstacles created by the blunderings of the king's translators, concerning the end of all things, as at present constituted? Every thing has to be unlearned, and all the teachings of Christendom, so called, to be thrown away as worse than useless: but "what is the chaff to the wheat?" What, then, have we good reason to expect will be the sequence of events? When a discovery in machinery is patented and at work for the first time, the delighted observer cannot restrain himself, but bursts out with exclaiming "Well, really! what will be next?" And what have we not seen in the political world of late? "*The Pope*" declared infallible; and what was next? "His eldest son" a prisoner, and his chief support taken away, and down he fell as the Emperor of the French, and the empire of the French, went to perdition. What next? His stoutest foe arose. An Emperor of the Germans was made and proclaimed; the German Empire was constituted; and what next? The Pope is next at loggerheads with the German Emperor and plots the ruin of that empire. America makes senseless and enormous claims upon the mother country; then gives them up to the tune of a musical farce, such as never before was heard of; and now the world awaits the award of the Arbitrators' Tribunal at Geneva between these two powers. The "*talking*" is of "*p.ace*."

If aught could cap the climax, surely this may do.

What saith our sleeping brother who hath said so much, *so well*? What next? He says, "Something emanating from the policy of France, Italy, and the revolution, one and all, will cause the Roman Government to aim at its counteraction in its own suicidal manner; that which proceeds from it will only be, and can only be evil; the effect of which will contribute to that enagement of nations which is characteristic of the end.—(Rev. xi. 18.) While these unclean frog-like influences are

bearing fruit, *the advent of Christ, the resurrection of Saints, and the inception of judgment* (which begins at the house of God) become the astounding *facts of the situation.*—DR. JOHN THOMAS.

He sleepeth now; but soon, the shout
when Jesus comes
Will wake those out of sleep; who're dead
in graves and tombs,
Can that be known? when eighteen hundred
centuries have past
Away and gone since his eleven friends saw
Jesus last?
Yes, it is known—John, the Patmos exile, writes
it; there
He testifies: and says, "Surely I come quickly.
Amen.
Even so, come Lord Jesus."
Now John was lov'd by Jesus,
John saw Jesus taken up, near Bethany,
The village of their mutual friends.

So transcendent an event as the descent of "the second Adam," "the Lord from heaven," is what ought to be looked for next, according to our (late) beloved brother Thomas, who now rests on the American side of the Atlantic; because his labour is at an end. Sweet is his memory, and sweet it will be while memory lasts. The return of the Messiah will be the most notable political event that ever happened; it will involve all interests, favourably or unfavourably.

A question is put as to the coming of "Gog," by one who thinks "Gog" will "approach via Persia;" this is important at the present time.

Now, ascertain if

<p>The one who comes with many ships.</p> <p>The one who comes against "him" (of Constantinople),</p> <p>The one who comes like a whirlwind,</p> <p>The one who comes at "the time of the end,"</p> <p>The one who overflows and passes over,</p>	}	<p>Be "the King of the North" Spoken of by Daniel xi. 40.</p>
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This attack succeeds on the part of "the king of the north;" Persia is not "with him" *then*: this approach seems from

the European side of "the Hellespont," which he "*passes over*" into the lesser Asia. This overwhelming whirlwind-like attack is a combined one, both by sea and land against that *ruler* that "divides the land (of Israel) for gain." It sweeps "him" clean away, and "he is not." It comes against "him" from the north. Nothing is said about it by Ezekiel in his prophecy. He speaks concerning Gog, and concerning a later date than Daniel's "time of the end." The Gentile "desolator," *then* has passed away: he is no more. "Gog comes *via* mountain passes," "against the mountains of Israel," to plunder and to spoil a colony of Jews, who then shall have *returned* into "the midst of the land" of Israel. Those Jews are dwelling safely in villages, and having no walls and gates, but silver and gold, and cattle, and goods. Gog comes to take these "for a prey." Gog comes against "the people of Israel, *who are gathered out of the nations.*" This occurs in the latter days of *Israel's* trouble, which are also "the time of the end" of "the Desolator," who shall disappear. "like a rolling thing before the whirlwind."

The overshadowing power affording safety to the colony is British. The pinions of the isles and Indies have stretched out a covering to befriend and defend, as well as be "a refuge to them" from "the storm" of Gog's approach: for *he* is "to come like a storm, and as a cloud to cover the land." And we are plainly told (Ezek. xxxviii. 16): "And I (Jehovah) will bring thee against my land, that the heathen (all other nations) may know me, when I shall be sanctified in thee, O Gog, before their eyes." Gog has no ships with him, but the King of the North had many, because he could not pass over the water without ships; on the contrary, Gog operates on dry land only. Yet the 41st verse, and following ones, of Daniel's 11th and 12th chapter, are in perfect harmony with what Ezekiel writes; there is no contradiction. There is a place for everything, and

everything requires to be set in its proper place. These two succeeding northern operations appear to be, first, an irresistible and successful one, as a "whirlwind" against the Sultan, which causes the Land of Promise to be freed from his power; and second, an enormous expedition, undertaken by Gog in person, and this one unsuccessful, shameful, and disastrous every way, in which Gog falls himself and five-sixths of his army, the result of which is the world-wide glory of God. It seems clear that success in the first instance, is followed by other and more extensive conquests, including Persia, France, Italy, and Germany; and that as a consequence of Gomer and the land of Magog being appended to Russia, an additionally altered style and title of this gigantic northern potentate becomes adopted. His end is precisely "the portion of them that spoil us, and the lot of them that rob us" (Israel), as see Isaiah xvii. 14. The giant will thus be of full stature, and have the use of his Roman and Constantinopolitan feet, and their extremities or toes; his east and western legs; his Grecian belly and sides; his Medo-Persian breast and arms; and his Babylonian head; and the place of his standing up presumptuously will be Jehovah's land, in the latter day of Israel's times, there to receive the staggering blow that smashes him to atoms. But what force is it that with a stone shivers the minerals all, when the gold, the silver, the brass, the iron, and the clay are broken to pieces together?—(Dan. ii. 35). Daniel gives the information needed for this "Time of the end" before the whirlwind moves. When its effects are seen, his vision will speak to us about the "also." The prophet (Habakkuk ii. 3) informs us that, "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." Here we are assured there will be no mistaking the divine procedure when the appointed time arrives, because the vision will be well understood by the justified

who are alive and remain. And there will be a clearer perception of the still future from unmistakable events, occurring as predicted by the prophets in the days of old. Such events it was not possible for men to conceive of their own volition. Some of them Daniel was wishful to be informed about, as to the length of time they would occupy in transpiring, because of their wonderful character, and extending so long as to reach to the deliverance of his nation, and his own resurrection from the dead; the whole forming a long chain composed of so many links. 1335 is given, to specify the final duration at the end of which he will be blessed. Times and seasons being on record in Holy Writ, we ought to make ourselves well acquainted with them both. We should understand things that will come during the times specified, and the seasons proper for their development. Understanding is the well-spring of life, and until we come to it and drink from the fountain, we cannot but feel the painfulness of thirsting, which is a very unpleasant sensation. Time can be exactly computed by numbers; but not seasons; there is no rule in the case. Men have "to wait *patiently*," as James says, "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it." The seasons are known by their appropriate beauties and productions, which are distinct, and suited to each in particular. They cannot be muddled or blended together. Yet they do not arrive on any particular day to be calculated except in a general way. Now the question as to what will be next is one of "season," and only becomes appropriate when the time is expired and no longer applicable. We are nowhere informed at what day in particular anything will occur any more than on what day any natural production will be ripe or fit to be gathered. We have to "wait" for it, and during its proper season, and as individuals knowing the various seasons spoken of in the Scriptures, for the various prophetic events to become manifested. We have to wait for them during their

appropriate season. The harvest being the season of fruits to be gathered in, our Saviour teaches us the harvest is (or represents) "the end of the world," Jewish then, Gentile now. We have seen what the world is, and that its end is clearly indicated by the productions already apparent around us. That this season of the harvest (as respects national affairs in the world) is upon the world, is so generally admitted as to require no further proof here. The apostle Paul informs us that this season will be one of unusual sorrow and pain, from which there will be no escape, and that it resembles travail, and is accompanied by conversing about "*peace and safety*" until a sudden critical juncture arrives and brings forth destruction. The time, it has been said, is expired: it has been computed by many able men, and is ascertained to have run out. The last link has been added to the chain. This causes the question to arise why the nations are not destroyed, if that be so. To which it may be replied: this is the season during which time is no longer applicable. We have "to wait" the ripening process, working out the destruction of the Gentile powers that be, whose times are fulfilled. It will be brought as fruits unto the husbandman, and as when the allotted time has expired, travail comes. The nations are in distress; "perplexity" (with the best and greatest among them) is descriptive of their condition. The powers that keep them together are shaken; and the sign of the Son of Man is hung out for observation from those who "watch." If it tarry, which would seem to be now, "WAIT" for it: it will surely come; it will not tarry always. No one can shew the precise date of the rushing of the Russian power upon the prey at Constantinople, but that crisis seems close, and we know it will bring on a situation of affairs for other governments, from which there can be no escape; that it will be an ultimatum terminating in the destruction of the powers that be; and working out the salvation of every Israelite held captive

among them. Out of the ashes of those broken-up and consumed governments will arise the phoenix of Israel's government, and so all Israel shall be saved. The resurrection of Ezekiel's dry bones, of the whole house of dead Israel to new national life, and their becoming one nation upon the mountains of Israel for ever. The probable course of events may be this: the western impostor of Rome, who gives it out that he is some great one, unto whom so many millions give heed saying, This man is the great power of God, whom he has so long a time bewitched with his sorceries, will so act fatally for himself and the nations, now that he is committed to a rupture with the German Emperor and the King of Italy, at the nod of the French revolutionary (frog-like) power, as to open the floodgates of that destruction which has to come upon the nations. His action in the west may set in motion the Russian power or "King of the North," in the East, which again will react upon Great Britain. The probability is that the Pope's influence over so many of his co-religionists, will tell in combination with Russian and French support, against the new-sprung kingdom of Italy and empire of Germany, so as to bring the whole under the shade of the Czar of the North, and in this way, lead to the fully-developed giant-power, styled by Ezekiel "GOG."

But what about the end you speak of, if the chain be perfect? The end of what?

The end of persecution by the Man of Sin, is it not come?
 The end of treading-down captive Jews, in Gentile lands;
 The end of rain restrained above for Israel's sins,
 The end of Gentile times to rule and balance power,
 The end of equilibrium in this world, the end of talk,
 The end of forbearance on the part of Deity;
 The end of systems tolerated till his time arrives,
 Of which no mortal knows, nor can he know,
 The crisis of the age in which we live.

But, if so, why not the chain have

brought us to the end itself? Because the action is the other way. The end must come to us. We must not look for the end of all these kingdoms of men as if for one event. A nation is not born at once, neither will all of them come to their end at once; but in accordance with the prophetic announcements contained in the Scriptures, and in no other way.

The kingdom and nation that will not serve Jehovah shall perish; yea, those nations shall be utterly wasted.—(Isaiah lx. 12.) And if it be asked how will this be? The answer is, by fire and sword. For, by fire and sword will Jehovah plead with all flesh: and the slain of Jehovah shall be many.—(Isaiah lxvi. 16.) The agents of destruction, therefore, will be the same as those, which culminating at Sedan, so recently, dethroned the Emperor of the French, and destroyed the Empire so quickly. From this it is easy to perceive how the ruin of all the rest may be effected. Titus did not effect the destruction of Jerusalem as we extinguish a candle; but there was no delay in doing it; and so there will be some period of time transpire in destroying “the powers that be.” It is written: “And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.”—(Luke xxi. 24.) These predictions have been fulfilled, and the times spoken of have also passed over the Gentiles, so that they are at an end, and we are brought to the verge of the era that follows upon those things already fulfilled. We may consequently expect the next respecting Jerusalem, its people, its times, its destiny; as well as its enemies and its friends. Great changes must take place before the series of new events shall have come, to which Jesus alluded as lying beyond the times of the Gentiles, viz, *his own times*. “The times of Jesus Christ” will be ushered in by his personal appearing; but there will be preliminary events. Marvels, as we have seen, denote the coming of the

Son of Man from heaven. The year 1848 is styled the wonderful year; but since that year, we have witnessed the accomplishment of many marvellous things, in the earth, upon the earth, and through the earth. The same may be said of the air, and of the sea: both of the natural and political world. And do not such things portend the things that are coming upon the bosom of the future? Here is a remarkable fact: (and facts are stubborn things,) the nations are over head and ears in debt; but the Israelites are so differently positioned that they can take the gold and silver of the nations with them in sterling cash. Now, it is written: “Money answereth all things,” and “money is a defence.” Whatever betides, then, in “the time of Jacob’s trouble,” and henceforth until that time, it is evident that the Israelites are possessed of the requisite and necessary advantages which will enable them to avail themselves of every facility to respond to the call which they style the trump, the trump. They say we are “waiting” for the trump of Deity.

It will be well not to forget that the covenant, although broken by the Israelites, has not been broken by Jehovah, who thus took them for His people; and who notwithstanding all their calamities, will yet remember *His* covenant, and yet bring them into the bonds of that covenant to which all other nations are strangers. Daniel xii. 7, says, “And when he shall have accomplished to scatter the power of the holy people all these things shall be finished.” Observe particularly he does not say *are* finished; *no*, but have to become so. Compare this with Deuteronomy xxxii. 36: “And he shall repent himself when he seeth that their power is gone;” and verse 43 informs us “He will be merciful unto His land and unto His people. Daniel also says, “His people shall be delivered every one that shall be found written in the book.” Now is not their power gone? Has He not accomplished to scatter, or scattered their power as a people? Most assuredly, they

are individuals scattered up and down in all the earth; this is an accomplished fact. And they remain the scattered particles or elements of the one nation which Jehovah went and took from the midst of another nation, viz. "Egypt" in the time of Moses his servant, who divided the Red Sea for them to pass through it out of Egypt. In another place, we are told that He who scattered Israel will gather him, and when Jehovah takes in hand the cause of His "scattered flock" for "the purpose that he has purposed," to gather them again into their own land, and to make them one nation upon the mountains of Israel; "not all the powers combined can at all prevent the minutest accomplishment of the end He has in view. Blindness in part is happened unto Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved, as it is written "There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob, for this is my covenant unto them when I shall take away their sins"—(Rom. xi. 25-28.) Here then we have evidence unmistakable that Jehovah will repent Himself concerning His people, and remember His covenant with them; and this will be when He takes away the punishment of their sins. We learn from Leviticus xxvi. what will be the appointed time during which all Israel will be punished. Now, when this is about to expire, will be the latter years

thereof. These are styled prophetically "the latter days;" e.g., if 2520 days be the full period (for the sake of illustration), twenty will be "the latter ones" of the appointed duration, in which Israelitish events will transpire, the consummation of which will be *their* salvation. They will be saved then, *every one*, and become the kingdom of Israel restored again.

Now, Gog, whatsoever may be comprehended in so strange and uncouth a name, comes to his end in "the latter days" of Israel's punishment. The king of the north rushes upon the Moslem anterior to Gog's destruction; and his success prepares the way for the deadly fall of the giant. His deadly fall leads on to the whole earth being filled with the glory of the God of Israel. Jerusalem becomes the praise of 'all the earth. The Redeemer is in Zion, with his glorious retinæ. The kingdoms of this world become the kingdoms of our God and his Christ, and he shall reign for ever and ever; and of his kingdom there shall be *no* end.

May we (writer and reader) attain unto this end. Remember, then, that "The time of the end" of Gentile power to rule is this present time. Let us redeem it, "knowing that the days thereof are evil."

CHARLES WALKER.

Scarboro., 24th July, 1872.

SCRAPS FROM DR. THOMAS'S PAPERS.

THE following is a pencilling on a discoloured slip of paper, apparently written about the year 1840. It is a copy of a document sent about that time to the editor of the *Israelite*.

DEAR BROTHER.—The queries and replies which accompany this, I have sketched off for the *Israelite*, if they will suit. Should they not, you can preserve them till I return.

They have been suggested to me by the confusion of ideas around me in this place on the subject of the Jews. I am now listening to a lecture on the second advent, which

greatly pains me, because I hear the Scriptures so terribly misapplied.

I leave Cincinnati on Monday, July 24th. I have just paid a visit to Aurora, in Indiana, to attend a Second Advent Camp Meeting. I am here only as a hearer. I fear if I were to speak what I believe, they would regard me as throwing cold water upon their efforts, which I would by no means do.

May the truth be elicited by some of us at least, that we may not be found groping in darkness at the coming crisis of the age.

Yours affectionately, JOHN THOMAS.

A FEW WORDS RESPECTING THE TWO WITNESSES.

1.—SYMBOLS INTERPRETED. *Prophecy of Witnesses.*—"He that prophesieth, speaketh unto men to edification, and exhortation, and comfort."—(1 Cor. xiv. 3.) "Prophecy that all may learn and that all may be comforted."—(v. 31.) These witnesses then were to *speak* or *testify*.—(Rev. xi. 7.) They were to testify or give witness against them that dwell on the earth."—(v. 10.) They were to *speak* to the edification, and exhortation, and comfort of those who were persecuted by them that dwell upon the earth; and they were to do this for 1260 years.

Clothed in Sackcloth.—This is a symbol of affliction or of adversity.

"*Two Olive Trees.*"—These were spoken of by Zechariah and Paul; the latter styles them the "*good olive tree*" and the "*wild olive tree.*" The *good tree*, he said, is the house of Israel, whose *roots* are Abraham, Isaac, and Jacob; the "*wild olive tree*"—the Gentiles—whose *roots* are in Noah and his sons, who are *not* the holders of the promises. A branch of the wild olive was grafted into the good olive in place of one of its branches which was broken off for a time. Hence the broken branch, or the infidel Jews, ranged themselves with those who, in after times testified against "them who dwell upon the earth," because of their tyranny and oppression practised on those who would not submit to the power and authority of the beast. This class, composed of unchristianized Jews and Gentiles, prophesying against the political and ecclesiastical despotism of the beast, is symbolized or represented by an olive tree, which still marks the God of the earth.

The second is the *good olive*: this represents the spiritual Israel which, in Paul's day, was composed of Jews by birth who had testified the truth, and of Gentiles who by obedience were grafted in, or adopted as Jews from the parent stock or commonwealth of Israel to which they had formerly been

alien. In after times, when the Jewish infidel branch was broken off, the good olive comes to represent those who believed the gospel and obeyed it, and also testified in common with those symbolized by the wild olive, against the superstition and tyranny of the beast. Thus, the two olive trees represent *two classes of men*, who during 1260 years, tormented their opponents with the testimony they gave against *them*, and with the wars they inflicted upon them rather than submit to tyranny and a deprivation of the civil and religious rights of man.

"*Two Candlesticks,*" or rather lamps. In Zechariah vi. 11, we learn that the two olive trees stood on the right and left sides of the candlesticks, which had two golden pipes, each pipe being connected with a branch from each tree, and through which the oil, termed golden, from the oil itself, emptied itself into the urn, lamp, or reservoir.

The oil which distils through the good olive tree, is symbolic of the truth in all its parts. This truth came to men by the Spirit of God through the prophets and apostles of the Jewish nation, or good olive tree. Hence, they were said to be anointed ones, because they were oiled, or anointed with the holy oil, or spirit, which is also termed unction, from the Holy One, by which they knew all things and which taught them all things past and to come. The descent of the spirit of Jesus in the form of a dove is styled the anointing by Peter, and it was then that Jehovah made him "The anointed King," or the Christ.

A lamp or candlestick is to contain or sustain something that is capable by inherent power of illumination to diffuse light around it. But one olive tree, or lamp, cannot give light except from the oil which the tree supplies, and the lamp contains; hence in Zechariah, the tree is connected by golden tubes to the lamp that there might be a constant supply, and thus give out an enduring light before the God of the whole earth.

JOHN THOMAS.

VISIT TO LEEDS, SCARBOROUGH, LEICESTER & KETTERING.

In the beginning of September, the editor | enumeration, leaving Birmingham, Friday, visited these places in the order of | August 31st. Leeds is a good field for

the truth, but requires energetic working; this may come in due time. At present next to nothing has been done. The truth has had friends in it more or less for the past fifteen years, but these have not been able, for various reasons, to keep the truth before the people. The truth has smouldered unseen in a corner as it were. The present effort did not do much to alter this state of things. The lectures were in the brethren's meeting room, which is in a remote part of the town to which the public could not be expected to come. However, they were not thrown away. A few of the honest-hearted came to hear, and, perchance, the seed sown may fructify in their hearts unto life eternal. We pray God to enlarge the borders of the brethren in this place of much zeal for God not according to knowledge. An able brother with the right kind of zeal, would do much. If the Lord have a people in the place to be brought out, such will be raised up, and the means provided for an ample sowing of the seed. But much dependson those in the place who have been privileged to hear the word of eternal life. The truth is worthy of sacrifice. It is a bad plan to make the truth wait convenience. If we make Christ wait now, he will make us stand at the door in the day of his glory. He demands even the loss of life, if need be. The least we can do is to be the truth's willing, enthusiastic, prompt, and enterprising friends when its service calls. If we know not the day of our visitation, God will raise other servants, for His work must be done.

Scarborough is a fine place, but devoted to the lust of the eye, the lust of the flesh, the pride of life, and ignorant worship. The people are all so "respectable" that they think much of themselves and each other, a result greatly strengthened by their immortal-soul theology, which inflates them with a false conception of their own importance in the sight of God. The consequence is there is very little—next to none at all—of that humbleness of mind toward God which is well pleasing

to Him. His Word is held in light esteem in the presence of their own thoughts, and His affairs are passed over with indifference as not to be thought of side by side with their business and family concerns, and the refined productions of "talent" in the several departments of human activity and enjoyment. They are high and lifted up, not perceiving that they are as ephemeral as the worm, and that not their wealth, nor their breeding, nor their learning, nor their cultivated ways, can give them importance in creation; but God's righteousness only, which is revealed in the gospel preached by Paul and the other apostles, which is the power of God unto salvation to everyone that believeth. This will give God's friendship and life and honour at the appearing of Christ, when refined and perfumed sinners will have laid their bones with the mammoth, never more to be remembered. But all are not the victims of this hallucination. The eyes of some, even in fashionable Scarborough are opening to the despised unsearchable riches of Christ. A Quaker tradesman, the (deaf and dumb) son of a banker, and the friend mentioned in a former notice of Scarborough, who, some years ago, was a little staggered with spiritualism, are counting the cost of identification with Christ in his humiliation; also the wife of the last. It was by the arrangement of the first, more particularly, in conjunction with the brethren who are poor, that the Editor visited Scarborough; and at his house (not a welcome guest to all therein) he stayed. The prospect of trouble, for the truth's sake, does not appal him, though a source of anxiety, and, to some extent, already a cause of pain. May he and others who have a hearing ear, be strengthened to be bold in the course which the gospel requires at their hands. Two things wait, in the light of which it is healthful to look at the matter: the grave and the appearing of Christ. As to the first, neglect of Christ makes it certain that its inevitable embrace will hold us captive, despite the love and lamentation of

friends, fast following us to the same place. The condemnation of God will turn to mockery the polished grave monuments, the neat inscription, and well-trimmed shrubs and flowers, by which human sympathy would seek to honour our memory. But if we bow down to Christ (and he requires a complete and abject submission) we write our names on his living purpose which will reclaim us from our ashes, and give us renewed and glorious life, when those who scorn his ways and pour contempt on all who walk therein, will be prevailed against by the poor weak worm. As to the coming of Christ, of what value will the recognition of society be when he stands on the earth to measure all things by the standard of the Father's will? Where will the busy gentlemen of the fine families and busy commerce be when the Lord alone shall be exalted? In that day, their friendship will be a reproach, for the friendship of the world is enmity with God. Joy, in that day, will be theirs only who honour God by submission to His word in this time of trial. Seeing that this cannot be gainsaid, who is wise but those only who hear the word of God and do it? Three lectures in the Temperance Hall, to comparatively thin audiences, constituted the public effort. "Mine host" expected crowds, and was disappointed and sorry for the lecturer. Experience in connection with the truth, if haply he lay hold thereof with full purpose of heart, will bring him to perceive both the fact and the reason that the truth cannot be a popular matter now; and as for the lecturer, acquaintance will shew him that failure cannot daunt him or even move him. He works from one point of view only, and is neither elated by attention, or depressed by neglect on the part of any community to which the truth may be presented. Apprehending it as a duty to Christ to exhibit the truth, he exhibits it whether they will hear or whether they will forbear, and on this line of things he has set his face with cool and evergreen resolve, which no success can

specially gratify and no failure can possibly touch. Death will end it, or the coming of the Lord will give it a higher platform; but present experience, be what it may, has no power to influence it to the right or to the left. Let the sorrow of friends be for those who are not walking in the way of the truth.

Leicester gives promise of gratifying fruit. The ecclesia grows in numbers and the right zeal. The power of the truth is felt in the town, and is fatally telling on one congregation in particular from which it has taken first one and another of the most thoughtful, and sent them to the hated Christadelphians. The success of the brethren is due to a steady perseverance in the public exhibition of the truth by means of advertised lectures and the circulation of books, the one leading to the other. On the present occasion, the room was filled to the door to hear of the approaching war of the great day of God Almighty. The brethren are following the example of Nottingham and Birmingham in advertising every week. This, of course, means the bestowal of time and money, but when was any good ever done without this? If brethren who are able are niggardly in either respect, they are culpable.—The brethren in any place are Christ's agents there, and he will hold them responsible for the use of the power in their hands. If they allow comfort and well-being in worldly matters to interfere with their duty to the truth, they will have no just cause of complaint if Christ tells them when they set their eyes upon him, that they are not wise enough to be entrusted with the far more important affairs which appertain to his kingdom established. The Leicester brethren bid fair to deliver themselves from this terrible declaration.

Kettering continues to receive the attention of brethren in Nottingham and Leicester. Several lectures have recently been delivered by brother Turney in the principal hall. There are no brethren in the place; but there seems to be a growing interest on the part of hearers


which promises to lead to obedience at the last. A good number have been present at every meeting since the war was opened from Leicester some months ago; and evince much interest. This is in addition to casual hearers who have always mustered fairly. The editor delivered two lectures to good audiences. The subjects were: 1. The futility of missionary operations considered in relation to the object of the gospel: 2. The future history of the world in relation to present political tendencies and the light of prophecy. Brother Arthur Andrew, of London, occupied the chair. Much expense has been bestowed upon Kettering by brethren in Nottingham and Leicester; not only in the hiring of the principal hall many times and the printing of bills, and providing the

travelling expenses of lecturing brethren; but in giving away tracts and pamphlets, which on one occasion were distributed from house to house by brother Turney and brother Farmer of Nottingham. The editor told the audience that the reason of Kettering receiving so much attention was the conviction, 1, that Kettering was the habitation of many devout people who were disposed to know the way of God in truth, and 2, that the gospel was unknown in the place. The interested were recommended to assemble for the investigation of the Scriptures, and steps were taken to ascertain whether a room could not be engaged for week-night meetings, which some of the Leicester brethren might attend to guide enquirers in their investigations.

The Christadelphian.

‘He is not ashamed to call them brethren.’—Heb. ii. 1.’

OCTOBER, 1872.

By the time this meets the eye of American readers, it will be needful for such of them as intend to subscribe for the next volume of the *Christadelphian* to send word at once, accompanying their intimation with the amount which we are troubled to be compelled to ask as the condition of a year's supply—TWO DOLLARS AND A HALF. Send paper dollars or bank draft.  *Dont send by money order.* We make a new list at the end of the year as the names come in. Those only in this list of prepaid renewals will find the visits of the *Christadelphian* continued after December next. We are obliged to act on this rule. The rule to apply to Canada as well as the States.

British subscribers will recognize a similar obligation after the issue of the next number. The price—SEVEN SHILLINGS AND SIXPENCE for twelve months.

We hold over “Sunday Morning,” and our answer to Grant on “The errors of annihilationists.” Absence from home at the time we write this, will also compel a postponement of remarks on the meeting of

the three Emperors, and certain other political matters, in which we have been assisted by friends, who have sent interesting newspaper scraps and comments from time to time. Suffice it here to say that the Papal sun-setting, the Turkish disintegration, the northern expansion in the Russo-German increase of power, the unsettling activity of the Franco-frogs, and the revival of the down-trodden nation, continue to develop steadily in the form desired by those who love and look for the Lord's appearing.

A “Rev.” H. S. Warleigh, holding the position of rector at Ashchurch, near Tewkesbury, in a pamphlet recently published, asks the public to “hear the Church of England,” on the question of “endless torments.” He maintains that the Church has expelled that dogma from her creed; and that she is not to be held responsible for the pulpit preaching of it. The grounds of his contention are, 1. That in 1562 the synod of the Church, met in convocation, expunged the following declaration from the “articles,” among which it had been inserted ten years before.

“The souls of them that depart this life do neither die with their bodies nor sleep idly. They which say that the souls of such as depart hence do sleep, being without all sense, feeling, or perceiving, until the day of judgment, or affirm that the souls die with the bodies, and at the last day shall be raised up with the same,

do utterly dissent from the right belief declared to us in Holy Scripture."

And 2, that in 1864, in the case of *Wilson v. Fendall*, the Lord Chancellor gave judgment that the doctrine of eternal torments was not a doctrine of the Church of England. It is interesting to know these facts; but they have nothing to do with the question of whether the disputed doctrine is true or false. Mr. Warleigh, and many of those to whom he appeals, may regard "the church" as an authority in the matter; but those who have learnt Christ, know nothing better than that the so-called "church" has no more religious authority than a corps of London shoe-blacks. If we had no better reason for discarding the doctrine of natural immortality and eternal torments than the sanction of state hirelings of English superstition, we should be objects of pity indeed. The testimony of God is our authority. Upon this we stand immovable.

Mr. DANIEL BIDDLE, late house surgeon at St. Thomas's Hospital, having met in with *Twelve Lectures*, writes in highly pleased terms, and sends to the Editor a volume published by himself (Mr. Biddle) three years ago, in illustration of the fact that, in ignorance of the Christadelphian faith, he had struck the same vein of truth, though not having worked it so extensively as Dr. Thomas. The work (a bound book of some 200 pp., price 3s.6d.) is entitled *The Spirit Controversy: Letters and Dissertations on the Human Spirit and Soul: their nature and their condition, both here and hereafter; with remarks on future rewards and punishments*. The book principally consists of letters which passed between himself and "J. B.," a fellow-physician, who had criticised a pamphlet published by Mr. Biddle, entitled *A Post-mortem Examination; or, what is the condition of the disembodied Human Spirit?* Mr. Biddle allows the existence of an abstractable entity, which he terms "the sentient power;" but contends it is incapable of consciousness apart from the "ideating organ," the brain, which practically amounts to the Christadelphian contention, though preserving a residuum of the current superstition. Dr. Thomas graduated in the college of which Mr. Biddle was house

surgeon, many years before Mr. Biddle occupied that position. Presuming Mr. Biddle would, for this reason, have an extra interest in Dr. Thomas's views of the matter, the Editor has introduced him to Dr. Thomas's works, in which he will find the whole subject dealt with, not as a special "question," but as part of a magnificent whole of divine truth, which he discovered and exhibited in a way not permitted to any besides Dr. Thomas, in our generation, so far as we know. Many have stumbled upon this and that isolated point of truth, but none among living writers have covered the whole ground in successful investigation, and developed "the whole counsel of God." We hope Mr. Biddle may reap the full benefit of Dr. Thomas's labours.

WILL THE LORD COME IN 1873?

Two pamphlets have been sent to us which have been written for the purpose of answering this question in the affirmative. One of them is entitled "*Evidences for the Coming of the Lord in 1873*," by Nelson H. Barbour. They are both Adventist publications, printed and published in America. It would have been thought that the signal failure of the calculations of this party in 1843 would have deterred them from again fixing a date; but so far is this from being the case, that they make use of those calculations in the process of establishing the new conclusion. They do not admit there was failure in 1843, but only premature expectation. They contend that that was the true termination of the 2,300 of Dan. viii. 14, but that there were overlapping periods not taken into account, which now show that there was to be a tarrying season of 30 years, after the manner of the Egyptian deliverance, which was delayed that length of time, after the expiry of the appointed time of bondage; and in harmony with the pattern of the first coming of Christ, which did not officially take place till 30 years after his birth. The principal of these overlapping periods is the 1335 days of Dan. xii. 12.; which the writer (no doubt, rightly) contends should be regarded as a mere extension of the 1290 years of the same chapter, and, therefore, to be reckoned from the same time, instead of 30 years before, as the Adventists did in 1843.

The writer (Mr. Barbour) does not propose to alter the beginning of the 1290 period. As in 1843, so now, the writer contends that the abomination making desolate was "set up" in A.D. 538, when Belisarius, the general of Justinian, expelled the hostile Goths from Rome, and established, by force of arms, the temporal authority of the Pope, in accordance with Justinian's decree. He rejoices in being able to adhere to the original mode of computation. His argument, he says, takes up the subject exactly where it was left in 1843, proposing no removal of landmarks, and no alteration in the application of the prophetic periods, except the one already referred to, which he says suggested itself "in a moment," 12 years ago, under the following circumstances. In 1860, an Adventist, who, disappointed in 1843, had abandoned his faith, and had been for many years in total darkness, made a voyage from Australia, round Cape Horn to London, and from London to New York. To wile away the monotony of a long sea voyage, the chaplain of the ship proposed a systematic reading of the prophets, to which the Adventist readily assented. When they came to Dan. xii. 11-12 ("From the time the daily sacrifice shall be taken away, and the abomination that maketh desolate *set up*, there shall be a thousand, two hundred and ninety days. Blessed is he that *watcheth*, and cometh to *the thousand three hundred and five and thirty days*. But go thy way, (Daniel) till the end be, for thou shalt rest and stand in thy lot *at the end of the days*") it occurred to him instantly that the time for the blessedness was 45 years after the expiration of the 1290, 1335 overlapping 1290 by just that period of time; and that 45 years was to be a period of "waiting." Dating the 1290 from A.D. 538, brought them to A.D. 1828, when the Adventist (or the "waiting") movement had its beginning. Forty-five years added to this gives 1873 as the time for standing in the lot. He asked himself the question, why in 1843, did they begin the 1335, thirty years *before* the 1290? It was doubtless done to make it agree with the termination of the 2300 in 1843. It was assumed that, at the end of the 2300 period, the avengement of the holy would follow instantly, and that therefore the 1335 days, at the end of which Daniel would "stand in the lot," must end

at the same time. Therefore the beginning of these days was forced back 30 years, to make them coincide with the terminus of the 2300. But giving them now their natural beginning, with the 1290, the Adventist voyager saw 1873 indicated as their terminus—thus, 538 and 1335 equal 1873.

The next point was the relation of this date to the age of the world; for our Adventist friend assumed (wrongly as we think) that come when it might, the coming of the Lord would find the world (of mankind) exactly 6000 years old. On arriving in London, he went to the library of the British Museum, to find how the latest researches in Bible chronology affected this point. *Elliot's Hore Apocalypticæ* was at that time (1860) the standard work. Elliot advocates 1866 as the time of the coming of the Lord, and had hoped to make the age of the world 6000 years in that year; but had found that the 6000 overran 1866 by several years. Our Adventist friend found Elliot's chronology closed with this remark. "It seems to overrun (1866) a few years; but it is barely possible some mistake may have occurred among so many periods, though I am unable to discover it." He wondered "How much does it overrun 1866?" He added up the figures, and found it overran that year *seven years*, and terminated in 1873. He was astounded at the result. When he looked at the figures, it almost took his breath away. He afterwards remembered that Miller had said, after 1843 passed, "I can see no light this side of 1873."

Exercised on the subject, he began to think of the parable of the ten virgins, and thought he saw the whole situation of the past 45 years distinctly shadowed therein. "Then shall the kingdom of heaven be likened unto ten virgins." When? The preceding context is: "But and if that evil servant shall say in his heart, my lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." THEN—when? At the era of the Lord's coming. "The kingdom of heaven shall be likened." To what? "Ten virgins which took their

lamps and *went forth* to meet the bridegroom." Mr. Barbour contends that this occurred in 1843, when many thousands throughout the world expected the advent so confidently as to accommodate their business arrangements to their expectation, and in many cases, actually "sat up" waiting for the Lord. "The bridegroom tarried and they all slumbered and slept." The Lord did not come as expected, for the time had not arrived, though this was not known to those expecting. On this Mr. Barbour remarks, "Here was our night of darkness, for while *he* tarried, they *all*—not the foolish virgins only, but the wise—all *alike*—slumbered and slept. . . . We held together until the autumn of 1844. Then as if a raft floating in deep water should suddenly disappear from under its living burden, so our platform went from under us, and we made for shore in every direction. . . . The divisions, vagaries, and divisions of Adventists, since then speak only of night and darkness and they that sleep, sleep in the night . . . During the sleeping of the virgins, the prophecies have been so mangled that conscientious men who love all other truths, shrink from the investigation of the time, as children who have been burned, shrink and cry at the sight of fire. This is just what might have been expected, and only proves that 'while the bridegroom tarried, they all slumbered and slept.'"

"And at midnight, there was a cry made: Behold the bridegroom cometh. Go ye out to meet him." This cry, Mr. Barbour considers, is now sounding. The "Tarrying," he says, began in 1844, and midnight now prevails, and the cry has gone forth: "Behold he cometh." He thanks God there is a movement among the virgins at the present time, answering in every particular to the condition of the cry. It began, he says, early in the midnight watch, or in the spring of 1860, and adds that though small in its origin and insignificant, it already numbers thousands in its ranks. "If it is true," he says, "this movement, looking to 1873, is the last: the one which will indeed bring us to the desired haven, (if so) who would not have their bark launched on its wave? or who would draw back because its origin, so far as human means were used, was insignificant? or shut out the light

and close their eyes against the evidence, because it comes not in *their* chosen way?"

It must be admitted the argument hangs well together, and if the premisses were without question, the conclusion would be irresistible.

The point as to the age of the world is the first element of weakness. It was on this point that Dr. Thomas opposed the 1843 movement. It was contended by the Adventists at that time that in that year the world would be 6,000 years old. The Dr. shewed that this was a mistake. He went over the chronology drawn up by "the Rev." W. Miller, upon which they relied, and shewed that at one or two points, there were mistakes which made the world 67 years older than it was. One of these consisted of the assumption (based on Acts xiii. 20-21) that Saul reigned 40 years, instead of something like seven years only, as deducible from 1 Sam. vii. 2; 2 Sam. vi. 1-12. (See *Ambassador* for December, 1866, p. 247.) This mistake is repeated in Elliot's chronology, which Mr. Barbour adopts, and which makes the world 6,000 years old in 1873. The coming of the Lord, however, in 1873, is not thereby disproved, as it is the *world's rest under the kingdom of God* that begins at the end of the 6000 years. And as the coming of Christ, and the war between him and the nations must precede the beginning of that rest, his coming may be (so far as this point goes) in the year named, for 35 years or so would not be too long a period for the great work of subduing and enlightening the nations for the sabbatical rest of the age to come.

The important question is, when the periods of 1260, 1290, and 1335 years are to be commenced. Mr. Barbour makes them commence together. The giving of the saints into the hands of the Little Horn of its fourth beast for 1260 years (Dan. vii. 25) he understands to be the same as the "setting up" of the desolating abomination of Dan. xii. 11, for 1290 years, with this difference, that the first measures the duration of the power over the saints, and the second the measure of its career to the time of the "going forth to meet the bridegroom." He looks at 1798 and finds that the Pope was taken prisoner, a republic proclaimed, Rome afterwards degraded from imperial rank, and the Pope reduced to a bishop of the French empire. At that time, the jurisdiction of

popes over kings ceased, and their power throughout Europe for persecution came to an end. He claims this as the termination of the 1260, and measuring backwards, finds that it reaches exactly to the year 538, when Justinian's arms triumphed in Italy in the expulsion of the Goths, and the setting up of the Papal power, in accordance with the decree issued by Justinian five years before. If in this he is right, the termination of the 1290 in 1828, with the inception of the Adventist movement ("Blessed is he that waiteth"), and of the 1335 in 1873, are matters of course. But there is doubt. The date of Justinian's decree, A.D. 533, setting up the abomination, seems a more likely starting point for the period than the actual enforcement of it by the arms of Belisarius. This gives 1793 as its termination, when the French Revolution broke out, which ended in the crippling of the Papal power. Then the confirmation of Justinian's edict by the Emperor Phocas, in A.D. 606-8, in so far as it accorded a final and unquestioned supremacy to the Roman Pontiff, seems to require a place in the calculation. This gives a second and full termination to the power of the Papacy in 1866-8, which we have witnessed in recent events.

But, at all events, the imminence of the Lord's appearing is beyond question. Both methods of calculation tend to this conclusion. The second method shews us the period of Gentile supremacy expired, and ourselves in the time of the end, when we know not in what watch the Lord will come, while Mr. Barbour's method asks us to look with certainty to next year. The difference practically is not great. If Mr. Barbour is right as to the termination of the 1335, next year will, doubtless, bring the Lord to us. To this every son of God will say, Amen. His heart rises with joy at the thought.

ANSWERS TO CORRESPONDENTS.

We bespeak a little patience on the part of many whose communications lie as yet unanswered. They will, in due course, receive the attention required. They are deferred at present only because other work prevents the Editor getting at them. He hopes soon to clear off all arrears.

REVIVING OF THE DOWN-TRODDEN NATION.

The *Jewish Chronicle* describes the ceremony which took place at the ancient synagogue of the Shephardim congregation, in Bevis Marks, about a month ago, on the return of Sir Moses Montefiore who had a second time appeared at the Court of Russia in behalf of Jews, for in 1846 he waited on the Emperor Nicholas, the father of the present Czar. He now attended to offer up thanksgiving for a safe and prosperous journey. The congregation testified their grateful sympathy by making numerous offerings. Sir Moses offered munificent sums for charitable purposes on being called to the Law. The following prayer, which was offered up, contains some significant passages:—"Omnipotent God! Thou whose goodness is exalted above the heavens, and whose mercy has no limits; Thou who didst hearken from Thy sacred abode to the complaint of the sufferers, and didst extend Thy protecting hand over the travellers! Oh! lend this day Thine ear to the joyful song and prayer of thanksgiving which we, with one united heart, raise unto Thee; for Thou didst shield the reverend Sir Moses Montefiore, and didst bear him on Thy wings and lead him to the object of his desire, so that the words of his lips have not remained unheeded. Thou didst say, Oh Lord! Comfort ye, comfort ye my people; and Thou hast comforted Israel, for the messenger has come announcing favour and success, and saying unto Zion, 'The powerful Sovereign of Russia will look kindly on Thy children, who shall no longer be treated contemptuously nor trodden under foot.' Therefore we this day fearlessly lift up our voices, and say unto the cities of Judah: Behold! your God is coming! Sing unto Him—repeat His praises—proclaim unto the nations His goodness unto us and His faithful servant. Oh, Leader of Israel! bestow Thy blessings on Sir Moses Montefiore. He sanctifies Thy name before all nations beyond other men upon earth. Preserve his life so that he may still add to his achievements and his patriotic actions. May he be sheltered in Thy sacred presence! May no misfortune overtake him! May no cruel illness afflict him—him whom we call 'the honour of Israel.' For Thou art our God, and beside Thee there is no Saviour! Thou wilt redeem Israel from his oppressors, and mercifully restore Thy residence in the midst of Zion.—Amen." Sir Moses Montefiore attended the afternoon service at the Great Synagogue on this Sabbath. There was a large congregation present. Sir Moses was accompanied by Mr. Joseph Sebag. The venerable baronet, having been called to the Law, made munificent offerings in thanksgiving for the protection

vouchsafed to him by his Heavenly Father during his recent journey. Numerous complimentary offerings were made by the congregation."

INCREASING POWER OF RUSSIA.

A special correspondent of the *Daily News*, in a letter from St. Petersburg, dated August 28th, describes a very large man-of-war, which has recently been launched there, and named "Peter the Great." He styles it "the strongest man-of-war afloat," and states that, with little exception, "all the materials of the ship, engines, and armament, have been produced in Russia by Russian workmen." He states that up to the year 1868, the iron-clad ships of Russia were built in London, or under the superintendence of English workmen, sent over to St. Petersburg, and of materials, also sent over; but that, since then, a large number of Russian workmen had been carefully trained as skilled artificers,

and the imperial factories fitted with the best machinery; and that Russia can now, with her own resources alone, build the largest ironclad ships, engine them, and arm them. He adds: "She is no longer dependent on foreign products or foreign workmen. This rapid development of power is the work of the Grand Duke Constantine, to whom the increasing and notable growth of the Russian commercial marine is also due. In time of war, the Russian merchant marine will yield an unfailing supply of good seamen to the Russian navy, and the trading steamships will be useful as transports for troops." He further says: "This quick growth of Russian industrial power is not confined to the production of war ships, and their engines and armaments. Excellent locomotives, railway carriages, and machines are being made in great numbers, and new works are springing up whose productions combine excellent quality with reasonable cost."

ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

ARE BRETHREN AT LIBERTY TO BECOME SPECIAL CONSTABLES?

In case a riot takes place in any locality, and special constables are required for the purpose of protecting property and lives, if brethren were called upon to fill this post, would they be justified in refusing, at the risk of incurring severe legal penalties, and probably the loss of their property and lives of relatives?

S. R.

This question may be narrowed to a simple issue: Does the law of Christ allow his brethren in the present time to employ violence under any circumstances? If not, they are not to consider the secondary matters hinted at by S. R. "Severe legal penalties," and even the loss of life and property, are not to be allowed to divert us from the path of obedience; nor are we to be influenced by thoughts of expediency or philanthropy to do that which the law of Christ may forbid. If riots must rage unless we disobey Christ, let riots rage. If life and property must be exposed to the ravages of wicked men, unless we do that which Christ tells us we are not to do, let all houses and all lives be unprotected. If we must pay heavy penalties, unless we choose to break the law of God, let the penalties be paid. If we must be killed, and

all our families with us, unless we forfeit the approbation of our Lord and Master, and lose eternal life at his coming, let us die at once. We are not to consider consequences at all. It is a mistake to hamper the question of duty with any secondary consideration whatever. The time has not come for the saints to keep the world right. It has to be made right before even keeping it right can be in question. The position of the saints is that of sojourners on trial for eternal life. God will take care that their probation is not interfered with by murder and violence before the time. The matter is His. We are in His hands: so is all the world. We need not therefore be distressed by thoughts of what will be the effect of any course required by Christ. He will take care that his work comes out right at last. The simple and only question for us, is that which Paul put near Damascus: "Lord, what wouldst Thou have me to do?"

A special constable is required, if need be, to break a man's head with a truncheon. The constable question is, therefore, best put thus: "Does Christ allow his servants to break people's heads with truncheons?" It is not a proper answer to this question to say that being commanded to obey magistrates (Titus iii. 1), we are bound to

act as special constables if the magistrates order us; because no one will deny that this exhortation is governed by the larger precept, that we are to "obey God rather than man."—(Acts iv. 19.) No candid person will contend that Paul meant we were to obey magistrates when their order might be to disobey God. If any such contention is made, it is a sufficient answer to cite the practice of the apostles, who must be allowed to be reliable interpreters of their own exhortations. They were constantly disobeying magistrates in the particular matter of preaching the gospel, and brought themselves to prison and death by this disobedience. There was no inconsistency between this course of theirs, and their exhortation to "obey magistrates;" for in the matters referred to in this exhortation, they were themselves obedient to magistrates. They paid tribute, honoured the powers that were, and recognised the authority of the law, in all matters not affecting their allegiance to the law of God. This is a duty required of all saints, and cheerfully rendered by them, notwithstanding that they expect all such orders and institutions will be abolished in due time. That time is the Lord's time; and for this they patiently wait. The work is the Lord's work, and for him they wait.

But are they to be induced or coerced by human law, to do what Christ has expressly forbidden? By no means. The only question is, has he forbidden what is in question in this case? Has he forbidden violence? As to this, nothing is clearer. The first consideration that will lead to a seeing of it, is the fact stated by Peter, that "*He hath left us an example that we should tread in his steps.*"—(2 Peter ii. 21.) This is what Christ himself said to his disciples: "I have given you an example that ye should do as I have done to you."—(John xiii. 15.) Now what is the example of Christ as to the matter in hand? The testimony is that he did no violence, neither was deceit found in his mouth.—(Isaiah liii. 9.) As Peter tells us, "When he was reviled he reviled not again: when he suffered he threatened not, but committed himself to Him that judgeth righteously."—(1 Peter ii. 23.) Can we imagine Christ acting the special constable at Jerusalem at the bidding of the Scribes or magistrates; smiting and driving a turbulent mob on the plea of protecting life and property? Impossible. True, he once drove a crowd of market people out of the temple court, "overthrowing the tables of the money changers and the seats of them that sold doves;" but this was not at the command of human authority but in the name of the Father, whose house of prayer had been transformed into a den of thieves. The law was yet in force, and Jesus as under the law (Gal iv. 5.) was empowered to enforce its require-

ments as against his rebellious brethren, like Nehemiah, who drove out of the same place a similar class of people for a different offence.—(Neh. xiii. 7-31.) When the authority of God is re-established, the saints will take the sword of judgment, and be required to do the same work on a vaster and more effectual scale; but the question is what is their duty now, in the times of the Gentiles, while they are on probation for the kingdom of God. On this, the example of Christ points distinctly in the direction of non-resistance.

And if his example gives this lesson, how much more his precepts? What could be more precise than the words, "resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also?"—(Matt. v. 39.) The attempt to restrict this to circumstances of persecution for the truth's sake, will not be maintained by those who realise the significance of the context. Christ was not speaking of persecution at all. He was speaking of the legal maxims and practices of the nation. He says, "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth." By whom—to whom, for what purpose had this been said? It was said by Moses to Israel, as the principle that was to regulate *proceedings at law*. This will be apparent by referring to Exodus xxi. 22-24, "He (the offender) shall pay as THE JUDGES determine, and if any mischief follow, thou shalt give life for life, eye for eye, tooth for tooth, &c." When therefore, Jesus enjoins non-resistance of evil, it is not with reference to persecutors but with reference to legal proceedings and the ordinary relations of man with man. This is perhaps more evident in the next verse. "If any man *sue thee at the law* and take away thy coat, let him have thy cloak also." Here is no persecutor but a man who simply wants your property and tries to dispossess you by legal process. "Whosoever shall compel thee to go a mile, go with him twain." A persecutor would not be likely to want your company on the road. It is the case of a wayfarer who wants your comfort and protection on a lonely road, and to whom you are commanded to be liberal beyond his desires. "Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away." Surely this is no persecutor, who would take without your leave.

The suggestion that these precepts apply only to circumstances of persecution, is the thought of a man whose combative nature rebels against these flesh-crucifying precepts, but is not prepared to go the length of openly denying Christ. It is a suggestion that is absurd in itself: for why should we be allowed to fight for ourselves, and be forbidden to fight for the Lord. One would imagine that the distinction, if it existed, would work just the other way:

viz., that we would be allowed to repel and retaliate when it was the authority of the Lord that was in question, but that we should be submissive when it was a mere question of taking our purse. But the fact is, no such distinction is made. It is an invention. It is a distinction that cannot, in fact, be made; for how are you to know when a man hurts you for your faith, and when from his own cupidity. Before we could work such a distinction, we should want the power of reading men's motives.

The command of the Lord is absolute, that we are to act the part of sheep in the midst of wolves; wise as serpents, but unarmful as doves. The faithful of the first century recognised this as involving non-resistance. This is evident from James's incidental remark to the wanton rich men of the twelve tribes: "Ye have condemned and killed the just, and *he doth not resist you.*"—(James v. 6.) It is also distinctly evident from Paul's allusion in 1 Cor. xi. 20. He was about to indulge in a little personal assertion, and he assumes that this would be offensive to the Corinthians, to whom he was writing; but he claims to be heard notwithstanding, and on this ground: "For ye suffer if a man *bring you into bondage*, if a man *devour you*, if a man *take of you*, if a man exalt himself, if a man *smite you in the face.*" As much as to say, "it is a usual thing with you to submit, without resistance, to personal injury; how much more may you endure my words." This shews that the duty of non-resistance in these cases was recognised and practised among the disciples, led by Paul. Indeed, he expressly enjoins it. He says: "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written: Vengeance is mine; I will repay saith the Lord. Therefore, if thine enemy hunger, feed him, if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."—(Rom. xii. 19-21.)

Again, he says, "See that no man render evil for evil."—(1 Thes. v. 15.) Again, "Why do ye not rather suffer yourselves to be defrauded?"—(1 Cor. vi. 7.)

ARE BRETHREN AT LIBERTY TO GO TO LAW?

All these things distinctly bear on the other question, whether brethren are at liberty to go to law to recover their debts. They involve a negative conclusion on the subject; for how could going to law be consistent with submission to precepts requiring us to accept evil, and vindicate not ourselves? What is going to law, but resorting to the utmost extremity of personal violence and coercion? Those who look on the surface may not see this, but they would feel it readily enough if directed against themselves. They may imagine

it is doing a very gentle deed to pay a visit to a quiet lawyer's office, and ask him to set the law in motion in a legitimate way, protesting you only want justice, &c., &c. But follow the matter, friend, to its upshot, and you will see what it means, and then judge whether as a friend of Christ, you are at liberty to do such a bloody and forbidden thing. You get the judgment of the law in your favour; and let us suppose the debtor is unable to pay. What happens? Your servants (for, mind you, for the time being, the agents of the law are your servants, and would not act a moment after your authority was withdrawn,) enter his house and sell his bed, and cast him homeless on the street. But suppose he is able to pay and won't, and takes it into his head to resist, enlisting, let us suppose, a band of bold spirits to his aid. The myrmidons of the law arrive at the house; the door is locked; admission demanded in vain. Your agents knock the door down, but they find the passage barricaded. They demolish the barricades, but find the occupants of the house in an attitude of defiance. Your servants of the law push them; the debtor's friends smite your servants of the law. Your servants smite in return, but seeing they are overmatched, they withdraw. The debtor exults, and fearing a return of the myrmidons, he sends for and obtains a reinforcement of roughs. The bailiffs return with assistance. A melee ensues: heads are broken and property destroyed, and the bailiffs are repulsed. What next? A riot. Part of the people take sides with the debtor and part with the bailiffs. What next? The soldiers are sent for. The soldiers are now your servants. If the men in the house don't give in, brains will be blown out, and lives taken; and all this will be done because you have set the law in motion. In fact, this is the law in motion. What is commonly called "the law," is but the smooth end of the bludgeon. It is the fear of the other end that makes people cower at the sight of the handle. A bailiff goes and shews the handle, and this is generally sufficient; but the fact remains, that what is called the law is a terrible instrument of destruction, which will break skulls if there is any resistance. Now, in considering whether we are at liberty to use the law, we must consider whether we are at liberty to do all that it involves. A battered house and blood-covered corpses, are elements in the picture to be considered. The fact that it is rarely needful to push matters to this length does not alter the nature of the transaction, or weaken the conclusion that saints are not at liberty to employ such an engine of offence.

The fact that a man does not personally employ the violence only makes the matter worse, as far as the nature of his act is concerned; for whether is it worse to do the

deed honestly and bravely yourself, or to stand behind a curtain and whisper the words that set a lot of heartless ruffians to do it? If you were the personal actor, your debtor might have some chance of mercy by personal appeal; but when you set the law in motion, you hand him over to the tender mercies of men with hearts of stone, and without the power to be merciful even if they had the mind.

It is generally conceded that a brother has no right to resort to law against a brother, because of Paul's express words in 1 Cor. vi.; but some conceive they may do so against a stranger. The first thought upon such a proposition is, that it is contrary to the entire spirit of Christ's teaching to suppose we are at liberty to apply any process of hurt to strangers which we are not to apply to brethren. His command to be absolutely harmless, extends even to an enemy, still more to a debtor who may not necessarily be an enemy. The supposed distinction in favour of brethren in this matter, would be a return to the spirit of things which said

Thou shalt love thy neighbour and hate thine enemy," which Christ expressly superseded.

How comes it that Paul mentions a "brother," in connection with law going, at all, in Cor. vi? Is it to intimate that a brother may go to law with a stranger

while not at liberty to do so with a brother? There is no such hint in the context. It is rather to illustrate the great extent to which the Corinthians had gone in their disobedience. "Brother goeth to law with brother, and that before the unbelievers." He commands the brethren to judge if there is anything wrong between brother and brother; but does he recommend a resort to even this judicature? On the contrary, he says, "Why do ye not rather suffer yourselves to be defrauded?"

The command to be passive in relation to evil, is an ordinance for the present probation merely. In due time, the saints will trample the wicked as ashes under the soles of their feet, if they prove themselves worthy of the honour by a faithful submission to what God requires of them now. It is "He that overcometh and keepeth the words and works of Christ," that is to "have power over the nations, and to break them in pieces like a potter's vessel."—(Rom. ii. 26-27.) In this view, it is of paramount importance that the saints remain true to the commandments of Christ; and not to suffer themselves to be led into the path of disobedience by glosses on his word, which while making the way smoother to the flesh, will have the effect of depriving us of the crown in the day of the glory to be revealed.

INTELLIGENCE.

ABERDEEN.—Brother William Pratt, in the absence of brother Robertson, reports advantage having been taken of a great stir created by a discussion between a certain "Rev." Stuart of the "E. U." denomination and Mr. Watts, the "accredited agent" of the class whose name is written in Psalm xiv. 1, to present the truth. The "rev." gentleman had practised himself for several weeks before the discussion, by discoursing to his congregation, on Sunday evenings, against the principles he was going to attack. During these preliminary exercises, one or two Christadelphian publications were sent to him, which elicited some sneering notice at his hands. His arguments on behalf of natural immortality were of the usual sort, consisting principally of appeals to Plato, Socrates, Cicero, and other heathen writers. Brother Marr took notes of the "rev." gentleman's lectures, and obtained his permission to review them.

BARNSTAPLE.—Brother D. Atkins, writing July 23rd, reports the immersion of Mr. HENRY VEYSEY (over 30) principal of a boarding school at Taunton. The event occurred eight days before the date of the

letter. The step is likely to be a costly one so far as brother Veysey's temporal interests are concerned; but it is believed he is of those who would rejoice in tribulation for Christ's sake. He asks the prayers of all the sons of God. It may be added, that his introduction to the truth was due to a railway conversation, in the first instance, with brother Vernon, of Dorchester, to whom he was, at that time, a stranger. He was formerly a devoted member of the Plymouth Brethren fraternity.

BEITH (Scotland).—Bro. Gillies, writing July 22nd, announces the obedience of his wife, who put on Christ in the way appointed, on Friday, July 19th.

BIRMINGHAM.—Since the last report, there have been five immersions, as follow: July 28th, JOHN EDWARD MARSTON (20), grocer, formerly Church of England; August 6th, JOHN JONES (42), refreshment stall keeper, formerly Methodist; August 8th, SAMUEL WATKINS, of whom particulars will be found in the Oldbury intelligence; August 27th, JESSIE JONES (33), wife of brother J. Jones, formerly Church of England; SARAH ANN JOHNSON (38), relation of brother Johnson,

formerly neutral.

It has been found to improve the attendance at the Sunday Evening Temperance Hall meetings, to have subjects chosen and announced beforehand. Handbills are distributed at the close of each meeting, announcing the subject for the night following. The following is a list of the subjects since this practice was commenced.

July 14th.—"THE CHURCH OF ENGLAND.—The Disestablishment and Disendowment of all State Churches divinely decreed as a preliminary to the Second Appearing of Christ to establish a Universal Theocracy—righteous, humane, and invincible."—Brother Roberts.

July 21st.—"THE ANTI-CHURCH MOVEMENT.—The present Movement throughout Europe in opposition to State Church Establishments, one of the many signs of the near approach of Christ."—Brother Roberts.

July 28th.—"THE THINGS THAT ARE COMING.—The changes to be wrought in the earth when Christ re-appears: universal disaster for awhile; overthrow of governments; uprooting of established institutions; abolition of the present system of society, and the upbuilding of a new order of things."—Brother Roberts.

August 4th.—"The Education Question from a Bible point of view, shewing the inadequacy of current methods to bring the mind to a complete state of culture, and the hopelessness of a good national system till the kingdom of God arrives."—Brother Roberts.

August 11th.—Fraternal Gathering.

August 18th.—"The meaning of the Christadelphian Movement."—Bro. Roberts.

August 25th.—"The sequel to the Christadelphian Movement."—Brother Roberts.

Sep. 1st.—"Who are the rightful owners of the soil?"—Brother Shuttleworth.

Sep. 8th.—"The true basis of 'Liberty, Equality, and Fraternity.'"—Brother Shuttleworth.

Sep. 15th.—"Communism—present and future—a parallel and a contrast—a failure and a success—an enormity and a beauty—wickedness and righteousness—chaos and bloodshed—"Glory to God in the highest, peace on earth, and goodwill among men."—Brother Roberts.

Sep. 22nd.—"THE MEETING OF THE EMPERORS. The Imperial Meeting at Berlin: its significance; its lessons; and its probable results in relation to the looming purpose of God in the earth."—Brother Roberts.

BISHOP'S CASTLE.—Brother Owen, writing Sep. 15th, says: "We had two added to our number at Boghines, on Sunday, Sep. 1st, viz., CHARLES BUTLER (32), formerly Primitive Methodist, who has been acquainted with and friendly to the truth for the last three years; and AMELIA BENNETT (31), wife of brother J. Bennett, at one time a

Primitive Methodist. We now number seven, in this part, but are not often able to meet all together, on account of the distances by which we are separated."

BURY ST. EDMUNDS.—See London.

