

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 X.

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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. X.

PERIODS OF PREPARATION.

Stimulated by the appearance of the articles on the Preparation for the Bridegroom, which reappeared in our last two numbers, a correspondent wrote to Dr. Thomas under date June 14, 1839, as follows:

BELoved BROTHER THOMAS.—There are some very remarkable and striking things in relation to several periods of *preparation*. "By faith Noah, when he received a revelation concerning things not yet seen, being seized with religious fear, prepared an ark for the salvation of his family; by which he condemned the world, and became an heir of righteousness which is by faith." It appears that the time of this preparation lasted 120 years: "My spirit shall not always remain in man, for that he too is flesh. His days upon the earth shall be 120 years." This was the time allowed that generation to consider the awful sentence of destruction by a flood of waters. How exceedingly corrupt they must have been. Only eight persons saved out of a *world!* Surely God was justifiable in destroying a world of unbelieving, disobedient, and corrupted people.

Again, when he proved Israel in the wilderness, of 600,000 fully grown men, he found *two only approved.*

John the Baptist was prophetically a *preparer* of the Lord's way. Yet the Lord was despised and rejected by an unbelieving nation; He was received only by a remnant. They were warned of the impending vengeance; yet more than 1,000,000 perished by *that* vengeance. Surely the Almighty is just in His judgments upon men obstinately refusing to believe His word. But if such judgments come upon men living under *constitutions* handed them through mortals, such as Adam, Noah, and Moses; are we to suppose that no wrath will come upon the corrupters of a constitution handed them by the *First Born* from the dead? Will a long, and dark, and ruinous apostacy from the truth as it is in Jesus, the Son of God, be suffered to go unpunished? Can we conceive that a *world of apostates* from such an one as the Messiah, and from such a constitution as *his will* (*some appear to dream of a thing like this!*) will have *such a preaching to them*, as to induce them to *repentance and forgiveness?*

Doubtless the *Bride* will *prepare* herself for her returning *Bridegroom*; but the apostacy is not to be his *Bride*. The apostacy is the mother of abominations; His *Bride* is to be separated from all abominations, to be prepared and adorned for the Holy One.

Can we then expect multitudes will get themselves ready for him, for whom so few are looking? Will the disciples look for consolation and encouragement to *crowded meeting houses*? Will they, like the ancient Israelites, look back to the things left, —to the priests, blind leaders of blind multitudes?

Shall they not rather look forward to the promised rest, to the new earth, the new heaven, and the new Jerusalem, the holy city? "He that sat upon the throne said, Behold I create all things new." The whole earth will ultimately be inhabited by a people characterised as the righteous, the people of God. Jerusalem will then be recognised as the city of the great King. Its materials all precious and perfect, and its construction correspondent, being built by God. It will be the one metropolis of the whole earth, dwelled in, and enlightened, and glorified, by the presence of Almighty God and the Lamb. No death shall be there, nor grief, nor crying, nor shall there be any more pain, for the former things will have passed away. The former Jerusalem was but his dwelling in type; but the new Jerusalem will be

his anti-typical, his real dwelling. These, beloved brother, appear to be some of the things to which it becomes Christians to look for consolation. Let them contrast the preceding transient states, and thus learn to fix their affections on eternal things. What is this present race of dying men, compared with the sons of the resurrection, sons of glory, sons of God? What the present kingdoms of flesh and blood, compared with the everlasting kingdom? What this present old earth and old heaven compared with the new earth and the new heaven? What the present *shadowing* of glory compared with the real and eternal glory of the Almighty? What the present perishing multitudes of men compared with the one purified, redeemed and glorified multitude, the congregation of the Lord?

Let us remember that the preparing of an ark by Noah was closely connected, in point of time, with the salvation of himself and family, and with the destruction of the world. Also, that the preparation of the way of the Lord was closely connected with the saving of his people and with the destruction of his enemies. Have we not reason to conclude that the coming of his people out of Babylon is, in *point of time*, connected with his coming a second time in order to their salvation and the destruction of his enemies? A.A.

(*Apostolic Advocate*, vol. V., 1839.)

THE HOPE OF ISRAEL DEFINED BY A "CONVERTED" JEW— JOSEPH WOLFF.

From the "*Apostolic Advocate*," 1839.—By DR. THOMAS.

THIS gentleman, who is "a Jew outwardly," is one of great notoriety throughout the world. He was educated in Rabbinitism, which is compounded of the divine law and human tradition. In process of time, however, he professed conviction of the truth of the pretensions of Jesus of Nazareth to the Messiahship of

Israel and of God; and consequently renounced the vain system of modern Judaism. But unfortunately for Mr. Wolff, in putting off the traditions of the Elders, he has put on the sectarianism of anti-Christ, which is a compound of law, gospel, and heathenism. It is less absurd than Rabbinitism, but a palpable subversion

of the New Institution in whole and part. This is Mr. Wolff's misfortune. They who convinced him that Jesus is the Christ of God, having in this, very naturally, gained an ascendancy over his understanding, counselled him to join the Established Church of England, as a true exhibition of the kingdom of heaven. Thus he is placed in the unenviable situation of those who say but do not the things commanded.

Like most Israelites, the hope of a king from heaven to rule over them on the throne of David, and to make them illustrious above all the earth, is incorporated in his very nature. Mr. Wolff has surmounted his Jewish prejudices against a suffering Messiah, but he is far from having renounced the hope of his nation. He expects that "*Jesus who was taken up into heaven will come in like manner as he ascended;*" and that he will "come quickly," invested with divine majesty and omnipotence. This is certainly a glorious hope, and ought to be the grand object of spiritual desire in the heart of every true believer. Being an enterprising man, and probably sincere, he was anxious to connect the hope of Israel with the second revelation of Jesus of Nazareth. Hence, he became a messenger to the Jews from the society for their conversion, established some years since in England. He has visited his countrymen on this mission in almost every part of the world. In his travels, he has not passed by the United States; but has bestowed upon them a fair proportion of his labours and the following public address:

BURLINGTON, NEW JERSEY,
Dec. 25, 1837.

To the clergymen of all denominations of the United States of North America; and to all the laymen, and to all the Christian ladies in America.

MY DEAR FRIENDS:—I am now going, and therefore, permit me to say to you a few words more, through the public papers. I have had the

privilege during my peregrination in the United States to proclaim to you, from the several pulpits, the use of which was granted to me by preachers of different denominations, the visible and personal appearance and reign of Jesus Christ upon earth, the restoration of the Jews to their own land, the first resurrection, and the renovation of the earth, which shall be the eternal abode of Jesus Christ, the second Adam, the Lord from heaven. In order that you may understand my views, I leave behind these general remarks: 1.—There is a habitable earth to come. 2.—That this earth shall be subject to Christ. 3.—He shall come personally to sit upon the throne of his father David at Jerusalem, when all enemies will be made impotent. 4.—The resurrection of Christ's mystical body. 5.—The subjection extends from the highest power and principalities, down to oxen and sheep.—(Ps. viii.) 6.—He will cease to be a mediator, and giving up the kingdom of providence to God the Father, take to himself the usurped political kingdoms of the world, and sit upon the throne of David for ever. 7.—The prophet Elijah shall make his appearance before Christ's coming—for John the Baptist came only in the power and spirit of Elijah.

I also maintain that the present signs of the times announce that Christ's coming is very nigh at hand.

I, therefore, advise you, my friends, to search the Scriptures, whether these things are so; for, my dear friends, we have not followed cunningly-devised fables in making known unto you the power and the coming of our Lord Jesus Christ; for these views are contained in the records of those prophets who spoke as they were moved by the Holy Ghost, and consider slightly the words of the Holy Ghost *is a sin against the Holy Ghost*. Let us not, therefore, condemn the preaching of the second coming as a mere speculation. You would not say that it is a mere speculation if a person was to announce to you on good authority *that your house was on*

fire—you would go and try to extinguish it; and should *the coming of him* who is a consuming fire, who shall smite the wicked with the breath of his mouth, be a mere speculation? I advise you, therefore, my friends, to read more thoroughly your Bible, and you may also do well to read the following writings on this subject: 1.—Rev. Mr. Bickersteth on Prophecy. 2.—All the writings on this subject by Wm. Cunningham, of Lainshaw. 3.—The writings of the Rev. W. Dodsworth. 4.—The writings of the Rev. H. Melville. 5.—The writings of J. H. French, on Prophecy.—JOSEPH WOLFF, *Missionary to Jew and Gentile.*

DR. THOMAS'S COMMENTS.

Such are the views of this gentleman; which for the most part are strictly scriptural. "The visible and personal appearance and reign of Jesus Christ upon earth" is one of the plainest doctrines of the Scriptures of truth. It is the principal argument by which the apostles exhort the disciples to a *patient* continuance in well doing: "We beseech you brethren," says Paul, "by the coming of our Lord Jesus Christ, &c." "The restoration of the Jews to their own land" has become inevitable; 1.—That "the balance of power" may be maintained among the nations of Europe. 2.—That England may uphold her ascendancy in Hindostan. 3.—That Palestine may be garrisoned against the encroachments of Russia in the east. 4.—That England may retain the rich commerce of Asia. 5.—Because some *new* power must possess that land as none of the *old* will consent to its occupation by Russia, France, Austria, England, and so forth. The power that establishes itself in Palestine will rule the destinies of the world, and the re-settlement of Israel in that country will herald the crisis of all the nations; when Messiah Jesus shall descend from heaven, and take possession of his father David's throne, and rule in the midst of his enemies; while the dead *in Christ* shall awake from their deep sleep, and the living *in Christ* shall be

changed into a glorious, honourable, incorruptible, and an eternally living community, and when his authority shall be acknowledged by all from the proudest of the kings of the earth to the smallest minnow of the deep. Thus far Mr. Wolff seems to have a clear conception of the matter. He appears, however, in his 6th item to be confused.

Messiah will doubtless cease to exercise the functions of a mediator, when the things to be effected by a mediatorial institution shall have been accomplished. Mr. Wolff makes this cessation synchronical with his taking to himself the political dominion of the world; whereas, the Spirit of God places "the delivering up of the kingdom to the Father" at the end of 1,000 years after his ascending to the throne of David. The Great King of Israel is a Royal High Priest, and therefore, when he rules the nations and the world, he will be both High Priest or Mediator and King. In this he is the anti-type to Melchisedec, and the oath says, that after his order, the "King of the Jews" shall be a priest for ever, or *through all time*; for, as sin is destroyed *in time*, and as the priestly office is useless where there is no sin, the *for ever* of Christ's reign will not extend into the undefiled, undecaying, and incorruptible system of things which belong to the "third heaven" or eternal age; hence the necessity of the mediatorial kingdom being delivered up to the Father that "God may be all and in all."

For my own part I agree with Mr. Wolff that "the present signs of the times announce that Christ's coming is *very nigh* at hand, and that to consider lightly the word of the Holy Spirit as recorded by the prophets and apostles is a sin against the Holy Spirit, a very heinous one too, though not *the* sin; and one of which the sectaries and a great many reformers are guilty. They sneer at the visible and personal second advent of Jesus, &c. as a "mere speculation" or febrile affection of the brain! Would to God that the cold, corpse-like professors of these latter days had a febrile

affection of something more ennobling and enduring than the paltry nostrums of the age. Political and religious partyism, a making haste to be rich at every hazard, &c., command and engross the minds of men, who act more like "children of a larger growth," than as persons whose

manhood is mature.

Reader! remember that it is to "them that look for him, Christ appears a second time to salvation." Watch, therefore, and keep your garments, lest you walk naked and men see your shame.

(*Apostolic Advocate*, vol. V., 1839.)

SCRAPS FROM DR. THOMAS'S PAPERS.

DR. THOMAS TO THE BRITISH FOREIGN SECRETARY IN 1849.

THERE are three sources from which do, and will continue to emanate, influences or agencies, which before long will involve the whole of Europe in war. These diplomatic centres are the courts of Austria and Constantinople, and the clique of the Imbeciles, of which the exile of Gaeta is the Chief. As Foreign Secretary of the English Government, you ought to be informed of what is determined and must, therefore, necessarily happen in spite of all mediations and interventions to the contrary.

RUSSIA.—This formidable power is styled by the prophet Daniel "the King of the North," and by Ezekiel, "Gog, of the land of Magog, רוֹשׁ מִצְרַיִם Prince of Moscovy and **תּוֹבַל** TOBL:" while he of Constantinople is styled by the former "THE KING who does according to his will."

Understanding the powers represented by these terms, it is not difficult to ascertain the future in relation to them. By reference to Dan. xi. 40-45 you will see the course marked out for Russia by the divine wand. The sentence in verse 40 terminated by the first colon, is all that has come to pass at present. You will remember when "the King of the South," that is of Egypt, "pushed at him" of Constantinople in 1839, and obtained possession of the Turkish fleet, &c., which brought about the intervention of England, Austria, Russia, and Prussia to prevent the change of dynasty at New Rome. All the rest, then, of this passage from the aforesaid colon, remains to be fulfilled.

At the present crisis, we have to do with the remainder of verse 40, the interpretation of which is this: "And the King of the North," even the Autocrat, "shall come

against him," the Sultan, "like a whirlwind, with *chariots* (artillery on wheels) and with horsemen," or cavalry, "and WITH MANY SHIPS; and he shall enter into the countries, and shall overflow," or inundate them with his troops, "and shall pass over," or subdue them; as it is written in verse 41, "and many countries shall be overthrown."

By consulting Ezekiel xxxviii. 2-7, you will learn the countries to be subdued by the Autocrat are those of

- 1.—Magogue, whose descendants were termed by the Greeks *Scythiæ*.
- 2.—Gomer, and all his bands.
- 3.—Togarmah, and two of the north quarters, and his bands; a Tartar host.
- 4.—Persia, Ethiopia, Lybia.
- 5.—Egypt.
- 6.—Palestine.

1.—The Scythians from the Tanais, or Don, diffused themselves along the Ister, or Danube, to the shores of the Baltic and confines of the Galatæ, spreading themselves over Hungary, Transylvania, and Wallachia. Dio Cassius says that the country between the Danube and Italy was the land of the Scythæ, or, scripturally "the land of Gog." These were the *original* Scythæ, from whom the Asiatic Scythians and Germans sprang; so that the land of Magog is the country common to all the Scythian tribes, a vast tract of which already forms the Russian empire.

2.—The descendants of Gomer were styled Galatæ by the Greeks in the time of Josephus, Γαλατία is the common name of the earlier Greeks for the Gauls, the *Gallia* of the Latins, and Γαλαται or Galatæ, their word for Gaul, by the Latins styled *Galli*. "All the Galatæ," says Strabo, "were called Celtæ by the Greeks," and the converse is equally true. A colony of these Galatæ or

Galli, in the third century before Christ, emigrated from Gaul and established themselves in Asia Minor, where they were ever after called by their Greek name *Galatians*.

"The Scythia above Gaul," of Diodorus, "extending towards the Baltic" accurately describes the large tract of Europe above the Rhine, or northern boundary of Gaul, through which flow the rivers Elbe, Ems, and Weser. Here the land of Magogue and the land of the Gauls, or Gomerians, meet.

The Celts are the bands of Gomer, found about Marseilles and the inland territory, the Alps and Pyrenees; but northward, between the ocean and the Hercynian mountains, as far as Scythia, were denominated Gauls by the Greeks. Such is the Gomerian territory.

Gog is a Gentile name, which is only known to have figured once in history. It is the name of the *Regent of Austrasia* under Sigebert, who assassinated him about A.D. 567. Fortunatus, bishop of Poitiers, celebrated him in a Latin poem, in which there are *geographical references* which connect the proper name of Gog with the territory of the *Reichverweser shaft of central Germany*, Belgium, and the north-eastern part of France. The Rhine, Moselle, Meuse, Aisne, Oise, Sare, Cher, Scheld, Somme, Sambre, Saur, Seille, Metz, Ardenne, Vosges, &c., indicate in this poem the Regency of Gogue.

Now, sir, a power represented by the phrase "*GOG of the LAND of MAGOG*," is associated in the same category with "*ROSH Prince of Mosc and ToBL*." These are allies: The Autocrat of all the Russias in alliance with a German power, whose conjoined dominion when perfected, will extend from the Pacific ocean, Chinese Tartary, and Afghanistan to the Persian Gulf; thence

taking in Lybia, Ethiopia, and Egypt, (but not the country of the north-east coast of the Red Sea; these will be seized by the Foreign Office in Downing street and Leadenhall,) it will include Syria and Anatolia, with Constantinople for the seat of this mighty empire; Greece, the Principalities of the Danube, Sclavonia, Hungary, Italy, Germany, France, and Spain, with the north of Europe; these are the many countries comprehended in the dominion of Gog and Rosh, who like Arcadius and Honorius, will possess as one power the continental world, the primacy being with Constantinople. Thus the world will be Cossacked.

Much war will precede this consummation. The internal dissensions of Europe are consuming its strength, and preparing it for the catastrophe. The Foreign Office should look well to the mouth of the Black Sea, for Russia will surely come down upon Constantinople with a naval force which will overwhelm the Sultan with consternation and defeat.

There is a terrible future before the nations which no diplomacy can avert. Napoleon scourged them, but the rising power will make them lick the dust like a serpent. Nebuchadnezzar honoured himself in consulting Daniel, a captive of Judah; and methinks that your lordship will be also benefited by inquiring at the same fountain of light, if like that celebrity of old, you care to know what shall be the end of the things that now perplex you.

With due consideration and respect to your lordship, I subscribe myself, JOHN THOMAS.
3, Brudenell Place, New North Road, April
13th, 1849.

BEGUN BUT NEVER FINISHED.

A BIBLE DICTIONARY UPON WHICH DR. THOMAS

Was engaged at the time of his death.

BALANCE. This symbol occurs in Rev. vi. 5: "And I saw, and behold a black horse, and he sitting upon him having a *balance* in his hand." The meaning of this symbol is indi-

cated in the words accompanying it. The holder of the balance had power to injure the products of the soil; for he is commanded not to hurt the oil and the wine: and that he did injure

the corn and the barley, is shown by a voice proclaiming the price of them, which was that of a time of famine. A quart of corn for sixteen cents is over five dollars a bushel; and three quarts of barley for the same, is one dollar and sixty cents a bushel. A balance connected with a proclamation of such prices for grain, is, therefore, the symbol of famine, and is representative of times indicated in the saying "When I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again BY WEIGHT (or balance), and ye shall eat and not be satisfied."—(Isa. xxvi. 26.)

BEAR.—"His feet were as the feet of a bear."—(Rev. xiii. 2.) The bear is the second of Daniel's four beasts, and answers to the silver element of Nebuchadnezzar's image. In these symbols, the bear represented the Medo-Persian dominion which superseded the Chaldean. In the Apocalypse, the feet of the Beast of the Sea being bear feet, indicate that it is connected with the second beast dominion; and that in the latter-day manifestation, PERSIA will be an element of the Sea-Beast confederacy of powers.

BEAST.—This symbol occurs in several places in the Apocalypse, and in the Common Version more frequently than the original justifies. In the following texts it ought to be rendered "living one," not *beast*: (Rev. iv. 7; vi. 3, 5, 7; and "living ones" in Rev. iv. 6, 8, 9; v. 6, 8, 11, 14; vi. 1, 6; vii. 11; xiv. 3; xix. 4. In these places, the noun is ζῶον, Zōon, and signifies anything *alive* or *living*, from the verb ζῶω, Zaō, to live.

In the following texts and their contexts, the word is θηρῖον, thairion, a wild, venomous, or savage beast: Rev. xi. 7; xiii. 1, 11; xiv. 9, 11; xv. 2; xvi. 2, 10, 13; xvii. 3; xix. 19; xx. 4, 10). In these places, the symbol represents *polities*, or SYSTEMS OF POWERS, having dominion over all the nations occupying the territories of Daniel's four beasts; and hostile to the "Holy City" and the two witnessing prophets of Rev. xi. 2, 3, 10;

and to "the saints" of xiii. 7, 10; xiv. 12; xv. 2; xvii. 14; xix. 14, 19.

That *beast*, in prophetic style, signifies *national polity*, or a power having dominion, is evident from the following citations. Thus, in speaking of the wretched condition of Judah and his companion tribes, under the government of the profligate shepherds of the house of David, Jehovah says, "My flock became a prey; it became meat to every beast of the field" (Ezek. xxxiv. 8;) that is, to every Gentile power bordering upon the territory of Israel.

Again, the spirit in David saith, "Thou hast brought a vine out of Egypt; thou hast cast out the Gentiles and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof (were) the cedars of God. It sent out its branches to the sea, and to the river its boughs." Stripped of its beautiful imagery this signifies in plain words that Jehovah brought Israel out of Egypt and established her in the land of Canaan. But, referring to the condition of the Hebrew nation, conquered, scattered, and oppressed by the Gentiles; or, as Ezekiel expresses it, "meat to every beast of the field;" the spirit continues in David, "Why hast thou broken down her fences, so that all they which pass by do pluck her? The boar out of the forest doth waste it, and the wild beast of the field doth devour it. It is burned with fire, it is cut down: they perish because of the rebuke of thy countenance"—(Psalms lxxx. 8-13, 16.) Now, we, living after the accomplishment of this prophecy, can see that "the boar of the forest," and the "wild beast of the field," are the Ninevite, the Chaldean, the Greek, the Roman, &c.; powers by which the Hebrew vine has been cut down, wasted, and destroyed.

Another illustration occurs in Hos. xiii. 5. Addressing Ephraim, or the Ten Tribes, Jehovah in this place says—"I knew thee in the wilderness, in the land of great drought. According to the pasture they were filled;

they were filled, and their heart was exalted; therefore have they forgotten me. I will be unto them, therefore, as a *lion*; as a *leopard* in the way will I observe them; I will meet them as a *bear* bereaved; and I will rend the caul of their heart, and there will I devour them as a lion: the wild beast shall tear them in pieces."

The meaning of this is, that because of Israel's iniquity, transgression, and sin, Jehovah would send against them certain *powers* symbolized in the prophets by the lion, the leopard, and the bear, and punish them through their instrumentality. This he accomplished by the lions of Nineveh and Babylon; and the four-headed and four-winged leopard of Macedonia and Greece, and will yet more fulfil by the Russian bear; when, having absorbed Persia, the forces of the bear-footed beast of the sea, under the Gogian Eighth Head, shall be gathered by Jehovah from the hundred and twenty-seven provinces of the bear dominion, and elsewhere, to battle against Jerusalem in these the latter days of the Babylonian Image. See Jer. i. 17; Dan. vii. 4, 6; xi. 3, 4, 30, 32, 35, 39, 41, 45; viii. 9-12, 24; Ezek. xxxviii. 5; Zech. xiv. 1, 2; Rev. xvi. 14.

But Daniel put the signification of this symbol beyond all doubt. Speaking of the beasts of his vision, he says, "These great Beasts which are four, (represent) four kings (or dominions, vii. 6, 12,) which shall arise out of the earth," in consequence of the stirring of the four winds upon the Great Sea.—(verses 2-3.) "And the saints of the High Ones shall take the kingdom, and possess the kingdom for the *aión*, even to an *aión* of the *aións*."—(verses 17, 18.) Here the beasts are dominions, and dominions too, which are to be possessed by the saints, of whom Messiah is the chief. Parallel, therefore, with it is Rev. xi. 15. "And there were great voices in the heaven, saying, The Kingdoms of the Kosmos, (the political system pertaining to the Four Beasts, "*the world*,") are become (those) of our Lord and his anointed, and he shall reign for the *aións* of the

aións."

BED.—"Behold, I cast the woman Jezebel *into a bed*, and those committing adultery with her, *into great tribulation* unless they change their works."—Rev. ii. 22. The phrase *eis κλινην*, *eis klíneen*, "into a bed," is parallelized, and so explained, by *eis θλιψιν μεγάλην*, *eis thlipsin megaleen*, "into great tribulation." In Scripture, a bed is regarded as defiled or undefiled. "Marriage is honourable, and the bed undefiled," says Paul; but where lawful union is wanting, the bed is defiled. "Whoremongers shall have their part in the lake which burneth with fire and brimstone, which is the second death."—(Rev. xxi. 8; xxii. 15.) Hence, a defiled bed becomes the symbol of the great tribulation and torment appointed for "the clergy," or prophets of Jezebel, who in the apostolic age, seduced the faithful by their teaching to commit fornication, and to eat things sacrificed to idols. The description of the Harlot in Prov. vii. 6-27, well defines these Jezebels in their enticements. They operate on those who are without spiritual understanding, whom they embrace and flatter with impudent assurance. "We have peace offerings," say they; "and this day have we paid our vows. We have decked *our bed* with coverings of tapestry, with carvings, and fine linen of Egypt. Our bed is perfumed with the odour of sanctity; come let us solace ourselves with love and charity. For the good man is gone into a far country, to Skyana, and may never return. Thus, with their fair speech and flattering lips, they force their victims who follow them as an ox to the slaughter, or as fools to the correction of the stocks; "till a dart strikes through their liver; as a bird hasteth to the snare, and know not that it is for their lives." Hence, for true believers to be corrupted from the simplicity that is in Christ by false teaching, is to be beguiled by the subtily of the serpent, to commit fornication with the tempter. By so doing, they occupy *a bed* in a chamber of death, and, although they may

solace themselves therein for a time, they will find it to be the way of torment, destruction, and death.

BERYL.—“The eighth foundation of the wall of the great city is a beryl.”—(Rev. xxi. 20.) This is a precious stone of a sea green colour. On each foundation stone is the name of an apostle, and taking them in the order of the list recorded in Matthew x. 2, the Beryl answers to “Matthew the publican,” who is the eighth. The eighth tribe of the apocalyptic Israel is Levi, so that Matthew may be destined for the Levitical throne of David’s house.

BIRDS.—In Jer. xii. 9, *birds* signify powers: as “Mine heritage (Judah) is unto me, saith Jehovah, a bird with talons; the birds round about (the neighbouring powers) are against her.” A great conqueror is styled a ravenous bird in Isaiah xlv. 11, as “I am God and there is none like me; calling a ravenous bird from the east, *the man* that executeth my counsel from a far country.” This was Cyrus, Jehovah’s anointed, whose right hand He strengthened by that anointing, to subdue nations before him; to loose the loins of kings; to open before him the two-leaved gates of Babylon; to break in pieces its brazen gates, and cut in sunder the bars of iron.—(Isaiah xlv. 1, 2.)

“Thus saith the Lord to his anointed, to Cyrus.” So it reads in the English version; but in the Hebrew, “Thus saith Jehovah to His Messiah, to Khoresh.” Cyrus who freed Judah from the yoke of Babylon was a representative man in the performance of this mission. His name signifies *the heir*, and in accordance therewith, he inherited Babylon’s dominion and glory. He represented THE MESSIAH, *the heir of all things*, who is to deliver the Hebrew nation from the Babylon of the Apocalypse, and to inherit its dominion under the whole heaven. Messiah, or Christ, is not an individual only, but a *body*, the aggregate of the saints. Hence, the designation “ravenous bird” applied to the Persian Cyrus (who, with Darius and their forces, are styled “sanctified

ones” in Isaiah xiii. 3) is applicable to the Hebrew Cyrus and his companions “the saints,” as constituting the antitypical power styled “*the Kings of the East*” in Rev. xvi. 12, with their people, the beasts of the field. The saints are the “ravenous birds” which are to prey upon Gog the imperial chief of the Babylonish powers and his mighty hosts. Addressing him, the spirit saith in Ezekiel, “Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee: I will give thee to *the ravenous birds of every wing*, and to the beasts of the field to be devoured.” Then, directing his words to the destroyers of Gog and his host, these ravenous birds and beasts of the field, He saith, “Assemble yourselves and come; gather yourselves on every side to my slaughter that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty and drink the blood of the princes of the earth, of rams, of lambs, and of great goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat until ye be full, and drink blood until ye be drunken of my sacrifice *which I have sacrificed for you*. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the nations, and all the Gentiles shall see my judgments that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am Jehovah their God from that day and forward.”—(xxxix. 4, 17-22.)

In this passage the great sacrifice, or judgment executed, is declared to be for the ravenous birds and their company of the field. Others, however, declare that it is for the saints, and for the people of Israel, that this terrible vengeance falls upon the Gentiles. Thus, in Rev. xviii. 4, 20, “Come out of her *my people*. Reward her 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. How much

she hath glorified herself and lived deliciously, so much torment and sorrow give her." And "rejoice over her, O heaven, and ye holy apostles and prophets; for *God hath avenged you on her.*" The saints are here also the executioners of the vengeance, as well as the party avenged; as it is likewise written in Dan. vii. 22, and Psalm cxix. 5-9. Omnipotence operating through the One Body is the ravenous bird that flies upon the shoulders of the Philistines toward the west, and spoils them of the east together, at the head of Judah and Ephraim (Isaiah xi. 14); that stands up for the children of Daniel's people.—(Dan. xii. 1), and that comes down to fight for Mount Zion and for the hill thereof. *As birds flying*, so will Jehovah of armies defend Jerusalem; defending also He will deliver it, and passing over, He will preserve it.—(Isaiah xxxi. 4, 5.)

We are not to suppose, however, that there is any discrepancy in the testimony. The great sacrifice is vengeance for the ravenous birds, &c., and by them as the divine instrumentality; and as symbols of the saints to whom the execution of the judgment written is assigned.

"Rejoice, O heaven," the region of the fowl of every wing. Hence in Rev. xix. 17-21, the cry or proclamation of the angel standing in the sun, and saying to all the birds that fly in the meridian, "Come, and gather yourselves together to the supper of the great God." This supper is the same as the sacrifice which begins on the mountains of Israel and ends in the destruction of "the Beast, the False Prophet, and the kings of the earth and their armies" in the west. These are destroyed by the Hebrew Cyrus and his companion kings; the fowls, whose sword is bathed in Edom's heaven and filled with the flesh of the people of Jehovah's curse.—(Isaiah xxxiv. 1-8.)

"*As birds flying*" Jehovah will defend Jerusalem and deliver her. As birds of prey hovering in the air over the object to which their attention is drawn. The nations' hosts are to be

gathered to battle against Jerusalem and to take it. This is the Syrian confederation of the Latter Days against the city, represented by Nebuchadnezzar's image. It is the prey of the flying birds, whose position and motion are represented also by the stone not in hands falling upon the feet of the image.—(Dan. ii. 34, 45.) The One Body, or Christ Mystical, *God manifest in the saints*, is the Stone-Power compared to birds poised in the ærial, like eagles ready to pounce upon the prey, whose destruction is also the deliverance of the captured city. In Israel's redemption from Egypt, Jehovah is likened to an eagle, the king of birds of prey. "Jacob is the cord of Jehovah's inheritance. He found him in a desert land, and in the waste howling wilderness; He compassed him about, He instructed him, He kept him as the apple of His eye. *As an eagle* stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so Jehovah alone did lead Jacob, and there was no strange God with him. He made him ride upon the high places of the earth, that he might eat the increase of the fields, &c."—(Deut. xxxii. 9, 14.) This eagle-like relation of Jehovah to Israel has not been abandoned. In the redemption that is approaching, He will again assume his ancient position, and become the eagle-protector of his people, and destroyer of all their enemies.

But in the days of old, when Jehovah defended the Hebrews, and devoured their foes as a bird of prey, the instrumentality was *God manifest through Angels* (Acts vii. 53; Heb. ii. 2;) but when he shall again interfere in their behalf, the instrumentality will be modified. *God manifest through the Saints equal to Angels* (Luke xx. 36) will be the eagle-development of their second Exodus. These saints are "*they who wait for Jehovah,*" and wait for the destruction of the unclean and hateful birds; or Babylonish powers which still prevail against them—(Rev. xiii. 10; xiv. 12; xvi. 15; xviii. 2.) Jehovah is a God of judgment;

blest are all they that wait for Him; "for evil doers shall be cut off; but those that wait for Jehovah, THEY shall inherit the earth;" or, as the Lord Jesus expresses it in preaching the Gospel of the Kingdom, "*The meek shall inherit the earth.*"—(Isai. xxx. 18; Psal. xxxvii. 9; Mat. v. 5.) He shall appear for salvation the second time without sin, to those looking for him.—(Heb. ix. 28.)

Now one of the apocalyptic symbols of the saints is "a flying eagle with six wings about him, and full of eyes within." This is incontrovertible; for the symbol is exhibited as taking part in a song in which it sings, concerning itself with the other living ones and the elders, "Thou hast bought us for God with thy blood from every tribe, and tongue, and people, and nation; and hast made us for our God kings and priests, and we shall reign upon the earth."—(Rev. iv. 7, 8; v. 9, 10.) Here are the ravenous birds destined for eagle-flight "To meet the Lord in the air;" for it is written in the prophets, "They that wait for Jehovah

shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."—(Isai. xl. 31; 1 Thess. iv. 13, 18.) Such, then, are the "fowls flying in the midst of heaven," addressed by the angel standing in the sun, as depicted in Rev. xix. 17.

BIND.—"The four angels bound by the great river Euphrates"—(Rev. ix. 14.) In this place *bound* is used in the sense of territorial limit. Their dominion before its predicted extension, was *bounded* by the frontier of the Byzantine, or Greek empire, which is represented by, and reached to, the Euphrates. To *loose* the angels was to cause them no longer to be restrained, or confined, by their previous limits.

To *bind with a chain*, when used in reference to a symbol representative of a power, is to deprive it of the liberty of acting; so that it can no longer exercise dominion, or the functions of government.—(Rev. xx. 1, 3.)

COMFORT—FALSE AND TRUE.

COMFORT is the assurance of good—either of advantage to be received or evil to be delivered from; but to be true comfort, the assurance must be true. If the good things said be not true, the first element of comfort is lacking on both sides; the comforter is a deceiver, and the comforted, the believer in a lie. Suppose a bank fail in which a widow's total means of support are invested; it would not be true comfort to tell her untruly that the bank is only closed for the making up of the books; that its affairs are all right; that her money is safe, and that payment will be resumed in a few days. The assurance might pacify her mind for a little if she believed

it, but the evil would only come upon her with tenfold bitterness when her delusion was dispelled. And if she happened to know that the assurance was untrue, though her comforter might be sincere, she would refuse to take comfort at all. Real comfort would come with an official guarantee that all was right. Beautiful lies, that she knew to be lies, would only aggravate her misery. She would prefer to face the truth, however bitter, caring not to be treated as a nurse might the child who drops a loved trinket over the side of a boat into the sea: "Never mind, my pet; a fish will dive down and fetch it up again in the morning."

There is a great deal of false comfort given and taken in the world. There is no true comfort but of God ; all other comfort falls short in the weakness and inferiority of this corruptible, and ends in the grave. When *He* says, "Comfort ye ; comfort ye, my people," we may listen with ears attent, and drink deeply the proffered draught. He has said this. He has caused these pleasant words to be written that we through patience and comfort of the Scriptures might have hope. "Speak ye comfortably to Jerusalem : say unto her that her warfare is accomplished, that her iniquity is pardoned. She hath received at the Lord's hands double for all her sins." To whom come these words if not to the children of Jerusalem, wherever and in what age found ? She (exalted) is the mother of all who receive the adoption of children by the faith of Christ Jesus (Gal. iv. 4, 5, 26), who are thenceforth no longer Gentiles in the flesh, aliens from the commonwealth of Israel (Eph. ii. 11-20), but fellow heirs and engrafted branches on the good olive tree—(Eph. iii. 6 ; Rom. xi. 24). To us, then, as constituents of the mystic Jerusalem, which has the city of David for its topographical basis, the prophet is commanded to "speak comfortably." And what are the comfortable words spoken ? "Say unto her, her warfare is accomplished ; her iniquity is pardoned." Long and bitter has been the conflict of Jerusalem ; heavy and destructive the burden of her sin, which has sunk her in the billows of Jehovah's anger, and overwhelmed her in the storm of Gentile adversity. The enemy has for a long time prevailed, and has said to

her soul, "Bow down that we may go over." In all her tribulations her true children have shared, and now share. Though cast out and disowned of their brethren, Israel after the flesh, their cry has been, "Doubtless Thou art our Father, though Abraham (being dead) be ignorant of us, and Israel acknowledge us not. . . . Oh ! that Thou wouldest rend the heavens and come down. . . . We are all of us an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf : and our iniquities like the wind have taken us away. And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee ; for Thou hast hid Thy face from us, and hast consumed us because of our iniquities. But now, O Lord, Thou art our Father. We are the clay and Thou our potter : and we are all the work of Thy hand. Be not wroth very sore, O Lord ; neither remember iniquity for ever. Behold, see we beseech Thee ; we are all thy people. Thy holy cities are a wilderness ; Zion is a wilderness ; Jerusalem a desolation."

Their prayer is answered in the words of comfort commanded to be spoken. God has said, "I will give unto Jerusalem one that bringeth good tidings : " and He hath fulfilled His word : for the apostolic message is neither more nor less than the announcement of his appearance "to comfort all that mourn, to appoint unto them that mourn in Zion ; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." This is good tidings ; and though the chosen nation did not receive

it, believing not the report, nor perceiving the arm of Jehovah stretched out in Christ to reconcile them to Himself, not imputing their trespasses unto them, a remnant in the nation believed; and that remnant has its representatives now, men who mourn the obliquity and adversity of Israel, and who share deeply and feel the evil of the times, but who cling hard by the comfort which God has commanded to be spoken—the assurance of the end of this warfare and the pardoning of this iniquity, in the blessed day when in the mountain of his choice, God will “swallow up death in victory, and wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth.” Joyfully respond they to that other comfort of God, which says, “Strengthen ye the weak hands; confirm the feeble knees. Say to them that are of a fearful heart, ‘Be strong; fear not. Behold your God will come with vengeance, even God with a recompense. He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. . . . The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.”