COVENTRY, NORTHAMPTON & KETTERING.—Brother Watts, of London, who left the Fraternal Gathering with the intention of doing the utmost he could for the truth on his return journey to London, reports as follows:—"On Wednesday night, we reached Coventry, where I spoke for over an hour, and the people (principally factory hands and shopkeepers at their doors) listened very attentively. I was told that if I applied to the mayor, he would, doubtless, lend me the hall for a lecture. However, as I was journeying elsewhere, I did not make the attempt. You may think it perhaps worth while doing so some day. I think there is a door likely to open there. At the close of the meeting, a gentleman came and thanked me, and said it revived old memories to hear such things as I had spoken of. His name is Tudor, and his address, Byron Terrace, Stony Stanton Road, Coventry. He was formerly associated with the movement when Dr. Thomas came to Northampton in 1848. He said he knew brother Turney, of Nottingham. From Coventry, we rode to Crick, and thence walked into Northampton, where on Thursday night I spoke in the market place to nearly 200 people, who very gladly heard the word, and seemed willing to listen for any time longer I chose to occupy their attention; but as I had already spoken more than an hour, I spoke to them quietly in groups, and so got to rest about 10.30. Friday, we started for Kettering, where we arrived about 4.30 p.m. About 7, I spoke at the town pump, having previously scattered the tracts, 'Who are the Christadelphians?' Several clerics got scent of our movement, and watched the proceedings from a respectful distance. I told the people brother Turney and yourself would shortly be down lecturing. This morning we move southward. My tour has more than ever convinced me that the seed of the kingdom is not to be kept in our basket, but like good stewards of the manifold grace of God, we are to scatter it broadcast that it may be seed to the sower and bread to the eater.

CUMNOCK (Scotland).—The following is a cutting from the *Cumnock Express*:—

"LECTURES.—On the evenings of Tuesday and Wednesday last, Mr. William Ellis, from Liverpool, delivered lectures in the large hall of the Black Bull Inn, on 'The second coming of Christ to his kingdom,' and 'The closing of the present dispensation.' The attendance was the reverse of large, but the lectures showed no mean amount of research, earnest thought, and an intimate acquaintance not only with history, but also with the Scriptures of the Old and New Testa-

ments. They were much appreciated by those present."

EDINBURGH, GLASGOW, CUMNOCK, &c.—Brother Ellis, writing July 30th, mentions a four weeks' tour in various parts of Scotland. He says, "I am happy to say that the prospects of the truth are better on the whole, principally in Glasgow, Edinburgh, and Cumnock, although the progress is very small, yet it is gratifying to see a little."

FAZELEY.—The following is a cutting from a Tamworth paper: "The Christadelphians.—The seven persons at Fazeley, who bear the above designation, have succeeded in obtaining the use of a spacious room, belonging to the Navigation Inn, Lichfield street, for the purpose of making known their peculiar doctrines. The opening meetings and lectures took place on Sunday last. A considerable number of the members of the community came over from Birmingham, and the meetings were also well attended by residents of the village. In the afternoon, a lecture was delivered by Mr. F. R. Shuttleworth, of Birmingham; subject: 'The Kingdom of God, or things which are shortly to come to pass on the earth.' The lecturer argued from the Scriptures that it was the purpose of God to restore the ancient Kingdom of Israel, with Messiah as its head; that this purpose was shortly to be accomplished, and that its accomplishment was the only remedy for the evils which at present afflict the human race. In the evening, Mr. J. J. Hadley, of Birmingham, lectured on 'The study of the Scriptures the first step to eternal life.' He urged that the Bible was the only source from whence might be obtained such wisdom as would place Eternal Life within the reach of mortal men: and that it was the bounden duty of every individual to investigate its truths for himself, independently of the pulpit utterances of its professed expositors, who he alleged had rendered its teachings of non-effect by their traditions. He also strongly reproved the inconsistency of those, who whilst they professed belief in the Bible's divine origin, only partially studied the contents of the book." Before closing his remarks, the lecturer refuted the allegation made by some persons that the Christadelphians were 'infidels,' as the term is commonly understood. The lectures are to be continued every Sunday evening."

GALSTON (Scotland).—Brother Wallace reports several additions to the ecclesia in this place, month by month: April 13, WILLIAM AIRD (57); May 25, JAMES NELSON (26) and his WIFE (21); July 14, JOHN LAW (56); August 9, MATTHEW BROWN (65). The two last are old men unable to speak at the meeting, but contribute by their company to the edification of the brethren and their encouragement in the race for the prize.

GLASGOW.—Brother O'Neil, writing July

19th, says: "On the 24th of June, brother Ellis from Liverpool, delivered two lectures, one in the afternoon and one in the evening, on the following subjects: 'The Unknown God,' and 'the Second Coming of Christ and the end of the present dispensation.' On Monday evening the 25th, brother Ellis delivered a lecture on: 'Do the righteous enter into a state of conscious existence and praise the Lord after death?' All the lectures were well attended and some interest manifested. The last subject was chosen on account of the sermonizing that was going on about the late Dr. Norman Macleod, which brother Ellis showed to contain sentiments and expressions at variance with the Old and New Testaments. We have had two additions to our ecclesia by removal; brother William Kirkland, from Edinburgh; and brother Stewart, from Dunkeld, both of whom are working in Glasgow. Brother Arthur Hall's daughter, sister Agnes Hall, broke bread with us on her way to America, as also did brother and sister Moir, of Edinburgh. Sister Hall was from Mintlaw, Aberdeenshire."

GRANTHAM.—Brother Wootton announces the removal of brother and sister Wright to Sheffield.

GRANTOWN.—Brother McIntosh announces withdrawal from brother James Gordon for disorderly walk.—He also reports that brother Robertson and brother James Grant, sen., visited New Mills of Keith, on Sunday, July 28th, and assisted two young men to put on the covering name, viz., ROBERT GREY, farm servant, and WILLIAM SUTHERLAND, farmer's son, both formerly attendants at the established "Kirk." A few in the district are enquiring, and it is hoped may become obedient. In the evening, brother Robertson lectured to an attentive audience in brother Smith's house. Arrangements are in progress for a lecturing visit to the parish of Deskford.

HUDDERSFIELD.—Bro. Mitchell, writing September 2nd, reports the addition of Mrs. EDWARDS, wife of brother Edwards, who was immersed at Halifax, on Sunday, Aug. 25th; she was formerly neutral. Brother Mitchell adds, "We have been strengthened in our numbers by three removals, viz., two sisters Frazer, from Dundee, and sister Cox wife of brother Cox, from Leicester. We now count 24 brethren and sisters. We have removed to our new and more commodious room in Wellington Buildings. Brother Bairstow, of Halifax, gave two lectures at the opening. The attendance was good and the attention given by the people marked and close.

KEIGHLEY (Yorkshire).—Bro. Greenwood, who has been alone for many years, writing July 29th, says, "After a long period of waiting, I have this month the satisfaction to report the obedience of two to the prescribed command; viz., WILLIAM DUGDALE (46),

formerly neutral, and WILLIAM WATSON (47), formerly a zealous member of the Wesleyan body, of thirty years' standing. They were immersed on the 28th of July. There are others strongly impressed by our reasoning with them concerning the faith and the inheritance, and everlasting life. We intend to do our best for the spread of the truth. We hope soon to be able to form an ecclesia."

KETTERING.—On the 26th and 27th of August, brother Edward Turney delivered two lectures in the Corn Exchange to audiences of from 120 to 150—brother Arthur Andrew in the chair. The subjects were, "Scripture teaching concerning the devil and hell, shown to be in direct antagonism to popular sentiment;" and "The war of the great day of God Almighty." The excitement attendant upon previous lectures had subsided, but the audiences, among whom were evidently a number of intelligent and interested people, listened with great attention. At the close of the first lecture a group of men who were found conversing on the truth outside the hall, expressed themselves greatly interested in what they had heard, and desired that efforts should be made there on Sundays. This they were informed was impracticable at present, but brother Turney recommended them to commence a regular weekly meeting to investigate the truth, a suggestion they inclined to carry out. Brother Turney repeated the suggestion publicly at the close of the second lecture; and it is probable that good will result before very long. On Monday and Tuesday, September 9th and 10th, brother Roberts lectured to similar audiences in the same place; subjects: "The true objects of the gospel," and "The world's political future."

LEICESTER.—Brother Weale, writing July 20th, reports the entrance by baptism into the one body, of ELIZA WESTON (24), wife of brother Weston, formerly connected with the Baptists; She put on the saving name on 25th of June.

LIVERPOOL.—The brethren have been the subject of the following notice at the hands of a local paper:—

"CHRISTADELPHIAN MEETING ROOM, GILL STREET.—The reporter for the *Everton and Kirkdale Advertiser* attended divine service at this place last Sunday evening. The Christadelphians are not at all a numerous sect of Christians, but are, in every sense of the word a peculiar one. Our acquaintance with them has been of such short duration—only one visit—that we are hardly in a position to give a positive judgment concerning them, but so far as we have formed an opinion, it leans towards the side that their heads are not level on all points of theology. In this respect they resemble some others that we know of; therefore, so far, their case is not unique. Their principal theme appears to be in connection with the

restoration of the Jews to their own land, and their ideas on this subject appear sound and scriptural, but as an offset to the correctness of their views concerning Israel, they hold strange opinions concerning other matters; for instance, they do not believe that there is any such being in existence as the devil; their notion respecting our ever blessed Redeemer, God manifest in the flesh, borders on the Unitarian doctrine. The immortality of the soul, they declare to be a Pagan doctrine, subversive of every principle of eternal truth; that in the death state, a man, instead of having gone to another world, is simply a body deprived of life, and as utterly unconscious as if he had never existed, thus ignoring the precious words of the apostle, "Absent from the body and present with the Lord." However, we think we have given our readers a sufficient idea of Christadelphian principles to lead to the conclusion that the spiritual food ministered in Gill Street is not likely to make many 'wise unto salvation.' When our reporter entered last Sunday, one of the brethren connected with the place was engaged in reading that beautiful chapter, the 11th of Romans, which treats so particularly respecting the poor Jew and his future prospects. On this chapter Mr. Atkinson founded his address, which was nothing more nor less than a series of quotations of texts from all parts of the Old Testament, correctly proving what all Christians believe, viz., the restoration of ancient Israel to their own land. So far as this line of argument was concerned, there was nothing that we could see for any one to cavil at, but as regards the portion which they allot to gospel-loving saints, we are at total variance with their tenets. At the close of the address, there was rather an unwarranted attack made by an individual who seemed to think he had a right of reply. This movement was not taken in good part by the brethren, who seemed considerably irritated at the intrusion, and as it was not a meeting intended for discussion, we are bound in the spirit of fair play to say that they had every reason to be annoyed."

To this, brother Ellis obtained insertion to the following reply, which appeared August 31st:—

"THE CHRISTADELPHIANS.

To the Editor of the Everton and Kirkdale Advertiser. Dear Sir,—In your issue of Saturday, August 17th, there is a notice of the Christadelphian meeting, at No. 1, Gill-street, by your reporter. There are three points in that report, which is otherwise pretty correct, which call forth remark:—

1st.—The expressed opinion that 'their heads are not level on all points of theology.'

2nd.—We think we have given our readers a sufficient idea of Christadelphian principles to lead to the conclusion that the spiritual food ministered in Gill-street is not likely to make many wise unto salvation.

3rd.—At the close of the address, a rather unwarranted attack was made by an individual, who seemed to think he had a right of reply. This movement was not taken in good part by the brethren, who seemed considerably irritated at the intrusion.

On the first point, we challenge proof that our heads are not level on all points revealed in the Bible, for the faith and practice of those who shall inherit everlasting life. We know full well that our heads reject the contradictory traditions of Christendom, which regard the devil as a fallen angel, Jesus Christ as the eternal Son of God, the Trinity, heaven and hell as the abodes of immortal souls, &c.

At the same time, we hold that no other doctrines can be fairly deduced from the Bible than those contended for by us. We repudiate, therefore, the insinuation that we do not agree with what is written in the Bible, because we do not agree with the traditional theology of our time.

On the second point, we remark that the scheme of salvation devised by the Deity proposes to bestow incorruptibility of nature upon corruptible man, and an inheritance in His kingdom, and glory on the earth, when the kingdoms of this world, *under* the whole heaven, shall be given to the saints of the Most High.

Spiritual food that will terminate in such a glorious result is not for a moment to be compared with the indigestible husks of heathenism, about immortal souls, eternal torments, an indestructible devil, &c. We thank our Father in heaven that, through His word understood and believed, we have become wiser than the vendors of such degrading superstitions, and have turned from their dumb idols to serve the living and true God, and to wait for the coming of our Lord Jesus Christ, to fulfil all that God has caused to be written by all His holy prophets since the world began.

On the last head, we regret that anything that could be construed into the appearance of irritation did occur, or that the idea of unwillingness to discuss the doctrines contended for by us should ever be entertained. We can truly say we have aimed at the opposite, by frequently, on the Sunday evenings, having invited questions and discussion, without success; but the friend who appeared on the night in question, wanted neither the one nor the other, but to lecture the audience upon our supposed heterodoxy.

Hoping your reporter may pay us another visit, and measure us by the testimony of

God, instead of the foolish, though popular, creeds of Christendom, I am, on behalf of myself and the Christadelphians in Liverpool, yours truly,

WILLIAM ELLIS.
64, Berwick-street, Liverpool,
17th August, 1872."

LONDON.—Brethren and sisters visiting the metropolis are recommended to obtain the precise address of the meeting-room, or of some brother, before leaving home. It has frequently happened that for want of this precaution, visitors (in the truth) from the provinces to London, have been unable to find out the members of the same spiritual family resident there, or have done so with considerable difficulty. The meeting-room at present as announced in the *Christadelphian* for last October, is Wellington Hall, Wellington street, Upper street, Islington, N. Morning meeting at 11; evening meeting at 7.

Brother J. J. Andrew, writing Sep 15th, says: "On the 25th August, the ecclesia was increased by the immersion of GEORGE CHAPMAN, who, after wandering among many different denominations, has, at last, found a resting-place for the sole of his foot.

On the 27th January, AMOS SHARP and his wife, from Bury St. Edmunds, were immersed into the one body, returning home next day, the first-fruits of the truth in that town. They were brought into contact with Christadelphians by means of *Zion's Trumpet*, previous to its discontinuance, though they had already obtained an inkling of the truth, on which account their connection with the Baptist denomination was severed."

MALDON.—Bro. Charles Handley, writing July 19th, reports the baptism of MRS. KERRIDGE (61), formerly distinguished among the Peculiar People; also MRS. WARWICKER (27), and Mrs. HAWS (28), formerly neutral. In a former letter, brother Handley reported the obedience of MRS. JORDAN (50), and has since sent word of (another?) MRS. HAWS (35). All are meeting at Hazeleigh, but live at Woodham, a few miles farther off.

MANCHESTER.—Brother Wareham reports as follows, under date August 12th:—The obedience of MR. GEORGE ARTINGSTALL (50), was attested by brothers Corkill and Teasdale on Sunday morning the 28th July, at the Leaf Street Baths, in this city. He had been connected with the Old Wesleyans and United Free Methodist bodies for a period of 26 years. The presentation of the truth here by you in December last in a series of three lectures, was the incentive which caused him to attend our Sunday evening lectures without intermission up to the present date, thus testifying to the triumph of the truth over error and the enabling of one to rejoice at deliverance from the prison house of sin, and whose prayer, together with ecclesia, is that

his wife and children, who have arrived at maturity, may be constrained to embrace the same hope as revealed in the word of truth."

NOTTINGHAM.—Brother Mycroft, writing Sep. 15th, reports as follows: "During the interval since my last report, the brethren have assisted eleven to put on the name of the Lord Jesus Christ by immersion, after receiving from them satisfactory reason for the hope. Particulars as follow: ISRAEL THOMAS LIGGETT (19), son of brother and sister Liggett; MRS ANN GOODACRE (60), formerly Wesleyan; ANN GILL (57), formerly Wesleyan; MARTHA CLARKE (88), mother of last-named, formerly Church of England; SARAH BALM (51), formerly Campbellite; ELIZABETH POWELL (84), mother of last-named, formerly Campbellite; ELIZABETH BARLEY (19), formerly Church of England; LOUISA BROWN (29), wife of brother Brown, formerly Methodist; ELIZABETH MOSELEY (28), formerly Methodist; EDWARD FETHPLACE (45), who, for some time, has been attending the Independents or Congregationalists, but previously was one of the people called Second Adventists; ELIZA GILDIN (56); formerly Campbellite, who was one of the earliest readers of *Elpis Israel*, but like many more, put it on one side; but, re-studying, has been brought to obey the truth.

You will see by enclosed pamphlet, *Christadelphianism Exposed*, that we have been the subjects of an attack by one of the clerical guides of Nottingham; and we are given to understand that he is not only the mouthpiece of his own sect, viz., the Congregationalists, but of the whole Nonconformist body here. The addition we have had recently, and the increasing attendance at the Sunday Evening lectures of such as are investigating the truth, is making an unpleasant impression in clerical quarters: hence the attack by one of the principal ministers of the town, the "Rev." C. Clemance. In this the brethren rejoice; and as you will see by enclosed bill, we are endeavouring to make the most of the circumstance. That good will be the result, we do not doubt; if anything is to be judged of by the largely-increased audiences at the last few lectures, we are beginning to reap fruit already."

The following is the handbill used by the brethren.—

"He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him."—(Prov. xviii. 17.)

THE "REV." CLEMENT CLEMANCE,
Having published a twelve-page tract, styled
"CHRISTADELPHIANISM EXPOSED,"

In which he designates it as "unworthy and untrue;" adding also the following

statements: "But we are bound to say, that of all the odd jumbles of the fag-ends of old heresies, of all the travesties of the Christian faith, of all the perverse prostitutions of the Word of God . . . we know of none to surpass or even to equal Christadelphianism."

MR. EDWARD TURNEY,

Will (D.V.) make a review of this tract, in a
Course of

SUNDAY NIGHT LECTURES,

In the Mechanics' Lecture Hall, commencing Sep. 1st, 1872, at half-past six o'clock, dealing fully with every accusation, argument and text of Scripture presented therein, and this review will be published for general circulation.

The Castle Gate Congregation and the public are respectfully and earnestly invited to attend and bring their Bibles.

OLDBURY.—During the last few months, lectures have been delivered, on Sunday evenings, in the People's Hall, by brother Meakin, of Birmingham, on the following subjects:—

June 9th.—"The Devil: his origin and destiny."

June 23rd.—"The one God v. the Trinity."

July 7th.—"The Ancient Faith v. Modern Sermonizing."

July 21st.—"Water Baptism by immersion essential to Salvation."

Also a lecture, on Monday evening, July 22nd, subject: "The second appearing of Christ at hand, as evidenced by the political signs now in course of development; Christ and the prophets; the coming overthrow of all human institutions, political and ecclesiastical; and establishment of the kingdom of God upon the earth."

The attendance has been favourable, and the brethren are encouraged to continue their efforts. In the beginning of August, SAMUEL WATKINS (22), shipbuilder, formerly Church of England, went over to Birmingham, and was immersed. He came to live with bro. Watton, in the previous October. Brother Watton introduced the truth to him. At first he opposed it, but after looking into it, it proved powerful in bringing him to the required obedience, which was rendered Thursday, August 8th, at the Athenæum. Brother Watton having received an invitation from a former (Methodist) co-religionist who knew of brother Watton's change, went to the Ragged School, to preach, and met with good acceptance. He did not worship with them, but confined himself to the presentation of the word. There were about 250 or 300 present, and they listened with very great attention. "The course that I took," says brother Watton, "was this: I begun at Adam, spoke of Seth, then Noah, then Shem, then to Abraham, then to Isaac, and then to Jacob and his twelve sons, and shewed that they were the fathers of the

twelve tribes of Israel. There I had to leave them as the time was expired. This course I took, on purpose to shew how God's kingdom was brought about in the past. I have no doubt I may go again. In the evening, we broke bread at Sister Radford's."

SALE (near Manchester).—Writing Aug. 4th, brother W. Birkenhead says, "On the 21st July, we were rejoiced by the obedience of SAMUEL EVISON (17), who was on that day immersed into the saving name, after satisfactorily confessing his faith in the glorious gospel of our Lord and Saviour Jesus Christ. Being by birth brother to sister William Birkenhead, he is now drawn to us by closer ties than those of fleshly kin, and we trust our heavenly Father will vouchsafe to him his tender care and guidance, that he may develope character which shall meet with acceptance at the hand of the judge of all the earth, when probation shall cease on the part of the Lord's anointed ones.—A short time since I wrote announcing the immersion of his sister Mrs. FANNY BAINBRIDGE, which took place at Liverpool previous to her departure for America. I have not seen this in the *Christadelphian*. She is now residing at Central Falls, Pantucket, Rhode Island, U.S. I expect she will endeavour occasionally to get to Boston to meet with the brethren there; and we trust they will be ever ready to help her forward on the race for eternal life, by words of counsel and encouragement."

SHEFFIELD.—See Grantham.

SWANSEA.—Brother Goldie, writing Aug. 17th, reports that on Sunday, August 4th, the brethren were favoured with two lectures from brother Turney of Nottingham, on "The relation of Jewish Restoration to the gospel." There was a very good audience, who listened most attentively to the lecture. It has called forth a very favourable letter in the *Ferret*, from one of the audience.

TAUNTON.—See Barnstaple. Bro. Vesey has a hall at his disposal which he will be glad (free of charge) to place at the service of any brother who may call to lecture. He will be glad of such a call.

WHITBY.—News comes from this place of the unexpected death of brother W. H. Kidson. Brother T. E. Clegg, writes on the subject as follows:—"Poor young man! I loved him; he has been cut down just as he began to open out. He had a fine moral disposition, but to me a premature development of mind; it was after the higher aspects of the truth that he aspired; but as a flower of the grass, he has been cut down, just when we should have wished him to stay. But I rejoice in the fact that he has fallen asleep even in that lonely village, (Market Deeping, at his parents'), firm in the faith and humbly submissive to his heavenly Father's will. I received a letter from him written but a few days before his

death. He said he knew he was just about to die, and did not seem sorry to have a 'short rest' before the Lord comes, and concluded by subscribing himself, 'yours in the shadow of a glorious dawn.' Beautiful thought upon which we might long dwell."

AUSTRALIA.

SYDNEY.—Brother Rooke, writing June 14th, reports the immersion of WILLIAM BROWN, formerly Episcopalian; JAMES EVERETT, formerly Campbellite; H. L. SMITH, formerly Wesleyan, and E. BOTT, formerly Campbellite. He says they have come to a knowledge of the truth through a study of the Scriptures, commenced by the perusal of *Twelve Lectures*: and that they bid fair for a consistent walk and usefulness in the spreading of the truth.—Brother Rooke adds that people in the colonies are, as a rule, ever on the move. Those who are immersed are no exception, and usually move to another part shortly after their obedience. This he thinks an obstacle to progress, but consoles himself with the idea that it may be for the best in promoting the spread of the truth.

Writing a month after the date of the foregoing communication, brother Graham, with sorrow, speaks of having to isolate himself on account of some things he could not approve; but he holds on to the faith in which he rejoices with comfort. Brethren Hines, Roberts, Marks, and A. Graham, and sister Graham, meet with him for the breaking of bread; and, every Sunday afternoon, brother Graham speaks in the open air, generally to 200 and 300 hearers. In addition to this, brother Graham advertises the works in the daily papers, on sale or loan. Some borrow but never return; but brother Graham perseveres. Since the few mentioned commenced meeting together, they have been joined by THOMAS GRIFFIN (32), formerly Roman Catholic, and ROBERT INGLETHORPE (32), formerly Church of England, who were immersed, the first on June 15th, and the second on June 22nd.

Brother Graham, in speaking of the Chicago contribution says:—

"We should always assist the poor. I assure you it is one of the most pleasant acts of my life, to give from my earnings that which helps to comfort my brethren and sisters in Christ. The happiness of my children is my happiness, yet I consider my brethren in Christ of more importance than my children, because the relationship between me and them may end at any moment, but the relationship existing between those in Christ never ends; death is but the means of entering into life. Now, if my little ones

are important to me, my brethren are all-important."

NEW ZEALAND.

INVERCARGILL (Southland).—Brother W. G. Mackay, writing 8th May, reports the addition to the number of the brethren, of SIGVARDT PEDER SYVERSEN, clerk to the New Zealand Wheat Preserving Company. He is a Norwegian, aged 25, and formerly a member of the Evangelical Lutheran church. Brother Mackay says he is an intellectual young man, thoroughly comprehending the truth in all its bearings, and consequently not ashamed to confess it. He was brought to a knowledge of the truth by the instrumentality of the *Twelve Lectures*, aided by intercourse with the brethren.

UNITED STATES.

BOSTON (Mass).—Brother Hodgkinson has the following remarks (August 23rd): "No kingdom yet, but the King lives, and our anchor he has carried in with a long hawser within the veil into the most holy place, where is good anchorage ground. Grand pilot; left us a good chart. Keep the compass away from all neutralizing effect; and hang on head to the wind and tide; ship a sea once in a while, and another; but catch your breath between, and hang on tooth and nail. There is more danger in living than dying amidst this scene of doubt, infidelity, spiritualism, and sectarianism. I verily think the public mind here is in a dreadful state of scepticism. I think they would like truth, but dare not let go to get a better hold, for fear of swamping. Ah! sinful nation, harlot mother, bastard children! How much you miss! How much you lose of peace and comfort here; to say nothing whatever of the great future, the eternity which mentally no one can grasp, any more than they can the Deity.

BRISTOL, (RHODE ISLAND).—Brother Hodgkinson on a visit here, writing (August 9th) to brother Boshier, gives the following account of proceedings:—

"You don't know what a barren wilderness this is; children are brought up with the Bible as a counterbalance-pole to the tight-rope of society, polite life, public opinion, and that despot of Gentile times, old King Cash. The Bible is respectable, and so is *Johnson's Dictionary*, if you leave out the hard words, and call out the sweet; but as the great bank-note detector for spurious bills, bah! To them it is all twaddle. No, sir; the card which wins now is spiritualism, free thinking, free love, and all the adjuncts. Verily, I am astonished at the goodness and forbearance of Deity. When He speaks, stand from under, ye uncircumcised dogs of

the Gentiles. The people deem themselves unworthy of eternal life, and do always resist the Holy Spirit. Ishmael jeers at Isaac as of old; but our time is coming; it makes me very sad, yet so it is. England is a better field; the soil more fertile. Here, the seed dries up under the scorching sun of unbelief, and rarely vegetates. I have been having a very interesting time down here, a small town of about 6,000 inhabitants. I went to the Advent Church, and made some remarks in the Conference Meetings. Being short of parsons, they wished me to preach. So I was placarded on the trees and in the local papers, and curiosity brought out many more than the church could hold. I spoke at 3 p.m., for 1 hour, and at 7.30 p.m., for 1½ hours, on "The Adamic and the Spirit Natures," "The Non-immortality of Man," &c. Rapped Parsondom over the knuckles, and set them all agog. I held their entire attention throughout, and astonished them with Scriptural evidence elicited in support of the doctrines of the brethren of Jesus. And now they say art you going to preach again, Mr. Hodgkinson? and I tell them if anyone wants to hear me, "Yes." And if the Adventists wont let the chapel, I will take the Town Hall; so they will get the gospel next time (D.V.), what it is, and what it is not, and who preach it nowadays, &c. I love to be at this work; it seems to have grown upon me and developed all of a sudden. I find people listen. I try to be as gentle as possible, and interesting, and avoid useless repetition. I would rather have the gift of prophecy than aught else."

KANKAKEE (Ill).—Brother Frank Chester, writing August 4th, says, "After plodding along on the road of knowledge alone (as regards this locality) for the last ten months, refreshed by occasional visits from brother and sister Bingley, of Chicago, it gives me the sincerest pleasure to announce the obedience of my wife (Mary) and eight others in this immediate vicinity in putting on the name of him *who shall be* our righteousness through *the one faith*. Their names are JAMES HENRY, formerly neutral, and SARAH his wife, formerly Baptist; RICHARD A. LANE, formerly inclined to infidel views, and LIZZIE his wife, formerly neutral; ALBERT G. SMITH and MARY J. his wife, formerly Baptists; ELLA SMITH, and ELIZA JANE MANSFIELD, both school teachers. These, after long and patient study of the word, have submitted to its teachings during brother Bingley's visit amongst us, and it must give him great joy to be permitted to see the fruit of his labours after continued efforts, apparently barren of results, receiving only the cold shoulder of his relations for his pains. Sister Bingley's father and his eldest son have done all in their power to prevent the neighbours and the members of their own family listening to these "*worse than infidels*," (!) whom

they have shamefully defamed, and by downright falsehoods have been enabled to keep back the truth for a season; but all their endeavours have recoiled upon their own heads and resulted in strengthening the brethren. Verily, "a man's foes are they of his own household." Brother Bingley has just completed a course of five lectures in Kankakee, a town of about 6000 inhabitants. A memorandum of the first lecture was published in one of the Kankakee papers which I enclose with a bill of the last three. You will perceive from the contents of the bill that quite a stir was created, which resulted in a fair attendance and caused the *shepherds* to move about their passive flocks and caution them against listening. Through brother Lane (who is one of the directors) we have the use of a school house for morning meeting, ten miles west of Kankakee. Quite a few friends attend every Sunday, so that in this vicinity and Kankakee a number are giving heed to what saith the Scriptures."

TROY.—Brother George H. Ennis, writing August 9th, says:—"It is with feelings of pleasure that we read in the *Christadelphian*, from month to month, of the progress of the truth in various sections of this country and the world, and thinking it may interest and animate by our example the brethren, we will add a few words respecting the progress of the truth in this city. For the benefit of those readers who may be unfamiliar with the geography of this city, it may be as well to state that it is at the head of the navigation of the Hudson River, 155 miles north of the city of New York, a beautiful manufacturing city of about 40,000 inhabitants. It is distant (on the opposite side of the Hudson River) 6 miles from Albany, the capital of the State. Our ecclesia, which was organised about the 1st of January last, is mainly made up by removals from other ecclesias, Sisters Alton and Robb coming from Hamilton, Canada; brother Dobson from Rochester Ecclesia, New York; brother Wiley, and his sister wife from New York; your subscriber also from New York. Since the organisation of the ecclesia, we have had two additions: a sister BRIGGS, of old standing, recently sympathising with the Adventists, but now we believe one with us. The other addition, a young lady of about twenty years of age, formerly Campbellite, whose immersion was announced some months since, by name Jessie Ferguson. The members of the Campbellite church here have been very sorry to lose her, as both she and her mother's family have been very active in promoting the welfare and prosperity of the Campbellite church. Her withdrawal has induced several of her late brothers and sisters to look into these matters, with the

result, we trust, of becoming candidates with us for the honor, glory and immortality to be revealed at the (speedy we hope) coming of the Great King. We have met each Sunday at the house of brother Wiley, and to the best of our abilities have mutually aided in the building up of the 'body.' Our efforts have been mainly directed with prudence and caution in the presentation of the truth so as not to wound and permanently injure the susceptibilities, and early-formed prejudices of those whom we would influence to a study of the truth. Although few in numbers, and not able to make a grand stand for the truth, we will to the best of our ability contend earnestly for the faith once delivered to the saints, until our efforts are superseded by the arrival of our Elder Brother. We have heard that there are other Christadelphians in this vicinity. If so, we would be pleased to have them meet with us."

P.S.—We will be pleased from time to time to post you in regard to our progress in the presentation of the truth and the results. What is the reason that such scanty information respecting the American ecclesias is found in the *Christadelphian*? [This is a question for the American brethren to answer. So far as we are concerned, we publish all that comes to hand.—EDITOR.]

ROCHESTER (N. Y.).—Bro. C. H. Morso, writing 12th July, reports the occurrence of a debate in Rochester, between brother T. H. Dunn and Dr. J. G. Fish, a spiritualist. It drew out an audience of some four to five hundred, and made quite a stir in the city. It lasted six nights, and gave the public an opportunity of knowing something of Christadelphians, who are not likely in Rochester again to be called infidels. The debate was reported and has been published. It can be had for 50 cents post free, from Morse and Owens, 69, State Street, Rochester, N. Y. The price in England (to cover ocean postage) will be 2s. It makes a large-sized pamphlet of 68 pages of closely-printed matter.

SAN FRANCISCO (California).—Brother J. G. Tomkins having removed to this place, from North Attleboro', Mass., writes (Aug. 10th), that, on his arrival, he found out brother Payne and brother Cap. Higgins, and proposed meeting for the breaking of bread. The proposal has been acted on by brother Payne and himself, and these two have been strengthened by the arrival of brother Pearson and sister Tomkins. A little pillar of the truth has thus been erected in this remote part of the world.

SENECA (Mo.).—Brother T. T. Fowlkes, writing July 18, reports the obedience of Mrs. LUCY A. FISHER, wife of brother James Fisher, formerly what is known as the Reformed Church.

The Christadelphian.

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

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

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Vol. IX.

THE PREPARATION FOR THE BRIDEGROOM.

BY DR. THOMAS, IN 1839.

It would commend itself, one would suppose, to every purified observer of men and things, as true and undisputable, that the most "evangelical" and "pious" sects, as well as the generality of immersed professors, are *unprepared*, because non-expectant, for "*the revelation of the Lord Jesus Christ from heaven.*" Few are willing, if conscientious, to answer affirmatively, that if the bridegroom were to come at midnight next ensuing, they are ready to go out to meet him. They know that they are not living in the expectation of "the blessed hope, namely, the *appearing* of the glory of the great God, and of our Saviour;" but that, on the contrary, they are expending the energies of their lives upon the accumulation of riches, which take to themselves wings and fly away; in obtaining the perishable honour and renown of the world; in the gaudy decorations of their mortal bodies with the gew-gaws and trinkets of gold and precious stones; in the ostentatious display of costly fur-

niture; in eating and drinking; in marrying and giving in marriage:—these things, in whole or in part, plainly indicate that their hope is bounded by the horizon of their animal lives, and that their assumed relations to the age to come are based upon the servile and degrading *fear* of torment in the flames of hell. I have often thought, that, if the terrors of eternal torture were abolished from the imagination of the pretended "Christian World," Christianity would be renounced as a system, specious indeed, but essentially fabulous. But, my readers, terror is not the principle which actuates the true believer; for, while he knows "the terrors of the Lord," he owns him for his King from gratitude and love.

Professors of religion are a fair illustration of the doctrines they assent to. A spurious faith produces worldly fruits, and leaves its subjects in possession of the vague and unconsolable anticipation of the future. They hope to escape from

hell; or at most, they hope to go to heaven when they die; and that will be soon enough for them! With such *pious* professors, all demonstration is speculation, and calculated to disturb the peace of——; of whom? Of all careless, worldly-minded, and indolent "Christians!" Their hope, no doubt, with them at least, is the genuine hope of the gospel: the hope, to obtain which, Paul was manacled with chains, and John expatriated to the Isle of Patmos!

Not such, however, was the hope of the primitive age. The disciples were then taught to look earnestly for the coming of the Lord. To be always *prepared*, to watch for his appearing, and to live as if he were at the door. But who will say that even the purified in general are watching and prepared? Prepared for the speedy appearance of Jesus upon the earth! Talk not of the scepticism of the world, of the truth of this, O reader. How few are there of this faithless generation who believe?

Suppose Jesus were to descend from heaven instantly, what community of professors would he acknowledge as his bride? I answer, that at present he would acknowledge none; for, if there now existed one denomination prepared to receive him, he would not delay his return. The proof of this is in the declaration of the mighty and thundering voice of the great multitude, which celebrated the contemporary events of the Omnipotent commencing his reign, and the preparedness of Messiah's Queen.—(Rev. x. 10.)

When the Lord Jesus Christ descends from heaven, he comes to the salvation, not of *professors* of his religion, be they moral or immoral, but of "*them who look for him*;" for says Paul, "Christ, will, to them who look for him, appear a second time, without a sin-offering, in order to salvation." The constituents of the Lamb's wife, I believe, will be characterized by this attribute of *looking for him*; that is, they will be carefully noting the signs of the end, and so watch for his bright and

glorious appearing, knowing that he will come suddenly, like the lightning's flash, and unexpectedly, like a thief in the night.

It is notorious, that at the present time, there are among us² two classes of believers; the one, referring the coming of the King to the final end of all things; the other, to a time near at hand, and 1,000 years before the general assize. In consequence of these different views, the former, though "*pious*" in the estimation of men, listlessly and lukewarmly profess the faith, and unconcernedly divide their time between God and Mammon;—they have a name to live, but are dead, and bid their souls rejoice and be at ease—to eat, to drink, and to be merry, for that they have goods laid up for many years. Of this class are those who punctually and diligently attend the markets, the polls, and public gatherings of the people of the world, and as regularly vacate their seats in the house of God, where His family—His "*royal priesthood*" and "*purchased people*"—meet to "*offer spiritual sacrifices through Jesus Christ*; and to declare his perfections, who called them out of darkness into his wonderful light." Such citizens of the kingdom as these are prepared for nothing less than the appearing of the King. Their hearts are set upon the many years' enjoyment of this life: and should he come to-morrow, these many years are dispelled as a vain illusion.

Few, we believe, who know the truth, can contemplate the religious world, and say that men and women are watching and prepared for the dissolution of the present order of things. Yet a time is spoken of in Scripture, when the disciples of Christ are both watching and prepared for his sudden and unexpected appearing. There is, then, a *period of preparation*; for, to be ready, or prepared, implies a previous process of preparation, as to be clothed, washed, or purified implies a clothing, washing, or purification. The unpreparedness of some Christians, and the

preparing and readiness of others are especially apparent from Matthew xxv. and Revelation xix. In verse 50 of the previous chapter, Jesus says, "The Lord of the evil servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, &c.:" and in his discourse, he goes on to say, "then shall the kingdom of heaven be likened to ten virgins, &c." The reader can peruse this parable by a reference. Let him observe that the ten virgins represent the kingdom of Christ, and not Christians and the world. At the unlooked-for coming of the Lord, it will be *immersed* persons, represented by the five foolish virgins, who are deficient of oil (the oil, unction of the truth), whose lamps are extinguished, and who will not be acknowledged by the bridegroom. Again, let it be noted, that *all* the citizens of the kingdom are represented as having gone fast asleep before midnight. But a cry awakes them all; they all arise and trim their lamps; *but all of them have not oil*. Between the awaking them out of sleep by the cry and the entering in of the wise virgins with the bridegroom, there is an interval; and as this interval is occupied in making ready for his appearing, it may, with the strictest propriety, be termed the *period of preparation*. During this period, all the virgins are engaged in doing something. First, they all set about trimming their lamps—adjusting their wicks for burning; but they will not all burn. Hence, secondly, some of them have to go to the oilmen to buy, while those who remain behind are watching, expecting, and prepared; "and," says Jesus, "while they went to buy, the bridegroom came; and the door was shut."

The preparedness of the citizens of the kingdom, symbolized by the five wise virgins, is the subject matter of great exultation on the part of those who come with the King. The Apostle John, in his vision heard "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty

thundering, saying 'Let us be glad and rejoice, and give honour to the Omnipotent Lord God; for the marriage of the Lamb is come, and his wife (the wise virgins) hath made herself ready.'" Here the Lamb's wife making herself ready, is perfected, and she is completely prepared to receive her glorious, magnificent, and princely husband.

The existence, then, of a body of Christians, pre-eminent over all other *professed* Christian communities, contemporary with the second coming of Jesus, and the commencement of his reign, is the subject of Scripture testimony. Hence, it is the interest of the disciple to be always watching, always on the look out, that he may be "always prepared." "For," says Jesus, who is "our life" (and not some "ethereal spark" within us)—"be ye always prepared, because the Son of Man will come at an hour *when ye are not expecting him*." Now, O reader, mark this emphatic declaration of the Messiah! He says he will come when he is not expected even by professedly Christian worshippers; how little, then, will he be expected by "the world!" And let it not be urged that this refers to his unexpected coming at the destruction of Jerusalem; for if history tells the truth, he did not come unexpectedly on that occasion; he was expected, and his disciples, by taking heed to the signs of the times, which he gave them in his prophecy, fled to the mountains and so escaped. Besides he reiterates the fact of his sudden and unexpected coming, at least 20 years after Jerusalem was destroyed, and about 63 from the prediction of that event; for in Rev. xvi. 15, he says, by his servant John, "Behold! I come as a thief;" and Paul says, concerning that interesting period, that "The day of the Lord comes as a thief in the night;" and this will be one of the signs of that day's approach—"when they shall say, peace and safety, *then* sudden destruction comes upon them, and they shall not escape." This he said to Gentile believers; and in his second

letter to them, he instructed them, that, though they were to be "always prepared," "THE DAY OF THE LORD" would be preceded by an *apostasia* or GENERAL DEFECTION, from the one Lord, one faith, one baptism, one body, one Spirit, one hope, and one God; in other words, from the "New Institution;" and that before "that day" could be revealed, "the Man of Sin, the Son of Perdition"—the Order of Imperial Universal Bishops of the Roman World, instituted by the first Constantine in his own person, and continued to this day in the Roman Ecclesiastical Monarchy, termed the Popedom—must be developed. It is plain, then, that Paul contemplated the day of the Lord as remote from his times; and that his coming would be contemporary with the complete overthrow of the kingdom of the Pagan-Imperial-Roman Prince—the Pope; for he says, that the Lord Jesus will utterly destroy "the Lawless One" with the brightness of his coming. But the Papacy still exists, though despoiled of much of its power and glory; the "mystery of iniquity" is not yet abolished; and Apostacy still covers the countries of the anti-Christendom; the world still lies under the "strong delusion," and mankind still "believe a lie;" the day of the Lord, then, has not yet come. It is, therefore, to the watchful a matter of hope, but to the strongly deluded a matter of indifference, and altogether unlooked for. They are dreaming of a spiritual millennium to be introduced with peace and safety, and a union of sects! What a confederacy this union would be! From such a "union of all Christians" may heaven preserve the world! But how dreadfully will such unionists be undeceived. "To them that look for him will Christ appear a second time, without a sin-offering, in order to salvation,"—Heb. ix. 28; but to the slumberers in the arms of peace, sudden and remedyless destruction.

These things, then, are obvious; first, that Messiah will come again; second, that he will come when the mass of professors are not expecting

him; third, that he will not come to the salvation of such persons; and fourth, that a preparation is necessary for his reception.

This unexpectedness of his return may be accounted for in this way. Jesus and his apostles continually warned their contemporaries of his speedy return. "Behold," said the offspring of David, "I come quickly;" and he caused his beloved disciple to record it in a book and send it to the congregations. But his servants became vicious, and turned in to beating their fellow servants, and to feasting, and carousing with drunkards; and consoled themselves, that as the Master deferred his return, he would not come at all, and that they would, therefore, escape; judging that time would obliterate their offences. So when they had got the upper hand, they taught the things they wished as those that were to be; "pay us," said they, "our tithes, and fees, and salaries, and minister to us, the stewards of God, abundantly of your carnal things, and when you die, your souls shall go to Paradise, where you shall be with Jesus. This will be to you the day of the Lord; this is his only coming, till the burning of the world." And the foolish people believed the crafty doctrine of their priests; and so they all agreed that it was so, and fell fast asleep! And they all slept till midnight, both the wise and the foolish. The Master had said "watch;" but they were all asleep, not expecting his return. How characteristic of the kingdom of heaven during the last fifty years. In relation to the coming of the Lord, men are nearly all asleep. Jesus delivered the parable of the ten virgins, as we have said, as illustrative of his kingdom in these times. His people, wise and unwise, slept till midnight, when they were aroused by the "cry," "Behold the bridegroom is coming, go and meet him!" Reader! Is not this "cry" echoed through Britain and America? It is unquestionably. It is a subject which engrosses the intellects, the pens, and the presses of numerous persons. The

"cry" is heard by tens of thousands, who deride the criers as enthusiasts and madmen; but a very few years, my friends, will turn the tables and fix the lunacy upon the other side; all we ask of you is "judge nothing until the Lord comes." Contemporary with the cry, is another, which you will find in the Apocalypse, chap. xviii. 4: it is a call upon the people of God to come out of the city of confusion. This call is heard only in the anti-Papal countries: *it is a call upon all who hear it to believe the Gospel, and be baptized in the name of Jesus Christ, for the remission of sins.*

But I want to impress upon your minds, that, although all the virgins arose to trim their lamps, those only entered with the bridegroom to the marriage, who had oil in their vessels; you will also perceive, that an interval exists between the *waking from sleep* and the *preparedness* of the lamps. During this interval, the foolish wasted their time in wandering about after oil; while the wise improved theirs in *preparing* or trimming their lamps. While the others were absent, the bridegroom came, and those who were *prepared* went in with him to the festival. They were the only ones, however, who found admission; for although the others trimmed their lamps at last, they were excluded from all the honours and joys of the occasion, for the simple reason that *they were too late*. They called the bridegroom "Master," but he disowned them. "Watch, then, because you know neither the day nor the hour."

Let it be observed, that this period of preparation happens at the *end* of the times of the Gentiles, and just previous to the coming of the Prince. And, moreover, let it not be supposed that this period, or slip of time, is a mere common thing. It is the subject of prophecy, and has been defined as to its leading characteristics, upwards of 2360 years ago. Daniel, that prince of seers, predicted it; or rather, the Holy Spirit by him. But we intend not to enter into the interpretation of the things which belong to "the

time of the end." Suffice it to say that great events *were* to happen; and they *have* happened, *are* happening, and *will* happen until the *ending* of the time of the end, which is at hand. Read from Dan. xi. 35 to the conclusion of his prophecy, marking particularly what is said about "the time of the end." Among these things you will find it reads thus:—"And at that time (the time of the end) shall Michael stand up, the Great Prince (Messiah) who standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation to that same time, (see also Rev. xvi. 18); and at that time thy people (the Jews) shall be delivered (from the king of the North—Russia; see verse 45, chap. xi.) These things have been hitherto almost inexplicable; for the reason stated, namely, that the words of the prophecy "are closed up and sealed *till* the time of the end." "MANY SHALL BE PURIFIED AND MADE WHITE AND TRIED; and the wicked shall do wickedly; and none of the wicked shall understand; but THE WISE SHALL UNDERSTAND.

We live in this "time of the end," which is characterised among other things, by many *being purified and made white*; it is, therefore, a period of purification: and in this purification consists the preparation for the marriage supper of the Lamb. For, when John heard those thundering and roaring voices which announced the preparedness of the bride, he says, "And it was given to her that she should be clothed in fine linen, pure and resplendent; and the *fine linen is the righteous action of the saints*:"—hence, *righteousness* is the resplendent robe of Messiah's Virgin Queen. "Happy," says the Spirit, "are they who are invited to the marriage supper of the Lamb! These are the true words of God." Reader! will you not believe them? Leaving you, then, to ponder over these realities, I shall for the present, bid you farewell!

(Apostolic Advocate, vol. V., 1839.)

BEGUN BUT NEVER FINISHED.

A BIBLE DICTIONARY UPON WHICH DR. THOMAS

Was engaged at the time of his death.

BABYLON. The name of an ancient city and *power*, of which the city was the throne or seat of government. The meaning of the name is *confusion*, and came to be applied to the city "because Jehovah did there confound the language of all the earth."—(Gen. xi. 9.) It was one of the four cities which constituted the beginning of "*the kingdom of men*," under Nimrod, a mighty one in the earth.—(chap. x. 8.) Hence, the kingdom of Babylon is very ancient, and has figured on the page of history, sacred and profane, in some form or other, from that time to the present; and will continue so to do, until its image shall be smitten upon the feet by the stone, and abolished from the earth.

Babylon appears in the Scriptures as the antagonist of Jerusalem, Israel, Judah, the Holy Land, *and the saints*; and, consequently, the enemy of God. It is styled by the prophets "the destroyer of Jehovah's heritage, a land full of graven images, and mad upon idols; a golden cup from which all the nations have drunk, and become, therefore, madly intoxicated."—(Jer. l. 11, 38; li. 7, 11.)

Two important points are exhibited in the testimony of Jeremiah against Babylon: *first*, that BABYLON IS TO BE BROKEN IN PIECES BY ISRAEL; and, *second*, that when Babylon is finally judged, Israel and Judah shall be repentant, seeking Jehovah their God with their faces Zionward, fully determined to join themselves to him in a perpetual covenant; "and the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found."—(See Jer. li. 19, 20-25; l. 4, 5.) Hence, *the full and final judgment of Babylon, and the redemption of Israel and Judah, are contemporary events.*

Now, Babylon, in the days of Belshazzar, and subsequently, was germinantly judged through Cyrus, at the head of the nations of the north and east, and his Persian and Macedonian successors; but, in all that time, Israel and Judah were without independence and power, and eating their "defiled bread among the Gentiles," and have *not been pardoned to this day*. It follows, therefore, that *there still remains judgment for Babylon*. But it is objected that the ancient city of Nimrod and Nebuchadnezzar exists no more. That is true. But if the old Queen City of the kingdom of men has perished, the kingdom itself, which is also Babylon, exists, and glories in another metropolis, which, with great complacency, says, in the style of her predecessor, "I shall be a mistress of kingdoms to the *Aion*."—(Isaiah xlvii. 5, 7.) "I sit an unwidowed queen, and shall see no sorrow."—(Rev. xviii. 7.) It is unquestionable that "the kingdom of men" exists, and that this is the *kingdom of confusion*, or Babylon; and that it rejoices in a city it styles "eternal." This is a civil and ecclesiastical polity, and its history shows that it is the destroyer of God's heritage, Israel and the saints, Jerusalem, and the Holy Land.

The destroyer exists till Israel and Judah are repentant and pardoned; and is *to be broken by them* as Jehovah's battle-axe and weapons of war. It is styled Babylon, and, therefore, Babylon doth now certainly exist, and must be identified by its analogy to the ancient one. Babylon, ancient and modern, is a land full of graven images, and mad upon idols; it is the enemy of the saints, and the oppressor of the Jews. By these characteristics it may be defined, and the land of its dominion identified.

Greek and Latin Christendom is the kingdom of Babylon in its modern form, and constitutes "the Great City" of the Apocalypse (chap. xvi. 19) which is subdivided into tenths.—(chap. xi. 13.) In Daniel, its symbol is the Fourth Beast, or Dragon, with iron teeth and claws of brass. This is the fourth *dynastic* symbol of the kingdom of Babylon, in which the Greek and Latin elements are combined. The territory over which the Scarlet Beast, with its eighth head and ten horns, bearing the Harlot, exercises dominion, is the land of "BABYLON THE GREAT.—(Rev. xviii. 5.)

Babylon, then, contemporary with Israel's repentance, pardon, and redemption, is the polity, civil and ecclesiastical, which is maintained in power by the ten kingdoms of Roman Europe, and the Imperial Eighth Head. The *ecclesiastical* element of the polity, as represented by a Drunken Harlot, and the *civil*, by the Eight-Headed and Ten-Horned Beast that carries her. The inscription on her forehead does not designate the material city Rome, exclusively, but the spiritual system of which that is the centre, and which pervades the countries of the Heads and Horns. Hence the Babylonish Woman is said to "sit upon many waters," and upon the Beast, which is explained as signifying "where" she sits, and of her "having a kingdom over the kings of the earth," or Ten Horns.—(xvii. 1, 3, 15, 18.)

The following parallels, drawn from the Old and New Testaments, will exhibit Babylon in its early and latter day relation to the heritage of Jehovah.

ANCIENT BABYLON. MODERN BABYLON.

1.—THE MISTRESS OF KINGDOMS, saying, "I am and none else above me; I shall not sit as a widow, neither shall I know the loss of children."—(Isa. xlvi. 5, 8.)

1.—"She saith in her heart, I sit a QUEEN, and am no widow, and shall see no more sorrow.—(Rev. xviii. 7.)

2.—Likened to *Sodom* in its judgment.—(Isa. xiii. 19.)

3.—She was the destroyer of *Jerusalem*, the temple, and the kingdom of *Judah*; she is therefore, styled "The destroyer of Jehovah's heritage.—(Jer. 1. 11; li. 34, 35.)

4.—A *lion* the symbol of *Babylon*.—(Jer. 1. 17; Dan. vii. 4.)

5.—The inhabitants of *Zion* shall say, *Babylon* hath swallowed me up like a *dragon*.—(Jer. li. 34.)

6.—O thou, *Babylon*, that dwellest upon many waters: I am against thee, O destroying mountain which destroyest all the earth, saith *Jehovah*.—(Jer. li. 13, 25.)

7.—"Babylon is a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad."—(Jer. li. 7.)

2.—The great city is spiritually called *Sodom*.—(Rev. xi. 8.)

3.—"I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of *Jesus*."—(Rev. xvii. 6.)

"Ye saints are the temple of *God*."—(1 Cor. iii. 16.)

"O heaven, and holy apostles and prophets, *God* hath punished your condemnation by her." "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."—(Rev. xviii. 20, 24.)

The holy city, *New Jerusalem*, the bride, the *Lamb's* wife, the saints."—(Rev. xxi. 2, 9; xix. 7, 8; xi. 2; Eph. v. 24-32.)

4.—The *Babylon* element of the *Beast* of the *Sea*, "the mouth of a *lion*."—(Rev. xiii. 2.)

5.—"And the *dragon* was wroth with the woman, and went to make war with the remnant of her seed, who kept the commandments of *God*, and have the testimony of *Jesus Christ*."—(Rev. xii. 17.)

The *Beast* of the *Earth* spake as a *Dragon*.—(Rev. xiii. 11.)

6.—"The great harlot that sitteth on many waters."—(Rev. xvii. 1.)

7.—"Babylon, that great city, made all the nations drink of the wine of her fornication."—(Rev. xiv. 8.)

"She had a golden cup in her hand full of abominations and filthiness of her fornication."—(Rev. xvii. 4.)

8.—Thy calamities shall come upon thee in their perfection for the multitude of thy sorceries.—(Isa. xlvii. 9.)

9.—Flee out of the midst of Babylon; forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up to the skies.”—(Jer. li. 6, 9, 45.)

10.—These two things shall come to thee in a moment in one day, the loss of children and widowhood.—(Is. xlvii. 9.)

“A rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler.”—(Jer. li. 46.)

11.—Out of the north there cometh up a nation against Babylon which shall make her land desolate, and many kings shall be raised up from the coasts of the earth; they will show no mercy; their voice shall roar like the sea against thee, O daughter of Babylon: the sea is come up upon Babylon; she is covered with the waves thereof.—(Jer. l. 8, 9, 41, 42; li. 1, 2, 42.)

12.—Shout against her round about; it is the vengeance of the Lord; as she hath done, do unto her: recompense to her according to her work; according to all that she hath done, do unto her; for she hath been proud against Jehovah,

8.—Babylon shall be thrown down with violence; for by her sorceries were all nations deceived.—(Rev. xviii. 21, 23)

9.—Come out of her my people, for her sins have reached unto heaven, and God hath remembered her iniquities.—(Rev. xviii. 5.)

10.—Her plagues shall come upon her in one day, death, and mourning, and famine—in one hour is the judgment come—in one hour her great riches is come to nought—in one hour is she made desolate.—(Rev. xviii. 8, 10, 17, 19.)

The Ten Horns receive power as kings one hour with the Beast.—(Rev. xvii. 10.)

11.—“At the time of the end the king of the north shall come against *הַמֶּלֶךְ*” (the king, or modern Babylonish Dragon)—(Dan. xi. 36, 39); and he shall enter into the countries, and shall overflow and pass over; and many countries shall be overthrown.”—(Dan. xi. 41, 42.)

The Ten-Horn kingdoms shall give their power and strength to the beast's eight head, and they shall hate the Harlot and make her desolate and naked, and shall eat her flesh, and burn her with fire.—(Rev. xvii. 13, 16.)

12.—“Reward her my people even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double.”—(Rev. xviii. 6.) “How much she hath glorified herself, and lived deliciously,

against the Holy One of Israel.—(Jer. l. 15, 23.)

13.—“A drought is upon her waters and they shall be dried up; for it is the land of images, and they are mad upon idols.—(Jer. l. 88.)

“I will dry up her sea.”—(ch. li. 26.)

“I, Jehovah, say to the deep, Be dry, and I will dry up thy rivers.”—Isa. xlv. 27.)

The Euphrates is her river or sea.

14.—Babylon shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, saith Jehovah; so shall no man abide there, neither shall any son of man dwell therein.—(Jer. l. 38, 40.)

15.—“I will stretch forth mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain: and thou shalt be desolate for ever.”—(Jer. li. 25, 26.)

16.—Seraiah bound a stone to the book of the prophecy against Babylon, and cast it into the midst of the Euphrates, and said, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her.—(Jer. li. 61, 64.)

17.—Babylon is fallen, is fallen; and all the graven images of her gods he hath broken into the ground.—(Isaiah xxi. 9.)

“Babylon is suddenly fallen and destroyed.”—(Jer. li. 1.)

so much torment and sorrow give her.”—(verse 7.)

13.—And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up.—(Rev. xvi. 12.)

14.—The voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsmen of whatsoever craft he be, shall be found any more in thee, &c., and the voice of the bridegroom and of the bride shall be heard no more at all in thee.—(Rev. xviii. 22, 23.)

15.—She shall be utterly burned with fire: for strong is the Lord God judging her. And the kings of the earth shall see the smoke of her burning, standing afar off for fear of her torment and lamenting.—(Rev. xviii. 8, 10.)

16.—And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying: Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.—(Rev. xviii. 21.)

17.—Babylon is fallen, is fallen, that great city, because she made all the nations of the earth drink of the wine of the wrath of her fornication.—(Rev. xiv. 8.) And an angel descended from heaven having great power: and earth was light-

ened with his glory.
And he cried mightily
with a strong voice,
saying, Babylon the
great is fallen, is fallen.
(Rev. xviii. 1, 2.)

Now, on this synopsis of the testimony against Babylon, in its ancient and modern manifestation, we remark, that the apocalyptic testimonies in the second column, are *the Latter-day mystery of the prophecy against the ecclesiastical element of the kingdom of men, symbolically revealed*. They exhibit, in part, what Daniel referred to when he said to the king of Babylon, "The God of heaven that revealeth secrets, hath made known to the king Nebuchadnezzar *what shall be in the latter days*."—(Dan. ii. 28.) The king was meditating on the probable destiny of the kingdom, whose throne he occupied for the time being, "the secret is revealed that thou mightest know the thoughts of thy heart;" and the revelation shewed him not its conclusion, but who should possess it in the latter days.

He was informed that this rule of his family over the children of men should be succeeded by *three royalties*, called "kingdoms" in the Common Version; and that the *fourth*, from his, especially, should be a *kingdom of kingdoms*, or SYSTEM OF REGAL POWERS; and that while this system was in being, the God of heaven would introduce a fifth, which should destroy said powers, and take possession of the kingdom they ruled, and *perma-*

nently continue for the aion, "not be left to other people."—(Dan. ii. 44.) Hence, the king did not expect the termination of the kingdom when the second royalty should supersede that of his own family. If he knew of Jeremiah's prophecy—No. 16 in the synopsis—he did not expect it to occur then; but whether it was his own city, or another to which the throne of the kingdom of men should be transferred, he knew not. It remained for the Apocalypse to reveal the secret. He saw that the consummation of the latter days was by the hand of God, the God of Israel; but the mystery of the phrase, "The God of heaven shall set up a kingdom, which shall break in pieces and consume all," the royalties of Babylon, was a mystery unrevealed to him.

He did not see that it was a generation formed by election out of preceding generations on the principle of believing God's promises and obeying the truth, with Israel's Messiah at the head of them, and all energized by the Spirit, that were covered by the word "God." He did not see that this God-power, directing the operation of the twelve tribes of Israel, "whose bones he had broken," was the breaker and destroyer of the Babylonish polity, in the feet-period of its organisation and existence. This information was reserved for the servants of Jehovah; and we have it partially revealed in Dan. vii., and symbolically amplified in its Apocalyptic details.

SCRAPS FROM DR. THOMAS'S PAPERS.

A letter to the "Morning Herald" written while the Dr. was in Britain 23 years ago.

SIR,—Though neither Papist, Puseyite, nor Protestant, nor member of church, chapel, or conventicle, yet I am interested in the truth, jealous for its honour, and a believer of it from the bottom of and with all my heart. Invited by advertisement, as one of the public, I went to Finsbury Chapel, South Place, to hear a Mr. Tr—rs, of some British College, give his reasons for leaving the National English Church. I

expected no great things, for what greatness, thought I, can be displayed in denouncing one form of schism for another; still, I thought it possible that one who had been indoctrinated into the scholastic theology and learning of the State Church, would be able to do something respectable in the way of rendering a reason for the views he had adopted, and that he would let his light so shine that we should soon discover that

he had been communing with Jesus, in substituting for his college divinity, and Pagan authors, the study of the law and the testimony of Jehovah. But, alas! Mr. Editor, I cannot express to you how awfully we were disappointed and chagrined. A more miserable failure never presented itself before an audience of white men; at least, I can say for myself and friend, that we never felt more in purgatory than while listening to the absurd nonsense and impiety with which Mr. Travers "occupied the time of the meeting."

The "services" commenced by orchestral singing and playing. Someone then read some opinions about truth; after which he intellectualized on nature, and some other generalities, styled an "Adoration," which occupied the *place* of a prayer. But call it not adoration nor prayer, for there was no heart in it. It was as dry and untouching as the counting of beads.

After singing a "piece," the seceder from "Mother Church," presented himself. He read an "Article" from the XXXIX., upon which he made a remark, and would have made a second, if his mind had not become a blank, and his tongue adhered to the roof of his mouth. He stood; still, still, still he stood—speechless. The congregation was breathless. At length, a voice cried out "sit down." For myself, I thought, so "flabbergasted" (*excusez le mot*) did he appear, that he would have sunk to the floor; but he maintained the perpendicular, until, urged again, and a third time, he sat down, and made a potation of Californian Sherry, which, supplying a sufficient stimulus to his idealess inner man, he made an unstable and feeble effort to proceed. Having arrived at a full-point, the breath-suspended multitude let loose the imprisoned air in a perfect rush of sound.

Such was the preface to "Reasons for leaving the Established Church." Had anything followed of a redeeming character, this communication would not have been made to you; for, to a man unaccustomed (as the clergy are) to extemporize before a multitude on religious topics, it is no easy thing to preserve his ideas (if he have any) from taking flight, and scattering to the four winds. All kind and gracious forbearance and sympathy are due to a truthful, earnest, and whole-souled man in such a trying case;

but, when an individual presents himself before the public, who professes to have been moved by the Holy Spirit to take upon himself the office of a priest in the house of God, and upon whose head a bishop, claiming to be a successor of the apostles, has laid *official* "holy hands," and thereby imparted to him the gift of the Holy Spirit, by which he has been authorized to forgive and retain sins; when such a person comes forward, and in the vanity of his mind, or imbecility of his intellect, disparages the Bible, denies its palpable and fundamental principles, makes the apostles objects of contempt, and in effect, through the grossness of his ignorance, makes God a liar, no forbearance nor sympathy is due to such a man, though he should be struck dumb for the remainder of his life.

To vulgarisms of this kind, his *indelible reverence* treated an apparently delighted audience on Sunday morning. He had the effrontery to attempt to impose upon the public the absurdity that "the Church is the only authority for the inspirations or infallibility of the Scriptures." *His* faith may rest on this foundation, but not the man's who knows what the Bible declares and can read it in the light of history. The Bible carries with it its own credentials; and the enlightened believer regards as little the testimony of councils and churches in behalf of the word of truth, as that of Mr. Tr—v—rs, which is lighter than vanity, one way or the other.

He told us that the soul of man is greater than the Bible, for it did not satisfy the wants of the soul; but the Scripture saith, "The law of the Lord is perfect, converting the soul." Surely that perfect law is greater than the sin-defiled soul! "The apostles," said he, "were not of the spirit of Christ." He cited James as an example, who, instead of promoting a common brotherhood of men, denounced the rich. Alas for the Apostles, for Paul says, "If ye have not the spirit of Christ ye are none of his." He said they quarrelled among themselves, not being agreed as to what the fundamental doctrines of Christianity were. "Christ came," said he, "to unite all men in one common brotherhood." This is false, for Jesus says "I came to call sinners to repentance by preaching the kingdom of God"—(Luke iv. 43; v. 32); and "I came, not to send peace

on the earth, but a sword."—(Matt. x. 34.) He said, "There was no evidence when man was created;" when, in truth, there is the strongest evidence to prove that he was formed upwards of 5900 years ago. "Death," said he, "and sin were not introduced into the world by man's transgression. Death would have come over the world as a necessary physical law, for the germ of sin was in man at his creation." But Paul says, "By one man sin entered into the world, and death by sin;" and how this entrance was effected, Moses concisely but lucidly narrates. But "the reverend" Mr. Tr—v—rs sets it all aside, and avers that man was not created sinless, that he had not fallen, and that the sin-germ was a part of his nature!!! He asserted that sacrifice was an invention of man in a semi-savage state, but that he had now learned better, and had discontinued it to a great extent! What a "theologian!" The Bible tell us that God hath appointed that "without the shedding of blood, there is no remission of sins;" but Mr. Tr—v—rs tells us that blood-shedding in religion was a freak of semi-savages! Every man, according to him, is inspired, for God is in all; thus reversing the order of Scripture, which says that we are "in Him;" and God only in them who believe His truth and obey His laws.

Having discoursed after this fashion for about half an hour, in an embarrassment of voice, which indicated his incompetency for the simplest demonstration, his brain once more refused to work, and he stood blank and dumbfounded in the midst. We expected to see him fall; but though the balance of his mind was gone, his body still poised erect upon his feet. A voice again exclaimed from the gallery, "Sit down, sit down;" and down he sat. By this time, Mr. Fox, the M.P. for Oldham, mounted the rostrum and stammered out the best apology he could for the unhappy man. "It was not from want of matter or ability (for that could not be supposed from a man of his order of mind) that his friend was thus affected, but from the overwhelming feeling of responsibility resting upon him, arising from the step he had taken." Such was the substance of the "Humble Member's" make-

the-best-he-could of a disgraceful affair; whilst the initiated "ruffed off" in the most approved style of popular assemblies.

Having repeated the potation of golden wine, the enlightened gentleman proceeded in the enunciation of his opinions, upon which, alluding to the "article," he deprecated a dissentient "curse." He told us, that the resurrection of Christ was no ground of resurrection to him or anyone else; although Paul tells the *believers* in Corinth, that "if Christ be not risen, their faith is vain, they were yet in their sins, and even the *dead in Christ* are perished." The fact is, Mr. Tr—v—rs had evidently been studying the *Vestiges of Creation*, by Voltaire, and writers of his class, instead of the Scriptures. He is, however, manifestly as little conversant with science as with Scripture; his smattering of both has endangered his sanity and sobermindedness; and, from the exhibition of Sunday morning, satisfactorily demonstrated this one thing, that his light is but darkness and, therefore, great indeed.

In conclusion, if the Church of England hath many "priests in orders" of Mr. Tr—v—rs' type, its mission, be it what it may, is pretty nearly accomplished. Mr. Tr—v—rs has left her communion, and so hath Mr. Noel. Did Mr. T. think that, by giving *his* reasons, he might avail himself of Mr. Noel's capital vested in the same stock, and so raise himself to a notoriety which his knowledge or talent cannot command? The more secessions of the Noel type the worse; but if the Traverses were to leave by thousands, the better would it be for the English Church. But, on the other hand, if Mr. Tr—v—rs be a specimen of Oxford divinity, what a woful plight are the poor people in, whose souls are committed to the nurture and admonition of men who teach that "the Bible does not meet the wants of the human soul!" Can they supply the deficiencies?

Nauseated by the spectacle of Sunday morning, I subscribe myself, yours respectfully,

JOHN THOMAS.

3, Brunswick Place, New North Road,

Feb. 12, 1849.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 25.

THE GOOD TIME COMING.

Or things as they will be when Christ reigns.

God's way will be known upon earth, and His saving health among all nations.—(Psalm lxxvii. 2.)

The nations will be glad and sing for joy.—(Psalm lxxvii. 4.)

The proud will be scattered in the imagination of their hearts, the mighty put down from their seats, the humble and meek exalted, the hungry filled with good things, and the rich sent empty away.—(Luke i. 50-53.)

There will be deliverance for the poor and needy, and him who hath no helper.—(Psalm lxxii. 12.)

The earth will be as full of the knowledge and glory of God as the sea is full of water.—(Psalm lxxii. 19.)

The oppressor will be broken in pieces, and the enemies of Christ will be made to lick the dust.—(Psalm lxxii. 4, 9.)

The name of God will be great in Israel.—(Psalm lxxvi. 1.)

Judgment will not then be based upon the sight of the eyes or the hearing of the ears; but upon the spirits of wisdom, understanding, counsel, might, knowledge, and the fear of Jehovah.—(Isaiah xi. 2, 3.)

The world, then, will be established upon an immovable basis.—(Psalm xcvi. 10.)

Israel will tremble at the presence of Jehovah, and all the heathen will fear his name.—(Psalm xcix. 1; cii. 15.)

Israel will be delivered from the hand of the enemy, and gathered from the four points of the compass.—(Psalm cvii. 2, 3.)

The enemies of Messiah will be made his footstool.—(Psalm cx. 1.)

The Jews will be willing subjects in this the day of Messiah's power.—(Psalm cx. 3.)

The praise of Jehovah will fill the world from sunrise to sundown.—(Psalm xciii. 3.)

There will be stable thrones of judgment of Davidic order in Jerusalem.—(Psalm cxxii. 15.)

Faithful brethren will dwell together

in unity, and enjoy the blessings of life for evermore.—(Psalm cxxxiii. 1, 3; Col. i. 2.)

All the kings of that age will praise Jehovah when they hear the words of his mouth.—(Psalm cxxxviii. 4.)

The cause of the afflicted and the right of the poor will be maintained.—(Psalm cxl. 12.)

The uppermost things in men's minds at that time, will be the glorious majesty of Messiah's kingdom; his mighty acts and his power will then be the all-absorbing subject of converse.—(Psalm cxlv. 11, 12.)

Judgment will be executed on behalf of the oppressed; the hungry will be fed; the prisoners of hope set free; the eyes of the blind opened; those who are bowed down will be raised up; the stranger will be preserved; the fatherless and the widow relieved, and the way of the wicked turned upside down.—(Psalm cxlvi. 9; Zech. ix. 12.)

The righteous will flourish like grass of the earth and delight themselves in the abundance of peace.—(Psalm lxxii. 7; lxxviii. 3.)

The meek will be beautified with salvation, and the saints will be joyful in glory.—(Psalm cxlix. 4, 5.)

Everything that hath breath will then praise Jehovah.—(Psalm cxlix.)

The name of Jehovah will then be the only name of excellence and exaltation in all the earth.—(Psalm cxlviii. 13.)

The meek will then be lifted up and the wicked cast down to the ground.—(Psalm cxlviii. 6.)

The broken in heart will be healed, and their wounds bound up and mollified with ointment.—(Psalm cxlvii. 2, 3.)

The land of Israel will be filled with the fat of wheat.—(Psalm cxlvii. 14.)

The righteous will give thanks and the upright will dwell in the presence of Messiah.—(Psalm cxl. 13.)

The priests (restored) will be clothed with righteousness, and the saints will shout for joy.—(Psalm cxxxii. 9.)

Peace and prosperity will then dwell within the walls of Jerusalem, and be the happy portion also of all those who now love and pray for her.—(Psalm cxxii. 6, 7.)

The righteous will see the exaltation of the poor, and all iniquity shall stop her mouth.—(Psalm cvii. 41.)

Sinners will be consumed out of the earth, and the wicked be no more.—(Psalm civ. 35.)

God will be merciful to Israel, and bless them, and cause his face to shine upon them.—(Psalm lxxvii. 1.)

Every man in Jerusalem will sit under his own vine and under his own fig tree.

Messiah (who is Jehovah manifested in flesh, justified in Spirit, and glorified) will then be present in power and great glory.—(Psalm cii. 16.)

Men will then worship again at Jerusalem.—(Psalm xcix. 9.)

The wolf and the lamb, and the leopard and the kid, and the calf and the young lion, and the fatling shall herd together, and a little child shall lead them.—(Isaiah xi. 6.)

Mercy and truth will then meet together, while righteousness and peace will kiss each other.—(Psalm lxxxv. 10.)

The nations will then be the inheritance of Messiah, who will then be called the "God of the whole earth."—(Psalm lxxxii. 8.)

All the horns of the wicked will then be cut off, but the horns of the righteous will be exalted.—(Psalm lxxv. 10.)

The king of that age will abide before God for ever.—(Psalm lxi. 7.)

Then Israel will offer bullocks and burnt offerings upon the altar of Jehovah with acceptance, as in the days of old.—(Psalm li. 19.)

The righteous will then laugh at the man who made not God his strength, but trusted in the abundance of his riches.—(Psalm lii. 7.)

The sun of that glorious day will rise in Jerusalem, from whence it will issue as a bridegroom from his chamber, and as a strong man to run a race, its circuit will be to the ends of heaven, and there will be nothing hid from the heat thereof.—(Psalm l. 2; xix. 5, 6.)

Wars will then have ceased to the ends of the earth.—(Psalm xlvi. 9.)

The Gentiles will then be subject to the Jews.—(Psalm xlvii. 3.)

Gentile powers will no longer lord it over the land of Israel.—(Psalm x. 16.)

The needy will not then be forgotten, nor the expectation of the poor perish.—(Psalm ix. 18.)

The kings of the earth will no longer prevail against the political claims of Messiah, as he will then put them in fear,

and cause them to know that they are but men.—(Psalm ix. 20.)

The people will then be fed with knowledge by pastors after God's own heart.—(Jer. iii. 15.)

Wisdom and knowledge will then be the stability of the times, and the strength of salvation.—(Isaiah xxxiii. 6.)

The Gentiles will then receive all their laws from Mount Zion, the metropolitan city of the Great King.—(Isaiah ii. 3.)

The nations then will no more learn the art of war.—(Isaiah ii. 4.)

The inhabitants of Jerusalem shall not then say I am sick.—(Isaiah xxxiii. 24.)

The world and the kingdoms thereof will then be banded together to serve Jehovah with one consent, going up to Jerusalem from year to year to worship the king, and to keep the feast of tabernacles.—(Zech. xiv. 16; Psalm cii. 21, 22.) Kings will then bring presents to Jehovah, because of his temple at Jerusalem.—(Psalm lxxviii. 29.)

The Dead Sea will be healed, the Mount of Olives cloven in two, the tongue of the Egyptian Sea destroyed, the wilderness be refreshed with waters, and the desert blossom as the rose.—(Zech. xiv. 4; Isaiah xi. 15; Ezek. xlvii. 8; Isaiah xxxv.)

There will then be but one king and one law, and one interest, and one spiritual language in all the earth.—(Zech. xiv. 9; Zeph. iii. 9; Micah iv. 2; Ezek. xxxvii. 22.)

REFERENCE TABLET No. 26.

GUIDE TO INTERCESSORY
PRAYER.

What to pray for.

Paul, interceding on behalf of the Philippian ecclesia, prays for their fellowship in the gospel, that their love might abound more and more in knowledge and all judgment; that they might approve things that are excellent; that they might be sincere and without offence till the day of Christ; and that they might be filled with the fruits of righteousness, which are by Jesus Christ to the glory and praise of God.—(Phil. i. 5-11.)

Paul, interceding for the Ephesian ecclesia, prays that God would give them the spirit of wisdom and revelation in the knowledge of Him; that the eyes of

their understanding being enlightened, they might know what was the hope of their calling; and what the riches of the glory of the Deity's inheritance in the saints; and what the exceeding greatness of His power to reward all who believe; that God would grant them to be strengthened with might by His Spirit; that Christ might dwell in their hearts by faith; that being rooted and grounded in Him, they might comprehend, with all saints, the breadth, and length, and depth, and height of the love of Christ; and that they might be filled with the fullness of God; and that the Ephesians, on their part, should make common supplication for Paul, that utterance might be given to him, and that he might be enabled to open his mouth boldly to make known the mystery of the gospel.—(Eph. i. 17-19; iii. 16-19; vi. 18, 19.)

Paul, interceding for the ecclesia at Colosse; prays God that they might be filled with a knowledge of His will in all wisdom and spiritual understanding; that they might walk worthy of the Lord; that they might be fruitful in every good work; that they might increase in the knowledge of God; and that they might be strengthened with all might unto all patience and long-suffering, and joyfulness; and that the Colossians, on their part, should pray for Paul, that a door of utterance might be opened to him to speak forth the mystery of Christ.—(Col. i. 9-11; iv. 3.)

Paul, interceding for the Thessalonian brethren, prays that the God of Peace might sanctify them wholly, and that their whole spirit, and soul, and body, might be preserved blameless to the coming of the Lord Jesus Christ; and that God would count them worthy of the calling; and that He would fulfil in them all the good pleasure of His goodness, and the work of faith with power; and that the name of Jesus Christ might be glorified in them, and they in him; and that he would comfort their hearts, and establish them in every good word and work; and that, on their part, the Thessalonians should pray for Paul and his fellow-labourers, that the word of the Lord might have free course and be glorified, and that they might be delivered from unreasonable and wicked men.—(1 Thess. v. 2, 3; 2 Thess. i. 11, 12; ii. 17; iii. 1, 2.)

Paul, to Timothy, exhorts that intercessory prayer and thanksgiving be made

for all men, for kings, and for all who are in authority, that we may lead quiet and peaceable lives, in all godliness and honesty, and he also prays himself for Timothy, that the Lord Jesus Christ would be with his spirit, and that grace also might be with them.—(1 Tim. ii. 1, 2; iv. 22.)

Peter also prays that grace and peace might be multiplied to the brethren scattered abroad, and that God would perfect, establish, strengthen, and settle them.—(1 Pet. i. 2; v. 10.)

Paul invoked grace and peace upon the brethren at Corinth, and prayed that the God of love and peace might be with them; and that the grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Spirit might be with them all.—(2 Cor. i. 2; xiii. 11, 14.)

Christ also prayed for his disciples, and taught them to intercede for the coming of the kingdom, and that the will of God might be done on earth as it is in heaven; and to pray for those who despitefully used them; and that they might not enter into temptation.—(Matt. vi. 10; v. 44; xxvi. 40.)

David also exhorts to pray for the peace of Jerusalem, and himself prays that Jehovah would arise and judge the heathen; that he would do good to Zion, and build the walls of Jerusalem; and that God's way might be known upon earth, and His saving health among all nations; and that the nations might be made to be glad and sing for joy, by the establishment of his kingdom on earth; and that God would cause His face to shine upon Israel; and that all the people might praise Him; and that all the earth might be filled with His glory; and that Jehovah would arise into his rest with the ark of His strength; and that God's priests might be clothed with righteousness and His saints shout for joy; and that God would remember and revenge the desolations of Jerusalem; that he would hear the sighing of the prisoner and preserve the people appointed to die.—(Psalm ix. 19; li. 18; lxvii. 1-5; cxxxii. 8, 9; lxxix. ; cxxii. 6.)

REFERENCE TABLET No. 27.

L I G H T.

On Things Social, Political, and Religious.

What is commonly called "Christianity" is easily distinguished from the

truth apostolically delivered to the saints, by the heathenish number of its gods. Besides its Trinity, it has a god the devil, and a god the soul, and a god the world; and the Mother Church adds at least another, a god the Pope, whom it styles "God upon Earth." To us (who believe) says Paul, there is but one God, the Father.

The twin delusions, which have been the most prolific source of revenue to the clergy in all ages, are the conceit of an immortal soul and a deathless devil.

The only rightful owner of the soil is Jesus Christ, and the only rightful heirs are his faithful brethren.

The many social, secular, religious, and political schemes projected from the brains of men, for the conversion and reformation of the world, are all, in their turn, unsuccessful, and must ever prove the most complete and utter failures, because—

1st.—They are based upon the non-recognition of God, as they all, without exception, ignore His revealed purpose on earth.

2nd.—They have their origin in human wisdom, and their end in human glory.

3rd.—The means employed are all but powerless to grapple with the hydra-headed evils of society.

4th.—The endeavours of the would-be Saviours, representing these reforms, are premature; the right time for the world-wide change is yet future.

5th.—The glorious and (when the time arrives) triumphantly successful work of changing the face of the world, has long ago been deputed by the Deity to Christ and his brethren. The living machinery (embodiments of eternal power, wisdom,

righteousness, and truth) by which it will be duly and splendidly accomplished, is now being prepared as a clean vessel for the Master's use.

The non-recognition of God (in a scriptural sense) by the religious leaders of the people is manifest—

1st.—By their utter ignorance of His revealed purpose on earth.

2nd.—By their pursuits of a course which, if successful, would most completely frustrate the designs of the Almighty, and

3rd.—By their blind and self-interested adhesion to the lucre-producing systems in which they live and move, and have their clerical being; and, further, by their evasion of discussion, and studious exclusion of any solution of the difficulty which involves *their* removal from place and power, which the necessities of salvation and the recognition of God, as revealed, most certainly require.

The salvation of a soul, as Catholically, Protestantly, and Dissentingly interpreted, reveals the quintessence of selfishness and idolatry, by turning men's minds in upon themselves, to consider the fiction of an immortal soul; instead of out, upon God, to contemplate his true goodness in Christ.

The foundation-stone of the present political and ecclesiastical edifice is man, and the superstructure thereof is big with the glory of man: whereas the foundation stone of that constitution of things, which is to bring blessing and brotherhood to all nations, will be God, while every stone of the living building will be inscribed with "Glory to God in the highest."

VISIT TO HALIFAX, KEIGHLEY, MANCHESTER, SALE, STRETFORD, LIVERPOOL.

DURING the past month, the Editor visited the places mentioned in the order of enumeration. Leaving Birmingham on Friday, October 4th, he reached Halifax on the same day, after a cold ride of nearly six hours. There was no appointment for that evening, nor for Saturday, but to make up for it, there were three meetings on Sunday. In the morning, the brethren broke bread in their comfortable room, in

Lister Lane. A goodly number (perhaps over 60) mustered to this most edifying exercise. Brethren were present from Elland, Huddersfield, Ripponden, Sowerby Bridge, &c., and, afterwards, from Heckmondwike. Brother Swindell pre-iding, spoke of the past (its great and well-attested facts connected with God's dealings with Israel by Moses, the prophets, and Jesus, which formed the basis of our hopes)

the present (its trials, yet its comforts in knowing that in Christ even the worst evils befalling us were the messengers of God for God); and the future (its glory in the pure goodness which was covenanted as the inheritance of all who should be approved of God.) The Editor followed in comments on the ciii. Psalm and lxii. chapter of Isaiah, which had been read. He especially dwelt on the comfort contained in the assurance that the pity and tender mercy of the Father were assured to all who feared him, even if these were shortcomings to forbear and transgressions to remove. He spoke of the difference between those who feared God and those who feared him not—particularly as to the stability of the purposes and friendship of the former and the unloveliness of the latter, even if gifted with all knowledge and skilled in the highest feats of controversy. When the fear of the Lord was before a man's eyes, as the moving spring of his actions, he would always be found in the same course; while those who were captivated with mere personal attractions, or drawn by the socialities and public services of the truth, were like the chaff which the wind driveth to and fro. There were great inducements to a faithful and patient waiting for Christ. The promises of the 62nd chapter of Isaiah belonged to them as the children of Zion. The day would come when they would no longer be termed forsaken and desolate. At present, this was their condition. They shared the down-treading of Jerusalem. For her sake, they were outcasts from Gentile society, and under obloquy from Jew and Gentile, Christian and unbeliever. But theirs was the consolation of the prophet's words, "Rejoice ye with Jerusalem all ye that mourn for her . . . for I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. Then shall ye suck, ye shall be borne upon her sides, and dandled upon her knees. As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem."—(lxvi. 10-13.) If they had only patience to carry the present cross, they would, in God's time, wear the crown. They would be elements in that completed polity of the true Israel, spoken of by the prophet, who should be "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Pointing out all that was involved in this, in the immortalization of their natures, and their exaltation to a

place in an illustrious society of noble and loved ones, "redeemed unto God from among men," who should be the honorable, and the renowned, and the rich of the earth in their day, he exhorted to a patient and prayerful continuance in their present fellowship of the sufferings of Christ.

In the afternoon, there was a meeting for the presentation of the truth to the public, in the Mechanics' Hall, the largest hall in the place. It is said to be capable (with galleries) of holding 1400 people. It was a venture to take so large a place, but a number of the brethren feeling that the truth had never yet been brought so prominently before the public as it might be, determined for once to make the experiment of a larger opening. Often, and extensively, and fruitfully have the meetings been advertised by handbills; but the brethren desired a testimony to be given to the town in which they live, whether the people would hear or forbear. This cannot be done without going out to them. The public will not come to an obscure room, however comfortable or well-advertised. They can only be met on their own ground. Experience has shown this over and over again. Engage the first hall, and extensively announce your meeting, and you reap as you sow. So it was in this case. Where it cannot be done, the most must be cheerfully and thankfully made of what can be done; but where it is possible to do it, poor enterprise is a mistake. In the present case, not only was the best place taken, but placards, handbills, and advertisements extensively informed the public that the meetings were to be held. The connection of the meetings with the Christadelphians was kept out of view as a piece of serpent wisdom. The result was a large meeting. Many hundreds were present. The floor of the immense hall was completely filled to the door, and the gallery was partly occupied. Brother Swindell occupied the chair, and in a few appropriate remarks introduced the Editor, who spoke on the divinely appointed solution of the various social and political problems at present vexing the minds of men. Wrapt attention was given while he unfolded the testimony that God has appointed a day in which he will judge the world in righteousness by the man whom he hath raised from the dead.

In the evening, the audience was still larger. The subject was "The Coming of the Lord and the Signs of the Times." Although we cannot give personal witness

of the Lord's resurrection and promise of return, it is a satisfaction to have the opportunity of bringing forward (and thereby continuing) the testimony of the apostles, in whose words the people profess to believe. To make men hear them is to make them hear Christ, and to make them hear Christ is to make them hear God; and what higher result can mortal man achieve in these gloomy deserted times of the Gentiles? It is a result worth spending money and strength on, as men will see in that great day when earth's Lord and proprietor stands in this latter day on the earth to set things in order to his mind.

Monday evening was spent in converse with brethren and friends at their own meeting room. The Halifax ecclesia now numbers about sixty souls. This is not a small result in such a barren place. The assembly that came together in the morning of Sunday is evidence of the steady progress of the truth which, ten years ago, in that district, commanded the obeisance of a very feeble folk indeed. It was also pleasing to be informed that development numerically had been accompanied by that more difficult and more important development, the growth of the new man in the hearts of such as have professed the blessed name. Yet, let us never be content with what we have attained, but, forgetting the things that are behind, press forward in attempted achievements in ourselves and others that may perchance receive the approval of the Great Judge, who notes in silence the movements of His servants, ready to disclose them at his appearing, to their joy or confusion as the case may be.

Before proceeding to Keighley, the Editor paid a visit to Shelley (a village six miles south of Huddersfield), where a sister was lying, in a farm-house, on a somewhat lonely hill-side, at the point of death. She had been nearly three weeks down with gastric-typhoid fever, and was scarcely expected to recover. The sufferer is the youngest of three sisters Fraser, who have obeyed the truth. She is teacher of a school at Shelley, under the local school-board, in a position similar to that now held by the elder sister Fraser, at Huddersfield. Her place at the school was being held, *pro tem.* by the third sister Fraser (from Scotland), who was also nursing her in her loneliness. Brother Bairstow, of Halifax, who paid a visit at the same time, and who has skill in the disease that had laid sister Fraser

low, pronounced her past the crisis and on the way to recovery, though not out of danger; a verdict which the medical attendant afterwards independently confirmed. This was a relief to all. We cannot afford to lose the company of one true believer in this cloudy and dark day. There was no anxiety as to sister Fraser's relation to him who is the resurrection and the life, either on her own part or on the part of those around her believing. The desire and the prayer was that it might be the Father's will to preserve her from premature sleep, and give her back to walk for the perfecting of her own calling and comfort of the living. There was joy to find a prospect of this shining through the cloud. Anxiety had been expressed that the Editor should not make the visit for fear of infection. The reply was that he did not fear infection, first, because he should not be unwilling to die if the time had come to cease the present conflict; and, second, because he felt physically proof against it; and that whether or no, he should not allow such a fear to prevent him from visiting and comforting Christ in his affliction.

Returning to Halifax, the Editor proceeded by afternoon train to Keighley, a Yorkshire manufacturing town of 20,000 inhabitants, about twenty miles to the north-west of Leeds, where arrangements had been made for three lectures—Tuesday, Wednesday, and Friday. For a goodly number of years, there was but one brother here—brother William Greenwood, a factory overlooker, who used to be a Campbellite as far back as the days of Dr. Thomas's first visit to England. But within the last twelve months there has been a change. Succeeding, by conversation, in interesting and enlightening one person, brother Greenwood, through him, has reached others who are now, one of them obedient, and others about to become so. One of these—brother Watson—through unlettered, has been a prominent Methodist, whose acceptance and advocacy of the truth has caused something like an effervescence in the waters of local Methodism, which, though not stagnant, have much need of the disinfection that will come from the truth if it is allowed full play. This effervescence has been going on for some time, but without practical result, as the people set down brother Watson's change and new-born zeal to the vagaries of an uneducated and unstable character, not supposing there were any beside the few in Keighley who

held the new sentiments. It was, therefore, deemed advisable to bring a further agency into play. The Mechanics' Hall was engaged for the three nights mentioned, and the town was well placarded with announcements with three lectures on—1, The State of Christendom in the light of New Testament prediction; 2, The Bible Doctrine of Eternal Life subversive of the Doctrine of Natural Immortality; 3, The Second Coming of the Lord the True Hope of the Gospel. A large audience came together the first night, and listened attentively to the arguments intended to shew that the Christian world is not based upon the true Christian faith, but upon certain fables traditionally handed down from days of intense darkness. At the close, a person asked if he might put a question. Permission being given, he proceeded to say that he had not been present the whole time, but he would like to make some remarks; whereupon the Editor objected to his proceeding, on the ground that it was impossible that any one having heard only part of an argument, should be competent to put an intelligent question upon it. He should have no objections to answer a question put by any gentleman who had been present the whole time. The first gentleman insisted upon proceeding, but the Editor said it was unreasonable, fatigued as he was, that he should have to do his work over again to meet the views of a gentleman who had the bad taste to judge of a matter he had only partially heard. After a little parrying, the gentleman gave way, and another proceeded to ask a question on the subject of the next night's lecture. The Editor objected to answer the question before the time. The subject had not been brought before them, and it was very inconvenient and unprofitable to give an answer which could not, in the circumstances, be understood without a great deal more explanation than there was time to give.—The people shouted for an answer to be given.—The Editor replied he should answer as many questions as they liked to put on the following evening, when the subject should be put fully before them. Meanwhile, if any gentleman, having been present the whole of the evening, had a question to put on the subject of the evening's lecture, he should answer it, but it must be a question and not a speech. The questioner said the lecturer had made them all out to be in the dark, and if he wanted them to be enlightened, he ought to allow them

to speak. The Editor replied that the only thing that could chase darkness away was light, and it was not a likely way to get light to ask dark people to speak. This did not, of course, pacify the objectors, and the meeting, after sundry interjections broke up, declaring the lecturer was afraid of questions. Next night, notwithstanding heavy and persistent rain, a larger meeting assembled. After the lecture, the Editor, acting as his own chairman (which he finds the most convenient arrangement when there are turbulent spirits to deal with) said they might now proceed with their questions. One after another rose and delivered themselves of their interrogations, which were quickly answered, one by one, as they were put, apparently to the surprise, and certainly to the discomfiture and silence and even conciliation of a large number who had come in a spirit of hostility. If we were to report the questions and answers, it would only be repeating things already told a hundred times in Christadelphian experience. Suffice it to say that a full hour in addition to the lecture was thus occupied—Methodists, Spiritualists, Infidels, and Baptists taking part. The effort was exhausting after the energy expended in the lecture, but there seemed to be no escape. The audience were eager and exacting, and friends of the truth seemed to think the enemy would boast if they had not the fullest opportunity. Under ordinary circumstances the answering of questions is a questionable expediency, but, in this case, the effect seemed good. The next night, a still larger concourse assembled together. It is said the three meetings together would run 500 per night. The process of questioning was again repeated for the same length of time, with the same result of putting an end to the gainsaying of the adversary and unduly exhausting the limited strength of the lecturer. The last point is perhaps the least important. There are others and nobler before, who, in the same service, but with heavier weapons, have been pressed out of measure, above strength, despairing even of life. Shall we pigmies of the time of the end fight shy of the battle? Please God, we shall be followers of Paul as he was of Christ.

Next morning, the Editor took his departure for Manchester. A ludicrous incident, trifling but not without a certain interest, transpired in connection therewith. From the same hotel at which

the Editor put up at Keighley, a traveller, in some line or other of commerce, took his departure, shodding himself beforehand in the Editor's sandals, as they would be if we lived in the east, and leaving his own behind. The exchange was by no means conducive in the Editor's case to that desirable composure at the extremities, which is the opposite to that state thereof which is symbolically employed to describe the situation of a man reduced to logical extremities. There being no help for it at the time, the Editor had to depart in as much peace as possible under the circumstances. Afterwards, by arrangement, a rectification of the understandings was made by rail when the following epistolary interchange took place :—

Keighley, Oct. 12th, 1872.

Sir,—I deeply regret I should have made the mistake this morning. Whether the influence of your lecture can have had anything to do with making me anxious to walk in your shoes, I cannot say, but if I find upon further examination, that you have truth on your side, I hope it may not be the last time I shall walk in your footsteps. With pleasing remembrance of your visit here, I am, yours truly,

T. W. —————

Sale, 15th Oct., 1872.

Dear Sir,—The boots duly received. Accept my thanks for the promptitude with which you have forwarded them.

I endeavour to walk in the footsteps of the apostles. If I really do so, a better thing cannot befall you than that you should in a spiritual sense do wittingly what you have literally done in this case by

mistake: and the beauty of it will be that while your feet are made comfortable in being shod with the preparation of the gospel of peace, mine will not go pinched or lacking.—Sincerely yours,

ROBERT ROBERTS.

At Manchester the truth is slowly progressing. There were only two public meetings (Sunday and Tuesday, 13th and 15th), and these in the Temperance Hall, where large audiences were not attracted. The day of small things, however, is not to be despised, especially when so recently preceded by a day of nothing. In Sale, about the same state of things prevails. The public ear there is in the possession of the parsons and, therefore, hermetically shut to the voice of the truth: but those who have heard, hold fast that which they have, letting no man take their crown; and now and then are cheered by the addition of such as have been called to the high calling. An effort in Stretford, a town of ten thousand inhabitants, two miles distant, where three lectures were given, was not attended with a large degree of success. Nevertheless, duty done and the brethren strengthened, was a sufficient recompense for the labour against that great day. While at Sale, the infirmities of the flesh, in a combination of febrile symptoms, had almost laid the Editor for a little aside from work: but a little Good Samaritan treatment staved off the evil day, requiring the sacrifice of but two days to inaction.

The trip concluded in a three days' visit to Liverpool (arranged for after the Editor's departure from Birmingham). Of this we can say nothing, as at the time of writing, it has not come off.

The Christadelphian.

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

NOVEMBER, 1872.

AMERICAN subscribers will please have regard to the notice appearing in this place last month, if they desire the visits of the *Christadelphian* continued after December next.

British subscribers will also recognise the necessary rule of renewal of order with prepayment—six months or twelve—twelve preferred.

THE SPECIAL CONSTABLE QUESTION.

A correspondent reports the case of two brethren who were summoned before the magistrates for enrolment as special constables, and who escaped from the obligation of the law in the matter. Their experience may be useful to others in a like predicament. We forbear mentioning the name of the place or officials concerned in the matter. The two brethren were summoned to have their names registered to act in case of necessity. There was no prospect of their services being required, but it appears to be the custom to register a certain number

of citizens every year, upon whom the authorities can at once fall back in case of disturbance. Both refused. One obtained exemption without difficulty on the ground of living outside the borough; the other had no such plea to urge. Nevertheless, he determined he should not consent to what was required, even if it should involve his commitment to prison. He was brought before the mayor, and asked why he refused to serve. The mayor asked if he was a Quaker. Answer: No; but he had the same objections. Christ prohibited his servants from using violence at the present time. The mayor replied that the objector received the benefits of citizenship, and ought to discharge its duties. The brother replied that, as to that, he simply obeyed "the powers that be," and while thankful for the privileges, at the same time, he did not aspire to the powers and honours within his reach as a citizen, and this he thought should be accepted as a set off against his refusal of the service required of him. The mayor then said coaxingly that there was not the slightest probability of his services being required, and he might very well allow his name to be entered. It was merely a matter of form. To this the brother answered that that was the very reason why his refusal, on conscientious grounds, should be allowed. If the matter was pressed, it would only lead to trouble, for he should not serve or consent to his name being entered to serve. The mayor was afraid the exemption might be used by others as a precedent. However, after consulting with one of his officials, he allowed the objection, and the brother had no further trouble in the matter. The brother to whom we are indebted for these particulars recommends that any brethren who may be called upon in a similar way, should follow this example and talk the matter over amicably with the mayor or other officials, as he thinks this course more likely to obtain the desired result than a simple refusal to serve.

AN ARCHBISHOP'S PROOF OF THE IMMORTALITY OF THE SOUL.

Some time ago, in a paper published in the South of England, a reward of £100 was

offered to any person who should produce a single passage of Scripture proving the immortality of the soul. An old man (since become a brother) who had been among the parsons all his life, in the capacity of gardener and servant, but who had just been thrown out of employment by the death of his last employer, and who had also come to the conclusion that they were all wrong upon this question, presumed upon his clerical associations so far as to address (in substance, for it is reproduced from memory and revised after the lapse of several years) the following

LETTER TO THE ARCHBISHOP OF CANTERBURY.

Maldon, March 11th, 1867.

ARCHBISHOP,—I believe from what I have heard that you are very kind to the poor and willing to help the needy. Upon this consideration I take the liberty to apply to you.

I do not ask you for any money, though I greatly need that at present. I was church clerk at Bulphan, in Essex, in 1821; I was domestic servant to Rev. Asko, of Orsett, in 1824; I was servant to the Rev. Mr. Smith, at West Tilbury, in 1825; I was servant to the Rector of Bulphan in 1826; I was church clerk of Childerditch in 1830; I was servant to the Rev. Robinson in 1832; I have been servant to Dr. Robinson at Great Warley Rectory, above thirty years. I have had a very large family to provide for; but the Dr. dying in 1866 has thrown me out of employment, and I am now considered too old to obtain a situation. Under these distressing circumstances, I shall feel very grateful if you will take the trouble to help me in the matter I have to apply to you about. I believe that you will if you can.

There is £100 offered to anyone who can shew any passage of Scripture to prove that man is immortal or has an immortal soul. Can you tell me where to find such a passage? I assure you, if I can get the £100, it will be of great service to me. An answer will greatly oblige,

Your humble servant,
JAMES BARRETT MANN.

THE ARCHBISHOP'S REPLY.

In a few days, the Archbishop's chaplain wrote to brother Mann, to say that his letter had been received, and that his lordship suggested 1 Cor. xv. 54 ("This mortal must put on immortality,") as a likely passage to secure the reward! "I was satisfied," says brother Mann, "that he had done the best he could for me."

SIGNS OF THE TIMES.

The general character of the present situation was well described a week ago by the Austrian Prime Minister, in the Hungarian Diet, at Pesth, when urging them to vote liberal war estimates. He said that though European affairs wore a pacific aspect in the foreground, the background contained elements that made the continuance of peace impossible for any length of time. Those elements, in so far as they bear upon Germany, are well summed up by an eminent writer on German socialistics, in a two-columned letter appearing in the *Manchester Examiner* of October 1st. In answer to a question, Can Germany afford to go to sleep? he says:—"On one frontier is a great nation, animated by the fiercest hatred, preparing an army on the plan of her victorious enemies, of 1,200,000 men. All her press and people are sighing for the time when they will be ready. Upon another frontier is a vast empire, which in a few years will be able, in three weeks, to call into the field 1,600,000 trained soldiers. Her present Czar is friendly, it is true; but among his near surroundings, and even in his family and army, there is intense jealousy of Germany. On a third frontier, lies Austria, who, in a month, could call out 900,000 or 1,000,000 soldiers. She has been deprived of the lead of Germany. She has been awfully and disgracefully defeated in the field. She has, through Germany, lost her Italian fortresses and power. She is, last but not least, a Roman Catholic power. In the midst of all these terrible elements of danger, which might unite any day, lies brave Germany, with the power of calling 1,200,000 armed and trained soldiers into the field, while the three surrounding empires—two of them defeated Catholic powers—could bring against her 3,800,000 men! Can Germany afford to rest on her laurels? I trow not. Her great leaders are too wise to dream of such a course. The nation is steadily preparing. It is looking to its harness. Whereas it required ten days in 1870 to place the army in a fit state to take the field, they have so far improved their organization that they would be fully ready now in five! The great fortresses which surround the "Fatherland" are being

strengthened to resist the terrible engines of modern warfare."

THE GENEVA ARBITRATION AND DREAMS OF PEACE.

The award of the Geneva Court of Arbitration between England and America has led many to indulge the idea that the world is entering upon a period in which nations will not longer resort to the sword in settlement of their disputes, but bring their differences, for amicable adjustment, before an international arbitration board. This idea is ably disposed of in the following remarks from the *Toronto Globe* of September 23rd:—"The Geneva Arbitration will not introduce any new feature into international law; will *not* prevent great wars; will *not* induce peoples which have disagreements between them to submit their disagreements to a highly sensational tribunal; will *not* by a pound reduce the taxation now applied to military purposes. When nations don't want to fight, *then* arbitration may be of some use in helping one nation to pluck another. But when nations have more important questions to be discussed between them than were settled by the Geneva Arbitration, then the sword must still be thrown into the scale, and decide what arbitrators would be fools to attempt doing. Arbitration may do something—as between us and the United States of America—where we at bottom did not intend to go to loggerheads with the Americans, nor they with us. But how would arbitration deal with the question of Alsace and Lorraine; with the question between Russia and Prussia, between Russia and Austria, between Russia and Turkey. Russia has set her heart on Constantinople, and if ever she gets strong enough to take it, most assuredly will take it. What on earth could arbitration do to quench a desire of that kind? France looks with a longing and angry eye on the possession of Alsace and Lorraine by Prussia, and when opportunity occurs will, in all probability, strive to recover those splendid provinces; could arbitration put an extinguisher on French feeling on this matter; or could it make the Prussians

loose their hold of Metz and Strasburg? Where nations are *not* disposed to fight, arbitration may do; where they are disposed, it will do nothing."

THE MEETING OF THE EMPERORS.

A month ago, the Emperors of Russia, Austria, and Germany met face to face in Berlin. There was a great flocking of princes to the German capital on the occasion, and for several days, pomp and pageantry prevailed to an extent said to be unparalleled in the history of the world. Military parade naturally formed the foremost feature of the festivities. The newspapers were much occupied in describing the proceedings and the personal relations of the three men whose coming together made all the stir. To those who are watching the finger of God, these do not present features of special interest. The presence of Bismark and Gortschakoff and Andraassy are more to them than all the banquetting and reviewing. The meaning of the meeting is that which concerns them. As to this, there may not be exact information so far as the actual deliberations of the three important personages and their counsellors is concerned, but there can be no doubt as to its deep and extensive significance and ultimate effects upon the European situation. It was allowed to transpire that three objects, at all events, were aimed at in the International Congress: the tying of the hands of the Papacy; the checking of French aspirations for vengeance; and the repression of the International. It was presumed that a compact between three potentates, who command about 4,000,000 soldiers between them, would ensure any purpose which they might agree to carry out. Man proposes but God disposes, and sometimes brings about His disposings by man's proposings. Germany was naturally the prime mover in the scheme. She has most to gain from a friendly understanding with her powerful neighbours. France, panting for revenge, is hourly acquiring more preparedness for the spring at Germany's throat which might, in the natural order of things, imperil the fruits of German victory, and strangely reverse the present situation of things. Rome,

gnawing her tongue for pain in the mire of political degradation into which German triumph has been the means of precipitating her, seeks daily to wield her immense influence among millions of votaries to undermine the new German empire and pave the way for that restoration of French ascendancy which she regards as the *sine qua non* of her own return to temporal power. The International, spreading in Germany, represents a force which is inimical to the despotic form of the German government, and which, sooner or later, might make its voice loudly heard in the settlement of constitutional questions in Germany.

These three things Bismark fears and wishes to arm himself against, by a compact with the two military despotisms which abut on the frontiers of Germany. But how was such a compact to be formed? How was Russia, for instance, to be induced to lend her influence to the consolidation of German conquests? Emperors and politicians do not act from considerations of humanity or friendship. They can only be made to move on the principle of *quid pro quo*. What inducement was Bismark able to offer Russia as an equivalent for her adhesion to German policy? There is only one consideration he could offer at all adequate to the occasion. Russia secured the restoration of the Black Sea by her "benevolent neutrality" in the Franco-German war. What had Bismark left to offer as the price of her continued friendship in the face of multiplying perils to Germany? The answer points in one direction. Russian designs on Turkey are to be winked at. This is announced as a fact in a letter from Berlin which appeared in the *Daily Telegraph*, on Tuesday, October 8th. The writer declares Bismark's decision to undertake the Eastern question in favour of Russia. This is cheering intelligence, for upon the solution of the Eastern question hangs the hope of the saints. Russia must take her appointed place as the latter-day leader of the rushing nations, before we can see that hand uplifted which shall break the power of the Gentile, and establish the throne of David as the government of all the earth. In this connection, the following newspaper extracts are interesting:—

Each of the potentates draws to himself special scrutiny; but there is one of the three

who brings a mysterious power to the distinguished gathering. It is not the Emperor of Austria, for he has missed the floodtide which leads on to fortune, and the dark list of his mishaps does not promise to issue in a bright future. Nor is it the Emperor William. His life-work was done after he had seen his great statesman guide triumphantly the forces which shaped the unity of Germany. Wild, indeed must be his ambition if he is not satisfied with the place which he will hold in history, as the king who reigned while Bismarck intrigued, Von Roon organised, and Von Moltke prepared to strike. Such credit as can fall to kings will be given to him for his share in doing the greatest military work of the nineteenth century. But the colossal task has been finished, the Emperor is now an old man, and already he belongs to the past. Far different, however, is the position occupied by the Emperor of All the Russias, who emphatically appertains not to the past but to the future. He comes as the lord, master, and at the same time high-priest of a nation which will perchance play such a part as to eclipse the deeds of even the dreams of Peter the Great, or the scarcely less famous Catherine. A western imagination finds it difficult to grasp the proportions or character of the country which belongs to the plain elderly gentleman who will be so much stared at by the people of Berlin to-day. When the traveller crosses the Russian frontier, and goes among the common people of the country, he finds that he has entered a new world. Its mere physical distances are appalling to any one who has formed his ideas in the West. An acquaintance even with the United States does not prepare one to understand what is meant by a State which including Siberia, measures 7,770,000 English square miles. That is the size of a continent, rather than of a single country; and distances which seem great even in America appear immense in Russia, which has no railways save those that run almost in a straight line between the chief military stations of the Empire. The Czar himself has not seen the thousandth part of the mighty state to which he is an earthly providence. It is so vast as to be a mystery to its own people; many of the provinces lie so far apart that each hardly knows the other to exist. Thus, it is not over one nation, but a series of nations, that the Muscovite Czar extends his sceptre; and yet there is no anarchy, no disunion, no lack of power to make the whole state respond to its extremities in St. Petersburg. On the contrary, it is so united that many other nations seem by comparison, but loose splinters of humanity.

Such, in size and unity, is the Empire for which his Russian Majesty is to speak in the august conference. What will he do with it? Fortunately, he is essentially a man of peace,

and the times have made it easy for him to keep out of any great war ever since that of the Crimea. But the present is only a breathing-time, and Russia has a policy as well defined as that of Rome, which will be more or less carried into act, if not by the present Emperor, at least by his successors. That is the policy of extending the boundaries of the Empire until it shall include all men of the Slavonic race until the sea-board shall be increased, and Constantinople form the outlet of Southern Russia; and, finally, until the Asiatic frontier line shall be drawn indefinitely beyond the present limit. Such is the traditional purpose of Russia, sometimes waived for a season, often hidden, always denied, but never abandoned, it remains the fixed idea of the people, and perhaps they could not be weaned away from it, even by a Czar who should wield the tremendous powers of his office with the intellect of a Napoleon.—*Daily Telegraph.*

There are few countries about which our ideas are so vague as they are concerning that huge empire whose head is lost in deserts of ice, and whose feet are bathed in the warm sunny waves of southern seas, while with one arm it lays hold on the heart of Asia, and with the other makes the conqueror of France conscious of fear. An unqualified despotism—a population of serfs scattered over a half-peopled country—a sledge in the foreground—with Siberia stretching away into neutral tint. Such is the picture before the "mind's eye" of most of us. It may sound startling, therefore, to say that, this country—these Slave populations—stretching far and wide—dim, undefined—apparently sodden with stupor of a slavery that is appalling when all the circumstances are not known which relieve the darkness—claim to have a mission to perform in regard to Europe and Asia loftier than the children of Germanic forests fulfilled in regard to the effete and decaying empire of Rome. Those millions who seem like so much dust on interminable highways, ready to be raised by the breath of the Czar at any moment and driven in cloudy pillars whither he listeth, have admirable social qualities. It is somewhat strange, therefore, that when speaking of the meeting between the triad of Emperors in Berlin, the Czar is spoken of as if really that Slave empire could be moulded by him as he pleased. To the great mass of the people he is indeed high priest as well as emperor, but Slave human nature would be different from that of all other races if the main pillar of his limitless authority was not that he shares the feelings and aspirations which stir them. If they are heirs of the policy of Peter the Great, he has inherited it by the right of double succession. And what is that policy? To extend the empire until every Slave shall be within the fold of Holy Russia—until the Russian fleets shall sweep the Bosphorus at

pleasure, and a Russian official send forth the ukase of his master from the palace of the Moslem. About this time last year discontent with the policy of the Government of St. Petersburg was so unmistakable, that it was thought necessary to publish in the *St. Petersburg Gazette*, a vindication of the policy of sitting still—for the present; and we may be permitted to remark that there is more significance in the language of the official journal than in the royal salutations and formal courtesies at Berlin. The Pan-slavists had become alarmed; they are gently rebuked for their enthusiasm, and it is expressly pointed out that precipitancy might be perilous, while patience would ensure the plum dropping into the judiciously open mouth. Germany gained a great deal by the war of 1870, and Russia gained nearly as much; it has made the Muscovite the arbiter of the peace of Europe, made her friendliness absolutely necessary to Germany—for the prophetic ear can already hear the sound of heavy gun-carriages between the vine-clad hills and above the pleasant valleys which stretch between Paris and Metz; and if Russia should ally herself with France, the new empire, for all the guarantees of Bismarck, would be in a dangerous state. The only quarter from which Berlin need expect much to disturb its slumbers is from Russia. On the north-east Prussia is quite unprotected, and there would be nothing but the valour of troops to prevent an army pouring across the Wiemen. Why, then, should Russia remain quiet? Kings, and saviours of society, and great rulers with missions, have always wanted a *quid pro quo*. Where is the *quid* here? How long will the Russians be content with passivity? When will the time for their regenerating march begin?

Some light may be thrown on these questions if we remember that the moment Russia saw that Germany was victorious in the late war, she commenced to reorganize her forces, so as to be able to put, if necessary, over 1,200,000 men into the field. The work of organization has gone on, but time is required to perfect it, and there can be no doubt that Russia is not yet ready. The high tone held by Gortschakoff in regard to the Black Sea is still, however, fresh in men's memories, and it may be that preparations had so far progressed that Bismarck thought it well, if possible, to prevent the future. Who can know what arrangements have been made? And if the *status quo* has been decided on as the joint policy of the three, of what possible importance can it be? Friendly understandings amongst kings are binding only while convenient. The Emperor William was an honoured guest at Versailles but, as it were, the day before he entered it an invader. And we may be sure, whenever the Russian Government think they are ready, the desire of the Pan-slavists to try

and fulfil their "mission" will be gratified. With what results? Will the Crimea repeat itself? Will the Slave realize his cherished ambitions? and should he do so, will civilization regain some of its lost strength and simplicity? These are questions which must be left to time to answer. All that is certain is that there is a cloud over Europe—a brooding heaviness in the air like that which precedes a storm—and that cloud cannot be dissipated nor that heaviness dispelled by anything crowned heads can do, short of general disarmament.—*Toronto Globe*.

THE

RESTORATION OF SEBASTOPOL.

The following account of the project for the restoration of Sebastopol is given by the *Sebastopol Gazette*. Towards the end of last month a special meeting of ministers and other officials was held, under the presidency of the Grand Duke Constantine, for the purpose of considering the plans which had been prepared for their inspection with respect to the proposed alterations in the Crimean harbours. The result was that the Government has determined to found a great shipbuilding establishment at Nicolaef, but to give Sebastopol a commercial significance, without, however, losing sight of the advantages it offers for the harbouring of a fleet. It is proposed "to concentrate in Sebastopol the means of fitting out and supplying ships of war," and a dock, magazines, and manufactories will be built there for that purpose. The south bay will probably be devoted to the reception of vessels both of war and of commerce. The eastern side, with the exception of the Korabelnaya Bay, will belong to the naval board, while the west side will be made over to the commercial authorities. As regards the fortification of the port, the following plans are proposed:—1, Land batteries are to be constructed upon the headlands on both sides of the harbour, in order to keep a hostile fleet at a distance; 2, Isolated forts with shore batteries are to be built facing the Cossack, Kamiesch, and Stryeletys Bays, and at Balaclava; and the Sassun-Gora position is to be strengthened by separate fortifications and batteries from Balaclava to the end of the Great Bay; and 3, For the security of the north side, and in view of a possible debarkation, along the river

Kacha or at Eupatoria, it is proposed to throw out two forts, disposing them so that they will command the mouths of the river Bolbeck.

RUSSIA'S INTENTIONS.

Russia having given indications of being about to open Sebastopol, probably as an outpost against Turkey, the old supporters of that power seem considerably excited at its threatened danger. There can be no doubt as to Russia's intention in opening the port. It is but forty-eight hours' sail from the Bosphorus; and the desire of planting the Russian flag on St. Sophia is felt by all classes of the people, from the noble to the peasant; and they look forward ardently to the consummation of their wish. It would be the duty of England, in case of an attack, to support Turkey, and the attitude of Russia excites much comment by the English press. The *Telegraph* is of the opinion that Russia's design in opening the port yet remains to be seen, and that whatever may be in store for Turkey, England will not repeat the strategy of 1853; that Russia would find Turkey strong and a determined enemy.—*American Paper.*

RUSSIAN DESIGNS ON INDIA.

Another warlike struggle is shadowed forth by an influential journal published at St. Petersburg. In an article relative to conquests in Central Asia it says: "No one can doubt that Russia has not attained her natural frontiers in Turkestan; she must, and her government knows it, advance as far as China on the east, and to Persia and Afghanistan on the south. Bokhara and Khiva cannot be depended upon; they are quiet only so long as they tremble. England sees that it is their destiny sooner or later to become Russian, and she takes her measures accordingly. Yakoob Khan has received 3000 new rifles from India, and sixty English scientific officers have come to the Khanate to organize the various branches of military administration. The Ameer of Bokhara, too, applies to the Sultan to accept him as his vassal. Russia must not wait for the English to provide her enemies with sufficient arms and teach them European tactics. England, secure in her maritime position, everywhere

checks the policy of Russia in central Asia, where she supports the native states, and in eastern Europe, where she supports the Sultan and the Austrian government against their refractory subjects. The best thing Russia can do to put a stop to these machinations is to approach England in central Asia, as she cannot menace her by sea.

THE "DRYING UP" OF THE POLITICAL EUPHRATES.

A good deal has recently been said about reforms in the Turkish Empire. These appear, however, to be more in the nature of an expiring flicker than a re-kindling of real political energy. The Sultan, dissatisfied with the reckless way in which his Grand Vizier was pushing forward his reforms in the administration, has taken an attitude towards him that has resulted in his resignation; Midhat Pasha, the Governor-General of Bagdad, has been appointed his successor. The civil and criminal tribunals have been reconstituted, and the number of Christian judges reduced by one fourth, their places being filled by Mahomedans. The town prefect of Constantinople has commenced a crusade against the tramway system, and, being unable to tear up the trams, has ordered the destruction of six of the seven tramway stations. The tramway company has claimed compensation, and it is expected that this new "reform" will cost the government a considerable sum of money.

The political evaporation of the empire is strikingly illustrated in a pamphlet published some time ago by Zia Bey, who has since its publication become private secretary to the Sultan. The pamphlet is entitled "On the present situation of the Ottoman Empire," and expresses in the strongest manner condemnation of the condition of Turkey and of the designs of Russia. The writer sets out by saying that he is well fitted to speak with authority on the state of Turkey, having been twenty-five years in the public service, as private secretary of the late and the present Sultan, as Chancellor in the Ministry of Foreign Affairs, as Minister of Justice, &c. He goes on: "Absolute government is the principal cause of this state of things—a government which in no way resembles any other, even the most despotic monarchies. The absolute power of the

Sublime Porte is not exercised by the sovereign, and has neither his greatness nor the glory of the Empire as its aim. It lies in the hands of some high dignitaries, who abuse the confidence of the Sultan, who cause themselves to be regarded as indispensable, and who have succeeded in shutting him up in his own palace, and in erecting an impassable barrier between him and the world. The most capable men are kept away lest the true state of things should be revealed. The Porte to-day has scarcely such a thing as a political standard. It depends for the most part on the ability of the representatives of foreign powers. The nominations are often subordinated to the caprice of the Embassies; high positions in the country are entrusted to ignorant, unpopular, and worthless men; the people are oppressed by high taxes—are decimated by arbitrary recruiting, and are driven to despair by the abuse of authority. The public accounts, without any control, and subject to no responsibility, exhaust the resources of the State. The partiality of the law courts begets injustice. In short, the administration is arbitrary and most incapable." And here is how the author speaks of Russia. "Russia, always faithful to her traditional policy, pursues ceaselessly her plans of aggrandisement; she daily pours more poison into the veins of the Ottoman Empire; she possesses numerous agents, guided by her Ambassador in Constantinople; she extracts profit from the least opportunities that present themselves; she arms at the frontiers; she endeavours to incite different populations to insurrection. Russia, that excites rebellions in the East, overflows with hatred against the national elevation of Poland, at whose destruction she works with all her strength in violation of all the feelings of law, justice, and humanity."—The Grand Duke Nicholas has been visiting Constantinople where he lunched with the Sultan who conferred upon him one of the honours with which kings delight to honour one another. The announcement tempts one to think of two animals, one of which is given to wearing the clothing of the other.

TURKEY AND EGYPT.

It is interesting to note the further severance of Egypt from Turkish vassalage, implied in

the extension to the Viceroy, by the Sultan, of the right of succession to the crown in his family. When the present Viceroy came into power, Egypt was a mere pashalic of Turkey, to which the right of nominating a pasha or governor as much belonged to the Turkish Emperor as the right of appointing a governor of Canada belongs to Queen Victoria. During his reign (for such it is), Egypt has been elevated to a position of virtual independence and now ranks as a kingdom with a hereditary monarch, bearing a nominal subjection to the Porte.

EGYPT AND ABYSSINIA.

There is trouble brewing here which may open the way for England's latter day position in Egypt. Attention has been called to it in the House of Commons. Egypt is fitting out a military expedition against Abyssinia. At first it was stated to be a mere police party, so to speak, to defend the Egyptians on the frontier against the incursions of Abyssinian marauders; but it turns out to be a more serious affair. Abyssinia has been disorganised since the British expedition there. The death of Theodore has resulted in the breaking up of the government such as it was, and the division of power among three or four parties whose quarrels are bringing the country into anarchy. The idea is attributed to Egypt of seeking to take advantage of this state of things to annex Abyssinia. Abyssinia is professedly Christian, while Egypt is Mahomedan, and England is urged to interpose in Abyssinia's defence. England must acquire an influential position in Egypt in connection with the coming of the Lord; and it is interesting to note the occurrence of disturbances that may easily lead to that result.

RUSSIA AND THE HOLY LAND.

The Grand Duke Nicholas is announced on a visit to Jerusalem: and it is said the Empress is to take up her abode there during the winter. The Grand Duke likewise extends his journey to Egypt. The presence of these Russian celebrities, in countries to which Russia is prophetically destined so soon to sustain so intimate a relation, is noteworthy as suggestive of the activity of influences which may develop

that relation. The coming of OUR BELOVED is so desirable, that the smallest indication gives gladness to the heart.

THE ROMAN QUESTION.

The adverse current which set in with such irresistible force against the Papal Power in 1866, continues to be illustrated in every incident. The war of 1870 removed the last obstacle to complete political ruin. The Pope looked to the struggle for very different results. He was led to expect salvation from the German victories. The *Nazione* gives some curious revelations on this point. It says: "When he first arrived at Rome, where he was accredited on the 17th of December, 1864, Count Arnim showed anything but admiration for the policy of Italy, and he conveyed to Cardinal Antonelli, with the concurrence of M. de Bismarck, assurances which were accepted in all seriousness by the Cardinal, and which, as they were not confirmed by events, placed the Count in a very unpleasant position. Before the war of 1870, it was the interest of Prussia to maintain friendly relations with Italy, without alienating the Pope, and Count Arnim was, though perhaps without knowing it, a useful instrument of this necessity of Prussian policy. The object was completely attained, and Cardinal Antonelli placed such confidence in the Count's assurances that when the war broke out he openly expressed his sympathy for Prussia The triumphs of Weissenburg, Wörthe, and Sedan were celebrated at the Vatican as the precursors of the reconquest of Umbria and the Marches—perhaps also of the Legature. It was confidently believed that the victorious King William would hasten to come forward as the hero of legitimacy, and that he would replace the dispossessed Princes on their thrones and humiliate Italian pride.

Count Arnim left Rome a few days after the war broke out, but the relations between the Cafarelli Palace, where the Prussian Embassy were quartered, and the Vatican continued to be as intimate as ever. These illusions were soon dispelled when the Italian Government decided on the expedition to Rome. Count Arnim returned, and the Pope thought he was saved.

But the Count did nothing to prevent General Cadorna from marching into the

Holy City, and occupying it on behalf of Italy.

For a long series of centuries the Emperor of Austria has been the military element of the Papal Horn which has dominated Europe. Hence, the title which he alone was privileged to wear, "His *Apostolic Majesty*." In 1866, however, a complete change was brought about in his relations to the "Holy See." Driven out of Italy and Germany, and thrown into the hands of the anti-church liberals, at home he was isolated from the Roman Impostor. This "Apostolic" title became an empty name. The significance of the following newspaper paragraph will be appreciated in this connection:—

"A somewhat significant change in the titles of the head of the Royal family of Austro-Hungary is announced as likely to be made. From a letter from Vienna to the *Fanfulla* at Rome, we learn that at a recent Council of Ministers, it was decided, subject of course to the approval of the Emperor, that in future the chief of the Austro-Hungarian monarchy and his successors shall continue the title of Imperial and Royal Majesty, but that they will dispense with that of Apostolic Majesty. This is a sign of times for the Vatican."—*Morning News*.

When Victor Emmanuel took possession of the "States of the Church," he extended to them the right of municipal and parliamentary representation. The Papal party, refusing to recognise the authority of Victor Emmanuel in the Pope's domains, abstained from the elections by instructions from the Vatican, in consequence of which the National (anti-Pope) party had it all their own way. At the last municipal elections, however, different tactics were pursued. The Pope had come to the conclusion that as there was no hope of relief from any quarter, he had better see what he could do for himself by putting men in municipal authority in the Italian towns who would promote his interests. He, therefore, gave the signal for the Catholics throughout Italy to put forth all their exertions to return Papal candidates. The result has been a complete Papal defeat, even in Rome, where the Pope made sure of a triumph. The clerical candidates were everywhere beaten. There were enthusiastic demonstrations in all the cities in celebration of the liberal victory, and thus the Papacy

sinks lower and lower in the mire in which she has fallen. Still we read "*nil desperandum*" is the motto not only of the Pope but of the clerical journals in Rome. The *Osservatore Romano*, in an article entitled "The Papacy and History," says, "After so many cruel attacks and persecutions, the Church defeated, dispersed, and overthrew Paganism, and on its very seat, planted the standard of the Catholic faith. If the most powerful Emperors could not succeed in destroying the Church when she was still in the beginning of her development, who but a madman could suppose that the ridiculous pigmies of the present century, Buonapartes, the Cavours, the Bismarks, the Beusts, and their mean disciples should have the force to overthrow Catholicism, which now gathers in its bosom more than 260 millions of believers, and reckons 19 centuries of astounding victories."