In prospect whereof, they sing with composed hearts, “I will greatly rejoice in the Lord. My soul shall be joyful in my God, for he hath clothed me with the garments of salvation. He hath covered me with the robe of

righteousness, and as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations.”

“Comfort one another with these words,” saith Paul. He referred of course to the words he had just written, and not to those quoted in the foregoing. Yet the words of his immediate context are spiritually identical with those of the prophets. When he said, “The Lord himself shall descend from heaven with a shout,” did he not refer to the event spoken of by the prophet when the prophet said, “Behold, the Lord your God shall come?” Unquestionably. When he said, “The dead in Christ shall rise,” was it not but giving a concrete shape to the glorious announcement of the prophet that the Lord God would “swallow up death in victory?” Doubtless. Therefore “Comfort one another with these words” may, by Paul’s authority, be written against all those things which, he says (Rom. xv. 4), were written aforetime that we through patience and comfort of the Scriptures might have hope.

This is the comfort wherewith we are comforted of God. From lying comforts we turn away. Such is that in which a friend wrote, “Into that ‘happy land, far, far away,’ I feel assured John Thomas has entered, and is safely enfolded in the Saviour’s loving arms!” The answer to this is what was written in substance as follows:—“I would rather accept the

visitation in all its unqualified bitterness than listen to consolation which is fabulous in its foundation, and gives the lie to God. Our boy is dead. He has fallen before the law of sin and death, to which all are alike exposed. To say he is in a happy land when we have him with us dead in our closet is to play with facts. The fact of his death is bitter indeed; but whenever was a curse sweet? Sin reigns yet unto death. I know that God's purpose will at the last prevail, and that the very trace of sorrow will be blotted out with death itself in the day when the earth shall be finally filled with the glory of the Lord as the waters cover the sea. We may not see the relation of all the incidents of our sorrow to this blessed consummation; but knowing that the working out of the plan is in unerring hands, we can accept all in confidence, and drink even the bitter cup in resignation. God gave in His goodness, and has taken away in His wisdom. There is no ground of complaint against Him. We loved the beautiful work of His hand, and thought to fit it for His higher purpose. But He knew better than we. He who has taken can give again if he sees fit. We are fain to say with Martha, "Lord, if Thou hadst been here, our beloved had not died," and fain to think that He who quenched a widow's grief at Nain by restoring a dead son, could again glorify his name by reproducing a form of life full of promise for spiritual development in the kingdom. But we dare not presume on even this. The lie of Christendom we reject. Hope for the future we have. We take the rod of this affliction in faith

that it was needed, and that all will eventuate for His glory and the joy of His chosen. We refuse to be comforted with a lie.

More striking though not more truly of the order of lying comforts, is the following: "That bright boy, the joy of your hearts—that promising little soul, John Thomas—has gone—to where? Here, my dear friends, I am indeed sorry we take issue. I wish, with all my heart, your faith and experience were even as mine. Deem not my sayings idle words. I *know he lives*. That bright spirit whose look has often gladdened your hearts is simply evolved from its tenement of clay; and having cast its shell, like the beautiful butterfly, has taken to itself wings, and is now basking in the sunshine of the bright summer land. It is no false consolation I offer you. 'A sparrow cannot fall without the Father,' you say. True; and do you think the all-good and the all-loving Father has permitted such a gem as yours to fall without hope or possibility of recovery, or even raising him up again? Oh, if it were true, I would not own or recognise such a Father. I should like to know what good, from your stand-point, can result from such a catastrophe as this? We are grieved for you. We truly sympathise with you. We hope the day may soon come when Christadelphian dogmas will be swept away, and superseded by the glorious realities of spiritual knowledge."

This is the mere language of the carnal mind in rebellion against the Creator, whose ways it would measure by its little feelings and conceptions, forgetting that God is the author of

all, and that we are but as the clay in the potter's hands, with no more right to criticise or complain. If the writer's arguments were sound, there ought to be no evil at all; but evil there is, and it is of the Lord.—(Isaiah xlv. 7.) None can stay his hand or say, What doest thou? Goodness will come at last; but only of His sort and in His way. Myriad forms of beauty bloom and perish. They are but the blossoms of his power: all beauty is latent in Him. He could multiply them a million-fold, yea, and beyond. Are we, to say that because he permits one to appear, he is bound to give it immortality? He is bound to do nothing. He doeth all things according to the counsel of His own will, and His will, in this matter, is that understanding and obedience in Christ shall be the basis of immortality, and not mere creature beauty, which is no more to him than the exquisite patterns of the snowflake seen under the microscope, or the brilliant hues of the peacock's plumage. "He taketh not pleasure in the strength of a horse: he delighteth not in the legs of a man." These are but transient forms of his eternal power. The permanent forms are to be based on intelligent submission. The carnal mind rebels against this, and revels in false consolations which are but the dreams of its own propensities. But it is bootless. God reigns and not man. His purpose will prevail when the clods of the valley shall have claimed their living kindred in all the earth. Christ is the key and the solution of the whole problem. "In him dwelleth all the treasures of riches and knowledge: and this I say lest any man beguile

you through philosophy and vain deceit." To him has power over all flesh been given, that he might give eternal life to as many as the Father has given him (John xvii. 3); and for none other is "summer land," or any other land (except the land of darkness and the shadow of death) in store. The denial of death for the dead is the great falsehood of the day, which falsifies the gospel in its first element. Enlightened humility recognises the reign of death as the great fact of the situation, and accepts with thanksgiving the blessed hope of the gospel of Christ, that they who believe in him shall not perish but be raised up again at his appearing and his kingdom. Hardship in the operation of this rule they cannot admit, for hardship is a thing that can only be conceived of as between one human being and another. Hath not the potter power over the clay?

The following are specimens from many letters of the spirit in which such afflictions are to be received:

Edinburgh, 25th November, 1872.

MY DEAR JANE.—I received the note on Saturday night with the sad news of the death of your darling boy John Thomas, the flower of the family, with a sad heart. I do truly sympathise with you in the loss of such a son. Since I came home from Birmingham I had often been thinking of him, what a noble frame-work he possessed, and the mental seemed to be in advance of the physical; and that if spared a few years, he must develop a character far above the ordinary lot of mortals, but alas, God's ways are not as our ways, nor His thoughts as our thoughts. We must bring our mind to acquiesce in the arrangements of infinite wisdom which cannot err, but does all things well. His place at the breakfast table where he used to sit at his father's right hand will now be vacant; but this is the finger of God who worketh in the armies of heaven and

among the inhabitants of this earth according to the counsels of His own will, and gives no account of His will to any. I hope the rest of the family will be spared to be a blessing to you and to one another. When trials, afflictions, and bereavements are crushing our spirits, we should endeavour to say like the Psalmist, "O my soul, return unto God, He is thy quiet rest; this word of Thine my comfort is in mine affliction, for in my straits I am revived by this Thy word alone."

Your affectionate father,

ROBERT NORRIE.

Maldon, November 24th, 1872.

DEAR BROTHER AND SISTER ROBERTS.—We all sympathise with you in your grief which we have no doubt is great. Our prayer is that you may both be supported under the loss of so dear a child. Truth is so different to fables of the day in which we live. We cannot administer the consolation so common under such circumstances, but we do believe that *all* things work together for good to a certain class. Hoping that you may be able to lay hold of that comfort that the word of God offers to all the called according to His purpose, and if you cannot at this time see where this will work with other things for His glory and your good, yet believing Him faithfully, you will be able to say, Blessed be the name of the Lord.—From yours in sympathy and love, D. HANDLEY.

Sale, November 23rd, 1872.

OUR VERY DEAR BROTHER AND SISTER.—How can I express to you our *deep* sympathy in this *severe* trial. Would indeed we were near you to show it; but though "absent in body, we are present in spirit," and would fain help you to bear this crushing blow.

We must not forget in times like these that our Father is *full* of compassion and tender mercy. He *will* strengthen those he considers worthy of trial, not leaving us after chastening us almost *beyond* our feeble strength, but will gently draw us nearer to Himself, and heal, as *He only* can, the wounds inflicted in love.

It is hard to realise the fact of the bright bonnie boy, so short a time since, full of life and vigour, now smitten by our greatest enemy. Thanks be to our God and Father, who will give us the victory at last, and fill

our cup with sweet joy too great now to conceive. May *He* be your strong support and comfort in this dark hour of need. Praying with you that this time of *sorrow* and *sighing* may soon indeed be made to flee away before the presence of the Sun of Righteousness, who shall arise with *healing* in his beams. The whole circle join with me in sympathy and love.—Your affectionate sister in the blessed hope,

MARY BIRKENHEAD.

London, November 23rd, 1872.

DEAR BROTHER AND SISTER ROBERTS.—Your circular notice of your dear boy's death just to hand. It must be a very unlooked for and crushing blow to you. What can we say to comfort you? This beautiful flower blighted and gone in a few hours, like Jonah's gourd. Well, the same hand did it and the same care is watching the effect in tender love, and will comfort in the end. Such a disease laying hold of such a physically developed child as your late John Thomas, it is not surprising it did its fatal work rapidly on him. I sincerely hope the two little girls will pull through and be spared, and you know this wish and prayer will ascend from many affectionate hearts to one loving Father in heaven. May you both be able to say, "Thy will be done," and have the deep and solid comfort this acquiescence will bring when the trial is over. And in sympathy of the one family and hope of life when trial is over, I remain, yours faithfully, THOMAS BOSHER.

Edinburgh, 26th November, 1872.

MY DEAR BROTHER AND SISTER ROBERTS.—We desire to sympathise with you in your sore bereavement. We feel as if silence would be more consoling than words. Still we cannot refrain from saying a few words, believing that it will be some little comfort, the knowledge that your brethren and sisters in the Lord are feeling with you in your heavy affliction—an affliction which time may deaden but not heal, for every recollection of the noble looking little boy will bring back the sore feeling of the heart. Dear brother and sister, do not try to repress your sorrow just now. Let it have its way. Our weak human nature is not able at all times to

control our feelings. There is good in weeping. Our Lord displayed like feelings at the death of his friend, and he felt what he expressed by weeping. He knew the end, the future glory, but that did not shut out the present, nor stop the flow of human love and sympathy. You both know the future glory and your hearts are set on attaining it. But the present has to be endured and much of it is weeping, for sin and death reign, making us often to groan and cry for the deliverer. Our human affections are often sorely cut and lacerated, but we have the consolation of the future and also of the sympathy of our Lord who has experienced the same feelings. I shall not trouble you with more, but remember you both in our prayers, that you may be strengthened and comforted in this great sorrow.—Your affectionate brother and sister in hope of speedy release from death-power,

CHARLES AND CATHERINE SMITH.

Wisbeach, November 23rd, 1872.

DEAR BROTHER AND SISTER IN CHRIST.—It was with grief that I read the notice of your sad loss. Be assured of my deep sympathy in this your affliction. May the loving Father, who chastens every son whom He receiveth, give you strength to bear the blow in that spirit of true submission which is born of faith.

I am such a mere child in the truth that it would seem presumptuous in me to quote words for your comfort, the sense and appropriateness of which you know so much better than I, and yet I could think of nothing half so soothing to say to my elder brother and sister as, Let us remember what the spirit says of our Father, that "He doth *not willingly afflict*," and again that, "Like as a father pitieth his children, so the Lord *pitieth* them that fear Him. For *He knoweth our frame*, He remembereth that we are but dust."

If the sorrow have the effect of making us long more earnestly for the time when there shall be no more death, of making us more careful to "keep our garments" unspotted that we may be worthy to enter upon that deathless state, it will be well.

It seems to me that exactly in proportion to the delight we take in striving to do the commands of Jehovah, should we be able to take the comfort of the promises; and such as "seek for immortality" by spending their

lives in the cause of Truth as you do, should be able to draw the sweetest comfort from the Spirit's descriptions by Isaiah, Ezekiel, &c., and in the Revelation of John, of that glorious time when "sorrow and sighing shall flee away."

Let us take heart, for if Paul in his day could say, "Yet a *little* while and He that shall come, *will come*, and *will not tarry*," how much more can we a thousand years after Paul. May the God of all comfort and consolation strengthen our hearts, increase our faith, make us more watchful, more zealous, more patient and in every way more ready to receive our king.

With sincere affection and praying that we may not have long to wait for the glorious appearing of our elder brother, I am, your sympathising sister,

SARAH MARY RODGERS.

Huddersfield, November, 1872.

DEAR BROTHER AND SISTER ROBERTS.—It is a *sore, sore* trial for you to say "Amen" to our Father's dealings with you at present. My heart bled as soon as I saw the letter with the sad news, and all I can now say is that my prayer ascends with yours to the throne of grace for the speedy coming of the time when the curse shall end and sorrow and sighing shall flee away.

I trust your other darlings are well. My warmest love and most sincere sympathy are with you both, and may the God of all comfort, "who comforteth us in all our tribulations," be with you to strengthen and support. Jessie desires me to express her sympathy, and I am, in the blessed hope,

Very affectionately, your sister,

MARGARET FRASER.

Llanelly, November 24th, 1872.

DEAR BROTHER AND SISTER.—Your communication of yesterday has filled our hearts with deep sorrow on your account, and we earnestly pray that you may be comforted and strengthened to bear the *heavy burden* which has fallen to your lot. "Like as a father pitieth his children, so the Lord *pitieth them that fear Him*." May that *fact* enable you to *endure* what (personally) I consider the heaviest trial a Christadelphian can have, for the reason that it is sorrow *without hope*. May the rest of your dear

family be preserved from that "fatal disease," and yourselves experience all the strength and consolation you so much need, is the earnest desire of, Yours affectionately in the blessed hope (for self and brethren),

E. S. EVANS.

Northenden Road, Sale, Nov. 30, 1872.

MY DEAR BROTHER ROBERTS.—I scarcely know what to say to express the deep sympathy we feel for you in the overwhelming sorrow that has come upon you. We feel as though anything that might be said would be so utterly out of proportion to your distress, that it would be almost a mockery to say it. The heart knows its own sorrow best. Yet it must be some little relief for you to know that many true hearts are sharing your grief, and yearning to do or say something to mitigate the pain that rends your own heart. Were it not for the comfort afforded by the truth, your sorrow would be less bearable than it is; and it is a matter of thankfulness that you can say, "The Lord giveth and the Lord taketh away; *blessed be the name of the Lord.*"

I could not realise for a time the distressing fact that the bright little fellow who had rattled so pleasantly to me when I sat in your parlour was no more, and that I might never see his merry face and bright intelligent eyes again. I have never forgotten him. When I looked back to my brief stay with you, I have always thought of him as a child of unusual promise, and likely, from his training, to be of great service to the truth. Well, all that is over now, and cannot be otherwise. My dear brother, may He who giveth power to the faint, strengthen your heart and the heart of your suffering sister wife, and help you both to bear this heavy blow with true resignation and fortitude. There is a wise purpose in the bereavement, a hidden blessing in the dark cloud; and in the bright future, all will be plain, and you will bless the unerring hand that led you by a way you knew not.

May the God of all comfort bless you with all you need, and preserve you unto His everlasting kingdom.—Truly yours, in that blessed hope, EDMUND CORKILL.

Leith, November 24th, 1872.

DEAR BROTHER AND SISTER.—We

received your notice last night containing the sad intelligence of the death of your dear son, John Thomas. We deeply sympathise with you in your loss of such a noble and promising child. We can scarcely realise it. You will feel it much we know; but may we be at all times resigned to the will of Him who maketh all things work together for good to those who love God and *hope in His goodness*. May He alone comfort you with the sure hope of an abundant entrance into His glorious kingdom, in the prayer of your loving and sympathising brother and sister, D. AND A. ROBERTS.

St. Helier, Jersey, Nov. 27, 1872.

DEAR BROTHER AND SISTER ROBERTS.—The deeply black-bordered envelope told me, ere I opened your communication, that another member of our circle had passed away. I thought perhaps one who had long been ailing, and read with equal surprise and regret of the death of your dear boy, John Thomas. He was such a handsome, engaging child, so bright and intelligent too. I admired the little fellow exceedingly, and fancied he would realise the promise of his infancy.

It must, indeed, have been a severe trial to you to part from him, and hard to say "Thy will be done;" but we know that all things work together for good to them that love God. Amid the evils and sorrows of the present state, our hearts can only be sustained and cheered by resting on the promises of the Word, and looking onward to that glorious future which the light of the prophetic Scriptures encourages us to hope and to believe is at hand.

With warmest love and sympathy, I am, in the bonds of the gospel, very sincerely and affectionately yours, M. A. HAYES.

London, Nov. 26, 1872.

DEAR BROTHER AND SISTER ROBERTS.—I was indeed very sorry to hear of your loss in the death of your little boy, whom I remember seeing last August. I think the greatest consolation we can have in the present life for the loss of those who die out of Christ, is the thought that, though very painful now, it will not be so in the future; as the swallowing up in spirit will take away all regrets and feelings of every sort based simply on the flesh, and enable us to

rejoice only in that which is connected with the purposes of God, and in the society of those who are co-workers with Christ. I trust you may both be able to find consolation in this thought under this affliction, and in the signs that that time is not far off, and that we shall soon be permitted to enter the city which will contain the bread of life, and into which neither death nor sorrow will ever enter.—Yours in sorrow and in joy,
A. ANDREW.

London, November 23rd, 1872.

DEAR BROTHER ROBERTS.—We were very much surprised to receive your circular this morning announcing the death of John

Thomas. Accept the heartfelt sympathy of our household in this heavy and unexpected calamity. It reminds us that we are in a world infected with a curse, and makes us long for that time when the garment of praise will succeed the spirit of heaviness.

It is an illustration of the fact that all our hopes pertaining to this life are liable to be dashed to the ground. The only hope of certain realisation is that which centres itself in Jesus Christ, and in relation to ourselves, this depends on our being steadfast to it.

Praying that your sister-wife and self may be supported in all your labours and trials, and ultimately be anointed with the oil of eternal joy—I am, Yours fraternally, waiting for daybreak, J. J. ANDREW.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 40.

“*Exhort one another daily.*”—PAUL.

ASSEMBLED at this appointed weekly memorial of the breaking of bread, we are met around the only source of true comfort there is for the perishing sons of men. There is no other hope than Christ. Men may indulge in beautiful anticipations apart from him. They may paint to themselves bright visions of glory to come, lovely pictures of “cloudless summerlands,” celestial worlds of progress, joy, friendship, perfection, in accordance with what may be their conceptions of what is desirable. But, apart from God’s purpose in Christ, these are but the revels of the imagination—hopes that will never come to pass—expectations that will be extinguished in the quietness and darkness of the grave. In the proper sense of the term, such hopes are no hopes: they are delusions as baseless as the Indian’s dream of hunting grounds in “spirit land.”

The truth has taught us what men to be wise must recognise, but are most unwilling to learn—that in the state of nature, we are totally without hope or comfort; that

sin reigns unto death in every member of the human family; that judgment hath passed upon all men unto condemnation, and that in Christ alone can men be justified unto life eternal. We are by nature the children of wrath. We are born into a state of sin and under condemnation. We are made subject to vanity, though not willingly. We find ourselves mortal in spite of all aspirations after a higher state. We are feeble and corruptible, in spite of lingering traces of a god-like type and angelic powers of mind. Our abhorrence of death and our tenacious clinging to life, do not for a moment stay our progress towards the end of all living; mingle our bones with mother earth we must, love and study as we may. In Adam we are in the grip of an irrevocable destiny which makes us strangers in creation. We cannot contemplate the works of God as ours in any sense. The azure vault of heaven, with its resplendent sun in the daytime and the shining host at night, are magnificent; but

not for us, for they fill the ages, while we flutter, like the morning insect, for a few moments, and are gone for ever. The broad and smiling face of the earth, with its countless beauties of land and water, in "ocean depths and spreading wood," is a thing of beauty and a joy for ever; but not to such as we—dust and ashes, whose days upon earth are as a shadow, and there is none abiding. We raise our eyes to the measureless immensity of the splendid universe around, and think of the Ineffable Being whose power, and wisdom, and love have evolved and sustain them all. But we have to confess, as natural men, we have no acquaintance with Him. We are far from Him: we have no relation to Him higher than the other works of His power—mentals in His great house—here but a short time, unlike the Son who abideth ever.

In this unutterable orphanage which we inherit in Adam—in the consuming dreariness of our abortive being, what joy surrounds this table! What blessedness belongs to the people who know the joyful sound which those symbols represent. They shall walk, O Lord, in the light of thy countenance! Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God! No longer mere creatures, nor even servants, but sons—elevated to the highest friendship with the Great Intelligence of the Universe—brought into fellowship with the Eternal Power and wisdom which holds all things in the hollow of His hand! This is, indeed, a greater privilege than we at all times realise: yet it is simply what the heavenly calling means.

Jesus stands before us in the breaking of bread as the impersonation of this glory. He is the intelligence and love of the immeasurable Father focalised in a man, so to speak; reduced to a compass in which we can see and feel the grasp of love. Our fellowship is with the Father and His Son, but with the Father through the Son, in whom the Father comes nigh to us. The Son is the means and the pledge of the Eternal Father's friendship towards the

children of men. God in him comes near, reconciling the world unto Himself, not imputing their trespasses unto them. Oh, what unmeasured blessedness which our dull eyes so feebly see. In him dwelleth all the treasures of wisdom, and knowledge. In him dwelleth all the fulness of the Godhead bodily. To him is given a name above every name; angels and principalities, and powers being made subject unto him. To him has been confided all power in heaven and in earth, that as the Father raiseth up the dead and quickeneth them, even so the Son also quickeneth whom he will, and will release from death's cold grip all hearts attuned to his praise.

We have not seen him, but, blessed be God, we believe in him, and love him, and repose in him with a joy which in its ultimate realisation, is unspeakable and full of glory. Having heard of him, we stand in him. Though we have heard no voice from heaven, we are where the apostolic work has placed us. The apostles preached, and we believe through their word; and are seeking now, in obedience, to work out our own salvation with fear and trembling. As such, we have been the subject of the Lord's petition to his Father, wherein he said, "Neither pray I for these alone (the eleven), but for them also who shall believe on me through their words."

And now what wait we for? For his return: his re-appearing in power and great glory. Blessed hope! We look for it: we love it: we pray for it: we live for it. The gospel has called us to it. Before we knew the gospel, we were content with the husks that the swine do eat. We were satisfied with the eating and drinking, buying and selling, marrying and giving in marriage, of this animal existence which has occupied the world of the ungodly for thousands of years. We were ignorant of the unsearchable riches of Christ. Our eye had not seen, neither our ears heard, nor had it entered into our hearts to conceive what God hath prepared for them that love him. We were engrossed with the cares of the riches and the pleasures of this life. But now we have turned from these vani-

ties to know the greatness of sonship to God, brotherhood to Christ, and heirship of the glory to be revealed. We strive to harmonise the life we live in the flesh with this faith of the Son of God. We seek to be followers of God, walking in love and purity as becometh saints, and in sobriety as those that have learnt the solemn judgments of God, which are far above, out of the sight of the foolish.

Yet mourn we sore as doves. We walk by faith and not by sight; and as the Son of God was a man of sorrows, so it is with his brethren, who are now in the sorrows of their probation. Sight is all against us. All things continue as they were from the beginning. Vile men are exalted on every side. God speaks not, and men say, "Where is the promise of his coming?" Yet faith has its strong foundations, to which we cling. We see the Jews scattered; their land in desolation: God's purpose among the nations carried out. In existing facts, institutions, and traditions, we have evidence of Christ's resurrection and first-century work, and in that marvel of literary compositions, the Bible, we have the highest tower of strength, an impregnable fortress, from whose walls the assaulting foe has ever been dashed to destruction among the rocks beneath. Though, therefore, all is night, and the wicked triumph, and the hope of the righteous is mocked, we hold on, looking for the light, watching for the day-break, waiting for the shadows to flee away at the sun rising—"looking for his appearing."

The grave-yards fill, and the generations rush on, and the tale of vanity is told in a thousand mocking tones of woe. We hear an apostle say, "Ye have need of patience." In sweating endurance, we say "Yes; tho' spoken to the persecuted of the first century, it is no less applicable to the watchers of the nineteenth; who, amid a wide-spread travelling in pain, groan within themselves, waiting for the adoption." We hear another say, "Cast not away your confidence, which hath great recompense of reward;" and we may say,

"Amen! Come Lord Jesus, come quickly!"

And our sighs, and struggles, and prayers are not unheeded on high. Have we not a Father who pitieth his children, and guides their conflict with appointed travail, that they may be partakers of His holiness, which they could never know without the bitter cup? Have we not an high priest who is touched with the feeling of our infirmity, and whose messages to the seven churches show that he watches and regulates the affairs of his chosen? Yes, yes. Our privileges are greater than we at all times remember. Our position is more blessed than weak nature will suffer us to realise. We see through a glass darkly. We yearn for the day of seeing him face to face. We know that when he shall appear, we shall see him as he is.

Blessed words! This is what we agonise for—

As a woman counts the days
Till her absent lord she see;
Waits and watches, weeps and prays,
So, dear Lord, we do for thee!

We hunger and thirst after righteousness. We long to hear the high priest come forth and pronounce our iniquity pardoned. We sigh to be delivered from this corruptible in which we groan, being burdened. We cry and lament for the prevailing abominations. We crave to taste of purity and power, and joy and immortality. We look for and hasten unto the day of the Lord, when tears shall be wiped from all faces, and sorrow and sighing shall flee away. We pray for the earth's deliverance from its present misuse and prostitution. We cry that the wickedness of the wicked may come to an end, and the just be established, and the earth be filled with the glory of the Lord as the waters cover the sea. We yearn to drink of Jehovah's gladness in the presence of His glorious Son. We have heard the Shepherd's voice, but like bleating lambs on the mountains, we seek him from hill to hill in vain, earnestly desiring we may see his face and receive the comfort of his

arms. We are dying in the intensity of our desire to bathe in the pure joy of his glorious countenance, as the sun shining in his strength. We long to join in the anthem of his glorious praise, with his risen and perfected friends, knowing him as we are known, seeing him as we are seen, delivered from the burden of groanings that cannot be uttered, emancipated from the stammering tongue and musicless perishing voice, glorified with the power, and freedom, and strength, and beauty of the angels; our vile body changed and made like to the glorious body of our blessed and beloved Christ. "Blessing and honour, and glory, and power, and strength, and dominion, and might, and praise be ascribed unto our God and unto the Lamb for ever and ever."

We have long pined in this gloomy wilderness, where the wolves howl and tempests roar with might—a dry and parched land, wherein there is no water.

Our flesh longs; our soul panteth after thee, O God. When shall we come unto the courts of our God? We have no rest. We have no continuing city. We seek one to come—the city of our God, of which the Lord God and the Lamb are the light thereof. We are strangers and pilgrims as all the fathers were. Our eyes run down with tears; our hearts fail for the waiting of the morning. We are sore broken in this place of dragons. We wait for the Lord. We remember his presence on earth 1800 years ago. He said, "Do this in remembrance of me." We obey his command. We lift our hearts in gratitude to him in heaven, and strive in patience to wait all the days of our appointed time, as the bride making ourselves ready, hoping soon to hear the silence of the night broken with the glad-some announcement: "The Lord is come!"

EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 28.

LIVING EPISTLES.

Or Things Apostolically commended in the Brethren and Sisters.

THE Colossian brethren were commended for the "steadfastness of their faith in Christ," for their "love to all the saints," and for their "order."

The Thessalonians were commended for their "work of faith and labour of love, and patience of hope in the Lord Jesus." Also in respect of following Paul and the Lord, and receiving the word in much affliction and joy, and in sounding-out the word of the Lord, and in turning to God from idols, and waiting for His Son from heaven, in these things they were commended as ensamples to all who believed in Macedonia and Achaia.

Again a second time, the Thessalonian brethren were commended "that their faith grew exceedingly;" that their

charity towards each other abounded, and for their patience and faith in persecution and affliction.

Timothy was commended for his "unfeigned faith," which dwelt first in his grandmother Lois, and his mother Eunice, also, that it was natural to him to care for the brethren.—(Phil. ii. 20; 2 Tim. i. 5.)

Philemon was commended for his refreshing love and faith towards the Lord Jesus and all the saints.

The children of the elect lady were commended for walking in the truth.

The beloved Gaius was commended for the truth that was in him, and for his walk in the truth, and for that he did faithfully whatsoever he did to brethren and to strangers.

Brother Demetrius was commended that he had good report of all men, and of the truth itself.—(John iii. 12.)

The brethren at Philippi were commended in that they ministered, once and

again to the necessity of Paul.—(Phil. iv. 16.)

Tychicus was commended as a beloved brother and faithful minister in the Lord.—(Eph. vi. 21.)

The brethren at Corinth were commended for their forwardness to minister to the saints, and for their zeal, which had provoked very many to do likewise.—(2 Cor. ix. 12.) They were also approved for their obedience, and for that they all had refreshed the spirit of Titus, and that they abounded in faith, utterance, knowledge, diligence, and love.—(2 Cor. viii. 7.)

The Macedonian brethren were commended for the riches of their liberality and willingness to minister to the necessities of the saints.

The house of Stephanas was commended for that it addicted itself to the ministry of the saints.—(1 Cor. xvi. 15.)

The Corinthian brethren were praised, in that they remembered Paul and kept the ordinances which he had delivered to them.

Sister Phœbe was commended for that she was a servant of the ecclesia at Cenchrea, and a succourer of many.—(Rom. xvi. 1.)

Sisters Priscilla and Aquila were commended for that they had laid down their own necks on behalf of Paul.—(Rom. xvi. 4.)

Sister Mary was commended for that she bestowed much labour on Paul and his co-workers.

Brethren Tryphena, Tryphosa, and Persis were commended for their labour in the Lord.

The Ephesian brethren were commended for their works, labour, and patience, and that they had not fainted.—(Rev. ii. 2.)

The Smyrnian brethren were commended for richness of faith under circumstances of tribulation and poverty.—(Rev. ii. 9.)

The brethren in Pergamos were commended in that amidst adverse circumstances they had not denied the faith of Christ, but still held fast to his name.

The brethren in Thyatira approved themselves in works, charity, service, faith, and patience.

A few brethren were commended in Sardis as not having defiled their garments.—(Rev. iii. 4.)

The ecclesia in Philadelphia was commended for that it had kept the word and patience of Christ, and had not denied his name.—(Rev. iii. 8.)

Happy they who now so order their walk and conversation as to secure the final

approval of him whose favour is life for evermore.

REFERENCE TABLET, No. 29.

UNGODLINESS;

Or, Things Apostolically condemned and rebuked in Brethren and Sisters.

Philosophy based upon human tradition and the rudiments of the world.—(Col. ii. 8.)

Disorderliness, busybodying, and idleness.—(2 Thess. iii. 11.)

A greedy love of filthy lucre, brawling, slander, double-tonguedness, much wine, forbidding marriage, and commanding to abstain from meats.—(1 Tim. iii. 4.)

Questions and strifes of words, profane and vain babblings, and oppositions of science, falsely so called.—(1 Tim. vi.)

Youthful lusts, foolish and unlearned questions, disobedience to parents, incontinence, pride, love of pleasure, false accusation, implacability, love of this present world.—(2 Tim. iii. 4.)

Unrulyness, vain talk, lying, deception, brutishness, laziness, genealogical contentions, strivings about the law, and heresy.—(Tit. i. 2.)

Double-mindedness, filthiness, naughtiness, an unbridled tongue, partiality, respect to persons, despising of the poor, want of brotherly sympathy, envy, lustfulness, unholo laughter, impurity of heart, wantonness, Godlessness.—(James.)

The lust of the flesh, the lust of the eyes, and the pride of life.—(John ii. 16.)

Outward adorning, plaiting the hair, putting on of apparel, wearing of gold, lasciviousness, revellings, banquetings, and idolatries.—(1 Pet. iii. 4.)

Selfwill, presumption, despising restraint, speaking evil of dignities, and uncleanness.—(2 Pet. ii.)

Hating a brother, empty sympathy, prating against apostles, bidding a transgressor God speed.—(1 John iii.; 2 John.)

Schism, fornication, malice, drunkenness, extortion, railing, unrighteousness, adultery, effeminacy, and dishonesty.—(1 Cor.)

Craftiness, unequal yokings, filthiness of the flesh and spirit, debates, wrath, backbitings, whisperings, and tumults.—(2 Cor.)

Murder, malignity, boasting, carnality, covenant breaking, inventing evil, vanity, cursing, bitterness, gainsaying, insubordination, self-conceit, greediness, rioting,

dissimulation, and vengeance.—(Rom. i. ; iii. 12.)

Lukewarmness, blasphemy, spiritual fornication, and self-righteousness.—(Rev. ii. 3.)

The observing of days, months, times, and years, witchcraft, variance, emulations, and sedition.—(Gal. iv. 5.)

Foolish talking, jesting, covetousness, corrupt communications, fellowship with the works of darkness, threatening, eye service, men pleasing, provocation, and stealing.—(Eph. iv. 5, 6.)

REFERENCE TABLE No. 30.

JESUS CHRIST.

It is a much greater honour to suffer with Christ than to reign with the mightiest potentate of the earth.

Christ fulfilled one part of the prophets in being made a sacrifice; the Jews fulfilled another part in putting him to death.

Jesus Christ was the manifestation of the "Eternal Spirit" and the "Eternal Life" which was with the Father.—(1 John i. 2; Heb. ix. 14.)

A Christlike disposition is as indispensable a feature of true sainthood as a Christlike faith.

Jesus Christ is the mediator, the life, and the "heir of all things," pertaining to the new covenant.

God has made a gift of the world to His Son and placed its destinies in his hands.

The words of Christ are the words of God; the Spirit of Christ is the Spirit of God; the power of Christ is the power of God; the glory of Christ is the glory of God; the works of Christ are the works of God; the kingdom of Christ is the kingdom of God; the Son can do nothing of himself.

The brethren of Christ are the gift of a loving Father to an obedient Son.

The Father of Jesus Christ is God; his mother, and brethren, and sisters, are those who do his Father's will.

Jesus Christ is greater than Abraham (John viii. 58), greater than Noah (1 Pet. xviii. 20), greater than Moses (Heb. iii. 5, 6), greater than the prophets (1 Pet. i. 10-12), greater than David (Matt. xxii. 44-5), greater than Solomon (Matt. xii. 42), greater than Jonah (Matt. xii. 41), and greater than John the Baptist.—(Matt. iii. 11.)

Jesus Christ is God's "treasure house"

of good things laid up for those amongst the sons of men who love and fear his name."—(Col. ii. 3.)

Jesus Christ is the antitype of Adam, Melchizedec, Isaac, Joseph, Noah, Moses, Aaron, Joshua, Zadock, David, Solomon, and Cyrus.

It is exclusively the prerogative of Jesus Christ to raise the dead, judge the world, bestow immortality on the faithful, give peace to the earth, rest to the saints, and a righteous administration of power and goodness and wisdom to all the nations.

Jesus is the Lord of the dead and the Lord of the living (Rom. xiv. 9), the Lord of glory (1 Cor. ii. 8), the Lord of the Sabbath (Mark ii. 8), the Lord from heaven (1 Cor. xv. 47), the Lord of lords (Rev. xvii. 14), the Lord of David (Matt. xxii. 43), the Lord and Saviour of his brethren (Tit. i. 4), and the Lord of all.—(Acts x. 36.)

REFERENCE TABLE No. 31.

GUIDE-POSTS TO THE KINGDOM.

This is the way, walk ye in it.

Mark x. 15: This teaches that to enter into the kingdom it is needful to receive the kingdom of God with the unsophisticated faith and simplicity of a little child.

Acts xiv. 22: This Scripture tells us that the way into the kingdom is through much tribulation.

Col. i. 23: Here we are told that, in order to make our calling and election to the kingdom sure, it will be necessary to continue in the faith, grounded and settled, and not to be moved away from the hope of the gospel.—(2 Pet. i. 11.)

Jas. ii. 5: Shews that the class admitted to the privileges of heirship are the poor of this world, rich in faith and love towards God.

John iii. 3: Teaches that those who aspire to the kingdom of God must be born again.

1 Cor. vi. 9: Shews that righteousness of an high order is indispensable to the attainment of the kingdom.

2 Thes. i. 5: Indicates that candidates for the kingdom will only be admitted upon the principle of being found worthy.

Psalms xxiv informs us that those who would ascend into the hill of Jehovah, must have clean hands and a pure heart, and that they must not have lifted up their soul to vanity, nor sworn deceitfully.

Matt. v. 1-12, notices us that the blessed inheritors of the kingdom will be made up of the meek, the merciful, the peace-

makers, the persecuted, those who mourn, and those who hunger and thirst after righteousness.

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 V.—FUNCTIONS AND RELATIONSHIP OF SOUL AND SPIRIT.

HEREIN, Mr. Grant seeks to introduce a "new and beautiful harmony" in the teaching and phraseology of Scripture as to the constitution of man. "New" it certainly is, for which orthodox believers will hardly thank him; "beautiful" it cannot be, for a thing to be beautiful must exist, which Mr. Grant's "harmony" does not, except in his own imagination, as we shall see.