On the anniversary of the Italian occupation of Rome, a week or two ago, a deputation of sympathisers waited on the Pope, at the Vatican, to condole with him. In his reply to their condolences, he said that the triumph of the Church was certain. It might not be in his day, but come it must at the last. False prophet as he is, this is the sort of prediction to be expected. To express the truth, it has to be read backwards.

In this connection it is appropriate to note the preparations for the election of a successor to the present occupier of the chair of St. Peter. The old gentleman is very old, and may be expected soon to fill another piece of joiner's mechanism than a chair (though he is said to have a brother about 90 years old).

The peculiarity of those preparations, in their relation to the signs of the times, is this, that they are being superintended by powers hostile to the Papacy with the view of getting a successor into the chair who will be more pliable in their hands than Pio Nono. The following telegram illustrates what we mean:—

It is said that the German Government has applied to the four Powers which have the right of veto in the election of Popes to ascertain if it is possible to come to an understanding with regard to the conditions of the future Conclave. It is said that three of these Powers have manifested a feeling favourable to the

proposal, and that the fourth has rejected any proposal of the kind as inopportune.

The troubles for the world, with which this Roman question is pregnant, are indicated in the following newspaper utterances:—

"Everywhere the priesthood is manifesting a devouring ambition and putting forth a strange activity; everywhere it is claiming supremacy; everywhere it is at war with the best hopes, the loftiest aspirations, and the highest interests of man, not only with his political progress and his intellectual advancement, but also with his spiritual growth and welfare. In Germany and in Italy, in France and in Spain, in England and in Ireland, Sacerdotalism is lifting up its head, is striving its utmost not only to regain its lost dominion, but to win a new and pretentious sovereignty; not only to sustain old pretensions, but to set up new and enormous dogmas. Everywhere the end is the same; but the means differ according to the different circumstances of each country. The same fight is fought everywhere; but the aspect of the battle varies in various regions. The Sacerdotalists have not the same opponents to encounter, and the same form of resistance to overcome, in every land. In Great Britain and Ireland, and, perhaps, in France, the government professes to be neutral; here the Sacerdotalists both without and within the Anglican Church have simply to weaken the intellects and to pervert the consciences of individuals. In Germany, Italy, and Spain, the Government is hostile; the priests have not only to seduce the people, but to subvert the civil power. In Great Britain they profess attachment to the institutions of the country; even in Ireland the Romish priesthood does not now directly attack the Government. But in Germany, Italy, and Spain the civil power is directly assailed; the institutions of the country are attacked. The insurrection of the Spanish Absolutists, now almost put down, was got up by the clergy. The darling object of the Papacy is to unmake the kingdom of Italy, to destroy Italian unity, and overthrow the Italian Government. Hostility to the German Empire is a strong passion with the Jesuits and Ultramontanes. They seek to embarrass its movements, and hinder its peaceful development; they would withdraw Germany from the guidance of Prussia, would fain unseat the house of Hohenzollern, and undo the work of Prince Bismark; vanquish the conqueror of Austria, and subdue the subjugator of France. It is the political institutions both of Germany and Italy that are directly assailed by the Roman priesthood. It is the governments of Germany and Italy which lead the national resistance to the encroachments of Sacerdotalism, and come into immediate collision with the Roman See. In the Jesuits and other religious orders, they recognise the chief satellites of the Papacy, and the most

formidable agents in the warfare which it is waging against them. The German and Italian Governments have fallen vigorously upon these servants of the hostile power. Germany has proscribed the Jesuits; Italy contemplates the abolition of the religious orders of Rome.

These vigorous measures have stirred up the wrath of the Pope, and of his dutiful children throughout the world.—The Holy Father denounces a war without truce against the kingdom of Italy, and invokes a stone to crush the German Colossus. The English Roman Catholics have just held a public meeting to protest against these proceedings, to condole with the Pontiff and the Jesuits, and to denounce the Governments of Germany and Italy. Prince Bismark was singled out for especial denunciation.—*Morning News.*

The age is full of puzzles and enigmas; the issue of many of its leading questions is involved in the utmost uncertainty; the destiny of some of its conspicuous personages and powers is covered by the thickest obscurity. Among its puzzles and perplexities none is more remarkable than the prospects of the Roman Church; not one of its secrets more defies penetration than the destiny of the Papacy. That long-enduring institution has entered upon a new era, and is confronted by an entirely new set of circumstances, is encompassed by perils which it has never before encountered, and has to deal with difficulties wherewith it has never before dealt. The promulgation of the dogma of Papal infallibility has thrown it into a new path; the results of the war between Austria and Prussia in 1866, and the war between France and Germany in 1870, have stripped it of old allies, have withdrawn from it ancient props, and subverted a long-standing policy, rendering a new course of action necessary, and new confederates and fellow-workers desirable, and in these latter days has waged a not less furious

warfare with the principles of Nationality, seeking the support of all established governments, but retaining an especial connection with the Roman Catholic powers, Austria and France.

These two states, that with England, Prussia, and Russia, made up the Five Great Powers—that famous Pentarchy which managed the affairs of Europe for just half a century, from 1815 to 1866, from the battle of Waterloo to the battle of Sadowa—have each fallen before another member of that body: Prussia. In striking down Austria and France, Prince Bismark has struck down the two political allies and supporters of the Papacy. The unification of Italy has made an end of its aiders and abettors, the petty Italian princes, as it made an end of the Pope himself as an Italian potentate; while the Spanish Revolution of 1868 has estranged from it another Catholic power. The Roman Church has lost her hold upon secular governments just as Papal infallibility was raised into a dogma. There are now no Roman Catholic powers. The Papacy, for the first time during its wonderfully large and various experience, finds itself without the support of a strong secular government, finds itself utterly forsaken by monarchs. No armies are at its disposal; no statesmen offer their services. The civil power throughout the Continent feels itself affronted and defied by the doctrines of the syllabus and the dogma of infallibility, and manifests its hostility accordingly. The governments and parliaments of Germany and Italy have already devised anti-Papal measures and passed anti-Papal enactments. It is reported that one object of the objects of the meeting of the three Emperors at Berlin is to restrain the action and resist the encroachments of the Popedom.

In this desperate fight, what will the Papacy do?—*Same paper.*

ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

R. Y.—By reference to the *Ambassador* for September, 1864, on page 38, you will find all we could now say in elucidation of the 2nd. Psalm.

JOHN'S WISH CONCERNING THE SOUL OF GAIVS.

J. S.—Explain 3 John ii: "*I wish above all things that thou mayest prosper and be in health as thy soul prospereth.*"

The word translated "soul" is ψυχη *psuche*, which is rightly translated "soul" if

"soul" be understood in its simple original sense of life; but wrongly, if soul is read as the symbol of an immortal entity, for there is no such idea connected with the Greek word. But how comes it, it may be asked, that John should make a distinction between the "life" of his "well-beloved Gaius" and Gaius himself and his health? The answer is that this distinction belongs more to the English translation of John's words than to the words that John wrote. The phrase translated "above all things" as written by John is *περι παντων*, *peri pantoon*, the

strict sense of which is about (*with reference to, or concerning*) all things. If he had meant "above all things," in the English sense of that phrase, he would have written *προ παντων pro pantoon*, as in 1 Peter iv. 8, "above all things (*προ παντων*) have fervent charity among yourselves." But he wrote *peri pantoon*, "concerning all things." This has a different sense: "Beloved, I wish concerning all things that thou mayest prosper and be in health, even as prosperest thou *ψυχην*." This was a wish that Gaius in all his affairs might have the same prosperity and health that he had in his spiritual life; for observe what follows: "For I rejoiced greatly when the brethren came and testified of the truth that is in thee even as thou walkest in the truth. For I have no greater joy than to hear that my children walk in the truth." To "walk in the truth," then, is for a man's life to prosper according to John's view of it. And no wonder, for away from this walk in the truth, a man is drawing near to the gates of death. His temporal surroundings may be developing, but his own well-being is slowly setting in the murky clouds of the divine displeasure, while "the path of the just is as the shining light, shining brighter and brighter unto the perfect day." Death to them is but a rest which in a moment, as it were to them, ends in the glorious awaking of the blessed who shall rise to vigour, and life, and joy for ever. Gaius was prospering so well in this matter, by the reports that reached John, that he makes this prosperity the measure of his good wishes concerning his temporal affairs.

THE FORMULA OF BAPTISM.

J. B.—"It seems to me that the formula of baptism in use among the brethren (*'into the name of the Father, Son, and Holy Spirit,'*) is not correct, if we are to take the apostles for our example: all they did or said was in the name of the Lord Jesus."—(Acts ii. 28; Col. iii. 17; Acts iii. 6.)

No construction we may put upon the action of the apostles must be allowed to displace the instructions of Christ under which they acted: He told them (Matt. xxviii. 19) to baptise believers in (*eis into*) "the name of the Father, and of the Son, and of the Holy Spirit." What Christ told the apostles to do, no believers will deny the apostles did. We are not furnished with the form of words employed by them in the act of immersing those who believed. This is a matter of little importance. It is the understanding of what is being done and not the sound that issues from the lips of any performer in the matter, that determines the character of the act. The spoken words should, of course, be in harmony with that understanding. That understanding is

expressed in the formula prescribed by Jesus in the words quoted, which is the formula in use among his brethren, and it is expressed in the form to which J. B. calls attention when that form is understood. "The name of the Lord Jesus" is the name of the Father, and of the Son and of the Holy Spirit; for who is the Lord Jesus? The Father manifested in the Son by the Holy Spirit. He is therefore the impersonation of the formula which he prescribed. But why should he prescribe in the baptismal formula the elements of the mystery of godliness, instead of the simple person in which the mystery was revealed? Because that in all things, the Father might be glorified. The formula keeps the relation of things in view which might otherwise be lost sight of. The Son can do nothing of himself except as the Father empowers him.—(John v. 19.) If the person of the Lord Jesus merely were expressed, the Father's supremacy might in time be hid from view. In the days of his flesh, Jesus repudiated a compliment leading to this. When saluted as "Good Master" (which he was) by one who only saw in him a wonderful man after the flesh, he said, "Why callest thou me good? There is none good but one, that is God." We may be sure that this zeal for the name of the Father continues, and that we do well to help him (so far as it is permitted puny mortals in such a matter) to hold high the honour of the Father's name by immersing believers "into the name of the Father, and of the Son, and of the Holy Spirit."

CAN A BROTHER BE A POLICE CONSTABLE?

Is a brother breaking the law of God who holds the office of a police constable?—A. T.

ANSWER.—The office of police-constable involves the employment of personal violence. In this respect, it is on a footing with the calling of a soldier. Our duty in relation to both must be determined by the more general question of whether the servants of Christ are permitted to use force in either the punishment of evil doers, or the protection or vindication of themselves. For if they are not allowed to do this for themselves, it cannot be that they are at liberty to do it for others, as in the case of a soldier or policeman who is hired. The reasons given last month are to us sufficient to decide the question in favour of non-resistance under all circumstances.

We are permitted to escape from evil, as: "When they persecute you in one city, flee ye to another;" (Matt. x. 23.) or to accept the protection of the constituted authorities, as when Paul sent word to the Roman captain of Jerusalem of a plot against his (Paul's) life (Acts xxiii. 17), or to avail ourselves of the law where it affords shelter without hurting our enemies, as when Paul, uncondemned, made use of his Roman citizenship to escape

scourging.—(Acts xxii. 25.) That which appears beyond our liberty at present is the resort to any mode of defence or vindication which involves the subjection of others to violence at our hands. If this be so, a brother is clearly excluded from those occupations which require him to employ this violence.

A police-constable is truly a guardian of the peace, but only in the same sense as a soldier. He is so by possessing (and if need be exercising) the power to repress disturbers by force. The saint will use this power effectively in due time; but it is obvious while the time lasts during which for his trial he is forbidden to use the sword, that he is not in his place as an instrument of force in the hands of the powers that be.

Where there is doubt, it is best to be on the safe side. Whatever difference of opinion there may be on the subject, no one will deny that the passive position contended for is the safe one. Christ will never condemn us for abstaining from all forms of violence for fear of breaking his commandments, even supposing it were to turn out that we were at liberty to use some of them; whereas we should stand in a dangerous position if we had to be told that we had habitually done what was forbidden by the law of the Master, even if it could be added that we thought we were doing right. There are servants to be beaten who knew not their Lord's will and did things worthy of stripes. Hence the great care that is necessary to be on the safe side.

But the truth may find a man a soldier or a constable. What is he to do? If he can leave the service or the force, let him do so, and find his livelihood in ways more consonant with the calling wherewith he has been called. If he cannot, let him at least, in his calling, act on the principle of absolute harmlessness which belongs to the present Lamb-stage of our heavenly vocation. He will be disqualified for some of the duties of his office; but it may be that in the kindness of God, he may never be called upon to perform them.

Would you fellowship a brother holding the office of constable?—IBID.

Not if he taught rebellion against the Lord by contending that a brother might lawfully thrust at another with a cutlass, or knock a man down with a truncheon, or kill him in self-defence. If, being found by the truth in a constable's office, he accepted and strove to obey the prohibitions against personal violence imposed by the truth, seeking peacefully to exercise the harmless duties of his office, duty and mercy would require his recognition at the hands of the brethren, leaving the Lord to judge the doubtful part of the case.

A brother joining the police-force would be in a different position. He would go into the snare with his eyes open, and would

rightly forfeit the approbation of his fellow-believers, and incur the possible condemnation of the Lord.

ON BRETHREN SUING AT LAW.

JUSTITIA submits points for consideration on the subject of brethren suing at law. The paper setting them forth was written before our remarks last month appeared. Consequently, some of them having been discussed therein do not need to be considered now. Such of them as were not met in those remarks we append with comments.

- 1.—*In suing a debtor, the party suing simply acts on the defensive. To buy goods and refuse to pay for them, is a respectable way of committing plunder; and surely it would not be right for us to see a man rob us of goods and make no effort to prevent him, by calling in the police, if remonstrance failed. In the latter case, we might be required by the law to give evidence, or appear as an accuser, which would lead to the punishment of the thief.*
- 2.—*The words of Christ, recorded in the Gospels, about presenting the other cheek to him who smites one, cannot be taken literally. There are cases in which literal compliance with these injunctions would exhibit a worse spirit than would taking no further notice. When Christ was spit upon, he did not turn the other cheek; he calmly submitted.*
- 3.—*The words of Jesus are not fully applicable to the present day, because they were spoken to Jews, who were like the members of one family.*
- 4.—*To abstain from suing for what is justly due may prove an injustice to others. This is not simply a question of consequences; it is one of principle. Is it right to allow creditors to be unpaid simply through not appealing to the law for payment of that which is owing by unscrupulous debtors? Such a course might eventually lead a brother into the bankruptcy court, and then the law would compel the debtors to pay.*
- 5.—*If it be absolutely wrong to sue debtors, every brother in business ought to sell only for cash; and no brother ought to continue in partnership with one outside the truth, because the latter would never consent to forego his legal rights.*
- 6.—*The expediency of appealing to the law is distinct from the principle. In most cases it would probably be advisable not to use the machinery of the law, because of the expense, &c.* JUSTITIA.

COMMENTS.

1.—The suing party is aggressive, not defensive. The sued has got the goods, and you make legal war upon him, to make him disgorge. Very right, too, you say. No doubt, in the abstract. So would twelve

legions of angels to the discomfiture of Pilate and his adjutors. It is a question of what is the Father's will in this our trial. This is expressed in the precept, "Resist not at all . . . if any man take away thy cloak, let him have thy coat also." And let us remember the declaration: "Ye are my friends, if ye do whatsoever I command."—(Jno. xv. 14.) As to looking on the robbery and making no effort, we are allowed to accept the protection of Cæsar where it is a mere case of being screened from harm (see remarks to A. T.); but not to set Cæsar in motion to inflict harm on others, even if the harm would be justly inflicted. We should be allowed to ask the police to stand between us and robbery, but not to set the police after the robbers to punish them. The law compels no man to appear as an accuser. A brother would simply refuse to prosecute. What? Encourage thieves to steal and bring disorder on society? There is a God in heaven, dear friend, who ruleth in the kingdoms of men. Let us obey His commandments and He will see to the rest. He will not suffer us to be tempted above that we are able to bear.

2.—There is doubtless a strong element of figure in these sayings; but the principle expressed in the figure is only made the plainer, that is, non-resistance of evil. Christ's example is doubtless an illustration of his meaning. He was smitten on the cheek. We do not read of his turning the other, but we do read of his absolute non-resistance. He was led as a lamb to the slaughter. Being reviled, he reviled not again. When he suffered, he threatened not.

3.—The words of Christ were truly addressed to the Jews: but his precepts were afterwards made co-extensive with the mission of the apostles, in the words; "Teach them (all nations) to observe all things *whatsoever I have commanded you.*"—(Matt. xxviii. 20.) They are therefore equally applicable to us as them, and if there could be a difference, more; for if the disciples were commanded to submit to evil at the hands of the Jews who were under the law and responsible, it is much more likely that the precept should apply where there is no (divine) law to which to hold offenders amenable.

4.—We must pay our own debts of course; but not with money illegitimately obtained. If suing at law be illegitimate, the plea of indebtedness to others would have no force in its favour. Consequences can never make a wrong course right. As for what the law would do to debtors in a contingency not to be contemplated in the case of a careful obedient brother, we are not responsible. The fact that the law would hang a murderer would be no justification of our taking the life of a man killing a friend in our sight.

5.—These consequences to some extent grow out of the position. The precepts certainly impose great care in both items.

6.—Granted: but expediency disappears, if inadmissibility be established.

JUDAS, FELLOWSHIP, DEBT, AND KINDNESS.

L. C. B.—Judas outwardly conformed to the precepts of the Master during the three years and a half that he sustained the part of "one of the twelve." Otherwise his place among the preachers of repentance would have been forfeited. If Judas had manifested himself, or rather had been manifested by circumstances, before the terrible disclosure of his avarice in the betrayal of the Lord, we cannot conceive of the continuance of a fellowship which had its basis in righteousness. Jesus knew him, but did not act on knowledge which could not have been appreciated by either Judas or the other disciples. He waited till Judas should reveal himself, which is the divine procedure with us all. Though a thief he perpetrated his embezzlements under pious pretences; "Ought not this ointment to have been sold for three hundred pence and given to the poor?" So that his fellow disciples took him for an exemplary companion.

The parallel in our day is that when a man's known actions are in harmony with the word, we may not discard him from our fellowship, however dubious we may feel about his character. When a man manifests himself, the case is different. If a man professing godliness become "known as a dishonest man," we are bound, as we value our own standing in the sight of God, to stand aloof from him. Any other course would implicate us in his unrighteousness. "He that biddeth him God speed is partaker of his evil deeds." If this is true in a case of perverse doctrine, it is tenfold more so in a case of unrighteous action. A community permitting in their midst the unchallenged presence and fellowship of a proved worker of iniquity, is stamped with the infamy they tolerate, and isolated from all lovers of holiness. God will not smile while there is such an Achan in the camp.

But, of course, we must be careful in the application of the principle. There are many disputes in which charges of dishonesty are mere matters of construction, requiring careful investigation before a just result could be arrived at. Anger on both sides helps a mutually false colouring. This requires skilful handling. It no doubt frequently happens in the present state of affairs, that there are none in a company of believers capable of conducting such an investigation with the judicial calmness and discernment requisite to arrive at a just judgment. This is one of the sore evils of the present time. What can be done in such

a case but for the aggrieved to hold their wrongs in abeyance till the Lord comes, who will make manifest the hidden things of dishonesty? It would be a pity in such a case—(unrighteousness in the abstract being repudiated; and fellowshipped, if the case be such, by a mistake of judgment only)—to resort to the unavailing remedy of separation. It would be better rather to suffer wrong and be under a cloud, than to consume our privacy in bootless sorrow, and be found isolated from the institutions of the Lord.

As to such as deliberately don't pay their debts, they are to be avoided as the plague. This is the moral—or, rather, the immoral feature, as one would say—which the Spirit singles out, by which to describe the wicked, in Psalm xxxvii.: "The wicked borroweth and payeth not again." The duty of believers in this matter, under the apostolic precepts, is even placed higher than repayment; and that is, not borrowing at all. "Owe no man anything." When we realise the state of perfect friendliness that God designs to prevail in the body of Christ, we cease to wonder at this precept. For on both sides, borrowing is a bad thing. It is bad for the borrower; for it maketh him serve to the lender, and putteth him under a bondage that he finds as difficult to rid himself of as he found it easy to take on. The sweetness with which he eased his difficulty by the loan is shortlived and paid for bitterly by many groans, unless he have no conscience and is indifferent, and in that case he is a scoundrel. The evil to the lender is that it gives him a something to think about that is not pleasant, but a little charged with anxiety, and a something that will keep coming between him and his friend, not seriously, not a very dark cloud, but a little vapour that dims the light and chills the air, and then it is a vapour that has the tendency about it, if not removed as it only can be, to get denser and larger until sometimes it overspreads the sky with tempest. The men who get into debt, and make no exertions to meet the waiting expectation of creditors, are the worst species of robbers. An honest thief goes straight to his business, and you know, to be off; but the gentleman in question comes with sleek proposals in his mouth, adding falsehood to robbery, and catching you in a snare instead of a fair fight. "The wholesome rule is, *give*; don't lend. "Give to him that asketh," but "hope for nothing again." This cuts short the transaction, and destroys its sting; for no hurtful effects can afterwards come on either side from a gift.

Such as desire to obey the truth, must remember that one of the commands of the truth is to "Owe no man anything;" and that if they mean what they propose, they cannot do better, if loaded with obligations and a bad reputation, than begin by clearing off the account and starting straight. Let them bring forth fruits meet for repentance

before proposing to take the holy L.A.M.S.. We have to deny ourselves when we cannot get on without getting into debt. Debt is a great nightmare and a devil, and so are all who heedlessly plunge therein.

THE BRIDEGROOM AWAY.

H.K.—The body of Christ, in its completeness, as comprehending all who compose it, those now sleeping in the dust and the few alive, when "glorified together," will realise the fulness of the blessedness which comes from connection with the Lord Jesus, its living head. Meanwhile, "the bridegroom having been taken away," it is a fasting time with such as belong to the bride—(Mark ii. 20.) The community developed by the labours of the apostles were more blessed than we, in the abiding *actual* presence of the Spirit, as a Comforter and Instructor, ministered by the hands of the apostles (Acts viii. 18) who were made its repositories at the Pentecostal effusion. After their death, apostasy set in, and the threatening of Jesus in the messages to the seven churches was carried out. The candlesticks were removed, and the light of the Spirit went out. The gospel only remained, and this so obscured by the darkness as to become, for a night of centuries, invisible. The Little Horn of the Goat (Pagan and Papal Rome) cast the truth down to the ground and prospered (Dan. viii. 12) and prevailed against the saints.—(Dan. vii. 21.) Now that the end has come, the truth revives, but God opens not His hand again till the Bridegroom descends. We walk by faith; 'tis night, but the day is at hand. Would that it were the will of the Father to bestow the Spirit as at the first. This He has not done. We must wait in faith and patience, taking care not to mistake the flicker of our own weak lamps for the electric ray of the light divine.

PLEASURE FAIRS AND THE HEAVENLY CALLING.

Is it right for brethren to attend pleasure fairs?—H. H. K.

Paul says that a sister who "liveth in pleasure is dead while she liveth."—(1 Tim. v. 6.) In this matter, there is neither male nor female in Christ Jesus. Brethren given to "pleasure" are no more alive to Christ Jesus than pleasure-following sisters. The effect of "pleasure" is blighting to the new man. Speaking of those who are hurt in this way, Jesus says they are "choked with cares and riches, and pleasures of this life, and bring no fruit to perfection."—(Luke viii. 14.) This is not the saints' time for pleasure. They are defined by Jesus as those who "weep now," and "hunger now," and are poor now (Luke vi. 20-23.) It is the world's turn now to be "rich," to be "full," to "laugh," to be "spoken well of:" and

as to these, Jesus says woe awaits them—(verses 24-26.) The joy of the world is not on the right foundation, and, therefore, cannot be shared by the saint who groans a pilgrim, waiting the promise when all shall be holiness to the Lord, and “the redeemed of the Lord shall return unto Zion with singing.” His part in the present is to “live soberly, righteously, and godly in this present world, looking for the blessed hope” (Tit. ii. 12), “having no fellowship with the unfruitful works of darkness, but rather reproving them.”—(Eph. v. 11.) If a saint indeed, he will “redeem the time because the days are evil” (Eph. v. 16), refusing to stand in the way of sinners (Psalm i. 1) or to assemble with vain persons.—(Ps. xxvi. 4.)

What is a “pleasure fair” but a riotous herding together of the shallowest and unholiest and most frivolous of mankind?—to whom the Spirit’s words emphatically apply: “The wicked boasteth of his heart’s desire, and blesseth the covetous whom the Lord abhorreth. The wicked, through the pride of his countenance, will not seek after God. God is not in all his thoughts. His ways are always grievous. Thy judgments are far above out of his sight.”—(Psalm x. 3-5.) “The laughter of fools is like the crackling of thorns under a pot.”—(Eccles. vii. 6.) Shall saints patronize this thorn-crackling when performed on the pleasure-fair scale? When they can imagine the Man of Sorrows in a “penny gaff,” or looking round with satisfaction among the gimcracks of a market rabble, they may feel at liberty to go and do likewise. Saints who can reach such a soaring height of imagination, will find, at last, that in their hopes of the kingdom, they have been building castles in the air.

THE PRAYERS OF CORNELIUS.

F.H.—*Cornelius was a Gentile, yet his prayer was heard.*—(Vide Acts x. 4, 31). *When did the Deity begin to shut his ear to prayers from such?*

Cornelius was not a Gentile pure and simple. He was a Roman centurion who had discarded the Pagan mythology of Rome for the God of Israel, among whose people he

was stationed, as shewn by his prayer to Him; and who had identified himself closely with the Jews, as indicated in his “much alms” to them. For such, there was provision under the law: “When a stranger shall sojourn with thee, and will keep the passover of the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one that is born in the land.”—(Ex. xii. 48, 49; Num. ix. 14; xv. 15, 16.) This class of appreciative stranger to which Cornelius belonged, is thus addressed in Isaiah lvi. 3-7: “Neither let the son of the stranger that hath joined himself to the Lord speak, saying, The Lord hath utterly separated me from his people. . . I will bring them to my holy mountain and make them joyful in my house of prayer.” Devout Gentiles, who cast away the gods of the heathen and “joined themselves to the Lord,” were known as “proselytes” (Acts ii. 10), and were allowed to worship at Jerusalem, as in the case of the eunuch to whom Philip preached the word (Acts viii. 27.) A court in the temple was provided for them, and known as “the court of the Gentiles.” The “proselytes of the gate,” as they were called, were recognised worshippers. They approached God in the only way open to the Gentiles at that time. God never has shut his ear against those who have come to Him in the way appointed. But a wider gate was opened when Peter was commissioned to announce, in connection with the case of Cornelius, the abolition of “the middle wall of partition;” and the free admission of the Gentiles, upon the terms then disclosed, as “fellow heirs of the same body, and partakers of the promise in Christ by the gospel.”—(Eph. iii. 6.) All Gentiles are at liberty to partake of “the promise in Christ by the gospel,” but in no other way. Such as are inclined to take “heart of grace” from the case of Cornelius must remember that Cornelius was in the right way, so far as it was possible for a Gentile to be. Therefore, his prayers were heard and the way of life opened to him by an angel.

INTELLIGENCE.

BELFAST.—Brother Howe speaks of the truth striking root here, and hopes to speak of fruit by and bye. He is likely to receive company in the faith by the removal of brother and sister Hunt, of Manchester.

BIRMINGHAM.—The immersions during the month have been two, but one pertained to Dudley, under which heading particulars may be learnt. The other was the case of CHARLES YOUNG (16), grocers’ assistant. The annual meeting of the ecclesia was held on Tuesday, October 1st, when the usual necessary appointments for the year were made.

—The consideration of whether there is to be another Fraternal Gathering next year, was postponed.—The occurrence of several inter-marriages with unbelievers having been reported, the brethren caused a minute to be recorded in protest against the same, and as a reminder to all who take the name of Christ upon them, that the apostolic law restricts their matrimonial alliances to such as have given themselves to the Lord.—After a lingering illness, sister Davis, wife of brother Thomas Davis, fell asleep in the second week of the month, and was accompanied to the grave by

a number of brethren and sisters, on Thursday, October 17th; and there left to rest in hope of an early awaking at the return of him who holds the keys of hell and death.—Sister Wall, who sustained fracture of the skull at the time of the Fraternal Gathering is convalescent, and has been at the meeting.

The practice of issuing bills for each Sunday's lecture, a week in advance, is found to answer well. The meetings continue well attended—unusually so.

BRIDGNORTH.—Brother Morrall, writing September 17th, reports having had a lecture delivered there on Sunday, the first day of that month, by brother Meakin, of Birmingham, on "The political signs by which the second appearing of Christ on earth may be known to be at hand." The audience was the largest the truth has yet received in Bridgnorth, and the attention was riveted. Several expressed a desire to hear more of the matter. A notice of the lecture appeared in the *Bridgnorth Journal* of the following week.

BRIISTOL.—Sister Lowe has removed from this place, having returned to London, where she has obtained the charge of the Book Depot recently opened by brother Boshier, at 151, Upper Street, Islington.

DUDLEY.—Writing October 12th, brother Phillips says, "Though for eighteen months we have sown in sorrow, yet, thank the Deity, we begin to reap our fruit in joy, in the person of sister HANNAH CLEMENTS (51), for thirty years a staunch Baptist, who was immersed into the saving name on September 23rd, at Birmingham. We have commenced to break bread in the Temperance Hall, at three o'clock, each first day of the week. Our evening meeting audiences are pleasingly on the increase, and the earnest spirit exhibited leads us to hope others may shortly follow the happy example of our new sister."

DEAL.—Brother David Brown, of London, on September 20th, announces the immersion of Mr. RISIEN, the husband of sister Risien; also, on October 2nd, the immersion of her daughter EMILY RISIEN (22) formerly Baptist; adding his fervent wishes for their prosperity in Christ, in which true friends will unite.

ELLAND (Near Halifax).—Bro. Spencer, writing October 5th, announces the addition to the small ecclesia at Elland, of WILLIAM WORSNUP (33), for 17 years a zealous and consistent member of the Wesleyan body. He was a superintendent of the Sunday school and choir master at the West Vale Chapel, at which he regularly attended. He was immersed on Sunday, August 25th. Also the obedience of ALICE SHAW (27), of Sowerby, cousin in the flesh to sister Zechariah Drake, of Elland, who put on the name on Sunday, September 22nd.

GALSTON (Scotland).—Brother Wallace, writing September 16th, announces, in

addition to the cases of obedience reported last month, that of Betsy MORTON, wife of brother Matthew Brown; and mentions a disposition on the part of many to enquire after the right way.

GLASGOW.—Brother O'Neil states that arrangements are in progress for the delivery of public lectures once a month by the aid of brethren from Edinburgh who have offered to lecture for them.

LEICESTER.—By an oversight, the following communication from brother Weale was omitted from the *Christadelphian* of last month:—"I have pleasure in recording the addition to our number, and consequently to the number of those who have obeyed the summons of the Spirit, to 'Come out and be separate,' of two sisters and one brother, who put on the only saving name by baptism as follows: On the 25th July, Mrs. ANN MARY SMITHERS (35), late a member of the Independent Church, presided over by Mr. Harley; and at same time Miss SARAH ELIZABETH BROWN (19); and on the 7th of August, ROBERT WELDON (31), who has been many years connected with the General Baptists and a member of their church. The manner in which the attention of the latter was arrested is worthy of mention. We had for some time discontinued advertising except on special occasions, when we could secure a brother from a distance; but recently we resolved to advertise our subjects weekly, whoever the speaker might be. The first subject was 'What is involved in the saying of Jesus: "My kingdom is not of this world."' This struck Mr. Weldon, who came, heard, and was led to the consideration and final reception of the truth. The case suggests the desirability of endeavouring to awaken and, when awakened, of keeping up the interest of the enquiring and thoughtful, by advertising and other available means. We cordially recommend other ecclesias to adopt the plan when it is possible."

Writing again, October 17th, brother Weale says, "I have a short appendix to make to the report last sent. The following further additions have been made to the 'called out' by the obedience of faith:—on September 11th, MARIA WELDON (32), Baptist, wife of brother Weldon, whose immersion was recorded in my last; also that of MARY ANN AGNES LESTER (19), a sister of brother Lester, formerly neutral. We had brother Boshier, of London, to lecture for us on Sunday the 13th inst. His subject was: 'The Baptist Confession of 1660 compared with that of 1872.' A very interesting lecture and well attended."

LIVERPOOL.—Brother Atkinson, on the 19th of September, reports the immersion of MARGARET FOWLER, wife of brother Fowler, which took place on the 30th of the previous month. She was formerly connected with the Church of England. The number of the ecclesia is now 19.

LONDON.—Brother Andrew reports the following immersions during September and October:—September 18th, MRS. ELIZABETH RAISON (72); who has two daughters in the truth, in New Zealand. September 27th, JESSEY CULLEY, wife of brother Culley, formerly a Strict Baptist; MRS. ANN EASTWOOD, hitherto a Congregationalist, believing in the kingdom and the mortality of man. October 11th, ELIZABETH WARD, hitherto a teacher in a Wesleyan Sunday school.

The following have been the subjects of lecture since August 18th:—

August 18th.—"The parable of the Nobleman and the talents; its doctrinal teaching in relation to the second appearing of Jesus Christ, the judgment of quick and dead, and the establishment of God's kingdom."

August 25th.—"The Cross of Christ made of none effect by Gentile traditions."

Sep. 1st.—"The Crown of Righteousness to be given at the Day of Judgment to those who are accepted at Christ's second appearing."

September 8th.—"The First Adam and the Last Adam; a parallel and a contrast."

September 15th.—"The life and fate of Jezebel; typical of the career and destiny of the 'Mother of Harlots.'"

September 22nd.—"The History of Joseph typical of certain features in the Mission of Jesus Christ."

September 29th.—"Some things hard to be understood" in the Apostolic writings when received in the light of popular theology."

October 6th.—"Some passages in the Apostolic writings which apparently, but not in reality, support the Tenets of Christendom."

October 13th.—"The Massacre of St. Bartholomew; its place in prophecy, and the lessons taught by it."

October 20th.—"The Doctrines of the Romish Church contrasted with the Epistle to the Romans, as given in the Douay version."

MANCHESTER.—The brethren have arranged for a course of lectures on the following subjects, brother Corkill being the speaker in nearly all the cases:

1.—"The Bible misunderstood and misrepresented by the spiritual guides of the people—The true method of interpretation."

2.—"The Approaching War of the great day of God Almighty."

3.—"A comparison between the Doctrine of Christ and the Dogmas of Christendom on the subject of salvation—what it is, and how it is to be attained."

4.—"The Faiths of Christendom made up of falsehoods based upon the Pagan Fiction of the Immortality of the Soul—endorsed and preached by the clergy of all denominations."

5.—"The Gospel preached by the Clergy not the Gospel preached by Jesus and his apostles."

6.—"The conversion of the world by modern evangelical schemes an utter impossibility—How the Bible proposes to meet the difficulty."

7.—"The Bible and Baffled Politicians—What it reveals of 'The Coming Man' who is to remedy all existing political, social, and religious evils."

8.—"The One and Only Hope held out to mankind by the Bible, in contrast with the miserable delusions of orthodoxy."

NEW PITSLIGO.—Brother Reid announces the withdrawal of the ecclesia from brother and sister Campbell for their continued countenance of witchcraft.

SHEFFIELD.—Brother Unwin intimates that the brethren here have decided to hold a Wednesday night meeting at each brother's house by turns, "for praise, and prayer, the reading of *Eureka*, and mutual instruction." On Sunday, October 6th, brother Bairatow, of Halifax, visited and lectured twice. One man living in Sheffield who had *Twelve Lectures* three years ago, saw the advertisements and was glad of the opportunity of hearing more.

SWINDON (Wilts.).—Bro. Haines reports a lecturing visit from brother Handley, of Maldon. The lectures were given in the Town Hall. Brethren J. Betts, of Warborough, and Lawrence and Knapp from Shrivvenham, were present. The audiences were not very large (perhaps from 50 to 60), but very attentive. The subject in the afternoon was "The introduction of death into our world by the first Adam and its abolition by the last Adam." The evening was devoted to the consideration of "The one faith and hope taught in the Scriptures, contrasted with the faiths and hopes of Christendom." There was no opposition but on the contrary several expressions of assent from various parts of the hall. Bro. Handley held the attention of the hearers without a break. At the close of each meeting, tracts were distributed gratis and eagerly taken. "The visit of brother Handley," says brother Haines, "has done much to refresh our hearts and strengthen our hands in the good work."

SWANSEA.—Brother Goldie reports a visit from brother Chas. Meakin, of Birmingham, who gave three lectures on "The promises made to the fathers." The attendance was very good, although the weather was unfavourable. He also announces the obedience of two persons, namely, HENRY HARDING (77), an old man who has been connected with the most advanced religious bodies, and has entertained enlightened views for a long time; and JAMES ROBERTS (37), late Baptist, who, on coming to a knowledge of the truth, gave up his position as a member and Sunday school teacher, not-

withstanding the advice of one of the deacons, who did not see the necessity for leaving on account "simply" of a change of faith. There are several others in attendance whom the brethren shortly expect to yield obedience to the truth; "so that," says brother Goldie, "our prospects here seem to be brightening. Since the establishment of an ecclesia here, in 1863, there have been forty individuals immersed, but owing to removals and other causes, our number has always stood at a smaller figure."

WITHAM.— Brother Arthur Andrew, of London, writing September 18th, says: "An opening for the truth was made on Sunday last, at this place (which is six miles from Maldon, and is the junction for Maldon, on the main line) by brother Charles Handley, who drove over in the afternoon, and delivered an address (previously announced), in the open air, in the main street, to about 100 attentive listeners. Some copies of *Who are the Christadelphians?* distributed gratis at the close, were eagerly asked for. The effect is to be followed up on subsequent Sunday afternoons.

WHITBY.— Brother Winterburn, writing October 11th, reports that the brethren at Whitby are now re-united, in *one body*, as they have always been *one in faith*, though kept apart by obnoxious elements which have been removed. Under the changed position, they are making a new start, and have had a visit from brother Shuttleworth, from Birmingham, who gave a course of three lectures. Subject: "*Ecece homo*," thus divided: September 22nd, "Behold the Lamb of God;" September 25th, "Behold your King;" September 29th, "Behold, I come as a thief." The meetings were intelligently though not numerously attended. On the evening of the 5th instant, the ecclesia was cheered and strengthened by the addition to their numbers of FREDERICK MALLINDER (31), carver and gilder, formerly Unitarian, and CAROLINE MALLINDER (28), his wife. The truth has only been attained by them through diligent search and study. They have been attending the meetings for about four years, and enquiring into those things, and at last wisely determined to cast in their lots together, for future life and incorruptibility, by being immersed into that name through which alone salvation is to be obtained. The following is a list of those now in fellowship at Whitby: Brethren Argument, Clarkson, Clegg, Coates, Harland, Mallinder, Mankin, Ripley, Robinson, Slade, and Winterburn; sisters Argument, Mallinder, Robinson, Slade, and Tiplady. "I have also to announce," says brother Winterburn, "for the information of any brethren or sisters who may chance by any means to be in the neighbourhood, that the most easily accessible brethren are brother Mankin, Grape Lane, and brother Winterburn, 14, Silver Street, either of whom will at all times be most happy to see any of the same precious faith,

and to introduce them to the other members of the ecclesia."

THE TRUTH IN SCOTLAND.— Brother Tait having a two weeks' leave of absence from his post as station master at Portobello, started with sister Tait, on Tuesday, the 17th of September, for a visit to various points. They first went to Wishaw, 40 miles west of Edinburgh, where in the hospitable house of brother Hodgson, they met in the evening a company of brethren and sisters with whom they spent a profitable evening. At the request of brother Kay, brother Tait explained the Dr.'s chart of God-manifestation which was hanging on brother Hodgson's wall. During the evening, several hymns and anthems were sung. Next day, brother and sister Tait proceeded to Beith, where they profitably visited the brethren whom they found, as at Wishaw, lively in the truth. Leaving Beith on the Saturday, they proceeded to Berwick-on-Tweed, where they were met at the station by brother and sister Nesbit and driven by them to their pretty farmhouse at Paxton. Dowieism has lost its influence in these parts, as in nearly all other. On Sunday, the breaking of bread was profitably attended to. On the following Tuesday evening, brother Tait spoke in the house to about twenty farm servants, a brother of D. Landels, Baptist minister, of London, being present. On Thursday, he spoke at Eyemouth, three miles east of Ayton. Eyemouth is a fishing village in which there are several well disposed to hear the truth. Brother Tait spoke in the Baptist chapel, where for an hour and a half he addressed about thirty devout fishermen and others on the elements of the gospel. A desire was expressed for further lectures, which a committee was to arrange for. On the Friday following, brother Tait lectured at Mr. Robert Nesbit's farm-house, four miles south of brother Nesbit's, who is father to the other. The audience consisted of about twenty farm people who were interested in what brother Tait had to say on 1 Cor. xv. On the following day, brother and sister Tait departed for Haddington, spending the Sunday with brother and sister Armstrong there. About eighteen or twenty met to hear the truth and spent together a busy and profitable day thereon—brother Tait speaking more or less from eleven in the morning till eight at night. There is a prospect that some who are thoroughly in earnest will find the truth. Brother and sister Tait returned home on the Monday, gratified and refreshed by their journey.

Brother Paterson, of Leith, also reports sundry visits for the truth's sake, to the east of Scotland. In company with brother W. Ker and brother John Howie he visited, on the evenings of Saturday the 10th and Saturday the 17th August last, the burghs of Inverkeithing and South Queensferry, situated respectively about ten and nine

miles from Edinburgh, and delivered lectures there. The former is in the county of Fife, and appears to be a place of about three or four thousand inhabitants. There is no representative of the truth in it, so that, says brother Paterson, "we had to visit it the Saturday before our meeting, to engage a hall and arrange with the "burgh officer" to put up a few bills. The evening of the lecture proved to be an unfavourable one, for there were counter-attractions, in the shape of games and volunteer competitions, which took a great many of the people outside of the town. Consequently there was a small attendance; but the few who came listened with attention to a discourse on the nature and destiny of man, and one individual at the close expressed his sympathy with what had been advanced, and purchased a copy of the "*Declaration*." We distributed among the others a number of tracts. South Queensferry, which is about the size of Inverkeithing, is separated from the Fife coast by a ferry about two miles broad. Here we made our arrangements in the same way as at Inverkeithing. The lecture was entitled—"The World's Future, Political and Religious, as revealed in the Prophets, contrasted with the present state of things;" and both the attendance and interest were greater than in our first effort. Some questions were put at the close, and a good few books were sold, including *Everlasting Punishment*, *The Revealed Mystery*, *The Kingdom of God*, &c. Some of the audience conversed quite freely after the lecture was finished; and there seems good reason to hope that, with a repetition of such efforts, a few in this place might lay hold on the words of eternal life.

On Saturday, 14th September, brother Howie and I crossed the Firth of Forth, in the boat which sails between Leith and Aberdour, from whence we walked to Fordell, a mining village about three miles inland. Here there are seven brethren and sisters, who meet every First Day, at the house of brother and sister Lamb. The brethren had arranged for and announced a lecture on the Sunday afternoon, at two o'clock, in the village of Crossgates, about a mile distant, and about three miles from the populous town of Dunfermline. It turned out, however, at the last moment, that the proprietor of the hall engaged had been induced by a better offer to let it over the brethren's heads; and although the most strenuous efforts were made, no other place could be got. But I was determined not to come away without doing something, and proposed that, if the weather proved at all favourable, to hold an open-air meeting at Fordell. Accordingly, the brethren, as far as they were able, privately apprised the people of the change; and, after breaking bread in the forenoon,

we adjourned to the public green in the village, where, shortly after two o'clock, a considerable sprinkling of people assembled. I spoke to them over an hour on "The hope of Israel," and seemed to get their attention, one in particular expressing much interest, and desiring to hear more. Before leaving, it was arranged to have a lecture in Dunfermline a fortnight afterwards, the brethren at Fordell to engage the hall, &c. A week following, they sent us word that they had engaged the Corn Exchange; and for Saturday evening, September 28th, at half-past 6, a lecture was announced as follows: "Judgment to come, as taught in the Scriptures, subversive of both endless torments and universal salvation." The Corn Exchange did not at all justify its name, as it was, without exception, about the most miserable and uncomfortable-looking place I have ever seen set forth as a place of public meeting. The brethren had made a mistake in engaging it, as they saw when it was too late; and the result was that the meeting was not so successful as it might otherwise have been. Indeed, it was a wonder that any came at all. There were, however, about thirty of an audience, a mixture of orthodox, semi-orthodox, and universalists. One individual—who was said to be a "minister" of a sect called Roweites, being followers of a Mr. Campbell, of Rowe, and whose distinguishing feature, I was informed, is a belief in the "universality" of the atonement. Questioned at the close, and, as is common with his class, indulged in observations on what he had heard, giving it as his opinion that "Destructionists" need not come to Dunfermline; he had found them out thirty years ago, &c. This was stopped short by one of the audience—a leader of the Campbellites, at Crossgates—starting up and proposing that, if discussion were desired by our opponent, he had no doubt the lecturer would be willing to accept a regular challenge, and suggested as a subject, "Is man mortal or immortal?" But this was not accepted, and shortly after the meeting broke up. I observed among the audience the friend who had expressed so much interest at the open-air meeting at Fordell. In going home, I had some conversation with Mr. Lawson, the Campbellite previously referred to. He is a man of unusual intelligence, and appears to understand and fully sympathise with the truth; yet he holds on to the Campbellite body, and stickles about the validity of his first immersion. But this he may get over by and bye; and should this prove to be the case, I think he would be of great service to the truth in this district of the country.

Dunfermline, about 13 miles from Edinburgh, is a very ancient, and, as already mentioned, a comparatively large town, numbering perhaps about 16,000 inhabitants.

It has been the scene of a great deal of religious excitement for a good while past, and many varying sects find a footing there. Mr. J. U. Mitchell, the Universalist, and his *confre*, Mr. Bowie, have respectively considerable followings, and have been maintaining the controversial spirit in the town in a very lively fashion. It seems to me a capital field for the truth, if frequent and persistent efforts were brought to bear upon it, such, for instance, as the brethren in England are bringing to bear upon Kettering. Saturday, although my only free night, is not a good one for a lecture; and it is proposed to make arrangements for a Sunday evening meeting soon, and to secure a decent hall. The great drawback, however, in making such attempts more effective is the paucity of means; but this might be overcome to a good extent by a little combination among the brethren in Scotland, or even elsewhere. Brother Howie and I have commenced a fund with this object, by laying past what little we can spare away every week, and we shall be glad of aid from any who will trust to our discretion in using it. There is great call for efforts in this direction. It is astonishing, when one begins to go about, even to the smallest extent, to see how little the truth is known, and how gross is the prevailing darkness!

Ten of us (including Mr. Simpson, the interested stranger already mentioned) met the following Sunday, at brother Lamb's, at Fordell, at noon. We broke bread together, and I spoke to them for about an hour on "The one hope of the Calling." We were home in Leith about five o'clock.

UNITED STATES.

BOSTON.—Brother F. Hodgkinson writes from Bristol, September 8th, as follows: "On Wednesday last, at Boston, my nephew, JOHN BUCKINGHAM PARKINSON, orphan student, 16 years old, having made a good confession, was buried by the writer in the covering name, through the medium of faith and the adoptive water. This is a great satisfaction to us, as it is the first fruits of our friends. He has left for Troy, where he goes to complete his education, and I commend him to the Troy ecclesia. Sister H. and I stood "God-parents" for him in his infancy, during the Babylonian captivity. *Per contra*: Geo. Hase (brother) died at Lowell, about 14 days ago. He was a cripple in all things but the truth; in that he stood and shone like a lighthouse amid the breakers of poverty, which largely drew upon his faith, amongst the Adventists and others who surrounded him and battled with him to bargain for his life, but he vanquished."

BUFFALO.—A Sister, who does not give her name, writes the following account

of the ecclesia here: "Six years ago it consisted of five members, residing about sixteen miles from the city of Buffalo, but by the removal of brethren, it was located in that place. At the present time, we have twenty-six members. To the original five, there has been ten added by immersion, and eleven from other ecclesias. The five original members are, brother Daniel Strickler and two sons, and brother Beyer and wife. The removals to us are, brother William Little and wife, brother Campbell and wife, sister William Oakley, brother W. Oakley not being in the faith at the time; brother Elithorpe and wife, brother Packer and wife, brother Joseph Oakley and wife. Our immersions have been, brother Daniel Little, sister Mary Little, daughter-in-law of brother D. Little; brother William Oakley, sister Eliza P. May, sister Strickler, wife of Daniel Strickler; sister Tylor (husband not in the faith), sister Emma Tylor, now wife of brother Allan Strickler; sister Zier (husband not in the faith). The ecclesia meet every Sunday morning, in the Good Templars' Hall, American Block, Main Street, for the delivering of lectures and breaking of bread; and every Wednesday evening, for the study of the Scriptures. We should be glad to see any of the brethren at any time."

CARROLL (Louisiana).—Brother E. J. Sanders, writing September 12th, says: "I am happy to announce the obedience of three persons (brothers after the flesh) into the saving name, on Sunday morning, September the 8th, namely, F. F. SANDERS (39), E. J. SANDERS (34), and J. N. SANDERS (27). We were baptised by brother K. H. Sanders, from Independence, cty. Ark. The joyful sound first reached us through him last winter. We formerly belonged to the Baptists, but when we heard the truth, we searched the Scriptures daily, and became convinced of our error. Our wives, mother, two sisters, and younger brother have all been excluded from the Baptists for their belief of so much of the truth as they know; and some of them are anxious to get the knowledge required to obey. The Baptists around here have made a covenant among themselves not to hear us talk. None of us are able to give public lectures, but we can argue pretty well with the Bible in our lap. They call our doctrine a damnable heresy. When we first received the truth, the pastor of our old church, a young and well-educated man, came to convince us of our error, but we withstood him, until he since acknowledges that there is a great deal more importance resting on the resurrection than he anticipated before. However, he harps loudly on the parable of the rich man and Lazarus, and the thief on the cross. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all both now and for ever."

ELMIRA.—Sister M. G. Walker, who has removed from Saratoga to this place, writes, September 20th, to sister Lasius, who has forwarded her letter as containing interesting intelligence. Sister Walker says:—"When we came in June, the ecclesia here numbered six; now we number thirteen. Five have put on the saving name since we came, and we have cheering prospects of more soon. Since the formation of the ecclesia, we have been meeting in brother Miller's house, a very dear brother, truly one of Paul's kind of fathers. You know he says, "Ye have many teachers, but not many fathers." Now the seven brethren have rented a public room in the Opera Block, and each of them is going to buy a dozen of chairs, to seat it with, and fit it up comfortably; then we will invite the public. The proprietor asked how long they wanted the room. One gushing brother said, 'Till the Lord comes.' It would do you good to hear brother Sykes. He says he was starving to death these twenty-one years, but now he is so full of the spiritual food and love for the truth, he hardly knows how to contain himself."

LUNENBURG Co. (Va.)—Brother M. L. Staples, reports the addition of ten persons by induction into the Abrahamic family, this summer, putting on the saving name in the way appointed, by the assistance of brethren Anderson and Jones. He says, "The Good Hope ecclesia, embracing brethren from Meclingburg and Lunenburg counties received most strength from these additions. But at a distance of about fifteen miles will be found an ecclesia known as the Nut-bush ecclesia, which is increasing in numbers, and I hope, growing in knowledge and godliness; and the present will serve to inform your readers of the *Christadelphian*, that on September 14th, JAMES THOMAS STAPLES, the third son now in the faith, of the deceased sister Jane Staples, (whose death was reported in the July number of the *Christadelphian*.) put on the saving name of the anointed, after a long struggle with popularity, being a noble-hearted man of high standing in the community, but ripe in the knowledge of the truth. The law of sin and death being overcome by the law of the spirit of life in Christ Jesus in his mind, he now rejoices to suffer affliction as a Jew of the true circumcision of the heart, inwardly. This is a great satisfaction to me. The cost is over now; his friends in the flesh will miss him, but *Christadelphians* are glad to bid him welcome, and we hope he will be useful in the master's vineyard."

ROCHESTER (N. Y.).—Brother Tomlin, secretary to the ecclesia, writes September 26th, as follows:—"On August 12th, sister

JENNIE A. MORSE, school teacher, daughter of sister Jane Morse and sister of sister Helen Morse, was immersed; she was formerly Adventist. Also the same day was immersed brother LEWIS B. WEBB, formerly a Baptist, who has been afflicted with that enemy of man, consumption, for about three years, but although many times reduced almost to death's door, he has had the strength of body and mind to comprehend and obey the truth for which he expresses himself very thankful to the Deity. Several others are interested in the truth, and fruits are looked for by and bye. We adopted the order of the Birmingham ecclesia, on April 29th, 1871, and have found it work better than any other system of order ever tried among us."

Brother C. H. Morse reports the addition of L. A. MORDEN, by removal from West Lake, Ontario, Canada.

SULPHUR ROCK (Arks).—Writing Sept. 1st, brother Geo. Martin reports the death of sister R. Sanders, the wife of brother Kempf H. Sanders, after a prolonged sickness. She fell asleep on the 18th of August, greatly to the sorrow of her husband, and brethren Fugatt and Martin, who, however, have comfort of hope.

WATERLOO (Iowa).—Brother Clarke, writing September 10th, announces the obedience of four of the family of Adam, who have, in baptism, been inducted into Christ. Their names are FRANKLIN FENTON, Mrs. BROWN, wife of brother BROWN, ALBYN FENTON, and AUGUSTUS FENTON. "I have also," says brother Clarke, "to announce the marriage of sister Jennie Craig with brother Augustus Fenton, on the 6th of July. We are to commence our Sunday evening lectures in a few weeks."

WINONA (Minnesota).—Sister Caroline Gage, writing September 24th, reports the obedience of ALEXANDER LATSHAW, who was assisted by brother Gage, on the previous day, in putting on the sin-covering name. "We here," says sister Gage, "have never been favoured with an address from a brother in public or before an audience; we have never attended a gathering of the beloved ones in the truth, save in our humble abode, where, at most, but five of us could come together at one time. We have met for conversation upon the word, on first days, and to partake of the commemoration supper, all the while hoping for the return of our Elder Brother, and of the gathering together unto him. Eight souls in all have, by what help we in our way could render them, been induced to seek for glory, honour, and immortality, here, in Winona, since brother Gage and myself set our faces Zionward. Blessed be the God of Israel!"

The Christadelphian.

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

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

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Vol. IX.

THE PREPARATION FOR THE BRIDEGROOM.

BY DR. THOMAS, IN 1839.

BEFORE we proceed to consider in what the preparation of the Messiah's Queen doth consist, we shall offer a few remarks upon the *necessity* thereof. We assume, then, if indeed a thing so palpable may be styled an assumption, that it is as necessary to "*make ready a people prepared for the Lord*" at his second, as it was at his first, appearing among the Jews. We have already observed that there exists no *sect* or distinct community of disciples who are prepared to receive him, and for this reason, namely, because there is no such class, except as a dispersion, *who are looking for him*; and the apostle defines the persons to whose deliverance he will come in these words: "Christ will, to them who look for him, appear a second time, without a sin-offering, in order to salvation," to wit, by a transformation or resurrection from the dead. Now the proof that the professors of Christianity are not looking for him, is to be found in their walk and *conversation* in the world.

Do you find the rich among them humble in mind, putting no trust in uncertain and deceitful riches, doing good to the poor of the flock of Christ, rich in lovely works, prompt to distribute, communicative? are they conspicuous for the denying of themselves ungodliness and worldly lusts? for living soberly, righteously, godly in this present age? are they peculiar as a people, and is this peculiarity so marked as to distinguish them from the world? are they observant to hate even the garment spotted by the flesh? is their conversation in heaven, or do they waste their hours in talking about trade, dollars, political and party squabbles, and the fooleries of life? does their discourse bespeak their heads full and their hearts absorbed in the fading phantasies of the passing age? are these their characteristics? If they be, then assuredly Messiah will come to their exclusion from the Marriage Supper of the Lamb. Such professors, be they who they may, and distinguished

by what name you please in the religious world—reformers or anti-reformers, immersed or re-immersed—their light, if ever they had any, has gone out, their oil is expended; they are not prepared.

I have often thought that "the last days" were a remarkable illustration of "the latter days;" for, in reflecting upon the state of the Jewish nation at the time of John's proclamation, I see a very close resemblance to the things of those important times. The Jews were constituted a people of God at Sinai; He gave them the law, they apostatized; God reclaimed them; a spurious race of clergymen arose from among them, pretending without authority from God, to teach them; these inculcated their own traditions, by which they nullified His law; they corrupted the faith and practice of God's people, and to such an extent, that at the proclamation of "the Voice in the wilderness" there was "none righteous—no, not one." There was none that understood, there was none that sought after God. They were all gone out of the way; they were together become unprofitable. There were none that did good. There was not so much as one. Their throats were an open sepulchre; with their tongues they had used deceit; the poison of asps was under their lips; their mouth was full of cursing and bitterness. Their feet were swift to shed blood. Destruction and misery lurked in their paths; but the path of peace they had not known. There was no fear of God before their eyes. This was certainly a miserable state of society, and shews that "the people of God" had degenerated to baseness in the extreme.

Were such a people ready to receive the Lord at his manifestation without a preparation? We answer, as unprepared as were "the people of God" of the anti-Papal countries before the ascension of the witnesses. Not being prepared, the next question presented is, what was the kind of preparation required? The reply to

this is found in the following passages: Gabriel said to Zecharias concerning John, "Many of the sons of Israel he shall bring back to the Lord their God. Moreover, he shall go before them in the spirit and power of Elijah, to reconcile fathers to their children, and by the wisdom of the righteous, to render the disobedient a people prepared for the Lord." And John's father said, "You, child, shall be called a prophet of the Most High; for you shall go before the Lord to prepare his way, by giving the knowledge of salvation to his people in the remission of their sins, through the tender compassion of our God, who has caused a light to spring from on high to visit us, to enlighten those who abide in darkness and in the shades of death, to direct our feet into the way of peace." Hence it appears that to prepare a people for the Lord was, *first*, to bring them back to primitive institutions; *second*, to make them obedient; and *third*, to give them the knowledge of salvation in the remission of their sins: added to which, they were taught to believe in him who was at hand, and, therefore, to look earnestly for the Christ's appearing.—(Acts xix. 4.) The concentration of these particulars in one person constituted him a prepared disciple, an Israelite indeed, one of the people of the Lord.

Another thing worthy of note in connection with the preparation for Messiah's coming is this: that the call on the Jews to prepare consisted in the proclamation of *reform and be baptized for the remission of sins*; a proclamation which Luke styles "The baptism of reformation for the remission of sins."

Again, my reader, consider to whom this proclamation of baptism for the remission of sins was made. It was not made to idolators or sinners of the Gentiles; but to "the people of God;" to a people who had "the representation of knowledge and of the truth in the law," and entrusted with the oracles of God; to Israelites, "whose are the adoption, and the glory, and the institutions, and the

giving of the law, and the rites of services, and the promises;" it was to such a people that John preached baptism for the remission of sins, and those of them who rejected it are declared, though the people of God, to have rejected His counsel against themselves.

From "the last days" of the Old Institution, let us turn to "the latter days" of the times of the Gentiles, in connection with the New. Until a few years ago, the gospel proclaimed by the apostles of Messiah has been little known or believed, and, therefore, but seldom obeyed, since the finishing of the testimony and death of the Two Witnesses in 1685. Spurious Christians have abounded since then, but disciples of a genuine stamp have been both sparse and straggling. The commonalty of professors, like their Jewish prototypes, have credited and adopted a system of will worship, inculcated by an upstart clergy claiming to be the ambassadors of Jesus Christ, whose word describes them as wolves for their rapacity, the preachers of another gospel, ministers of Satan transformed into angels of light. These have assumed to themselves the rank of spiritual guides, whose pretended functions are to direct them in the road to eternal happiness—a road they neither travel themselves, neither can they describe it to others. While we say this, we admit there are among them persons of estimable parts, who rise superior to the system which sustains their order; but these are the exceptions and not the rule: they are the Nicodemuses and the Arimathean Josephs of a corrupt and Pharisaic priesthood.

It has been imagined that all sects, names, and denominations of professors of Christianity are in the aggregate "the temple of God;" because Paul predicted that The Man of Sin was to be in the temple, openly exhibiting himself that he is a god, and, therefore, that there are "Christians among the sects"—even among the Romanists, and that they are all God's people, but in Babylon.

Now, if we grant that the Harlot and her daughters, or *professors* of Christianity in general, are the people of God, we can only concede that they are so in the same degree that the Jews were at the first coming of Messiah, and that what Paul said of them is equally applicable to sectarian professors, namely, that "they are all gone out of the way, there are none that do good; with their tongues they use deceit; their mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and misery lurk in their paths, but the path of peace they do not know. There is no (genuine) fear of God before their eyes." The illustrations of this are abounding in every "Christian country:" witness the hypocrisy, deceit, proscriptiveness, manslaying, destruction, misery, and ignorance of these "people of God" in Scotland, Ireland, England, the Papal and anti-Papal countries of Continental Europe, Canada, and the whole Western Hemisphere from Canada to Cape Horn. "Christians!" Yes, they have the name, but then, such Christians! "The people of God," in this sense they may be, but what apostates from the Lord their God; what unreconciled children of their fathers; what a disobedient people, and how ignorant are they of salvation in the remission of sins! Truly, they are, if a people of God, the very antitypes of the people of God who slew the prophets, who put to shame and ignominy the Son of God, and who put to death the apostles and servants of God.

The Institution out of which all sects have proximately or remotely arisen was, undoubtedly, the New, primarily established by Jesus and his apostles; to say nothing of the minor sects before A.D. 250, which have all vanished away, "the Roman Catholic Church" was the first great sect or faction *in the kingdom of heaven*. All its members believed the gospel, and had been immersed into the death of Christ for the remission of sins. For this reason they might be termed with propriety "The

Temple of God;" for though the Novatians, Donatists, &c., rejected Christians of the Catholic communion from their fellowship, it was not because they had not believed the gospel and been baptized, but because *they did not keep the law of Christ*; while they *believed* the truth, they *practised* every abomination.

Now in this apartment of the Temple of God—in the midst and at the head of this faction of the kingdom—"Constantine the Great," the semi-Pagan, son-murdering Emperor of the Roman World, "*placed himself*," and "*openly exhibited himself that he was a god*," or spiritual ruler, as well as a temporal one. His usurpation was legitimized by the Catholic sect, which acknowledged him as the Visible Head of the Church, "the Bishop of Bishops," for twenty-seven years before he was immersed for the remission of sins by his chaplain Bishop, Eusebius of Nicomedia! This unbaptized, imperial Bishop Constantine, preached in the Catholic assemblies, and "exalted himself" into a judge of controversies between the citizens of the kingdom of Christ.

In process of time the Catholic faction split into the Roman Catholic and the Greek Catholic sects. The Bishops of the Catholic Church, in the city of Rome, finding the Emperors too weak to retain their episcopal jurisdiction over the countries of Europe, usurped for themselves power and authority over the West, and so became the successor of the Man of Sin, with all his attributes, spiritual and temporal. The usurpations of the Bishops of Rome, like that of their predecessor, Constantine, was, at length, legitimized by the clergy, kings, and people of the European section of the Empire; and their Vicegerency, Episcopal Universality, and Temporal Lordship were in the general acquiesced in. They became the head of the *Roman* Catholic faction, which is the faction of a faction of the kingdom of Christ. There is this shade of difference between Constan-

tine and the Bishops of Rome: Constantine placed himself in the Temple of God, while the latter placed himself as a god in a sect of the kingdom; nevertheless, *by succession*, the Popes may be said to have placed themselves in the Temple likewise.

After the lapse of some centuries, the Roman Catholic faction was subdivided into two sects, by the great Lutheran insurrection against the Pope, which originated Protestantism the third great faction in the kingdom of heaven. It was born of faction, and has in turn given birth to a multiplicity of destructive sects; a whole progeny of factions which are contemporary with these "latter days;" and all claiming to be "Christians," or the people of God. Well, they shall have it so, with this abatement, that they are the people of God about as much as I am a Roman, because Britannia, my native isle, was, in the fourth century of the Christian era, a province of the Roman Empire!

These "people of God in Babylon," then, are the essentially factious members of the innumerable factions of the third grand faction of the kingdom of heaven, distilled and redistilled, and distilled again and again, who will maintain that they still retain the nutrient properties of the good grain sown by Jesus and his apostles! Whoever sips their golden cup becomes drunken with the adulterations of its *spiritual* contents. He can, with a tranquil conscience, disport himself with all worldly lusts; he can set his affections upon earthly things in peace, and, with the sanctimoniousness of a pharisee, can present to God his bribes, while he serves with all his powers Great Mammon, the despot of the world. Is he "expecting the blessed hope, namely, the appearing of the glory of the great God, and of our Saviour Jesus Christ?" Certainly not; for "EVERYONE WHO HAS THIS HOPE IN HIM, PURIFIES HIMSELF, EVEN AS HE IS PURE."

But for ourselves, we do not look for the people of God among the unbaptised Constantines of the factions of the kingdoms, however accurately their descent may be traced. It is towards those who have "the form of Godliness" at least, that we look for His people in the sense of Rev. xviii. 4: "Come out of her, O my people, that you may not be partakers with Babylon in her sins, and that you may not partake of her plagues, for her sins are exalted to heaven, and her unrighteous actions are come up in remembrance before God."

About the year 1545, as I have shown elsewhere, the genuine people of God were seduced into an alliance with the Protestant faction of the Latin or Roman Church, and were thus led captive into Babylon: but "*if anyone lead them into captivity, he shall be led into captivity,*" such is the decree of their Lord. In 1685 they slept in the shades of death. In 1790, they again stood upon their feet ready for action. In England, Ireland, Scotland and America, the proclamation is announced to them, Come out of your captivity! To the immersed professors of Christianity, this voice is primarily addressed, for it is notorious that the Baptists of these countries, the descendants of the Novatians, Donatists, Albigenes and Vandois are in alliance with Protestantism, which is not Christianity, and are upholding, in theory and practice, Protestant institutions, with the simple exception of immersing adults in water, instead of sprinkling infants and adults with water; and even this exception is not general.

The call to come out, then, I believe is addressed to the captives in Babylon, and not to the Babylonians themselves; though, if they too will escape, they are not excluded. *The work to be done is not so much "to convert the world" as to induce the people of God to come out of Babylon, and to prepare a people for the Lord, to receive him at his appearing.* In accomplishing this grand and primary object, there is ample scope for augmenting the body of Christ by

accessions from the world; but the idea of the conversion of the world by preaching, unaided by miracles in these days of infidelity, as the great end of Christian enterprise, is, to my mind at least, perfectly utopian. One thousand eight hundred years are elapsed since the day of Pentecost, and the world is farther from the belief of the true gospel, and still farther from its obedience than ever it was since the conclusion of the age of the apostles. The world at large cannot be converted to Christ by virtue of any system in operation; nothing but the appearing of Jesus from heaven with the glory of the Great God can place peace, righteousness and goodwill in the ascendant among the infatuated inhabitants of the world.

But how are "the people of God," whether immersed or unimmersed professors of Christianity, to come out of Babylon? If this question were put to me, I should reply *By returning to primitive institutions; by becoming obedient; and by obtaining the knowledge of salvation in the remission of sins.* And, it may be asked, How is this to be done? To which I would reply, If you believe the gospel preached by the apostles, be baptised in the name of Jesus Christ for the remission of sins; observe the "all things" enjoined in relation to the New Institution in the apostolic writings; deny yourselves of all ungodliness and worldly lusts; live soberly, and righteously, and religiously in this age; looking for the appearing of Messiah, who is our hope and our life. Let the people of God do this, and they are a prepared people; let such a sect be found on earth, and it will be the subject of the rejoicings and exultations of those who give glory to the Omnipotent, because the Lamb's wife has prepared herself: and to whom it is given to be clothed in fine linen, pure and resplendent; which is the righteous action of the saints. This is the reformation I have sought, but in no one instance have I found it in community as yet; but my confidence

is that it will appear as the consummation of the present agitation in the religious world.
(*Apostolic Advocate*, vol. V., 1839.)

BEGUN BUT NEVER FINISHED.

A BIBLE DICTIONARY UPON WHICH DR. THOMAS

Was engaged at the time of his death.

BABYLON (CONTINUED).

THE Babylon then of B.C. 536, the era of its capture by Cyrus, and the Babylon of A.D. 1866, the probable era when it may be assailed by the latter-day Cyrus, is scripturally the same kingdom in the yesterday and to-day of its existence; and the name Babylon is both the literal and symbolical name of the dominion from Nebuchadnezzar to the destruction of his image, which is the symbol of the latter-day aggregation of the Babylonish Royalties, which are to be smitten by the stone. The Latin and the Greek papacies, that is, the Roman and Russian, are as much parts of this image as any other idolatrous powers of the habitable in the days of Cyrus, Alexander his successor, and the Roman Senate. When Russia has more fully established herself in the habitable, her Babylonish character will be complete; Babylon will then have attained the *ne plus ultra* of its territorial extension and power.

It is more than probable that Isaiah and Jeremiah did not perceive the mystery of the judgment of Babylon. They may have expected that all they had written upon the subject would find its accomplishment in the ancient city of the Chaldeans. They had probably never heard of Rome. Isaiah certainly had not; for when he began to write, it had no existence,^o and in Jeremiah's day, it was too inconsiderable to have attracted the attention of the Orient. All, therefore, that could well be done in the premisses in prophesying about Rome,

^o Rome was founded 780 years before Christ; Isaiah began to write B.C. 880, or about 2 years before the death of Uzziah.

a city then unknown to Israel, but heir of the power which Babylon possessed, was to make the existing Babylon the subject of all they foretold. They did not see, however, how much applied to Babylon proper, and how much to Rome, to which Babylon's power and dominion was afterwards to pass. They did not see Rome playing the part of Babylon against Judah and the Nazarenes. Knowing nothing of the Nazarenes, they did not see the Roman daughter of Babylon making war upon them, and conquering them; and in turn vanquished and destroyed by Jesus and his brethren. "They searched into what, or what time the spirit of Christ in them did signify, testifying beforehand the sufferings for Christ, and the glories after these: to whom it was revealed that not for themselves, but for us," says Peter, "they did minister the same things which now are announced to you through those who preach the gospel to you with the Holy Spirit sent from heaven, into which the angels desire to penetrate." —(1 Pet. i. 11-12.) "The sufferings for Christ" by the Nazarenes, and "the glories" they should acquire in breaking up the Roman kingdoms of Babylon, were altogether beyond their vision. They saw the overthrow of the Mistress of kingdoms by Ararat, Minni, and Aschenaz, with the kings of the Medes; and they saw the sea of Babylon dried up by turning the Euphrates from its course; and they saw the sea of assembled nations cover her with the multitude of its waves, and thus sink her like the stone of Seraiah into the deep; but that Babylon would continue a populous city

and province for centuries after the fall of Lucifer from the throne, they had no idea. They expected, too, the redemption of all Israel, but their posterity contemporary with the events, realised only a partial subordinate and temporary restitution of Judah.

Daniel, however, saw beyond what Lord Bacon styles the "*springing and germinant accomplishment*" of the prophesies against the Babylonish city and power by Isaiah and Jeremiah. He saw the "*height or fulness*" of them pertained to a remoter period than the capture of Babylon by Cyrus, of which he was a living as well as a prophetic witness. He saw also that between the springing and germinant accomplishment of the predictions against Babylon, and the height or fulness thereof, there was a *long interval of time*, of which a portion only continued not less than 2300 years. Several years before the city was taken, he saw in a vision, that between that event and the final overthrow of the Babylonish kingdom of men, the interval would be occupied by the *Bear* dynasty, the *Leopard* dynasty, and the *Fourth Beast* dynasty, the designation of which, *in its contemporary or "time, times, and dividing of times,"* relation to the saints, the Spirit reserved for subsequent revelation in the Apocalypse, where it is exhibited as the Dragon, the beast of the earth and sea, the image of the sixth head of the beast of the sea, and the eight-headed scarlet-coloured beast carrying the Harlot-mother. He saw that these were powers grafted upon the stock of the *TREE OF BABYLON*, from whose heaven-defiant principle they derived their nourishment and strength for seven times.—(Dan. iv. 10, 12, 15, 16.) He saw, also, that these Gentile powers were the enemies of Israel—"the *people of the saints*," and "*THE SAINTS*." It was revealed to him that Judah (for the kingdom of Israel, or of the rebellious ten tribes, had been finally abolished by Nineveh) would be broken by the Fourth Beast; and would not afterwards recover their independence, until that system of

Babylonish powers should come to be judged by the saints, to whom and to the High One, the twelve tribes of Jacob belong. When this was revealed to him Judah had been broken and the kingdom suppressed by Nebuchadnezzar. The future breaking by the Fourth Beast, therefore, implied a previous restoration of the Commonwealth of Judah; which occurred in the days of Artaxerxes Longimanus, according to Daniel ix. 25.

The power of the holy people being scattered by the Greco-Latin, or Pagan-Roman, "Great Red Dragon," prophecy loses sight of the Jews until the time for the accomplishment of the scattering (Dan. xii. 7), in the slaying of the Fourth Beast and the destroying of its body, by giving it to the burning flame.—(Dan. vii. 11.) During this long interval of about 1786 years, Israel is regarded as divorced from Jehovah because of idolatry with their own and their neighbours' devices, and because they do not respect this glorious and venerable name, "*WHO IS, WHO WAS, WHO SHALL BE, thy Gods,*" יהוה אלהיך, *Yehowah Elohaikkah*. For this cause, the curses of Mount Ebal rest upon them; for, as Isaiah in chapter lxxv. 15, said to them "The Lord Jehovah shall cause them to be slain, and shall proclaim to his servants another name," even so hath it come to pass as at this day; so that when the fourth beast is slain and Israel and Judah are grafted into their own national olive tree, "He who blesseth himself in the land shall bless himself in the *God of Amen* &c.; because the former troubles are forgotten, &c." See *Amen* in this volume of the Apocalyptic names of Jesus.

But, though the twelve tribes, being in the Lo-Ammi and Lo-Ruhamah state (Hos. i. 6, 11; ii. 14-23,) have temporarily faded from view, the saints whose nation they are, are conspicuously exhibited on the prophetic page. Daniel saw them in collateral existence with the eleventh horn of the Fourth Beast, answering in part to the eighth head of the Scarlet Beast of the

Apocalypse. He saw them in hostility to this Babylonish Horn, an enmity which they had inherited with the principles of that Jewish faith they had received from the prophets and apostles. But, like Judah, he saw the saints "prevailed against" by the eleventh horn; or in the words of the Apocalypse, he saw "the Beast of the Sea make war with the saints and overcome them, and kill them."—(Ch. xi. 7; xiii. 7.) But he saw, also, that the conquest of the saints by Babylon was not final. It was only until the Ancient of Days came in to the arena of conflict at the expiration of a "time, times, and the dividing of time," then he says, the judgment was given to the saints. This is the judgment upon Babylon in the fulness of the prophecy. Babylon, or the Fourth Beast, is to be slain and its body destroyed by the burning flame. This is the death of the body politic of the kingdom of men. The body is destroyed by the judgments, and the body being dead, the horns lose their vitality. There is an end to legitimacy, for the generation of kings occupying the horn-thrones will be hurled from their seats, and their kingdoms taken possession of by Jesus and his brethren, who conquer them, dashing them in pieces as a potter's vessel.—(Psalm ii. 7-9; Dan. vii. 18; Rev. ii. 26, 27; xi. 15; xiv. 8-12; xvii. 14; xviii. 6, 7, 20; xix. 11-14, 19-21.)

But, as to "what manner of time" it was to be before the judgment of the Babylonish Fourth Beast, he testifies that he did not understand. Spaces of time were revealed to him, but their beginnings and endings were impenetrable, and were not discernible until this, "the time of the end," in which we live.—(Dan. xii. 4, 9.) As one of the saints, however, he expected to take part in "the judgment written" against the Gentile powers that had so cruelly maltreated his countrymen and brethren, the saints. He was told that he should be to himself **אתה לך** *ath tah laikh*, or rest in death, and "arise to his lot at the end of the days." He therefore looked for the

execution of the judgment after the resurrection of the saints, and at the time of trouble in which Israel shall be delivered and the power of their enemies destroyed.

The Apocalyptic Babylon, then, is that ecclesiastical and civil polity, in which is incorporated the power founded in Chaldea, and developed in these latter days in the Greek and Latin dominions of the earth—the Babylonish stump, banded with iron and brass. Its ecclesiastical metropolis, or mother-city, is ROME—the throne of the image of the beast's sixth head in its decrepitude. Its civil capitals are Constantinople, Vienna, Paris, Brussels, Madrid, Lisbon, Turin, Naples, Munich, Milan, Athens and Pesth. The last ten are the capitals of the Babylonish horns; the first two, those of the Dragon and Beast of the Earth. When Russia, which is Greek, takes up the position assigned her in prophecy, Babylon will have attained to its utmost bounds. In those days Denmark, Norway, Sweden, Holland, Prussia, Switzerland, and the German States, may all of them be politically merged in that dominion, for "many countries" are to be "overthrown" by the King of the North, which will of necessity modify the political geography of the old world.

Babylon, then, at the crisis of its fall will have attained its most ample development. It will extend from the Atlantic ocean on the west, along the northern confines of China to the Pacific ocean eastward, including Turkey, Persia, and Independent Tartary, for Turkey is the Apocalyptic river of Babylon, and includes the ancient Chaldea and Persia, the bear-foot of the Babylonish Beast of the Sea. On the north, it will stretch from the Arctic ocean to the Atlas mountains and cataracts of the Nile, and beyond, south, including the Roman Africa, Egypt, and Abyssinia. From these countries overflowed by the king of the north, the armies of Babylon the Great are to be "gathered for the war of that great day of God Almighty."—(Rev. xvi. 14; Zech. xiv. 1, 2.)

These, however, are but the hosts of the one side of the contest, to which there must be opposed an enemy sufficiently powerful and multitudinous to necessitate so mighty an effort on the part of Babylon. This power is not designated in the Apocalypse, though it is named in Isaiah and Ezekiel, and its geographical position is indicated by Daniel. In Isaiah xvi. 3, 4, it is styled Moab; because it will occupy that country in the crisis before us. In chapter xviii. 1, it is termed "a land shadowing wide, with wings extending beyond to the rivers of Khush (Tigris and Euphrates,) that sendeth forth whirling things on vessels of fleetness upon the waters;" and in chap. xxxiv. 7, it is symbolized by the Unicorn.

Ezekiel, in chapter xxxviii. 13, styles this maritime Moabitish Unicorn "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof." So that he adds the Lion to the Unicorn and shows what other countries the Lion and Unicorn power should possess.

Daniel indicates the power in the words, "but other (countries) shall escape out of his (the king of the north's) hand, Edom, and Moab, and the chief of the children of Ammon," and points out its position in saying that the king of the north shall be troubled by tidings out of the east, and out of the north, and which shall cause them to go forth with great fury to destroy, and utterly to make away many.—(Dan. xi. 44.)

Here, then, are Tarshish, Dedan, Sheba, Edom, Moab, Ammon, Egypt for a time but not permanently (Dan. xi. 42,) assigned to the Lion and

Unicorn as the antagonists to the Babylonish confederacy. These Scripture geographical names indicate the modern countries of British India, Arabia, bounded by the Euphrates, Persian Gulf, Indian Ocean, and the Red Sea, and Syria. The dominion of the Lion and Unicorn will extend over these countries, in addition to those which are proper to it in the north. These, then, are the belligerents—Babylon of the one part, and the Lion and Unicorn of the east and north, of the other—who, when they put their hosts in motion for the conflict that must inevitably ensue before the fall of Babylon the Great, will move the world to arms. Armageddon (which see) is the crisis delineated for these. The Lion and Unicorn must fall back from Egypt, Ephraim, and Judea, upon Ammon, Moab, and Edom. Beyond these it will not retreat. But then, while these mighty hosts are contending for Israel's land, "Behold, I come as a thief," saith Jesus, "and I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment; for the day of vengeance is in mine heart and the year of my redeemed is come." This is "Jehovah's sacrifice in Bozrah, and great slaughter in the land of Idumea. And the Unicorns shall come down with them, and the bullocks with the bulls; and their lands shall be soaked with blood, and their dust be made fat with fatness. For it is the day of Jehovah's vengeance—the year of recompenses for the CONTROVERSY OF ZION."—(Isa. lxiii. 3, 4; xxxiv. 6-8; Rev. xvi. 15; xix. 11-18.)

SCRAPS FROM DR. THOMAS'S PAPERS.

1.—*The dogma of CONGENITAL IMMORTALITY contravenes the Mosaic account of the Fall.*

Dogmatism says—In the day thou eatest THOU shalt die figuratively, and thy body literally; so thine immortal soul shall

become liable to pains of hell for ever.

2.—*It reduces the Mosaic account to an absurdity.*

Dogmatism makes—A particle of God's essence sin against Himself—and He punishes His own essence.

3.—*It necessitates a change of the words of the Spirit from their proper to a figurative signification.*

4.—*It is subversive of the resurrection and the judgment.*

5.—*It is subversive of the doctrine of the appearance of Christ in his kingdom, and consequently of the gospel.*

FROM A CORRESPONDENT.

I thank you for replying to my remarks concerning the parable. I see it now. The parable represents Abraham and Dives as "provisionally" resurrected. Supposing

them raised from the dead at the period of our Lord's discourse, what passes between them is natural enough. It seems that in order to impress his hearers more forcibly, our Lord exhibits to their view a vivid picture, in which the future resurrection is forestalled, and they, instead of their posterity, shewn as the living of that epoch. Then He puts into the mouths of Abraham and Dives, the sentiments they might well be supposed to entertain concerning the covetousness and impotence of the Pharisees.—*March 28th, 1852.*

"A DREAM" AND NOTHING MORE.

"JUDAS; A DREAM," by H. H. DOBNEY.

London: Longmans, Green & Co.

THIS is a work just issued from the press, by a writer whose name was for many years identified with that part of the truth which teaches the natural mortality of man, and the ultimate destruction of all the unjustified of Adam's race. It will surprise all who have known him in this connection to find that the object of the present work is to suggest that there will not only be no torment, but at last, no destruction for any; that even Judas will find himself in the company of Peter and John in the ranks of the redeemed; that, in fact, all men will be saved (though we are not told whether this includes idiots, cannibals, babes born and unborn, and babes that might be but for their parents coming to an untimely end). The theory has but one foundation, and that not a foundation. The love of God is made to necessitate it. One can understand the logic of this as applied to immortal souls; but the argument excites surprise when used by a gentleman who has given the world good reasons for rejecting the notion of human immortality, and recognising the revealed truth that man is of the earth earthy, and as perishable as the grass of the field. What breach of love is there in the lapsing of abortive forms of life? Love rather seems to require, for the sake of themselves and those who are to be accounted worthy of life everlasting, that such should cease to

be; for then is their own misery and the misery inflicted on others terminated. The death of the wicked seems entirely a merciful dispensation. If it is to be argued that divine love requires their resuscitation and conformity to that which is good, there is equal force in the contention that divine love ought not to have permitted their existence in an evil state at all. And no reason can be shewn why that love should be confined to those who have been born, and not made to extend to all that might be born, whose germs exist, or whose germs would be developed in endless process of generation if the human race were allowed to exist perpetually. The argument leads to confusion.

The mistake lies in man laying down what God ought to do. It is not for us to say what form God's love ought to take or to what results it ought to lead. Finite intellect is powerless to deal with such a matter. We can only know what God pleases to declare on the subject. Wisdom and safety are to be found only in the attitude of implicit deference to the enunciation of His purpose. Mortals can but listen with awe to what the UNCREATE DEITY declares.

His declarations on this subject are such as to exclude Mr. Dobney's "Dream"—as it is well named. He has said, "The soul that sinneth, it shall die"—and this death is by His servants declared to be *destruction* at the END of those who are the subjects of it (Phil. iii. 19), everlasting destruction

(2 Thes. i. 9), in which they shall not see life (John iii. 36). Those who accept these statements, but reserve a hope that, at some remote future, there will be a resuscitation and regeneration of the wicked, forget that time makes no difference to the moral relations of things; that God is "the same yesterday, to-day, and for ever;" that the reason which requires and justifies the destruction of the wicked at the crisis of their doom, would be equally operative millions of years afterwards, at the supposed epoch of resuscitation. But this supposed epoch is altogether a "dream." God's revealed purpose is the extirpation of the wicked from the earth. It is one of the first elements of gospel truth that the *wages of sin is death*, and the gift of God eternal life, through Jesus Christ, unto all and upon all them that believe and obey (Rom. vi. 23; chap. iii. 22.) Mr. Dobney at one time endorsed this gospel truth. His account of the process by which he arrived at it is interesting. He says:

The first questioning within my own mind of the dogma of interminable suffering arose, so far as I can trace it, thus:—With the earnest desire to impress the more careless and undecided of my hearers, I had preached as forcibly as I could, in the usual style. on the words, *These shall go away into everlasting punishment.* After the excitement of the service was over, when alone in the calmness and silence of the night, I entered into discourse with myself on the day's endeavours. . . . One voice within me said, "You have been preaching some dreadful things to-night, horrible things. Do you think they can be true? If so, can you sleep? And how can you enjoy your supper after such a sermon? By what authority have you made such statements?" "It is written," replied I. "Written!" replied the voice; "the words are written, but it is the meaning of the words only that is true, and not the mere words as distinct from their real meaning, which is their soul, and spirit, and life." "Well, Christ said it," I rejoined. "He said it," answered the voice; "yes, but what did he mean? for only the meaning is true." "What can 'everlasting' mean but everlasting?" "True; but how often is the word applied to things that we know will pass and cease to be: to hills and mountains, to the statutes and ordinances of the House of Israel, &c." "Well; man will not so pass and cease to be; man is immortal and therefore, &c." "Prove that man is immortal." I need not continue the report of this dialogue, or discussion, indeed, that I had with myself—surely a common process enough. I

was face to face with the (o me) new and, as it proved, long and difficult question of a natural, uncontingent, and absolute immortality for all men. It lasted many, many months, and more than months, during which scanning and scrutinising every argument (hitherto easily satisfactory, perhaps too easily, indeed) with an eye made more sensitively critical by, as I believed, pure anxiety for truth, I, of course, allowed free scope to all fair logical objections to the popular arguments. The long and painfully anxious enquiry (during which, as I well remember, I sometimes wallowed on the floor of my locked study in agony, lest I should, on the one hand, give up and oppose a mighty truth, or, on the other, refuse clearer light—if, indeed, it was light) slowly terminated in the conviction, first, that reason independently of revelation could not establish a universal and uncontingent immortality; second, that the Bible did not teach that all men will inevitably live for ever; and third, that the general drift of Scripture was that the righteous only, or the good, or as Christ said, "they that were worthy to attain" it, those to whom immortality would be a blessing, would be heirs of God, and co-heirs with Jesus Christ, in the prerogative of an endless life.

How came Mr. Dobney to abandon these scriptural positions, and to embrace the theory of a constitutional immortality and ultimate restoration for all? The reasons are discernible in another book he has written (on "*Free Churches*"). There is a worm at the root. He has been smitten before the atheistical champions of "the indisputable facts of science," so called, and "the (so-called) fair results of honest research into the historical records of either the beginnings of things in general, or the beginnings of the Christian faith." He has "modified some of his earlier notions;" that is, in the full significance of these words, he has lost that reliance on the Bible which he once had, as the revealed will of God, and, falling back on himself, has evolved from his own brain a philosophy which he may well style "a dream" throughout. Forsaking the fountain of living waters, he has "hewn himself out cisterns that hold no water."

In describing his transition to practical universalism, he says, "One of the first feelings that sprang up within my soul was a repugnance to think and speak of God as the destroyer." Here we have a moral prejudice made visible as the starting point of the process of apostasy from the truth.

Mr. Dobney did not *like* that which is testified in God's word, and exemplified in the boundless fields of nature. God is a destroyer. "I *kill* and I make alive. I wound and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven and say, I live for ever. . . . I will render vengeance to mine enemies, and will reward them that hate Me. I will make mine arrows drunk with blood," &c.—(Deut. xxxii. 39-41.) "Thou hast *destroyed* the wicked (Ps. ix. 5), says David. He *destroyed* the world of the ungodly in the days of Noah (2 Pet. ii. 4), and the cities of the plain in the days of Lot—(Luke xvii. 29). Then, when we turn to "nature," do we not behold destruction on the vastest scale? See the countless leaves of autumn; the ravaging of a million beasts of prey: fire, flood, earthquake, and volcano. God is a destroyer when there is need for it; but Mr. Dobney has an aversion to that fact, and consequently lands himself in a system of speculation, which he very appropriately introduces as "a dream." A dream it is, assuredly, from first to last, and a dangerous dream too, for it would exclude one of the sternest facts of human experience, as declared by Christ, that "wide is the gate and broad is the road that leadeth to destruction, and many there be who go in thereat." Such a dream is likely to keep men in this "way;" while the truth, "narrow," and "harsh," and "uncharitable" as it may appear, tends to wake men from all dangerous dreams, however pleasant, and set them astir in the work of "laying hold of the hope set before us in the *gospel*," and there only.

Mr. Dobney has joined the school represented by Mr. Dawson, of Birmingham; a school delighting in the designation *broad*, in the broadest sense. This party is on the increase. Its development is the natural result of the influences working at the present moment. On the one hand is superstition; on the other, infidel rationalism; and in the contrarieties between the two, men suppose it is a conflict between visible truth and the teaching of the Bible. Men do not know the Bible enough to be able to detect the fallacy of this view. Consequently, every blow struck at the superstition called in our day "religion," is felt to be a blow at the Bible, in which, as a result, confidence is

gradually loosened. Yet, a certain class, whose frontal and upper brain is too well developed to allow of their becoming atheists, cling to "religion" as a reality, of which, however, they conceive a view in harmony with the distressing situation. Shaken in the confidence they once reposed in the Bible, as the voice of God in Jewish history, they tune their ear to another voice. They turn their eyes "within," and like the Quakers, imagine they see "light" there. They listen to their feelings, which they exalt to the level of inspiration. They speak of them in many high sounding phrases which seem to express eternal realities, but which, when thoroughly scanned, are found to describe the mere motions and notions of the human brain, which is naturally as ignorant of God and His purposes and principles as of everything else it does not see, nor hear, nor feel. The position is simply this: blind feeling is put for knowledge; imagination for revelation; wishes and sentiments for promises and principles; man—frail, stupid, mortal man—for the Creator, to whom only belongs power, and wisdom, and immortality. But the deception is covered up with a mantle of sweet thoughts and honeyed words, that make elderly gentlemen feel comfortable, and it gives them a prospect and a principle that relieve them, whether parsons or tradesmen, from the need of troubling their heads on the subject at all. The arrangement may suit the exigencies of present society; it may serve as a refuge from present troubles; but it is a refuge of lies for all that, that will disappear, like a "dream" as it is, before the presence of the dawning day which will give us Christ on the earth in the latter day, to break the heathen with a rod of iron, and dash the nations in pieces like a potter's vessel. Darkness covers the earth, and gross darkness the people,—the ignorant and the learned alike. The Lord shall arise, and that shortly; His glory shall be revealed, and all flesh shall see it together. Then shall every false prophet be ashamed of his vision and his "dream," and the people, flocking humbly from the ends of the earth, shall say, "Truly our fathers have inherited lies and vanity, and things wherein there is no profit."

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Mar. 1, 1872.

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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: 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.*

BOOKS TO AMERICA.

We regret the necessity for any increase in the price of Christadelphian publications sent hence to America, but we are helpless in the matter. The American government levies a duty of 20 per cent. on all books arriving in American ports, which causes the difficulty. Even book parcels going through the post, if above a certain bulk, are detained and taxed.

What is to be done? To print the books in America—as has been suggested—would not cure the evil, because of the higher price now charged by American than British printers, for their work. This difference is so great, that even after paying ocean freight, duty and inland carriage, British-printed books are cheaper to American purchasers than American-printed books of the same quality. To abandon American agency altogether, and leave purchasers to write us before to England for the works, would interpose an undesirable obstacle to the circulation of the truth. We find it necessary, however, to curtail the American agency to the extent appearing below.

The only remedy seems to be, to make a small increase in the price of the works, by which to provide—in part, at least—the money exacted by the American government on the arrival of the books in port. To make this increase as light as possible, we propose to concentrate the United States agencies into one, so as to avoid the charges incurred by distributing parcels by rail to different parts of the country. This change we also regret, but cannot at present avoid. By adopting it we are able to fix the increase of price at 10 per cent., although the duty we shall have to pay is 20 per cent. Henceforth, our sole agent in the States will be

MRS. E. THOMAS, WEST HOBOKEN, NEW JERSEY.

All orders to her must be accompanied with the amount required to pay for the books ordered. For the amount to be remitted, see revised price list appearing this month.

Those who do not object to delay, can be supplied from Birmingham through the post, at the old prices; but the parcel ordered must not be large, otherwise it will be stopped in the American P.O., and charged 20 per cent. duty in gold, and will be dearer to the purchaser than ordered from sister Thomas.

CANADIAN AGENTS AS BEFORE.

John Coombe, 8 Adelaide-street, East of Yonge-street, Toronto; R. T. S. Powell, Hamilton, Ontario

J.W.—Our sleeping brother Thomas's wife and daughter are provided for, but not amply. They will "make out" with economy.

S.C.—We are making progress with the Dr.'s Life, but having so many other things in hand, we cannot yet fix a date for its appearance.

J.C.—Yes: we have the back numbers of the *Children's Magazine*. The subscription is from September to September, and, therefore, takes up the back numbers.

A.A.—The printer has the Watt Discussion in hand, but does not make the progress we should desire. He does wonders for his small establishment. He contemplates an enlargement of plant and premises, rather than that we should go elsewhere with our work.

W. MURPHY (New Zealand).—The price of the *Christadelphian*, you will perceive, is now 7s.6d. instead of 5s. On looking into the books, we find it was an oversight in the office that caused you not to receive the *Christadelphian* at the time you ordered it. The *Christadelphian* for '70 was sent.

THE POOR.—Towards the necessity of brother Cameron, we have to acknowledge: a brother, 3s6d.; a sister, £1; a bro., 5s.; a bro., 2s6d.; a bro, 9l.; a brother, 1s9d.; a sister, £1; a brother, 2s.; a brother, 2s6d. For brother Slade, we have received: a brother, 3s6d.; a brother, 2s6d.; a sister, £1; a brother, 2s6d.; a brother, 5s.; a brother, 9d.; a brother, 1s9d.; a sister, 10s.; a brother, 2s.; a brother, 1s. Brother Winterburn acknowledges several small amounts sent to him; but we have mislaid his list.

S.E.—The second meeting started in Birmingham was given up a good while ago, and all who took part in it have returned to the original meeting, except two brethren and one sister, who have gone to live out of town.

BEATRICE.—Your contribution to the Chicago fund is not needed. We have, therefore, added it to some money placed from time to time in our hands by sundry brethren and sisters, for discretionary ministration to those who are in need.

E.C.—"Immorality" is any class of action that is *not* moral; and "moral" describes the quality of those acts that are in harmony with

the divine commands. "Immorality" may, therefore, apply to lying, stealing, &c., but is most commonly used to describe unwholeness between the sexes. To marry a polygamist is immoral.

TO SOME EIGHTY SUBSCRIBERS IN FOREIGN PARTS, WHO DID NOT RECEIVE THE JANUARY NUMBER.

We owe you an apology, yet are not to blame. We are in the hands of two brethren in the business department. The literary and other parts of the work occupy our time so entirely, as to prevent us from superintending the actual despatch of books. We see things in train, and assume all goes right. Your January number ought to have gone with the rest. In the book, it was checked off as having gone; and at first complaint, there we left it, assuming the mistake was with the American post. But when letter after letter arrived, complaining of non-receipt, we looked into it personally, and at last was found your January wrappers, all carefully addressed and bundled together, sleeping in a top cupboard, where they had been put for safety on a given busy day, by a careful old brother, who sweats (in a figure) when things go wrong. We had them filled and despatched at once, and hope, ere you see this, that they have been safely received.

JOHN J., per F.R.S.—The body of Christ is not now in the condition in which it existed in the days of the apostles. Then there were "apostles, prophets, pastors and teachers," among the thousands of believers who constituted the prosperous body of those days. We have no voice of God in our midst, as to immediate affairs, as they had; no shepherds of divine appointment; no community of the same number or quality. We have much to be thankful for. Still, we consider the existing state of things justifies the description we employed last month: "wretched condition of the body of Christ." As to Christmas Day, the Birmingham meeting was not held because it was Christ's birthday; but because it was a festive holiday on which all were at liberty. The

appropriateness of the meeting to the occasion (assuming the correctness of the tradition that Christ was born on that day, was a secondary feature. The tradition has been questioned, but we see no reason to doubt it. Rouse's facts are not so much to be suspected as Rome's meanings to facts. Christ died as Rome teaches; and rose again the third day, as Rome teaches; but for very different reasons from those she alleges. However, it matters not. Agreed that the observance of days is foreign to our calling; except the "first day," which sweetly reminds us of his glorious resurrection, which is our hope.

J.M.—The American prices include the larger rate charged for oceanic than British inland postage, and are not, therefore, to be calculated as the exact American equivalent of the British charges. Furthermore, till recently, we only received 3s.2d. per dollar for U.S. currency, which necessitated higher prices than the rate of exchange in America would appear to require. Dealing directly with the American consul's office, we now do better than this, but have not hitherto altered the scale of charges, because of the merely fractional difference in the small amounts. For independent reasons appearing this month, we are obliged to increase instead of

decrease. The constant possibility (and from the nature of the times, the probability) of fluctuation in the value of U.S. bills, constrains us to keep on the safe side in exchange matters. It matters far less to an individual purchaser, that he pays a few cents over the market price of the dollar, than the smallest fall would make to us in the several hundreds of instances with which we have to deal. Experience has taught the wisdom of a margin for possibilities, and if the operation is in our favour, the truth has the benefit entirely. Still, if you prefer dealing in sterling, sterling let it be; only don't send by P. O. If you could enclose the order, it would be all right; but you cannot. It has to come from the General P. O. at New York, and it comes without any intimation of who sends it, or what part of the country it comes from; and the numbers of the orders do not correspond with the numbers on the local certificate handed to the remitter, and by some forwarded. It causes much trouble in the office. It is simply impossible to identify the remittance except by the amount, and this is unsatisfactory, because frequently several orders are of the same amount. If you do work the account in sterling, send by a bank draft, which you can enclose in your own letter.

BOOKS IN SUPPLY.

Nett Price.		Carriage included.		
		Price in BRITAIN.	Price to the STATES.	Price to CANADA.
23s.6d.	Eureka, 3 vols.*	28s.6d.	d. 10,72	d. 9,25
6s.6d.	Elpis Israel	6s.6d.	d.2.75	d. 2.
9d.	Anastasis	9d.	8c.	30c.
6d.	Phanerousis ..	8d.	5c.	25c.
2d.	Roman Question	2d.	11c.	12c.
2d.	Herald of Kingdom, per No...	2½d.	11c.	9c.
2d.	Catechesis ..	2d.	11c.	12c.
6d.	Chron. Hebraikon	7d.	22c.	15c.
2d.	Pilate's Ques. Ans.	2d.	11c.	9c.
2d.	Revealed Mystery	2½d.	11c.	9c.
1s.6½d.	Pro. Chart, No. 1	1s.6d.	62c.	46c.
1s.6½d.	Ditto ditto, No. 2	1s.6d.	62c.	46c.
6d.	Ditto ditto, No. 3	6½d.	23c.	18c.
2s.6d.	Twelve Lectures	2s.10d.	d. 1.38	d. 1.
8s.	Ditto, Leather	3s.4d.	d. 1.60	d. 1.13.
1s.6d.	Hymn book ..	1s.8d.	53c.	37c.
2s.	Ditto, leather ..	2s.2d.	d.1.5c.	73c.
2d.	Bib. Companion	2½d.	11c.	9c.
6d.	Des. Brit. Empire	6½d.	23c.	18c.
3d.	Good Confession	3½d.	18c.	12c.

Nett Price.		Carriage included.		
		Price in BRITAIN.	Price to the STATES.	Price to CANADA.
8d.	Everlasting Punish.	8d.	33c.	25c.
	Bib. News, 4d. 3 to 17, except 4, 5 & 6	6d.	39c.	31c.
4d.	Record ..	4½d.	18c.	13c.
1s.4d.	Christa. Tracts. } Nos. 1, 2, and 3	1s.8d.	97c.	65c.
pr. 100	Christa. Shield, } Nos. 1 to 12	7d.	39c.	31c.
2d.	Kingdom of God	2d.	11c.	9c.
4d.	Book Unsealed	4½d.	18c.	13c.
1d.	Oidology ..	1½d.	6c.	6c.
1s.	Choral Service	1s.1d.	44c.	30c.
pr. 100	Jesus Crucified	1s.1½d.	41c.	30c.
10d.	Querist ..	1s.	36c.	26c.
	Pier. Illus. raion	3s.6d.		
2d.	Herald Fut. Age	2½d.	11c.	9c.
4d.	Res-ur. not Death	4d.	16c.	12c.
1d.	Birmingham Pulpit	1½d.	6c.	6c.
9d.	Stitched Shield	10½d.	35c.	26c.
2d.	Declaration	2½d.	11c.	9c.

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.

DESPATCH OF BOOKS DURING THE PAST MONTH.

Jan. 20th, J. Hayward; 22nd, J. Betts, Mr. Plevy, T. Chaplow, J. T. Anderson, D. Clement (2 parcels) T. Busher, W. Ready; 23rd, Mr. Spoor, Mr. Goodridge, J. J. Andrew, M. Simpson, G. Horne; 24th, Miss Keate, L. J. Wallace, J. Gowattson; 25th, G. Grieve, W. Bathurst, Mr. Barber, 26th, J. Mycroft; 27th, A. Harwood, J. Steel, J. Wareham; 29th, J. Kitchen; 30th, T. Boshier, J. W. Moore (2 parcels), J. Alexander (2 parcels), J. Yardley, J. Phillips, T. Mankin, W. R. D. Gascoyne, J. McIntosh, J. Burton, J. Mycroft; 31st, C. Weale, E. Ketcher, J. Grieve; Feb. 1st, W. Newport, W. G. Mackay, P. Lawson, J. McKinnon, Mr. Bluck, J. Mortimer, W. Ellis, W. McPherson; 2nd, D. Wylie, E. Howell (3 parcels), M. McCleod, W. Murphy, J. W. Moore, H. Wells; 3rd, W. R. O'Her, J. Mycroft, F. Perkins; 5th, T. E. Clegg, D. Clement; 6th, C. H. Morse (2 parcels), W. H. Reev; E. J. Sanders (2 parcels). 7th, J. Coombe, J. Phelps, C. Morse (3 parcels), G. Lees (4 parcels), C. H. Morse, J. Henriott, A. Anderson, T. C. Nichol; 9th, J. Grant, W. Green; 10th, J. Wareham; 12th, C. H. Morse (2 parcels), W. A. Hood, G. S. Stephenson; 14th, A. Goldie (2 parcels); 15th, J. Savage, G. H. Kidd, J. J. Andrew, W. D. Jardine; 16th, C. B. Morse (2 parcels), I. C. Thomas, G. W. Harp, T. C. Nichols, G. D. Handley, J. Menzies, M. R. Nash; 19th, T. Cornwall (2 parcels), T. Randles (2 parcels); 20th, E. Thomas (3 parcels), D. Spinney, E. Tanner; 21st, S. Tattersall, J. W. Moore.

* Vols. I. and II. are at present sold out; the printer is busy reproducing them. Vol. I about ready

Now in the Press, and nearly ready, price 1s. post-free, the recent

THREE NIGHTS' DISCUSSION,

BETWEEN MR. ROBERTS AND MR. STERN,

ON THE QUESTION,

"WAS JESUS OF NAZARETH THE MESSIAH?"

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

Jan. 20th, H. Dyer, 22nd; J. Still, T. Betts, N. J. Cox, F. Hodgkinson, J. Seach, M. E. Jefferies, W. A. F.; 23rd, J. J. Andrew, Mr. Turner, E. Corkill, W. Smith, C. Young, T. Parkes, D. Jones, E. Thomas, L. L. Wallace; 24th, M. Frazer, R. Whitworth, A. Andrew, J. Clark, G. Grieg, G. Wate, W. Johnstone, J. Mycroft, E. S. Calkins; 25th, J. Beddoes, S. F. Gratz, J. Tinsdale, T. Williams, J. Warcham, A. L. Whitting, R. Conser, H. P. Barnes; 26th, D. Strathearn, V. Collyer, J. Dodge, J. Steel, A. Harwood, J. Phillips, C. Watt; 27th, T. C. Nichol, E. Corkill, W. Towert, W. W. Chersin, W. Peacock, R. H. Dean, J. Swan, W. Campbell, J. Cheney; 28th, C. Weale, A. Pitt, T. C. Nichols, G. Owen, F. W. Smith, G. Clark, C. M. Handley, E. Tanner, J. Kitchen, W. Rooke, G. Lees, W. Tilt, J. Coombe, F. Malcolm, T. Gruitt; 29th, J. Hayward, W. Carr, J. Wootton, J. Alexander, A. G. Odman, W. Sinclair, J. W. Moore, M. Andrew, J. Mitchel, T. C. Nichols, H. L. Baker, M. Barnett, H. J. Moore, C. M. Handley, W. Atkins; 31st, J. Mortimer, J. Nesbit, J. E. Ketcher, T. Glennie, E. Griffiths, J. Brown; Feb. 1st, B. Lowe, D. Wylie, T. Oliver, F. Hodgkinson, S. Work, E. Howell, J. Luxford, W. McPherson, C. M. Handley, W. Ellis, J. Ward, J. Brown, J. Brown; 2nd, W. J. Edwards, W. G. Mackay, W. Murphy, J. W. Moore, J. Murray, J. S. J., H. Wells, D. Laverock; 3rd, W. R. Otter, J. Mycroft, V. Collyer, S. Perkins; 5th, E. H. D. Wylie, W. Atkins, F. E. Henderson, W. Chandler, T. J. Anderson, H. K. Sanders, J. Coombe, J. Phelps; 6th, J. Cooke, S. Campbell, G. Drake, A. Morley, A. Willis, J. Herriott, A. Anderson; 7th, T. Hopton, D. Atkin, T. Nichols, J. Betts, J. W. Moore, G. D. Handley, T. Watton, G. H. Ennis, R. C. Bingley, W. A. Wood; 8th, J. Board, J. Robert, H. W. Hudson, 9th, G. Robertson, J. Grant, J. Pettigrew; 10th, G. Greig, S. G. Hayes, I. Lovett, J. Wareham, W. Fleming; 12th, a Brother, J. H. Fowler, S. Thornton, J. McIntosh, G. Chitt, J. W. Tichenor, Mr. Peggott, W. Campbell; 13th, W. Osborne, G. H. Kidd, J. Grant, D. Wylie, E. Risier; 14th, S. Tattersall, A. Goldie, C. M. Handley, J. Phillips, J. Pepper, E. J. Stephenson; 15th, G. H. Kidd, D. Clement, V. Collyer, W. Atkins, J. Watts, W. R. D. Gascoyne, J. H. Fowler, M. Savage, P. H. Smith, L. Harp, S. J. Harp, R. T. S. Powell, G. D. Handley, A. Cooke; 16th, T. Cornwall, J. Milne, S. W. C. Affman, J. Mycroft, U. S. Algire; 17th, V. Collyer, V. Collyer, J. Menzies, T. C. Nichols, E. Morrall, R. Parkes, T. Merritt, F. Hodgkinson, E. Turner; 19th, V. Collyer, S. Tattersall, F. R. Winterburn, T. Paikes, H. Arundel, G. Jones, D. Spinney, J. Muir, J. Boyd, E. Tur, y. Mrs. Jones, J. Homaday, J. J. Andrew, W. Atkins; 20th, V. Collyer, R. Armstrong, E. Tanner, W. Peacock, G. Taylor, J. Mycroft, E. G. Holden, J. D. Harvey; 21st, J. Hage, J. W. Moore, H. Shiells, R. Black, R. Whitworth, D. Handley, W. Atkins; 22nd, Mrs. Williams, V. Collyer.

REMITTANCES FROM JAN 20th TO FEB. 21st (1872), INCLUSIVE.

The Christadelphian.—N. J. Cox, 1 (12 mo.); J. Seach, 1 (12 mo.); C. Young, 1 (12 mo.); D. Jones, 1 (6 mo.); W. W. Chersin, 1 (6 mo.); W. Peacock, 1 (12 mo.); R. H. Dean, 1 (12 mo.); T. Davis, 6d (1 mo.); E. S. Calkins, 1 (12 mo.); J. Swan, 1 (12 mo.); J. Cheney, 1 (12 mo.); J. Mitchel, 1 (12 mo.); A. L. Whitting, 1 (12 mo.); R. Conser, 1 (12 mo.); H. P. Barnes, 1 (12 mo.); W. Newport, 1 (12 mo.); O. May, 1 (12 mo.); E. Palmer, 1 (1 mo.); Mr. Landgrave, 1 (1 mo.); G. Stephens, 1 (1 mo.); A. Sykes, 1 (1 mo.); D. Strathearn, 1 (12 mo.); J. Steel, 1 (12 mo.); J. Phillips, 1 (1 mo.); T. C. Nichol, 1 (1 mo.); W. Rooke, 12 (12 mo.); G. Lees, 1 (12 mo.); W. Tilt, 7 (12 mo.); J. Coombe, 1 (12 mo.); T. Gruitt, 1 (6 mo.); J. Hayward, 1 (1 mo.); H. J. Moore, 1 (12 mo.); T. Glennie, 1 (12 mo.); E. Griffiths, 1 (12 mo., and 1, 3 mo.); D. Wylie, 1 (1 mo.); T. Oliver, 1 (12 mo.); E. Howell, 4 (12 mo.); A. Hall, 2 (12 mo., and 1, 6 mo.); R. Cranshaw, 8 (12 mo.); J. Ward, 1 (12 mo.); J. Brown, 1 (12 mo.); J. Edwards, 4 (12 mo.); W. Murphy, 1 (12 mo.); Mrs. Williams, 1 (12 mo.); F. F. Henderson, 4 (12 mo.); T. J. Anderson, 8 (12 mo., and 2, 24 mo.); H. K. Sanders, 1 (12 mo.); A. Willis, 1 (9 mo.); T. Hopton, 1 (12 mo.); J. Betts, 1 (2nd 6 mo.); H. W. Hudson, 1 (12 mo.); J. Pettigrew, 1 (12 mo.); W. Green, 1 (8 mo.); W. Fleming, 1 (10 mo.); J. Millin, 1 (1 mo.); Mrs. Benbow, 1 (12 mo.); L. J. Harp, 1 (12 mo.); S. J. Harp, 2 (12 mo.); C. L. Gage, 1 (6 mo.); T. Cornwall, 2 (12 mo.); F. Hodgkinson, 1 (12 mo.); J. Homaday, 1 (12 mo.); T. Davis, 6d (1 mo.); R. Black, 1 (6 mo.); W. Atkinson, 1 (6 mo.); F. R. S., for Mrs. Green, 1 (1 mo.); J. Brown, 8 (12 mo.); G. H. Ennis, 1 (12 mo.); T. Merritt, 1 (12 mo.).

Children's Magazine.—H. Turney, 1 (12 mo.); M. E. Jefferies, 1 (12 mo.); P. Hall, 4 (1 mo.); J. Coombe, 2 (12 mo.); J. Mitchel, 1 (8 mo.); M. Barnett, 1 (12 mo.); H. J. Moore, 1 (12 mo.); E. Howell, 1 (12 mo.); J. Murray, 1 (12 mo.); F. E. Henderson, 1 (12 mo.); T. J. Henderson, 2 (24 mo.); H. K. Sanders, 1 (12 mo.); F. Chatwin, 86 (1 mo.); G. Drake, 1 (8 mo.); J. Betts, 1 (12 mo.); G. D. Handley, 16 (1 mo.); W. Fleming, 1 (6 mo.); J. H. Foster, 1 (12 mo.); M. Savage, 3 (6 mo.); Mrs. Benbow, 1 (12 mo.); L. J. Harp, 1 (12 mo.); G. D. Handley, 2 (6 mo.); U. S. Algire, 1 (12 mo.); W. Peacock, 1 (5 mo.); M. H. B. (12 mo.).

Miscellaneous Books and Pamphlets.—H. Dyer, E. Thornton, T. Leigh, J. Seach, T. Parkes, F. Hodgkinson, M. Frazer, G. Greig, W. Campbell, S. F. Gratz, J. Warcham, J. Steel, A. Harwood, C. Weale, J. Hayward, J. Mortimer, J. Nesbit, J. E. Ketcher, D. Wylie, J. Edwards, A. Wells, J. Mycroft, F. Perkins, W. Atkins, H. K. Sanders, J. Coombe, J. Phelps, J. Herriott, A. Anderson, J. W. Moore, J. Grant, W. Green, G. Grieg, J. Wareham, E. Thornton, W. Peggott, W. H. Farmer, G. H. Kidd, Bro. Wall, M. Savage, L. J. Harp, T. Cornwall, T. Randles, F. Hodgkinson, D. Spinney, G. Taylor, J. Fowler.

(For despatch of books, see 3rd page of cover.)

The Christadelphian.]
April 1, 1872.

No. 94.—April 1, 1872.

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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CANADIAN AGENTS AS BEFORE.

John Coombe, 8 Adelaide-street, East of Yonge-street, Toronto; R. T. S. Powell, Hamilton, Ontario.

A FRESH SUPPLY OF BOOKS FOR AMERICA.

During the month, we have dispatched a box to sister Thomas, containing 100 copies of *ELPIS ISRAEL* (and other publications,) with which American purchasers can now be supplied. Illustrative of the financial difficulty mentioned above, we may state that we have had to pay on this box, duty leviable on its arrival at New York, the sum of £16, except a fraction, or 75 dollars (gold.) This is at the rate of 25 and not 20 per cent., as we had been incorrectly told in the first instance.

S.F.G.—Brother Birkenhead's letter to J.D.H. is interesting and will appear in the *Christadelphian* in due course.

C.W.—There is no room this month for your article on "the Kings of the East," which will probably appear in our next number.

T.B.—The postage of the *Christadelphian* to Spain will be 2s. per month. Bound books cannot be forwarded to Spain through the post. We can send *Eureka* in sheets.

"INTERESTING LETTER FROM AN OLD FRIEND OF DR. THOMAS."

This is in type and was intended for the present number, but is unavoidably held over till next month; also "Things New and Old."

S.T.N.—Your brother's question was answered in the January number. It would have been answered sooner if it had not gone astray among many papers. As to your other question, see "Answers to Correspondents" this month.

THE POOR.—Brother Ellis acknowledges the following receipts for brother Cameron: a brother, 8s. 6d.; a brother and sister, 19s.; a brother, 2s. 6d.; an ecclesia, 10s.; a brother, 1s.; a brother, 1s.; a brother, 8s.; a brother, 10s.; an ecclesia, 8s.; a brother, 8s. For the same case, we have received—5s., 1s. 6d., 2s. 6d., 2s. 6d., 4s., 1s. 6d., 5s., 2s.; for brother Slade, 5s., 1s. 6d., 2s. 8d., 2s. 6d., 2s. 6d., 4s., 2s. 6d., 1s. 6d., 20s.

The sums acknowledged by brother Winterburn for brother Slade are: a brother, 3s. 6d.; a brother, 19s.; a brother, 1s.; a brother, 5s.; a brother, 8s.; a brother, 5s.; a brother, 3s.; an ecclesia, 10s.; an ecclesia, 8s.; a sister, 1s.; a friend, 10s.; a brother, 6d.

FOR SISTER KING, of Littlebury, widowed by the sudden death of brother King, the Editor has received the following:—2s. 6d., 2s., 5s., 4s., 20s.

TO SEVERAL SUBSCRIBERS.—The January Nos. are all gone; also February. We shall make up the value in pamphlets. We anticipated a reduction in circulation consequent on enlargement; consequent y, we did not order a large number than was being printed at the close of last year. It would have been well had we done so; but we did not foresee. We thought it was risking something to order the usual number. The event has surprised our calculations.

Any one having the January and February numbers to spare, will oblige by sending them to the office. They will receive full value for them.

BALTIMORE.—Friend Magruder wishes it stated, in reference to the Baltimore rupture, 1. That he and those with him do not and never did, repudiate the New Testament doctrine of judgment (as they conceive it); and 2. That of 36 members, only half left with brother Packie; two of the remaining eighteen went to the Episcopalians, and sixteen stood their ground with himself in the hall from which brother Packie's eighteen took their departure.

W.A.F.—We have nothing at stake in the sense of your suggestion, and would not preserve the life of the *Christadelphian* at the expense of truth or duty; but there is a wise way of handling every subject, and a way that is not wise. We agree with you on the paramount duty of exclaiming unequal yoking with unbelievers, and of making unqualified honour the rule of all transactions; but we don't sufficiently see that your article, though honestly written, would promote these excellent things. This must be our reason for omitting it. Condemnation in matters of doubtful judgment only irritates. While seeking in our teaching to exalt His law as the rule to ourselves and others, we must leave much to His judgment as to whether it is obeyed in this and that.

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.	
2s.6d.	Eureka, 3 vols.*	2s.6d.	d. 10.72	d. 9.25	8d.	Everlasting Punisht. 8d.	33c.	25c.
6s.6d.	Elpis Israel	6s.6d.	d. 2.75	d. 2.		Bib. News. 1/4, 3 to 17, except 4, 5 & 6	6d.	39c.
9d.	Anastasis	9d.	78c.	80c.			pr. doz.	pr. doz.
6d.	Phanerosis ..	8d.	85c.	25c.	4d.	Record	4 1/2d.	18c.
2d.	Roman Question	2d.	11c.	12c.	1s.4d.	Christa. Tracts. } Nos. 1, 2, and 3	1s.8d.	97 .
2d.	Herald of King- dom, per No. . . .	2 1/2d.	11c.	9c.	pr. 100	Christa. Shield. } Nos. 1 to 12 . . .	7d.	33c.
2d.	Catechesis ..	2d.	11c.	12c.			pr. doz.	pr. doz.
6d.	Chron. Hebraikon	7d.	22c.	15c.	2d.	Kingdom of God	2d.	11c.
2d.	Pilate's Ques. Ans.	2d.	11c.	9c.	4d.	Book Unsealed	4 1/2d.	18c.
2d.	Revealed Mystery	2 1/2d.	11c.	9c.	1d.	Odology ..	1 1/2d.	8c.
1s.6 1/2d.	Pro. Chart. 1 & 2 (ea.)	1s.6d.	62c.	46c.	1s.	Choral Service	1s.1d.	41c.
6d.	Ditto ditto, No. 3	6 1/2d.	23c.	18c.	1s.	Jesus Crucified	1s.1 1/2d.	41c.
2s.6d.	Twelve Lectures	2s.10d.	d. 1.38	d. 1.	pr. 100	Querist ..	1s.	36c.
3s.	Ditto, Leather	3s.4d.	d. 1.60	d. 1.13,		Piet. Illustration	3s.6d.	
1s.6d.	Hymn Book ..	1s.8d.	83c.	57c.	2d.	Herald Fut. age	2 1/2d.	11c.
2s.	Ditto, Leather ..	2s.2d.	d. 1.5c.	73c.	4d.	Resur. not Death	4d.	16c.
2d.	Bib. Companion	2 1/2d.	11c.	9c.	1d.	Birmingham Pulpit	1d.	8c.
6d.	Des. Brit. Empire	6 1/2d.	23c.	18c.	9d.	Stitched Shield	10 1/2d.	25c.
3d.	Good Confession	3 1/2d.	18c.	12c.	2d.	Declaration	2 1/2d.	11c.
Abt. ready	—Stern Discussion	1s.	50c.	30c.				

☞ 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.

* Vol. II. is at present sold out; the printer is busy reproducing it.

Now in the Press, and just about ready, price 1s. post-free, the recent

THREE NIGHTS' DISCUSSION,

BETWEEN MR. ROBERTS AND MR. STERN,

ON THE QUESTION,

"WAS JESUS OF NAZARETH THE MESSIAH?"

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Brethren having frequently enquired for Bibles not to be had from an ordinary bookseller—

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AN ENQUIRY INTO THE ORIGIN OF THE CURRENT THEORY OF THE DEVIL AND EVIL SPIRITS, AND ITS COGNATE DOCTRINE OF HELL-FIRE, AND

A consideration of these subjects in the light of Scripture, with the result of demonstrating their unscriptural and heathenish character, and showing the pernicious effect they have upon the whole circle of Revealed Truth.

By **EDWARD TURNEY, Nottingham.**

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

(CHANGE IN THE ACKNOWLEDGMENT OF PERMITTANCES.—The requirements of space compel us to make a change in the mode of acknowledging remittances. Heretofore, we have specified what the money has paid for, which sometimes involved the repetition of the same name three or four times. Hereafter, we purpose to acknowledge the letter simply, leaving correspondents to infer that its contents are safely received and understood. This will relieve us of pressure on the cover, and will serve correspondents' purposes as well as the old plan which has been serviceable in its day, but can now be dispensed with.—EDITOR.)