The newness of it lies in this, that he teaches the existence of "two separate entities in the compound nature of man"—the soul and the spirit. The spirit is "the higher part," the seat of the intelligence and judgment; the soul, the lower, giving affection, desire, appetite, &c., and forming the connecting link between the spirit and the body." "Two separate entities" must be two *separable* entities. Hence we have the idea of a double existence in death, or two surviving personalities when the body has mouldered to dust; unless (as is probable) Mr. Grant means us to understand that the soul dies with the body, and that the spirit alone is immortal. In either case, we have a new theory—either that the soul is not immortal, or that man has two spiritual elements, reminding us of the insane German philosopher's notion of the three souls—the rational soul, the animal soul, and the vegetable soul, which he supposed to enter into the composition of man, and to die in the order of their enumeration, a theory

which he reduced to too practical a test for the laws of his country.

Mr. Grant's theory liberates two entities at death instead of one. Whether they remain in combination or part asunder, he does not tell. If they remain in combination, the soul must be in an anomalous and rather useless condition, without objects of "desire, affection, and appetite" on which to operate. If they part asunder, the question of "which is which?" would come up rather strongly. If the spirit only survives, the soul dying with the body, to which it was the spirit's link, then the soul is not immortal, and Mr. Grant is heterodox.

Mr. Grant emphasizes on the fact that (as he alleges) all "moral qualities, the senses, the emotional and intellectual faculties," are in the Bible ascribed to the "soul" and "spirit." The brain, says he, is not so much as once mentioned from Genesis to Revelations. Striking fact, says Mr. Grant. As how, Mr. Grant? One would imagine Mr. Grant was about to deny all connection between the brain and the senses, &c. If the flourish about the non-mention of the brain in the Bible means anything, it means this. Yet Mr. Grant adds, "I do not say this as *doubting the result of men's researches* in this respect, but as *fully allowing it, &c.*" Mr. Grant allows that the brain is the demonstrable seat of the mental faculties; yet he declares that by silence, "the wisdom

of God meets the insane folly of would-be philosophers!" This is simply incomprehensible. If Mr. Grant had denied the truth of brainology, one could have understood him putting forward the Bible's silence as a proof of its "insane folly." But, "as fully allowing it," and yet exulting in the Bible's silence as against it, while pointing to the Bible's attribution of the feelings and faculties to the heart, belly, bowels, kidney, womb, &c., strongly suggests his desire, anyhow and at all hazards, to have a fling at the "poor annihilationalists." How he would have gloated if he could have found "immortal soul" in the Bible.

But Mr. Grant is wrong in saying that "all the faculties of man are attributed to the unseen soul or spirit." Seeing is attributed to the eye (Job vii. 8; xxix. 11; Psalm xlv. 9; Prov. xx. 12; Matt. vi. 22; 1 Cor. xii. 16; Rev. i. 7); hearing to the ear (Job. xii. 11; xlii. 5; Psa. xciv. 9; Isaiah lxiv. 4; Rev. ii. 7); taste to the mouth (Job xii. 11; xxxiv. 3); the function of smell to the nose (Psalm cxv. 6; Cant. vii. 8; 1 Cor. xii. 17); pain to the flesh (Job xiv. 22; 1 Cor. xvii. 28; Eccles. xii. 12), and understanding to the whole mechanism of man as made of the dust (1 Chron. xii. 32; Job xxxii. 8; Prov. xxx. 2). "Spirit" and "soul" are used as synonymous for the whole person, or for the mind separately considered, without any effort to define a technical theory such as Mr. Grant associates with them. Mr. Grant's first position is, therefore, untenable. All the faculties of man are *not* attributed to the (unseen) soul or spirit. The statement to the contrary is a false assertion.

Still less is his assertion true that the intelligence and judgment are ascribed to the spirit, and the affections, desires, appetites, &c. to the soul, "*with the utmost exactness and the most unvarying harmony.*" The fact is the two words, "spirit" and "soul," are, as regards their association with mental attributes, used interchangeably in the most indiscriminate manner. A single case illustrates this: "*My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.*"—(Luke i. 46, 47.) But the fact can be shewn from the very passages which Mr. Grant has quoted. For instance: out of nine quoted to show that the spirit is the "seat of mind or understanding," as

contrasted with the soul as the seat of hate, love, lust, appetite, &c, six have to do with *emotion*, such as anger, fear, &c.

Gen. xli. 8: "Pharaoh's spirit was *troubled.*"
Judges viii. 3: "Then their spirit was *abated.*"
Psalm cvi. 3: "They *provoked* his spirit."
Prov. xiv. 29: "He that is *hasty* of spirit."
Mark viii. 12: "He *sighed* deeply in his spirit."
Acts xvii. 6: "His spirit was *stirred* within him."

It reads like sarcasm when Mr. Grant, commenting upon these citations, remarks: "Here it requires but little examination to see that the spirit is presented in Scripture as *the seat of the mind or understanding.*" Only such as give them "little examination" indeed could come to such a conclusion. A not very close examination shews them to teach that the spirit, in addition to understanding, has to do with *trouble, anger, provocation, hastiness, sorrow, and excitement*, and, therefore, is not the "higher" "entity" of Mr. Grant's theory, having to do only with the exercise of reason.

So with his citations to illustrate "the soul" as the seat of the affections, lusts, &c., they show as a whole that the "soul" of the Bible has as much to do with the higher actions of the mind as the "spirit." Thus: Psalm xlii. 1, "So panteth *my soul* after Thee;" Psalm lxiii. 1, "O God, *my soul* thirsteth after Thee;" Psalm lxxxiv. 2, "*My soul* longeth for the courts of the Lord." In all these, which are his three first quotations, it is David's *soul* that aspires after divine things, and therefore that apprehends knowledge. But this point is more obvious in some passages which, of course, he has not quoted. Thus, Proverbs xix. 2, "That the *soul* be without *knowledge* is not good;" Psalm cxxxix. 14, "That *my soul* KNOWETH right well; Proverbs ii. 10, "When *knowledge* is pleasant to thy *SOUL*;" Proverbs xxiv. 14, "So shall the *knowledge* of *wisdom* be to *THY soul.*"

Mr. Grant's theory, therefore, that the spirit is the *thinker* and the soul is the *feeler* is purely imaginary, equally with his assertion that "in all this, the difference between the 'soul' and 'spirit' is preserved in the most marked way." The theory and the assertion are absolutely without foundation. They could only have been hazarded by one partially acquainted with the matter. They doubtless represent a desperate

adventure on the part of a tolerably clear mind, to reconcile popular metaphysics and the doctrine of natural immortality with the Bible. The endeavour is a complete failure. The resultant theory, instead of developing a "new and beautiful harmony," is a new illustration of the confusion which must ever attend all attempts to harmonise the Bible with popular views of the human constitution.

The putting forward such a theory on such grounds evinces a misapprehension of the character of Bible teaching. On no subject is the language of Holy Writ of the precise and technical character which Mr. Grant seeks to attach to the words "soul" and "spirit." Its terms deal broadly with facts rather than the meaning, nature, or means of the facts. It concerns itself not with *how* blood vitalises, but contents itself with the fact that the blood is the life. It takes no pains to observe the secret laws which regulate the action of the winds, the growth of vegetation, the motion of the heavenly bodies, or the processes of physiology in man and beast. It speaks of all these in language founded on their practical aspects and uses, rather than on their abstract relations. So with man. It gives us not a theory of his constitution when it speaks of "soul" and "spirit." It but recognises the fact of soul and spirit as actual experiences of human beings while they are alive, and not as defining the nature of life in the abstract, or the way in which mental impression is formed. Sufficient that it speaks of him as alive and possessing the faculties of his nature, without scientifically defining their mode or duration. In this is exhibited wisdom both as regards the objects aimed at and the accommodation to the capacities of those for whom it is given. It is not "how" things are that is important, because this is in God's hands, who made all. It is the practical object (as affecting ourselves) for which things exist that is the matter of concern, and these are best discoursed of in language suitable to the surface aspect in which all things are necessarily presented to finite intellect. The Bible, written in this language, comes to the capacity of all, with the recognition of the fact of our life and the certainty of our death (which philosophy denies), and the obligation of obedience to the Creator, and

the hope of goodness which he has promised to all who believe and obey. These important matters are not cumbered with metaphysical theories, as Mr. Grant would make out; but are exhibited with an unsophisticated plainness which only requires due attention and familiarity, and a child-like disposition, adequately to perceive.

CHAPTER VI.—THE FALL.

Mr. Grant's exigetical efforts on this head are darkened and embarrassed by the spirit and soul theory; and there is so much of dogmatism, and so little of argument is employed that there is little to answer. Yet, in this short chapter, there is much to startle ordinary believers who suppose Mr. Grant is fighting their battle. "In the fallen state," he says, "the spirit has yielded its supremacy to the soul;" that Adam, in his disobedience, was "led by the affections of the soul, and with the soul, the spirit fell;" and that "the natural man is sensual or soul-led." Ordinary believers have no idea but that if the soul is supreme, all must be right with the spirit which they regard as the same thing. According to their way of thinking, it would have been well for Adam if he had been "led by the affections of the soul." In their conceptions of a sensual man, he is the opposite of "soul-led." The fact is, Mr. Grant broaches a new theory, and, as before-said, is utterly heterodox, as much so as the objects of his continual pity—"the poor annihilationists." He makes the soul the sinner, and the spirit a sort of helpless partner. The sacrifice of Christ was the offering of his soul—not of his spirit. The soul is more connected with the body than the spirit. For that reason those that are "led of the soul" are called fleshly-minded, because the soul has more to do with the flesh than the spirit. "But," observes he, doubtless, seeing many inconvenient difficulties in the way of this explanation, "into the mysteries of this it is not my province now to enter." Mystery indeed! a darkening of counsel by words without knowledge.

Writing of "the fall," as affecting the question of human mortality, it strikes one as peculiar that Mr. Grant says nothing of "death" which came by it, and the coming of which by it is its great feature: as saith Paul: "By one man, sin entered into the

world, the *death* BY SIN, and so death hath passed upon all men." Was this *death* or moral degradation? If moral degradation, how are we to understand Paul putting resurrection as the opposite, antithesis, or cure of it thus: "By man came death, by man also the *resurrection of the dead*?"—(1 Cor. xv. 19.) Is resurrection of the dead the opposite of moral degradation? If so, how can the morally degraded be the subject of resurrection, which they are to be, at the resurrection of the unjust? If not moral degradation but real death was the consequence of Adam's transgression, how can Adam's children, who inherited the penalty, be immortal? If Mr. Grant had discussed of these questions as involved in consequence of "the fall," he would, one way or other, have contributed something to the consideration of the subject. Instead of that, he indulges in a kind of metaphysical disquisition which, while giving his side of the

question the credit of grappling with "the fall," leaves the pith of the matter untouched, and throws a cloud over the subject in general. The effect is, doubtless, to successfully dodge, as the vulgar phrase is, a dangerous point for Mr. Grant's theory.

"The fall," divested of the artificial surroundings of human philosophy, is a matter requiring no aid from recondite hair-splittings such as those put forward by Mr. Grant. It is beautiful in its intelligible simplicity. Adam, by the belief of enticing falsehood, was induced to disobey a command of the Almighty, with which the penalty of death was linked. The penalty followed the transgression, and Adam was sentenced to death. His descendants inherit his nature, and hence universal man is mortal. The doctrine of native immortality which Mr. Grant defends, looks like a perpetuation of the original lie by which Adam and Eve were seduced from obedience.

DR. THOMAS: HIS LIFE AND WORK; A BIOGRAPHY,

ILLUSTRATIVE OF THE PROCESS BY WHICH THE SYSTEM OF TRUTH REVEALED IN THE BIBLE HAS BEEN EXTRICATED, IN MODERN TIMES, FROM THE OBSCURATIONS OF ROMISH AND PROTESTANT TRADITION.

BY ROBERT ROBERTS, of Birmingham.

Price Seven Shillings and Sixpence, in Britain and her Colonies, postage extra; in the States, Three Dollars, carriage and duty free.

THIS Book has to do with an important religious problem, which is becoming more and more widely agitated. The people known as the Christadelphians contend that the popular theologies of the day are destitute of the principles revealed in the Bible, on which they profess to be based; and, further, that the things the Christadelphians believe are the elements of the Christian faith as originally delivered by the apostles. This contention they are able to maintain with a force of argument that opponents find it difficult to meet; and the latter generally fall back on the abstract improbability of a claim which implies ignorance of the Bible teaching on the part of men and systems specially consecrated to the work of Bible study. "How is it," say they, "that this has not been found out before? How is it that Dr. Thomas should find it out, and nobody else?"

The present work indirectly proposes an answer to this question—at all events to the second part of it. It proposes to show how the truth has been found out, without dealing with the question of why so many have not found it. It proposes to do this by a narrative which cannot fail to be especially interesting to those who have endorsed Christadelphian conclusions, and which may not be an uninstrusive one to those who are still content with an inherited but unexamined faith.

The history to be set forth is the history of a work rather than of a man. For this reason, it deals more with the fortunes of "questions" and principles than with personal incidents and characteristics, introducing the latter only in so far as they are essential to the elucidation or illustration of the former. The history is altogether a remarkable one. It is not that of a man starting out with a crotchet, or a theory, or an enterprise to which he successfully applies the energies of a life-time. It is that of a mind circumstantially driven into a path of research which he was not seeking, and impelled forward in it by a series of incidents and experiences, which imposed on him the acquisition of knowledge not in the first instance sought for, and conclusions as unexpected as they were startling and disastrous to popularity. The narrative shews a clear intellect and an inflexible conscience arriving at convictions unpalatable to coadjutors, and advocating them with a recklessness of consequences which unsuited him for their sectarian schemes.

This was a slow and unpremeditated result. It came about as the effect of a providential concatenation of circumstances, without plan or anticipation on the part of the Dr. Prominent among these circumstances was the Dr.'s contact with the American Reformation, currently known among non-reformationists as "Campbellism," on account of the leading part taken in the movement by Mr. Alexander Campbell (deceased some eight years ago). Not regarding it in the light of true reformation, the writer of this biography will speak of it under its current designation, not out of disrespect, but merely as a distinctive and appropriate appellation. Disrespect will not be the sentiment entertained by a believer of the truth towards a system of things which, though not the truth itself, led to the development of the truth. Though not a true reformation, it was a large step toward it. This generation is undoubtedly indebted to it for the true reformation since developed by the instrumentality of Dr. Thomas. But for Alexander Campbell, the human probability is, there would have been no John Thomas: and so far as we can see, but for John Thomas, those who now rejoice in the truth, would still have been sitting, like the rest of the world, in "darkness and the shadow of death."

The inseparable connection between Campbellism and the career that led Dr. Thomas to the discovery of the truth, accounts for the prominence of the former throughout the succeeding narrative. This prominence will not be regretted by those who desire to see unbarred the various links in the chain of circumstances that led the Dr., step by step, to the grand result for which Campbellism paved the way. The interesting and instrusive story of the truth's revival in our century, cannot be told without a recital of the history of Campbellism, in so far as it bore upon the career of the man by

whom that revival was effected; a man at first welcomed by the leaders of Campbellism as a "chosen vessel," but soon as bitterly discarded and maligned, as he was vastly misunderstood.

Dr. Thomas was fitted by natural qualification for the great work achieved by his hand. His intellect was a fine balance between perception and reflection, adapting him for full and accurate observation and correct reasoning; while a scientific education brought out those powers to the fullest advantage. On the other hand, his great independence and fidelity to conviction, fitted him to advocate the results of study without compromise. Yet, left to himself, those natural qualifications must have taken a totally different direction from what they did. It required the circumstances to which he was subjected to bring him into the path of Biblical discovery. This discovery was not a result upon which he had set his mind. He had no idea that "discovery," in this department, was possible. He supposed "theology" was as much a settled branch of knowledge as any other. It was a branch of knowledge in which as a young man he took no special interest. "Our pursuits," he says, "were purely medico-chirurgical. We went to meeting or to church, as regularly as the day of worship came; and for two years we attended at the French Protestant church, near the Bank of England, not, however, for the theology, but for improvement in the French tongue. Our mind was pre-occupied with the world of our profession. 'Divinity speculations,' as we would have termed them then, we turned over to those whose 'call' was more 'divine' than our own; we attended to the matters of fact of the passing day. In those years, our literary contributions were solely to the London *Lancet*, such as reports of cases, and articles on medical reform." The pressure of circumstances alone forced him into a religious path. His theological career was emphatically a providential development. He neither designed nor inclined to it. It was the result purely of special circumstances operating upon his peculiarly constituted mind. It is this fact that gives the narrative its highest interest, and imparts to the conclusions he arrived at a greater value than, even upon the same evidence, they could have commanded had they been espoused at second hand.

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friends at once turn hostile—They had no idea of the Dr.'s views on general theology, his lectures having principally been on prophetic subjects—*Elpis Israel* burnt—Nevertheless, is the means of enlightening many into eternal life—Visits Plymouth, and on the return journey, holds conversation with a fellow traveller on the Gorham controversy, which he afterwards publishes under the title of *The wisdom of the Clergy proved to be folly*—Afterwards makes a tour of Holland, Prussia, Germany, and France—Returns to America as a ship's doctor in the *Marathon*, arriving in New York just two years and a half after his departure to England—On arriving at Richmond, is seized with a nearly fatal illness—His remarks thereon.

CHAPTER XXXIV.

Recovered of his illness, the Dr. resumes the publication of the *Herald*, which he continues eleven years afterwards—Makes periodical tours in the States—communicates through the *Herald* with friends everywhere—The outbreak of civil war in America compels suspension of the *Herald*—The Dr. accepts an invitation to re-visit Britain—Arrives in Liverpool, May, 1862—Visits and lectures at about twenty places, but little done beyond encouragement of the friends of the truth—Returns to America, and publishes *Eureka*—Communicates with friends through the *Ambassador*—Travels during the American War—To save brethren from the American conscription, petitions for their exemption—Is compelled, in doing so, to give them a distinctive designation—Hence, the origin of the name "Christadelphian"—Revisits England in 1869—Visits and lectures at nearly thirty places—Is gratified with the comparative prosperity of the truth, and decides to settle in England for the rest of his days—The name of the *Ambassador* changed to *Christadelphian*—The Dr. co-operates with friends to place it on a stable footing—Returns to America to wind up his affairs, with a view to removal to England—Sets out on a tour through the States and Canada, but is arrested by sickness, and returns home to die.

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Death of Dr. Thomas—His daughter's account of his illness—Remarks on his character and career.

CHAPTER XXXVI.

The reception of the news at the Birmingham ecclesia—The epistolary expressions of friends on the event—The Dr.'s first interment—Executors' journey to America—Visit to the Dr.'s remains in the vault where they had been placed—Interment in Greenwood Cemetery—Tombstone inscription.

The Christadelphian.

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

JANUARY, 1873.

THE superabundance of other matter compels us this month to curtail this department. This will not be a matter for regret when the other contents are scanned; we are sure they will be found sufficiently interesting to enable readers without loss to dispense with those other matters, which, while important in their place, have to do merely with the relations of the truth to the outer world.

Dr. Thomas will speak for a while longer in the Dictionary which (unfortunately as it may seem to us) he never finished. He will always speak in some form or other while the *Christadelphian* remains under present management. His words are always wholesome whether in the early efforts of the *Advocate* days, or in the more mature utterances of *Eureka* and *Elpis Israel*. He will always have a door of utterance while the present editor lives, even till the day (which is not far off) when his re-appearance in the land of the living, will authorise what may be the concluding declaration of this magazine:—

THE LORD HAS COME.

ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

THE PSALMS.

Is there a rule to guide us in determining in the book of Psalms when the Spirit speaks of the Christ and when of others: for example, Psalms xxxii., xl., li.?—W. H. G.

No formal rule can be given, other than that defined by Paul as "having senses exercised by reason of use to discern."—(Heb. v. 14.) The Psalms are mostly Messianic. They doubtless originated in the first instance in David's individual experiences and impulses towards God, and were primarily the expression of these; but David was a prophet. The spirit was upon him from the day he was anointed by Samuel, (1 Sam. xvi. 13,) and guided the utterances of his tongue.—(2 Sam. xxiii. 2.) Not only a prophet, David occupied, under the first and typical covenant, the position of the son and Lord of David under the new covenant, viz., warrior and king in the earth for God. Hence his experiences were typical and representative of those to which he stood related as the shadow; and by the Spirit, his utterances of them were rendered prophetic of that most marvellous of all human experiences, the history of God manifest in the flesh. Close reading and meditation brought to bear on the word as a whole, will bring discernment of the import of the Psalms without the formal definition of rules of interpretation.

NEBUCHADNEZZAR'S IMAGE, CHRONOLOGICAL AND POLITICAL.

A SISTER.—It is without doubt that the image of Nebuchadnezzar not only represents a course of historical events since the days of Nebuchadnezzar, but also the form of the political system that receives its death-blow at the hands of Jesus when he returns. That system must therefore territorially comprehend the countries of Babylon, Persia, Greece, and Rome, and the northern countries which supplied the clay of the feet, at the "decline and fall of the Roman empire." This grouping of nations is the very form of the Gogian confederacy which is described in Ezekiel xxxviii. and xxxix. The list of countries subject to "the Prince of Rhosh, Meshech and Tubal," at the crisis of his destruction by the Stone on the mountains of Israel includes the lands that have successively given to the world, the four great empires of history, and the clay and iron kingdoms of modern Europe. Babylon is not mentioned, but Persia is, and he could not (from Persia) overrun Palestine without being master of the country of Babylon which lies between. The subjection of Southern Europe to Russo-German su-

premacny is slowly contributing to the development of the territorial image. A vast linking together of nations under northern headship, is a development going forward and to be completed in the near future.

The boundaries of the Babylonian empire, in the days of Nebuchadnezzar, cannot be exactly defined in a topographical sense. Suffice it that they were extensive enough to comprehend all the then known habitable. As evident from Daniel's words: "where-soever the children of men dwell. . . he hath made thee ruler over them all.".. (Dan. ii. 38.) The point, however, does not affect the territorial constitution of the political image of the latter days. It is not the countries subject to the four imperial dynasties that answer to the metallic components of the image, so much as the imperial dynasties themselves. The same countries, in many instances, were ruled by the four dynasties successively. All that the vision requires is that the whole geographical area within which the four empires have successively risen and fallen, shall be under the dominion of one Head, at the crisis of the destruction of the image in the latter day; which head Ezekiel reveals to be "Gog of the land of Magog, and the Prince of Rhosh, Meshech, and Tubal," or the Emperor of All the Russias.

ATTENDING CLERICAL FUNERALS.

Is it right for believers to attend funerals where clergymen of the apostacy preside? Paul says we are not to give offence, neither to the Jews nor Gentiles, nor to the Church of God. Now, if we do not attend the funerals (of relations, say), the Gentiles are offended. If we do attend them, some brethren are offended, who think we ought not to go. What are we to do?—L. W.

ANSWER.—It is not possible to live absolutely without giving offence. Paul does not contemplate such a thing in the exhortation referred to. His words are elsewhere qualified thus: "If it be possible, as much as lieth in you, live peaceably with all men."—(Romans xii. 18.) We are to "follow the things that make for peace" (Rom. xiv. 19); but having done this with the utmost wisdom and perseverance at our command, if we fail, let us accept the failure without dismay or embarrassment; only let the failure find us on the right side.

If we must offend one of two parties, let it be the one least to be considered. Our care in all matters is apostolically directed to be "especially" towards "the household of faith." (Gal. vi. 10.) They are to

be considered first. If we must offend either a friend in the flesh or a friend of Christ, let our choice to please fall on the latter; especially if his scruples as to our course are referable to zeal for the Master, because if we disregard them, he may be encouraged (to his hurt) in other courses which he may imagine fall under the same category of liberty, but which may be sinful against Christ.

Paul applies the principle thus in writing to the Corinthians on the subject of eating, in connection with the institutions of Pagan idolatry. Some brethren thought it a sin to touch these things or use them in any way; others contended that, as an idol was nothing, the meat was unchanged by being presented before it, and as proper to be eaten as if fresh from the field; and in their temples as anywhere else; that man's superstition did not mar God's work. Paul admits the force of this, but says the brethren with weak consciences must be considered. "Take heed," he says, "lest your liberty by any means become a stumbling block to them that are weak. If any man see thee who hast knowledge, sit at meat in the idol's temple, shall not the conscience of him that is weak be emboldened to eat those things which are offered to idols. And through thy knowledge, shall the weak brother perish for whom Christ died." (1 Cor. viii. 9-11.)

On the same principle, a man might see his way, as between himself and God, to be present at the interment of a relation without feeling compromised by the clerical mummery of the occasion. And other things there are, which he might equally feel at liberty to do. But there are weak brethren to be considered (for the most part zealous men, but men of a narrow range of mental vision). If your liberty is likely to be misunderstood by them, or made by them a cause of wrong action on their part in some other matter, it is, according to the apostolic rule, and the rule of common benevolence, better to desist.

LIABILITY AND DUTY.

A brother asks: In the case of brethren who are, according to the law, liable to pay income tax (or any other tax), is it their duty to pay it, even if not called upon so to do? And, if it is their duty, ought they to pay up any arrears that might *legally* be due?

ANSWER.—The command is: "Render to all their dues: tribute to whom tribute; custom to whom custom," &c.—(Rom. xiii. 7.) The question is, When? The obvious answer (sustained by common sense and the only example recorded in the word) is, when required. Jesus waited till the tax-gatherer applied to Peter with the question, "Doth not your master pay tribute?" (Matt. xvii. 24.)

He did not call at the taxgatherer's house to know how much there was to pay. The governments have no right to put the children of God under tribute. The children pay for the sake of peace and present probation merely. Jesus enunciated this doctrine in his anticipatory question to Peter: "Of whom do the kings of the earth take tribute; of their own children, or of strangers?" Peter answered, Of strangers. Jesus said, "Then are the children FREE" (that is, from tribute). As much as to say: "We, the children or citizens of the true empire, which is destined to supersede all the kingdoms of the world, ought not to be called upon to pay tribute." "Nevertheless," said Jesus, "*lest we offend them, go thou,*" &c.

The authorities must, therefore, be left to be the interpreters and collectors of their own claims. It is not incumbent on a brother of Christ to go out of his way to find out what the government may want of him. He will do well, and all that the law of Christ requires, if he pay when called upon. But, of course, he will not withhold any information upon which the amount may depend. He will be thoroughly honest as a saint ought to be. He will disclose his liabilities. To conceal them would be as bad as refusing to pay. Virtually, it would be the same thing, and, therefore, disobedience to the extent of the liability concealed, which, morally considered, would be as much an offence against the law of Christ as if the whole were refused, since to offend at all is to offend as really as in much. A just man—an upright man—an honest man—an honourable man—all of which a saint who is to be accepted is—is a man just, upright, honest, and honourable, *in a thorough manner*. We had better have thoroughness in the matter, or trouble ourselves not at all. A partly-honest man is a dishonest one. There are no degrees in uprightness.

As to "arrears," it all depends upon the cause of their accumulation, as to whether there is any liability to hand them over to the government. If they are unpaid claims, the obligation to pay could not be a matter of question. If they exist by reason of concealment of liability, previous to assessment, the obligation would be similarly free from doubt; but if they arise from miscalculation or since-discovered estate, the best course is, probably, to "let bygones be bygones." No tax is "legally due" till assessed; and if the lack of assessment is due to causes over which the person has no control, and for which he is not responsible, there does not appear to be any reason why he may not accept his exemption thankfully. Nevertheless, if conscience be burdened in the matter, there is an easy remedy which the Chancellor of the Exchequer will always be glad to help tax-owners to apply.

"THOROUGH CONVICTION" AND BIBLE STUDY.

"Kindly assist an unknown correspondent in his endeavour to arrive at the truth. I am one of the few (if few) persons who are beginning to ask 'What is the true faith?' But I want first of all to know what you would advise me to do to become *thoroughly convinced* of the truth of the Bible. And having settled this question, what should I study next? If you can spare time to quiet my troubled mind, I shall ever remember your kindness with gratitude."—G. D.

"I have been a reader of the Bible, but until lately I had never found the truth. I doubt whether I ever should have found it if I had not heard you at Halifax on the second coming of the Lord Jesus Christ. I should be glad if you would inform me what is the best way to begin the study of the Scriptures, as I have a desire to learn the truth, and to carry it out."—W. F.

ANSWER.—An infidel once asked a friend who was half gone in the same direction (but who has since, to his own joy, met in with and embraced the truth) what he would prescribe as a cure for infidelity. The friend replied, "*Read the Bible every day for a year.*" This is pretty much the answer G. D.'s case requires. No man can become thoroughly convinced of anything that is beyond the reach of his senses (as all historical matters are) except by familiarity with the documentary or other evidences through which alone conviction concerning them is accessible. Argument in favour of Bible authority may pave the way for a belief in its truthfulness; but nothing will induce that thorough conviction which G. D. desires to attain unto, short of thorough acquaintance. In the course of this thorough acquaintance, many evidences will strike home on the mind which are almost too subtle for definition in words, and yet powerful to fend off the glittering shafts of atheistical assault, however showily or confidently sent home. The evidence is overpowering, though it may not be realised in all its breadth at the first. Slowly it gathers strength with each day's reading and reflection, and slowly the difficulties of atheistical criticism dissolve one by one like snow before the sun, till at last (assuming a fair balance of the intellectual and moral faculties) the point is reached at which the mind surrenders to a full faith, which becomes the foundation of prayer, and the joyful source of a new resolution, which alters and sanctifies the form of the whole life. Hope springs from the new source of mental life, and purity follows in its train as the lofty principles of the Eternal Mind, as embodied in the Scriptures, are apprehended and absorbed by the affections. If the

process is not interrupted, a NEW MAN is the result, who thus begotten, in due time emerges a son of God from the appointed waters of baptism.

But the reading of the Bible must be methodical, and the method adopted must be a wise one, or the result will be defective. Random reading will weary and become casual, and must end in its abandonment. Reading straight through from Genesis is too slow a process for those who are earnestly bent on getting hold of the teaching and spirit of the holy oracles. Reading each day selected portions from different parts, is practically found the best plan. This is done by dividing the Bible into three or four equal portions, and reading each day a chapter from each portion, taking the chapters consecutively from day to day. The *Bible Companion* (price 2d.) is drawn upon this principle, and, supplying on each day of the month the chapters to be read, is found by hundreds to be a real aid in the routine of the matter. In the course of the year it takes the reader over the Old Testament once and the New Testament twice. Many have read the Scriptures for years upon this plan, and have found it all that is to be desired. Perseverance in it will bring a rich reward. It will become at last a refreshing daily luxury, and fill the mind, as it cannot otherwise be filled, with the wisdom, and knowledge, and love of God which will be unto peace now and eternal life at the appointed time. "Thorough conviction" as to its truth, will grow and become a power influential enough to remodel the character and change the whole contour of life.

The reading of the thought and knowledge acquired by others in this very process will doubtless be an assistance, especially at the start. In this sense, a beginner cannot get better advice than to read *Elpis Israel*; or, if something simpler and more introductory is needed, *Twelve Lectures*. The reading of these will qualify an anxious student to profit more by his reading of the Scriptures than if he began without such preparation; for in the latter case, he would spend much time in preliminary work which others have gone through and simplified, and will find himself after all his labours only "ready to begin" the real work. Availing himself of the experience and writings of others, he secures the advantage of a good and early start, and finds himself in the heart of the treasures sought for.

THE TIME OF THE END AND THE LORD'S APPEARING:

If the twelfth chapter of Daniel be attached, as it should be, to the eleventh, without a break, how can we be in the immediate epoch of the apocalypse of Jesus? For there is a great deal to be accomplished,

as I read it, before that event. I want the truth of the thing. If this is Gogue, Russia has to be vanquished on the mountains of Israel, and *then* shall Michael stand up, and *then* the resurrection. Israel must be gathered, or a portion; perhaps Judah's tents, and Russia in Judea, before Jesus comes, after which event, the resurrection is to take place, according to Daniel xi. xii."—F. H.

ANSWER.—Dan. xi. and xii. are doubtless continuous; but it does not follow that we are not "in the immediate epoch of the apocalypse of Jesus," if that phrase is to be understood of what we may call the first arrival of the Lord, to gather and judge His people. There is a difference between this (which is the first) phase of the advent, and that which is seen in the discomfiture of Gogue and his hosts. At that crisis the saints are *with the Lord* (Zech. xiv. 5; Joel iii. 11), and must, therefore, have been "gathered to him" (2 Thes. ii. 1) *before that time*. How long before? This is not revealed, except in general terms. We know from Dan. xii. 1, that it is "at that time"—in that epoch—the time of the end; but this speaks not to a year or two. We must look at the expression from the angel's point of view, who spoke the words to Daniel upwards, of two thousand years ago. Looking forward through the dreary vista of these ages of darkness, to the day-break at the time of the end, the phrase, "at that time," could not mean more than in or about, or in connection with that season. It taught Daniel that the resurrection of the dead would take place in the period of an overflowing invasion of the Holy Land by a northern king, who should overflow "many countries," and have many nations at his steps; but it did not tell him at what stage of the drama it would come in. It is parallel with the intimation in Rev. xi. 18, that the "time of the dead" is coincident with the revolution which changes the kingdoms of the world into kingdoms of God, without programme, precision as to the point in the dread proceedings at which the wonder transpires. The phrase, "at that time," must be held to apply generally to "the time of the end," mentioned in verse 40, chap. 11, a period which (as that verse shews) begins before the king of the north moves down as a whirlwind. Hence, it does not fix the resurrection as an item to transpire *after* Russia's invasion of the land, but merely as one of the events of the period. The nature of the events and collateral testimony, must decide its place in the programme.

As to the nature of the events, this is conclusively against the idea of the resurrection occurring after Russia is vanquished, because Russia is vanquished by the Lord in association with His people, to whom He has assigned the work of breaking the kingdoms and executing the

judgment.—(Rev. ii. 26, 27; Dan. vii. 22; Ps. cxlix. 4-9.) The destruction of the Gogian confederacy is consequent on the Lord going forth (Michael standing up)—(Zech. xiv. 3)—and His people, in that going forth, are with Him (Rev. xiv. 4), and that too before the judgment is actually executed.—(Rev. xiv. 7.) Hence, the resurrection occurs *before* the great catastrophe which gives Gogue to the beasts of the mountains.

The order of events is just the reverse of that suggested in the communication of F. H. Instead of the overthrow of Gog, the standing up of Michael, and the resurrection, it ought to be, 1, the resurrection, 2, the standing up of Michael, and, 3, the overthrow of Gogue. The "standing up" of Michael (or the Lord Jesus) is not synonymous with his coming. He comes before he "stands up." The standing up relates to the hostile attitude taken towards the Gentile powers in the interest of Daniel's people; and as this attitude is not assumed until the "marriage of the Lamb" is consummated, in the union of Christ with all his people at his appearing, it follows that the resurrection is before the standing up. The saints take part in the standing up. They are the body of Christ, he the head. It will be a complete and not a trunkless Christ that will "stand up" in challenge of the whole world.

When the Lord comes, the first thing he does is to send for his people, dead and living, that, before him, in the presence of attendant angels, he may, as at a judgment seat, take account of them, accord to every man praise or shame, welcome or repudiation, eternal life or the sentence of the second death, as their cases may warrant.—(Luke xix. 15; 2 Thes. ii. 1; Mark viii. 38; 2 Cor. v. 10; Gal. vi. 8; Rom. ii. 7-16.) This is a private transaction—probably on the Sinaitic plateau—of which the world will likely know as little as they did of the ascension or the transfiguration. When it is finished, the "marriage supper of the Lamb" comes next in order; in plain terms, the joyous reunion, in physical assimilation—"in a moment, in the twinkling of an eye"—between the Lord and the assembly of the "called, and chosen, and faithful," of all ages and generations. This glorious honeymoon over, active work begins, the work of executing the judgment written. The first blow is delivered at Jerusalem, where the victorious hosts of Gog are encamped in a security which they imagine invincible.

Now, how long a period will be occupied by the judgment and marriage supper? We are without information. They may take a long time; consequently we cannot positively say that the Lord will not come till the northern hosts are in Syria. The private initiatory work of setting his own house in order may require his presence on the earth, before a single Russian soldier stirs

southward.

On the same principle, although the re-settlement of Palestine by the Jews must precede the Gogian invasion, that re-settlement need not necessarily precede "the coming of our Lord Jesus Christ and our gathering together unto him." We do not say that the Lord will come before the Jews return to their land. We say he may—that is, to the work of judging his household. It is certain he will not manifest himself to

the world till the Jews partially return and Gog invades the land. The world hears nothing of him till the cataclysm at Jerusalem. But it is not certain that he will not come before that time to prepare the situation in the way indicated. The time for his return is on us—the time of the end is on us. We know neither the day nor the hour. Some years may elapse. At the same time, there may not be another week's delay.

INTELLIGENCE.

BIRMINGHAM.—The following persons have rendered obedience to the truth during the month: **Mrs. JEANETTE PAYNE** (39), formerly Particular Baptist; **Mrs. REBECCA DAY** (33) formerly Primitive Methodist; **HARRY GRIFFIN** (19), brass founder, brother in the flesh to sister Beavan; **WILLIAM MILLARD** (22), boat builder, Oldbury, formerly neutral; **JAMES WOOD**, middle-aged, master hosier, Tamworth, formerly Independent. The two last, it will be observed, are not additions to the Birmingham ecclesia, but to the ecclesias of Fazeley and Oldbury.

The Sunday evening lectures continue to be largely attended. The subjects during the month have been as follows:

Sunday, Dec. 1st.—**THE DOOM OF CHRISTENDOM**; the calling of the Jews and Gentiles; their respective sins and judgments; mid-night darkness, morning light; millennial glory. (Brother C. Meakin.)

Sunday, Dec. 8th.—**THE "DAYS" AND THEIR END**; more of Daniel; the vision of the ram and the goat; how long? the answer and Daniel's sickness; Daniel's prayer and an unexpected answer; the seventy weeks and the thing determined; God having provided some better thing for us. (Brother Roberts.)

Sunday, Dec. 15th.—**THE third year of Cyrus**; what Daniel saw and the effect; Daniel beloved and why; shown "that which is noted in the Scripture of truth;" prophetic sketch of several centuries; the prediction and the fulfilment in detail; that which lies beyond; the time of the end; the King of the North; time of trouble; the resurrection of the dead; the inheritance of the righteous. (Brother Roberts.)

Sunday, Dec. 22nd.—**THE MISSION SERVICES**; a good idea in bad hands; a right idea wrongly worked out; ancient gospel-preaching *versus* modern "mission services" and "revivals;" the object and mode of the latter unknown to the former; fables and truth; chaff and the wheat; the standard, and wherein it has been departed from. (Brother Roberts.)

Sunday, December 29th.—**THE CENTRAL**

FALSEHOOD; the fundamental doctrine of theology absent from the Bible; positive Bible teaching opposed to it; the immortality of the soul, a dream of Pagans; death a fact and a revelation; immortality a future condition limited to a class. (Bro. Roberts.)

During the month, a special phase in the testimony for the truth has presented itself. The churches of Birmingham (or, rather, twenty-nine of them,) resolved upon a special simultaneous mission effort for eight days, day after day, bringing preachers from a distance, and inviting the public by advertisement and large placard. It occurred to some of the brethren, that this effort on their part, called for some corresponding endeavour on the part of the ecclesia, which, in every town where it exists, is or ought to be "the pillar and ground of the truth." Accordingly, immense placards, worded as follows, were posted on the walls; and, by a little organisation, in which the recent division of the town into districts, was found very useful, about 7,000 leaflets, substantially worded in the same way, were distributed at the doors of each of the twenty-nine churches, as the congregations were dispersing. The effect was not pleasing upon the clergy or any of the officials, who in some cases used violence to prevent the work being done. Their anger was excusable. The brethren accepted it as one of the misfortunes of the situation that pain should be caused by their efforts to let the people and the clergy know the truth which is the power of God unto salvation. They were not prevented, however, by this misfortune from doing their duty; but taking opposition and violence patiently, they scattered the good seed on rather an extensive scale. The following is the placard:—

**THE MISSION SERVICES: WILL THEY
BE USEFUL?**

TO THE PEOPLE OF BIRMINGHAM,

Twenty-nine churches in Birmingham have united in a simultaneous "Mission"

effort during the past week—to do you good, without a doubt so far as their intention is concerned. Will good come out of their action? It will if it help to put you in the right direction to find the truth. Otherwise it will be so much religious effervescence, subsiding after awhile without leaving any valuable effect behind.

What is the “right direction!” Towards Rome? Surely the twenty-nine churches would not say it was the right direction to direct your minds towards the Pope. Nor to draw attention to the ecclesiastical buildings of the town; for they are mere bricks and mortar. Would they say their object was attained in fastening your thoughts upon the occupants of the pulpits! Surely not; for the clergy are poor mortals like the rest of us, standing equally in need of God’s good things.

They say their object is to “awaken the unconverted and build up believers.” Good; but to awaken the unconverted among you to what? build up believers in what? *Here is the pith of the matter.* If the unconverted are awakened to a recognition of what they are and what their state is, and what God requires of them and intends with them; and if believers are built up in hope of those things that God has promised, and in a consequent resolution to do His will, there can be no question that the special mission services will be a great benefit to you.

But suppose the unconverted are “awakened” to apprehensions that have no foundation in truth, and to anxieties and resolutions concerning things that have no existence except in the imaginations of men; and suppose believers are “built up” in the belief of fables, and in the hope of things they will never realise, will not the result of the services be cause for regret rather than congratulation? Doubtless.

How is the matter to be tested? The answer is simple, and ought to be unobjectionable to all. Let the people CONSULT THE WORD OF GOD *as to what they hear.* Let them be like the inhabitants of Berea, who, when they heard even an apostle, “SEARCHED THE SCRIPTURES daily, to see whether these things were so.”—(Acts xvii. 11.) Let them cultivate supreme regard for that test of divine truth, which the word of God itself supplies: “*To the law and the testimony: if they speak not according to this word, it is because there is no light in them.*”—(Isaiah viii. 20.)

The prophets who were sent to Israel were inspired; so were the apostles of Christ. Men had simply to hear them to believe, but is it so with the clergy? Surely they themselves would never claim such a position. No living man is the subject of inspiration. No living man ought therefore to be blindly accepted as a guide in divine things. A university education affords no

guarantee that a man’s judgment in such matters is reliable; for all depends upon what college he has been to as to whether he will think as a Roman Catholic, an Episcopalian, an Independent, a Baptist, or a Methodist, &c., &c.

Let the people satisfy themselves by the *study of the Bible* that what the preachers say is what the Holy Spirit has taught. Then the preachers may be useful in the way of assistants.

The application of this principle will yield some startling results. You will find that clerical doctrines in the main

ARE NOT BIBLE DOCTRINES!

1. Instead of teaching the immortality of the soul, the Bible teaches that man is a mortal creature of the ground. (Job iv. 17; Gen. ii. 7; Ps. ciii. 14; 1 Cor. xv. 47.)

2. That he is under a specific condemnation to die and return to the ground from which he was taken. (Gen. iii. 19; Rom. v. 12, 18; vi. 23.)

3. That his spirit is not he nor his, but the energy of God, which returns to God when he dies. (Job xxxiv. 14; Ecc. xii. 7; Job xiv. 10; Gen. vii. 22; Acts xvii. 25; Gen. xxv. 8.)

4. That in death there is no more consciousness than in the state before a man is born. (Ps. vi. 5; Ecc. ix. 5, 6; Pe. cxlvi. 3, 4; Is. xxxviii. 18, 19.)

5. That immortality is not native to us, but made accessible to us through Christ, who has brought it to light. (2 Tim. i. 10; Rom. ii. 7; John xi. 25-6; iii. 16; Rom. vi. 23; 1 John v. 11, 12.)

6. That immortality is a matter of promise (1 John ii. 25; Tit. i. 2; 2 Tim. i. 1); and will be bestowed only upon those whom Christ approves. (John v. 29; Dan. xii. 2; John vi. 39, 44; 1 Cor. xv. 51, 53; Matt. xvi. 27.)

7. That it will be given at the resurrection, when Christ comes the second time. (Heb. ix. 28; 2 Tim. iv. 1, 8; 1 Thes. iv. 16; Phil. iii. 20; 1 John iii. 2; 1 Pet. v. 4.)

8. You will find that it is the resurrection, and not death, that is the time when retribution (good or evil) is experienced. (Luke. xiv. 14; Phil. iii. 8, 11; Rom. ii. 7, 16; 2 Cor. v. 10; 1 Cor. xv. 32.)

9. That the earth, and not heaven, is the locality of the promised blessing. (Matt. v. 5; Is. xi. 9; Zech. xiv. 9; Ps. ii. 8; xxxvii. 9, 11, 22, 29, 34.)

10. That Christ’s coming, and not the saint’s dying, is the time to be glorified. (2 Thes. i. 10; 1 Pet. i. 13; v. 4; 1 Thes. iv. 13-18.)

11. That the gospel, and not morality, is the means by which men will be saved. (Rom. i. 16; 1 Cor. i. 21; xv. 1, 2; 2 Thes. ii. 14; Eph. iii. 6.)

12. That the kingdom of God, and not the death of Christ merely, is the subject of

the gospel Jesus and the apostles preached. (Mark i. 14; Luke viii. 1; Acts viii. 12; xix. 8; xx. 25; xxviii. 30, 32.)

13. That righteous believers only, not those who after a life of wickedness gasp out words of remorse, will be saved. (Gal. vi. 8; Rom viii. 13; 2 Pet. i. 11; Matt. v. 20.)

14. That Immersional Baptism of believers and not the sprinkling of babes is what has been appointed (Mark xvi. 16; Acts viii. 12; Rom. vi. 3; 1 Pet. iii. 21.)

15. That a weekly breaking of bread, to bring Christ to "remembrance" among believers, is what is required, and not the ritualistic and mystic ceremony styled "Holy Communion." (Acts xx. 7; Luke xxii. 19, 20; 1 Cor. xi. 23, 26; xvi. 2.)

16. That believers are not to take titles of honour, such as "Rabbi," or "Rev.," but are brethren on a common footing of equality. (Matt. xxiii. 8, 12; Luke xxii. 25, 27.)

17. That the prevailing ecclesiastical system is a superstructure of religious fable (2 Tim. iv. 3, 4; Acts xx. 29, 30; 2 Thes. ii. 3), accursed of God (Gal. i. 8, 9; Rev. xiv. 9, 10), from which all who wish to be delivered from the impending judgments of God must separate themselves. (Rev. xviii. 4; 2 Cor. vi. 17.)

—o—
NOTICE AND INVITATION.

These things are demonstrated week by week to large audiences in the
TEMPERANCE HALL, TEMPLE STREET,
In Lectures delivered every Sunday evening
(Half-past six);

Also in books and pamphlets in great variety, which can be had of R. Roberts, Athenæum Rooms, Temple Row; of which advantages the inhabitants of Birmingham are freely invited to avail themselves.

Seats free. No collections.

CHELTENHAM.—Brother Otter reports a visit from brother Boshier, of London, who lectured twice, in St. George's Hall, on 1.—"The gospel of the first century compared with that preached in the nineteenth;" and 2.—"John Bunyan and the Baptists of 1660 compared with the Baptists of 1872, in relation to the doctrine of the kingdom of Christ." A fair notice of the lectures appeared in the *Cheltenham Telegraph*. The lectures were not largely attended; but there was a fair attendance in the evening. The brethren were interested and strengthened by the visit.

DUDLEY.—Brother Phillips mentions three lectures having been given by brother Meakin on the Signs of the Times. The lectures were well attended, and the brethren are in expectation of shortly seeing fruit.

EDINBURGH. — Brother D. Gascogne reports the obedience of ANDREW TOWERT

(17), eldest son of brother and sister Towert, late of New York. He put on the saving name on the 23rd of November. This case is regarded as a further fruit of the Bible class. On November 29th, the truth was obeyed by MRS. CATHERINE McDONALD (35), late of the Established Church of Scotland. Both were immersed in the house of brother W. R. D. Gascogne, in the presence of a number of brethren and sisters. Sister Margaret Poole has removed to London. Brother Tait says: "Our Sunday meetings are well attended, and we hope others will yet be gathered from the world to wait with us for the Son of God from heaven."

FAZLEY.—See Birmingham intelligence.

GALSTON (Ayrshire).—Brother Wallace reports the baptism of DAVID ROSS (45), who is expected to be useful in the truth in the neighbourhood. Brother Matthew Brown fell asleep, November 7th, in the blessed hope of resurrection to life eternal at the appearing of the Lord. Come, Lord Jesus!

GLASGOW.—By arrangement with the Edinburgh brethren, lectures have been delivered as follow, the attendance in each case being good:

Oct. 20th.—"What has God promised?"—Brother C. Smith.

Nov. 17th.—The immortality of the soul—is it a scriptural or pagan doctrine? Brother Paterson.

Dec. 22nd.—The gospel proclaimed by the Lord Jesus Christ not believed by the Christians of the present day.—Brother Tait.

In addition to these, a lecture was delivered by bro. Alexander, of Innerleithen. Brother C. Smith, of Edinburgh, is to lecture Jan. 19th, on the Devil of the Bible. On Sunday, Dec. 1st, the truth was obeyed by JOHN KIRKWOOD, elder brother in the flesh to brother William Kirkwood, from the Edinburgh ecclesia. Others are interested, but hesitate, thinking themselves not sufficiently prepared to enter the holy calling. Brother O'Neill rightly says that delays are dangerous, and that waiting for more readiness is not so safe as waiting for the Lord Jesus, who shall change our vile bodies. The Bible Class is attended with a moderate degree of success, strangers more particularly appearing to be interested in and to profit by it. During the month, brother Parkes, of Stourbridge, (passing through the town on business) stayed a Sunday and lectured to a crowded audience on the Holy Land, in which he spent seven months at one time. The lecture did not deal directly with the truth, except in so far as it illustrated, by reference to fulfilled prophecy, the absurdity of orthodox modes of Bible interpretation.

KETTERING.—It had been arranged by brother Farmer, of Nottingham, in conjunction with the brethren at Leicester, that the Editor should lecture three times in the

second week in December; but in consequence of the visitation of sickness and death in his family, the brethren volunteered the Editor's liberation from the engagement, Brother Hayes happening to be in Leicester at the time, the brethren availed themselves of his presence as a substitute. The lectures were indifferently attended, but nevertheless there were among the audiences some few persons decidedly impressed by the truths presented to them, and anxious for further light. This was made manifest on the third night, when instead of a formal lecture, about 1½ hours were pleasantly and profitably spent in conversation. Several questions were asked and answered to the satisfaction of those who put them. The Leicester brethren have in contemplation the hiring of a room in Kettering for the purpose of delivering a lecture every Sunday evening for the period of twelve months, feeling sanguine of reaping some fruit, and not being at all discouraged by the small audiences at the lectures last delivered.

LONDON.—Brother Andrew reports the following immersions for the month of November. On the 22nd, CHARLES HENRY KEATS and his wife JULIA KEATS, formerly Baptists; PITTMAN WILLIAM WHITEHEAD and his wife SARAH WHITEHEAD, also Baptists in time past; GEORGE CHAMPION GOSDEN, at one time a Baptist, but for some years past treated as a heretic through disbelieving the immortality of the soul. On November 24th, GEORGE AUGUSTUS KINNAIRD, formerly neutral; and J. THORLEY, who first heard the truth at Dr. Thomas's lectures three years ago.

ERRATA.—Page 496, in the October intelligence, the immersion of Amos Sharp is announced as 27th January, instead of August. For "previous to its discontinuance," substitute "after its discontinuance."

NOTTINGHAM.—Bro. Mycroft reports that, during the month, two have put on the name of the Lord Jesus Christ, viz.: CHARLES MOSELEY (29), husband of sister MOSELEY, formerly neutral; and ELIZA RIGGOTT (27), wife of brother Riggott, formerly Church of England.

OPENING OF THE NEW SYNAGOGUE.

THIS event occurred, as announced last month, on Sunday, December 1st. It brought together the following brethren from a distance, whose names are given in the alphabetical order of the places from which they came:—

BIRMINGHAM.—Brethren H. Turney, G. Mitchell, and Parsons. Sisters Mary and Elizabeth Turney. (Brother Roberts was to

have been present; but it was considered prudent, with an infectious disease in the house—scarlet fever—that he should stay at home.)

DERBY.—Brethren T. Meakin and Kirkland, Sister T. Meakin.

DEVON.—Brother and sister Hayes.

GRANTHAM.—Brethren Shaw and Wootton.

HALIFAX.—Brother Swindell.

LEICESTER.—Brethren Collyer, F. M. and E. Lester, Dodge, Burton, and Smither. Sisters Collyer, F. M. and E. Lester.

LONDON.—Brethren J. J. Andrew and T. H. Bosher, jun.

MANCHESTER.—Brethren Teasdale and Gratz.

SALE.—Brother and sister John Birkenhead.

SHEFFIELD.—Brother and sister Savage.

At the morning meeting for the breaking of bread, a large number of brethren and sisters were present—about 150. The meeting was presided over by brother T. Swindell, of Halifax, and addresses were given by brethren S. G. Hayes, J. J. Andrew, and E. Turney. The general drift of their remarks was to the effect that they must beware of attaching any other value to the bricks and mortar than as offering a convenience for the operation of the true house of God—the pillar and support of the truth—composed of living stones. The brethren were also warned against settling down into a condition of ease. The increase of convenience in having a house of their own, they were exhorted to make a reason for increased diligence in the work of disseminating the good seed of the kingdom among those by whom they were surrounded. The meeting was very interesting.

The Sunday evening lecture (by brother E. Turney) brought together the largest audience the truth has ever had in Nottingham, the place being crowded and chairs having to be placed in the available spaces to comfortably seat the people. The subject of the lecture was "The way which they call heresy." On Monday, a tea meeting was held, which was attended by about 300 brethren and strangers. After tea, short addresses were delivered by several brethren, after which a lecture was delivered by brother J. J. Andrew, of London, on "Watchman, what of the night? Signs of Christ's coming and the end of this age."

On Tuesday, brother Swindell, of Halifax, lectured in place of brother Roberts, of Birmingham, who was absent from the cause above stated. Brother Swindell's subject was, The solution provided in the truth for all the difficulties connected with the government and intercourse of men. On Wednesday evening, brother Shuttleworth, of Birmingham, lectured on "The title deeds of life, land, and liberty." The proceedings were brought to a close on Thursday even-

ing, with a lecture by brother E. Turney, on "What is the Gospel?" The attendance at the last three lectures was not so large as could have been desired, owing doubtless to the very unfavourable state of the weather. The brethren had endeavoured by the issue of large posters and several thousand handbills, to make the most of the occasion as an opportunity for presenting the truth; but the weather to some extent interfered. Nevertheless on the whole, the effort was a success.

The synagogue stands in Shakespeare Street, near its junction with Milton Street, in one of the best positions in the town. It is a somewhat ornate building, designed by brother Sulley, architect, to the directions of brother Farmer,* on whom the burden principally falls. On the front of the building, cut in the stone, are the words "CHRISTADELPHIAN SYNAGOGUE," with Isaiah viii. 20, as a motto beneath; "*To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.*" Preference was given to the word "synagogue" on account of its Israelitish association. The truth is Jewish; salvation is of the Jews; the brethren of Christ are adopted Jews, and their hope is "the hope of Israel." It is therefore meet that a building exclusively appropriated to their use should bear a name savouring of these things; for the name of the building then becomes in itself a testimony for the truth. "Meeting house," "chapel," "church," "hall," are all perfectly colourless; or worse, some of them had coloured in this respect. The synagogue presents a neat, comfortable interior, with sitting accommodation on floor and gallery for between five and six hundred persons. Underneath is a large, well-lighted, high-roofed, airy room, of equal area with the one above. In this is an immersion bath, with conveniences behind; also for providing tea meetings. The room is to be used as a school room, and for the week night meetings of the brethren. The total cost has been about £3,000. Nottingham was the first place in Britain to receive the truth at the hands of Dr. Thomas in 1848. It is appropriate that it should be the first to erect a building in its service. We only hope it may be deserted before another year is out, because of the great eclipsing event for which we are looking, and waiting, and praying—the appearing of the Son of Man in power and great glory. The state of the living stones will then be the anxiety.

SHEFFIELD.—On Saturday, December 7th, there were three immersions as follows, viz.: JOSEPH BOLER (38), electro plate cutter, formerly connected with the United Free Church Methodists, whose first acquaintance with the truth dates four years back, when he came across the *Twelve Lectures*, which

set him on the right track; also ANN BOLER, his wife (37), and JAMES SKINNER (26), silversmith, formerly independent, but has been interested in the truth for two years. SISTER TURNER's immersion (wife of brother Turner), is also reported as having taken place on the 20th of May, but by some oversight was not mentioned at the time in the *Christadelphian*. The number of brethren and sisters in this place is now 12. On the following day (Sunday) brother Shuttleworth, from Birmingham, delivered two lectures in a large Vestry Hall taken for the occasion (holding 500); the subject at both meetings was "Immortality," first as mistakenly claimed by mortal men, and second as offered by God through Christ Jesus. Two hundred were estimated to be present in the afternoon. Heavy rain prevented so large a number in the evening, which commenced with about sixty but afterwards swelled to about 150. Questions were allowed and plentifully asked after both lectures. The questions in the evening occupied nearly an hour and a half, which protracted the meeting to nine o'clock. The truth was well and attentively received, and the brethren were therefore not a little cheered and encouraged. A little animation was caused at the close by a gentleman (said to be a "Rev." teacher at a conventicle over the way) giving out a doxology which was sung lustily. The brethren's ordinary meeting room holds about 100; they hold Bible meetings and shew forth the Lord's death every first day.

SWANSEA.—Brother Goldie reports that on November 21st, Mr. WILLIAM E. COLES (54), India rubber merchant, was immersed into the saving name; also on Monday, December 9th, ROBERT RAWLINGS (76), marine pensioner, who belonged, more than twenty years ago, to a meeting in Plymouth, of which brother Moore and other brethren in that town were members. Since that time, he has come to see that his apprehension of divine things was insufficient for the obedience of faith; consequently, he was now re-immersed.

TIPTON.—Brother Phillips, of Dudley, reports that through one of the attendants at the meetings there, he has been introduced to a number of Methodist local preachers and class leaders, to about six of whom he had an opportunity (at a meeting arranged for the purpose) of presenting the truth. He is in hopes that the truth may take root at Tipton.

WITHAM.—Brother George D. Handley, of Maldon, some six or seven miles from Witham, reports: "Two lectures were delivered in the Public Hall, Witham, on Tuesday and Thursday, December 10th and 12th: the first by father. Subject: "The introduction of death into the world by the First Adam and its abolition by the Second Adam." The second by my brother Charles

* And built by a third brother—Brother Jelly.

Subject: "The Faith and Hope of the ancients in relation to the Great Salvation made known in the Gospel." The first night, about forty strangers listened very attentively until nearly the close, when some disturbance occurred, ending in a warm discussion. On Thursday evening more than double the number were present, and it is to be hoped, judging from the marked attention which my brother succeeded in gaining and holding throughout, that good will follow. At the close, some of the same party, who, it appears, are members of the Reformed Church, again rose to disturb. The meeting ended in a challenge to discuss the statements advanced, with the best man we can bring forward. We accepted their challenge, and accordingly arrangements will be made."

WHITBY.—Brother Winterburn reports that brother Slade, for whom a contribution was made some time ago, fell asleep on November 30th. He was 58 years of age. He leaves a wife (in the faith) and children. Every true brother will respond to brother Winterburn's prayer, that the rest in the tomb may be of short duration.

AUSTRALIA.

BEECHWORTH, Victoria.—We have received a long and interesting communication from a William Willis, who is an inmate of Owen's Benevolent Asylum for Incurables at this place. We propose to publish it next month, and, therefore, need say no more, at this time, than that an eventful story ends in the truth entering the wards of a habitation of woe, and thence, after making three minds captive, strikes into the town and throws a whole congregation (Baptist) into turmoil over the question, "What is the Truth?"

UNITED STATES.

BRISTOL AND BOSTON.—Brother Hodgkinson, writing October 14th, says:—"I have just returned from the river called Providence. I had a very interesting time at Bristol. I think it the duty of every Christadelphian to proclaim the truth wherever he goes, at the proper time of course, because the preacher saith "there is a time to speak, and a time to be silent." I wrote you how I was balancing the scales of Advent Chapel and the Town Hall; but the former were Tekelites, and so I went to the Town Hall and delivered five discourses, telling them why the Adventists rejected "my preach," because it came straight from the book which caused most of them to faint almost away. The chapel was shut up, and most of them came to the lectures. The attention was profound. I was surprised; 1½ to 1¾ hours every Sunday evening did not

seem to be enough for them, and I used the biggest tunnel I had. The audiences instead of decreasing, increased up to about 250, and although they were surprised by the truth, I think I was more, by its effect. I really regretted leaving the interest awakened; yet seed must lie and die, and sprout, the Deity will give the increase and perhaps some other brother may some day reap a crop. Subjects after leaving the chapel—The gospel—The Christ—The Devil—Dives and Lazarus—The thief on the Cross—Depart and be with Christ—Kingdom of God within you—My kingdom not of this world—"What shall I do to be saved?" I must give them a visit once in awhile in the winter. I really think if a brother were resident there, an ecclesia would spring up, '*nous verrons*.' Returning to Boston, I find the old faces tugging away at vessels whose anchors are deep set in Gentile mud. How can they ever be got into dock? Yet we must labour whilst it is day; the change will come stealthily and suddenly, and then it is too late: despair, remorse, and sorrow. We are on the eve of another campaign in this city, but it is a great strain on one's faith to see 25 in an upper chamber, among 250,000 in jewel-decked magnificence, but the record says correct, and Paul says "let God be true but every man a liar," and it must be so. What a percentage! If man had concocted the scheme of salvation, what a different scheme it would have been; hence the great appalling paucity of numbers; 'nevertheless, when the Son of Man cometh shall he find '*ten pistin*' on the earth?' September 27th, we buried brother John Buck at Milbury, Mass., whither he had removed with his wife sister Buck, for his health; his immersion you recorded last January (after 8 years' inquiry). About twenty of the Worcester ecclesia were present and some from Boston. The service, which I was requested to perform, was brief, but the attention unsatisfactory, so far as the foreign element was concerned: the village being small and the capacity of the population apparently less. These offices are always attended with great sadness, 'yet we sorrow not as others who have no hope.' I have also to announce the immersion of the wife of brother HOOPER, during the month of September (about the 10th); having been absent, I have not the accurate particulars. She has been enquiring some time, and has cast in her lot with the sect spoken against everywhere."

THE FIRE AT BOSTON.

BOSTON (Mass).—Bro. Hodgkinson reports the obedience of one DARNELS, who was immersed November 3rd, having learnt the truth by the instrumentality of Bro. Burnett. On the subject of the recent conflagration, Bro. Hodgkinson says:—

"By fire and sword will the Lord plead with all flesh" "When thy judgments are in the earth, *then* shall the people learn righteousness." I can't help thinking that the fire judgments have commenced. Death they fear not, as it is *with them* the commencement of heavenly bliss, but the destruction of property—oh! my! that is wicked! The way, as you know, brother R., to a man's heart is through his pocket, in this our nineteenth century. We have had one of those wonderful occurrences here, in the heart of our city, "a Yankee fire." The finest part of the mercantile quarter, of stone, granite, iron, and brick, melted into a conglomerate, with not one shred of combustible *debris* left; streets obliterated, land-marks gone; desolation and smoke marking the spot. A hundred acres of town, and eighty millions of dollars, have in a few short hours passed into the invisible. Granite walls melted away, iron disappeared, wood, glass, and roofing, like bits of tinder, all swallowed up in the devouring element. At the end of Water Street stands a block of buildings; 'tis the only block on that side the street left. One store is burnt at this end of the block. Here the fire was stayed. The adjoining store was occupied by sellers of tarred paper for building purposes; the next was filled with kerosene oil. That solitary block, brother, belongs to the estate of my father, and is the main stay of the income of the writer. Sons of Greece say "good luck;" Gentiles say in bated breath, "how strange," but we who know the Father's care of His adopted sons, can understand the meaning of all this. I was told early on Sunday morning by four people who knew, and one who had just come from there, that Water Street was all gone, "Yes sir, all gone." We went to the ecclesia and broke bread, and then I strolled down to see the ruin, and found that Water Street was gone, excepting that our stores remained; how this has spoken to me. The Insurance Company is ruined and can't pay one-third of the loss. If our store had gone, it would have been a very serious job for me; but the Father in His mercy and goodness spared us, to Him I ascribe all and am most thankful. If the Deity is omnipotent, omniscient, and omnipresent, who can call these things chance, luck, fortune? only *atheoi*. All well; Gentiles ears plugged with wax; yet some begin to ask what does it all mean. One said he thought of Mr. Roberts' lecture, so I am going to give some more of the same complexion."

BUCYRUS.—Brother and sister Howell report the immersion of Mrs. A. T. WIDGEON, who, rejecting Methodism for the "faith once delivered to the saints," has put on the blessed name that covers our filthy rags.

CAMBRIDGE (Ohio).—Brother J. Swan, writing October 18th, says: "Since my last letter, I have had a very pleasant and

interesting visit from my sister in the flesh, Mrs. Nancy Rose, of Page city, Iowa. For several years she has been a diligent reader of the *Christadelphian* and *Twelve Lectures*, and since last winter, of the first volume of *Eureka*. The TRUTH presented itself so clearly to her mind, that she frequently expressed (in her letters to me) a wish that some brother were within reach, to assist her in obeying it. She finally concluded that, as she had not seen me for about eight years, she would pay me a visit, and request me to assist her in putting on the saving name. Accordingly, on the second instant, I led her into the water of Will's Creek, and in the presence of a few relatives, our Father in heaven and His Son, our glorious Redeemer (and probably some of the holy angels were looking on), after using the words, "As a believer of the things concerning the kingdom of God and the name of Jesus Christ, I immerse you into the name of the Father, and of the Son, and of the Holy Spirit," I planted her in the likeness of Christ's death, and raised her in the likeness of his resurrection. Before returning to her home in the far west, from which she had come a distance of about 900 miles, at an expenditure of about 60 or 70 dollars, for the purpose principally of obeying the gospel, she remarked that her mind was now relieved of a burden that had been lying heavily upon it for a long time. When parting with her, I advised her to attend to the daily reading of the Scriptures, which she promised to do."

CHICAGO, Ill.—Brother W. A. Harris says "We have thought it necessary to adopt the rule adopted in England and elsewhere, that when a stranger visits us, he be required to produce a letter of recommendation before we receive him into our fellowship; failing which, we appoint a committee to confer with him as to the identity of his faith and practice with ours. Please state this in the *Christadelphian* for the information of the brethren." Brother Harris also mentions a visit from brethren Donaldson and Harper, who lectured on the subject of God-manifestation in relation to the human race. Wherein any may have (unwittingly) degraded the Son of God in time past, he thinks if they are true children, they will acknowledge their error and undo the past.

Brother W. A. Harris, writing in the middle of October, says, "On Sunday, the 15th of August, we had the pleasure of immersing Mrs. PIKE (wife of brother Pike,) into the saving *name* in which alone salvation is to be found, and in which all the blessings promised will eventually have their fulfilment."

DUNDEE, Wis.—Bro. A. Eastman, writes: "We had a meeting of two days' continuance at Fondu Lac, in the forepart of October, during which a lady from Osh Kosh put on

the name of the Lord (sister Mc Coy). We had a good time generally. A letter was there read from brother W. D. Hall, now in Kansas, formerly from this vicinity. He has been there some two years, and states that one year since he baptised a man, and that man has since then introduced over one hundred into the name of Christ. [There is surely some mistake about this.—Ed.] He had held a discussion with a Campbellite preacher, who had invited ten of his preaching brethren to witness Hall's defeat. Since then, two of the ten have been baptised into the true faith, and eight of the members, and more were coming. Brother Hall is almost alone as to preaching aid. He has had three or four debates with different men and creeds and has been very successful."

NEW YORK.—Sister Lasius, writing Nov. 25th, reports the convalescence of sister Thomas, who had been sick. She says "We are quite pleased with the prospect of a written life of my father. It is already written in indelible characters in memory's page, and on the fleshy tablets of our hearts, but this record cannot be perused by others. I doubt not the forthcoming book will prove exceedingly interesting to all lovers of the truth, especially those who are able to discern in my father an especial instrument in the hands of the Deity for the work of developing the truth. Those who are able to recognise the exceeding greatness of that work, will be benefited in their own minds by receiving a fuller sense of the majesty of Jehovah, and of His invisible presence and direction and power in the upholding of His own word." Sister Lasius reports two immersions: WILLIE SMITH (son of brother and sister Smith, of Brooklyn), whose understanding of the truth, to which he has given his mind for several years, is far in advance of his age; and HENRIETTA BLISS (19), who learnt much through deceased brother Lorentz, and also by attending the Sunday School.

OGLE CO., Ill.—Hence comes intimation of the immersion, by brother James Wood (of Winnebago), of MARY COFFMAN and EMILY PAFFENBAGER, daughters of such as are already in the faith. Sister Wood and brother and sister Sneath, of Plumb River, were also present from a distance, and spent together a profitable time with the brethren.

RIPLEYS (Tyler Co., W. Va.)—Brother J. W. Niles reports the death of bro. Thomas Grim, sen., who fell asleep on the 3rd of September, 1872.

SENECA FALLS (N.Y.)—Brother U. S. Algire says "The ecclesia in this place numbers twenty (one of whom is nigh unto death). We meet every first day of the week to break bread, and in the evening, we have a Bible Class, which we find to be very profitable. We are all in indigent circumstances, and cannot afford to have a respectable hall. We are, however, trying to do the best we can in the midst of these oppressive times. We find the weakness of the flesh our worst enemy. That we may have strength to overcome is our continual prayer."

WORCESTER (Mass.)—Brother Whiting reports: "We have on our ecclesia books the names of forty-five persons; but by the death of four, and by the removal of some to other ecclesias, and other changes that are constantly occurring, our number has been reduced to 55. During the past two years there has been ten added to our number: four brothers and six sisters. Three of them within the last four months are Brothers FRED GATES, DAVID BRUCE, and JOSIAH GODDARD. Other names we have had on our books of whom we cannot speak; God himself is judge. But we are thankful to Him who doeth all things well that we are a happy, united body, patiently waiting for the consolation of Israel, thankful that the joyful sound ever reached our ears."

A SUGGESTION FOR AMERICA.—Bro. George H. Ennis, of Troy, N. Y., United States (much interested in the recent fraternal gathering in England), suggests the holding of a similar gathering in America. He says there is considerable enquiry among the American papers as to the doctrines of the Christadelphians, and such a meeting, he thinks, would tend to supply the information desired; and bring the brethren, who in most cases are personally unknown to each other, into close and encouraging ties of friendship. Those who favour the idea may desire to know Bro. Ennis's address, which is, "care of Jesse Ferguson, 7, Seventh Street, Troy, New York." This will enable them to correspond. Some brethren have said that America is not (for a variety of reasons) ripe for a contentionsless and purely fraternal gathering. We shall see. At all events, we shall not have to wait long for the gathering from every land around the great presiding brother, who will "thoroughly purge his floor," and remove all elements of evil.

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. X.

TRADITIONS OF THE ANCIENTS CONCERNING THE SOUL.

AT the time of Christ's appearance in Judea, there were two species of philosophy that generally prevailed throughout 'the civilized world;' the one that of Greece, the other what is usually termed the Oriental. Both these were split into various sects, but with this distinction: that those which sprang from the oriental system all proceeded upon one common principle, and, of course, had many similar tenets, though they might differ as to some particular inferences and opinions; whilst those to which the philosophy of Greece gave rise, were divided in opinion respecting the elements or first principles of wisdom, and were consequently widely separated from each other in the whole course of their discipline. The apostle Paul in his writings is thought to have adverted to these systems—to that of Greece in Col. ii. 8, and to the oriental in 1 Tim. i. 4; iv. 7; and vi. 20, in all which places, he strongly warns Christians to beware of blending the doctrines of either with the simple gospel of Jesus Christ. "Happy," says an excellent writer,

'had it been for the Christian Church could they have taken the admonition which was thus given them by the apostle; but vain and presumptuous man could not rest satisfied with 'the truth as it is in Jesus'—the wisdom that leads to eternal life as it came pure from above; but must exercise his ingenuity in fruitless attempts to reconcile it; first of all with the principles of the oriental philosophy, and afterwards with many of the dogmas of the Grecian sects."

Of all the departments of revealed truth, none has been more successfully obscured by mythological philosophy, than the constitution and destiny of man. While the mystery of iniquity was secretly working, it blended the traditions of the Greeks and orientals with the pure doctrines of Jesus and his apostles; so that when "he who restrained his uncontrolled operations was taken out of the way, he had prepared a system of opinions which gave birth to the dogmas of purgatory and its Protestant offspring of an aetherial intermediate state, and all the traditions thereto belonging.

Illustrative of this remark, we shall present the reader with the traditions held by the ancients of the several sects of Greek and oriental philosophy. If he is acquainted with the traditions of Romanists and Protestants, he will be able to compare them with the tenets of the Pagans, and to judge for himself of the justness of our remarks.

The Epicureans, who placed the chief good in voluptuous gratification, maintained that *the souls of men are born and perish*. Paul seems to refer to their dogmas when he says, "If after the manner of men, I have fought with beasts at Ephesus, what does it advantage me *if the dead rise not? Let us eat and drink, for tomorrow we die,*" according to the doctrine of the Epicureans. It may be observed here that Paul fixes his attention upon the period of the resurrection, when he will reap the advantage of having fought with wild beasts at Ephesus on account of the faith of Jesus. In none of his writings does he look for the great recompense of reward before that coming event. The Scriptures deny this dogma of the Epicureans, for they teach that "living souls" or animal men, die, but do not perish under certain conditions.

The Academics considered it a matter of doubt and uncertainty whether "the soul" was perishable or immortal.

The Peripatetics insinuated, though they did not plainly teach, a disbelief of the soul's future existence.

The Platonists considered the Deity as totally unconnected with any material substance. *The souls of men they conceived to proceed from this pre-eminent source, and as partaking of its nature, to be incapable of death.* This is what is meant by the souls being *divinæ particula œura*—a particle of the divine essence. They believed that the soul during its continuance in the body was in a state of imprisonment, and that we ought to endeavour, by means of contemplation, to set it free, and restore it to an alliance with the divine nature.

The Stoics denied "the immortality of the soul."