Feb. 22nd, J. Mycroft, S. Tattersall, W. H. Griffin, G. Dick, C. Beyer, M. J. Vandegrift, J. Williams, W. A. Harris, H. C. Jacobs, J. J. Andrew, J. Teasdale; 23rd, J. J. Andrew, Mrs. Mitchel, E. Tanner, R. Olliver, A. Andrew; 24th, J. D. Harvey, W. H. Griffin, T. Betts, K. Bennett, H. L. Drake, J. Coombe; 26th, E. Thornton, H. Shiells, T. Bowen, S. Tattersall, C. Reid, K. H. Sanders, Calcutta Agent (for D. Brown), J. Luxford, F. Hodgkinson, A. L. Sweet, A. Fish, M. Way, L. F. Leavitt, W. Ellis; 28th, W. Gall, A. Turney, W. Smith; 29th, J. Keighley, R. Black, A. Liggett, J. Boler, S. Stephens, E. Tanner, W. Birkenhead, T. Haining, J. Wootton, W. Green, A. Andrew, E. Thomas, E. Lasius, W. Blount; Mar. 1st, J. Yule, J. D. Harvey, D. Atkins, S. F. Gratz, J. Horton, J. Donaldson, J. Roberts; 2nd, J. Hawkins, Anonymous, J. Watts, E. Whitworth; 4th, J. Boler, J. Phillips; E. Risien, A. J. Ogilvie, R. Harper, S. Leonard, K. Bradley, S. F. Leavitt, J. Hayward, Tully Bros, W. A. Harris, J. Seach, W. Clark; 5th, J. Hawkins, J. Moore, J. Nell, B. Telford; 6th, C. W. Clark, R. Oliver, J. Herriot, R. Howe, T. Hopton, J. Coombe, F. Pigott, W. Brittle; 7, C. Reid, G. D. Handley; 8, A. Andrew, A. Goodman, J. Beddoes, V. Collyer; 9, F. R. Winterburn, W. Newport, E. Telford, E. Risien, J. P. Giltity; 11, R. Armstrong, E. Merriall, J. Boler, J. Ward, D. Brown, W. Faine, T. A. Corkill, J. Williams, W. Jones, J. Menzies, J. Richards, F. D. Raimont, G. Robertson, E. Buck, V. Collyer, W. H. Reeves, F. Hodgkinson; 13, J. Badham, T. Parkes, J. Watts, J. Moore, W. Campbell, J. Mycroft; 14, R. Armstrong, A. B. Magruder, J. W. Moore, J. Wootton, J. O'Neill, W. McDonald, W. H. Farmer, W. Green, E. S. Evans, W. A. Fordham, J. Soothill; S. T. Norman, R. T. S. Powell; 15, A. Sharp, J. J. Andrew, W. Ellis, J. Gillies, Argument and Harland, J. Beddoes, J. C. Hodgson, S. Tattersall; 16, E. E. Wood, V. Collyer, Argument and Harland, R. Howe, R. Whitworth, J. Phillips, A. Roberts, W. Smith; 18, H. Shiells, J. Stewart, R. Hodgson, T. Haining, W. G. Kollmeyer, G. G. Brickley, Anonymous, O. Morse, C. H. Morse, A. Rood, E. Corkill, D. Daniel, B. J. Holden; 19, G. Wilson, D. Davis, T. C. Jones, J. O'Neill, F. Robertshaw, R. Hutton, J. Milne, W. Carr, W. Fleming, W. Osborne, E. Risien; 20, W. Otter, a Brother, C. Spence, A. Andrew, G. Chitty, J. Mycroft; 21, C. Reid, H. Shiells, H. L. Todd, J. Spencer, W. Atkinson.

DESPATCH OF BOOKS DURING THE PAST MONTH.

Feb. 22nd, S. Tattersall, G. Taylor, J. Vandegrift, H. C. Jacobs, J. Teasdale (2 parcels); 24th Mrs. Mitchel, R. Oliver; 26, C. Reid, K. H. Sanders. March 2nd, J. Wootton, T. Haining, J. Wootton, W. Green, J. Herriot; 5, Tilley brothers, J. Boler, J. Roberts, Argument and Harland, W. H. Farmer (2 parcels); 6, J. W. Moore, J. Herriot, J. O'Neill, C. W. Clark, J. Bote (4 parcels), G. Robinson (2 parcels), W. R. D. Gascoyne (2 parcels), W. Hollier (2 parcels), T. Mankin, G. Wait, J. Rutherford, A. Goodman; 7, T. Bowen (returned, bound books not admitted into Spain), J. Hawkins (2 parcels), J. Hall, J. Kitchen (2 parcels), W. J. Edwards (2 parcels), P. Lawson (2 parcels), W. Snood (2 parcels), W. G. Mackay; 9, W. A. Campbell (3 parcels), A. Goodman, E. Telford, F. J. Giltity, E. Risien; 12, Mrs. Thompson, E. D. Ravment, J. Boler, J. Menzies, J. Dunwiddie, (2 parcels), W. Smith; 13, M. Simpson, J. Badham, Mr. Spoor, J. W. Moore; 14, J. Wootton, J. O'Neill; 15, J. Teasdale, W. McDonald, J. Gillies, S. Tattersall; 16, J. Phillips, R. Whitworth, T. A. Corkill (2 parcels), S. T. Norman; 18, T. Haining, E. Evans, E. G. Holden; 19, E. Risien, D. Davis, R. Hutton; 20, T. Merritt, C. Spence, G. Johnson, W. Fleming (2 parcels), W. A. Campbell (3 parcels), J. Craig, G. G. Brickley, T. A. Corkill, A. K. Martin; 21, E. Thomas (1 parcel and 1 box), A. Hornsey, Mr. Spencer, J. Spencer (2 parcels), A. Hornsey, Mrs. Spencer.

The Christadelphian,
May 1, 1872.

No. 95.—May 1, 1872.

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 CHRISTI-
ENDOM, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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Is now our Sole Agent in America. All orders to her must be accompanied with the amount required to pay for the books ordered. For the amount to be remitted, see revised price list appearing month by month.

Those who do not object to delay, can be supplied from Birmingham through the post, at the old prices; but the parcel ordered must not be large, otherwise it will be stopped in the American P.O., and charged 25 per cent. duty in gold, and will be dearer to the purchaser than if ordered from sister Thomas.

CANADIAN AGENTS.

John Coombe, 8 Adelaide-street, East of Yonge-street, Toronto; R. T. S. Powell, Hamilton, Ontario.

SUPPLY OF THE JEW DISCUSSION FOR THE STATES.

We have made up a box for sister Thomas, containing 500 copies of the *Three Nights' Discussion* with Mr. Stern. It will leave England along with the May despatch of the *Christadelphian*, and will therefore be procurable from sister Thomas by the time this meets the eye of American readers. Price 50 cents post-free.

E. T.—“Exhortation on the tongue” too late for this month.

Anyone having the January and February numbers to spare, will oblige by sending them to the office. They will receive full value for them.

G. F.—The *Testimony of Antipas*, (otherwise *Yahweh Elohim*) is in hand, and may be republished. Other republications are in contemplation.

R. K. B.—The advertisement for the *Herald of the Future Age*, vol. II. was dropped only because there was no response. If you have it, send.

THE POOR.—The Editor acknowledges the following receipts during the month:—For brother Cameron, 10s., £5, 10s.; for brother Slide, 10s., £, 10s.; for sister King, 2s6d., 15s., 1s., 5s., 2s6d., £2.

O. C. B.—Your name would not appear on the cover of the *Christadelphian* unless you sent direct to Birmingham. But the subscription would be entered and the *Christadelphian* sent none the less, if it came through another. You are not in debt to the *Christadelphian* at all.

W. P. T.—Brother Gratz has written to the editor of the *Allgemeine Zeitung*, for further information as to the Nazaries, the “new sect on the Continent.” He hopes to get into communication with some one connected with that sect, with a view of ascertaining whether they are as much akin to the truth as appears.

SISTER S.—The fact that there are only sisters in the ecclesia ought not to deter you from the weekly memorial of the Lord’s death. If there is no brother to lead the exercise, let the most capable of the sisters supply the lack in reading and prayer till God send you a brother. Spiritual necessity should rule all difficulties. The interdiction against sisters applies only where brethren are present, as evident from Paul’s association of it with “usurpation over the man.”

J. M. A.—The difference between the Martinianists and the Christadelphians is one of doctrine and spirit. By the one (the former) Christ is reduced to a level with the prophets, while the other exalts him to his scriptural position as the manifestation of God by the Spirit. There are other points of difference, but this is the principal one. Then, as to the

“spirit,” we must ask you to judge as a man does between one fruit tree and another.

M. L. S.—The rule that subscription to the *Christadelphian* should be understood as renewed unless notice of discontinuance was given, was found to work inconveniently. It was, therefore, necessary to adopt the rule now in force, which requires each subscriber to give notice of renewal with pre-payment. This works to the convenience of all. Be assured no disrespect is intended by stoppage in any case. It is a mere matter of routine which is in the hands of subscribers wholly.

G. C.—and the other article. We are fellow-sufferers with you as to the printer’s blunders. We pass them by in submission, relying on the good judgment of readers to discern where they occur. Some last month, however, including those in “Tomstone Theology,” are too grave to be passed over in silence. Page 166, 1st column, 3rd line from bottom, after “terrible,” read “delusion;” page 167, 1st column, 5th line from top, instead of “frightful” read “fruitful;” same column, line 19 from bottom, after “and,” read “ended.” Page 168, 1st column, 32nd line from top, instead of “tendencies” read “un-derness;” page 169, 2nd column, line 29 from top, for “nearest,” read “dearest.” In “INFORMATION FOR CORRESPONDENTS,” page 170, 1st column, line 42 from top, for “saved,” read “raised.”

W. L. A.—The Jews of Roumania, as their brethren everywhere for centuries, are sufferers for unbelief and disobedience. It is no part of our duty, as sons of God, to “protest” against the arrangements of His providence. We take our stand by the Messiah, leaving all things in his controlling hands, and waiting patiently, (ourselves in tribulation), for his appearance to save from all enemies. As for a subscription to their need, it would be justifiable only on the ground that we are to “do good unto all men as we have opportunity,” as disobedient Jews after the flesh, they have no more claim than the millions of the groaning. It would not be wrong to send something to the Rabbis to help, but is it called for or practicable? What can our very “little flock” do with such a large matter, and where the need when the thousands of Israel throughout the world are opening their purses?

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Carriage included.				Carriage included.				
Nett Price.	Price in BRITAIN.	Price to the STATES.	Price to CANADA.	Nett Price.	Price in BRITAIN.	Price to the STATES.	Price to CANADA.	
2s-6d.	Eureka. 3 vols.*	2s-6d.	d. 10.72	d. 9.25	8d.	Everlasting Panisht.	8d.	35c.
6-6d.	Elpis Israel	6-6d.	d. 2.75	d. 2.		Bib. News. 1/2, 3 to 6	6d.	30c.
9d.	Anastasis	9d.	83c.	30c.	4d.	Record	4 1/2d.	18c.
6d.	Phanerosis	8d.	83c.	25c.	1s-4d.	Christa. Tracts.	1s-8d.	97c.
2d.	Roman Question	2d.	11c.	12c.	pr. 100	Nos. 1, 2, and 3	pr. 100	pr. 100.
2d.	Herald of Kingdom, per No...	2 1/2d.	11c.	9c.	1/2d.	Christa. Shield,	7d.	pr. 100.
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6d.	Chron. Hebraikon	7d.	22c.	15c.	2d.	Kingdom of God	2d.	11c.
2d.	Pilate's Ques. Ans.	2d.	11c.	9c.	4d.	Book Unsealed	4 1/2d.	18c.
2d.	Revealed Mystery	2 1/2d.	11c.	9c.	1d.	Odology	1 1/2d.	8c.
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1s-6d.	Hymn Book	1s-8d.	83c.	57c.	2d.	Herald Fut. age	2 1/2d.	11c.
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1s.	Stern Discussion	1s.	50c.	30c.				

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BIBLES.

Enquiries have been made as to the prices of the Bibles alluded to last month. The following is a

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Hebrew and English, O. T. (page for page), large print, half bound	.	.	24s.
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The Bible in eight Languages at every opening, 2 vols., folio	.	.	8 guineas.
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By **EDWARD TURNEY, Nottingham.**

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

Mar. 22nd, F. R. Winterburn, J. Beddoes, R. Oliver, T. Watton, A. Hodgson, R. Hodgson, S. G. Hayes, T. Betts, E. G. Holder; 23rd, D. Brown, F. Parkes; 25th, G. Lees, T. Rodgers, J. E. T. Wootton, W. R. Otter, C. H. Morse, T. K. J. M. Albert, W. H. Reeves, O. C. Brown, J. Luxford, R. K. Bowles, W. Scott, W. S. Atkinson, J. Calder, W. W. Holmes, M. Fraser, E. Thomas; 26th, J. J. Andrew, R. Oliver, D. Atkins, Mrs. Bennett, J. Mycroft, Mrs. Beresford, T. Basher, W. Blount, J. Booté, E. Walt; 27th, G. Fairgrieve, T. C. Nichols, W. Birkenhead; 28th, A. Andrew, E. Phelps, J. Slusser; 29th, J. J. Andrew; 30th, R. Whitworth, W. H. Farmer, J. H. Brugesman, F. R. Winterburn, W. Norrie, T. T. Fowlkes, J. S. Adams; Apr. 1st, H. Bannister, A. Blackhall, A. Reader, W. H. Farmer, D. Handley, T. Basher; 2nd, W. Peacock, J. Herriott, J. Brown, S. F. Gratz, T. Haining, W. Jones, H. L. Baker, G. Moyer, J. Donaldson, H. Keiry; 3rd, T. H. Bridgman, Mrs. Beresford, W. Norrie; 4th, J. Gillies; 5th, J. Herriott, J. Power, J. Ray, J. Coombe; 6th, V. Collyer, J. Mycroft, J. O'Neil, A. Pitt, G. W. Turner, E. Telford; 8th, V. Collyer, J. G. Chapman, T. C. Nichols, W. Willis, G. Lillie, H. Bannister, G. Chitty, J. Mycroft, J. Hayward; 9th, J. Beddoes, J. O'Neil, J. Mycroft, S. F. Gratz, A. Sintzenich, R. Kerr, J. Alexander, G. Emery, J. Howie, W. B. Jeffrey; 10th, T. Swindel, V. Collyer, T. C. Nichols, J. Horton; 11th, Miss Robson, T. C. Nichols, J. Phelps, J. Coombe, H. C. Jacobs, T. Adamson, P. De Geer, D. Handley; 12th, J. Hodgson, T. C. Nichols, H. Sulley, W. H. Farmer, a Brother, A. Andrew, J. W. Moore, A. E. Wood; 13th, J. Mycroft, S. Harvey, A. Morley; 15th, C. Weale, A. Andrew, V. Collyer, T. Wootton, W. Owlcr, M. Wood, F. M. Lester, H. C. Jacobs; 16th, M. H. B. R. Whitworth, W. H. Farmer, T. Holland, J. G. Chapman, G. Haines, H. McPadyen, W. W. Holmes, J. Swan; 17th, J. Burton, K. Bradley, F. Chester, W. Paine, W. Carnes, F. Chester, J. Mycroft; 18. S. G. Hayes, J. O'Neil, F. R. Winterburn, W. Gunn, J. Jackson, F. Malcolm, R. T. S. Powell.

DESPATCH OF BOOKS DURING THE PAST MONTH.

Mar 22nd, T. J. Anderson, Mr. Hudson, C. Billups, T. A. Corbett, W. Smith, W. Campbell, J. Begg, J. Dinwiddie, P. Gillespie, G. E. Terwilliger, T. Lees, W. Watkins; 23rd, T. Parkes, R. Oliver, J. Craig; 25th, G. J. Ashton (2 parcels), W. H. Reeves; 26th, W. H. Reeves, O. C. Brown, W. Scott, (9 parcels); 30th, W. H. Farmer, Mrs. Bennett, Mrs. Beresford; Apr. 1st, G. Lees; 2nd, J. Herriott, W. Wilson, W. Peacock, J. Holmes (2 parcels), P. Calder, J. S. Adams (2 parcels), T. Haining, (2 parcels); 5th, J. Coombe, J. Herriott; 6th, G. W. Turner, J. Mycroft, Mr. Hill, J. W. Moore, A. Liggett, S. F. Gratz, E. Thornton, E. G. Holden, A. Reader, J. Fowler; 8th, D. Handley, W. R. D. Gascoyne, O. Morse, J. O'Neil, F. Hodgkinson, J. S. Adams, J. Coombe, G. Taylor, J. Gillies, P. Lawson, J. Stone, S. G. Hayes, E. Risien, J. Brown, C. Reid, J. Nesbit, Mrs. Hanson, J. Grant, J. Hayward, J. Savage, J. McIntosh, W. Hearne, J. Hopkins, A. Blackhall, G. Clark, G. Lillie, J. O'Neil; 9th, H. Smith, J. Davis, J. Grady, J. Ray, Mrs. Beresford, R. Kerr, H. Smith, J. Alexander, J. Yarbey, G. Emery, W. B. Jeffrey, M. L. Staples, J. Howie; 11th, Miss Robson, T. C. Nichols, J. O'Neil, J. Phelps, M. Hastie (2 parcels); 12th, J. Mycroft, E. Telford, J. W. Moore, Mrs. Fowler; 13th, J. Mycroft, Miss A. Morley; 15th, Mrs. Colder, W. G. Mackay, D. Down, J. Kitchen, W. H. Reeves, R. C. Bingley, W. A. Wood, J. Luxford, G. Owen, T. Randles, F. R. Winterburn, J. Richards, J. Grant, J. Beddoes, S. Harvey; 16th, J. G. Chapman, T. Holland, G. Haines, H. C. Jacobs, W. W. Holmes, W. Vanderpool; 17th, W. Carnes, H. Shiells, A. G. Smith, F. Chester, R. A. Laue.

The Christadelphian,
June 1, 1872.

No. 96.—June 1, 1872.

THE CHRISTADELPHIAN

A MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE FAITH PREACHED
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EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRIST-
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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: SEVEN SHILLINGS AND SIXPENCE PER ANNUM IN BRITAIN
AND 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.

BOOKS TO AMERICA.

MRS. E. THOMAS, WEST HOBOKEN, NEW JERSEY,

Is now our Sole Agent in America. All orders to her must be accompanied with the amount required to pay for the books ordered. For the amount to be remitted, see revised price list appearing month by month.

Those who do not object to delay, can be supplied from Birmingham through the post, at the old prices; but the parcel ordered must not be large, otherwise it will be stopped in the American P.O., and charged 25 per cent. duty in gold, and will be dearer to the purchaser than if ordered from sister Thomas.

SISTER THOMAS CAN NOW SUPPLY

All the books and pamphlets appearing in the table of "BOOKS IN SUPPLY" at the prices therein appearing.

CANADIAN AGENTS.

John Coombe, 8 Adelaide-street, East of Yonge-street, Toronto; R. T. S. Powell, Hamilton, Ontario.

The Soul and the Kingdom will shortly re-appear. SCOTCH TOUR (S. E.)—See note to H. Mc. F. in Wishaw intelligence.

J. C. H.—We returned the MS. because you so requested, if not used. Want of space was not the reason, but want of utility in the article. It would have been pleasanter to us to take another view.

THE POOR.—During the month, the Editor has received for brother Cameron 2s.; for brother Slade 5s.

J. C.—We are not aware that Mr. Grant (the author of "the Errors of Annihilationists") sees the *Christadelphian*. If we knew his address, we would mail him a copy.

TO BRETHREN IN THE SHOEMAKING TRADE.—Brother T. Randles, of Swansea (15, Castle street), has several vacancies for *skilled* hands, and would be glad to fill the same with recommended brethren who may want employment or desire a change. Communicate with him.

THANKFULLY RECEIVED.—From an ecclesia, for prizes to the successful competitors in the *Children's Magazine*, 20s. Some time ago a brother sent 40s. for the same purpose. Both contributions are purely spontaneous and enable the Editor to be liberal with the children.

J. K. S.—We do not charge for advertising works calculated to serve the truth. If

Collectanea is of this character, we shall advertise as a matter of course. Let us see a copy first

Brother E. G. HOLDEN, 68, Grange Road, London, S.E.—We are not aware of any public effort being made for the truth at Cobham, Surrey. Brother Young when he sees this may communicate with you as to "progress," especially if he knows that you are a "bred and born Surrey man."

"WHO ARE THE CHRISTADELPHIANS?"—We have had this useful tract reprinted in a large edition, so that brethren may be able to obtain it cheap for circulation. Reduced from 1d. to one half-penny single copies; per hundred, reduced from 6s. to 8s. 6d., *post free*.

HALF-YEAR SUBSCRIBERS to the *Christadelphian*.—These will please have in remembrance the need of paying up the next half-year's subscriptions. We pay cash to the printer month by month on delivery, and require to have our supplies in hand. This is our apology for the reminder. We rejoice in prospect of the day when we shall be able to dispense with these calculations.

COMPLETE SETS OF *Ambassador and Christadelphian* (Unbound).—We can supply the *Ambassador*, 1864 (6 months) 1s.6d.; 1865, 3s. 5d.; 1866, 4s.; 1867, 4s.; 1868, 4s.; *Christadelphian* 1869, 4s.; 1870 (last six months only), 2s.1½d.; 1871 (last six months only), 2s.3d.; postage extra.

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8d. Good Confession	8 1/2d.	18c.	12c.	1/4d. Who are the Christs.	1d.	5c.	4c.
1s. Stern Discussion	1s.	50c.	30c.		per 100	8s.6d.	d. 1.25

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.

* Vol. II. is at present sold out; the printer is busy reproducing it.

Now Ready, price 1s.8d., post free, BROTHER TURNEY'S
TREATISE ON

DIABOLISM.

THIS book has been written by request. Its production is due to the circumstance that some years ago, the author published a pamphlet entitled *The Devil and Hell*, in which both those subjects were discussed; but which was felt to be defective in the treatment of the subjects, both in extent and style. The argument was too brief and cursory, and the manner of discourse perhaps a trifle too satirical. The pamphlet being out of print for a considerable time, the author has been repeatedly asked to re-publish it in an enlarged form. This request, for a long time dismissed as impracticable, is now complied with, but, as the reader will find, the compliance has gone beyond the request. The original pamphlet has been virtually discarded, and the subjects treated entirely anew—exhaustively as to testimony and argument; and as to manner, in a style less objectionable to those who do not specially relish sarcastic discourse. Every phase of the matter is considered, and nothing is left unadduced that was considered at all to have a bearing on the subject.

Any doubt as to the necessity of bestowing so much attention to the topic discussed, will probably be dispelled by a perusal of the Introductory chapter, to which the doubting reader is referred for evidence, that the question ramifies into every department of divine truth; and that its comprehension is therefore necessary for a due understanding of the matters set forth in God's word—as a whole. That this comprehension may be attained and promoted among honest-minded searchers after the truth, is the object of the present publication, which is sent forth with the prayer that it may be instrumental in delivering many such from the trammels of demoralising superstition, and opening their eyes to the glories of the neglected Book of God.

NOW READY,

Price 1s., post-free, the recent

THREE NIGHTS' DISCUSSION,

BETWEEN MR. ROBERTS AND MR. STERN,

ON THE QUESTION

“WAS JESUS OF NAZARETH THE MESSIAH?”

Reprinted for circulation at Reduced Prices, the useful Tract,

WHO ARE THE CHRISTADELPHIANS?

Single copies ½d. ; a hundred copies, 3s6d. post free.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

April 19th, M. H. A. Andrew, W. Buckley, W. Wallace, T. Haining; 20, A. Liggett, J. Clark, J. Hawkins, T. Haining, R. H. Dean; 22, J. Coombe, O. Morse, T. C. Nichols, W. A. Harris, V. Collyer; 23, W. Osborne, J. Mortimer, G. Haines, J. H. Fowler, A. Robertson, R. Kerr, J. Herriott, J. Steel, J. Kitchen, P. Graham, J. S. Hawkins, J. Barrows; 24, W. Osborne, A. Willis, W. H. Farmer, T. F. Bennett, A. W. Goldie, T. Kidd, W. Sinclair, W. Newport, H. Evans, J. O'Neil; 25, T. Holroyd, G. Taylor, D. Davis, D. Gascoyne, A. Warner, R. C. Bingley, S. Chapin, B. T. Stirling; 27, F. R. Winterburn, W. Ellis, T. F. Bennett, R. Harrison, E. Frost, J. H. Tomlinson; 29, J. Lovett, J. Savage, L. P. Lofre, A. Blackhall, W. McDonald, J. Hayward, L. Burgess, H. Knapp; 30, J. Hawkins, V. Collyer, J. Young, J. Hodgson, J. Mycroft, A. Sharp, H. Sulley, May 1st, R. Kerr, A. Willis, J. Herriott, T. Chaplow, W. Peacock, E. G. Hodgson; 2, H. Knapp; 3, R. Whitworth, J. Teasdale, J. W. Moore, W. Moore, W. Fleming, R. D. Warriner, J. H. Hardy, W. Campbell, L. M. Nicholson, A. W. Warner; 4, D. Brown, S. P. W.; 6, J. Phelps (2), G. Marshall, D. Spinney, R. Harper, T. S. Swindel, W. H. Farmer; 7, W. Lewin, R. Whitworth, D. Handley, H. Sulley, C. H. Morse, R. D. Warriner; 8, C. W. Clarke, R. Hodgson; 9, J. Gray, J. Mortimer, J. Ramsay; 10, E. Lester, F. A. Robertshaw, J. W. Moore, J. S. Nisbet, F. R. Winterburn; A. Reader; 13, W. R. Otter, J. J. Andrew, J. W. Griffin, F. Hodgkinson, J. Johnstone, W. W. Holmes, W. H. Reeves, W. A. Harris, J. Martin, S. W. Coffman; 14, J. Everitt, W. Leask, T. Haining, C. C. Kelly, H. H. Knapp; 15, J. J. Andrew, J. Mycroft, W. Carr, W. Wallace, R. Whitworth; 16, A. Willis, B. Lester, T. Kidd, J. Richards; 17, W. Johnstone, A. Brother, G. Drake, K. Bennett, R. M. Skeats, J. Paterson, T. S. Swindel; 18, W. Osborne, R. Harrison, C. Reid, J. C. Hodgson; 20, H. J. Moore, J. Johnston, R. Allen, J. Everitt, E. Lowe, T. Randles, J. Coombe, M. E. Spaulding; 21, D. Atkins, R. Kerr, T. S. Swindel, C. H. Morse, M. L. Staples, M. Way, R. C. Bingley; 22, T. Leigh, T. Haining, J. K. Speer, R. H. Dean, J. Rutherford.

DESPATCH OF BOOKS DURING THE PAST MONTH.

April 18th J. Swan, J. F. Wilson, W. Rontley, H. M. Chase, J. C. White, A. De Geer; 19, N. W. Wallace, L. D. Shiells, W. Gunn (2 parcels); 22, A. Andrew, J. Hawkins, W. H., T. C. Nichols; 23, R. Kerr, J. Herriott, R. Kerr, J. Steel, T. K. Newton, J. Coombe, W. Hamilton, G. Thompson, A. Milne, J. Barrow, A. Robertson; 24, J. S. Hawkins (3 parcels), A. W. G. lie; 26, T. Holroyd, J. O'Neil, G. Taylor, W. R. D. Gascoyne (2 parcels); 27, J. H. Tomlinson (2 parcels); F. R. Winterburn, W. R. D. Gascoyne, E. Frost, May 1st W. McDonald, J. Young, A. Sharp, J. Herriott, A. Blackhall, Mrs. Luckman, T. Whitehouse, T. Chaplow, R. Kerr; 3, J. W. Moore, W. Fleming, L. Chapin, Mrs. Shiells, J. Blain, J. H. Hardy, L. M. Nicholson; 4, W. R. D. Gascoyne; 6, R. Harper (2), J. D. Harvey, J. Marshall, D. Spinney, J. Phelps; 7, W. Campbell (3), W. Smitheman (2), J. Q. Williams (3), E. W. Fisher (2); 8, D. Warriner, A. Short (2), R. Hodgson, J. McCartney, D. Culbert, A. Ramsay (2), J. Nesbit, J. Gray, J. Mortimer, J. Gillies, J. W. Moore, J. Thompson; 14, J. W. Griffin, Mrs. Lowe, S. Miller; 16, "Rev." D. Evans, T. Kidd, F. H. Coleman (2), W. Johnstone, G. Drake, K. Bennett, T. S. Swindel; 18, Mr. Tomkins (2), W. Wallace, R. Harrison, J. Burton, J. Hall; 19, J. O'Neil, W. Wallace, G. J. Stephenson; 20, R. Allen, M. C. Spaulding, W. Norrie, J. Everitt, Mr. Reeves, J. Johnstone; 21, R. Kerr; 22, T. Haining, T. Leigh; 24, Fowler and Boote; 25, A. Andrew, J. Mycroft; 26, A. P. Willis, May 3, J. Teasdale; 13, A. Robertshaw; 15, D. Lewis.

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CANADIAN AGENTS.

John Coombe, 8 Adelaide-street, East of Yonge-st., Toronto; R. T. S. Powell, Hamilton, Ontario.

J. J.—The alteration is too late, as the back Nos. are despatched.

J. C.—I ametore baffled by circumstances, we shall attempt a statement of Canadian accounts for next month.

R. T. S. P.—The *Christadelphian* to brother Gilmore is sent regularly; also to Searles; also the *Children's Magazine* to B. Crofts. The postal authorities are responsible for non-delivery.

S. T. N.—Your further questions are answered in our peoples list month to J. M. (P.) and "A Christadelphian."

EVREKA.—Leather bound. We have received from the printer a number of copies of *Evreka*, half-leather bound. They cost 2s. more than the cloth copies, but are more enduring.

J. W. WINFREY, Sublett's Tavern, P. O., Powhatan Co., Va., can supply Nos. 2, 4, 6, 8, and 10 of the 2nd vol. of *The Herald of the Future Age*. We shall let him know next month if any one desires them. We have received a complete vol.

C. P.—We are much obliged to you for transcribing the letter, and would gladly use it did we not consider its elucidation of the types dealt with, fanciful, overstrained, and, in some points, out of accord with the truth. For the writer's sake, we could wish to speak in pleasant terms.

M. S.—We are well advanced with the Dr.'s Life. It has grown much on our hands. It will be a much larger and more interesting and useful book than we had any idea of at the first.

B. J.—The style of epistolary address in vogue among some brethren: "Brother—Dear Sir," is objectionable. It carries the wrong wind with it. "Sir" expresses the distant and cold courtesy of the natural man, notwithstanding the "dear," which rarely means that the person addressed is "dear" in any sense, except as a customer. Brethren are "all the sons of God in Christ Jesus," and what if there be bastards? are the true sons to drop the amenities of the household of faith, to keep them off? They can be kept off otherwise than thus. It may be said that, pre-facing the "Dear Sir" with "Brother So-and-so" takes away the sting. No. The effect of the combination is: "although you are a brother, keep off." As we hope to enter the family of God (which is a family of love) at the resurrection let us practise its principles even in the form of our address. Wrong words at last bring wrong sentiments, even if not intended at the first.

THE QUESTIONS OF CORRESPONDENTS.—Correspondents are not to imagine their questions are neglected because answers do not appear immediately. We have a large stock in reserve, which will be attended to, month by month as time and space may allow. A. R.'s letter in the genealogies will receive attention. We were not aware of the difficulties he points out, but are far from agreeing with him that "the simple conclusion is that the Old or New Testament must be wrong." The "simple con-

clusion is" that he does not see his way out of the difficulty.

BALTIMORE.—With reference to the paragraph appearing among "Notes," in April, we are requested by sister Lasius to state, on brother Packie's authority, that in the rupture there referred to, "23, and not 18, went with brother Packie; 16 went with friend Magruder, and of these 16, six returned, making the number with brother Packie 32. Two did not go with the Episcopalians immediately on the rupture occurring, as might be supposed from friend Magruder's statement, but a year afterwards; and that was (in one case at least) through the unsettling influence of intercourse with one of friend Magruder's daughters."

ENQUIRE.—The book depot in London (151, Upper Street, Islington,) has been opened by brother Boshier, at his own risk. He hopes by the sale of general articles to keep open a place primarily devoted to the display and sale of Christadelphian literature in the metropolis. The success of the experiment depends upon the general department. Any support, therefore, extended to it by brethren is a support to the truth. Brother Boshier reports that great numbers of the smaller works are, by means of the depot, getting into the hands of people who would not otherwise hear of the truth. The connection of the matter with Dr. Thomas's Publication Society is simply this, that the formation of that society impressed upon brother Boshier the great need for a Metropolitan opening for the sale of the books; and also held out a prospect that in time, if started on individual risk, a book depot might ultimately become self-supporting. Every friend of the truth will wish the undertaking God-speed.

S. E.—It was Dr. Thomas, and not brother Boshier, who said he hoped other friends of the truth would follow his example, in providing in their wills for the publication of the truth. The statement in London intelligence last month, certainly reads as if brother Boshier might be the speaker. The statement was made to the Editor ten months before the Doctor's death. He regarded his own arrangement as a nucleus merely.—As to the other point (the cheapening and advertising of the works) it would be accomplished on the principle illustrated in the British and Foreign Bible Society, which is enabled to publish books below cost by means of the surplus funds in its hands. There is, of course, this difference, that the British and Foreign Bible Society's funds are provided by annual subscriptions, while the money applied under the Doctor's system would be derived from investment of capital.

COMPLETE SETS OF *Ambassador* and *Christadelphian* (Unbound).—We can supply the *Ambassador*, 1864 (6 months) 1s.6d.; 1865, 2s. 5d.; 1866, 4s.; 1867, 4s.; 1868, 4s.; *Christadelphian* 1863, 4s.; 1870 (last six months only), 2s.1d.; 1871 (last six months only), 2s.3d.; postage extra.

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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.

* Vol. II. is at present sold out; the printer is busy reproducing it.

Now Ready, price 1s.8d., post free, BROTHER TURNEY'S
TREATISE ON

DIABOLISM.

THIS book has been written by request. Its production is due to the circumstance that some years ago, the author published a pamphlet entitled *The Devil and Hell*, in which both those subjects were discussed; but which was felt to be defective in the treatment of the subjects, both in extent and style. The argument was too brief and cursory, and the manner of discourse perhaps a trifle too satirical. The pamphlet being out of print for a considerable time, the author has been repeatedly asked to re-publish it in an enlarged form. This request, for a long time dismissed as impracticable, is now complied with, but, as the reader will find, the compliance has gone beyond the request. The original pamphlet has been virtually discarded, and the subjects treated entirely anew—exhaustively as to testimony and argument; and as to manner, in a style less objectionable to those who do not specially relish sarcastic discourse. Every phase of the matter is considered, and nothing is left unadduced that was considered at all to have a bearing on the subject.

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LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

May 23rd, E. G. Holden, C. Hoyle, C. Menneer, A. W. Towert; 24, A. W. Goldie, W. R. D. Gascoyne, K. Bennett, J. Gillies, W. Wallace, G. Lillie; 25, J. Hawkins; 27, W. R. Otter, J. Watts, E. Bellamy, T. Haining, J. Rosenberg, J. J. Andrew; 28, J. Herriott, R. Armstrong, G. Freeman, D. Hepburn; 29, J. Mortimer, W. Green; 30, A. Goldie, W. Owler, F. G. Millar, J. Coombe; 31, R. Kerr, T. Chaplow, June 1st, D. Drake, T. C. Nichols, C. W. Clarke, J. Howie, W. Newport; 3, A. Warner, C. Smith, J. Hawkins, G. Haines, T. Slater, W. Ellis, J. Wootton, E. Turney; 4, C. Menneer, J. Horton, R. Kerr, G. Taylor, W. Dew, A. Sharp, E. Thomas, F. Lasius, T. Boshier; 5, R. P. Gillon, Argument and Harland, J. Wootton, T. Betts, C. Reid, J. Hayward, W. Newport, S. Work, J. W. Niles, A. K. Bowles, C. Packham, C. L. Gage, A. Harewood, E. Grems, S. F. Norman, J. L. Epperson, J. Johnstone, R. T. S. Powell, J. Boyd; 6, T. Haining, J. Grant, W. R. Cripps, J. Unwin, A. W. Towert, A. Goldie; 7, W. Osborne, W. McDonald, J. S. Nesbitt, W. Sinclair, J. Habgood, H. Sulley, T. Sherlock; 8, W. R. Cripps, A. Dowie, G. H. W., E. F. W., J. Urwin, J. W. Moore; 10, J. Everitt, W. R. D. Gascoyne, W. Osborne, T. E. Clegg, M. H. B., H. Sulley, F. Hodgkinson, R. H.; 11, W. Atkins, T. Kidd, J. Bell, J. Herriott, E. Howell; 12, A. Goldie, T. C. Nichols, J. Mitchell; 13, T. C. Nichols, J. Mycroft, J. Bill, R. Black; G. Marshall, R. Hodgson, A. Tait, J. Phelps, J. Keighley; 14, T. C. Nichols, C. M. Handley; 15, M. H., J. McIntosh; 17, W. H. Farmer, U. S. Algire; 18, V. Collyer, M. H., R. Hodgson, A. W. Goldie, W. Smith, R. H. Dean, M. A. Hayes; 19, C. Weale, F. Lofthouse, J. Phillips, T. Chaylow, D. Terres, W. Gunn, F. Lees, J. Hodgkinson, E. Turney; 20, J. McIntosh, T. Watton, T. C. Nichols, P. Graham, A. Andrew, T. Haining, G. Fees, J. Mycroft, W. Birkenhead; 21, W. Osborne, A. W. Goldie, G. H. Kidd, J. Mycroft, D. Gascoyne, Mrs. Power.

DESPATCH OF BOOKS DURING THE PAST MONTH.

May 23rd, D. Atkins, R. C. Bingley, M. L. Staple, A. W. Towert, C. Menneer, C. H. Morse; 24, T. Randies, E. Thomas, G. Lillie, K. Bennett; 25th, E. Thomas (5 parcels); 27th, T. Haining, J. Menneer, A. Shearer, J. Willingham; 28th, G. Freeman, J. Herriott, D. Hepburn; 30th, A. Andrew, J. Mycroft; 31st, J. Coombe, L. R. Lowe, J. H. Roberts, D. Hepburn, G. Lillie, J. Hayward, T. Leigh, J. Gillies, R. C. Bingley; June 1, W. H. Farmer, J. W. Moore, S. G. Hayes, W. Sinclair, T. and S. Swindell, J. Mortimer, W. H., W. Fleming, C. W. Clark, J. Beavan, Mrs. Hough, J. Howie, G. Emery, J. Betts, T. C. Nichols, D. Clement, D. Drake; 3rd, J. Hawkins, T. Chaplow, E. Thomas (2 parcels), Miss Fraser, E. Cjrkhill, J. Wootton, T. Slater; 4th, A. Sharp, R. Kerr, G. Taylor, W. Dew, M. s. Fry, N. A. Brown, R. Roberts; 5th, W. H.; 6th, A. Harewood, T. Betts, R. W. Cripps, J. Unwin, R. Horton, T. Haining, S. F. Norman, J. L. Epperson, W. H.; 7th, A. Lacy, E. Grems, A. Milne, W. G. Mackay, W. Osborne, J. Brown, D. Colder, W. W. Holmes, J. Kitchen, D. Brown, F. Hodgkinson, C. Morse, W. A. Hood, W. H. Reeves, W. Campbell, J. Luxford, J. Beddoes, J. Richards, J. M. McIntosh, G. Owen, J. O'Neil, F. B. Winterburn, T. Randles, W. McDonald, F. A. Druff, J. Nisbet; 8th, J. Menzie, A. Dowie, J. W. Moore, A. Dowie, W. R. Cripps; 10th, T. Clegg, J. Roberts; 11th, J. Yardley, W. R. D. Gascoyne, E. Turney, J. Herriott; 12th, T. Kidd, B. Howell; 13th, J. Keighley, J. Mitchell, G. Marshall, R. T. S. Powell; 14th, J. Mycroft; 15th, W. H. Farmer, T. C. Nichol, J. McIntosh, W. H.; 17th, W. H. Farmer; 18th, J. Watson, A. Harewood, J. Thomas, J. Combe, Mrs. Risten, Mrs. Goodman; 19th, P. Campbell, D. Terres, T. Chaplow; 20th, G. Lees; 21st, G. Armitage, J. Stiggins, J. Mycroft.

The Christadelphian,
Aug. 1, 1872.]

No. 98.—August 1, 1872.

THE CHRISTADELPHIAN

A MONTHLY PERIODICAL

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BY THE APOSTLES

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ENDOM, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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Is now our Sole Agent in the United States. All orders to her must be accompanied with the amount required to pay for the books ordered. For the amount to be remitted, see revised price list appearing month by month.

Those who do not object to delay, can be supplied from Birmingham through the post, at the old prices; but the parcel ordered must not be large, otherwise it will be stopped in the American P. O., and charged 25 per cent. duty in gold, and will be dearer to the purchaser than if ordered from sister Thomas.

CANADIAN AGENTS.

John Coombe, 8 Adelaide-street, East of Yonge-st., Toronto; R. T. S. Powell, Hamilton, Ontario.

A SISTER contributes £1 towards the success of the London depot.

R. B.—Tour arrangements will be announced when the way is clear in all respects.

A BROTHER contributes balance of cheque (over £4) towards the expenses incurred in presenting the truth to Bristol.

J. H.—There is no sister at present living at Gloucester, so far as we know; nor are we aware that at any time a sister has lived there.

Several items of intelligence have come to hand too late for insertion. The limit is the 15th of the month.

J. W. WINFREE.—No one has applied for the Nos. If they should be wanted afterwards, we will let you know.

W. A. F.—It is probable your desire to see published a separate tract on the parable of the Rich man and Lazarus, will be gratified. Meanwhile, *Christadelphian Shield*, No. 7, may answer your purpose.

WANTED.—The two volumes of the *Investigator*, published by Dr. Thomas while resident in Illinois, in 1842-44, or thereabouts. An English sister is anxious to procure them, and would give a good price for them. The Editor also desires the aid they would afford him in the completion of the Dr.'s biography.

SHALL THE CHILDREN'S MAGAZINE BE CONTINUED?—See July number of the *Children's Magazine*, last page. The answer is in the hands of subscribers. The subscriptions meet the outlay, but the labour as an addition to other work is great, and will only be continued if the result is thought worthy of it. Silence will be taken as consent to discontinuance.

J. C.—For statement of Canadian balances, see cover. Hereafter, Canadian subscribers will please consider themselves on the same footing as subscribers elsewhere; that is, if they desire the *Christadelphian* continued, they must renew with prepayment. This greatly simplifies business for everybody. It is a pity to throw away any brains, as in tracing out these accounts.

BROTHER ANDREW has in the press a pamphlet entitled, "The Baptists and the Millennium." It is the substance of lectures delivered by himself on that part of the recent inaugural address of the President of Pontypool (Baptist) College, in his capacity as President of the Baptist Union, wherein the "rev." gentleman (who happens to be called Dr. Thomas) indulged in some animadversions on "Millenarian speculations." We shall be able to state price next month.

"THE APOSTACY UNVEILED."—The discussion between Dr. Thomas and the "Rev." Mr. Watt, which was partially published in the *Christadelphian*, is on the point of completion. It will be ready against the issue of the next No. of the *Christadelphian*. It makes a large pamphlet of about 150 pp., *Christadelphian* size of page.

THOSE ATTENDING THE FRATERNAL GATHERING, see particulars on page 375.—The number of intending visitors being more than double what was at first anticipated, it has been necessary to enlist the aid of the stranger in the provision of the accommodation required beyond the resources of the brethren. This explanation, it is hoped, will reconcile some to their lot, who would have preferred the company of brethren. Let it be added, that the cases are few, and that the hardship will not be great,

as the brethren will be together most of the time.

J. S.—Every ecclesia must manage its own affairs till the Lord come. It is doubtless grievous to righteous men to see things go wrong, but beyond arbitration by consent, no outside assistance can be brought to bear except the moral support that comes from the endorsement of intelligent men. This you would doubtless have when the facts were known. Our helpless position makes us sigh for the day of the Great Shepherd, who has said that offences must need be, but woe to that man by whom they come. Accept the position with as much patience as you can command.

THE WIDOW AND FATHERLESS.—Brother J. McIntosh, Grantown, Scotland, writes: "May I make an appeal through the *Christadelphian* on behalf of sister Lawson (widow of brother Lawson), who has a young family to support, and who is dependent on parochial relief and what little help she may get from friends. What I ask for now is some provision made for the winter, viz. in getting peats cut, and her house thatched, to make it habitable, and a few other necessities for one in her position. I shall be very glad to take charge of any subscriptions on her behalf."

ERRATA IN LAST MONTH'S ARTICLE ON SABBATH OBSERVANCE.—Page 315, col. 1, line 17, omit "only;" page 315, col. 1, line 18, for "and" read "which." Page 315, col. 2, line 16 from bottom; for "be" read *tie*; page 318, col. 2, line 16, for "perpetual," read *perfect*. Page 319, col. 1, section 20, for the last two sentences, substitute the following:—The first and eighth days of the feast of tabernacles have both been called Sabbaths in the past (Lev. xxiii. 39), without necessarily always taking place on the seventh day of the week. And, therefore, there is nothing incongruous in the regular Sabbaths of the next dispensation being on other than the seventh day. The fact that it has taken place once is evidence that it may again.

AMERICAN PRICES.—E. L.—The table of "Books in Supply" would last month inform that the price of *Diabolism* to America is 90 cents. The American brethren must remember that there is a duty of 25 per cent., a postage rate three times higher than the English, and a broker's discount off American money, to be provided for in addition to the English value of a book. The price stated in the table of "Books in Supply" includes all these. When, at any time, the American price may fail to be stated, and a purchaser wishes at once to write for a book to sister Thomas, let him allow for these items in his remittance, and all will be well. Single copies of the *Sinners* through the post will be four cents, and *Who are the Christadelphians?* five cents. These obstructions will be abolished shortly. Meanwhile, we have to submit.

EUREKA.—Leather bound. We have received from the printer a number of copies of *Eureka*, half-leather bound. They cost 2s. more than the cloth copies, but are more enduring.

COMPLETE SETS OF *Ambassador* and *Christadelphian* (Unbound).—We can supply the *Ambassador* 1864 (6 months) 1s. 6d.; 1865, 8s. 5d.; 1866, 4s.; 1867, 4s.; 1868, 4s. *Christadelphian*, 1869, 4s.; 1870 (last six months only), 2s. 1½d. 1871 (last six months only), 2s. 3d.; postage extra.

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Herald of the Future Age.—Vol. 3, 1846; Vol. 4, 1848. Also some odd Nos. of both Vols.

Herald of the Kingdom.—Vol. 1, 1851; Vol. 2, 1852; Vol. 4, 1854; Vol. 11, 1861. Also odd Nos. of Vols. 1, 2, 3, 4, 5, 6, 7, 8, 11.

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LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

June 22nd, J. J. Andrew, M. H., W. Newport, J. Perry; 24, W. R. D. Gascoyne, J. Boote, C. W. Clarke, H. Bannister, J. Wootton, W. Dugdale, J. Hughes, F. Hodgkinson, C. W. Clarke, J. O'Neil, E. Corkill, W. Dashper, Dr. Hayes, G. D. Handley; 26, sister Tovey, J. Phillips, Mrs. Beresford, W. Dugdale; 27, J. Mycroft, J. J. Andrew, T. Weston, C. Firth, J. Stephens, J. C. Phillips, J. Lind, J. H. Fowler, J. Teasdale; 29, J. Gillies, J. Herriott, J. Hendry, E. S. Evans, A. Hall, E. K. Bowles. July 1st, S. Unsworth, J. Lind, J. Shanks, J. Cox, J. Seach; 2, H. C. Jacob, C. Tavenier; 3, A. Andrew, B. Hodgson, M. Savage, J. Gray, J. Southill, N. Besack, J. Coombe; 4, J. Keighley, T. Watton; 5, H. H. Keeling, R. Whitworth, W. Fleming; 6, J. Briggs, J. Gilles, M. H., W. H. Swingle, A. Hall; 8, J. Mitchel, J. Hayward, E. Thornton, A. Fordham, T. Benton, W. Owler, E. Risien, J. Beddoes; 9, B. Bennett, W. M. Watson, J. Richards, M. Tracy, J. Brown, J. Fraser, D. Smith, W. Dent, W. Jones, W. A. Harris, F. Hodgkinson; 10, J. Phelps, J. Hawkins, J. Barrow, E. Jenkins, J. Lovett, F. Emmerson, T. Grufft, W. S. Atkinson; 11, T. Harrison, S. Urwin, F. Risien; 12, M. A. Hayes; 13, J. McDonald, A. Robertson, R. Bell; 15, A. Andrew, J. Wilson, T. Wood, J. Hawkins, M. Tracy, B. Hodgson, W. Dugdale, F. R. Winterburn; 16, J. Beddoes, A. Andrew, E. Holden, R. Whitworth, T. Boshier, a Christadelphian, W. B. Jeffries, M. Kerry; 17, W. Smith, A. Trehern, S. F. Gratz; 18, A. Willis, J. Mycroft, J. McIntosh, E. Lasius, A. Hall (E), E. J. Sanders; 19, G. Haines, S. Temple; 20, J. S. Dixon, S. F. Gratz, J. O'Neil, M. Tracy, J. J. Andrew, C. M. Handley.

DESPATCH OF BOOKS DURING THE PAST MONTH.

June 22nd, J. Berry; 24th, A. Hall, W. R. D. Gascoyne, W. Dugdale (3 parcels), W. Howell; 25th, E. Thomas; 26th, E. Corkhill, W. R. D. Gascoyne, A. Liggitt; 27th, A. Andrew, J. Mycroft, J. C. Phillips, C. Firth, Miss Mansfield, E. Smith, J. W. P. West, C. Smith, J. Lind (2 parcels); 28th, J. Teasdale; 29, J. Herriott; July 1st, G. Kidd, W. Dugdale, G. Armitage, C. W. Clarke, J. Lind; 2nd, J. Mycroft, E. Morrall; 3rd, C. Tavenier, J. Young; 4th, M. Holt, J. Gray, T. Watton, G. Kidd, J. Savage; 5th, W. Fleming, R. Whitworth; 6th, J. Gillies; 8th, B. Vesey, J. Hawkins, W. Beddoes, J. Hayward, E. Risien, F. L. Benton, J. Coombe; 9th, W. M. Watson, W. Dent, B. Bennett, T. Cornwall, J. Richards, Miss J. Fraser, J. Browne; 10th, W. Jones, J. Bolling, J. C. Haddington, J. H. Ragsdale, J. Gillies, J. Barrow, W. Parfitt, J. Hawkins, J. H. Birkenhead, T. Harrison; 12th, J. Hawkins, J. C. Phillips; 13th, J. McDonald, A. P. ; 16th, W. Dugdale, T. Ward, Mrs. Duvant, R. Livingstone, J. Young, J. R. Thomas, W. B. J. Hisey, W. Winstone (2 parcels); 17th, B. Smith; 20th, A. Willis, J. Mycroft.

CANADIAN SUBSCRIBERS.

By request of Brother Coombe, we subjoin statement of accounts owing by certain who have subscribed through him in Canada, extending the debit to December, 1871. D. P. Ross, 2s.; H. Richards, 9s.; J. Renshaw, 13s. 5d.; J. Wilson, 8s. 10d.; W. Fish, 8s. 11d.; T. Cronkrite, 20s. 3d.; S. Briggs, 20s. 5d.; G. Seaborn, 2s. 5d.; J. Teece, 1s. 2d.; E. Holmes, 25s.; C. Howell, 7s.; J. S. Harris, 5s.; A. P. Williamson, 1s.; C. M. Taylor, 5s. 6d.; P. Simms, 15s.; L. G. Thomas, 10s.; W. Blashill, 10s.; J. Ford, 1s. 2½d.; T. Cornish, 15s.; G. Boyd, 5s.; J. Lent, 5s. 7d.; all others are clear.

The Christadelphian,
Sep. 1, 1872.

No. 99.—September 1, 1872.

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.

CONTENTS:

THE FRATERNAL GATHERING.

BIRMINGHAM: ATHENEUM ROOMS, TEMPLE ROW.

Published by the Editor,

ON THE LAST THURSDAY OF EACH MONTH, FOR THE MONTH FOLLOWING.

TERMS: SEVEN SHILLINGS AND SIXPENCE PER ANNUM IN BRITAIN
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John Coombe, 8 Adelaide-street, East of Yonge-st., Toronto; R. T. S. Powell, Hamilton, Ontario.

J. K. S.—Next month.

ANONYMOUS COMMUNICATIONS have no effect. The writers should save themselves the trouble. The *Christadelphian* is this month seven days late, in consequence of the strain on the printer through the increased number of pages.

H. H.—You would observe that the article on the Fig-tree sign had been received, and was the subject of some comment at the hands of bro. Turney, of Nottingham.

THE *Christadelphian* is this month 23 pages larger than usual, to make room for a complete report of the Fraternal Gathering. It was thought better to do this than do a good thing imperfectly. To prevent extra expense, the next three Nos. will be a few pages short.

THE CHILDREN'S MAGAZINE.—Under pressure of other work, we have resolved to suspend the *Children's Magazine* till January next: and to resume then only if a sufficient number express a desire to that effect.

We are indebted to bro. A. Andrew, of London, and brethren Butler and Hadley, of Birmingham, for being able to present so complete a report of the Fraternal Gathering. The brethren will doubtless share our thankfulness to them.

THE WIDOW AND THE FATHERLESS.—The Editor acknowledges the following sums in relief of sister Lawson,—£1 15s. 2s., £1 6s. 3d., 5s. £2 10s., 2s. 6d., 10s., £1. 6s. Brother McIntosh reports the following sent direct to himself:—10s., 10s., 10s., 5s., 4s.

E. B.—Mention has been made from several quarters of the destruction of New Zealand mails at the close of last year. We are sorry the October number of the *Christadelphian*, which went to the bottom on that occasion, cannot be replaced beyond the few sent on first learning of the catastrophe. They are all sold.

G.—Perhaps it would have been better not to have published our correspondent's remark about Friend Magruder's Episcopalian daughter; but it cannot possibly do harm—or even give uneasiness to such as have a conscience void of offence towards God and man. Such are invulnerable. See Psalm cxix. 165.

"THE MEANING OF THE CHRISTADELPHIAN MOVEMENT."—As it is probable (and indeed certain from orders already in hand) that extra copies of this number will be wanted by subscribers, for the sake of the report of the Fraternal Gathering, the printer, on his own responsibility prints 1,000 extra copies. To make these saleable for pamphlet purposes, the *Christadelphian* cover and date headings will be removed, and the list of names and present introduction replaced by an introduction of a general character, and the whole stitched in an independent cover. It will be entitled, "THE MEANING OF THE CHRISTADELPHIAN MOVEMENT," as being adapted, as a whole, to illustrate the practical character and objects of the truth in a form effective and interesting to such as are sincerely enquiring after the way of God. Price 8d.; by post 9d.

BROTHER HANDLEY, OF MALDON.—Brother Handley can place a considerable amount of his time at the service of the truth; and will be glad to so use it in co-operation with brethren in any part of the country who may wish his assistance. His fitness for the work can be judged of by those who heard him at the Gathering, and those who may read the report accompanying this. It is necessary to add that though brother Handley's business admits of his giving his time freely, it is not in his power to pay the expenses incident to travel. Brethren inviting him, will therefore please recognise their part of the work.

LECTURING TOUR BY BROTHER E. TURNEY.—Bro. Turney, while at the Fraternal Gathering, received a number of invitations to visit and lecture. He writes to say that in the present state of his health, he cannot venture out in the cold weather, but that with the return of the swallows in 1873 (if the delay continue), he will be glad to place himself at the disposal of the brethren. If all who desire his services then will send intimation, the tour may be arranged in an orderly manner. Of course, they will bear in mind that brother Turney, though giving his services free, cannot be expected to travel at his own expense.

NOW READY,

THE BAPTISTS & THE MILLENNIUM;

Being observations on a portion of the Inaugural Address of the "Rev." Thomas Thomas, D.D. (President of Pontypool Baptist College,) at the Annual Session of the Baptist Union, April, 1872, by a former member of the Baptist denomination, (J. J. Andrew,) who still believes in the ordinance of immersion.

Coloured Wrapper, 32 pages, price 4s. per copy, or 3/6 for 12 copies, post free. To America, 18 cents. Orders to the Athenæum Rooms, Temple Row, Birmingham.

Brother Andrew suggests, that as this pamphlet is specially adapted for the Baptists, the brethren would do well to circulate it as much as possible among the ministers of that denomination.

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Herald of the Future Age.—Vol. 3, 1846; Vol. 4, 1848. Also some odd Nos. of both Vols.

Herald of the Kingdom.—Vol. 1, 1851; Vol. 2, 1853; Vol. 4, 1854; Vol. 11, 1861. Also odd Nos. of Vols. 1, 2, 3, 4, 5, 6, 7, 8, 11.

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TREATISE ON

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Just published, by BROTHER NICHOLS, price 2½d., post free, to America, 11 cents,
a Lecture on

CHRIST'S DOCTRINE OF ETERNAL LIFE,

A Lecture delivered a few years ago at Gravesend, by R. ROBERTS, and reproduced from shorthand notes by brother A. ANDREW.

"THE MEANING OF THE CHRISTADELPHIAN MOVEMENT."

See Note on the Cover inside, at the beginning.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

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The Christadelphian,
Oct. 1, 1872.]

No. 100.—October 1, 1872.

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AMERICAN SUBSCRIBERS to the *Christadelphian*.—See notice on page 484.

Several items of intelligence are too late to appear in this number: Bridgworth, Dudley, Galsion, Liverpool, London, Swindon, Witham.

W.C.—The second edition of the discussion with Nightingale on the immortality of the soul, is not yet out of the hands of the printer.

DISCUSSION WITH A SPIRITUALIST.—See intelligence from Rochester in this No. Morse and Owen will supply. A letter to Rochester costs only 8d.

"THE GOSPEL OF THE KINGDOM OF GOD."—This is a new pamphlet of 48 pages, by brother T. C. Nichols (11, Long Acre, London, W.C.) Price fourpence; postage extra.

THE WIDOW AND THE FATHERLESS.—The following sums for sister Lawson, have come to hand since the appearance of the last No.:—£1 1s.; £1 17s. 4d.; £3; 10s.

S. E.—The New Hymn Book, which is advancing, is to have the music in the ordinary, as well as the tonic sol-fa notation. The book will be a little larger in size than the present hymn book, and will cost a little, but not much, more.

BRETHREN REMOVING FROM ONE PLACE TO ANOTHER.—Such should always provide themselves with a letter of recommendation from the ecclesia with which they have been assembling. There have recently been several instances of awkwardness from want of the necessary introduction.

J. S. AND ALL OTHERS IN THE UNITED STATES.—Don't send money by Post Office order. The reasons were set forth some months ago. A bundle of orders came to hand a week or two ago; but from whom, it is impossible to say owing to the system in vogue. Paper dollars or bank draft is the best mode of remittance.

LECTURING VISITS.—It is arranged for the Editor to be at Halifax Friday, October 4th; Keighley, Tuesday, October 8th; Manchester, Saturday, Oct. 12th; Sale, Tuesday, Oct. 15th. The Editor proposes to be in Scotland at the beginning of next year. He will visit such places as send request, subject to the necessary provision of travelling expenses.

C. J. W.—So it seems the "thanksgiving" in the *Christadelphian* for last July, page 35, is an extract from the *Lucili Speeches*, published A.D. 1715. Well, we were not sure it was the Dr's. We found it pencilled in his handwriting on a very small piece of paper, and published it

accordingly, not as "by Dr. Thomas," but as "found among his papers," as you will see if you look back.

BROTHER DAVID HANDLEY (Maldon) would not object to visit, soon after the appearance of this No., places in the West or South West of England, such as Cheltenham, Tewkesbury, Weston, Taunton, &c. Brethren wishing him so to do should write direct to him, and as soon as convenient. Address: "High Street, Maldon, Essex." The letter should say what time within the next two or three weeks would suit.

"CHRISTADELPHIANISM EXPOSED."—This is the title of a pamphlet issued by a clerical opponent in Nottingham (see Nottingham intelligence in this No.) Brother Turney is replying in a series of lectures. Brother Farmer is having the lectures reported and published at 1d. each, and will, by and bye, issue the whole in one cover, as a pamphlet, at 6d. Such as desire the penny Nos., or the complete set, can be supplied as they come out, at the office, atheneum Rooms, Birmingham.

"COLLECTANEA."—This is a book of about 200 pages, written and published by brother J. K. Speer, of Clermont, Marion Co., Ind., U. S. A. Such as desire to see it, can gratify their wish by writing to the address mentioned, enclosing one dollar twenty-five cents, if they live in the States or Canada, and wish it bound in cloth. If content to have it in paper covers, ninety cents will be sufficient. In England, the price, which may be remitted by Post Office order, will be 4s.8d. cloth, and 3s.4d. in paper. English purchasers must write to brother Speer: the postage of a letter is only 3d. The book contains some ingenious writing on the two Adams, and the Melchizedec and Aaronic priesthood. As to its profitableness and reliability, we must leave readers to form their own judgment. Its author is personally estimable.

THE FRATERNAL GATHERING.—Sister Briggs and sister Andrew, reported as from London, belong to Leeds. They came in the London company, which led to the mistake. There were omitted from the Leicester list the names of brethren Dodge, brother and sister Edwin Lester, brother Baker, &c.; from Bishop's Castle, brother George Owen; from Montgomery, J. Richards; and from Oldbury, brethren Horton and Voice, and sisters Radford and Watton. There were, doubtless, other omissions, from some not sending word, and only being present on the Sunday, as in some of the cases mentioned above. No one will be overlooked at the gathering round the Master at his coming, which is a comfort and a terror. There were a few (and really few) printed errors in the speeches: but they are such as will be detected by a discerning reader, and, therefore, not requiring mention.

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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 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.

NOTICES.

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 doz. Orders may be sent direct to the Editor, and all orders must be accompanied with the amount required to cover them.

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

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

TO FRIENDS IN NEW ZEALAND.

See the foregoing so far as applicable.

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

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

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THE BAPTISTS & THE MILLENNIUM;

Being observations on a portion of the Inaugural Address of the "Rev." Thomas Thomas, D. D. (President of Pontypool Baptist College,) at the Annual Session of the Baptist Union, April, 1872, by a former member of the Baptist denomination, (J. J. Andrew,) who still believes in the ordinance of immersion.

Coloured Wrapper, 32 pages, price 4d. per copy, or 3/6 for 12 copies, post free. To America, 18 cents. Orders to the Athenaeum Rooms, Temple Row, Birmingham.

"THE MEANING OF THE CHRISTADELPHIAN MOVEMENT."

As apparent in the Report of a Four Days' Gathering of Christadelphians in Birmingham.
Price 8d.; by post, 9½d.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—August 28, S. Unsworth; 29, F. Dunn, J. Phillips; 30, J. Mycroft, G. H. Kidd, W. Ellis, J. Barlow, J. H. Fowler, T. Moody, H. Sulley; 31, D. Laverock, J. J. Andrew, M. H.; September 2nd, Hawkins and Clark, T. H. Boshier, A. Goodmaa, G. Haines, J. Hayward, T. Watton, G. Tomkins; 3, W. J. Spriggs, J. McIntosh, T. Merritt, J. Horton, S. F. Gratz, A. Sharp; 4, B. Lowe, H. Phillips; W. Gall, T. Moody, E. Morrall, C. Heard; 5, J. Stephens, E. Thornton, V. Collyer, J. Herriott; 6, J. Menzie, E. Lowe, L. Gratz, C. Reid, W. H. Gorton, A. Reader; 7, H. Veysey, T. Cornwall, W. Osborne, C. W. Clarke, E. L. D. Green, H. Sulley, T. Slater, S. Turney; 9, T. Watton, A. L. King, W. Dugdale, S. Bannister, R. Kerr, J. Richards, J. Mitchell, J. Hayward; 10, T. Betts, J. Wootton, D. Biddle, W. Dugdale; 11, C. Firth, J. Howie, T. Merritt, J. Phelps, J. Mycroft, T. Holland, T. Haining, E. Corkill; 12, F. Wallis, A. Dixon, G. Haines, P. Oliver, S. F. Gratz; 13, M. J. Leslie, T. Watton, J. Howie, W. Green, T. Boshier, H. Sulley; 14, T. F. Osborne, W. Osborne, G. Haines, C. W. Clark, E. Corkill; 16, J. Hawkins, W. J. Spriggs, J. Owen, T. Merritt, J. J. Andrew; 17, M. Mays, T. Boshier, W. Smith, C. W. Clark, J. A. Jackson, W. Wallace, T. Haining; 18, J. Shuttlesworth, E. Morrall, J. J. Henley, J. D. Handley, W. Dugdale, J. Gourley, J. Betts; 19, G. Haines, J. J. Andrew, A. Andrew, G. H. Kidd, J. Herriott, E. S. Evans, M. H., C. Walker.

FOREIGN.—September 2, E. Howel, W. A. Harris, W. Snoad; 6, W. Murphy; 9, P. Graham; 10, L. C. Thomas, C. M. Taylor, W. Jones; 11, P. H. Smith, J. Roberts, J. B. Lester; 16, W. Pratt, G. R. Smart, J. Swan.

DESPATCH OF BOOKS DURING THE PAST MONTH.

August 30, T. Morley, A. B. McDaniel, T. Moody, G. H. Kidd; September 2, T. Watton. Argument and Harland, T. C. Nichol's W. W. Holmes, W. Gunn, G. Lees, G. Tomkins, E. Howel; 5, C. Heard, T. Moody, T. Merritt, J. Shuttlesworth; 7, A. Dixon, T. Slater, T. A. Carke, F. Wallis, London depot, W. Osborne, A. Shaw, W. Dugdale; 9, R. Kerr, B. Lewis, W. Chifford, "Rev." T. Wilkinson, W. W. Knight, W. H. Spurrier, J. Rogers, J. Barlow, J. Dalglis; 10, E. A. Henry, C. H. Morse, G. Owen, W. W. Holmes, T. Randles, R. T. S. Powell, R. C. Bingley, W. A. Hood, W. Campbell, Mrs. D. Calder, J. Kitchen, J. O'Neill, F. R. Winterburn, J. Grant, W. H. Reeves, F. Hodgkinson, J. Luford, J. Coombe, J. Richards, W. Oakley, T. Randles; 11, J. Howie, T. Merritt (2 parcels), G. Lees, J. Mycroft, C. Firth, T. Holland, E. Corkill, J. Wareham; 12, A. Dixon, F. Wallis, R. Oliver, S. F. Gratz, D. Biddle, G. Haines, J. Teasdale; 13, W. Fowler, W. Green, J. Leslie, T. Watton; 14, C. W. Clark, W. Osborne, W. H. Spurrier, "Rev." E. Spurrier, C. R. Cress, J. Howie, M. Frazer, J. McIntosh, D. Brown, W. G. Mackay, G. Lees, E. Thomas (5 parcels), T. Boshier; 17, C. W. Clark, J. A. Jackson, T. Haining, T. Mays, London depot, J. Brown (2 parcels); 18, J. Shuttlesworth, W. H. Farmer, J. Gourley (2 parcels), G. White, C. Rickings, Miss Rodgers, D. Handley; 19, J. Tilley, M. H., G. H. Kidd, J. Herriott, G. W. Ottom, C. Walker.

The Christadelphian,
Nov. 1, 1872.

No. 101.—November 1, 1872.

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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CANADIAN AGENTS.

John Coombe, 8 Adelaide-street, East of Yonge-st., Toronto; R. T. S. Powell, Hamilton, Ontario.

J. C.—*The Soul and the Kingdom* is in the hands of a Dundee printer, who is getting it out at his own risk. We don't know how he is getting on with it, except that he is taking his own time.

CANADIAN, AUSTRALIAN, AND NEW ZEALAND SUBSCRIBERS.—Remember the need for renewal if the continuance of the *Christadelphian* is desired after December: *Seven shillings and sixpence.*

"CROWN OF RIGHTEOUSNESS."—This is the title of a lecture by brother Turney, of Nottingham, which brother Farmer has got reported and published. Price 1d., by post 1d.

"A BROTHER IN CHRIST."—The six dollars have been divided in the way you requested. Particulars would have been privately furnished if your letter had contained name and address. The omission of these is understood and appreciated.—(Matt. vi. 3.)

UNITED STATES SUBSCRIBERS.—The remittance of two dollars and a half (in paper currency or bank draft, *not Post Office Order*) is a necessity if the *Christadelphian* is to continue its visits after December. Send early to prevent pressure of work in the office at the end of the year.

SYNOPSIS OF CHRISTADELPHIAN PUBLICATIONS.—This is an eight-paged Tract, setting forth the Contents and Price of the various publications which are at the command of the truth. It will be a good thing to distribute. It is published at cost price, 6s. per 100; post free.

"THE CHILDREN'S MAGAZINE."—We are undecided about the continuance of this. It takes us all the time to get through other things, and strength sometimes scarcely equal to the day. The Magazine feels like one of the "last straws" of the proverb. We shall see what the coming month may disclose in the way of a settlement.

PRINTER'S MISTAKES.—"Ecclesial Rome," in the title of the first article last month, should have been Ecclesiastical Rome. The date should have been 1834 and not 1838. Also a few months ago, the date of the letter written by Dr. Thomas's father, on oak leaves, was altered by the printer from 1851 to 1871. The former is the correct date.

T. S.—The coming new *Hymn Book* (with music) will not supersede the present one, except in the course of time, as the present one, being out of print, will not be procurable. There will be a slight difference in the contents of the two, the new one having fewer hymns and possibly more anthems; but it is proposed to make the numbering alike, so that the use of the one need not interfere with the other.

"DR. THOMAS: HIS LIFE AND WORK."—This we have now finished, so far as the writing is concerned. It will make a book about the size of *Elpis Israel*. It is in the hands of the printer; but we shall not be able to state particulars till the printer's part of the work is near completion. We have striven to make the work useful as well as interesting, in which we

think we have succeeded. It is in contemplation to embellish the work with a steel portrait of the Dr. at several stages of his life. Next month, we may give a synopsis of contents.

J. Q.—The price of the Jew Discussion is a Jew's price. Had we had the sole control, it would have been published cheaper; but we were bound by an undertaking obtained by Mr. Stern before the discussion not to publish without his consent. This consent was made dependent on the price. Consequently, we had to publish at a shilling, or not at all. We thought it better for the truth to publish dear than that the discussion should not see the light.

THE WIDOW AND THE FATHERLESS.—Brother McIntosh writes of the gratitude of sister Lawson to all who have helped her in the hour of need. He is glad to say she is fortified against the coming inclemencies of winter, and has been able, after providing for her immediate wants, to reserve a balance, which it is in contemplation to invest in a cow, as a permanent source of support. We have to acknowledge the following to hand during the past month:—256d.; 2s.; 3s.; 3s.; 1s.; 1s.

E. T.—The canting prostitution of the scriptural designation "brother" and "sister" is no justification of their disuse among those who are qualified by enlightenment to use them discerningly. As well might we discard the terms "Father," "God," "Saviour," "Lord," "Master" &c., because these are all canted about in the prevailing superstition. There is no parallel in the case of "Christian." This was an invention of the outer darkness. It is not a family name. "Brother" or "sister" is.

"CHRISTADELPHIANISM EXPOSED," BY A CLERICAL FOE IN NOTTINGHAM, AND DEFENDED BY BROTHER TURNNEY.—The Clerical attack referred to last month, and Four Lectures by brother Turney in reply, are now published by the enterprise of brother Farmer, who has had them all printed and stitched together in one cover, at sixpence. They make a readable pamphlet of 98 pages. The four lectures are to be had separately, in penny numbers. They can be had at the office, bound or separate; postage extra. Brother Nichols, of London, has also published an "impromptu reply" of 12 pages, at 1d.

W. H. N.—There is no present prospect of our again visiting the States. The conduct of the *Christadelphian*, and other duties, require our presence in Britain. As to "misunderstanding," we must be content to endure our share. There always has been such. The best in all ages have had to encounter it, and their successors must make up their minds to a like experience, till he comes who will make manifest the counsels of the heart. Then shall every man have praise of God, if the state of his inner man entitles him to it.

C. W.—Remissions of sins is only offered to those who repent and forsake them. A person continuing in sin is no fit subject for immersion,

however clearly the truth may be understood. Understanding is only one thing, and, of itself, insufficient to justify. There must be that love of the Author of the truth (the Father and Christ) that will lead to the abandonment of all that is opposed to His requirements, so that being "dead indeed unto sin," the person may be buried with Christ in baptism, and rise to a life of righteousness with him. Immersion in a state of visible offence is the form without the substance, and will not be recognised by those who seek to uphold the ways of the Master.

A. S. (United States).—We mean to adhere to the rule of excluding from the *Christadelphian*, all matter leading to the discussion of quarrels or personal misunderstandings. The only strife known to its pages shall continue to be the striving together for the faith of the gospel. Any other discussion would be hurtful in general and no benefit to the parties affected. If brethren cannot manage their own affairs in peace, it is not likely that a publication of their unhappy situation would improve it. It would only spread the mischief. Patience till the Lord come must be the mo to with all who feel the evil of the times in a special form. Good men will be justified at last, and offenders put to shame, though we may have to see the Lord before witnessing this result.

THE LONDON BOOK DEPOT.—Brother Bosher reports thus: 'The last quarter's Sales of Books have been more to the general public, so that many have had opportunity, by means of the depot, of looking into some parts of the truth at least. There is one respect, I think, that ultimately the depot will pay expenses (not by the sale of books but articles in the fancy department.) The business has improved since sister Lowe took the management. One or two brethren and sisters from the provinces have called and bought a few things as mementos of their visit to the metropolis. Every such purchase is a help to the cause of the truth, inasmuch as it keeps open a place where the light of life is exposed to view in a great public thoroughfare, where thousands are passing every day of every week, and which, as a sister remarked, is the only place of the kind in the world. There is a great variety of useful and ornamental articles, at small cost. As the book sale yields next to nothing, the sale of general articles is relied on to keep the door open. The depot can be easily found from any part of London, by asking the way to Islington Church. It is nearly opposite that building; and when the depot is found, the meeting place of the brethren (Wellington Hall) is within a few steps."

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The Christadelphian,
Dec. 1, 1872.]

No. 102.—December 1, 1872.

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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With this No. the *Christadelphian* will suspend its visits, except where it is re-ordered with prepayment.

Several together owe the office over £100. The absence of this money is an embarrassment, as the printer expects to be paid for all books that have left the office.

CORRESPONDENTS should never omit "Athenæum Rooms," in addressing their communications, as there is another R. Roberts in Temple Row, to whom letters sometimes go.

W.G.—The parcel ordered has been sent to the "Rev." gentleman whose address was given. The poor gentleman may feel overwhelmed at such an arrival.

"DR. THOMAS: HIS LIFE AND WORK."—We have not been able to fulfil our intention of publishing, this month, a Synopsis of Contents. Next month may afford the opportunity.

THE CHILDREN'S MAGAZINE.—We are still unable to speak definitely as to the continuance of this. We must defer resumption at all events till the appearance of Dr. Thomas's Life and the new Hymn Book.

FOREIGN SUBSCRIBERS.—Copies of the *Christadelphian* re-sent to make up missing Nos. cost three times the amount of postage required in the first instance, as they cannot be forwarded under the newspaper registration.

SCOTCH TOUR.—Appointments will be published next month, if all is well. Edinburgh is fixed for Friday, Jan. 30th. The other appointments will come after this. To J. M.: we have no present purpose of going to Dundee.

PHONOGRAPHIC CORRESPONDENTS.—There are several of these. We have to make this request of them: *don't write in shorthand*. When so written, the letters cannot be attended to in the office. The Editor has to see them personally, which causes delay and unnecessary trouble.

R.D.—We prefer not to begin to make the *Christadelphian* a medium for business transactions among brethren. The offer of employment a few months back, we regarded in the

light of a boon placed within reach; beyond which, we prefer not to go in the matter of business communications.

THE REASON OF BEING LATE.—This No. is late owing to the circumstance mentioned (within borders) on page 574. We take this opportunity of thanking many friends for letters of sympathy, and of also stating that another child is dead from the disease which carried off John Thomas, and a third, it is supposed, has taken it. A fourth is convalescent.

J. C.—The Editor of the *Christadelphian* has nowhere taught that Israel was afflicted in Egypt either 400 or 430 years. Beyond contradiction, the period of affliction spoken of to Abraham included the sojourning of the fathers in Canaan. The period of Israel's stay in Egypt was not much over two centuries. The point is that while the period mentioned in the promise to Abraham is roundly stated at 400 years, the actual period was 430.

Brother J. Horton, 2, High Street, Tewkesbury, desires to correspond with any brother who was formerly connected with the Plymouth Brethren, with a view to being enabled to deal successfully with a society of that fraternity with whom he has much contention, and finds a difficulty in meeting them on some points. He thinks some effort should be made to enlighten the Plymouth Brethren, as he considers many of them on many points near the truth.

THE OLTON PHOTOGRAPHS.—Over a hundred of these have been supplied, in some cases, after long delay, in consequence of the slow progress of the photographer. We have this to say about the price paid by purchasers—HALF-A-CROWN. This is the sum paid by the office to the photographer for each picture. In addition to this, it has had to pay 6d. carriage to single purchasers, and 3d. for a board, to make it conveyable—9d. in addition to the sum paid to the photographer. Some have paid the additional sum, but not all. "A hint to the wise," &c.

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There will be an engraved Frontispiece in Steel, exhibiting Dr. Thomas's Likeness at four different periods of his life.

FREE CHURCHES.

By the Same Author.

This requires not many words. In the form of an address to his congregation, on retiring from a long connection with them, it is in reality a proposal for the foundation of churches on the "broad" platform of the new creed. It starts with the lie that all men are the children of God. It would accept the New Testament as "*the chief guide* in matters pertaining to the faith and practice of Christians;" but not make it paramount, since it would give place to "the thought and experience" of the past eighteen centuries, which really means that the vagaries of men which have bewildered and afflicted and darkened the world for ages, are to have a place side by side with the commandments of God, which by the hands of the apostles were light and truth in the first century and are no less so now. It would recognise all churches, even the Mother of Harlots, association with whom has been divinely denounced in terms of heaviest imprecation.—(Rev. xiv.9-10.) Baptism it would leave with the conscience of its members, teaching that it was merely a matter of propriety, on compliance with which, nothing depended, and that the form of "sound words" "baptised into Jesus Christ," does not mean that baptism has anything to do with entering the relation expressed by the phrase "in Christ," though Paul wrote "as many of you as have been baptised into Jesus Christ have put on Christ."—(Gal. iii. 27.) The principle of obedience does not appear

to be recognised. The maxim on this subject would be, "the quantity of water in baptism and the mode, are not worth an hour's controversy." Observe, a commandment of Christ is not worth an hour's controversy! This is the doctrine of the broad school—the school of the broad way. Who are they? Speculating mortals. Shall we have Christ or them? Wisdom will choose the narrow way that leadeth unto life. In a century the tongues of "the wise" will wag no more, Christ liveth ever, and to him is all power committed. Let Christ be true and honoured with all his "narrow" doctrines. Every knee shall bow to him and every tongue confess, when all the fine-spun beautiful sentiments that make the word of God of none effect, shall have vanished with their possessors like "a dream."

The two books are written, with great mildness and beauty of speech, and a kindly spirit pervades them; but their voice is not less the voice of the serpent, which will entice all who listen to it into paths leading to destruction. Our criticism may seem a contrast to them in its harshness. The disadvantages of this contrast we endure. The confidence of the truth and a sense of what duty calls for, stir up a boldness of speech which is naturally wanting in the utterances of those who are not sure what the truth is, and who have come to the conclusion that anyhow, no permanent harm can be done by anyone, since all, even Judas, may find themselves at the last in the right place.

OUR WARFARE,

IN WHICH ATTACKS UPON THE TRUTH,

From whatever quarter,

ARE MET AND REPELLED.

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God."

"ERRORS OF ANNIHILATIONISTS."

CHAPTER IV. THE SOUL.

IN Mr. Grant's remarks on this head, there is little calling for answer. From the orthodox point of view, this must be a matter of

wonder, for here, the greatest demonstration is required, and will be expected. The absence of it is significant of the impotence

of the whole argument in favour of human immortality; for if there is a word in which the essence or theory is concentrated, and which, of its own force, is supposed to express the theory without reserve or circumlocution, it is the word "soul." "Spirit" is liable to variation in its significance, even in orthodox use; but "soul" is the one word which is supposed to define directly and with unequivocal precision the immortal essence of man. Surprising must Mr. Grant's treatment of this word be to those who expected him to demonstrate the common theory. He positively admits that beasts have souls, though unscripturally (as we have seen) denying they have "spirits." In admitting that beasts have souls, he but yields to the pressure of truth. This is right, but what is the consequence? Though he does not intend to do it, on this point, he distinctly surrenders the orthodox case; for if beasts can have souls, and not be immortal, it follows it is not proving man immortal to prove he has a *soul*.

Mr. Grant admits the derivation of נֶפֶשׁ *nephesh*, and ψυχή, *psyche*—the Hebrew and Greek words translated soul—to be from "words signifying to breathe." He claims the fact in favour of his theory, on the ground that *viewless activity* is the idea intended to be signified in such a derivation; but we have already combated and disposed of this assumption in our reply to the argument in connection with spirit. It is the *origin* and not the nature of both spirit and soul that is intimated by the terms employed to define them. The etymology proves this, as we have shewn. The "viewless activity" construction is an invention ingenious, but gratuitous and self-destructive; for, as applied to the beasts, of whom the word is used, it would teach that which Mr. Grant does not admit: the existence of an invisible, disembodied, "viewless activity" in the animals.

Mr. Grant notices Dr. Thomas's assertion that "the Scriptures define a living soul to be . . . a living, natural, or animal body," and asks how such a proposition would suit the case of Gen. i. 30, where mention is made of "everything wherein there was a living soul." "Are we to understand this," he asks, "as everything

wherein there was a *living body*?" In this, Mr. Grant is a little perverse; for he ignores Dr. Thomas's definition of the principle which explains the case, viz.: "By metonymy, or figure of speech, whereby the container is put for the thing contained, and *vice versa*, *nephesh*, breathing frame, is put for *nesemet ruach chayim*, which, when in motion, the frame respire." This definition he truly quotes, but does not allow its place in the matter of which he makes a point. Yet, afterwards, he practically adopts the principle for his own purposes, in another place (p. 42), saying: "The soul is put for the whole man." The question he asks sounds clever, but is equally profound with that which he might ask in the case of a man said to "drink a cup" or "take a glass." Here, the container is put for the thing contained; but Mr. Grant might ask, "Are we to understand that the man drank a piece of earthenware, or took into his interior the solid piece of transparency produced by a glass manufacturer?"

Mr. Grant cannot deny the assertion which he ridicules—that the Scriptures define a living soul to be a natural body. He does not attempt to disprove it, but resorts to shallow logomachy to bring it into contempt. Paul quotes the declaration of Moses (that man became "a living soul") to prove the existence of a natural body.—(1 Cor. xv. 45.) Even without this use of the testimony of Moses, the words of Moses themselves prove Dr. Thomas's assertion; for the man that became a living soul, was the man *made from the dust of the ground*, or a natural body. The same point is established by the application of the phrase living soul to the beasts.—(Gen. i. 21, 24; ii. 19.)

But Mr. Grant contends that "living soul" is a "*something* that is alive within the breathing frame." What would his argument gain supposing it were conceded? (which it may be, in the same way as it may be admitted that the *red heat* in a fire is a *something alive* within the coal that gives structure to a fire in the grate.) It is the "beast of the earth," as Mr. Grant allows: that is spoken of in the phrase "*wherein* is the breath of life." Is this "*something alive* within the breathing frame" of the animals—an immortal soul? If so, it is a new idea to orthodox religion, at all events,

that beasts have "never-dying souls to save," an idea which the general evidence of his book would show that Mr. Grant himself repudiates. If not, then what is gained for immortal-soulism by proving that there is a "something (which is not immortal) alive within the breathing frame" of man? Absolutely nothing, and worse, for it proves man to be in this matter of immortality, on a par with, and, therefore, as the Scriptures declare, to have "no pre-eminence above a beast."—(Eccles. iii. 19.)

But, says Mr. Grant, "It is not said that the beast has a spirit." This is not true. It is said the beasts have a spirit (Ecc. iii. 22). This we proved in our last article and the one previous, to which we must refer the reader. "But," continues Mr. Grant, "it is said that it has a SOUL!" Let orthodox believers mark this. A champion of their faith declares what they DENY. They say beasts have no souls. Mr. Grant admits they have. What is the escape from this nonplussing issue? Mr. Grant is right according to the Scriptures, as all scholars will admit. Therefore it follows that Bible "souls" are different things from the "souls" of common theological talk: that is, that the theological "soul" is a myth. Awkwardly enough for his theory of the matter, Mr. Grant holds that the soul which the beasts have in common with man, "is so distinct in its life from that of the body that they that 'kill the body' cannot 'kill the soul.'" In proof of this he quotes Matt. x. 28; which seems like proving that when a cow is killed, a cow-soul is left, which the butcher cannot touch; which, as we have already said, is altogether a new idea to theology. Such admissions on the part of a defender of popular theology, form the strongest evidence that something is wrong. As Mr. Grant reserves Matt. x. 28, "for examination elsewhere," we defer comments thereon till it comes up in its proper place.

Then, says Mr. Grant, "God breathed into man's nostrils the breath of life, and He did not into the brutes;" which he contends is indicative of "a higher condition in man than in the brute." A "higher condition" will be admitted by every one to characterise man (in his developed state) while *man is man*, but the question is as to his immortality. Will he live for ever? What light is thrown on this by the fact of

God breathing into his nostrils the breath of life? None. We have light the other way—that man will not—does not live for ever—is condemned to death for disobedience—has to part with the breath of life which God gave him, and return to the dust from which he was taken.—(Gen. iii. 19.)

But the beasts have the breath of life. (Gen. vii. 15-21.) Who breathed it into them? Not God, says Mr. Grant. Strange! Mr. Grant relies upon the mere absence of the declaration. This is no evidence. But the declaration is not absent from the Bible, though absent from Genesis. It is supplied in substance in Ps. civ. 25-30. But what turns upon it? Nothing. It is the possession of a thing, and not the mode of obtaining it, that makes rich. What matters it whether it is by post-office order or bank draft, or cheque, or cash, that I obtain a thousand pounds? It is the getting of the money that is the point. The beasts have the breath of life; it matters little how they got it, and it indicates the weakness of the cause Mr. Grant has in hand that he should attempt to glean an argument from this source; but the attempt fails him, for "God giveth unto ALL life and breath and all things."—(Acts xvii. 25.) "In His hand is the soul of EVERY LIVING THING, and the breath of all mankind."—(Job. xii. 10.)

Mr. Grant admits the fact that man is "called a living soul" in common with all the animate creation. In seeking to evade the force of the fact, as against human immortality, he makes a suggestion which is certainly very ingenious, but which contains a principle more destructive to popular theology than anything yet noticed. Plainly stated, the suggestion is this, that man is called a living soul not because he is of the same order of existence as animal souls in common; but to distinguish him from the angels, to whom he *morally* stands related. The angels, he says, are *spirits*, never *souls*. His inferiority to them is that he is a *soul*. The link of connection between him and the brutes is that he has a soul. The conclusion flowing from this extraordinary and most gratuitous suggestion is that the soul is *not* the divine, but the brutish part of man! Observe this, ye orthodox believers who hail Mr. Grant as a deliverer from the invincible attacks of "the poor annihilationists." Talk no more of the soul as "a spark of the *divine*

essence," and as the "native of celestial spheres." The soul is the *brute* essence: the soul is of the earth earthy. The "salvation of souls" is a mistake! The "immortality of the soul" is a delusion, Mr. Grant, your deliverer, being judge. The redeemed are to be made equal unto the angels."—(Luke xx. 36.) "The angels are *spirits*, never *souls*." So says Mr. Grant. Therefore, the redeemed, when saved, being equal to the angels, are *not* souls but spirits, having parted with that which constituted their *inferiority*. So that all the world is, and has been for ages wrong, on this subject of the soul, Mr. Grant being witness. Well may Mr. Grant's orthodox readers begin to pray that common prayer about being saved from friends; for he is likely to commit them to a theory not a whit more orthodox than the terrible heresy of "the poor annihilationists."

Mr. Grant's suggestion is the mere wriggle of an ingenuity hard pressed by the argument he is opposing. The Creator Himself speaks of His "soul" (Lev. xxvi. 11; Judges x. 16), and surely Mr. Grant will not suggest there is any brutish affinity in the divine nature. When the philosophy of the words "soul" and "spirit" is recognised, the terms are delivered from the mist and embarrassments of scholastic theories, and in all their variations, become the intelligible synonyms of power derived from the Creator from whom all energy is breathed forth. The nature or duration of these powers is not expressed by the designations they receive. Of these we have to be informed separately, either by experience or revelation; and as to man, the information is that he is a perishing mortal, with all his power, like the flowers that wither and decay. His "soul within him" that mourns, is not an immortal soul, but "a vapour that appeareth for a very little while and then vanisheth away" (Jas. iv. 14), real enough to the mortal man while he possesses it, but nothing to him when he loses it in death, except wherein he may have acquired in Christ a title to its restoration in glory at the resurrection.

Whatever force there may be in Mr. Grant's denial of "one example" of the word $\psi\upsilon\chi\eta$ being used for the "life to come," is dissipated by a reference to John xii. 25,

where the man losing his life ($\psi\upsilon\chi\eta$) in this world for Christ's sake, is said to save it. When? When the Son of Man comes.—(Matt. xvi. 25-27.) If he is to save his $\psi\upsilon\chi\eta$ then, it is surely *now* a $\psi\upsilon\chi\eta$ of life to come. We quote the following, in addition to this "one example," as illustrative of the fact denied by Mr. Grant: James i. 21; v. 20; 1 Peter i. 9; ii. 11; Heb. xiii. 17; vi. 19; Acts xv. 24; ii. 27; Mark viii. 36-37; Matt. xi. 29; x. 28; xvi. 26. It is worthy of remark in passing, that Dr. Angus, who has attempted the same task as Mr. Grant, denies that the human $\psi\upsilon\chi\eta$ is the same as the brute $\psi\upsilon\chi\eta$. He says the notion is "degrading." Mr. Grant, on the contrary, freely admits that both man and animals have the same soul (or $\psi\upsilon\chi\eta$). Their divergence on the point illustrates the entanglements inseparable from the attempt to harmonise the Scriptures with the Platonic dogma of natural immortality.

Mr. Grant admits the diversity of the meanings of the word "soul," and its applicability to "birds, beasts, fishes, and creeping things." But the key to those applications, he asserts, is to be found in the fact that the soul is "a distinct entity, a living component part of the 'fearfully and wonderfully made creature' man." This is Mr. Grant's view, and requires no other remark to dispose of it, except perhaps that a distinct-entity meaning to a word is a curious reason why it should be employed where no distinct entity exists. It is a curious "key" that will not fit the locks to which it is said to belong. The "admitted use of the same word (soul) in different meanings" is allowed; but what is denied is that any of those uses are Platonic in their character. What is denied is that the "soul" (of man) is ever immortal soul. Mr. Grant does not attack this point. Indeed, in this chapter, he twice or three times carefully exempts the question of immortality from the consequences of his argument. "Remember," he says, "I do not touch the question of immortality here. I do not base it upon these texts about the soul. Otherwise, they would prove for the beast what they prove for the man." Exactly; and here is where the whole of Mr. Grant's argument on "soul" falls to

the ground; for, if his argument for a separable living soul—a distinct entity—in man, is good, it establishes the same for the animals, of which the same language is

used. But Mr. Grant does not admit such a separable existence in the animals: *ergo*, the philosophy fails to prove it for man.

The Christadelphian.

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

DECEMBER, 1872.

THE Christadelphian Synagogue, which has been in process of erection in Nottingham for the last nine months, is now completed, and will be opened on Sunday, December 1st.

We are not informed at the time of going to press, whether the conflagration at Boston has injured any of the brethren there or not. Our knowledge of Boston and the brethren there enables us to say that the newspaper accounts do not warrant the belief that it has.

Next in importance to the daily reading of the Word, is the understanding of what is read. Bro. Whitcomb, of Birmingham, recommends the brethren to devote their week-night meetings to the consideration of any thing in the nature of difficulty in the previous week's reading, and that brethren and sisters should make mems. of such matters as they come across them in the course of their readings, and bring them to the meetings to be read and considered. We mention the fact for the benefit of other places, where this plan might be found of equal value.

A FORLORN HOPE—IF.

We read that in the course of a recent sermon in Carlisle Cathedral, on the subject of the recent speech of the Archbishop of Canterbury, the Bishop of Carlisle said the future of the kingdom of Christ depended very much upon *what the educated heathens see when they visit our shores!* Alas! alas! If the future of the kingdom of Christ is to depend upon what goes on in “proud Albion, Queen of the Sea,” we may well abandon hope, and say “Let us eat and drink, for to-morrow we die.” If Christ did not come, the scenes of godlessness and wickedness enacted every day in

populous Britain, would continue through unending generations. But, thanks be to God, the future of the kingdom of Christ in no way depends upon anything man may do or say. Christ will come, and his kingdom too, if England doubles her wickedness ten times, or even turns Hindoo to-morrow.

THE CHURCH “PLAINLY OF NO USE.”

The following is a legitimate, though pungent, piece of criticism on the pretensions of the Church of England to be the apostolic guide of these realms. It occurs in the *Birmingham Post* in connection with some animadversions on the consent of Mr. Gladstone's brother to become a member of an association for the defence of the Athanasian creed:—

“But, at any rate, Mr. Gladstone is more logical and consistent than the venerable prelate who proposes what has been called ‘permissive damnation’ as a mode of settling the Athanasian difficulty—that is to say, he would allow discretion to be given to the congregation and to the person as to whether the creed should be used or not. What a pretty piece of counsel for an Archbishop! There is a grave ecclesiastical controversy going on as to whether people who do not believe certain scholastic dogmas are or are not to burn in brimstone fire for everlasting. The church is the authorised informant of the laity on these matters. She has apostolic successions, and is paid £3,000,000 a year for imparting to us the valuable information which she is supposed to possess about another world. If we are coolly to be told that we must settle for ourselves whether we are to burn or not, it is plainly of no use to have a Church. The Archbishop behaves to us worse than a betting-prophet. The betting-prophet, if we enclose him twelve postage stamps, does not, at any rate, quietly recommend us to make our own selection. What tremendous responsibility the Archbishop incurs! The creed is either true or untrue, and if it be true, a frightful doom will be his for neglecting to declare its truth—a worse doom, surely, than that due to us who are encouraged to make light of it by his indifference to it.”

WHAT ELSE IS TO BE EXPECTED?

Under the heading of "A Dismal Review," the newspapers quote a letter which has appeared in the *English Independent*, descriptive of the spiritual condition of the Baptists, Wesleyans, and Evangelical churchmen. The sketch is dismal enough, but not unintelligible to those who know the truth, though it must be a little staggering to such as regard popular churchism as a system formed and regulated by the Holy Spirit. The writer says:

"Go where you will the same cry meets you—no spiritual life. Handsome buildings, perhaps splendid preaching, superior singing, large offertory, but no soul-power. The sword glitters in the sun, is well wielded apparently, but whether the test be the worldliness of the saint, or the stubbornness of the sinner, the result is alike failure. The blow falls, but the foe is not slain. A thousand speculations are rife as to the cause of this sad phenomenon. Not a few believe the secret lies in a wide-spread spirit of scepticism in the ministry. Faith, we are told, in what has ever been held and taught amongst us respecting the future destiny of the unregenerate, is confined to gentlemen of the old school, and even their faith is only such as comes from the persistent reiteration of the dogma. No one believes in eternal suffering. 'Look,' say these sceptics, 'at the jolly rollicking lives of the well-to-do D.D.'s, and others who profess to believe in this infinitely awful doctrine; do they act as if they believed, *ex animo*, that ninety-nine out of every hundred men they meet are doomed to live on for ever in utter misery?' Others attribute the present paralysis to politics. 'So much for your present political Christianity,' they say; 'behold the effects of ministerial dabbings in the dirty waters of politics!' But no one disputes the fact, however varied may be the speculations as to the cause. There is something wrong somewhere in our religious organizations, and it is small consolation for us to know that other denominations are in a similar condition. Our Baptist friends appear to be drowning, Spurgeon alone making anything like headway. At Bristol the other day I found that a mine had exploded in their stronghold, and Regent's Park is very quiet. Wesleyanism rejoices in new chapels, but mourns over dead souls. The worldly wisdom of the good folks is standing them in good stead, and their money-bags fill; but, like the saints of old, with the gratification of their hearts desires has come leanness into their souls. And so it appears all round. Even the sweating Primitives seem to toil all night for no thing, and the Evangelical Episcopalians are losing ground everywhere."

The "something wrong" in the religious

organizations may be very nearly written "all wrong." They are founded on wrong doctrines, organized on a wrong plan, and inculcate wrong principles. A lie is at the root of the whole system. They teach the heathen doctrine that man is immortal, which makes the Bible unintelligible and shrouds the future in darkness. They destroy the gospel by making salvation an affair of morality; yet they say the foundation of true morality by teaching that a pious exercise of mind on a death-bed will wipe out the effects of a lifetime of wickedness. They hold up death and a supposed disembodied state in a distant part of the universe as the great matter with which religion is concerned, instead of pointing to the resurrection and the setting all things right on earth, as the beautiful hope of the gospel. They preach, and yet tell the people they cannot believe unless a supernatural influence, independent of their will, come upon them, enabling them to do so. As this supernatural influence never comes, the people are left in the cold and the dark to die. They make their congregations so many temporalities for hired preachers, instead of assemblies of believers, who are all brethren and on a common footing of untitled equality in Christ, and under a common obligation to "exhort one another," and to preach the Word to the world around. They have abolished the narrow way, in substituting "sincerity" for the belief and obedience of the gospel. They have blotted out the boundary lines between the world and the Church, in making the world admissible to their "congregations," and contributory to the support of "the cause." They have abandoned the gospel, if they can be said to abandon that which they never knew; and have given themselves to the preaching of old wives' fables, about which they have become so sceptical that they would throw it all up to-morrow, if it were not for the socialities and temporalities that keep the system together. No wonder they are cold and dead; no wonder they mix up with politics; no wonder they clutch the money bags. The system is wholly wrong. From the sole of the foot to the crown of the head there is no soundness in it. It is incurable. It is fit only for the capture and destruction which are nigh, even at the door. The only hope

is for the few truth-seekers among them who may see the truth, and then flee and deliver their own souls from the prevailing corruption.

“WHAT IS A CHRISTADELPHIAN?”

Under this heading, a report appeared a few weeks ago in the Huddersfield papers, which will have some interest to those who understand the matter in question. It was the report of a meeting of the guardians of the poor, at which appointment had to be made of a schoolmistress to one of the workhouses under the jurisdiction of the board. Out of fourteen applications, four were recommended for consideration. One of these was from sister Fraser, formerly of the Industrial Schools, Dundee, which it will be recollected she had to leave on account of objection to her faith. Sister Fraser, in answer to usual questions on printed forms, had returned herself “a Christadelphian.” On this, we read that

The Chairman, after the candidates had retired, called attention to the fact that he had been informed that it was a matter for serious consideration, as to what was the kind of influence that would be exercised by the teaching of one who was a “Christadelphian.” What the tenets of that body were he did not know; but he had had handed to him a bill, announcing six lectures to be given in the Christadelphian Meeting Room, No. 15, Buxton Road, April 14th, at the bottom of which were these words: “The object of the lectures is to show that the doctrines of Christendom are not in harmony with the Bible, and that the truth proclaimed by Jesus and his apostles is untaught and unknown in ordinary places of worship.” This was a strange statement to make; and he thought it his duty to mention it before they proceeded further with the selection of candidates. Could anybody tell him what Christadelphianism was?

Mr. Robson thought it was a form of dissent from other dissenting churches, something like the Christian Brethren, called Plymouth Brethren, who held the second coming of Christ more prominently than some others.

Mr. Glendinning thought the candidate who said she was “a Christadelphian” ought to be called in, and asked to give her own explanation of the matter, after the objectionable view in which the subject had been placed by the Chairman, by the quotation from the handbill of lectures referring to certain doctrines. It was not fair to Miss Fraser for the Guardians to be left with a misty conception of her religious faith, which might prejudice some of their minds against

her. Any way, he hoped the majority of the Guardians would not vote against her because she dissented from the religious views that were held by other churches. He moved that she be sent for.

Mr. Kaye seconded the motion.

Mr. Robson had only given his impression as to what a Christadelphian was, and thought she should come in and explain.

Mr. Butterworth objected to any question being put to Miss Fraser as to her belief. He considered the Guardians ought to waive that matter entirely.

Mr. Glendinning would have concurred in that view, for he thought they should have no religious disabilities at the Board of Guardians, but the way in which the Chairman had put the matter forward, induced him to press his motion.

Mr. Kilburn said they should have neither national nor religious disabilities there. The question simply arose—what was a Christadelphian? and the Chairman had called attention to it; but not in the light Mr. Glendinning had taken it. What did it mean?—he didn't know?

Colonel Greenwood: The word simply means “Brother in Christ.” Surely there would be no objection to that?

The Chairman: Certainly not! All Christians profess that.

Mr. Kilburn moved, as an amendment, that no questions be asked of Miss Fraser, as to her religious views.

Mr. Lancaster seconded the amendment, which was carried—there being for the amendment 18 votes, and for the motion 2.

On the voting, there were equal (highest) numbers for sister Fraser and another. After which, the chairman gave his casting vote against sister Fraser. Sister Fraser afterwards obtained an appointment in a Board School in the same district.

THE JEWS.

AN INTERNATIONAL POLITICAL CONGRESS —THE FIRST IN JEWISH HISTORY.

An international conference of Jewish delegates from France, Germany, England, Roumania, and other countries, was held at Brussels, on the 29th and 30th of October, to consider what steps were to be taken with reference to the condition of the Jews in Roumania. The holding of such a conference is indicative of the rising influence and position of the Jews, and as such, is a sign of the times (for their uprise is in-

separable from the time of the end). The newspapers record that it is the first international conference ever held in connection with the political affairs of the Jewish community. It was of a very influential character. M. Cremieux (Paris?) was elected president; M. Goldsmidt, of London, Herr Gompertz, of Vienna, and Herr Lazarus, of Berlin, were elected vice-presidents. The president, we are told, opened the proceedings in a "brilliant address," in which he reviewed the history of the Jews for the past eight years. In the discussion which followed, an emigration *en masse* to America was recommended as the best solution of the Roumanian difficulty, but this was finally set aside on account (among other reasons) of the attachment of the Roumanian Jews to the country of their sojourn. The Roumanian delegates declared their intention of taking the initiative in the presentation of a petition to the Roumanian Chambers, praying for the concession of civil and political rights to the Jews in that country. In this resolution, they were upheld by the approval of the Conference. The Conference appointed an Executive Committee (to sit at Vienna) to employ all possible means of improving the moral and material condition of the Jews in Roumania.

AMERICA AND FRANCE FRIENDLY TO THE JEWS.

A correspondence between Mr. Washburn and M. de Remusat, showing a disposition on the part of America and France to protect the Hebrews in Roumania, has been officially published.—*Telegram from Washington.*

SERVIAN JEWS COMPELLED TO SERVE IN THE ARMY.

We learn from Kragujevatz, the Servian capital, that a motion introduced into the Legislative Assembly of that Turkish dependency, exempting the Jews from compulsory service in the Servian Landwehr, was rejected.

THE JEWS TRYING TO EVADE MILITARY SERVICE.

The *Morning News* informs its readers that forty-two Jews have been sentenced to various terms of imprisonment, at Stanislaw, in Galicia, for having defrauded the Govern-

ment by sending halt, lame and blind youths to represent their stalwart sons at the conscription. They had carried on this fraud as successfully as many of the branches of industry from time immemorial, and would perhaps have carried it on to the end of the chapter had they not been peached upon by one of their "pals," who turned Emperor's evidence. It appears that the Paris tribunal have been engaged in the investigation of similar charges, against which the Jews have ineffectually defended themselves. A monster trial is about coming off at Moscow, where a band of nearly 400 Jews (including public functionaries and wealthy Hebrew merchants) are charged with coining base money.

FAVOUR TO THE JEWS IN RUSSIA.

The *Jewish Chronicle* of April 12th says: "A manifestation of the growing feeling of toleration in Russia towards the Jews was shown in the small town of Weolawek. The consecration of a scroll of the Law took place in the synagogue, and a procession was formed, in which the military and civil authorities prominently figured. A military escort accompanied the procession through the streets, which were gaily decorated with flags and banners." It is also stated that in virtue of an Imperial rescript, Jews in Russia who have passed examinations successfully in engineering, are eligible for Government situations. Another decree permits them to purchase baronial estates, and lease them to tenants. The Minister of the Interior has announced that all Jews willing to devote themselves to agricultural pursuits, shall have the same advantages as other inhabitants of rural districts.

THE POLITICAL FUTURE OF THE JEWS.

The *Globe* bestows a few words on this subject, in review of an article thereon, which appeared in the *Jewish Chronicle* of August 30th. Neither the *Chronicle* nor the *Globe* says much that is definite. The *Chronicle* laying it down as a principle that "the Jew is ever a Hebrew" (and therefore not to be politically assimilated to the countries in which he sojourns), says the providential time must arrive for Israel's (national) birth again, and for the Jewish people to play "an important part in the future history of the world;" but, as the *Globe* points out, the *Chronicle* does not say what this important part is to be. In view

of the marvellous history of the Jews in the past, the *Globe* says anyone would hesitate before answering the question, "What is to be the political future of the Jews?" The obvious comment upon this is that mere "history" throws no light upon the question. One requires to know more than "the marvellous history of the Jews," before he can say anything valuable on the subject of their political future. He requires to know what God has declared by the mouths of His prophets, by whom He has spoken on the subject equally with the dispersion of the Jews, which has prevailed so long, and confirmed their word. He requires, in short, to know the gospel of the kingdom, and then he is qualified to pronounce definitely on the subject. He is able to say that the apostles were right in expecting that Christ will "restore again the kingdom to Israel" (Acts i. 6); that the "Israel's palingenesia," spoken of by Christ in his reference to "the regeneration, when the Son of Man shall sit on the throne of his glory" (Matt. xix. 28), will be reached in "the time of the restitution of all things, which God hath spoken by the mouth of all His prophets" (Acts iii. 20); when "God shall send Jesus Christ" (ibid, 19), and the apostles shall "sit on thrones, judging the twelve tribes of Israel."—(Luke xxii. 30). Then shall the tabernacle of David that is fallen be raised (Amos ix. 11), and Israel rejoice in a restored nationality in their land, under King Messiah, in whose days they shall have safety and prosperity, and the political dominance of the world—all nations being subject to the divine government in their midst; whose law shall issue from Zion to the ends of the earth.—(Ezek. xxxvii. 21-22; Jer. xxiii. 5-8; Isaiah lx. 12; Zeph. iii. 19-20; Zech. viii. 23; xiv. 9; Micah iv. 1-8.)

The *Chronicle* might well say that the Jewish people are destined to play "an important part in the future history of the world." The nature of that important part which the *Globe* complains the *Chronicle* did not define, is within the knowledge of any one comprehending the gospel of the kingdom. The part they are to play is neither more nor less than that of sweeping away the present and establishing a new order of things. They will change the face of the world. All power will pass into the hands of the Jews; but as under Moses, so

in the future that is coming, it will not be by their own prowess or for their own glory. They will be but the political engine in the hands of the prophet, like unto Moses, who, uprising among them, they will recognize as the crucified Nazarene. The praise will be of God, not of man. It will be for the vindication of the divine honour, and not the glorification of the Jews, who will loathe themselves in their own sight, when they realize the depth of reprobation to which they have nationally sunk in their generation, and the kindness of God who has mercy for His name's sake.—(Ezek. xxxvi. 16-36.) The kingdoms of the world will become the kingdoms of God and His Anointed One.—(Rev. xi. 15.) All peoples, nations, and languages will serve him.—(Dan. vii. 13, 14.) The Jews will never disappear from the earth; all other nationalities will.—(Jer. xxx. 11.) When God's purpose is accomplished, and death is banished from among the earth's inhabitants, the house of Israel will have absorbed all. The times and institutions of the Gentiles will have disappeared to return no more for ever.

A STANDING MIRACLE AMONG THE NATIONS.

THE JEWS.—The present physical, moral and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued from the commencement of the Christian era down to the present hour in some such national state in which we find the Chinese, walled off from the rest of the human family, and by their selfishness, on a national scale, and their repulsion of alien elements, resisting every assault from without in the shape of hostile invasion, and from an overpowering national pride, forbidding the introduction of new and foreign customs, we should not see so much miracle interwoven with their existence. But this is not their state: far from it. They are neither a united and independent nation, nor a parasitic province. They are peeled and scattered into fragments; but like broken globules of quicksilver, instinct with a cohesive power, ever claiming affinity and ever ready to amalgamate. Geography, arms, genius, politics, and foreign help, do not explain their existence; time and climate and customs equally fail to unravel it. None

of these are or can be the springs of their perpetuity. They have been spread over every part of the habitable globe; have lived under the reign of every dynasty; they have shared the protection of just laws, the oppression of cruel ones, and witnessed the rise and progress of both; they have used every tongue, and have lived in every latitude. The snows of Lapland have chilled and the suns of Africa have scorched them. They have drunk of the Tiber, the Thames, the Jordan, the Mississippi. In every country and in every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires the most illustrious have fallen, and buried the men that constructed them; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword and lighted the faggot; papal superstition and Moslem barbarism have smote them with unsparing ferocity; penal rescripts and deep prejudice have visited on them most unrighteous chastisement; and, notwithstanding all, they survive. Like their own bush on Mount Horeb, Israel has continued in the

flames, but unconsumed. They are the aristocracy of Scripture, reft of coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known in history only: their shadows alone haunt the world and flicker on its tablets. A Jew walks every street, dwells in every capital, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heirloom of immortality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of waters of a peculiar nature, they have flowed along every stream without blending with it, or receiving its colour or its flavour, and traversed the surface of the globe, amid the lapse of many centuries, peculiar, distinct, alone. The Jewish race, at this day, is, perhaps, the most striking seal of the truth of the sacred oracles. There is no possibility of accounting for their perpetual isolations, their depressed but distinct being, on any grounds, save those revealed in the records of truth.—*Fraser's Magazine.*

SIGNS OF THE TIMES.

EUROPE SINCE THE MEETING OF THE EMPERORS.

PREPARATION for war continues the characteristic feature of the situation, to the disappointment and distress of such as looked for and desire peace. "A letter from the Berlin correspondent of the *Times* (says the Editor of the *Birmingham Morning News*), may well make us despair of humanity. Professor Abel gives sufficient facts to shew that the recent arbitration in Geneva has not had the smallest effect upon the great Continental Powers. They are all increasing their armies, in preparation for some great conflict which is supposed to be not far off, and which those preparations are certainly calculated to hasten. This is a case in which the old Latin motto is reversed. *Si vis bellum, para bellum*, is the true reading. In spite of the deficit in the two budgets of Austria and Hungary, Count Andrassy, immediately he returned home from the meeting of the Emperors at

Berlin, demanded an extra four million florins (a little under £400,000), in order to enable him to keep infantry recruits at the colours three years instead of two. Moreover, he has asked that the secret-service money should be doubled. Simultaneously with these facts, we learn that the deficit in the Hungarian Budget will be about £3,000,000, occasioned chiefly by the construction of strategical lines, and that a letter has been addressed to a Vienna editor, by a Hungarian general, sixty-two staff officers, and a large number of sub-alterns, praying to be led against Germany. In Prussia, as we all know, the term of military service has been increased since the war, and so mercilessly rigorous is the conscription, that crowds of young Germans are now in this country, especially in those city commercial establishments where German clerks are in request. A large portion of the war indemnity is being hoarded for a future war. The field artillery

has been raised to a war status of 2,056 guns, which is four guns more than the number contemplated by M. Thiers, who, it is well known, is more than doubling his cannon. Excepting the Bavarians, the whole of the Germans have been armed with the improved needle-gun. New forts are being erected round Strasburg and near Metz. The official military journal of the German Government says that, nine years hence, France will have a compact army of a million men, and the French nation is frank enough not to conceal the fact that it means revenge. M. Thiers does not talk about revenge, but he says that, in a couple of years, he will recover for France the position which she could have lost only for a moment. Altogether, the recent Conference is by no means to be considered as an indication of lasting peace. The position is very much what it was, and that position is eminently unsatisfactory."

The same newspaper says (October 17th): "Men in the know of European diplomacy sniff gunpowder afar off. Russia is declared to be girding up her loins for a fight. The correspondent of a contemporary says that he has recently learnt a fact, from reliable authorities, which goes to destroy all the hopeful predictions of universal peace, so freely lavished by the press of St. Petersburg. During the last eighteen months, the export of precious metals from Russia has diminished nearly one-half, and the import has increased in proportion. In other words Russia is laying up a fund of bullion with all possible expedition, a 'reserve fund in the event of any sudden pressure.' There is a savour of war in the air. Whether or not Russia dreams of attacking any of her neighbours, there can be no doubt that she fears a sudden attack upon herself."

TURKEY SINCE THE MEETING OF THE EMPERORS.

Commenting on a further change in the Turkish Ministry, the *Pall Mall Gazette* says: "The news from Constantinople must be a disagreeable surprise to those who predicted that an era of universal peace and goodwill would be the consequence of the Berlin meeting. Midhat Pasha, the warm advocate of an alliance with the Western Powers, and the special protégé of Austria,

has been removed from the post of Grand Vizier, to be succeeded, it is said, by the reactionist and philo-Russian Mahmoud, the duties of that office being only temporarily entrusted to Mehemed Ruschdi Pasha. The immense increase of influence which such an event would give to Russia at the Turkish Court cannot fail to revive the old hostility between that Power and Austria, which was but thinly veiled by the official courtesies exchanged between the Emperors at Berlin. The question now is, which side will Germany take in the disagreement which would be sure to arise between its neighbours? The appointment of Herr von Kendl to the embassy at Constantinople seems to indicate that Prince Bismarck intends to enter upon an active policy in the East."

FRANCE AND THE MEETING OF THE EMPERORS.

The following details from Berlin respecting the interview of the Emperors of Germany, Austria and Russia, are vouched for as authentic by the *Telegraphic News*: "The principal object of the meeting of the three Emperors was to decide on a general line of action toward radical France. For some time past, the Emperors have had active and intelligent agents watching the progress of radical propagandism in all parts of France, and the reports of those agents were that the present Government itself was unable or unwilling to check the movement. Accordingly at Berlin, the Czar made a proposal to take energetic steps at once to stop the democracy. The danger of a propaganda in the kingdom of Poland, which was organised by French Communists, was discussed, and at length the three Emperors came to the conclusion that it was necessary *per fas et nefas*, to compel the French Administration to establish a definitive and regular government of order by an appeal to the nation; and in case of refusal, to proceed at once to an armed invasion by the three Powers from the Pyrenees to the Rhine. Prince Bismarck, who was present, agreed to all the points, but asked for a delay in order to receive as much of the war indemnity as possible. The delay has been granted on condition that it would not be for long; up to the present time the exact amount received at Berlin from the French

Government is 2 milliards 200 millions of francs.

FURTHER RUSSIAN ADVANCE IN ASIA.

It is announced that Russia has resolved upon the conquest of Khiva, which will bring Russia to the Northern frontiers of British India. The ruler (or Khan) of Khiva, it appears, has detained certain Russian merchants in custody, and refuses to give them up at the request of the Russian government. He has a numerous army, and has just built a new fort on the Sea of Arral, and, on the whole, seems not afraid to try his strength with the northern giant. The Khan applied to the British Viceroy of India, but received no encouragement in his attitude of defiance to Russia, but contrariwise, was advised to comply with the Russian demands. This advice he has not acted upon; hence the resolution of the Russian government. A Russian letter says: "The Khan of Khiva blocks our progress in Asia, and bars our road into India. He excites against us the Khirgises and the Turcomans, and arrests Russians, whom he refuses to restore. He has a brave and numerous army; nevertheless, we expect to be under the walls of Khiva by the end of October. The curious thing is that the English Viceroy of India has declined to join the Khan of Khiva, and on the contrary has advised him to make terms with us. We know that by a telegram from Calcutta of the 17th of September. We are then about to attempt by Khiva what we essayed thirty years ago in mid-winter by Herat."

Commenting on what it cannot but regard as serious intelligence, the *Birmingham Daily Mail* says:

"The note of warning from Khiva is not to be disregarded. Sooner or later there is bound to be a great struggle between the Mogols and Sepoys, under Russian and English officers, for the rich territory of India. The proposed subjection of Khiva by the Russians will be but another step in the march of conquest, bringing them nearer to the Punjab. Lord Northbrook was undoubtedly wise in refusing all help to Khiva, and counselling submission to a justly-irritated power; for it would be absurdly impolitic for us to go to war with Russia with no grievance of our own to redress. But the fact is none the less alarming that Russia means to make headway in the East. She has set her

lustful eye on India, and one day or other we shall have to try to defend our Eastern Empire from an army that could crush ours into powder on land by the mere force of numbers which we could never rival. In the face of such a probability Mr. Reed's warning about the growth and importance of the Russian fleet is not to be pooh-poohed. Without agreeing with his somewhat too pessimist views, we can at once recognise the immense disadvantage at which we should be placed were Russia to possess even one iron-clad superior to the best ship in our fleet. We are apt to trust too much upon our hereditary empire of the seas."

THE ROMAN QUESTION.

Rome and the Pope cannot fail to interest the servants of the Coming One, so long as they continue in the attitude of "looking for that blessed hope," to which those institutions hold the relation of sign-elements. We, therefore, subjoin the most recent particulars:

Washington, Oct. 14th.

A prominent government officer, travelling in Europe, writes from Rome to a friend in this city as follows, speaking of the Pope: "I must confess that I was astonished to find his authority here so completely ignored. The people here hate the priests, and have seconded all the movements of the King of Italy against the papal power. I can tell you, as a matter of personal knowledge, that the Vatican is all the Pope has left. The Quirinal and his other palaces have been taken from him, many of the churches have been seized, and converted into offices or military barracks; monasteries and convents have been broken up, and other church buildings closed; the papal troops have been disbanded, and the household guard, who are not permitted outside the Vatican in uniform, I learn will also be broken up. Of 72 cardinals, the number has been reduced to about 45. Politically, Europe is in a critical condition. The meeting of the Emperors at Berlin is considered a hypocritical thing, gotten up for effect to quiet the political and social fermentations going on among the masses."

THE EIGHTH HEAD STILL ON THE SEVEN HILLS.

The *Nazione* of Florence publishes an interesting article on the "dualist" representation of foreign powers at Rome. This dualism, it says, is rendered necessary by the

King of Italy and the Pope both having the same capital. "The King is at the Quirinal, the Pope at the Vatican. There are two courts, two societies, two diplomatic bodies, each with its own tendencies, passions, and interests. The diplomatists accredited to the Vatican are often more popish than the Pope; they imagine that they alone are the real representatives of their respective governments, and look upon their colleagues, who are accredited to the Italian government, almost in the light of usurpers."

The Italian journals point out that there are still kept in the arsenal of the Vatican 18 cannons, 50,000 rifles, 400 revolvers, 10,000 cavalry swords, 10,000 poignards, and large stores of ammunition. There are besides in the Vatican, the following well-armed corps: The Noble Guards, the Swiss Guards, the Gendarmes, the Palatine Guards, and the Papal Police. These troops, as well as the officers of the former Papal army, are perfectly organised, and commanded by General Kanzler, who continues to maintain his military staff, to drill the troops, and to make his officers study military science according to the Italian method, so as to familiarize them with that method with a view to eventualities.

DISASTERS & INTERPRETATIONS.

There have been immense and disastrous floods in the north of Italy, and hurricanes in the south, submerging whole districts and laying towns in ruins. The priests say that they are judgments consequent on the Italian usurpation of the territories and powers of the Pope. Others are inclined to regard them as an element in the latter-day judgment on the Papacy. Both are, probably, wrong. The incidents are on a par with the falling of the tower of Siloam on eighteen men, in the days of Jesus, to which the Jews sought to attach a judicial significance. Jesus discouraged this idea saying, "Think ye that those eighteen men on whom the tower at Siloam fell, were sinners above all Galileans? I tell you nay, but except ye repent, ye shall all likewise perish."—(Luke xiii. 1-3.) The floods and hurricanes are but part of the state of evil that God pleases to prevail generally during the reign of sin on the earth, and of which, universal frailty is a familiar branch. So with the fires that have been devastating

America. The judgments of God that are to teach the nations righteousness will be seen to be such by their visible connection with His power. These are at the door.

THE POPE'S FRIENDS AT THE VATICAN.—A SCENE.

Letters from Rome describe a curious scene. It was deemed desirable by certain zealots who surrounded the Pope to give Cardinal Cullen a high opinion of the attachment of the Roman people to the temporal power. The Society for the Promotion of Catholic Interests took the matter in hand, and got together a vast number of persons belonging to the lower orders. It is said that as many as 5,000 were collected, and that a large portion of them were paid for their assistance. The guidance of this motley army was undertaken by Don Pietro Aldobrandini, Prince of Sarsina, who was charged to read to the Pope an address, which an Italian paper says it dares not print, since to do so would be to transgress the laws and incur immediate seizure. The Pope replied by a speech, in which he explained that it is one thing to be now in Rome and another thing to remain there always. To this speech succeeded a tumult such as the halls of the Vatican can rarely before have witnessed. The buildings rang with shouts of "*Viva il Papa Re!*" "*Viva il nostro Sovrano!*" and to these succeeded others of "Death to Victor Emmanuel!" These latter cries, uttered in the presence of Christ's vicegerent upon earth, immensely scandalised the more moderate of the persons present; and the Pope himself seems to have understood that the commonest limits of decorum had been overstepped, and that the dignity of the Tiara was gravely compromised by a scandal he seemed to countenance. The furious cries of "Death to the King" continuing, he felt that things had been allowed to go too far, and making a sign to the fanatical assemblage to be silent, he again spoke, and said that their weapons must not be the sword and artillery, but prayer and good examples. The whole demonstration was of a nature to shock rather than to edify the person for whose special benefit it is alleged to have been got up, and who is said to have been most unfavourably impressed by the

character of the assemblage and the violence of the language used.—*Times*.

THE POPE'S FRIENDS IN LONDON.

Recently, a crowded and influential meeting of the members of the Catholic Union and their friends was held at Willis's Rooms, to protest against the recent attacks made by the German and Italian governments on the religious orders. The chair was occupied by the Duke of Norfolk, and amongst those present were Archbishop Manning, Lord Denbigh, Lord Gainsborough, Lord Petre, Lord Howard of Glossop, Dowager Marchioness of Lothian, Hon. Colin Lindsay, Monsignor Capel, Sir Charles Clifford, Sir George Bowyer, Bart., &c. Three resolutions were moved—one by Lord Howard of Glossop, declaring that the suppression of religious orders in Rome is a blow struck at their existence throughout the world; the second by Lord Denbigh, protesting against the expulsion of the Jesuits and other teaching orders from the German territory as an infringement of national right; and the third by Mr. T. W. Allies, expressing an opinion that the legislation of the Italian and German Governments is part of a general attack upon the liberties of the Catholic Church. Monsignor Capel solemnly denounced the ruthless confiscations of the Italian government. Archbishop Manning predicted the failure of Prince Bismarck's attacks, and said it was necessary to show the world that like the barons of England, the English laity were invincible in their Catholic mail, and inflexible in their fidelity to the Holy See.

THE POPE AND THE GERMAN EMPIRE.

On the occasion of the Pope receiving the members of the German Literary Club some months ago, he delivered himself in terms concerning Germany that have offended the German government, and greatly embittered the strife that is now raging between Catholicism and the revived empire. He said that a persecution of the Church, long and insidiously prepared, had broken out in Germany; that this persecution was encouraged—nay instigated—by the Prime Minister of a powerful government; and that he (the Pope) had given the said Minister to understand that success without

moderation could not last; and that to commence a stand-up fight with the Church and the divine truth entrusted to its keeping was simply madness. The Pope wound up by saying that a little stone would soon fall from on high and smash the feet of the Colossus, whereupon had arisen a controversy in Germany as to what the Pope meant by the "Colossus," and what he meant by the "little stone." The papers friendly to Germany contend that by the Colossus, the German Empire was intended; and by the little stone, any power equal to the work of overthrowing Germany. The Catholics in Germany, on the other hand, for the sake of keeping themselves comfortable with the authorities, have striven to take the edge off the Pope's words, and to make them mean a desire on his part that the Liberal party in Germany might lose its ascendancy. The German government considered the Pope's utterance too serious to be ignored, and answered "His Holiness" in an article published in the *Provincial Correspondenz*, and which began and ended as follows:

"An utterance has just fallen from the lips of the Pope which throws a flood of light upon the sentiments entertained by the Curia toward the German Empire, and which must needs influence the progress of the religious movement in a very sensible way. Pio Nono has told the members of a German society at Rome what he thinks about the so-called persecution of the Catholic Church in Germany If the language of the Romanist and Jesuitical papers—if the latest proceedings of the Curia had permitted us to doubt that the policy of Rome is absolutely hostile to the revived Empire of the German nation—these unequivocal words of the Pope would have removed any uncertainty which might have existed.