Oriental philosophers, though divided into a great variety of sects, seem to be generally agreed in believing that a subordinate Deity, whom they named Demiurgus, was the creator of the world, which he peopled with men and other animals. That this was originally dark, but that he illuminated it with a ray of celestial light, either secretly stolen or imparted through the bounty of Buthos, the pre-eminent being, who inhabits the *Aion Pleroma*, or everlasting region of light. That Demiurgus likewise communicated to the bodies he had formed, and *which would otherwise have remained destitute of reason and uninstructed*, except in what relates to mere animal life, *particles of the divine essence, or souls of a kindred nature to the Deity.*

Man, therefore, while he continued in this world, they supposed to be compounded of *two principles*, acting in direct opposition to each other—*an earthly, corrupt, and vitiated body, and a soul partaking of the Deity, being derived from the region of purity and light.* The soul or ethereal part being through its connection with the body, confined as it were, within a prison of matter, was constantly exposed to the danger of being involved in ignorance, and acquiring every sort of evil propensity from the impulse and contagion of the vitiated mass by which it was enveloped. To remedy this, they supposed that Buthos sent inspired teachers into the world, much to the displeasure of Demiurgus and his associate genii, who had rebelled against him, and who not only tormented but slew the messengers of heaven. The minds or souls that listened to the calls of Buthos by his messengers, they supposed, on the dissolution of their bodies, to be directly borne away, or as Protestants sing :

"Borne on angels' wings to heaven,
Glad the summons to obey."

pure, ærial, and disengaged from everything gross or material, to the

immediate residence of God Himself; whilst those who rejected their admonitions were denied the hope of exaltation after death, and could only expect to migrate into new bodies, suited to their base, sluggish, and degraded condition. When the grand work of setting free all these minds or souls should be accomplished, God, it was supposed, would dissolve the fabric of this lower world.

The moral discipline deduced from this system of philosophy by its votaries was all made to bear upon the mortification of the body, so that the material frame being thus, by every means, weakened and brought low, the celestial spirit might the more readily escape from its contagious influence and regain its native liberty.

Such were some of the things which constituted "the wisdom of the wise" and the "knowledge of the prudent" of the Gentile world, at the time of Christ's appearance upon the earth. Those who held them were wise and prudent in their own esteem. After all their speculations upon the Deity and the soul and body, or constitution of man, they were unable to find out the truth. But this "wisdom of the world" and of its rulers was not the wisdom taught by Paul among "THE PERFECT." The wisdom that he spoke was a secret to the world, and had been concealed until the proclamation of "the truth as it is in Jesus." The wisdom of God, though esteemed foolishness, as at this day by the wise, the prudent and the great, did not teach "the perfect" the oriental philosophy of the "two principles." Had it done so, it would have taught a "wisdom" unconcealed, and therefore, not a "mysterious wisdom." This wisdom of the Greeks and Orientals God has determined to destroy; as it is written: "I will destroy the wisdom of the wise and the knowledge of the prudent." Much of this spurious wisdom and knowledge has been destroyed; though much still remains to be done away with. The original proclamation of the gospel emancipated many from the besotting influence of this

foolish wisdom; the controversies of our age will disenthral a few of our contemporaries, but the world waits for the authoritative proclamation of the gospel of the everlasting age for the final extinction of the traditions, tales, and fictions palmed upon it for the "mysterious wisdom of God."

It is manifest from the evidence adduced by various learned men, that in addition to superstitious observances, drawn from the religious worship of heathen nations which were introduced and blended with those of divine institution, the Jews held many erroneous principles probably brought from Babylon and Chaldea by their ancestors on their return from captivity, or adopted by the inconsiderate multitude in conformity to the example of their neighbours, the Greeks, the Syrians, and the Egyptians. We cannot, therefore, expect to find their intelligence as to divine things of a very superior description. Their opinions and sentiments, however, respecting the Deity, the divine nature, the angels, demons, the souls of men, &c., appear to have been less extravagant, and formed on more rational grounds than those of any other nation. Though this was the case, they had gradually incorporated with them so large a mixture of what was fabulous and absurd, as nearly to deprive the truth of all its force and energy.

The spiritual guides of Israel whom Jesus terms blind leaders of the blind, were principally divided into Pharisees, Sadducees, and Essenes. They held various and opposite traditions, which were, for the most part, anything but the wisdom and revelation contained in the law, the prophets, and the Psalms. They were spiritually blind, though they said "we see," and the people who believed them were blind also. Their opinions and sentiments, therefore, are but of little consequence to those who would learn the true character of God, of His institution, or of the constitution of man. *The Pharisees* believed in a resurrection to eternal life, and of a future state of rewards

and punishments. *The Sadducees* denied the resurrection of the dead, and, therefore, doomed mankind, without exception, to perdition. Hence, as there was no hereafter in their judgment, they considered that all rewards and punishments were restricted to this life. Jesus corrected this unscriptural notion by propounding to them the parable of the rich man and Lazarus, in which he plainly taught them, and he referred to Moses and the prophets in confirmation of what he said, that there was a future state, and that in that state there were both rewards and punishments.

The Essenes, a third sect among the Jews, are divided by some historians into the *practical* and *theoretical* Essenes. The former were distributed over the countries of Syria, Palestine, and Egypt. Their faith was based on the oriental philosophy. They supposed the souls of men to have fallen by a disastrous fate from the regions of purity and light, into the bodies which they occupy, during their continuance in which they supposed them to be confined, as it were, within the walls of a loathsome dungeon. For this reason they did not believe in a resurrection of the animal man, although it was their opinion that the soul would be rewarded or punished in a future state, according to its deserts. This is practically the doctrine of Protestants. They cultivated great abstinence, as do the Romanists on certain days, allowing themselves but little bodily nourishment or gratification, from an apprehension that the immortal spirit might be thereby encumbered and weighed down. It was their endeavour, too, by constant meditation, to withdraw the mind, as much as possible, from the contagious influence of the corrupt mass by which it was unhappily enveloped.

The theoretical Essenes withdrew themselves to solitary places. In this state of seclusion from the world and its concerns, they studied to reduce and keep the body low, by allowing it nothing beyond the most slender subsistence, and, as far as possible, to

detach and disengage the soul from it by perpetual contemplation, so that the immortal spirit might, in defiance of its corporeal imprisonment, be kept *constantly aspiring after its native liberty and light, and be prepared immediately on the dissolution of the body, to reascend to those celestial regions from whence it originally sprang.* They practised, in their weekly assemblies, certain parts of Shakerism with considerable energy. They followed up a feast on bread, water, and salt with a "sacred dance." At first the men and women danced in two separate parties, but at length their minds or souls, according to their own account, kindling with a sort of divine ecstasy, the two companies joined in one, mutually striving by various shouts and songs of the most vehement kind, accompanied with the most extravagant motions and gesticulations of the body, to manifest the fervent glow of that divine love with which they professed to be inflamed. "To such an extent of folly," says Mr. Jones, "may men be led by the spirit of enthusiasm, and in consequence of their entertaining erroneous principles respecting the Deity, *and the origin of the human soul!*"

When we review these opinions of the ancients, we cannot wonder at the reception which Paul's proclamation met with by the Epicureans and Stoics at Athens. He announced to them, as he did to all, not the resurrection of "immortal souls," or the "reunion of human spirits with their bodies," but *the re-animation of mortal bodies by the spirit of God, in order that they might live for ever in the enjoyment of life, or that they might be punished with the second death;* as it is written, "If the Spirit of Him who raised up Jesus from the dead, dwell in you (this is the condition) he who raised up Christ from the dead will also make alive your mortal bodies, by his Spirit that dwells in you." And again: "*If you live according to the flesh, you shall die;*" that is, you shall die the second death; but *if through the Spirit, you put to death*

the deeds of the body, you shall *live*;" that is, for ever in the enjoyment of life.

The doctrine of Christ concerning a resurrection from the dead and an eternal judgment, was well calculated to put to silence the ignorance of the foolish philosophers and sectarists of the Jewish and Gentile worlds. It taught them the absolute mortality of man *as a whole*; that this mortality was superinduced by the transgression of God's law by the first man, and that, consequently, the world was in a *perishing* state; that as all men were entirely mortal as well as actual transgressors, no man could redeem his brother at any price; that God, notwithstanding the wickedness of man, loved the world which He had made, and which once He had pronounced "all very good;" that His unrequited love prompted Him to save the world from extinction; that in order to do this, He sent His Son into the world, that *whosoever of the world* should believe on him may not *perish*, but obtain the opposite, which is *eternal life*. The doctrine of Christ taught men that in him, the Word of God, was life; that he, and not "immortal souls," was the Life of the World; that he was the Lord of Life;

that those who would not receive him should not see life, but should abide the vengeance of the Almighty, who would destroy them with "an everlasting destruction," depriving them of "soul and body" by "the damnation of hell," which is "the second death."

How different is this doctrine from the traditions of the ancient and modern schools of the wise and prudent of the world. It presents eternal life as the reward of virtue, or obedience to God. It sets it forth as the spontaneous gift of His own benevolence; it makes Him, and not mortal bodies, the depository of the life of man. It magnifies the glory and renown of Jesus, through whom alone the grace, gift, or favour of life is bestowed. It makes him the object of earnest expectation; of an ardent hope that he will soon appear, and bring his reward of life with him for all his faithful followers. It increases the value of the gospel a hundredfold; for it, and it alone, is the power of God to salvation from sin and the second death.—(Dr. THOMAS in the *Apostolic Advocate*, 1837.)

SCRAPS FROM DR. THOMAS'S PAPERS.

THE LAW AND ITS SUBSTANCE.

John i. 17.—*The Law* was given through Moses, the grace (Holy Spirit) and the truth came through Jesus Christ.

Rom. ii. 17-20.—Behold, O Jew, instructed out of the law, thou hast *the pattern*, (morphosis) of the knowledge and of the truth in the law. I am the truth.—(John xiv. 6.)

Heb. viii. 3-5.—Priests offering gifts and sacrifices according to the law, serve for a typical representation (*impodeigma*), and adumbration (*skia*) of heavenly things, according as Moses was admonished of God when he was about to make the tabernacle; for, saith he: "See thou make all things after the

pattern (*typon*), showed to thee in the Mount."

Heb. ix. 8, 9.—The first tabernacle was a similitude (*parabole*) for the time then present, in which were offered gifts and sacrifices.

Heb. ix. 19-23.—It was necessary that the typical representation (*ta hypodeigmata*) of things in the heavens should be purified with blood of calves and of goats, with water and scarlet wool, and hyssop, but the heavenly things themselves with better sacrifices than these.

Heb. ix. 19, 24.—The holy places made with hands are the antitypes (*antitipa*) of the true.

Heb. xi.—The law having a shadow of

good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year, continually make the comers thereunto perfect.

Col. ii. 16, 17.—Meats, drinks, holydays, new moons, and sabbaths, are an adumbration of things to come, but the body (*soma*, casting the shadow) is of the Christ.

Gal. iv. 3, 5.—The law—the elements of the world—*ta stoiceia tou kosmou*.

Rom. iii. 21, 22.—But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, through faith of Jesus Christ unto all and upon all that believe.

Rom. vii. 14.—The law is holy, spiritual, —(v. 16;) good (1 Tim. 1, 8.)

Gal. iii. 24.—The law was our schoolmaster to Christ.

Rom. x. 4.—Christ is the end of the law for righteousness.

Psalms cxix. 18.—Open Thou mine eyes that I may behold wondrous things out of Thy law.

John vi. 46.—Moses wrote of me.

Luke xxiv.—Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

Luke xxiv. 44.—All things must be fulfilled which were written in the law of Moses and in the prophets, and in the Psalms concerning me. Then he opened their understanding that they might understand the Scriptures.

Acts xxvi. 22.—I say none other things than those which the prophets and Moses did say should come; that the Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and unto the Gentiles.

Acts xxviii. 24.—And he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening.

JEHOVAH,

Imperial Lord of the boundless universe, dwelling in unapproachable light, whom no man hath seen or can see, and live.

JESUS,

Imperial Monarch and High Priest of all the Earth on David's throne.

THE SAINTS,

Advocate Kings and Priests to God with Jesus.

LEVI'S PRIESTHOOD,

Priests to Israel and the nations worshippers at Jerusalem.

ISRAEL'S TRIBES,

The kingdom of God, or Jehovah's First Born of the many nations, constituted his sons in Abraham their paternal chief.

THE NATIONS,

The inheritance of Jehovah's king to the ends of the earth.

AN ENGLISH CORRESPONDENT IN 1853 TO THE DR.

"You have unfolded very beautifully 'the gospel of the kingdom' and its 'mystery' in your February number of last volume, in reply to Mr. N. Anthony, of Tennessee. Your readers are under much obligation to you for this lucid and comprehensive epitome of 'the truth as it is in Jesus.' I thank you sincerely for it on my own account. I have been much impressed with your remarks on the reason of the Lord's condemnation before Pilate, namely, *his claim to the throne of Israel*. Is it not a striking evidence of the perversion of Christianity that multitudes of its professors now virtually deny a truth, may even the truth itself, for the confession of which he suffered martyrdom? And as you have irrefragably shown, it could only be as king of the twelve tribes in Palestine that his pretensions to royalty could excite the jealousy of Cæsar. As the ruler of some planet remote from earth, promising to transport his adherents thither at death, he could not interfere with Cæsar's usurped authority. You have well defined the 'mystery of the gospel.' How universally this is put for that of which it only forms a part. One striking feature of your writing is condensation of thought. *Multum in parvo* may be inscribed upon them all. Thus they will always bear and often require a second and a third perusal. I trust you have an increase of subscribers for the current volume, and such as will sustain you in your earnest contention for 'the faith once delivered to the saints.'

That is a very excellent article on 'the World's Prophets' which you republished from the *London Quarterly Journal of Prophecy*. It charms one like a lovely song. I thought of the 'God-made kings of the future age, knowing here but obedience,

patience, sorrow, weakness; then ruling the world in righteousness' till my heart was surcharged with emotion, my eyes with tears. 'The kingliest kings are crowned with thorns,' it has been said. The idea is beautiful—thrillingly beautiful. And Paul says as much in '*As ye are partakers of the sufferings, so shall ye be also of the consolation.*' The poet does but echo 'what the spirit saith unto the church.'

I thank you for your kindness in replying to my remarks concerning the parable. I see it now. It is a parable illustrative of certain things related to the kingdom, and represents Abraham and Dives as suppositionally 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, shown as the living of that epoch. Then he puts into the mouths of Abraham and the rich man the sentiments they might well be supposed to entertain concerning the covetousness and impertinence of the Pharisees. You misunderstood me in supposing that I thought that repentance would be 'offered to the *resurrected* covetous among Jews or Gentiles,' but to the living at our Lord's appearing, whose probation would be completed in the age to come.

I want to know what is the difference between some of the phases of mesmerism and the witchcraft prohibited by the Mosaic Law. Mayo shows the movement of a 'divining rod' to result from the od-force; and Moses says 'he that hath divination is an abomination to the Lord.' That influence by which one individual subjects another to his will, so that he acts, speaks, feels, and even thinks in obedience to his suggestions, has not its exercise in days gone by brought its unfortunate possessors to the flames kindled for the punishment of wizards and witches? We pity the fate of these unhappy wretches now, and declaim against the ignorance and superstition of their persecutors, yet God says 'Thou shalt not suffer a witch to live,' and commands that all such shall be stoned to death. If magnetism and witchcraft be not identical, I cannot conceive what the latter was. Do

philosophize a little for the enlightenment of your readers upon this matter.

I am glad to see you discussing the subject of the punishment of the wicked, in a recent number of the *Herald*. You have ably exposed President Campbell's *soi disant* logic, and conferred a real benefit on the cause of truth. I, for one, thank you for your elucidation of the scriptural doctrines of 'everlasting punishment.' How amendable must the common version be if the passages you cite be indeed (as I doubt not they are) as you render them. I have heard it defined as '*age-lasting* punishment,' but you say it imports *age*-punishment, simply denoting the *epoch*, not the *duration* of punishment. This passage in Matt. xxv. is the only one I have found difficult. I can explain the others most commonly brought forward by our opponents, and I am anxious to understand well this also. Are you certain you are right?

A text the opposition considers a stronghold, is our Lord's assertion in regard to the fire—'that it shall never be quenched.' Now, I find precisely the same language used in reference to Jerusalem in Jeremiah xvii. 27. God says there: 'I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.' We see in what sense this threatening must be understood by its fulfilment. That fire has been kindled in the Holy City, and has burnt her palaces and 'all the houses therein (2 Kings xxv. 9), but *it is not burning now*. In regard to them, it has not been quenched, yet it has, in fact, been extinguished, for it no longer exists.

Again, when they quote Jude 7th, we may admit, I think, that the wicked 'shall suffer the vengeance of eternal fire' *in the sense in which those cities did*; for it is obvious that the import of the phrase is not that their fiery punishment is unceasing, but irretrievable, not unending in its *action*, but in its consequences. I rejoice you are taking up this subject in good earnest, for I consider it very important. If it could ever be proved to me that the writings of the prophets and apostles taught the 'endless torment' of the creeds, I must reject it as the interpolated speculation of cruel and ignorant men. Well do you style the teachers advocating such a doctrine savage. They

make Him who says of Himself that He is 'love,' more ferocious than themselves.

I am truly glad that the friends of the truth in America are resolved that the *Herald* shall live. Blessing be upon the

head of all such liberal souls as brother Lemmon. I trust that its subscribers here will aid their efforts. It richly deserves support. Wishing you ample success, I remain yours faithfully,
E.D."
England, 1853.

BEGUN BUT NEVER FINISHED.

A BIBLE DICTIONARY UPON WHICH DR. THOMAS

Was engaged at the time of his death.

BITTER. "And the Egyptians made the lives of the children of Israel *bitter with hard bondage.*"—(Exod. i. 14.) The Egyptians therefore caused Israel to become a bitter water. The following is the description of another cause of bitterness of which many Israelites died: "Lo, I raise up the Chaldeans, a *bitter* and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs. They are terrible and dreadful. Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall fly as the eagle that hasteth to eat. They shall come all for violence: their faces shall sup up the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every stronghold; for they shall heap earth, and take it."—(Hab. i. 6.) Here the Chaldeans become "*wormwood*," and the people they tormented by their invasions were *wormwooded*, or made wormwood; and as a conclusion of their embittered condition, many of them died, that is, that which constituted the bitterness, killed them with political and physical death.

This illustration will explain the use of the words "*bitter*" and "*wormwood*," occurrent in Rev. viii. 11. "The name of the star is called *Wormwood*; and the third part of the waters became *wormwood*; and many men died of the waters because they were *made bitter*." The Chaldeans and Israel are not alluded to here; by

what occurred in their relations illustrates what occurred in the relations of the "star" and the "waters," and the use of the terms predicting it. The apocalyptic *waters* are "people, multitudes, nations and tongues."—(Rev. xvii. 15.)

"*Bitter*" occurs also in Rev. x. 9, 10: "Take the little scroll and eat it up, and it shall make thy *belly bitter*; but it shall be in thy mouth *sweet as honey*." According to the Mosaic law, when "the belly" was "*made bitter*," *judgment and curse* were the consequence. See Trial of Jealousy.—(Numb. v. 11-31.) The little scroll given to John to eat contained judgments, which were written therein against the "peoples, and nations, and tongues, and kings," before whom they have to prophesy who are represented by John in the scene. That the scroll contained judgment is manifest from the effects produced upon the eater. They were both "*sweet*" and "*bitter*." The following testimony will make this evident. Thus it is written in Psalm xix. 9: "The *judgments* of Jehovah are truth, and altogether righteous. They are more desirable than gold; yea, than much fine gold: *sweeter*, also, than honey and the drippings of honey-combs. Moreover, by them is thy servant warned; in keeping them there is great reward." Thus, the scroll contained judgments which were sweet to John's mouth, or taste (Ps. cxix. 193), because they were for those who were enemies to the saints; but they were *bitter to his belly*, as

representative of their nature, in the torment their infliction would develop in those who should be destroyed by them.

"Thy words were found," says Jeremiah, "and I did eat them; and thy word was unto me the joy and rejoicing of my heart."—(xv. 16.) Eating a scroll is a symbolical action signifying the eating of the words written therein. Men eat the words of a book when they read, mark, learn, and inwardly digest them. When the ideas of the book become theirs, they are assimilated, converted, as it were, into their own mentality, so that they think, speak, and act in accordance with them: the book is eaten. If they like the ideas, if they are "the joy and rejoicing of their hearts," the ideas are to their taste, or sweet to the mouth. But when, under their inspiration, they give utterance to the judgments against the peoples, out of their belly flows a stream of bitterness, which is torment and destruction to those who have to drink. This is the nature of "the seven thunders," and of the seventh trumpet which succeeds them: "lamentations, and mourning, and woe," for them who have made war upon the saints, and prevailed against them.

BLACK. This symbol occurs in two places of the Apocalypse. First in Rev. vi. 5—"And I beheld, and lo a *black* horse; and he that is sitting upon him having a balance in his hand. And I heard a voice in the midst of the four living ones saying, A quart of corn for sixteen cents, and three quarts of barley for sixteen cents; but the oil and the wine thou mayest not have injured."

In Scripture, *black* is representative of mourning, famine, distress, &c. This is evident from Jer. xiv. 1—"The word of Jehovah that came to Jeremiah concerning *the dearth*. Judah mourneth, and the gates thereof wasteth; they are *black* to the earth; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters; they came to the pits and found no water; they returned with their vessels empty; they were

ashamed and confounded, and covered their heads. Because the ground is fissured, for there was no rain on the earth, the plowmen were ashamed, they covered their heads. Yea, the hind also calved in the fields and forsook it, because there was no grass. And the wild asses did stand on the high places; they snuffed up the wind like dragons; their eyes did fail, because there was no grass." And, again, "Our skin was *black*, like an oven, because of *the terrible famine*."—(Lam. v. 10.) This is the reason why the skin of *the horse* is black, in the text before us. The community symbolized by "the horse," was *black* by reason of the terrible famine which prevailed in the third seal-period. See *Balance*.

In the second place, *black* occurs in the 12th verse. Here it is "*the sun*," not a horse, that is affected by blackness; and the blackness is consequent upon "an earthquake," instead of the price of grain. It is, therefore, not famine in this place, but a *political darkening of the sun*. The following quotation will illustrate the use of the word. Speaking of the Hebrew polity, the prophet says, "I beheld the earth, and lo, it was without form and void; and *the heavens*, and they had no *light*. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, no man, and all the birds of the heaven were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of Jehovah, and by His fierce anger. For this hath Jehovah said, "*The whole land shall be desolate*; yet will I not make a full end. For this shall the earth mourn, and *the heavens above be black*."—(Jer. iv. 28.) The present condition of Hebrew affairs in the Holy Land is a practical illustration of the blackness of heavens. The sun, moon, and stars, of the Hebrew commonwealth, or kingdom, are all *black as sackcloth of hair*; so that in the heavens thereof there is no light; and so long as the land continues desolate under Gentile domination, the land will be without

form and void, and political darkness will prevail.

The blackness of heavens is consequent upon revolution and war. These caused the blackness of the Hebrew heavens, and that of all the heavens of the nations which have hitherto been darkened. A blackened sun is not a sun destroyed, but intensely eclipsed. Having passed through the eclipse, it emerges with new light. Thus, the government may have been imperial before the darkening, and continue imperial after it; but in the transition from light into darkness, and from darkness into light again, have passed into altogether different hands, whose principles and policy are diametrically opposed.

BLASPHEMY.—This is a Greek word. It is derived from, or is rather a condensation of the phrase, *βλαπτει την φημην*, *blaptein tain phaimain*, *injuring the reputation*. Hence, any evil thing that injures the reputation of another, is blasphemy of that person's name.

In Ezek. xxxv. 10, 12, 13, Idumea is charged with "blasphemies against the mountains of Israel;" and, therefore, with boasting against Jehovah, and multiplying their words against him, in saying that "*These two nations (Israel and Judah) and these two countries (Judea and Samaria) shall be mine, and we will possess it, though Jehovah was there.*" If Idumea's declaration were a fact, the reputation of Jehovah for truth would be destroyed; for he has solemnly sworn, by his own existence, that the Gentiles shall not possess it, but that it shall be Abraham and his seed's for ever. We are instructed, then, by this Scripture, that *to affirm any thing which, in its logical conclusion, nullifies Jehovah's promises, is blasphemy*. Hence, blasphemy is at this day the high crime of "Christendom" against God. Its rulers have decreed that the Holy Land shall continue an integral part of the Ottoman empire for ever! And its pious, God-fearing, and charitable Christian people scoff at the idea of Abraham, Isaac, and Jacob,

and their seed, the Christ (inclusive of all that are in him) with the twelve regenerated tribes of Israel, shall possess the land and dwell therein for ever! Idumeans all. Their piety is blasphemy against Jehovah; for they make God a liar by their traditions.

But blasphemy signifies idolatry, which is a practical nullification of the truth of God, and rebellion against His sovereignty. Addressing Israel, He saith, "*In this your fathers have blasphemed me, in that they have committed a trespass against me. For when I had brought them into the land for the which I lifted up mine hand to give it unto them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering; there, also they made their sweet savour, and poured out their drink-offerings. . . . And they said, We will be as the Gentiles, as the families of the countries, to serve wood and stone.*"—(Ezek. xx. 27.) Hence, it is added, "*They have burned incense upon the mountains, and blasphemed me upon the hills.*"—(Isa. lxxv. 7.)

The word *blasphemy* occurs in a few places of the Apocalypse. In Rev. ii. 9, it is indicated as an offence of which certain of the ecclesia in Smyrna were guilty. It consisted in their pretending to be "*Jews*," when they had no scriptural claim to the honour. Therefore, the Spirit saith to all such, "*I know the blasphemy of them who say they are Jews, and are not, but are the synagogue of Satan. Hence, they were liars; and their blasphemy, lying.*"—(Rev. iii. 9.) All the pious who claim to be "*Christians*," but who cannot establish their claim by the Scriptures, are in the position of those in Smyrna; for to be scripturally "*in Christ*," or a Christian, is to be an apocalyptic "*Jew*," and *vice versa*.—(Rom. ii. 28, 29.)

The next place is Rev. xiii. 1, 5, 6,—"*And over the heads of the beast of the sea, a name of blasphemy:*" "*and there was given to the beast a mouth, speaking great things and blasphemies.*" "*And he opened his*

mouth in *blasphemy* against God, to *blaspheme* His name, and His tabernacle, and them dwelling in the heaven." The name of blasphemy is "the name of the beast," and represented by "six hundred and sixty-six," which is termed "the number of his name" (ver. 17). Apocalyptically, a name is an aggregation of those characteristics which make a thing what it is. The beast's name is blasphemy. It is, therefore, an idolatrous dominion, at war, in principle and practice with God and all scripturally related to Him. But what kind of blasphemy is the beast's? The number of its name is the answer to the question. Six hundred and sixty-six is *Lateinos* in the Greek, and *Romiith* in the Hebrew. Hence, it is the LATIN BLASPHEMY, of which the Papal dynasty is the mouth; that is, the idolatrous dominion sustained by the beast and its horns. "In all its heads, in all its forms of government, Rome was guilty of idolatry and blasphemy. Imperial Rome was called, and its people delighted to be called, the Eternal City, the Heavenly City, the Goddess of the earth, the Goddess of all nations, which has no equal, no rival." "The coins of many of those Greek cities show," says Spanheim, "that they considered Rome the Capital of the world, as some celestial deity, or the goddess of the earth and all nations, as she is described by the poet Martial, and that she was to be distinguished by divine honours, by temples, priests, and servants, and even by the title of the Goddess Rome."

The Spirit has styled this goddess, "THE GREAT HARLOT, that sitteth upon many waters, which has made the inhabitants of the earth drunk with the wine of her fornication."—(Rev. xvii. 1, 2.) These *waters*, or inhabitants, in their political (which includes their ecclesiastical) organization, are represented by the beast on which she *sits*, and which has not only "a name of blasphemy" over it, but is also "full of *names* of blasphemy." These are "the names," or as the phrase is, "*the names and denomina-*

tions of Christendom." The Gentile beast being "full of" these "names," it is not surprising that when it opens its mouth it should "speak great things and blasphemies." Blasphemous, however, as the Harlot is, she is not the only one that utters blasphemies. Her offspring are as blasphemous as she; for they all teach for "gospel" what, in its logical results, nullifies the promises of Jehovah. In doing this, they "blaspheme God's name;" for if what they teach be true, the doctrine of God is false. There is no middle ground between these alternatives. Their doctrine and God's doctrine cannot both be true; for "the names" teach the very opposite to what God positively affirms. See, under *Balaam*, a comparison between the doctrine of the apostles and that of the "clergy," or the "holy orders" of the names." There is no agreement in any particular; and as truth is never at variance with itself, and God is true, the only logical and scriptural conclusion is, that "the names" are liars and, therefore, "names of blasphemy." They blaspheme God, His name, His tabernacle, and them tabernacled in the heaven.—(Rev. xiii. 6.)

BLOOD.—This is used several times in the Apocalypse, but not always in the same sense. In Rev. i. 5, it is referred to as that in which the saints are washed, and stands for "the name of the Lord Jesus," in which, Paul tells the baptised believers in Corinth, they were washed.—(1 Cor. vii. 11.) "Washed in the blood of Jesus Christ," and "washed, sanctified, and justified in the name of the Lord Jesus and the Spirit of God," are equivalent expressions. For to be washed in the one, is to be washed also in the other.

But the blood of Jesus is not *materially* present and accessible to men; they cannot, therefore, plunge into it, and wash. The washing in blood for remission is, consequently, not a corporeal or bodily washing therein; yet there must be a *washing*, having, in some sense, a connection

with the blood of Jesus, that the term *washing* may be properly connected with it. Paul informs us that there is such a washing, and tells us also what the washing fluid is, in the following passage: "Having, then, brethren, freedom into the entrance-place of the holies, with the blood of Jesus, a way recently slain and living, which he consecrated for us by the veil, that is, his flesh: and having a high-priest over the house of God; we can approach with true heart, in full assurance of faith, having hearts been sprinkled from an evil conscience, and the body having been washed in pure water, we can hold fast the confession of the hope without wavering."—(Heb. x. 19-23.) By this the apostle teaches us that there is a *sprinkling of heart*, and a *washing of body*; and that the washing is done in water. In ch. xii. 24, he tells us that the element sprinkled is blood; for he there styles it "the blood of sprinkling, that speaketh better things than Abel's." The "heart," then, of a true believer, is sprinkled with blood, and his body washed with water. "By faith," he comes to the covenant and its blood, believing the "better things" they speak; and as he may not come to the altar of sacrifice, or into the holy places, except he first wash in the laver (Exod. xxx. 18-20), so he must fulfil this typical righteousness, and wash his body "in the laver of the water," that he may come to Jesus, both altar and victim, and be sanctified. "Peter commanded them to be baptised in the name of the Lord Jesus."—(Acts x. 48.) Immersion "in the laver of the water, *τω λουτρον του υδατος*, into the name of the Father, and of the Son, and of the Holy Spirit, when a believer of the gospel of the kingdom is the subject of it, is the action by which such a believer is united to, and calls upon, the name of the Lord. *In that act*, his faith, (if it be the genuine faith) is counted to him for righteousness, or remission of all his past sins; and the disposition generated by that faith, is

granted to him for repentance. In this way, he receives repentance and remission of sins in the name of Jesus; and he is said to be "washed from his sins in his blood, and made a king and a priest for God" (Rev. i. 5-6); "purchased for God with his blood" (v. 9); and to have "washed his robe, and made it white, in the blood of the Lamb" (vii. 14). The spirit, the water, and the blood, are the three witnesses, in the order of their testimony, which testify to a man's being purchased for God. "The Spirit is the truth, which testifies concerning the water and the blood. The things which the blood and the water speak, are the doctrine concerning them; and they all three agree in one testimony. When "*the truth*" gets possession of a man, the Spirit is in him; but if he be destitute of the truth, he hath not the spirit, and cannot, therefore, by any possibility, be affected by the blood. When "the truth as it is in Jesus," is understood and believed, and the believer is influenced by that truth to surrender himself absolutely to the will of God, he has become as a little child, and hath been "taught of God." When, therefore, such an one descends into the laver of the water, and is immersed, in being immersed, his heart is, by faith in the blood of sprinkling, sprinkled from an evil conscience; and the heart-sprinkling and the body-washing, are cœtaneous events.—(1 John v. 6-8.)

Blood is also used apocalyptically for *doctrine*. Thus, in Rev. xii. 11, it is written: "They conquered him through the *blood of the Lamb*;" that is, "They conquered him through the *doctrine of Jesus*." That this is the sense, is evident from the sentence coupled with it by the conjunction *και*, and: "through the blood of the Lamb, *and* the word of their testimony." The doctrine of repentance and remission of sins, to all who would accept the gospel-invitation to God's kingdom and glory, through the blood of Jesus, as the mediator of the Abrahamic covenant, was the

power wielded by the saints against the reigning superstition of the Roman habitable. The word, or doctrine, of their testimony opened the eyes of their contemporaries, and turned them, in great numbers, from darkness to light, and from the power of Satan to God, until, by A.D. 312, the enemy was so weakened that he was unable to suppress a revolution which dethroned him, and changed the face of the world.

"They loved not their life (*ψυχην*) even to death." Rather than yield their position, they preferred to die by the hands of the tormentor. Like their glorious Master, they were non-resistant and submissive to the hand that smote them. But, if they did not retaliate in kind, when slain, they are represented, after the manner of Abel, as crying with a loud voice for vengeance upon those who had killed them. This cry was the voice of their blood. It was an apocalyptic voice, and cried as Abel's blood of his life (*το αιμα της ψυχης αυτου*) cried for vengeance against Cain. "How long, O Lord, holy and true, dost Thou not judge and avenge our blood upon

them that dwell upon the earth?" The *beginning* of revenges came at length. The Lord raised up a power in the state that hurled their destroyer from the throne, and ejected all from place and power, that had executed his will. This cry of their blood is not forgotten; for "precious in the sight of Jehovah, is the death of His saints."—(Ps. cxvi. 15.) The end of revenges, on their account, is fast approaching, when, not their blood only, but the blood of the lives of the slain, who have since fallen in the conflict with the beast and its harlot-rider, drunken with their blood, shall all be avenged together at the apocalypse of Christ.—(Deut. xxxii. 43; Rev. xix. 2.)

In Rev. vi. 12; viii. 8; xi. 6; xiv. 20; xvi. 3, 6; xix. 13, *blood* is the symbol of slaughter by the edge of the sword. The moon, the sea, the waters, becoming blood, is the priesthood and peoples put to the sword. "Blood, and fire, and vapour of smoke," are symbols of judgment by fire and sword, to the utter destruction of the subject thereof.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE, BIRMINGHAM, No. 41.

"*Exhort one another daily.*"—PAUL.

1. Tim. i. Paul writes to Timothy, and we see something for our profit. The letter is sent to Ephesus, (where Paul had left Timothy) after the effective labours in that city ten years before. Those labours, it will be recollected, so widely affected the community as to stop a trade in silver shrines which had, beforetime, flourished, causing, in consequence, a great stir among "the trade," and a public uproar, in which several of the brethren suffered violence. The influence was not confined to the city of Ephesus: "all they who dwelt in

Asia," we are told, "heard the word of the Lord Jesus," consequent on Paul's labours in Ephesus, "by the space of two years," and "mightily grew the word of God and prevailed; and many that believed came and confessed and shewed their deeds, and brought their books together and burnt them before all men." Believers were not only numerous but influential. We find "certain of the chief of Asia," described as Paul's friends, during the uproar before referred to.—(Acts xix. 31.) The testimony for

the truth had affected the higher circles of society, and laid hold of the educated and devout-minded among Jews and Gentiles, unlike its experience in our day, when it can operate on the fringes of society merely. The circumstances of the case admitted of such a result. To the Jews Paul had access, as a Jew, in the synagogues which were open to all; and he was enabled to arrest Gentile attention by means which are not at the disposal of nineteenth century labourers. "God wrought special miracles by the hands of Paul."—(Acts xix. 11.) The consequence was the formation of a large ecclesia in Ephesus composed of the better sort, whose well working was a natural cause of anxiety to him. Paul was with them two years, at the end of which he left them for other parts to see them no more again, except the elders, for whom he sent from Miletus, on a subsequent occasion, when passing. When he departed, he left Timothy behind him. His object in doing so is stated by himself in the chapter read. It was that he (Timothy) might "charge some that they teach no other (than the right) doctrine." This indicates the existence of a perverting class of brethren in the Ephesian ecclesia, whose evil influence had been perceived by Paul, while still among them, and the tendency of whose exhortations and expositions he says was to "minister questions rather than "godly edifying which is in faith." Herein we have a hint for our guidance, in a day when Paul no longer lives to give us a father's counsel. There are "questions" whose agitation is hurtful, because they are doubtful in themselves and unimportant in their bearings when solved, while the agitation of them interferes with the spiritual result called "godly edifying." The attainment and preservation of "godly edifying" is the great object of the truth, and will be the cue of every true brother's policy. What is this? It is building-up in godliness—a strengthening of the mind in the things pertaining to God. What are these? The hope he has given of us; the obedience he requires

of us in the many things commanded; the faith he would have us repose in him; the love he seeks at our hands towards himself and our "neighbours;" and the intercourse he desires us to hold with Him in prayer. These, of course, are founded in knowledge of who He is, what He has promised, and what He has done and said, and the commandments He had given by His servants the prophets and the apostles, and of His Son Jesus Christ. Knowledge of these made effective in the spiritual results for which it was given, is the essence of godly edifying. Whatever imparts this knowledge and strengthens the determination to abide in godliness, in all reality of sentiment and action, helps the process of "godly edifying;" whatever distracts the attention from these, or weakens resolution in relation to them, is to be avoided as a profitless and positively hurtful strife of words. There is need for applying this principle. There is danger of men using "points" and "questions" involved in the truth to the frustration of the whole objects of the truth itself, and this not, perhaps, from evil intent, but from certain peculiarities of mental constitution which impels to the discussion of matters best let alone, because in their nature insoluble in the special way they are presented for discussion, or unreduceable to a form that will embody the general thought. Against this tendency we must be on our guard. If Paul stationed Timothy at Ephesus to neutralize the influence of "some" who were troublers, we need not wonder if nineteenth century experience should disclose a similar necessity (though, unfortunately the necessity cannot be supplied, as it then was.) The class will not, necessarily, present the same features. It differs with the circumstances in which it exists. In Paul's day, there were Talmudical and Pagan legends on which to expend their pertinacity and ingenuity, as to the question of their credibility; also questions of pedigree, which, in those days were something thought of; also significances of the law, about which they

vainly jangled, understanding neither what they said nor whereof they affirmed, turning aside in the process, from that charity out of a pure heart, and a good conscience and faith unfeigned, which Paul declares to be the end of the whole matter. In our day, by a different process, the same class reach the same wretched result of withering their own souls and that of their neighbours, as in a furnace of burning heat, and destroying the healthy and joyous vitality that comes from the pureness and fulness of the blessed hope which teaches us to deny ungodliness and worldly lusts, and to live soberly, and righteously, and godly in this present world, looking for the Lord from heaven to change our vile bodies, and to set up the kingdom of God. Questions as to the day when the Lord was glorified; the state of his blood when he entered the divine presence; whether Moses is living or dead; the meaning of certain types in the law; the relation of death to the millennial population; the quality of wine used at the breaking of bread and the bread itself; the precise value of the sacrifice from a divine point of view; the relation of God's foreknowledge to free agency, &c., &c., &c., &c., are all matters that may be the casual topic of conversation or even the subject of earnest thought, but which are misplaced when seriously debated, as matters affecting the standing of such as believe and obey the Lord Jesus; and placed out of the category of usefulness if treated with the incessant zeal of a hobbyist. The crowning glories of the truth shine with the brilliancy of the mid-day sun; and it indicates a strange obfuscation of mind when men neglect its noontday brightness, to burrow in the caverns of doubtful questions with the dark lanterns of speculation. It looks like a case of loving darkness rather than light.

Timothy was to concentrate the attention of the believers on the practical purposes of the law about which some were disposed to jangle, in an abstract and theoretical way. He was to teach them

that the law was not for righteous men but for the lawless and disobedient, the ungodly and sinners, unholy and profane, whoremongers, stealers, liars, perjured persons, and anything else contrary to *sound doctrine* ACCORDING TO THE GLORIOUS GOSPEL; whence arises the reflection that *sound doctrine*, according to Paul's use of that phrase, is comprehensive of correct teaching in matters of duty or morals, as much as in those elementary matters known as "the things concerning the kingdom," &c. It is of the first importance to observe this. The "glorious gospel" comprehends a call to repent from dead works. Paul puts this among first principles (Heb. vi. 1), a place which reason would assign them; for of what value are the purposes of God to a man apart from the righteousness and benevolence in which they have their foundation? Where men have not learnt the nature of "dead works," and the imperative duty of turning from them, they have not perfectly learnt the "glorious gospel," however lucid may be their apprehensions of the nature of man and the nature and purposes of God. The first lesson connected with baptism is that the subjects of it, having been buried with Christ, become dead to sin, and rise to newness of life. It is much to be feared that in the discussion of abstractions, for which the human intellect is not fitted, the practical object of the hope in purifying the believer from "all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord" is lost sight of, or, at all events, not realised in practice. That it is so in many cases is unquestionable, which calls for fear. The unpurified zealot, who compasses sea and land to make a proselyte; the mere theorist, who is glib in the phrases of the spirit, but in practice unsubject to the law of Christ, is a bastard, and not a son. It will not be a wonder, if in our day, just emerged from all-pervading darkness, there be many such. Let all examine themselves. The day of examination is at hand, when character, exposed to view in the electric

brightness of the Spirit's standard, may shine with a different hue from that in which it appears in these dusky and scarce-illuminated shades of death. The Pharisees, outwardly appeared righteous unto men, and thought themselves righteous, for they thanked God they were not as other men; yet, behold the Lord's verdict, which is, doubtless, applicable in many modern instances. Doing things to be seen of men is a practice not yet extinct.

Timothy's part in Ephesus seems to have been successfully performed, if we are to judge by the message the ecclesia received from the Lord Jesus, through John in Patmos, about 35 years afterwards. "I know thy works and thy labour, and thy patience, and how thou canst not bear them that are evil: (these were the 'some' referred to by Paul) and thou hast tried them which say they are apostles, and are not, and hast found them liars. And hast borne and hast patience, and for my name's sake hast laboured and hast not fainted." The career of the ecclesia during all these years had thus been a satisfactory one, as regarded their repudiation of the "some" who sought to entangle them in irrelevant and profitless controversies about the law and other things; and, as regards their perseverance in the course required by their profession, as the servants of Christ. In this we have an example. We are surrounded by pretenders, and apostolic pretenders, too. By the Word we have found them liars, and have, consequently, come out from among them. From them that are evil, we are also to withdraw, "hating even the garment spotted by the flesh." If these things were commended in the Ephesian ecclesia, the commendation was written that believers, in all subsequent ages might go and do likewise; for is it not added, "He that hath an ear, let him hear what the spirit saith to the churches?" Consequently, so far as our case may answer to that of Ephesus in these particulars, we may take comfort.

But there is another feature in the case of Ephesus to be noted, which brings

warning with it. It is this: "nevertheless, I have somewhat against thee, because thou hast left thy first love." This is an intimation that the good things commended in the early career of the ecclesia had ceased to be characteristic of it. It is not that as a matter of sentiment, their enthusiasm had cooled with the progress of time and trial, which is natural enough; but that the fruits—the "works" that spring from faith—had abated from a weariness in well-doing against which Paul had warned the believers. That this is what is meant is evident from the counsel with which the reproof is associated. "Remember, therefore, from whence thou art fallen, and repent and *do the first works.*" They had stopped doing the first works, which was "leaving their first love." "Love" and "works" are synonymous in the vocabulary of the spirit. A sentimental love, unaccompanied by obedience, is not accepted. "This is the love of God," says John, "that we *keep His commandments*" (1 John v. 3), which is equivalent to the declaration of Christ, "Ye are my friends *if ye do whatsoever I command you.*"—(John xv. 14.) The Ephesian believers had slackened in their obedience. In this they had left their first love. Herein is our warning. If an ecclesia under apostolic superintendence could so far degenerate from the apostolic standard of conformity to the law of Christ, what may not our danger be who have no living apostle to recal us to our duty? Against this danger there is only one secure defence, and that is, holding daily interviews with the spirit in the reading of "what it saith" in its appointed channels of utterance, viz., the writings of the holy men of old who were moved by it. By this, as Peter intended in the writing of his epistles (2 Peter i. 15; iii. 1, 2), we shall be enabled to have "these things always in remembrance." Giving, thus, an earnest heed to the things we have heard, we shall not let them slip.—(Heb. ii. 1.) Continuing in prayer without ceasing, we shall be built up in our most holy faith, and strengthened to that

continual abounding in the work of the Lord, which shall secure for us at the coming of the Lord the commendation he

bestowed on the ecclesia at Ephesus, without its accompanying rebuke of evil omen.

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."

"ERRORS OF ANNIHILATIONISTS."

PART II.—CHAPTER I.—DEATH.

MR. GRANT'S theory of death is founded on his theory of the human constitution; and as we have shown this to be without foundation, we have virtually demolished his present chapter. Nevertheless, desiring to leave him not an inch of standing ground, we follow him in it.

He admits the body dies, dissolves, and ceases to be; but maintains that revelation is needed to tell us whether "the spirit and soul are equally extinct." On this it is to be observed that the natural evidence of the cessation of what Mr. Grant calls "the spirit and soul," is just as distinct as the evidence of the body's dissolution (in the case of others, and not ourselves, of course: and it is of such that Mr. Grant speaks). The evidence of the body's dissolution consists in the disappearance of all the signs by which we recognise the body's existence. We know of the existence of the body by sight and touch; we see it and feel it. In death, it vanishes from sight and crumbles into impalpability, and we say the body has ceased to be. Now we have just the same evidence of cessation in the case of "the spirit and soul," so called. Every sign by which we recognise their existence in life disappears on the occurrence of death: cognition, volition, facial expression, susceptibility to external impression in hearing, sight, touch, and every other sign by which the existence of consciousness and intelligence is indicated, cease. If Mr. Grant, therefore,

would but apply the argument by which he arrives at the conclusion that the body ceases to exist, he would not stand in special need of revelation to tell whether in spite of all symptom to the contrary, the "spirit and soul" cease to exist.

However, he appeals to a conclusive authority, by whose decision "the poor annihilationist" gladly abides. And, first, let it be admitted that 'spirit' in the primary scriptural sense of the term is indestructible. It has existed from eternity, as God has, for it is He in expansion, so to speak. God has given us of His spirit (Job xxvii. 3; Acts xvii. 25), and it is ours so long as we have it; but we are mortal, and consequently only have it so long. We die: the dust returns to the earth as it was, and the "*spirit returns to God who gave it.*" That which was given is that which returns—not an intelligent entity (for our intelligence does not begin to exist until we are about three years of age), but the energy which forms the basis of our life. In relation to man, this energy is abstract. Without it he could not exist; yet it is no more he before, during, nor after his existence than the fleeting atoms of his substance. It is the basis of it. It is of God and God's. When withdrawn, it returns to God who gave it. There is just the same relation between it and his being as there is between the organic impress which laid the foundation of his body, and that body (if, indeed, this be not the very same thing).

The body exists by the materials supplied for its upbuilding, and these, for the time being, constitute the body. Yet the materials could not become "body" but for the invisible organic power which at first imparted the capability to assimilate substance to its own formation. On the other hand, without the materials, the organic impress could never produce a body. It requires the concurrence of the two to develop the result. So in the evolution of a man, in the image of God, the "dust of the ground" and "the breath of life" are required in combination. The result was "a living soul." But death destroys this combination, and puts affairs where they were before combination took place. "The dust returns to the earth as it was, and the spirit returns to God who gave it." Where is the man? He has returned to his earth.—(Psalms cxlvi. 4.) Where are his thoughts? "In that very day his thoughts perish" (same verse). What is necessary to bring him again from this lost state? "Of all that the Father hath given me, I shall lose nothing, but RAISE HIM UP at the last day.—(John vi. 39.) When this occurs, many of them that *sleep in the dust of the earth* shall awake.—(Daniel xii. 2.) What if there is no resurrection of the dead? "Then they that are fallen asleep in Christ are perished.—(1 Cor. xv. 18.) No wonder that Paul should strive if by any means he might attain unto the resurrection from among the dead (Phil. iii. 10); for, as he said to the Corinthians, "If, after the manner of men, I have fought with beasts at Ephesus, what advantageth me if the dead rise not?" We thus understand how it is that it is at the arrival of "*the time of the dead*" that God gives rewards to His servants, the prophets, and to the saints, and to them that fear His name, small and great (Rev. xi. 18); and we comprehend the promise of Christ when he said, "Thou shalt be recompensed at the resurrection of the just."

But Mr. Grant will have it that death does not extinguish the man. He goes first to the seed to prove his case. "You put seed into the ground," he says, "and in Scripture language it is not quickened unless it die" (1 Cor. xv. 36); whereupon he asks, "Does the living germ you sow become extinct in order to bring forth the harvest?" The answer is distinctly "Yes," which is proved by asking, Where is the living germ

when the harvest is brought forth? Can Mr. Grant find it? The case is plainly put by Christ: "Except a corn of wheat fall into the ground and DIE, it abideth alone; but if it DIE it bringeth forth much fruit." On this, Mr. Grant asks, "Does the grain of wheat become extinct in order to bring forth fruit?" Undoubtedly it does. If it does not, there is no fruit. If it keep its life within itself—if its own vitality be shielded from the invasion of the vegetating process, there is no sprouting. The sacrifice of the individual grain is *indispensable to the multiplication of grains*. It gives up its own life to the new formation that takes place. Herein lies the analogy to Christ's death; but Mr. Grant destroys the analogy by insisting that the individual grain does not die. If it does not die, it lives; and if it lives, it can be found. Will Mr. Grant undertake to produce the living grain from which any stalk of corn has been grown? Mr. Grant will never again have to say, "They—the poor annihilationists—have never (at least, that I can find) attempted to illustrate by the grain of wheat their doctrine that death is the cessation of existence." It is a distinct and striking illustration of it, and it is here and now put forward.

Mr. Grant invokes "the clear full light of the New Testament" for satisfaction that death is not death. He finds evidence of this in statements which we have already disposed of in the second chapter of our reply. Peter's metaphor of "putting off this tabernacle" he claims in his favour, in spite of the obvious anomalies which his quasi-literal construction of it involves. If Peter is a tenant detachable from his body because he has spoken of it as a tabernacle, we are naturally presented with the idea that he was somewhere before he went into his tabernacle, and in that case, transmigration of souls seems not so absurd after all. May we not also insist on a parallel to the fact that a "tenant" does not stay in his house all the time, but comes and goes at convenience, in which case we should conclude Peter to have been in the habit of going in and out of the body, and that therefore his body was many times dead during his lifetime, and the subject of as many resurrections. A tenant carrying his house about with him is rather an absurd phase of the metaphor, if it is to be treated in the literal style of Mr. Grant's

requirements. Mr. Grant would doubtless repudiate such an extreme application, and insist upon those phases only which accord with the literal fact that Peter meant to enunciate, which would be very legitimate, but very destructive to the object for which he cites Peter's metaphor. The metaphor governed by the facts of the case will yield an idea in harmony with Peter's hope, which hope was that he should share in the glory to be revealed at the second appearing of the Chief Shepherd.—(1 Peter iv. 13; v. 1-4.) In relation to this hope, the Peter of "the glory to be revealed" was now in the tabernacle (for temporariness is the idea expressed by tabernacle), and could, therefore, from the glory point of view, speak with perfect appropriateness of death as a putting-off this tabernacle. Granted that if Peter had had no hope of living again, such a form of speech could have had no meaning; but the certainty of living again, after an unconscious interval of death, just makes all the difference in the phraseology concerning the occurrence of death. As an appointed heir of an eternal state, he could well speak of "this corruptible" as a tabernacle, without necessitating the conclusion that he expected to be alive when he was dead. As well might the doctrine of pre-existence be deduced from the language of the man who, in setting forth his family history, spoke of events happening "before **HE** entered *this mortal state*." These remarks apply with equal force to Paul's description of the present nature as "the earthly house of this tabernacle;" and his allusion to the "we" who are *in* it. Paul's language is the language of figure—very effective when the literal referred to is recognised, but rendered childish and ridiculous when read with the literal precision with which Mr. Grant seeks to invest it. To be in this tabernacle is to be in this state, in the sense of subsisting in it, and not in the sense of being an entity in it, and separable from it. This "we" is descriptive of the persons who so subsist, and who, because the state is a corruptible and frail and mortal state, "do groan being burdened." If this is not so; if, on the contrary, Mr. Grant's view of it is the right one; that the "we" are so many immortal souls "in" bodies, who because of so being "in" bodies "groan being burdened," obviously the remedy would be for the souls to get out of the bodies; and Paul's desire would be to

die, so as to obtain this release out of the body. But he expressly excludes this solution of his sorrows. He says, "Not for that we would be unclothed," as much as to fence off the conclusion apparently flowing from his words, that death was the relief to be desired. "Not for that we would be unclothed, but clothed upon, that *MORTALITY might be swallowed up of life*." In this he distinctly manifests the nature of the hope before his mind, and the remedy which the groaning state admitted of. Death would end the groans, but bring no blessings. Therefore he desires not that, but that change which would obliterate the mortal and confer everlasting joy in the bestowal of an incorruptible and immortal nature. But if Mr. Grant were right, death would not only end the groans but secure the blessing, and there would be no room left for Paul to desire a bodily rehabilitation. Manifestly Paul and Mr. Grant are not in the same groove.

Mr. Grant lays stress on the expression "unclothed," and properly enough contends that it is only intelligible if something else that is not the clothing be understood. The question is, what is this something else? Mr. Grant spoils the figure by giving it a literal sense, and making out that "something else" to be a literal inhabitant of the body, who is "clothed with" the body. The fact is, it is the person, without reference to what may metaphysically constitute the person, the individual intelligence, resulting from the vital mechanism of our nature as a whole, and the experience of external conditions necessary to lay the foundation of identity and responsibility. The exigencies of mortal speech require us to speak of this person as an entity separate from all that composes him, and when figure is added, as in this case, the effect is greatly heightened, and a theory like Mr. Grant's receives apparent countenance. The personal pronoun has to be used in a way that would seem to imply that the person was neither his body, his soul, nor his spirit. We say, *my* hand, *my* head, *my* body, *my* faculties, *my* intellect, *my* mind, *my* breath, *my* soul, *my* life, *my* spirit, and leave the way open for the hypocrite to ask, "But who are *you* that possess all these things?" This peculiarity, this inevitable fiction of speech, is not confined to man, but extends to even inanimate objects. We say the doors of the house,

the walls of the house, the floors of the house, the roof of the house, all the while seeming to imply that the house is a something separate from doors, wall, floor, and roof alike. What should we think of a man who should seriously argue from this idiomatic fiction that there was an abstract house which was the owner of these separate parts? The owner of the parts is the whole, yet in speaking of the parts, you are obliged to speak as if the whole were separable from the parts. So it is exactly in the case of man, and Mr. Grant's argument on Paul's necessary compliance with an inevitable fiction of speech, is as conclusive on the subject of an abstract man as that of his supposed friend and brother, who might split hairs over the bricks and mortar. "Unclothed" is a figurative description of death. "Clothed upon" is a figurative description of the change from mortality to immortality. What these are literally is not to be gleaned from figures, but the plain teaching of revelation and experience, which are conclusive in an opposite direction to Mr. Grant's reasoning.

The same is to be said of the phrase "my departure" (*την εμην εξοδον*) which Peter applies to his death. It is a figurative description, having its foundation in the fact that in death a man goes away (*εξ* out of: *οδου*, the way), even to his long home (Eccles. xii. 5), departing out of the land of the living in yielding up his life and being gathered to the dead. But Mr. Grant (with somewhat superficial penetration, it must be said) emphasizes the pronoun, "MY departure." "The man departs;" true, but not in the partitive sense. He departs altogether. His life departs, and his body disappears from among men: he dies. The emphasis on the "my" has only to be a little more emphatic to destroy Mr. Grant's sense of it. But he "departs *from the body*," says Mr. Grant. This is Mr. Grant's gloss. Peter's expression bears it no countenance.

But, rejoins Mr. Grant, Paul uses the expression, "absent from the body." True, but Paul, as the context decisively shows, is not speaking of death, and therefore his words cannot be made to throw light on the subject. He is distinctly speaking of his desire to be delivered from "the earthly house of this tabernacle," in which he groaned,

and to be invested with the glorious nature with which the Lord, at his coming, will clothe all whom he approves. Death is related to this change only in so far as it annihilates the conscious interval between the one state and the other, in the case of such as Paul, who have fallen asleep, and to whom, for this reason, to die was gain. But death is not that element in the case of which Paul is desirous, and therefore his expressions cannot be applied to it without perversion. "Absent from the body" distinctly means, in the light of the context, "delivered from this corruptible, and present with the Lord," conformed to his glorious image in his presence at his coming, which is the doctrine of all the apostolic writings. "WHEN HE APPEARS *we shall be like him*."—(1 John iii. 2.) "*When Christ, who is our life, shall appear, THEN shall we appear with him in glory*."—(Col. iii. 2.) "He shall change our vile body that it may be fashioned like to his glorious body."—(Phil. iii. 20.)

Mr. Grant meets this by saying, "To make absent from the body apply just to the time when the body will have its fullness of bliss, is simply to make incomprehensible what is very simple." The fallacy of this apparently clever rejoinder lies in attaching the same value to the body in two totally different states, and will be seen if Mr. Grant's remark is paraphrased in harmony with the facts. "To make 'absent from the animal body' apply just to the time when the animal body has ceased to exist in the same, having been changed into the nature of the Lord, is simply to make incomprehensible, &c., &c." Mr. Grant himself would not acknowledge the sentence thus deprived of its piquancy; yet this is the form which embodies the facts. The piquancy of the remark, as Mr. Grant has it, is derived from a fallacy which will be the more realised as Paul's line of thought in 2 Cor. v. is apprehended.

"In the body or out of the body" has been already considered in remarks which need not be repeated.

"Fear not them which kill the body but are not able to kill the soul." Mr. Grant quotes this as conclusive that "when man dies, his soul is not touched by it;" which is true enough when the meaning of "soul," as used by Jesus, is understood. Is this meaning "immortal soul?" How can it be, when he

speaks of the possibility of a righteous man losing it for his sake, saying, "He that loseth his $\psi\upsilon\chi\eta\nu$ (the word translated soul and life) for my sake shall find it?" How can a man, in the sense of orthodox language, lose his *soul* for Christ's sake? Impossible. Hence the "soul" of Christ's word is not the soul of clerical theology which Mr. Grant defends. What is it? The question is answered in the alternative translation which our translators have given to $\psi\upsilon\chi\eta$ —*life*. A man may lose this for Christ's sake; but because man cannot destroy it, it may be given again. Hence the point in Christ's warning. We are not to fear those who can only demolish the body, but cannot interfere with the abstract power of life, which is in the hands of God. We are to fear Him who has the power in His hand (for "in His hand is the soul of every living thing of the breath of all mankind" Job. xii. 10), and who will use this power in the giving or withholding of life at His pleasure in the day of account, as intimated in the words immediately following those quoted by Mr. Grant: "Fear Him who can *destroy BOTH body and soul* in Gehenna," the judgment place of the age to come. The explanation which Mr. Grant rejects is therefore preserved in its integrity, that "there is a life in relation to those who are Christ's which cannot be touched by mortal man, however they may treat the body and the poor mortal life belonging to it."

"If soul be life merely," says Mr. Grant, "those who kill the body kill *it*." True, but "soul" as Jesus uses it, is not "life merely" in the sense of a present physiological phenomenon. It is comprehensive of

the power from which it springs (styled "the fountain of life:" Ps. xxxvi. 9), and of the purpose to bestow it again. It is these two latter elements which constitute its indestructibility in relation to the preserved of God. Divine appointment matters everything as to the language in which a thing is spoken of. Jesus said of the sickness of Lazarus, "This sickness is *not unto death*."—(John xi. 4.) Physiologically it *was* unto death, for Lazarus died: but in its ultimate effects (and this is everything) it was *not* unto death, for Lazarus was alive and well on the fifth day after his decease. So in the case of the ruler's daughter: "The maid is not dead," addressed to the mourners. She was not dead in the sense of their mourning, though actually for the moment, she *was* dead. Because he was to awake her, he said she was not dead, but asleep. So in the matter of life for the righteous; it is indestructible at human hands, though for the moment, capable of being taken from them and "lost" for the time being in relation to them. God purposes they shall have it everlastingly, and therefore, in divine language, men cannot kill it.

If the case were otherwise, that is, if it were as Mr. Grant contends, there would be no need for Christ's exhortation to fearlessness, for the killing of the body in that case, instead of being a thing to be dreaded, would be a thing to be welcomed, as the means by which the righteous man would be ushered into glory. It is because the killing of the body does in a measure, humanly speaking, imperil the existence of the righteous that it was necessary to remind them that it was not in the power of man to inflict permanent fatal injury.

A GLANCE AT THE HISTORY OF THE "APOSTOLIC FATHERS" AND THEIR SUCCESSORS.

HISTORY, when viewed in the light of the Scriptures, is one of the most instructive studies. Of scriptural history itself Paul wrote, "Whatsoever was written aforetime was written for our learning" (Rom. xv. 4); for, having had his eyes opened by the gospel, he saw nothing in the long past but "the things concerning the Kingdom of God, and the name of Jesus Christ," foreshadowed in historical character and event,

or pictured in the *prospective* history written by the prophets. To believers since the days of Paul and his associates, the narrative of apostolic word and deed affords additional and most important contributions to our learning. Were it not for the "Acts of the Apostles" the ecclesiastical history of succeeding centuries would but bewilder the student, who, amid the doctrinal controversies which raged in

the church—the contradictory and frequently absurd definitions of fathers and councils, and the awfully vicious lives of many professors of so-called Christianity—would scarcely be able to arrive at even an approximate idea of what Jesus and his apostles taught and practised. With the New Testament in our hands, however, we need not remain ignorant of these things, nor of the true character of the men who claimed to be the legitimate successors of the apostles. On careful reading, we discover that the New Testament never applies the term “clergy” to a dominant order of men in the church. On the contrary, the Greek word “kleros,” from which the English “clergy” is derived, is applied to what is now designated *the laity*—that is, “the flock,” to which the elders stood in the relationship of overseers.—(1 Peter v. 1, 2; Acts xx. 28). In this sense it is used in 1 Peter v. 3, “Neither as being lords over God’s *heritage*.” Greek “kleros.” This is but one illustration, among many, that might be given of the way in which theology *reverses* the Bible order of things. If we would find “the clergy” in the Bible, then it must be by comparison with what *history*, posterior to the “acts,” tells us of that class of men. Any unbiassed student of ecclesiastical history, knows well that the great distinguishing characteristic of the clerical order has been the *lust of power and wealth*. To these men, Peter addressed the words, “Be not lords over God’s clergy.” The same apostle, in his second letter, chap. 2, predicts the rise and ultimate downfall of this order of teachers, who through *covctousness* should make *merchandise* of the flock committed to their care. Paul also, in Acts xx., prophecies of “grievous wolves,” who should devour the flock; and in his second epistle to the Thessalonians, alludes to some in their ecclesia who were actually living upon the flock—chapter iii. 11, 12. “For we hear that there are some which walk among you *disorderly, working not at all*; but are busybodies. Now, they that are such, we command and exhort by our Lord Jesus Christ that with quietness they *work and eat their own bread*.” This disorderly walking, viz., aversion to honest labour, resulting in the unnecessary burdening of the brethren, was so serious a matter to the apostle’s mind, that he commands the ecclesia to *withdraw* from such men, and points to his own manual labour as an example worthy of imitation. See also Acts xx. 34, 35. John, in his third epistle,

verses 9, 10, describes one whose likeness to the clergy will at once be seen. “I wrote unto the church, but Diotrephes, who *loveth to have the pre-eminence* among them, *receiveth us not*; wherefore if I come I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and *casteth them out of the church*.” The subsequent history of the church is a continuous narrative of the expulsion and persecution of the brethren of Christ.

But perhaps the most striking description is that by Paul in 2 Thess. second chapter, which paints the clerical portrait full size, as it stands maturely developed in the papacy—popes, priest, clergyman, and minister being but varieties of the one species, and each a constituent part of that system, having the Man of Sin as its representative head, who is to be destroyed by the apocalypse of the Lord Jesus Christ. The history is continued in the letters to the seven ecclesias, and in the apocalyptic visions in which the rise, progress, and final destruction of clerical domination—Romish and Protestant—is represented by the most striking symbol.

On passing from the New Testament to the region of ecclesiastical history, we at once find ourselves in a mist without a guide. The spirit’s voice is silent, and in its place, there is a confused clamour of fathers and philosophical spiritualisers. From the simple yet sublime revelations of Jesus and the apostles, we pass by gradations not easily marked, into speculative theology and cloudy mysticism, where it is utterly impossible to discover anything but the barest semblance of the truth, which, among infallible fathers and councils, was literally pulled to pieces. One fact, however, is palpable. Very soon after the apostolic age, the clerical order became an established institution in the church, increasing in number and in power very rapidly after the first century. Referring to the earlier part of the second century, Mosheim writes—“The bishops of those primitive times were, for the most part, plain and illiterate men, remarkable rather for their piety and zeal than for their learning and eloquence.” In the next paragraph, he continues—“This venerable simplicity was not indeed of a long duration; its beauty was gradually effaced by the laborious efforts of human learning, and the dark subtilties of imaginary science.” He gives two reasons for the

change. 1. "The eagerness of certain learned men to bring about a union between the doctrines of Christianity and the opinions of the philosophers." 2. "The necessity of having recourse to logical definitions and nice distinctions in order to confound the sophistical arguments which the infidel and the heretic employed"—page 51. In further allusion to the first reason, he writes—page 47, sec. vi.—"This new species of Platonism was embraced by such of the Alexandrian Christians as were desirous to retain with the profession of the gospel, the title, the dignity and the habit of philosophers." "The Christian eclectics had this also in common with the others, that they preferred Plato to the other philosophers, and looked upon his opinions concerning God, the human soul, and things invisible, as conformable to the spirit and genius of the Christian doctrine."

In illustration of the second reason, we have but to note the miserable subterfuges to which the ancient "doctors" and "fathers" resorted when in controversy with their acute Pagan and Jewish antagonists. Treating of the third century, Mosheim writes—page 77. x.—"It is, however, necessary to observe that the methods now used of defending Christianity and attacking Judaism and idolatry, degenerated much from the primitive simplicity and the true rule of controversy. The Christian doctors who had been educated in the schools of the Rhetoricians and Sophists, rashly employed the arts and evasions of their subtle masters in the service of Christianity, and, intent only upon defeating the enemy, they were too little attentive to the means of victory, indifferent whether they acquired it by artifice or plain dealing." "The mystics," he further tells us, "had recourse to the same pious frauds to support their sect." The so-called "fathers," who flourished in the second and third centuries, did not scruple to dissimulate, and even to justify that course in controversy. St. (?) Jerome thus writes to Pammachius—"We have learned together that there are divers sorts of discourse, and among the rest that it is one thing to write *γυμναστικός* (by way of disputation), and another thing to write *δογματικός* (by way of instruction). In the former of these, the disputes are free and discursive, where in answering an adversary and proposing one time one thing and another time another, a man argueth, as he pleaseth, speaking one thing and doing

another, shewing bread (as it is the proverb), and holding a stone in his hand; whereas in the second kind an open front, and, if I may so speak, *ingenuousness*, are required."

He further appeals, in self-justification, to Origen, Methodius, Eusebius, and Apollinaris. "Only observe," says he, "what manner of arguments and what slippery problems they made use of for subverting those works which had been wrought by the spirit of the devil, and how, on being sometimes forced to speak, they alleged against the Gentiles not that which they believed, but that which was most necessary to be said. I shall not here speak anything of the Latin writers, as Tertullian, Cyprian, Minucius, Victorinus, Lactantius, and Hilary, lest I might seem rather to accuse others than to defend myself."

This is the language of one of the "fathers," to whose writings it is not uncommon for orthodox Christians to appeal for support to their peculiar doctrines. Daille, from whose work "on the right use of the fathers" we quote, shews that these men were by no means honest in literary matters. After noticing that Jerome, in his commentaries upon the prophets, frequently introduces the views of heretics and Jews without the slightest acknowledgment, he says, "If the fathers would but have taken the pains to give us notice every time, who the author was whose opinion they adduced, this manner of commenting upon the Scriptures would have been much more beneficial unto us, and less troublesome; for the name would have been useful in directing us what account we were to make of such opinions and expositions. But this they do but very seldom, as you may observe out of the expositions of St. Hilary, St. Ambrose, and others, who, robbing poor Origen without mercy, do not yet do him the honour so much as scarcely to name him."—Pages 104-5.

What amount of reliance may be placed upon Jerome as a commentator is forcibly shewn by the fact, that he translates Gal. ii. 11., so as to give the idea that the dispute between Peter and Paul was not serious, but only in appearance, this explanation being intended to satisfy the Gentiles, without giving offence to the Jews. "To the end that the hypocrisy or false shew of observing the law, which offended those among the Gentiles who had believed, might be corrected by the hypocrisy or false shew of reprehension, and that by this means both the one and

the other might be saved, whilst the one who stood up for circumcision followed St. Peter, and the others who refuse circumcision applaud and are taken with St. Paul's liberty."—(Comment on Gal. as quoted by Daille, page 105.)

This exposition being questioned by Augustine, Jerome said that he would not warrant sound all that his book contained, and makes the following confession.

"That I may therefore plainly tell the truth, I confess that I have read all these authors (Origen, Didymus and others), and collecting together as much as I could in my memory, I presently called for a scribe, to whom I dictated either my own conceptions or those of other men, without remembering either the order, or the words sometimes, or *the sense*." "If, therefore, thou lightest upon anything in my expositions which was worthy of reprehension, it would have stood better with thy learning to have consulted the Greek authors themselves, and to have seen whether what I have written be found in them or not, and if not, then to have condemned it as my own private opinion." It follows, as Daille argues, that we can never be sure when we read Jerome's *own* ideas, or even what he conceived to be *true*. Before we could know this, we must wade through the voluminous writings he mentions, which is impossible, as the greater part is entirely lost, and even though we could do this, we should still be utterly at a loss to know how much of these writings quoted by Jerome, he *really believed*. This is one of the greatest of the authorities of orthodoxy! Need we wonder at the absurdities delivered from altar and pulpit by men who, in order to fit themselves for their office, are supposed to *study* the twaddle of the ancient "fathers?" Macknight, in the general preface to his translation of the epistles, says that Origen, Chrysostom, and Jerome "have perverted a number of texts to support the doctrine of purgatory and celibacy, and to bring monkery and rigid fasting and other bodily mortifications into vogue, and to confirm the people in their superstitious practice of worshipping angels and departed saints." Ecclesiastical history shews clearly that these doctrines and the kindred doctrines of natural immortality, and the orthodox notions of heaven and hell were the more successfully propagated as the clergy increased in power and number, Mosheim writes (century II., chap. iii.), "Plato had taught that the souls of heroes, of illustrious men, and eminent philosophers alone ascended after death into the man-

sions of light and felicity; while those of the generality, weighed down by their lusts and passions, sunk into the infernal regions, from whence they were not permitted to emerge before they were purified from their turpitude and corruption. *This doctrine was seized with avidity by the Platonic Christians*, and applied as a commentary upon that of Jesus." Referring to Origen, Mosheim (page 74, chap. iii. cent. III.) writes, "This great man, enchanted by the charms of the Platonic philosophy, set it up as the test of all religion, and imagined that the reasons of each doctrine were to be found in that favorite philosophy, and their nature and extent to be determined by it." And on the next page, treating of the "*mystic*" theology, remarks, "Its first promoters proceeded from that known doctrine of the Platonic school, which also was adopted by Origen and his disciples, that '*the divine nature was diffused through all human souls*;' or, in other words, that the 'faculty of reason, from which proceeds the health and vigour of the mind, was an emanation from God into the human soul.'"

In these quotations we readily detect, dressed in its primitive garb, the dogma of the immortality of the soul, for the propagation of which the clergy laboured assiduously. We need not wonder that they should spare no pains to establish that which has proved a source of amazing wealth and power to their own order, from that time down to the present; nor is it at all surprising that their neighbours were successful, for the scarcity of copies of the Scriptures (which were not unfrequently mutilated or fragmentary), and the extensive circulation of apocryphal gospels and other spurious writings, made it next to impossible for the so-called *laity* to test the doctrines propounded by their clerical guides. The most thoughtful student can with difficulty realise the terrible power that this order of men gradually obtained over the minds of the people in those early centuries, a power that soon extended to the *bodies* of men, and became the more cruel as it became more universal in its sway.

The Christadelphian reader of history is not at all surprised to find that the "things concerning the kingdom of God" were buried under the accumulated mass of error which the "early Christians" had "heaped to themselves." It is extremely interesting, however, to discover traces of its disappearance in such a paragraph as the following:—Mosheim, (century III.,

page 77) "Long before this period an opinion had prevailed that Christ was to come and reign a thousand years among men before the entire and final dissolution of this world. This opinion, which had hitherto met with no opposition, was differently interpreted by different persons; nor did all promise themselves the same kind of enjoyments in that future and glorious kingdom. But in this century (iii) its credit began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favourite sentiments. Nepos, an Egyptian bishop, endeavoured to restore this opinion to its former credit in a book written *against the Allegorists*, for so he called, by way of contempt, the adversaries of the millenarian system. This work, and the hypothesis it defended, was extremely well received by great numbers in the canton of Arsinoe, and among others, by Coracion, a Presbyter of no mean influence and reputation. But Dionysius, of Alexandria, a disciple of Origen, stopped the growing progress of this doctrine by his private discourse, and also by "two learned and

judicious dissertations concerning the *divine promises*." It is plain from this account that some of the "fathers" did their best to *stamp out* the doctrine that forms the burden of prophetic and apostolic testimony, and to substitute for it the insubstantial fancies of their own brains. But time and space fail us to illustrate more fully the ignorance and folly that characterise the writings of those leaders of the apostacy, who still exert no mean influence upon the religious world through the college-trained clergy, who, to a considerable extent, form their doctrinal views from the "fathers." The writer looks back with a feeling of relief to the time when he entertained a kind of reverence for those men and their works; relief that derives its soothing effect from the consciousness that that reverence has been *transferred* to the 'fathers' to whom the *promises* were made, and who died in the strong assurance of the things which the 'apostolic fathers' and their children have for eighteen centuries doctrinally or practically denied.

EDMUND CORKILL.