. . . . But it is wholly unnecessary to enter into argument upon the question at issue. When the Pope wishes that the German Colossus may be smashed, that the foundations of the German Empire may be subverted, it is a work of supererogation to discuss the matter any further. This statement of the Pope's explains a good many things which have recently happened in the Catholic Church in Germany, and which otherwise would be unaccountable. This frank and outspoken avowal of his sentiments by the Pope is also another proof that in all questions of ecclesiastical import we have to deal not with individual bishops, but with the headquarters of the Church and the parties directing the attack that is being made against us. In repelling this attack, the German government,

therefore, will not only have to punish individual offenders living under its own jurisdiction, but will also have to remember that the ecclesiastical movement in this country is connected with foreign interests adverse to our own, and that it is opposed to the position and national independence of Germany. Whatever we do, we shall henceforth remember that our adversaries aim at smashing the feet of the Colossus."

There is another version of the Colossus and the Stone which is outside the calculations of both the Pope and Bismark, though intimately related to the matters with which they have to deal and the times in which they live. This is known to those who know the truth. The Colossus of Human Power-Universal (as represented in the

image of Nebuchadnezzar—Dan. ii.) is about to be smashed by the Stone laid in Zion 1,800 years ago, over which, Israel falling, was broken, but which falling (at his second appearing) on the Confederated Powers of the world, will "smash" them and grind them to powder, and replace them with the Universal Dominion to which his power will grow. This will involve the perdition of both Germany and the Pope, and eclipse the strifes at present raging between nations. The world will not be blessed till this revolution arrives. While the Pope is praying for a stone that will never descend, let us say "THY KINGDOM come; Thy will be done on earth as it is in heaven."

ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

ALLEGED DISCREPANCIES IN THE GENEALOGIES.

A READER referring to the statement in the discussion with the Jew, that the Editor was prepared to explain every difficulty that Mr. Stern might bring forward against the New Testament, is emboldened to point out the difficulties in the genealogies referred to but not defined by another correspondent, in answer to whom, for the sake of bringing him out, we appeared to assume there were none others than those already met. He sets them forth in several items which we shall follow *seriatim*.

1.—*Matthew's genealogy represents Salathiel as the son of JECHONIAS, while Luke's speaks of him as the son of NERI.*

QUERY: Is it the same Salathiel in both cases? There is no warrant for the assumption that it is. The evidence is against it; for the line of descent from David to Jesus is *totally different in the two genealogies*, for the simple reason that Matthew gives the genealogy of Jesus by the side of Joseph the husband, and therefore the legal synonym of his mother; while Luke gives his descent by the side of Mary. The only ground on which the genealogies are supposed to refer to the same Salathiel, is the fact that in both cases Salathiel's son is named Zorobabel, but this is no proof. Two men of the same name in two separate branches of the same family, is not an uncommon occurrence; nor is it an extraordinary thing that they should name their sons alike. The fact that in this case the Salathiels were captive in Babylon at the time, would account for their naming their

sons Zorobabel which is Hebrew for *born at Babylon*. There being two Salathiels would account for one being the "son of Jechonias" and the other the "son of Neri."

2.—*Matthew affirms that Joram begat Ozias (or Uziah), while according to 1 Chron. iii. 12, and 2 Chron. xxvi. 1, not Joram but Amaziah was the father of Uziah.*

Matthew has simply omitted three links in the enumeration—Ahaziah, Joash, and Amaziah—for the sake of harmonizing it with the number of generations elapsing between David and the Babylonish captivity. The interval was about 500 years, and giving something over 30 years to a generation there would be fourteen generations in the time. But there were eighteen names to deal with, which interfered with the plan upon which Matthew's genealogy is drawn, that, namely, of dividing the whole line from Abraham into three equal parts, marked by epochs in Israel's history—Abraham, David, and the Captivity. He therefore omitted the names in question and Jehoiakim at another place. This does not make Matthew contradict Chronicles, for in the same sense as David is the father of Jesus, Joram was the father of Uziah—through intervening links.

3.—*Matthew affirms that Josiah begat Jechoniah, whereas, according to 1 Chron. iii. 16 Jechoniah was son to Jehoiakim, Josiah's son.*

The same explanation applies in this case as in the last. The omission of Jehoiakim was no more the result of ignorance than in the case of Ahaziah, Joash, and Amaziah. It was a deliberate accommodation to the length of the chronological interval, and

the plan upon which the descent of Christ was set forth—a mere abbreviation of the family pedigree.

4.—*Matthew says that Zerobabel was the son of Salathiel, while 1 Chron. iii. 19, makes him the son of Pedaiah.*

Matthew is not alone in this matter, for, by reference to Haggai i. 1, 12, 14; ii. 3; Ezra iii. 28; v. ii; Neh. xii. 1; it will be found that Zerubbabel is described as “the son of Shealtiel” (a mere English spelling for the Hebrew of Salathiel). 1 Chron. iii. 17, shews that Salathiel was Pedaiah’s elder brother. How comes it that Zerubbabel should appear as the son of both? We have not the information which would positively answer this; but the materials for a solution exist in the fact that it was a law in Israel that a dead man’s brother was required to take his brother’s widow and raise up seed to his brother.—(Deut. 5, 6.) Is it impossible that Zerubbabel, while the actual son of Pedaiah, may have been so by the widow of his brother Shealtiel or Salathiel, and therefore known as the son of the latter? We have no information; but we have the two facts that Zerubbabel was the son of Pedaiah, and that he was genealogically reckoned as the son of Salathiel, Pedaiah’s brother; from which some such inference follows.

5.—*Luke affirms that Rhesa was the son of Zerobabel; while Matthew says that Zerobabel’s son was Abiud; and the Old Testament mentions neither one nor the other.*

As regards the apparent discrepancy between Matthew and Luke, we have disposed of that in the answer to the first question. The Zerobabels were not the same. When, therefore, Luke says that Zerobabel had a son, Rhesa, he does not contradict Matthew, who says (another) Zerobabel had a son, Abiud. The only difficulty lies in the absence of Abiud in the genealogy of the Chronicles. This cannot be expressly explained. In view, however, first, of the incompleteness of the Old Testament account of Zerubbabel’s descendants, and, second, the frequent variations in Hebrew names (the same person being often known by two names), the difficulty is not of an insurmountable character. It may well be that Abiud is either another name for one of the sons mentioned in Chronicles, or that it is the name of a son not mentioned there at all.

6.—*Matthew gives 28 generations from David to Christ, while Luke gives 43 for the same period. Luke’s reckoning gives 24 years to a generation, which is reasonable; Matthew’s, 34, which is out of all character.*

True, Matthew divides the interval between David and Christ into two periods

of 14 generations each; but it is not true that “Luke gives 43 for the same period.” He does not even mention 43 names. Between Jesus and David (neither of which are to be included) are 41 names; but this does not mean 40 complete generations, in the sense of Matthew’s division. Father and son may be contemporary, and not constitute two generations in the general sense of Matthew. The period of 24 years does not see a complete change in the generation. The end of that period will find a full half of those who were active at its beginning still prominent men in their day; but the period allowed by Matthew is an approximation to a complete change in the actors on the scene. In this respect, Matthew’s calculation is in character with experience, while that which our correspondent characterises as reasonable (which is neither Luke’s nor Matthew’s) would present a very superficial and one-sided view of the case.

QUERIES ON THE THINGS CONCERNING THE NAME OF CHRIST.

Canterbury, New Zealand, June 29, 1872.

To the Editor of the *Christadelphian*.

DEAR BROTHER, — Certain questions having arisen among us, which we find ourselves unable to determine satisfactorily, I take the liberty to forward them for your consideration, hoping they may be found not unworthy of notice in the pages of the *Christadelphian*.—Faithfully yours, in the hope of life,
W. H. GORTON.

1. *How and when was Christ made sin for us who knew no sin?—(2 Cor. v. 21.)*

Christ was “made sin” in being treated as a sinner when he was not a sinner. He was “made a curse for us” (a synonymous expression) in becoming subject to curse in the mode of his death; “for it is written, Cursed is every one that *hangeeth on a tree*.”—(Gal. iii. 13.) Undeserving of curse, and guiltless of sin, he was “made a curse,” and “made sin,” in dying as one under curse and a sinner. He did this for his brethren, who were sinners and accursed. “He bare our sins in his own body on the tree” (1 Peter ii. 24), and the testimony that “he died for us” (Rom. v. 8), is equivalent to the affirmation that he was “made sin for us,” and “made a curse for us.” These elliptical expressions are but another form of Isaiah’s testimony: “It pleased the Lord to bruise him; He hath put him to grief.”—(Is. liii. 10.) We cannot and need not get nearer than this. It was the arrangement of God’s love for the deliverance of such as were condemned. “God commendeth His love toward us in that while we were yet sinners, Christ died for us.”—(Rom. v. 8.)

2. *When was Jesus glorified, i. e., made “Lord and Christ?” Does not a comparison*

of John vii. 39, with Acts ii. 33, indicate the Day of Pentecost?

The glorifying of Jesus, and the constituting of him "Lord and Christ" are two separate things. He was Christ when born in Bethlehem, as saith the angel to the shepherd: "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."—(Luke ii. 11.) Hence, his birth is termed "the birth of Jesus Christ."—(Matt. i. 18.) He was Christ in a fuller effusion of the Christing power (which begat him), at his baptism on the banks of the Jordan, when the Spirit visibly descended and abode upon him. Hence, John the baptiser said, "I am not the Christ, but I am sent before him. He (the Christ) must increase, I must decrease. He that cometh from above is above all. God giveth not the Spirit by measure unto him."—(John iii. 28, 30, 31, 34.) For the same reason, we find Andrew saying to Peter, "We have found the Messiah, which is, being interpreted, the Christ."—(John i. 41.) In harmony with which is Christ's answer to the Samaritan woman at Jacob's well: "I that speak unto thee am he" (the Christ) (John. iv. 26); and the declaration of the Samaritans: "This is indeed the Christ, the Saviour of the world."—(John iv. 42.) To the same effect is the question of Christ and Peter's answer: "Whom say ye that I am?" "Thou art the Christ; the Son of the living God."—(Matt. xvi. 16.)

Wherein then lies the force of Peter's declaration: "Let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ?" It lies here, that by the resurrection of Christ, God had confirmed the assertion of Jesus that he was the Christ (an assertion which had been denied by the Jews); and at the same time had perfected his Christship in exalting him to the spiritual nature. There were degrees in the development: first, the Son of God, as the flesh-offspring of the Holy Spirit by Mary, the Word made flesh; second, when he was thirty years of age, the fulness of the indwelling Father by the Spirit shed from above; and, third, his glorification after resurrection. This process is briefly defined by Paul as "God manifest in the flesh" (which comprehends the whole period of his natural life), JUSTIFIED IN THE SPIRIT." The manifestation was not complete till the last stage was reached. The Christship, so to speak, was not fully developed till Jesus was glorified. Peter, therefore, with this completion in view, could appropriately speak as if it were a thing just accomplished: "God hath made Jesus, whom ye crucified, both Lord and Christ." But Peter did not mean to say that Jesus had not been the Christ before the crucifixion. This would have been a stultification both of his own previous

testimony and of the facts of the case. The Christing was the Holy Spirit, and with this, Jesus was "full" (Luke iv. 1) in the days of his flesh; yea, even as a child (Luke ii. 40); as in the case of even John the Baptist.—(Luke i. 15.) How otherwise could the first stage have been realised: "God manifest in the flesh?"

As to the time when Jesus was glorified, the references do not conclusively point to the day of Pentecost. They but show that the Holy Spirit was shed forth by Jesus upon the apostles on the day of Pentecost, and that his own glorification was a previous necessity; but they do not prove that Jesus shed forth the power immediately he received it himself. He poured out the Spirit at the right time, and that time was the day of Pentecost, but the power may have been in his hands against the arrival of that day. He intimates that all power was in his hands before he left the earth."—(Matt. xxviii. 18.) It is probable that in all senses he was "perfected the third day."—(Luke xiii. 32) The question "when" matters little. It is the fact and not the date of the Lord's glorification that is the important matter. If the date had been important, we should have been precisely informed. The date has not been given. Consequently, we cannot know for certain, however ingeniously we may speculate.

3. "He was delivered for our offences, and was raised again for our justification."—(Rom. iv. 25.) How are we justified by his rising?

Paul says to the Corinthians, "If Christ be not yet risen, your faith is vain; ye are yet in your sins." So that his being "delivered for our offences," would not have delivered us from the effects of our sins if his resurrection had not followed. We can understand this when we remember that it was a risen Christ that was to be the exerciser of God's power in the salvation of sinful men. Who would there have been to raise us from the dead, and give us eternal life, if Christ, who died for our sins, had not risen? Nay, how, in the absence of such a mediator between God and man, could we have approached God and received the forgiveness of our sins, and the adoption of children? In the way of Himself, as God has revealed it, His holiness could not have permitted the recognition of sinners whose righteousness is as filthy rags; and His justice could not have revoked the power of death passed upon them. Consequently, if Christ, who was to appear in the presence of God for us (Heb. ix. 24), and as Lord both of the dead and the living, to change our vile bodies by the power entrusted to him by the Father, had not risen, we must have remained unjustified and perished. His being delivered for our offences was only the first part of the work. If his

resurrection had not followed, his "deliverance for our offences" would have been a nullity, like the sowing of a seed which perishes in the ground instead of germinating. His rising justifies (or makes right) by giving us a mediator possessing the power to raise from the dead all who came unto God by him.—(Heb. vii. 25; 2 Cor. iv. 14; Phil. iii. 20.)

What are we to understand by Christ entering into the holy place—heaven itself—by his own blood?—(Heb. ix. 12, 24.)

In the testimonies referred to, there is a mixing of the language of type and antitype, which is likely to lead an undiscerning reader into mistakes. This need not surprise us after Peter's testimony that, in Paul's letters, "are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures."—(2 Pet. iii. 16.) The type is the holy place in the Mosaic tabernacle, with its appurtenant ordinances of sacrifice, blood, and priesthood, all of which have their substance or spiritual significance in Christ.—(Col. ii. 17.) The priest of the first covenant carried the actual blood of slain victims into the holy place, and sprinkled it on the altar, or on "the unclean," if the case demanded it, to the purifying of the flesh of the subject of the operation. It is not so with Christ, the "high-priest of good things to come." His blood "purges the conscience from dead works" (verse 14), not by a literal sprinkling upon us, but by an understanding of what his blood-shedding means. We are "washed from our sins in his own blood" (Rev. i. 5,) not by a literal ablution, but by enlightenment with regard to what was accomplished in his death; for his shed blood (symbolised in the memorial wine) is but the symbol of his death. "He poured out his soul (life or blood—for the life of all flesh is in the blood—Lev. xvii. 14.) unto death." When Christ said "This is my blood of the new covenant which is shed for you," he but explained the gospel fact that "Christ died for our sins, according to the Scripture."—(1 Cor. xv. 4.) He did not mean that the crimson fluid in his body would literally be of any value to us, but that the laying down of his life for us would secure our salvation. A similar parallel is observable in the chapter which is the basis of the question; and this parallel contains the answer to the question. Having spoken of "the blood of Christ, who through the Eternal Spirit offered himself without spot unto God" (verse 14), Paul says it was not necessary he should "offer himself" *OTEX*, like the high-priest who entered into the holy place every year with the blood of others, for then must he often have suffered" (verses 25-26); shewing that his "suffering" was the "offering" of himself, and that his blood

is the symbol of his suffering. "But now ONCE (that he offered) . . . to put away sin by the sacrifice of himself" (verse 26). He was "once offered to bear the sins of many" (verse 28). It was in this offering of himself in sacrifice that he accomplished what Paul describes as "entering once by his own blood into the holy place." Not by the blood (or sacrifice) of bulls and goats, like the Mosaic priests, but by his own blood (or sacrifice of himself). "Laying down his life for the sheep," he pleased the Father (John x. 17), and "opened a new and living way through the veil, that is to say, HIS FLESH."—(Heb. x. 20.) Here Paul identifies the flesh-and-blood nature of the Messiah as the antitype of the veil. That this is right was shewn by the rending of the temple veil at the moment Christ died on the cross. It was by the rending of his veil-nature that the way was opened. On the other side of the veil—the resurrection side—was the holy place which he entered by means of his death, therefore, "by his own blood," for had he not laid down his life, the antitypical holy place, or spiritual state, must have remained barred against both him and those he died to save. He did not take his actual blood into this state, any more than we make use of his actual blood when with "boldness we (spiritually) enter the holiest by the blood of Jesus."—(Heb. x. 19.) He entered the antitypical holiest by means of his death, and, therefore, figuratively, entered "by his own blood." His literal blood was absorbed or assimilated, so to speak, by the Spirit, when he was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—(Rom. i. 3.)

It may seem a difficulty that "heaven itself," and the "presence of God," should in the foregoing remarks, appear to be applied to the state which Jesus entered by the Spirit, instead of to the locality of the Eternal Person of the Deity. But this will only be a difficulty with those who narrow their view of the matter to mere locality. It must be remembered that, although there is a local habitation to the person of the Creator, there is a very important sense in which there is no locality in the relation of things to Him. He "fills heaven and earth."—(Jer. xxiii. 24.) "We cannot flee from His presence."—(Ps. cxxxix. 7; Acts xvii. 27.) This is because the Spirit is everywhere, as the Psalm quoted teaches. Hence, to enter into His presence, it is but necessary we should be "in the spirit;" that is, that our nature should become so assimilated to the universal spirit that we are made as conscious and perceptive of the presence of God as He is of ours. The local "heaven" is but a part, so to speak, of this universal heaven; for there is heaven, and "heaven of heavens."

Jesus entered into "heaven," as our forerunner (Heb. vi. 20), implying we shall follow; which we shall—into the antitypical holiest—the spirit state or nature, in which, as "the first-born," he has preceded us, but not necessarily into the locality of the Eternal Abode. Jesus was in the bosom of the Father in the days of his flesh, though he was on the earth (John xiv. 10-11); and he was "on the right-hand of God," when he appeared to persecuting Saul, near Damascus. It is the dynamical rather than the mechanical relation of things that is expressed in such phrases.

5.—*Did Christ obtain eternal redemption for us by keeping the law or by faith?*

Neither by one nor the other separately, nor by both of themselves, but by obedience, in both, unto death, even the death of the cross, and resurrection for our justification (Phil. ii. 8; Rom. v. 8; Rom. iv. 25), not forgetting that God was in Christ, and the primary worker in the wonderful work of salvation.

6.—*The sacrifice of certain victims without the camp, whose blood was brought into the sanctuary, being typical of the Christ (Heb. xiii. 11 and 12.) how is the latter part of the type fulfilled in Him?*

The "sanctuary" in its totality was a divine arrangement for certain objects. The anti-type is another divine arrangement, having elements in it answering to the various parts of the Mosaic type. The veil of the sanctuary, as we have had occasion to see, typified the flesh of Christ. Every other appurtenance of the sanctuary has its parallel in him at one time or other. "The substance is of Christ." The relation of the bloodshedding and offering, to him, we have considered in answer to the last question but one. The point of Paul's statement, in Heb. xiii. 11-12, is that as the bodies of the beasts whose blood was offered in the sanctuary, were burnt without the camp; so Christ (accepted of God) was made a sin-offering outside of the Mosaic ritual, in consequence of which, believers had to (spiritually) "go forth to him without the (Israelitish) camp" (or constitution of the things recognised among the Jews) bearing reproach at their hands.

7.—*Was Jesus the Nazarite of the law? (Numb. vi. 1-8.) If not, what is the meaning of his vow? (Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18;) and what, to him, the consequence of its violation?—(Matt. xxvii. 48; Mark xv. 36; John xix. 30.)*

Jesus was not the "Nazarite of the law;" nor was any person in particular. The Nazarite law was for any who wished to

separate themselves to the Lord in special consecration for a season. Jesus was "separate unto the Lord" all the days of his life—holy, harmless, undefiled. He was consecrated throughout, yet he drank wine which the Nazarite law prohibited, showing his separation was not under the Nazarite law. Matt. xxvi. 29, and the other places referred to, do not set forth a "vow," but the prophetic declaration of a fact, that after the pass-over he was then partaking of with his disciples, at which wine was partaken, Jesus would not again drink wine with them till the kingdom of God should be established. There being no vow, there was no "violation," and no consequence thereof.

8.—*Had Jesus "an issue in his flesh?"—(Lev. xv. 2.) If not, to what does the evangelist's evidence tend?—(John xix. 34.) And why is he so particular in asserting the veracity of his record?—(verse 35.)*

In literal terms, the running of blood and water from the wound of the Roman spear was an "issue," but it was not such an issue as was contemplated by the law. It was not an issue "in" the flesh which imports that the flesh is the organic cause. It was a mere oozing of fluids liberated mechanically from their ordinary channel, whereas an issue is a projection of diseased fluids from within the structure by the spontaneous force of the flesh itself. The stress John lays on his testimony has reference to the "piercing" which caused the bloody outflow, because this piercing had to do with a prophecy, and because it was resorted to as a precautionary substitute for bone-breaking, which had also been the subject of prediction in a negative sense.

9.—*If Jesus was under a violated vow; had an issue in his flesh; had wounds in his head, hands, and feet; was cursed in the manner of his death (Gal. iii. 13); touched a grave (Numbers xix. 16);—all or any of these—would he be clean on awaking to life on the third day? Would he be exempted from the obligations of the law made and provided for such contingencies?*

Paul's teaching is that "the law hath dominion over a man so long as he liveth."—(Rom. vii. 1.) Therefore, even on the (mostly) inadmissible suppositions with which the question is prefaced, the answer would be "yes." The law obtained all it could claim in his death. There could be no "obligation" after that event. It is upon this very principle that Paul says, "Ye are become dead to the law BY THE BODY OF CHRIST, that ye should be married to another, to him that is raised from the dead."

CHRISTMAS.

It is popularly believed that the 25th of December is the anniversary of the birth of Jesus Christ. This belief rests, not on reliable evidence, but simply on tradition. When the mode in which the commemoration originated, and the circumstances attending the birth of Mary's Son, are duly considered, it will be seen that there are good reasons for rejecting the tradition as unworthy of credence. "The method of dating events from the birth of Christ is said to have been first practised by a Romish monk, named Dionysius the Little, about the year 527. It came into general use in Italy before the termination of that century, but in France not until the *eighth* century, in Spain not until the *fourteenth*, and in Portugal not till after the commencement of the *fifteenth*."—(*Penny Cyclopædia*.) From this fact it will be seen that a mistake might easily occur respecting Jesus Christ's birth, in regard either to the year, or the time of year. In fact, it is now admitted by chronologists generally that this event took place about four years earlier than the date assigned to it by the above-named Dionysius. If, therefore, a mistake of four years could be made about five centuries after its occurrence, and be generally indorsed, it would not be surprising if the wrong day or month were fixed upon.

"The institution of this festival (Christmas) is attributed by the spurious Decretals to Telephorus, who flourished in the reign of Antoninus Pius (A.D. 138-161), but the first traces of it were found about the time of the Emperor Commodus (A.D. 180-192). In the reign of Diocletian (A.D. 284-305), while that ruler was keeping court at Nicomedia, he learned that a multitude of Christians were assembled in that city to celebrate the birth-day of Jesus, and having ordered the Church doors to be closed, he set fire to the building, and all the worshippers perished in the flames. It does not appear, however, that there was any uniformity in the period of observing the Nativity among the early Christians; some held the festival in the month of May or April, others in January. It is, nevertheless, almost certain that the 25th of December cannot be the nativity of the Saviour, for it is then the height of the rainy season in India, and shepherds could hardly be watching their flocks by night in the plains."—(*Chambers's Encyclopædia*.) From this extract it is evident that the birth of Jesus was celebrated before the time of Constantine, though without any uniformity as to time; thus showing that within three centuries of the event, different

opinions had arisen as to the precise month of its occurrence. The subsequent uniformity which prevailed throughout Christendom, is no argument in favour of the 25th of December, because it was the result of Papal decrees, after the Apostasy had usurped the place of Paganism.

The improbability of Christ being born in the middle of winter, is thus referred to by a writer, in 1733, on the *True Years of the Birth and Death of Christ*:—"It is not credible that an edict, which in India required all men's removing to the ancient residence of their families (as it obliged Joseph, for example, to travel from Nazareth to Bethlehem, about 100 miles), and so forced most of the nation to put themselves upon the road, should, without necessity, be executed, with universal inconvenience, in the depth of winter. For in that mountainous country, that season is often very severe, as we learn from Josephus, in several places, and more from our Saviour's directing his disciples to pray that, in the Jewish calamities, their flight might not be in the winter. Nor was it mid-winter, in all probability, when the shepherds were all night in the folds, watching their flocks, because in those countries the sheep are usually brought at evening into shelter, and are not watched all night in the folds, but only in the times of yeating, that is, in spring and autumn, according to Jerome and others. . . . The tradition now prevailing that the birth of Christ fell on the 25th December, was not known in the Eastern Churches till about the end of the fourth century, nor was it probably much older in the Western, who recommended it."—(*N. Mann*.) To this may be added the following extract from the *Oxford Encyclopædia*:—"John, Archbishop of Nice, in an epistle on this subject relates that, at the instance of St. Cyril, of Jerusalem, Pope Julius procured a strict inquiry into the day of our Saviour's nativity, which being found to be on the 25th of December, they began thenceforth to celebrate the feast on that day. However, the precise day, or even the month, in which our Saviour was born, is extremely uncertain. Some, as Clemens Alexandrinus informs us, affixed it to the month Pachon, corresponding to the 16th May. But there are some circumstances which should rather lead us to conclude that he was born in Autumn; as this was, in every respect, the most proper season of the year for a general assessment, which took place at the birth of Christ, and which required personal attendance."

According to a writer quoted by Dr. Adam

Clarke, it appears that no less than 136 different opinions have prevailed concerning the year of Christ's birth; and as to the day, it has been placed in every month of the year. That its celebration on the 25th of December is of Pagan origin is almost certain, that being "the very day on which the Ancient Romans celebrated the feast of their goddess Bruma." The reason suggested for selecting this date is that it is the winter solstice. At this period the sun begins to return to the Northern tropic, which leads to the ending of winter, the lengthening of the days, and the introduction of spring. This, it is thought, was emblematical of the rising of the Son of Righteousness on this benighted world. "Among the causes," says an authority already quoted, "that co-operated in fixing this period (25th December) as the proper one, perhaps the most powerful was, that almost all the heathen nations regarded the winter solstice as a most important point of the year, as the beginning of the renewed life and activity of the powers of nature, and so of the gods, who were originally merely the symbolic personifications of them. In more northerly countries, this fact must have made itself peculiarly palpable. Hence, the Celts and Germans, from the oldest times, celebrated the season with the greatest festivities. At the winter solstice, the Germans held their great Yule-feast, in commemoration of the return of the fiery sun-wheel, and believed

that during the twelve nights reaching from the 25th December to the 6th January, they could trace the personal movements and interferences on earth of their great deities, Odin, Buchta, &c. Many of the beliefs and usages of the old Germans, and also of the Romans, relating to this matter, passed over from heathenism to Christianity, and have partly survived to the present day. But the Church also sought to combat and banish—and it was to a large extent successful—the deep-rooted heathen feeling by adding to the purification of the heathen customs which it retained, its grandly-devised liturgy, besides dramatic representations of the birth of Christ and the first events of his life." Hence sprung the so-called Manger-songs, Christmas carols, Christmas dramas, Christmas trees, &c. It is only necessary to add that Sir Isaac Newton in his *Commentary on the Prophecies of Daniel*, has a chapter "Of the Times of the Birth and Passion of our Saviour," in which he accounts for the choice of the 25th December, the winter solstice, by showing that not only the feast of the Nativity, but most others, were originally fixed at Cardinal points of the year; and that the first Christian calendars having been so arranged by mathematicians at pleasure, without any basis, even in tradition, the Christians afterwards took up with what they found in the calendars. So long as a fixed time of commemoration was solemnly appointed, they were content.

J. J. A.

INTELLIGENCE.

ABERDEEN.—Bro. A. Robertson, writing October 20th, reports the obedience of JOHN SUTHERLAND, a young man who, having studied in the Grammar School, was about to enter the University, but has had to abandon his purpose through failing health. He is brother to the William Sutherland mentioned in the Grantown intelligence for October. Brother Marr has concluded his review of the "Rev." Mr. Stewart's sermons on natural immortality. There was a fair attendance throughout, and mostly the same faces. Brother Marr is to follow up the effort with lectures on the several items of the one faith. On a recent Sunday, brother Reid, of New Pitsligo, visited and lectured. There was an attentive audience. Subjects: "How and when the saints are to come into possession of their inheritance (the earth)." Some are interested.

BIRMINGHAM.—On Nov. 11th, REBECCA WOOD (20), sister to sister Wood, of Fazeley, was immersed at the Athenaeum Rooms, in the presence of a company specially convened. She will be an addition to the Fazeley ecclesia.

During the past two months, a measure has been adopted which the increase and widely-scattered ~~houses~~ of the brethren had rendered necessary, and which seems likely to lead to better results than even were contemplated. The town has been divided into ten districts, and in each district a brother has been requested to have a care of the rest, in the matter of visiting, in case of absence, sickness and want, and other matters, which would not come under the cognizance of the general body. In addition to these objects, some of the districts have, of their own accord, organized themselves for the promotion of the truth in their own especial parts of the town, and for a mutual drawing closer together than is possible in a large ecclesia. For these purposes, monthly meetings, in the house of the district visiting brother, have, in some cases, been resolved upon. Nothing resolved upon is to interfere with the meetings or operations of the general ecclesia.

During the last month there have been especially large audiences at the Temperance

Hall. The hall has been filled every Sunday evening. The publication of weekly bills and advertisements is found to answer well. A feature during the last few nights has been the illustration of the lectures with charts and diagrams. The Dr.'s charts of the prophetic times of Daniel and John (a large set specially drawn for him by brother Bingley); diagrams of the Nebuchadnezzar's image and Daniel's four beasts; also a goat and ram, also the beasts of the apocalypse; brother Donaldson's large, beautiful and comprehensive chart of God-manifestation; also brother Bingley's chart illustrative of the moral bearings of the same subject were all laid under contribution.

The subjects have been as follow:—

Sep. 29th.—"Dear meat and cheap bread—current complaints—their reasonableness and **origin**—the true cure—the price and the prospect—hard work and good times coming." Brother Roberts.

Oct. 6th.—"Ecce Homo;" "Behold the Man." Brother Shuttleworth.

Oct. 13th.—"Religious Atheism—the Atheism of so-called 'Evangelical Religion' and its identity with the doctrines and practices of Rome." Brother Shuttleworth.

Oct. 20th.—"Mr. Dawson's allegations against the writings of Moses considered—the writings of Moses and the prophets demonstrated to be the exclusive dictates of inspiration and the testimony of Jesus." Brother Meakin.

Oct. 27th.—"Looking out—danger ahead—stormy sky—angry waters—sunken rocks—big ships and little ships—waiting the pilot—near the haven—blessed hope." Brother Roberts.

Nov. 3rd.—"The Licensing Bill—publicans and sinners—Mr. Bruce's Measure: its provisions faulty—the "interests" of the publicans and the "rights" of working men: the coming law for both not the Maine Law." Brother Roberts.

Nov. 10th.—"Seeing and hearing."—God's instructions to men: sundry times and divers manners—Moses: the tabernacle and its ordinances—Daniel: events and times—Jesus: the Father's voice and presence—John in Patmos: things shortly to come to pass." Illustrated by charts. Brother Roberts.

Nov. 17th.—"God and man.—Man placed upon the earth—of the earth earthy—disobedience and death—God's manifestations; not three, but many; in Eden; to Abraham; to Jacob; to Moses, at the Bush, and over the mercy-seat in the tabernacle—Israel in the days of John the Baptist—the seed of David according to the flesh—the Word made flesh—the Son of God, not the Son incarnate but the Father incarnate—the High-Priest touched with the feeling of our infirmities." Illustrated by a chart. Brother Roberts.

Between these two lectures, viz., on Nov. 22, a knife was plunged in the Editor's heart by the death of a charming son of four years, called after Dr. Thomas.* Unusual intelligence, frankness, manliness and docility, with personal comeliness, and physical development in a high degree, had endeared him to many, but above all to his father, who found in him a pillow of comfort in the bitterness of the battle. The blow is crushing. Only one consolation is available—that the Father cannot err. He reigns; without him a sparrow cannot fall. He doth not willingly afflict, but designs good in everything (even the sorest evil), to those who are the called according to his purpose. He gives and takes away and remains blessed for ever, giving us the hope that at the last, all curse shall cease, and the cruel sorrow of the night be forgotten in the day of glory, for which present suffering is an essential preparation. But oh, the cup is bitter, and the heart bleeds. The chastisement is "grievous." The "afterwards" may heal the wounds. "Evil," rather than good is our rightful portion at the hands of Him by whom all things consist, and to it we must bow if the heart breaks in the act. We are of yesterday and—nothing! God is all. Exalted is He above all blessing and praise. He has made us to hope in his great mercy notwithstanding our earthy feebleness and unworthiness. Blessed be His name, if all flesh perish.—EDITOR.

Nov. 24th.—"Prophecy and History—Daniel the prophet; wise and true; a captive at Babylon—Nebuchadnezzar's dream—revelation thereof to Daniel—the interpretation—the king's other dream—the tree, and the times, and the meaning—visions to Daniel himself—the four empires that have been—the Roman chaos that now is, and the kingdom and age to come." Illustrated by diagrams. Brother Roberts.

CRANWICK (near Driffield).—Brother Geo. Sanderson on removing to this from Hull, introduces himself to knowledge. He came originally from Scarborough, where he

* Sorrow upon sorrow! His sister, two years old, called after sister Thomas, has, since the above was in type, died of the same disease.

became acquainted with the truth, by hearing a lecture delivered there by the Editor, on the kingdom of God, some years ago. He associated for a time with the brethren at Scarborough, but is now alone, which he regrets.

GRANTOWN.—Brother McIntosh reports the obedience, on Sunday, November 9th, of JOHN MCGILLIVRAY, who was introduced to the truth through contact with brother Hood, of Tain, previous to which, he was rapidly drifting toward infidelity. Brother McGillivray is police-constable of Tain, and would like to change his occupation. He would be grateful to anyone procuring him suitable occupation. Brother McIntosh says he is intelligent, and apparently well-educated. He was disposed to defer his obedience to the truth in baptism till he should get other employment, but the brethren exhorted him not to delay on that account, but to obey first, and arrange afterwards.

DEVONPORT.—Brother Dasher reports the immersion of ANN TRELIVEN, formerly Methodist; ELIZA HOSKINS, wife of brother Hoskins, formerly Episcopalian.

FAZELEY.—See Birmingham.

HINDLOW.—See Sale.

KEIGHLEY.—Brother Dugdale reports three immersions, which, in the absence of convenience at Keighley, took place at Halifax, on Sunday, November 10th. The persons obedient were JOHN SHUTTLEWORTH (22), formerly Baptist, intending before the truth found him, to enter the Baptist ministry; EMILY BUTTERFIELD (24), formerly Church of England; and Mrs. ELLEN SILVERWOOD, formerly Baptist. Brother Dugdale says the day was specially interesting, both to those who put on the blessed name and those who had to welcome them to the position it introduced them to. He adds that more are enquiring, and in a hopeful way. By a sister's kindness, large numbers of pamphlets have been distributed, and many are reading.

LEICESTER.—Brother Weale announces the obedience of Mr. JOHN SMITHER, husband of the sister of that name, recently obedient, whose name was mis-spelt Smithers. Brother Smither was formerly an Independent, though not a "church member." He was immersed on the 30th of October. Brother Weale says there is an increasing interest in the truth in Leicester, as evinced by improved attendance on Sunday evenings.

LIVERPOOL.—The meetings at Liverpool, on the occasion of the Editor's visit, were not large, though held in a fairly large place (Hope Hall) and well advertised. For one thing, the weather was unfavourable. Liverpool is a little like London as regards its immensity, making it difficult to convene a meeting that is not of general public interest. However, duty was done, and

perhaps the day of account may disclose something accomplished for the kingdom of God.

LONDON.—Brother Andrew reports the following immersions: Oct. 27th: J. H. GLOVER, formerly neutral; Oct. 30th, JAMES DANIELS, formerly Baptist.

The subjects of lecture during the last month have been as follow:—

Oct. 27th.—"The gathering of the first-fruits unto God and the reaping of the harvest of the earth at the second appearing of Jesus Christ."

Nov. 3rd.—"Egypt's past and present debasement contrasted with her future elevation and regeneration when under the universal sceptre of the Messiah."

Nov. 10th.—Watchman, what of the night! What are the signs of Christ's coming and the end of this age?"

Nov. 17th.—"Congregationalists and Christadelphians, or the truth vindicated in reply to an attack by the Rev. Clement Clemance, of Nottingham."

Nov. 24th.—Socinianism and materialism no part of Christadelphian faith.

MANCHESTER.—Brother Wareham reports the obedience of MARIA WAINWRIGHT (64), mother of Sister Wainwright. She was connected with the Campbellites for twenty years.

NOTTINGHAM.—Arrangements are in progress for opening the new synagogue, on Sunday, December 1st. The sister Barley spoken of in the October intelligence, ought to have been sister Bailey. Brother Mycroft, writing November 15th, reports three further additions, viz: in September, Miss SARAH ANN WHITE (26), daughter of sister Sarah White; and, this month, JOHN HENRY BOOT (17), son of brother and sister Boot; and JOHN WYER (19). Sister Hannah Holmes emigrated to Greenville, Pennsylvania, on Monday, September 23rd. Brother and sister Phelps having remained away for a long period, a special meeting, to which both brother and sister Phelps were invited, decided that the managing brethren had done all in their power to induce a return; consequently nothing remained but to recognise withdrawal as accomplished.

OSWESTRY (North Wales).—Bro. Sulley, of Nottingham, lived here for the best part of three years. Knowing the people, and believing there were among them such as have a zeal of God not according to knowledge, he was anxious the truth should be presented to them. Accordingly, arrangements were made conjointly with Birmingham, for the Editor to give three public lectures in the place. The meetings took place on Wednesday, Thursday, and Friday, November 6th, 7th, and 8th, in the Public Hall, Oswestry. Clerical endeavours had been made to prevent the people from attending, but this was only a partial success the first night, when (the weather

being also unfavourable) only about sixty persons attended. Next night, a much larger number were present, and on the third night, there was quite a large audience. There were questions (and these of the earnest sort) at the close of each lecture except the last. Brother Sulley occupied the chair, and at the close of each meeting, distributed tracts at the door, as the audience dispersed. The subjects of lecture were, first, "Christendom in the light of apostolic prediction;" second, "The New Testament doctrine of eternal life as affected by the doctrine of natural immortality;" and third, "The Lord's second appearing and the signs of its approach." There were some cases of real interest, as evinced by the purchase of works.

SALE.—Writing on the 15th of November, brother W. Birkenhead reports the immersion (into the saving name) of JOSEPH SLACK, of Hindlow, near Buxton, Derbyshire. The event took place on Sunday, October 20th, after which, brother Slack united with the Sale brethren, in commemorating the Lord's death. It is after a long period of study and investigation that brother Slack has placed his feet in the narrow path which leadeth unto life. Also of Mr. (now brother) BOOTH, of Sale, formerly Church of England, who has cast in his lot with the sect everywhere spoken against, first being buried in water for the remission of sins, on the evening of Saturday, October 26th. "We may venture to hope," says brother Birkenhead, "that he may soon be cheered on the way by the obedience of his partner in the joys and sorrows of this period of weakness and suffering."

SWANSEA.—Brother Goldie reports that on Nov. 2nd THOMAS REES (37), formerly a Campbellite, was immersed into the saving name. He had held advanced views for a long time, through contact with the brethren, but his removal to another part of Wales for a time stopped his progress. "On Thursday, November 14th, a tea-meeting was held, at which a number of brethren from Mumbles and Llanelly were present, as well as a considerable number of strangers. Addresses were given by several brethren, and a very pleasant and profitable evening was the result. We are also about to commence a Sunday school, as we have now a large number of children amongst us."

TAIN.—See Grantown.

TENKESBURY.—On Wednesday and Thursday, November 20th and 21st, brother J. J. Andrew, of London, lectured twice on Mr. Warleigh's recent lectures on "the extinction of evil persons and evil things"—

Mr. Warleigh is a local clergyman, who it will be recollected has come out against eternal torments on clerical grounds. Bro. Andrew's lectures were intended to show that the Bible was on the side of the position taken up by Mr. Warleigh.

CANADA.

HAMILTON.—Brother Powell reports the obedience of a Mr. VASSY, machinist, formerly Presbyterian, and a resident in Scotland (near Glasgow.) He has had considerable difficulties to encounter in getting at the truth.

WINDSOR.—Brother Powell reports the obedience of Mrs. C. J. LLOYD, a middle-aged woman, wife of Captain Lloyd, formerly Episcopalian, who has been investigating four years, requiring positive evidence before coming to conclusions so revolutionary as those involved in the truth. Brother Powell (whose partner Captain Lloyd formerly was) went from Hamilton, and assisted at her obedience in company with Brother Donaldson, of Detroit. Her husband is reported "considerably shaken" in his Episcopalian convictions; but he cannot think it possible that his respectable relatives, some of whom were church dignitaries in Ireland, could be so entirely mistaken as the truth asks him to believe.

The following Intelligence was "lifted out" last month for want of space.

DEVONPORT.—Brother Dashper speaks of the prospect of several interested strangers becoming obedient to the truth. He mentions the occurrence of the brethren's quarterly tea meeting, when a pleasant and profitable season was spent by the brethren, sisters and friends. On the following Sunday, a course of lectures, announced by placard, was commenced: subjects, The Gospel, Salvation, Eternal Life, and The Time of Reward.

GRAVESEND.—Brother Nichols says: "Things are moving slowly at Gravesend. I have advertised books and our meeting place, but few applications are made. Every room in the place is closed against me, and darkness is visible. I hope to leave next February if there is no fruit to my labour, and seek an habitation where I can obtain a suitable place for the preaching of the truth. Any brother disposed to circulate my pamphlet ("The Gospel of the Kingdom of God") I would send one dozen, post free for 3s."

United States Intelligence in type, but held over at the last moment.—EDITOR.

The Christadelphian,
Jan. 1, 1872.

No. 91.—January 1, 1872.

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.

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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.

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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.

We appear this month in cover of a new colour, to mark the era of enlargement.

INFORMATION FOR CANADA, (D. W.)—A Canadian dollar fetches the Editor 3 8 sterling net. (J. C.)—The price of the *Christadelphian* to Canadian subscribers is 7 6 sterling: not currency.

J. L. H.—Better stand alone in the right way than have the best of company in a doubtful course. Fear not. The Lord is at hand to justify his faithful servants.

C. C.—The *Heralds* sent to Liverpool were duly and thankfully received. They are in the hands of poor brethren, who appreciate the gift.

UNITED STATES SUBSCRIBERS—Please observe that the amount of subscription is now 2 dols. 50 cents. Some have sent the old amount, without any intimation of its being intentional.

REMITTERS OF MONEY.—It is necessary to remind some in distant parts that we do not make a practice of privately acknowledging the receipt of money. Acknowledgments appear on the cover.

THE CHICAGO CONTRIBUTION, (Erratum).—By a printer's mistake, one of the contributions acknowledged last month was mentioned as £21; it ought to have been £21. 2s. 5d.

NO CHANGE IN THE OFFICE ADDRESS.—Though the Birmingham ecclesia has removed to the Temperance Hall, the business of the *Christadelphian* is carried on as before at the Athenæum Rooms, Temple Row.

CHRISTADELPHIAN PHOTOGRAPHS WANTED.—Brother Powell, of Hamilton, Ontario, is anxious to get as many photographs of brethren and sisters as possible; and will gladly exchange with any through the Editor. We publish his wish, and will do the rest when photos. are sent.

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.

BIRMINGHAM PULPIT.—This publication has now commenced reporting the Christadelphian criticisms on the local clergy. They cannot be expected to do so in every issue. Such Nos. as contain these criticism, we will obtain and supply to such as may desire them—by post 1 1/2 per copy.

SUPPLY WITHOUT ORDER.—Several have, from time to time, requested new pamphlets and publications to be sent to their addresses without order, to save them the trouble of having to write each time anything new comes out. We are making a list of the names of such, and will add the names of such others as may desire, asking only that they will not overlook the fact that we have to pay the printer.

W. H. H.—Leave such vagaries and their agitators to themselves; in the spirit of the wise man's advice—(Prov. xiv. 7.) The apostle also says "Foolish and unlearned questions avoid, knowing that they gender strife." The speculation of Jesus being a transgressor is too monstrous to be discussed; especially when united with a claim to revelation in the matter.

A. B. M. (Baltimore).—We do not recognise the obligation to publish your lengthy article on the Baltimore rupture. The statement you object to—that one of the causes of it was a repudiation of the doctrine of the judgment—is short; and is answered by your counter-assertion that you do not deny the doctrine of the judgment, but merely that of “mortal resurrection.” It is to be observed, however, that your letter confirms the statement you deny. You say “I do repudiate such a doctrine of the judgment as you here (in TWELVE LECTURES), avow your faith in.” True, you say you cling to the Bible judgment doctrine. The Pope says he clings to the Bible gospel. How dare we contradict him? Because we find he repudiates what he calls the “gospel we (Heretics) avow our faith in,” which we can prove to be the true gospel. Let us not fight about words. If we have the right doctrine of judgment, on your own confession you repudiate it. This was all that was intended to be said.

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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.

MISCELLANEOUS BOOKS AND PAMPHLETS.—J. Williams, T. Meakin, W. W. Holmes, W. Osborne, J. Phelps, T. Chaplow, J. A. Bowker, J. Teasdale, V. Collyer, J. S. Adams, W. R. D. Gascoyne, F. Hodgkinson, J. J. Smith, F. Cheetham, J. Keighley, P. A. Agnes, J. Phelps, J. Unwin, R. Matthews, H. L. Todd, T. Watton, E. Tanner, E. Rislen, J. Gillies, F. Chatwin, G. Robertson, Seth Wright, W. Peacock, E. Corkill, T. Mankin, J. Young, H. Veysey, W. Garden, C. Creed, J. Ray, J. Martin, M. E. Delzier, J. Merry, T. Meakin, J. Yardley, J. Burton, A. Liggett, J. Phelps, S. Rislen.

DESPATCH OF BOOKS DURING THE PAST MONTH.

Nov. 25th, C. Reid, A. Mitchel, R. Otter, Mr Jacobs (2 parcels); 29 T. Chaplow, J. Phelps; Dec 2, R. Teasdale, G. Robertson; 4 J. Hukker, G. Walker, J. Hodgson, W. W. Holmes, J. S. Adams; 5 T. Leath, T. S. Kellop; 6 J. Keighley; 7, M. Gardner (2 parcels); 8, G. Walker, H. L. Todd, S. E. Smith, F. Sherren; 11, A. Sharp, Mrs Rislen; 12, J. Barrow, J. Gimes, S. T. Smith, G. Chitty, J. J. Smith, J. Unwin, P. Wylie; 13, J. Phelps, D. Wright (2 parcels); S. Wright, J. Barrow, A. Ramsay; 14, W. Peacock, A. Eastman, F. Cheetham; 15, W. Hollier, T. Watton; 18, C. Creed (2 parcels); 19, M. A. Hayes, J. Richards, M. Gardener, H. Veysey; 20, J. Grant, J. Beadoes, J. J. Andrew, J. Brown, D. Brown, J. Grant, J. Richards, W. W. Holmes, E. Thomas, R. C. Bingley, W. H. Reeves, J. Coombe, G. T. Simpson, J. Kitchen, O. Morse, A. Campbell, J. Luxford, A. Reed, R. T. S. Power, D. Collet, J. Beadoes, S. Millar, E. Delzier, J. Phelps, Mrs. W. Kirk.

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RE-ISSUE OF STITCHED SETS AND BACK NUMBERS.

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LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

Nov. 25. T. Chaplow, T. C. Nichols, E. Turney; 27, J. Coombe, R. Hodgson, A. B. Magruder, W. G. Mckay, W. W. Holmes; 28, A. Constable, R. Whitworth, J. Phelps; 29, S. G. Hayes, A. W. Goldie, T. Chaplow, G. Robertson, C. Robertson; 30, G. Walker, C. Handley. Dec. 1, E. Turney, G. Haines, J. H. Bowker, J. Teasdale, J. L. Hathaway, U. S. Algire, F. Hodgkinson, M. G. Walker, 2, W. Wilby, A. L. Swaet, A. K. Bowles. 4, D. Wylie, V. Collyer, J. Wootton, J. Grant, C. Handley, E. Tanner, Z. D. Bugbee, K. Baily, J. G. Tomkins, J. S. Adams, 5, J. Hayward, T. Leigh, G. Robertson, G. Bissett, S. E. Smith, F. Hodgkinson, J. W. Niles, W. P. Wentworth, J. J. Smith; 6, T. E. Clegg, R. Hodgson, E. Turney, H. Dyer, J. L. Hughes, A. D. Strickler, J. Keighly, P. and A. Wylie, E. E. Erringer; 7, J. Unwin, A. Willis, E. Tanner, C. W. Clark, T. C. Nichols, M. Goodman, L. Edwards, R. Matthews, H. L. Todd, J. K. Speer, W. Carr; 8, E. Tanner, E. Turney, J. Waite, E. Corkill, G. Robertson, C. Reid; 9, W. Towert, W. Grant, E. C. Bingley, G. Handley, G. Chitty, A. Sharp, R. T. S. Powell; 11, E. Risien, H. Knapp, G. Lilli, J. Gillies, J. Durrie, S. T. Leavitt, J. Betts, C. Handley, B. Jardine, J. Hodgson; 12, G. Robertson, J. Barrow, W. Grant, J. Rhodes, T. Weston, D. Clements, J. Donaldson, A. L. Waitting, S. Wright; 13, J. Dodge, J. Robertson, M. Stephenson, J. Phelps, W. R. D. Gascoyne, J. Mortimer, L. C. Thomas, J. Coombe; 14, W. Peacock, T. Maakin, B. Wilby, T. Mooney, J. L. Epperson, B. J. Jones, W. A. Harris, W. Paine, J. Boyd, A. Cook; 15, George, Armitage, T. Watton, J. Young, J. Hawkins, T. Basher, W. J. Turney, E. Murrell, J. McCroft; 16, H. Veysey, A. Dowie, J. Pettigrew, W. Garden, C. Creed, D. Handley; 18, E. Turney, T. C. Nichols, J. Ray, J. Martin, E. Delozier, R. Cranshaw, W. H. Swingle, J. Merry, J. F. Giltley, W. H. Sly, B. P. Shipp, A. Hall; 19, T. E. Clegg, R. Armstrong, A. Liggitt, G. A. Kidd, M. A. Hayes, O. Venton, J. Habwood, T. Basher, M. Fraser, W. Smith, W. Dent, A. Morley, F. Stewart, T. Holroyd, J. Puelps; 20, C. J. Watts, G. Chitty, A. F. Pearson, G. Robertson, F. Lethouse, D. Clement, J. J. Andrew, T. C. Nichols, W. Sinclair, M. Mantz, J. M. Ross, S. Risien, W. Maxwell, P. A. Blackwell, F. Willis.

REMITTANCES FROM NOV. 1st TO DEC. 30th (1871), INCLUSIVE.

The Christadelphian.—T. Davis, 78 (1 mo.); J. Coombe, 1 (12 mo., '72); W. Jones, 1 (12 mo., '72); W. W. Holmes, 4 (12 mo., '72); A. Constable, 1 (12 mo., '72); J. Millman, 1 (1 mo.); C. Stephenson, 1 (12 mo., '72); J. L. Hathaway, 1 (12 mo., '72); U. S. Algire, 1 (12 mo., '72); H. Turney, 2 (12 mo., '72); D. Wylie, 1 (12 mo., '72); V. Collyer, 2 (12 mo., '72); Z. D. Bugbee, 2 (12 mo., '72); J. S. Adams, 1 (12 mo., '72); J. Hayward, 1 (1 mo., '72); T. Leigh, 1 (12 mo., '72); W. Towert, 1 (12 mo., '72); J. McDermid, 1 (12 mo., '72); J. Mowatt, 1 (12 mo., '72); S. E. Smith, 1 (12 mo., '72); F. Hodgkinson, 1 (12 mo., '72); J. W. Niles, 1 (6 mo., '72); W. P. Wentworth, 4 (12 mo., '72); J. J. Smith, 1 (12 mo., '72); H. Dyer, 1 (12 mo., '72); F. Cheetham, 1 (12 mo., '72); J. L. Hughes, 6 (12 mo., '72); A. D. Strickler, 6 (12 mo., '72); E. E. Erringer, 1 (12 mo., '72); J. H. Bowman, 1 (12 mo., '72); W. G. Kuldmyer, 1 (12 mo., '72); J. Coombe, 1 (12 mo., '72); C. W. Clark, 1 (12 mo., '72); T. C. Nichols, 1 (6 mo., '72); L. Edwards, 16 (12 mo., '72); H. L. Todd, 8 (12 mo., '72); F. Tanner, 1 (12 mo., '72); G. Chitty, 6 (12 mo., '72); G. Owen, 1 (12 mo., '72); E. Risien, 1 (12 mo., '72); H. Knapp, 1 (6 mo., '72); G. Lilli, 1 (12 mo., '72) & '71; J. Durrie, 1 (12 mo., '71); J. Betts, 1 (6 mo., '72); J. Barrow, 1 (12 mo., '72); J. Rhodes, 1 (12 mo., '72); T. Weston, 2 (6 mo., '72); A. L. Waitting, 19 (12 mo., '72); J. Dodge, 2 (6 mo., '72) & 3 (12 mo., '72); M. Stephenson, 2 (6 mo., '72); W. R. D. Gascoyne, 6 (12 mo., '72 & 1 6 mo., '72); J. Mortimer, 1 (12 mo., '72); J. Coombe, 8 (12 mo., '72); T. Maakin, 1 (12 mo., '72); T. Mooney, 1 (6 mo., '72); J. L. Epperson, 4 (12 mo., '72); B. J. Jones, 1 (12 mo., '72); J. Olliver, 1 (12 mo., '72); J. Boyd, 1 (6 mo., '72), and 1 (12 mo., '72); A. Ogilvie, 8 (12 mo., '72); W. Campbell, 12 (12 mo., '72); R. D. Warriner, 8 (12 mo., '72); J. W. Tichenor, 3 (12 mo., '72); H. Fish, 1 (12 mo., '72); W. Hollier, 1 (12 mo., '72); J. Hawkins, 1 (12 mo., '72); G. Armitage, 5 (12 mo., '72); A. Dowie, 5 (12 mo., '72); H. Clarkston, 1 (12 mo., '72); J. Pettigrew, 1 (12 mo., '72); C. Creed, 1 (12 mo., '72); D. Handley, 11 (6 mo., '72); J. Martin, 1 (12 mo., '72); M. E. Delozier, balance; W. H. Swingle, 1 (6 mo., '72); J. Merry, 1 (12 mo., '72); J. F. Giltley, 1 (12 mo., '72); W. H. Sly, 1 (12 mo., '72); T. Meakin, 2 (12 mo., '72); J. Burion, 1 (12 mo., '72); T. E. Clegg, 2 (12 mo., '72); G. H. Kidd, 4 (12 mo., '72); O. Venton, 1 (12 mo., '72); W. Dent, 1 (12 mo., '72); A. Morley, 1 (12 mo., '72); J. Stewart, 2 (12 mo., '72); T. Holroyd, 1 (12 mo., '72); F. Lethouse, 1 (6 mo., '72); W. Sinclair, 6 (6 mo., '72) and 1 6 mo., '72; M. Mantz, 1 (12 mo., '72); J. M. Ross, 1 (12 mo., '72); S. Risien, 8 (12 mo., '72); F. Willis, 1 (2 years, '70 and '71).

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(For remainder of Remittances, see 3rd page of cover.)

The Christadelphian,
Feb. 1, 1872.]

No. 92.—February 1, 1872.

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: SEVEN SHILLINGS PER ANNUM IN BRITAIN; 7/6 IN
HER COLONIES; to *Subscribers in the United States, 2½ DOLS.,*
in advance.

NOTES.

J. W. G.—We have had no fresh light on the critic's points raised in our article on the judgment in June 1867. They do not, you will observe, affect the question of the judgment itself.

J. O. W.—Mourn not unduly. There has been division since the day Jesus parted company with his disciples on the Mount of Olives. God's work will be done. Unity will come at last in glorious perfection. Yet must we now maintain the truth at all hazards.

H. A.—We must accept the necessity of carrying our ass our own way. To please everybody is impossible. Never mind what strangers will think of the *Children's Magazine* or the *Christadelphian*. The work of these periodicals is to encourage and enlighten a people for the Lord, and not to take rank with the literature of the day. It is not from strangers we are to take the cue in this work. Strangers never have in any age understood the Lord's work, and never will till the Lord compel them by His judgments. It was by trimming to the stranger's point of view that the truth first became corrupted.

T. A.—Membership of the Birmingham book club would not work well out of Birmingham. A putting by you little by little as God hath prospered you, and purchasing what you want when the amount is sufficient, would give you the same advantage except that in some cases you might have to wait longer.

AN EXAMPLE FOR ALL WHO WISH THEIR REMITTANCES DIRECTLY AND IMMEDIATELY ACKNOWLEDGED.—"R. O." in remitting for the *Christadelphian*, enclosed in his letter a post card, addressed to himself, with an intimation written by himself on the back that the money was safely received. All that had to be done to acknowledge his letter was to drop the card into the post at Birmingham. We could acknowledge every letter we receive on this plan.

TO AMERICAN REMITTERS.—Don't remit by P. O. O. The money is long in coming; in some cases has not come; and in other cases comes without any clue as to who sends it, and it lastly comes considerably shorn in amount, as the American Post Office deducts the fees of a money changer. Send paper dollars.

THE POOR.—Brother Ellis, 7, Canon Street, Glasgow, writes:—"The money in my hands belong to brother Cameron, old, infirm, and worthy.—Ed.] is now about done, and he is still requiring to be supported. We do all we can for him here, and with a little assistance, all his needs would be supplied." Brother Winterburn, 14, Silver Street, Whitey, says a case, deserving the sympathy of the brethren, exists there; that of brother Slade, who through long-continued illness, is so impaired in his eyesight that he is unable to obtain an adequate livelihood. He has a wife and two young children. The ecclesies make a weekly collection for him, but being few and poor, their efforts are insufficient. Assistance would be thankfully received and information given by brother Winterburn.

D. H.—The omission of the two first pictures from the *Children's Magazine* renders the continuance of the magazine possible. Assistance by subscription will therefore be unnecessary; besides the preservation of the pictures, such as they were, would not, in the opinion of most people, be worth the exertion.

ANTI-PAS.—As to "leaning on an arm of flesh," there would be as much of this in a benefit society among brethren, as in membership in an ordinary club, and might, on the terms proposed, encourage even more. See our remarks this month, to J. D. H. among "answers to correspondents." A better state of things is desirable but we cannot get at it without mischief, except on the principle of every brother recognising

the duty of giving alms to the poor, even if those poor be "evil and unthankful." What you think you can do on some other principle, try. Want of room prevents further remark.

H. L. D.—Ball's back Nos. were from July. The previous six Nos. were out of supp'y.

J. W.—Your account shows a balance of 5d. on the debit side.

R. H.—The increased delay in the delivery of the *Christadelphian* in America, is owing to some postal alterations in England, by which the *Christadelphian* for American dispatch has to be sent to Liverpool, instead of being made up in Birmingham.

O. M.—We cannot supply the *Christadelphian* for the first six months of 1871.

W. E.—There can be no question as to the propriety of Christadelphian schoolmasters availing themselves of the provisions of the new Educational Code. The difficulty would be the procuring of scholars. As things are at present a Christadelphian reputation is sufficient to blast the prospects of any school, and Christadelphian scholars are not yet sufficiently numerous anywhere to make a school independent of the alien.

F. A. S.—We should be happy to publish American intelligence at greater length than we do: but it must come from America first. We cannot invent it.

A. R.—The price of the *Christadelphian* to Canada is 7s. 6d. sterling; not 6s.

J. N. R.—Give them time. If your dressy sisters show the love of the truth, you can afford to wait. This will infallibly tone down the vanity of the natural mind in the end. You cannot expect new-borns to show the wisdom of the grown man, let patience have her perfect work.

L. C.—The article is well written, but comes short in its exposition, as we conceive. The antitype of the temple is to be found in the day of the manifestations of the sons of God, and not in the present wretched condition of the body of Christ. This may have been the writer's idea, but it is not sufficiently apparent to make the article profitable for publication.

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—We are in course of arrangements by which we hope, notwithstanding the high rate of duty, to keep supplies of Christadelphian publications in the hands of American agents. We are anxious to do this on account of the great advantage of American purchasers being able to get the books at a short notice and in their own country. The continuance of this advantage will involve a slight increase in the scale of charges, but the advantage is worth this. The revised price list will appear next month.

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

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

Communications for the *Intelligence* department should be in the hands of the Editor by the 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 to be sent in the form of P.O.O. or bank draft, of which may be deducted from the

The letter accompanying the remittance should always specify distinctly what is for, and whether the books have 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.

Articles sent for books or pamphlets, or Nos. of any serial publication, would save unnecessary trouble and disappointment if, in the accompanying letter, 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.

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