Sale, December, 1872.

The Christadelphian.

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

FEBRUARY, 1873.

THE death of the Emperor Napoleon has created a great stir during the past month. Its interest to those who are looking for the Lord's appearing is very different from that excited in the creatures of the passing hour. The former regard the event with a certain satisfaction, as indicating the completeness of past sign-events, and the setting-in of a distinctly new stage in the Continental development. The Emperor was an instrument for a work. The work done, the instrument is cast aside; but God's purpose remains, and will remain for ever. They also accept the event as an illustration and foretaste of the complete perdition which is in reserve for all the crowned heads that now lift their horn so proudly over the earth.

A NEW DISGRACE.

The American papers announce that the

Mormon leaders are contemplating the transfer of "the Saints" to Palestine, to secure them from further annoyance at the hands of the American Government. We devoutly pray this new disgrace may be averted. The land of Jehovah's choice has long been trodden under foot because of the sins of its scattered people, and many a time, and for long, have the "worst of the heathen" possessed it, as Ezekiel foretold. But we are now at the end of the long night, and there are many signs of looking up, and we begin to lift up our heads because the promised redemption draweth nigh; and we can ill brook the idea of a disreputable horde of pretenders like the Mormons becoming identified with it at this far-spent hour of the night. But God reigns. We do not believe He will permit this new degradation in the hour of our hope; but, if He does, we must conclude that it is indicative of the imminence of deliverance, on the principle that "the darkest hour of all the night is that which heralds morn."

A BISHOP'S CONFESSION.

The papers inform us that at a meeting of

the South African branch of the British and Foreign Bible Society, surprise was expressed at a certain declaration which had been made by Bishop Macrorie, of Natal, to the effect that "the circulation of the Scriptures, unaccompanied by the living ministry, *tended rather to hinder than to promote* Christ's kingdom upon earth." By the promotion of Christ's kingdom, we are, of course, in this connection, to understand the spread of clerical principles. Consequently the bishop's declaration means that the reading of the Bible hinders the spread of clerical principles. Clerical principles don't spread unless the clergy are there to spread them. The Bible, without the clergy, "hinders" the spread of them. This is a bishop's confession, which, among those who know the truth, will not excite the "surprise" expressed at the meeting of the South African Branch of the Bible Society. It is just what they would expect, that the circulation of the Bible would stop clerical religion among those whose notions of Bible teaching were only to be derived from the reading of the Scriptures, because the Bible does not teach clerical religion. The "South African Branch" supposes it does. No wonder, then, they should be surprised at the fact attested by their own African bishop.

THE MISSIONARY MOVEMENT IN A NEW LIGHT.

A flutter has been caused among the supporters of foreign mission societies by an article in the *Pall Mall Gazette*, which denounces the missionary movement as a source of international trouble. It is the ground upon which this denunciation is uttered that constitutes the sting of the article to those regarding the movement from a clerical point of view. The *Pall Mall* denies that the missionaries are taking salvation to heathen lands. It points to the divisions among themselves, and says that "exact knowledge of a future life, or the relations of man to God, is seen to be no more the gift of the Christian missionary, Greek, Roman, or Protestant, than of the pupils of Confucius and the devotees of Bramah and Buddha." This is a merited criticism, and has the merit of truth. The "Greek, Roman, and Protestant" faiths are lacking in knowledge "of a future state or the relation of man to God." This knowledge was commu-

nicated by the apostles, but was soon lost in the uprise of the apostasy foretold, in which men "turned away their ears from the truth and turned unto fables." The consequence is that the Greek, Roman, and Protestant faiths, who are but the ecclesiastical embodiment and historic continuation of those fables, are truly pronounced lacking in "the knowledge" in which Christianity had its start. But though "no more the gift of the Christian missionary than of the pupils of Confucius," the *Pall Mall* is wrong in assuming, which it tacitly does, that the "exact knowledge" referred to is unattainable. The "exact knowledge" exists where it was deposited by the Spirit ages ago, in the writings of those illustrious men (prophets and apostles) who in the several generations of Israel were selected by it as the mouth-pieces of God's counsel. Existing there, it can be found there; but there is this difficulty in the way of finding it, so far as the world at large is concerned, that they assume the Platonic doctrine of human immortality to be a Bible doctrine, with its consequent scheme of *post mortem*, "disembodied" rewards, and punishments. With this assumption in their minds, it is no wonder the sects can make neither head nor tail of the Bible, for the Bible (in both Old and New Testaments) is based upon an exactly opposite principle, which it inculcates throughout; that man is mortal, and has no natural relation to futurity; that immortality is a purpose of God in the destiny of the human race, but limited to a class among them only, and to be attained by a resurrection from the dead at the reappearance of Christ on earth. To harmonise clerical theologies with a book setting forth this teaching, is an impossibility. The attempt to do it explains the "different understandings by a hundred sects," to which the *Pall Mall* alludes.

DISCOVERY OF AN ASSYRIAN ACCOUNT OF THE FLOOD.

There has recently been considerable sensation in certain quarters, in consequence of the discovery of an account of the flood amongst the sculptured slabs brought from Assyria to the British Museum. The discovery was made by Mr. George Smith, secretary of the museum, who has been giving some attention to the inscriptions on the Assyrian monuments, with a view to

their decipherment. The tablets deciphered in this case date from the seventh century B.C., but declare themselves in the inscription to be mere copies of inscriptions at least a thousand years older. The account of the flood is largely mixed up with the corruptions of Assyrian mythology, but its identity with the account by Moses is striking. In substance it is as follows:—

“Some God or Gods (Ann, Bel, Ninip) reveal the coming of a great flood for the destruction of the sinners to “Surrppakite,” who is to build a ship, to save in it himself and the seed of all life. It was to be as long as it was broad. Having entered it, he, the beasts, the animals, and all the army, Shamas caused it to rain heavily. Destruction ensues, and from all the earth was swept whatever had life, while the God-saved, with his pilot, calmly rides the waves. Seven days lasted the storm. After this, the sea dried, and human corpses floated like reeds, while the ship comes to a standstill at Nizir. A dove, a swallow, and a raven are sent out, one after the other; the two first return, the last does not. He feeds upon the carrion. Bel, one of the Gods, opens the ship and takes Sisit out, with his wife, establishes a covenant with him. Sisit then goes out of the ship and builds an altar, inviting all the Gods to his sacrifice.”

It is no doubt interesting to have this irrefragable evidence of the antiquity of the Mosaic account of the flood, and it may be of some value to those whom sceptical arguments have brought to the point of doubting the truth of the account of the Scriptures generally, of which they form an inseparable part. But to such as apprehend the inherent majesty and divinity of this Book of books, and have realised the overpowering evidence of its truth in the history of the world and the need of man, Mr. Smith's discovery will not create the enthusiasm which is said to have been roused in clerical circles. They do not need this rousing; their faith rests on a rock. As the corroboration of a street hawker of the “latest edition” would be to the declaration of a Cabinet minister, so do they feel the confirmation of heathen gibberish to be the utterances of the man with whom “Jehovah spake face to face as a man speaketh with his friend.” Still, in so far as it may “strengthen the weak hands and confirm the feeble knees,” the fact is worth noting and recording.

SOME OF THE PHENOMENA OF SPIRITUALISM.

Spiritualism is making great strides among

certain classes of people in England. It is not to be wondered at. Immortal-soulism meets the delusion half way. In teaching the existence of “the departed,” it prepares people for the idea that they may “communicate” with those they love. Then it appeals to the craving of the natural mind for “sight.” Faith, which in God's own time will be richly rewarded with sight, and without which, at the right time, it is impossible to please God (Heb. xi. 4), is distasteful to the mind of the flesh, which is impatient of delay, and insists on present gratification. In this respect, spiritualism appeals to the flesh; and it does so in another respect also, in that it offers access to children and friends of whom it has been deprived by God's law of sin and death, and after whom the propensities naturally crave. It keeps God out of sight and denies Him, and in this also, it pleases the carnal or natural mind, which is “enmity against God, and is not subject to the law of God.”

Some of the phenomena of spiritualism are real; that is, they are actual occurrences, though with a very different meaning from that attached to them by the unfortunate dupes who assemble in the dark at “séances.” But not all that happens in these dark chambers of sorcery has the merit of genuineness. Some of the “phenomena” are nothing more than tricks. Such would appear to be the conclusion justified by the report of a trial which has taken place in New York. Two partners in spiritualism quarrelled. One brought the other before the police-court on a charge of larceny, and the trial resulted in what are called “remarkable disclosures.” We quote from the *Birmingham Morning News*:—

“Mr. Spune, who addressed the Court from the dock, stated that he had been engaged by the prosecutor, Mr. Gordon, to ‘assist at séances for the spiritual representation of departed beings, in the form of faces that appeared behind the medium.’ The principal attraction at the séances, to which admission was obtained by gentlemen upon payment of a dollar, and by ladies of half that sum, was a figure floating in the air, which the ladies were in the habit of ‘recognising,’ somewhat promiscuously, ‘as the form of a departed lover.’ There were, in addition, a miscellaneous collection of female faces, which, after the séance had been duly ‘opened with prayer, followed by the singing of hymns and exhortations,’ made their appearance in the darkened air of the room. Somebody

would cry out, "Is that Emily?" or "Is that Susan?" and the face would lower, the recognition being completed by the presentation of a hand in the direction of the friend of the late 'Emily' or 'Susan,' which hand might, without extra charge, be grasped in token of continued amity. Finally, there was 'a full-length figure,' which rose and fell in a peculiarly thrilling manner; but that was not commonly present, being reserved to meet the cases of 'very sceptical gentlemen.' Mr. Spune stated that the departed lover floating in the air was a piece of mechanism worked by Mr. Gordon, who was also responsible for the apparition of 'Emily' and 'Susan,' those spirits being nothing more than faces cut in cardboard, the friendly bows in response to recognition being accomplished by the motion of Mr. Gordon's finger, hidden by the loose sleeve of the gorgeous blue silk robe in which he was accustomed to submit himself to the operation of the spirits. As to the full-length figure which had frequently been instrumental in removing the last doubts of sceptics, its rising and falling were regulated by the motion of a door at the other side of the room, whereto it was attached by two threads of silk."

A JEWISH VIEW OF JEWISH PROSPECTS.

The *Jewish Chronicle* of last September 13, contains a remarkable paper by a Jew (Isaac Ashe, A.B., T.C.D., of Sprackburn, Letterkenny), on the prophetic prospects of an early return of the Jews to Palestine. As itself, a sign of the times, we quote the article entire:

THE RETURN OF THE JEWS TO PALESTINE.

"Although Isaiah is the prophet who most fully describes the restoration of Israel, and the blessings and glory of the Messiah's kingdom, yet we learn a great deal on this subject from others of the sacred writers. Much of the book of Ezekiel consists of predictions regarding this restoration, and of plain and literal, and non-poetic, descriptions of the circumstances that will then exist, and the arrangements then to be made.

Among other matters he gives a very full detail of the partition to be made of the land, of the sacred portion of the sanctuary, and of the sacrifices, sacred offerings and ordinances, both for the prince and the priests.

Clearly, nothing of Ezekiel's prophecy has yet been fulfilled; and, doubtless, the faith of the world is to be renewed by witnessing the literal fulfilment of these and other prophecies regarding the restoration of Israel.

Ezekiel's prophecy concerning this restoration appears to begin, as a connected vision, in the xxxvi. chapter; which chapter might, as far as it is itself concerned, be taken to refer to the return from the Babylonish captivity; but when we turn to the xxxvii. chapter we find the re-union of the houses of Judah and Ephraim typified by the joining into one of two separate sticks; and in the 22nd verse we read "I will make them one nation in the land, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Hence we must infer that the xxxvii. chapter refers to the yet future restoration, as most clearly the xxxviii. also, the invasion of Gog and Magog, and all the subsequent prophecy, none of which has yet been fulfilled.

This being the case, it is evident that Ezekiel's most remarkable vision, given in xxxvii. chapter, that of the dry bones, must have reference to the period preceding the final and yet future restoration of Israel; must refer, in fact, to something in the present condition of the Jewish peoples. The interpretation of the vision immediately becomes one of present and practical interest. What is there in the present condition of the Jewish race which may fitly be represented by this vision of death, and from which a resurrection must take place previously to their restoration as a nation to their own land?

A very remarkable expression occurs in a leading article in the *Jewish Chronicle*, of June 30th, 1871: "We Jews, the representatives of a dead nation, but of a nation that will sooner or later have its resurrection." And, again, in the succeeding article, "there is no semblance or shadow of a material union amongst us." It is clear therefore, that the applicability of the vision to the present state of the Jewish people is felt and appreciated. And what is it that the vision implies? It is, in one word, Disorganisation; want of organisation, want of union into a vitalised whole among the constituent elementary units of the people; no common working bonds; no common objects of desire; no common, no national, aims. With all the links that might bind them thus in one organisation and vitalise their action, a common origin, a common history, a common faith, there is no common aim, no common action. no co-operation, no organisation by means of which any such co-operation might be attained. And the establishment of such organisation is obviously, both from a common-sense point of view and also as indicated by the vision,

the first step towards national resurrection. Bone must come to his bone. The body must be perfect in its parts and organs before life can be imparted or the work accomplished. Not that life necessarily follows on re-organisation; for even after the bones came together, and the sinews and the flesh came upon them, and the skin covered them above, there was no breath in them. Yet the vision also leads us to hope that on the completion of the organisation, the breath of life will be given, "the Spirit will be poured from on high."

May we hope that the time of Israel's restoration is at last drawing nigh? The Psalmist gives us one mark of its approach, which seems in process of accomplishment: "Thou shalt arise and have mercy upon Zion, for the time to favour her, yea, the set time is come: for Thy servants take pleasure in her stones and favour the dust thereof."

And so also there seems to be a tendency abroad towards organisation, union, co-operation, common action among the Jews at the present day; not that there are yet any rational aims or objects of endeavour. This it is too soon to expect; but bone is coming to his bone. For common purposes and objects, Jews are learning to combine and work together. It may be only a union of formerly separated synagogues; it may be a board of deputies to watch over the interests of British Jews; or it may be what we look to with more of hope, an Anglo-Jewish Association, or Universal Israelitish Alliance, with International co-operation, and world-wide aims.

And there is, moreover, the great bond and means of common life, what we may compare with the blood circulating through the frame, the wondrous power of the modern press, carrying to the most remote portions of the body the vigour and life of the heart. Can this be that which is spoken of in Isaiah as a voice, rather than a speaker; a voice of which the power and weight is such as completely to throw the utterer into the shade, and which is at this time to be employed for the purpose of calling Israel to those great national works, that shall eventuate in the return of the people to their own land, and the establishment of the Messiah's kingdom upon earth?

What I wish specially to direct attention to, is the fact of this tendency to organisation, and to point out the purpose which I conceive the Almighty designs it to serve; to point out, in fact, that it is the incipient fulfilment of Ezekiel's vision, and to urge its extension till the whole Jewish

race shall be embraced in one common organisation, be the purpose of that organisation what it may. The true purpose, the national restoration will, I doubt not, dawn upon the members of the body corporate, and the body itself will spring into national life, as soon as this organisation shall have been effected.

One of the most important questions for discussion in connection with the restoration of Israel to Palestine and nationality, is the question whether this restoration is to be a Messianic one or no; that is to say, whether it is to be conducted and accomplished under the leadership of the Messiah, or previously to his appearing.

The practical bearing of this question is at once obvious. If it is to be under the leadership of a Messiah, we may all sit still and wait for his appearance; and this view is no doubt at the root of the practical apathy as distinguished from theoretical interest, with which the Jews at this day generally regard this subject of their restoration and future nationality.

But if on the other hand, a widespread conviction were to arise that the restoration is to be accomplished first, and that the Messiah's coming is to be subsequent to this * then probably this apathy would be succeeded by that earnestness of purpose and exertion, which, under the present increasingly favourable conjuncture of circumstances, would be the sure fore-runner of success. And it seems to me that this view, that the appearing of the Messiah is to be subsequent to the restoration to Palestine and the re-establishment of the Jewish nationality, is in many places of Scripture implied, and in one or two distinctly stated. One of the latter is the xiv. chapter of the book of Zechariah, a book full of reference to the restoration and to the Messiah's coming and kingdom, and which will well repay special study from the restoration point of view.

In the second verse of the xiv. chapter, the prophet speaks of a siege of Jerusalem by all nations, in which the city shall be taken with great calamities; one half, and one half only, going forth into captivity, and then, in the last moment of dire distress "The Lord shall go forth and fight against those nations, and his feet shall stand on the Mount of Olives, and (v. 5.) the Lord my God shall come, and all the saints with thee."

* Which is without doubt the order of events so far as Israel is concerned.—Editor, *Christadelphian*.

Again, in Ezekiel, chap. xxxvii., v. 21-22, after the restoration, after the re-union of Israel and Judah, then "I will make them one nation in the land, and one king shall be King to them all;" which I think plainly implies that the nation is to be first re-constituted, and then the king, the Messiah, spoken of in the 24th verse as 'David,' as being of the seed of David, given to them. Again, in Malachi, chap. iii. v. 1, "The Lord, whom ye seek, shall suddenly come *to his temple*;" therefore the temple is ever to be rebuilt before the Messiah's appearance.

I think the same thing is implied in the sequence of events spoken of in the 34th chapter of Ezekiel, where (v. 13) "I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and will feed them upon the mountains of Israel by the rivers," is thus followed in v. 23: "And I will set up one shepherd over them, and he shall feed them, even my servant David." The reference to the Messiah seems to me to be thus always placed subsequent to the restoration; never before it. Moreover, it would appear that the return is not to be *en masse*, under some definite leader; but is to be gradually effected, and in the ordinary course of things. Thus, in Jeremiah, chap. iii. v. 14, we read: "I will take you out of a city, and two of a family, and I will bring you to Zion"—thus referring to the time at which (v. 17) "All the nations shall be gathered unto it, to the name of the Lord to Jerusalem," and at which (v. 18) "The house of Judah shall walk with the house of Israel."

It would indeed appear, reading Isaiah's prophecy of the restoration, from chapter lxxv. to the end of the book, that subsequently to the complete establishment of Israel's nationality in the land, and previously to the coming of the Messiah, there is to be some serious schism among the restored nation regarding the Messiah, in which, as it would seem, the majority are to be in the wrong, and the minority in the right, the question being settled by the actual coming of the Messiah himself, which is thus proved to be subsequent to the restoration. I see no other meaning that can be put on the passage in Isaiah, chap. lxxvi. v. 5, occurring, as it does, after the description of the restoration in chap. lxxv.: "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." I think, therefore, that it is fairly to be

inferred that the return to Palestine is to be effected by ordinary agencies. "The people shall take them and bring them to their place" (Isaiah xiv. 2); and that after the re-constitution of nationality in the land the Messiah is to appear, and rule over them, and over the whole earth for ever.

It would, I think, be a great source of encouragement to Israel if it could be shewn, as a matter of dates, that the time for the restoration to Palestine is drawing near. Dates are confessedly the most unsatisfactory and difficult department of the prophetic writings; and doubtless they were intentionally left obscure and ill-defined. But yet intimations may, perhaps, be extracted from the obscure hints that are given.

The expression in Isaiah xl. 2, ushering in the description of the return to Palestine, is a remarkable one: "She hath received of the Lord's hand *double* for all her sins." It would seem a very simple interpretation of this to suppose that a double period of punishment or desolation should pass over, and have terminated previously to the restoration of Israel. The numeral seven seems to be intimately connected with all Jewish national periods; and Moses (Leviticus xxvi. 28), just previously to his prophecy of the scattering of Israel from their own land, says: "I will chastise you *seven times* for your sins"—an expression frequently repeated in this chapter. Might we not connect this expression 'seven times' with a period of duration, such as it used to denote in Daniel iv. 16: "Let seven times pass over him?" This might be just one of those obscure hints we have referred to. Again, Daniel xii. 7, speaks of a period of 'a time, times, and a half,' or three-and-a-half 'times.' If we interpret 'times' in Leviticus xxvi. 28, as applying to periods, it would be just *double* this period spoken of by Daniel. And this period spoken of Daniel seems to terminate with the restoration of Israel; for the passage goes on, "When we shall have accomplished to scatter (finished scattering) the power of the holy people, all these things shall be finished." Now I think the theory known as the year-day theory, based on Ezekiel iv. 6: "I have appointed thee each day for a year," is the only one by which these prophecies can reasonably be interpreted if we are to suppose that they extend to our times at all. Now, if we assume, as is usually done on this theory, that the prophetic year consists of 360 days, the three-and-a-half times of Daniel would

amount to 1,260 days, and would be interpretable as 1,260 prophetic years, or 1,243 astronomical years.

If we now count from the date at which desolation was first poured upon the land, and the kingdom taken away by Nebuchadnezzar, using the Christian era as being of universal application in the modern world, 1243 from the date of this desolation, B. C. \mathcal{A} . 606, will bring us to the year A. C. \mathcal{A} . 637, or A. U. C. 147 x. 1,243, brings us to A. U. C. 1,397, at which date Jerusalem was again taken by the Saracens, and passed under a fresh dominion, which, at least in its religious features, has continued to the present day. 1,243 years from this date would bring us to the year C. \mathcal{A} . 1880, A. U. C. 2633. This would be the period of 'seven times' according to this theory, and would terminate *double* the period of 'a time, times, and half a time.'

I may remark that it is commonly held by Christians that the duration of the great Shemitic apostacy, and of the Mahometan rule over the land of Palestine, is to be forty-two prophet months, or 1,260 prophetic days, *i. e.*, years, that is 1243 astronomical years, and this calculation must be admitted to be a very remarkable one, since it assigns, on an independent basis (namely, a passage in the New

Testament, Revelation xi. 2, 'The Holy City shall they tread under foot forty and two months); precisely the same duration to the second, and as yet incomplete, half of a certain double prophetic epoch, that history assigns to the first, or complete, half thereof, as above shown; and thus brings down to a termination at the same date the year A. C. \mathcal{A} . 1880, two periods beginning quite independently—one at the taking of Jerusalem by the Saracens, A. C. \mathcal{A} . 637; and the other, one of double that length, beginning at the taking of Jerusalem by Nebuchadnezzar, B. C. \mathcal{A} . 606. I am not aware that the remarkable correspondence between these two periods has ever been brought out before.

To many the above calculations may seem fanciful or groundless, and I must confess it is groping in the dark. Yet they do afford me some hope that the date for the restoration of Israel is at hand, and that in the year 1880 we may see the re-establishment of Israel's nationality in the land of Palestine. If this is to be, it will require earnest work between the present time and that date, for much, indeed everything, is to be done as regards re-possession of the soil, which is the essential preliminary to any re-establishment of nationality in the land."

SIGNS OF THE TIMES.

THE general symptoms are indicative of a disturbed state of the political atmosphere. They answer to the rumblings that precede volcanic eruptions. Bismark is said, on "very high French authority, exceptionally well informed," to be "making extensive preparation for a new war," against whom is not said; in accordance with which, it is announced from Washington, that "the German government has virtually prohibited emigration to the United States, in order that the German youth may be kept at home in readiness for warlike emergencies." Concurrently with this, we read as follows, under the heading "OMINOUS:"—"The strong places of Königsburg, Thorn, Posen, Spandau, and Kustrin, all (except Spandau, which is close by Berlin) designed to protect the Prussian frontier, on the side next Russia, are to be forthwith transformed into first-class fortresses like Metz and Strasburg. A sum of sixty-five million thalers is

reported, on excellent authority, to be about to be allocated for the purpose. In connection with these significant symptoms, it may be added that the probability of a war with Russia was a common topic of table-talk with the officers of the occupying garrison at Rheims recently.

In a similar strain, a paragraph in the telegrams, entitled "Clouds on the Horizon," informs us that "Some ill-feeling has been created at St. Petersburg, owing to a publication entitled 'Strategic Position of Austria with regard to Russia,' having been brought out at Vienna for the use of the military school there. This work, to make it still more disagreeable, is written by a superior officer of the Austrian staff. Among other things, it lays down the probability of an alliance with Germany in case of a war with Russia, and suggests that the best objective to take, in such an eventuality, would be Russian Poland and

the line of rail which goes from Warsaw to St. Petersburg, in preference to the Kieff-Moscow line. Both, it should be added, are protected by first-class fortresses, which are being daily strengthened."

RUSSIA AND ENGLAND.—A CLOUD.

The determination of Russia to subjugate Khiva has been the subject of diplomatic communications between St. Petersburg and London, and so serious has the subject been considered by the two governments, that Mr. Mitchell, the British representative at St. Petersburg, has been recalled for consultation with the home government, while the Czar has sent a special envoy, Count Schouvaloff, to confer with Earl Granville. The negotiation appears to have originated in an official intimation from the Russian government of her designs against Khiva, coupled with an invitation to Captain Wellesby, the British military *attache* at St. Petersburg, and any other British officers, to accompany and assist in the expedition. To this, England responded in a declaration that her consent would depend on Russia abstaining from any menace against Afghanistan and the principalities on the Upper Amu, in default of which, she would be compelled to oppose Russian progress. Thereupon ensued an interchange of despatches and the conference already referred to, resulting as we are informed in "a complete understanding" between the two powers, Earl Granville accepting Count Schouvaloff's assurance that "Russia had no desire to extend her rule in Central Asia; and that the expedition to Khiva was undertaken solely with a view to protect her own frontier from the attacks of the wandering hordes of the Khanate."

All of which is rightly considered by some portion of the press as a great farce. Russia means to be within reach of India, for the sake of paralysing England's opposition to her designs on Turkey. She has been making large strides in the required direction for twenty years past, and is now about to take the last step. England is uneasy, but cannot do anything in the presence of Russian alliance with Germany. She, however, makes a protest. Russia says, "It's all right, my friend: I don't mean any harm. I am only scaring away the crows:" whereupon England, with a simplicity which is amazing and only to be accounted for in

view of the divine purpose that Russia shall obtain the ascendancy, believes the lying diplomats, and accepts the assurance with becoming thankfulness.

Meanwhile, the war has begun. "The Khivese," we read, "have invaded the Russian territory. Nine thousand men are besieging the Russian forts of Old and New Emba. Two thousand infest the lower course of the Emba river, while other detachments are marching against the post of Krasnovodsk on the Caspian, and Fort Irgles, on the Orenburg-Turkistan road. Russian reinforcements have been sent in haste to the Emba Forts from Orenburg and Irghis."

The press has given a large amount of attention to the subject. They discuss it, of course, from the natural-man point of view. Nevertheless, their arguments have a bearing interesting to those who occupy the prophetic stand-point.

The *Manchester Guardian* is surprised at the indifference of our merchants and manufacturers to the continued success of a commercial policy which has already secured to our only rival in the East the control of the valuable markets of Western and Eastern Turkistan, and the command of the best overland approaches to the rich interior provinces of China.

"The official *Gazette* of Russia," it goes on to say, "has lately given the world the full text of the treaties 'accepted' four years ago by the Khans of Khokand and Bokhara; and this year, the telegraph has informed us, a similar treaty of peace and commerce has been concluded with the Atalik Ghazee of Yarkand, the bold Mussulman chief, who, since 1863, has built up for himself an independent kingdom on the ruins of Chinese dominion in Kashgaria. These treaties reduce to a nominal rate the duties levied on the import or transit of Russian goods, and give Russian traders privileges of free commercial intercourse, of which the letters of our well-informed correspondent, 'A Traveller in Turkistan,' enable us to appreciate the importance. Taken in connection with the Russian conquest in 1871 of the outlying Chinese province of Zungaria, to the north of the Thianshan Mountains, these treaties guarantee to Russia the monopoly of the markets of Central Asia from the Caspian across to the Desert of Gobi, as well as opportunities of which Russian enterprise will quickly avail itself, of a revival of the old overland trade with Western China.

"But while we have been talking the Russians have acted, and their commercial enterprise, backed by arms and diplomacy, has achieved the result of which we are still fondly dreaming.

For this disaster—for it is nothing less to a nation which has become great by its commercial boldness and foresight, and which cannot stand still without beginning to decay—the trade of England is indebted to its own Foreign Office and to the Government of India. The Russians, knowing what they wanted, have striven strenuously, and without disguise, to attain their end. The English, on the contrary, have sought a fancied security from risk in the refusal to acknowledge that they had any policy at all in their dealings with Central Asia.

Is it surprising that this timid, halting policy convinced the Atalik Gazee of the uselessness of forming an alliance with a people who had lost the old English spirit of enterprise, and that he should have now thrown himself into the arms of Russia, though all his inclinations from the beginning of his career were favourable to England? The mischief that has been done is now irremediable."

"Thus," says another paper, "the entire distance between the southern borders of Russia and the northern frontier of British India is now bridged over, for the former, by treaties which virtually secure to the Muscovite Government paramount influence through Turkistan. These successes, as may be supposed, were not achieved without a good deal of trouble, and even pressure, for Mussulman bigotry is quite as impracticable to deal with as even Chinese exclusivism; but, partly by cajolery, partly by bullying, and partly, as it would seem, by a little judicious bribery, all difficulties were eventually overcome, and the two Khans were induced to sign the 'obligations' submitted to them with as much cheerfulness as was compatible with the circumstances. A somewhat similar treaty, it seems, was entered into in June of this year, with Yakooob Beg, the conqueror of Chinese Turkistan, or Dschiti-chav, which lies to the east of Tartary proper; so that Russia is making allies all round our Indian borders. At present the sole avowed objects of these arrangements is the development of Russian commerce."

An able political writer in the *London Morning Post* thus writes on the subject (Dec. 13):—"The final move of Russia, which will inevitably culminate in the subjugation of the Khanate of Khiva sooner or later, and the military occupation of the Oxus River, would seem to have already commenced. Be the reports, however, on this subject well founded or exaggerated, is of little import—it is a mere question of time.

"We know that it is an inheritance of Peter, this policy of Asiatic annexation, and we have it further and later confirmed in the first article of the Secret Treaty of Tilsit, signed by Kourakin and M. Talleyrand on

7th July (25th June), 1807, which lays down, 'Russia is to take possession of Turkey in Europe, and to pursue her conquests in Asia as far as she thinks proper.'

She has twice tried to carry the first part into effect since then, and has never ceased to work out the latter part of the article, for she has done exactly all she thought proper in Central Asia. Will the British public examine the map of Europe and Asia, and see the territory which Russia has conquered and annexed since the last century began—Livonia, Courland, Georgia, Bessarabia, Crimea, part of Poland, Finland, the Caucasus, Tartar country to the Amoor, the whole of central Asia to Bokhara except Khiva (and that is a mere work of time and suitable convenience); and it has all been done carefully and systematically, the result of power concentrated in the hand of one. Time has never been a matter of consideration. Russia has known how to wait.

Circumstances might arise such as the premature development of the Eastern question, when we might find it necessary to resist Russian aggression in Constantinople, which would put new vigour into Russian action in Central Asia, and induce her to threaten an advance on India; before she was quite as far advanced in her Central Asia arrangements as she could wish for such an operation. We have no cause, as far as we can now see, to fear immediate hostile action on the part of Russia, but we ought to write on our hearts the truest of true maxims *Si vis pacem, para bellum*, for, to use the words of Colonel Mitchell, who wrote on the future power of Russia, in the year of grace 1838—

"Nations owe to themselves a duty from which private individuals are exempt. A private person may, with perfect security, behold a neighbour outgrow him in wealth, power and influence, because the law of the land prevents the power of the rich and the strong from being employed for the oppression of the weak. It is not so with nations. They cannot safely allow themselves to be outgrown in strength by neighbouring States, because the wealth and possessions of the people may be endangered by the power and ambition of aggressive neighbours. There is no law to which nations can appeal, for the law of nations never yet protected the weak, nor checked the aggression of the strong."

He also says—

"That Russia will occupy Turkey as soon as

she finds herself strong enough to conquer and retain the country, is, and long has been, clear to every man of ordinary capacity in Europe; nor will she wait till we may furnish her with a pretext for so doing, as the Russian government has always a hundred good reasons for going to war with Turkey ready to hand; and their declaration in 1838 shows that they are not very particular about the choice. Russia will, therefore, attempt the conquest of Turkey whenever it suits her own time."

"Russia has attempted in 1854 that which Mitchell wrote in 1838. People (I admit they don't know much about it) urge in public and in private discussions of this question—'But why should Russia not take Constantinople? The sick Man is effete and barbarous, and this rich and wealthy country is lying barren; much better to have a powerful State like Russia there, who would open up the country.'

I venture to think that nothing would be more disastrous to the liberties and freedom of Europe than to have a very powerful government—especially if it were aggressive as well as powerful—at Constantinople. We have only to refer to the days when the Ottoman power was at its zenith, to realise what a terrible scourge to Europe Constantinople might be. Strategically, it is one of the most offensive positions in the world. Greece and Candia would soon follow the fate of Constantinople, unless we had learnt wisdom betimes and had occupied and annexed Candia and Egypt."

THE EASTERN QUESTION.—

ENGLAND SUPPLANTED AT CONSTANTINOPLE.

The following remarks on the Anglo-Russian question are from the *New York Tribune* of December 27, and indicate an important preparation for coming events:—"While Russia is reaching out its acquisitive fingers in the direction of Khiva, it becomes a matter of some importance that there should be a perfect understanding between the Czar and the Sultan. Constantinople is too important a point to be neglected, in case of any collision between England and Russia. The Turkish question is at this hour a matter of more consequence to Great Britain than it was a score of years ago, when it seemed weighty enough to involve five nations in war. There is every prospect now that any

conflict would be a single-handed one for the possession of Asia. There is at present only one object which could drag France into war, and that is an opportunity of revenge upon Prussia. It is as yet difficult to see how this would be possible in a collision arising from the Eastern question. But in any case the action of Turkey, in view of a conflict of English and Russian interests, is a matter of vital importance. It is now evident that the control of the Sultan has slipped entirely from English hands. In the time of Sir Stratford Canning, afterwards Lord Stratford de Redcliffe, the ascendancy obtained by the English Embassy over the feeble and vacillating mind of the Padisha was the vexation and despair of the diplomacy of the Continent. Most people who give a cursory reading to the pages in which Kingslake has described this despotic control exercised by 'the great Eltchi,' regard his statements as tinged with exaggeration. But their literal truthfulness is confirmed by numerous other authorities. During all the negotiations which ended at last in the Crimean war, the Sublime Porte took scarcely one important step without the advice and consent of the British Ambassador. The Czar Nicholas repeatedly recalled his envoys in a rage, for failing to get the advantage of the hated 'Sir Canning;' but this availed nothing. The Sultan remained as faithful to England as a hound to his master. . . . But now Russia has completely supplanted Great Britain. General Ignatieff now gives the law at the Sublime Porte, with so exact an imitation of the manner of Lord Stratford de Redcliffe, that he is usually called the 'Russian Canning.' It was Ignatieff who insisted that Farragut should pass the Dardanelles in his flagship; who suggested to the Sultan that Mr. Frederick Grant should be received with the honours due to a Crown Prince; all this, apparently, with no other intention than to annoy Great Britain. Russia has gained an important success by the abrogation of the restriction imposed on her by the treaty of Paris, in which, to the consternation of the western nations, it was clearly seen that Turkey declined their protection, and preferred that of her ancient enemy."

A REVOLUTIONARY MOVEMENT IN TURKEY.

It is a strange comment on the above

declared submissiveness of Turkey to the Northern Bear, to read as follows of Russian intrigue to upset the Turkish Government. The anomaly is not unintelligible to those who look for what has been foretold by the prophets: "A revolutionary organisation," we read, "was recently formed in Bulgaria, under the direction of a Pan Slavist Committee at Bucharest; that a number of Russian emissaries have been arrested; that several Turkish officials and other persons known to be favourable to the Government have been murdered by order of the committee; and that the whole province is in a very unsettled state. It is added that the police have confiscated some thousands of Bulgarian Bibles, each having a prayer for the Czar on the first page, and many proclamations and pamphlets calling on the people to rise against the Government."

EGYPT AND THE PORTE.

"Then the Egyptian Khedive continues a source of trouble to his master at Constantinople, whose yoke he would fain throw off, which he is only waiting a favourable opportunity to do. His son visited Italy the other day and was received royally at Victor Emmanuel's court without an introduction from the Turkish Ambassador. This offended the Sultan, who is irritated at the growing symptoms of independence on the part of Egypt. He demanded an explanation from the Italian government, who dusted the eyes of the Sultan thus: "the Khedive's son was not received by the king *officially*, but in *private audience*." The Porte we are told is satisfied!

"The Khedive," we are told, "is a very go-ahead ruler. He is the life and soul of his government, and his activity is quite marvellous. He seems never to tire of work, and will have no one about him who is not full of energy. His ministers are of all nations—Turks, Egyptians, Greeks, and French. He has for some years set himself to work to regenerate the Egyptians; and if it can be done he will do it. He has, of course, very many and serious difficulties to contend with, and it is the similarity of his position with that of the English government in India which invests the Egyptian question with so much interest for Anglo-Indians. There is this difference, however, in favour of the Khedive's position, that he has but one race

and one religion to deal with, and that he is himself of that race and religion—*i.e.* nominally—for in reality, the Khedive is not a Turk nor an Egyptian. A people will stand much from one of themselves that they will not stand from others. The Khedive's plan is to Europeanise Egypt, and to make it one of the family of the great nations of Europe. To do this, he has become aware that Egypt must become rich, and to become so must enlarge her commerce. His great aim is to extend his kingdom. He is shut in on the north and east by the sea, and on the west he has troublesome neighbours, and any ambitious designs in that direction would bring him in contact with the French. He proposes therefore to go southward. He has already added an immense tract of country in this direction to his kingdom, but his aims far transcend any acquisition he has already obtained. Egypt wants coal, wood, and iron. They are to be had in abundance in Central Africa. The Khedive therefore has formed a design, which for grandeur of conception is worthy of a man of genius. He will open up communication with the great lakes which are the sources of the Nile, and will absorb all the intervening country. The great Nile will be made navigable for steamers; the cataracts will disappear. English engineers have pronounced the idea feasible, and some forty of them are now engaged on various works. Two hundred miles of the railway to Upper Egypt are now open, and two hundred miles more in a forward state. As soon as the difficulties of the Nile are cleared away, timber and other such products will be floated down in rafts, the expense being almost nil;" all of which is in satisfactory accord with the expectation formed from the prophetic word as to the place Egypt has to fill in the latter-day events.

COMMERCIAL RESULTS OF THE SUEZ CANAL.

In the same direction is the fact stated by the *Gazette of India* that Indian export trade with the Mediterranean has *largely increased* within the last five years. For "largely," we may fairly read *immensely*, for while in 1867-8, the trade in question amounted to £177,000, in the year 1871-2, it amounted to £2,250,000. "This considerable increase has," we are told, "resulted from the opening

of the Suez Canal, which, it may be said, has thus created a new, or rather, has resuscitated an ancient and historical trade, which for ages used to be carried on *via* Egypt, between India and the Mediterranean."

THE EUPHRATES VALLEY RAILWAY.

All things are tending to the revival of the countries which in olden times were the theatre of divine dealings, because the day is at hand for the resumption of those dealings on a grander scale. We thus read in the *Birmingham Morning News*, for January 17: "We are not willing to give up our Indian Empire, and we are less willing to have it taken from us. We refused to let rebellion win it, and we shall refuse to let any foe from without seize it. The sooner we come to a clear understanding with Russia on this point the better: that up to a certain line we shall see her advance without any opposition, but that the crossing of that line will be the crossing of the line of our patience and toleration. This being the mind of the great majority of Englishmen, it is desirable to make as easy as possible the access to India. We welcomed the Suez Canal as a short cut to Calcutta. . . . We turn with even greater interest to the proposal of the Euphrates Valley Route to India. A Select Committee of the House of Commons reported in July last, that 'the political and commercial advantages of establishing a second route would at any time be considerable, and might, under possible circumstances, be exceedingly great, and it would be worth the while of the English government to make an effort to secure them, considering the moderate pecuniary risk which they would incur.' They have now reported in favour of a line from the Mediterranean to the Persian Gulf, and are of opinion that if the shortest route were selected the line could be established for £10,000,000, to which they believe the Turkish government would be willing to contribute. This is the route advocated by Mr. W. P. Andrews, the chairman of the Scinde, Punjaub, and Delhi Railway Company. The paper which he read before the British Association, at Brighton, has just been published, with a map and an appendix, containing a letter from Colonel

Sir Henry Green, and the report of the Select Committee of the House of Commons, on the Euphrates Valley Railway, from which we have quoted. The views advocated by Mr. Andrews were those urged upon the attention of Lord Palmerston in 1857, and confirmed by the evidence taken before the Select Committee, presided over by Sir Stafford Northcote during the past two sessions of Parliament.

The new route will be overland from Alexandretta on the Mediterranean to Grain (or Kowait) on the Persian Gulf. 'The special advantages,' says Mr. Andrews, 'which render this route superior to all others are briefly these: It is the most direct route to India. It is the shortest and the cheapest, both for constructing and working a railway; so free from engineering difficulties that it almost appears as though designed by the hand of nature to be the highway of nations between the East and the West; the most surely defensible by England, both its termini being on the open sea; and the most likely to prove remunerative.'

THE ROMAN QUESTION.—THE POPE'S TROUBLES.

The Pope continues loudly to bewail the adversities which have befallen him in these days of the end. At a recent 'consistory' he spoke as follows:—

"The Church continues to be sorely persecuted. This persecution has for its object the destruction of the Catholic Church. This is manifested by the acts of the Italian Government, which summons the clergy to serve in the army, deprive the bishops of the faculty of teaching, and taxes the prosperity of the Church by heavy burdens. Above all things, the law presented to Parliament on the subject of religious corporations deeply wounds the rights and possessions of the Universal Church, and violates the right of our Apostolic Mission." The Pope added: "In face of the presentation of this law we raise our face before you and the entire Church, and condemn any law which diminishes or suppresses any religious families in Rome or the neighbouring provinces. We consequently declare void every acquisition of their property made under any title whatsoever." "His Holiness" further said—"But our grief at the injuries inflicted on the Church in Italy is much exaggerated by the cruel persecutions to which the Church is subjected in the German Empire, where, not only by pitfalls, but even by open violence, it is sought to destroy her. Assuredly, O venerable brothers, the Lord hath

visited us with His severe and powerful sword, and the smoke of His anger has arisen, and flames have come out from His face; but can it be that God will abandon us eternally, and never again look benignly upon us? Far from us such a thought. Let us endeavour to appease the divine anger in His inscrutable wisdom the just and merciful God has been pleased to make us behold the affliction of His people and of the holy city, and to cause us to sit in it when it is in possession of the enemy."

Germany is irritated at the Pope's allusions to her. The *Spenner Gazette* says: "The series of gross insults which the head of the church in his address, which was delivered to the cardinals, with the object of being promulgated to the clergy and laity of the whole Christian world, ventured from his high position to fling in the face of the German Empire and its illustrious ruler, is hard to equal in modern history. The impudence of Benedetti towards the king is far surpassed (the Pope uses the word 'shameless'). The national feeling of Germany towards Rome will be as little disavowed now, as then towards France. The language used toward the emperor is a greater insult than the Ems outrage."

The *North German Gazette* insists that the cynicism directed in the recent Papal address against the German Empire and its Emperor cannot be allowed to pass scot-free, and says: "While we feel that the attack upon the Emperor's honour involves the more unpardonable insult to the German nation, the higher the authority of him who does not blush to abuse his religious mission in such an unprecedented manner, so that to decry the authority which derives its power from the Almighty—our moral indignation at such colossal impudence can only be soothed by the conviction of an imperative necessity that the limits between Church and State must immediately be clearly defined by law."

The "persecutions" to which the Pope alludes consist in the deprivation of the power hitherto exercised by priests in the matter of excommunication, which involved civil consequences. The law recently enacted in Germany provides that no member of the clergy is to be authorised to threaten, decree, or proclaim other than purely ecclesiastical pains and penalties, and is only to be allowed to withdraw such religious rites as are valid within the pale of the ecclesiastical societies. Furthermore, the imposition or proclamation of religious punishments is forbidden, if such

punishment has been decreed for doing any act ordered, or omitting to do any act forbidden by the law of the state, or by the authorities; or further, for having exercised the public right of election to vote. Finally, no ecclesiastic is authorised publicly to announce the imposition of any punishment by naming the persons so punished. All contraventions of the law will be punishable by fines not exceeding 1,000 thalers, or by imprisonment not longer than two years; in addition to which, any person found guilty of contravening the law may be declared ineligible for any public or ecclesiastical offices for the space of five years.

In Italy also—in the very city of Rome itself—the measures taken against the Papal power are of a very humiliating character. The religious corporations had been suppressed and their property confiscated throughout the dominions of Victor Emmanuel, by laws enacted in 1866, 1867, 1868, and 1870; but at that time, the province and city of Rome, being in the hands of the Pope, escaped the operation of these laws. But now that the Pope is no longer in authority, the Italian Parliament has passed a bill to apply these laws to the province and city of Rome, with certain modifications.

This has made the Pope howl with pain. No wonder. The following is a list, given by an Italian paper, of the Church property in Rome and the Romagna, of which the Government is about to take possession and convert into rentes:—In Rome, monasteries, 126 in number, with 2,375 inmates, and a gross revenue of 1,943,721 lire; convents, 92, inmates 2,183, revenue 1,436,326 lire; suburban monasteries 51, inmates 517; convents 22, inmates 351; the revenues of which together amount to 323,201 lire. In other communes of the province there are 134 monasteries, with 1,434 inmates, and 57 convents, with 1,291 inmates, the total of whose revenues amount to 1,077,645 lire. There are, besides, in Rome, ecclesiastical corporations consisting of basilicas, collegiate churches, chapelries, &c., with revenues amounting to 1,799,393 lire. There exist also in Rome benefices under secular patronage amounting to 1,322,805 lire. The whole of the above are estimated to produce, when sold, upwards of eight millions of lire, which sum is to be invested in Government stock.

Everything is going against the False Prophet. Part of the house of the Chief Director of the Jesuits has been occupied *de par le Roi*, in order to provide room for the offices of the military Engineers and the general staff transferred from Florence. Padra Guglielmiti, an Italian ecclesiastic, has written a history of the Pontifical fleet.

"In the brave days of old, when Venice had her doges, the Papacy was a maritime power of some importance, and made a figure on the seas. The Papal fleet at present consists of one small skiff, floating on the basin of the fountain, under the balcony of Meleager's chamber in the Vatican!"

ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

HUSBAND AND WIFE.

"What is to be thought of a brother or sister who makes no interference with wife or husband deliberately getting into debt, but rather excuses it?"—J. R.

ANSWER.—A brother or sister, in such a case, is "partaker of the evil deeds" of their partners: but the difficulty would be to know when such a state of things existed. It is next to impossible to judge between husband and wife. The best way is not to interfere. "Excuses," such as are referred to in the question, may be mistaken. Perhaps they might only be put forward to meet undue censure, and be dropped as between the partners themselves. The old illustration of the scissors has many parallels; the blades go contrary ways, but if anybody comes between, they unite to cut the intruder.

AN INTELLIGIBLE RULE OF ACTION.

"Supposing I send bread to a bakehouse and the journeyman spoils it through carelessness, should I be justified in applying to his master for recompense, seeing my application might lead to the man's discharge?"—H.E.B.

ANSWER.—Jesus prescribes to his disciples a very simple and intelligible rule of action which is applicable to all such matters: "As ye would that men should do unto you, do ye even so to them." Supposing H.E.B. were the "baker's man," with orders from B.M. to "bake me a cake as fast as you can," and supposing, like Alfred the Great, he were to indulge in reverie instead of minding the cake, and to discover that, in the words of David (Ps. xxxix.3), while he mused, the fire burned "the cake," would he that B.M. should go to his master, and endanger his daily bread! No; he would be much obliged to him if he would take his tribulation quietly, and be content with a promise that he should try to do better next time. "As ye would that men should do unto you," &c.

PRAYER: PUBLIC AND PRIVATE.

"Does the command in Matt. vi. 5, to pray in secret, forbid public prayer?"—(D.S.)

ANSWER.—No; for Jesus himself prayed before his disciples (Luke xi. 1; John xvii.), and in the presence of a mixed company of Jews.—(John xi. 41, 42.) The apostles also prayed together (Acts iv. 24). Paul gave thanks before a ship's company of nearly 300 souls (Acts xxvii. 35); and the believers were in the habit of giving thanks in each other's presence.—(1 Cor. xiv. 16-17). What Jesus condemned was the offering of private petition in a public and ostentatious manner, as was the custom with the Pharisees in Jerusalem, who performed their personal devotions, "at the corners of the streets, that they might be seen of men." This sort of thing is execrable, in whatever matter or manner it is perpetrated; but it does not exclude the edifying luxury of collective worship, which may be as pure and modest on the part of the person leading it as the prayer prayed in secret.

VACCINATION AND THE OBEDIENCE OF THE TRUTH.

"I have a friend who knows the truth, and is inclined to obey it, but is altogether opposed to vaccination. He wants to know whether he cannot become a Christadelphian without submitting to have his children vaccinated. He thinks it a sin."—(H.C.B.)

ANSWER.—Becoming a Christadelphian means believing and obeying the gospel, and accepting all the obligations which the law of Christ imposes on his brethren. Without this, a man cannot be saved. But Christ has commanded nothing on the subject of vaccination. If he had, undoubtedly, H. C. B.'s friend could not become his brother without submitting to his command. Our duty in the matter depends upon the bearing of those precepts by which he has commanded us to submit to "every ordinance of man for the Lord's sake."—(1 Peter ii.13), and to "obey magistrates"

(Titus iii. 1), where these do not require us to disobey him. Out of this comes the conclusion that it is our duty to submit to vaccination because magistrates require it, but this conclusion would, of course, be deprived of its force, if it could be shown that vaccination was opposed to what God requires; but this cannot be shown. The arguments that show it are far-fetched and inconclusive. The question being one of doubtful disputation, is one on which no one must judge or dictate to another. Let every man be fully persuaded in his own mind, and act accordingly, and leave the Lord to decide. To call it a sin on one side or other, is a mistake; for this is to contend that those who practise on the other side are sinners. Sin is the transgression of the law; and a matter on which no express law has been given must be left to the uncondemned judgment of each for himself. If objectors who call vaccination "sin" would analyze their own minds, they would find that their antipathy has its source in sympathy for offspring, and not in special regard for divine law, which, in palpable matters, is often disregarded without compunction. If H. E. B.'s friend means to be saved, he will be unwise to let vaccination stand in his way, one way or other. If he cannot see his way to the submission inculcated in Rom. xiii. 1, let him, at all events, in the fear of God, obey the gospel for the remission of sins, and commit himself with humility to God, lest "sin," in the case, be found, at last, on the side of his refusal, instead of on the part of those who "obey magistrates" in the matter.

OBEDIENCE IMPERATIVE IN ALL
CIRCUMSTANCES.

"Would killing a man in self-defence be unlawful in every circumstance? If attacked by an assassin, from whom you could only escape by killing him, would you hesitate to kill him? or, if you saw another in danger from the same cause, would you consider it wrong to take the life of the would-be murderer? I ask this, because Colorado, where we are, is, comparatively, a new place, and the Indians are very troublesome. Not a week passes but we hear of scalped and mutilated bodies left on the plain; and it might come to our turn."—(E.C.)

ANSWER.—We cannot add anything to the force of what was written on this subject in the *Christadelphian* for October last. The duty of non-resistance is, doubtless, specially trying in the circumstances depicted in the foregoing; but duty is not altered by an increase in the difficulty of doing it. Either it is duty to be passive in the cases alluded to in the question, or it is not our duty to be passive in any case. It is duty in all cases, or none, for the law of

our probation, contained in the New Testament, makes no allowance for exception. What can be done in such trying circumstances but to "commit our souls to Him in well-doing, as unto a faithful Creator."—(1 Pet. iv. 19.) God has not forsaken the earth, and will not suffer us to be tempted beyond an impracticable point. Our part is to obey Him, regardless of consequences. Abraham faltered not in the killing of his own son, which was the greatest violence a parent could be called on to do to natural feeling. If Abraham had sheltered himself behind the impossibility of the thing, and excused himself on the ground that it was contrary to nature, and incompatible with God's own principles of action, would he have been accepted? By no means. And how can we claim to be His children if we be not prepared to act as he did? Jesus makes this the test. He said to the Pharisees, "If ye were Abraham's children, ye would do the works of your father."—(John viii. 39.) Job was accepted, whose motto was: "Though He slay me, yet will I trust Him." This must be our motto in relation to His commandments. They may seem hard sometimes but let us endure. The time is short; a glorious change is at the door, when, if we are now obedient, we shall no longer be commanded to be submissive to evil, but have the sword of judgment put into our hands for irresistible execution upon all the world—wild Indians and polished Europeans alike included.

EZEKIEL'S PRINCE AND HIS SONS.

If "the Prince" of Ezekiel xlvi. be the Lord Jesus, tell me how, as at verses 16-18, he can have Sons?—(O.C.)

ANSWER.—The word "son" was anciently used (as it still is in Oriental countries) in a much wider than the strictly literal sense of western usage. While applied to a begotten child, it also extends not only to children, adopted, but to all sustaining a filial relation, though not adopted. Friendship, or moral affinity, or resemblance, is even found justifying the use of "father" and "son," according to the relation existing. The inventor of musical instruments, for example, is styled the *father* of all such as use them. So in the case of other inventors.—(See Gen. iv. 20.) "Sons of Belial" is a frequent illustration; "son of Wickedness" (Psalm lxxxix. 22), "son of Sorrow" (Gen. xxxv. 18), "son of Perdition" (2 Thess. ii. 3.) also occur. "My son," continually addressed in the Proverbs to anyone disposed to listen (Eccles. xii. 9; Prov. i. 3-7) is a prominent example.

Now, it is testified of the Messiah that notwithstanding that he should be "cut off" and natural generation prevented, he

should see *his seed* (Isaiah liii. 10.) That is, that he should have a family of *children*, though natural pedigree would be cut off. Paul leaves no doubt on this point in applying the sign-words of Isaiah to Christ: "Behold, I and *the children* that God hath given me."—(Heb. ii. 13.) He is the captain of their salvation, leading many *sons* unto glory."—(Heb. ii. 10.) Doubtless, they are sons of God, but in the sense that they are His *seed*, they are also *his* sons, as they are the sons of Abraham, than whom, Christ is higher.

Now Christ as "the Prince" of the Age to come, "Messiah the Prince,"—(Dan. ix. 25.); the Prince of Peace (Isaiah ix. 6.) will give of his inheritance to his sons. He will also give to "his servants," that is, such of mortal Israel as walk acceptably before Him; but the difference between the two is apparent in the fact, that while land given to "the servants" returns to the Prince at the year of jubilee, the inheritance given to his sons—immortal saints—is a perpetual possession.—(Ezek. iv. 16-17.)

RIGHTEOUSNESS AND "THE CUSTOM OF THE TRADE."

"A." asks: "*Suppose a dealer in English and foreign produce prepares the foreign so as to appear English (which fetches a higher price) and sells it as such, what is the moral character of the proceeding? And what would be the duty of a brother in the employment of such a trader who is required to aid in the preparation and sale?*"

ANSWER.—There cannot be a doubt as to the answer—to the first part of the question at all events. To pass an article for what it is not is an act of fraudulent misrepresentation, and, in such a case as that supposed, involves falsehood and robbery; for a lie is told—whether in so many words is immaterial—and money is wrongfully taken from a customer. It is a class of unrighteousness which is almost universal and extenuated in the several branches of industry as "the custom of the trade." Such a plea may suit those who recognise no higher tribunal than that of human law, and who think only of the commercial or social consequences of a line of action. On the lips of such as profess to have the fear of God before their eyes, and to be concerned about the doing of His will, such a plea is simply amazing. Reduced to moral terms, it would make a man excuse wickedness, on the ground that "the world lieth in wickedness," which would be pertinent enough in the case of a worldly offender, but in the case of a saint, would simply indicate the utterer of the sentiment to be in the position of Simon Magus, "having neither part nor lot in the matter" Iniquity in trade is no new thing in the

world's history. It was a common thing, even in Israel; and the divine estimate of it is indicated in Christ's treatment of the traders of the Temple, in ejecting whom, he said they had converted the Father's house into a "den of *thieves*." It is also set forth in such declarations as these: "A false balance is abomination to the Lord, but a just weight is His delight."—(Prov. xi. 1.) "That which is altogether just shalt thou follow."—(Deut. xvi. 20.) "Ye shall do no unrighteousness in judgment, in measure, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have."—(Lev. xix. 35, 36.) "From the prophet even to the priest, every one *dealeth falsely*." . . . Therefore, they shall fall."—(Jer. vi. 13-15.)

As to the duty of a brother required to acquiesce in the perpetration of iniquity because it is "the custom of the trade," it is equally free from doubt. He must refuse if he desire to escape the Lord's condemnation. This may be inconvenient, but he has to make a choice between this inconvenience and the dreadfulness of having addressed to him the following words, when the world, with all its iniquitous conveniences, will have passed away: "What hast thou to do to declare my statutes or that thou shouldst take my covenant in thy mouth? . . . WHEN THOU SAWEST A THIEF, THEN THOU CONSENTEDST WITH HIM," &c.—(Psalm 1. 16-18.)

THE MEMORIAL CUP AND THE "WINE QUESTION."

T.S.—The "wine question," as it is called, as affecting the quality of the fluid in which the blood-shedding of Christ is celebrated, is of comparatively little importance. The object of breaking the bread and drinking the cup, is to "bring to remembrance" the things symbolised, and this does not depend upon the quality of the articles partaken of, but on mental discernment in connection with the memorial act. The Mother of Harlots has made everything depend on the former. Thus has she "changed the ordinance," like Israel of old. If much is made of the quality of the articles used, the object of using them is liable to be lost sight of. The finest bread and wine will fail to refresh the memory if the spiritual apprehensions are low; while on the other hand, indifference of quality does not interfere with the spiritually quickened. But it is contended we ought to get as near the original as possible. A good contention, when not pushed too far. The "original" was taken off a "triclimum," or three-sided table encircled with a lounge. Must we provide a similar piece of furniture, and recline like the orientals? The "original"

was preceded by the Jewish passover, of which, indeed, the breaking of bread and drinking wine is itself a feature. Must we, in this, imitate the original? The disciples were attired in flowing Eastern costume; must we be so likewise? The bread and wine were served in vessels of oriental construction? Must we refrain from bringing Christ to remembrance till we have found out the exact pattern and quality of these? The answer is obvious. If Christ had commanded conformity in these particulars, we must needs have conformed, at however great inconvenience or contempt; but there was no such command. Neither was there any direction as to the quality of the bread to be eaten or the wine to be drunk. The command was limited to the act generally of eating bread and drinking wine in remembrance. We obey this command when we eat bread and drink wine, though the loaf we eat be differently shaped and compounded, and our wine differently tasted and made. To contend otherwise is to make the observance of the Supper impossible; for if there is anything in the contention, the identity of the bread and wine must be exact and not approximate. We must have bread made exactly of the same quality of flour in the same way, and shaped in the same mould, and wine of identical colour, taste, density, and flavour to the original used. And how are we to get at them in the absence of information of what these were? There were different kinds of wine then, as now, and which was it? Who can tell? The disciples bought it in Jerusalem, and the quality of it depended upon the vendor, and how long he had had it in stock. How can we know what quality that was, and how old it was? We are not told, simply because it was of no importance to know. It will not be contended that an essential piece of information was withheld. If so, there is no hope for us, and we cannot be saved. If not, then conformity to the original only requires us to use "wine," without being particular as to the quality, the quality being of no particular moment, any more than the quality of the cloth out of which our garment is made. It is the spiritual and not the physical use of the wine that is to be considered, and therefore its physical constitution is altogether a secondary question, and not for a moment to be called "a question of much importance." We are not under the law which required a minute conformity in "meats and drinks." The yoke is easy; the burden light. We bear that burden in this particular in breaking bread and drinking wine, without being fastidiously contentious on a point that cannot be settled. If we knew exactly the sort the Lord used, our love for him would lead us to get the same; but we don't know,

and must conclude it is not important for us to know. But surely, says the stickler, we can tell whether it was fermented or not? No, we cannot. There has been a great deal written on this point to little purpose, except giving impulsive minds a crotchet. The wines in common use were fermented; and frequently the grape juice was drunk in its vegetable or unfermented state, just expressed from the fruits. This is all that is certain, after much so-called scientific research. But it throws no light on the quality of that used by the Lord and his disciples. The Lord was called a wine-bibber, which, although an exaggeration, points to the fact that he partook of stimulating or fermented wine, in connection with which alone the charge of wine-bibbing could arise. The wine miraculously produced at Cana of Galilee was also of this order, for the master of the ceremonies, after considerable wine-drinking had taken place, pronounced it the "best," a verdict which such a connoisseur would never have given on vegetable juice. The wine used at the institution of the supper was probably of the same order, being used as an accompaniment to the eating of the roast lamb of the passover. The phrase, "fruit of the Wine," is indeterminate as to the specific form of the fruit. Literally, the grapes are the fruit; and as it was not grapes, but wine that was referred to, it shows that the phrase was used in a general sense as descriptive of that which was produced by the vine, and not as defining a specific condition of it. It throws no light on the question of whether it was fermented or otherwise. The question is unimportant for all the reasons appearing. A fair compromise is made with those to whom the use of alcoholic wine would be a stumbling block in the use of tent wine, which is preserved grape juice in a nearly non-fermented state. This is the sort in use at Birmingham, where it came into use precisely to meet such an objection. It can be had through any wine dealer, though not to be obtained at any shop. It is made and supplied expressly for what are called "sacramental purposes."

THE APOCALYPTIC EUPHRATES, TURKEY, OR PERSIA?

W. W. B. suggests that Persia and not Turkey is intended by the symbolic Euphrates of Revelations xvi. The only reason he gives is that Persia is in all senses an exhausted and waning country, while Turkey, in his estimation, with an army double the size of that possessed by Britain, is in anything but a dried up state. The reason is not good. Other powers besides Persia are in a low state—Spain, for instance. It requires more than an evaporated state of political power to answer to the symbol. It must be a *Duphratean*

evaporation. There must be a geographical relation to the river. A river is never chosen, even in the language of modern political allegory, to represent any power but the one possessing it. There would be no fitness or principle in such a case. How incongruous to represent Russia by the Mississippi! Each river stands for its own country, in usage sacred and profane. The Nile was chosen to represent Egypt; the Euphrates, Assyria; the rivers generally, the nations (Ezek. xxix. 3; Is. viii. 7; xviii. 2). The power to be dried up at the time of the end must be a power possessing the Euphrates. Persia does not do so. Therefore, whatever her state may be, she cannot be the power represented by the river.

Turkey does possess the Euphrates as her principal and characteristic river. But, says W. W. B., she is not in a dried-up state. There is a mistake about this. It is not sufficient to look at her resources in their absolute extent at the present moment. We must compare them with what they have been. If we do this, we see Turkey shrunken to wonderfully small dimensions within the present century, and can note the process advancing rapidly year by year.

We cannot better illustrate this point than by quoting the following extract from a pamphlet just issued by "a Manchester Man," on the Eastern question, for which we are indebted to a friend by post:—

"Gibbon records historical facts, from which we gather, that from the day on which Othman the Great obtained the victory that constituted the Ottoman Empire, its very name being derived from the victorious Othman, to the day on which the Turks received their first reverses at the hands of Austria, in the year 1697, exactly fulfilled the period (of 391 years 15 days, foreshown in the Apocalypse as the period of the Turkish ascendancy.—Ed. *Christadelphian*) during which time they were the greatest military power in Europe; a terror and scourge to all surrounding nations, being the first to introduce cannon into warfare, and so merciless in their mode of conducting war, giving no quarter, that it is considered that they did 'slay the third part of men' of the nations with whom they came in contact. But mark the contrast; ever since 1697 they have been a declining power, military, political, social, until they have become dependant upon their more powerful neigh hours for protection, and even existence.

That the Ottoman Empire is near its end there is no question. It is doomed prophetically; its political and moral tenure of life is but a question of time, and if nothing else conduced to its end, it is on the verge of national bankruptcy; Turkish 5 per cent. securities nominally representing £100, have recently fluctuated from 30 to 43, and the last loan that they negotiated at par, they

paid 14 per cent. to get it. No person, firm, or nation can long exist under such circumstances, especially when we know that its resources are becoming less and less every year. The following appears in a London paper issued March 12th:—"Turkey.—The Question of Finance.—The question of finance is uppermost at this moment in the public mind. At no period since Turkey first tasted the sweets of borrowing in the foreign markets has there been so great a penny in the Treasury. There are Treasury Bonds overdue to the amount of three quarters of a million; the army purveyors get nothing but promises—the public employes scarcely so much; money is forthcoming for nothing but the endless building works at the Imperial palaces, and only for these because the Minister of Finance clings to his office, and is wiser in his generation, if less courageous, than his predecessor, Mustapha Fazyi Pacha, who honestly told the Sultan that the Treasury could not stand his calls upon it. Relief comes slowly now that the financial well springs of Paris are dried up; and London capitalists seem unwilling to dance to the piping of Galata negotiators. But Mehemet Kuchdi Pacha is not inactive, and is diligently casting about for local aid. Two propositions are before him; the one emanating from Missirli Oglu, the banker of the Valide Sultana, who offers temporary accommodation to the amount of two millions, providing the option is reserved to him of accepting the concession of a State loan for twelve millions during the present year. The other is the result of a combination between several of the leading public and private bankers of the place, and its last phase is a loan of twenty-six millions stock, which at 60 would realise £15,600,000. Of this about nine millions would be absorbed in paying off the overdue bonds, outstanding temporary loans, and other items of the floating debt, leaving about six and a half millions at the disposal of the Treasury. A great deal of the financial embarrassment of Turkey is primarily more owing to the Sultan's reckless expenditure on buildings and upholstery than is generally supposed. No Minister of Finance can foresee what money the Sultan may require, nor when he will require it, and the best calculations of even an earnest and statesmanlike reformer like the late minister, are defeated by the absorption of every shilling of ready cash in gratifying imperial whims. This is the true explanation of the arrears of the pay of the army and of the government servants, and until some means of restraining the demands of the Sovereign, or, at all events, of ascertaining beforehand their extent, is devised, this great abuse, which every Turkish statesman admits and laments, must go on sapping away the morality of the public service, and neutralising every effort

at reform on the part of the ministers.

The question, then, must be answered before long, What is to be done with Turkey? It has been said Turkey is dying for want of Turks; they are the dominant ruling race, yet they number at the present time but about four millions, and, as we shall have to shew, if their numbers diminish in the same ratio as they have done recently,

they will soon be in so small a minority as to possess no power to sustain the empire. The distinction of race and creed has been so rigidly adhered to, that its varied nationalities have no common object, consequently no cohesion; the whole system of government is rotten at the core, head, body, and limbs; all being in a state of disease, its decease is certain.'

INTELLIGENCE.

BIRMINGHAM.—The occurrences of the month include the rare instance of obedience on the part of a lady who was not only a spiritualist, but a "medium," among the spiritualists; and a "progressive" one too, discarding the Scriptures and believing the so called "spirits." The lady's name is Mrs. EMELINE JESSIE MANWARING (33). She was brought into contact with the truth about eight years ago, but at that time she shrank from it as a repulsive thing. Recent contact a second time, when experience had convinced her of the phenomenal character of spiritualistic feats, and their unreality in a spiritual sense, resulted differently, and has brought her into the wisest though most dishonoured position it is possible for an intelligent person to occupy in our age. Though resident in Birmingham at one time, she is at present living at Huddersfield, to which she went after her immersion (3, Upperhead Row).

On Christmas night, a goodly company of brethren and sisters, availing themselves of a holiday leisure which is rarer than it ought to be, partook of tea together in the Athenæum Hall, and afterwards spent a profitable season in spiritual intercourse. Ten or fifteen brethren spoke acceptably. On the following evening, a tea meeting on a large scale took place in the Temperance Hall, about 250 sitting down. After tea, the meeting was thrown open for questions and ten minutes addresses by strangers, but from the backwardness of the latter, the time was mostly filled by brethren.

The quarterly meeting held Jan. 7th, showed a satisfactory state of things as regards provision for the increasing outlay connected with the operations of the truth in Birmingham. Current expenses had been met (without leaving a balance it is true), and the fund provided Sunday by Sunday for the dissemination of the truth, notwithstanding a heavy drain, showed an encouraging balance in hand. These facts appeared on the report of brother Whitcomb, secretary, and brother Smith, treasurer. The business of the meeting included withdrawal from brother James Beddoes, of Sparchford, Bromfield, for

walking in disobedience, after prolonged endeavour to induce him to alter; also the consideration of the adjourned question of whether there is to be a Fraternal Gathering in 1873, which after discussion, was decided in the negative; the proposal being to issue an invitation for 1874, should the Lord's absence continue. The report of a year's working of the Sunday School, read by brother Chatwin, was likewise of an encouraging character, shewing an increase in the number of scholars and improvement in the attainments of the children. The senior class of boys has been transformed into a Mutual Improvement Class (led by brother Turner), at which essays are read and criticised.

The attendance at the Sunday evening meetings is better than ever it has been. Latterly, the hall, which holds many hundreds, has been crowded every seat occupied, and some standing. The subjects have been

January 5th.—Immortality: the channel of its bestowal—Its nature—The incorruptible body—To whom given—The resurrection—The judgment seat—The eras of these glorious wonders.

January 12th.—The Devil of the Bible in relation to the Devil of clerical Theology.

Jan. 19th.—Hell: Destiny of the wicked—Popular theology and Pagan belief—The Scriptures subversive of both—Hell a Bible word, but the clerical Hell not a Bible idea—Eternal torments unscriptural—Death the penalty of sin.

January 26th.—The Devil again: Apparent supports to clerical Diabolism in the Bible; the meaning thereof considered.

BRIERLEY HILL (near Stourbridge).—By arrangement of brother Parkes, the Editor lectured here twice in the early part of January. The meetings were largely attended. Brother Parkes afterwards wrote: "The two lectures have acted as a firebrand, setting on fire the various sects of orthodoxy throughout the district. The leaders are evidently aggravated at the successful result of the lectures. I have been informed that a great proportion of

the intellectual part of the audience was highly pleased with the lectures, and endorsed nearly everything that you said. One of my old Baptist friends, who was deacon with me (together with his wife) have nearly made up their minds to leave the Baptist denomination, and join us. A little incident, which has occurred, will, I think, hasten the decision. Previous to the delivery of the lectures, I gave my friend a few bills for distribution, one of which he put in his window, by the side of one which had been previously put in, announcing Sunday evening lectures by the Baptist Minister. The minister happened to see our bill alongside his in the window, and demanded that either one or the other should be pulled out, as he would not allow a bill containing his name to be exhibited in company with one belonging to the despicable Christadelphian sect; consequently both were taken out and ours replaced afterwards. The minister's sermon the next Sunday morning was surcharged with wrath which he freely vented. At the close of it, he read several extracts from a small pamphlet, and commented upon them for the purpose of impressing the minds of his hearers unfavourably concerning us. He besought them never to read any of our works, nor to listen to any of our teachings, lest they should get entangled in the meshes. His advice has not been taken by all, for several fresh enquirers turned up the same evening, making now altogether about ten, some of whom, I trust, will soon obey the truth and form the nucleus of an ecclesia."

CUMNOCK.—Brother Haining, writing December 18th, reports that COCHRANE DALGLIESH (daughter of brother Dalgliesh of this place) was baptised into the saving name of Jesus Christ, on Wednesday, December 11th, after having given satisfactory evidence of her faith in the things of the kingdom of God and the name of Jesus Christ.

ELLAND (near Halifax).—Brother Spencer (Jan. 10th) announces the immersions (on Dec. 25th) of SARAH ANN JAGGER (18), formerly of the Church of England; and WILLIAM JAGGER (32), quarryman, formerly of the Church of England. The ecclesia, which was only commenced some time ago, now numbers nine, and the prospects of the truth in the place are hopeful.

FAZELEY.—Sister Wood, writing December 26th, says: "Since we opened our meeting room here, six months ago, work, connected with the operation of the truth, has accumulated much. Our joy is great, that the earnest, loving labours of our brethren Hadley, Meakin, and Shuttleworth, on whom we have been entirely dependent, for the *public* proclamation of the gospel in this neighbourhood, have not been entirely

barren of result. The obedience of faith, rendered first by my sister, and now by Mr. JAMES WOOD (24), of Tamworth, with increasing interest, on the part of others, who have long been enquiring, stimulate our efforts to double diligence, that the joyful sound of *the true* 'good news,' may be heard by all around us. Christmas Day (so called) being a general holiday, we availed ourselves of the opportunity to hold our first public tea and social meeting. At the commencement of the meeting, a long letter was read from brother Hadley, who had intended being with us, and who meant the letter as a sort of substitute for an address, after which a chapter was read by brother Wood, and a few remarks made thereon by brother Sommers, after which brother Wood detailed to us, in a very interesting manner, the way in which he first heard of our lectures, at Fazeley: a bill of announcement left on his counter, his careful reading of it, and subsequent attendance at the meeting. In the course of his remarks, he said he would especially urge upon the brethren present, not to be weary in well-doing, that, although they might have to wait long for the return of the bread cast upon the waters, they were to persevere, as they knew not which should prosper; at all times, whenever they had opportunity, to scatter the seed. In co-operation with them, whilst waiting the return of the Lord from heaven, he hoped to contend earnestly with all gainsayers, for the one faith so precious to all the true children of the Deity, through His abundant favour. Several anthems were sung, accompanied by the harmonium, and the time profitably filled up. For some weeks after our room was opened, it was a question with us as to the desirability of printing bills weekly, but we soon found that continuous prominence of the subject was necessary, and that the extra expense, which was cheerfully met, was fully compensated for in our having good meetings. To those ecclesias who have not yet adopted this plan, I would heartily recommend it as worthy of trial. We are disappointed in not obtaining the use of the Town Hall, at Tamworth, for your lectures. The new mayor is a bigoted Methodist, and unfortunately, *the right to refuse is his*, during the term of his mayoralty. How grateful we should be that not always will man be able to shut the door against the truth, that the time of darkness is almost expired, and that ere long the glorious dawn of the perfect day will be ushered in, during which period all shall know the Lord, from the least even unto the greatest. Meanwhile, we shall lose no time in increasing the stir which has been made in Tamworth by brother Wood coming out from the midst of orthodoxy. He was brought up as an Independent, but has, for the last three or

four years, taken a most active part in the home missionary efforts of the town, as *secretary* and *treasurer* for the society. Immediately upon his acceptance of the truth, some three months ago, he resigned these offices, and nobly bore the opposition and persecution which speedily followed. Proceedings have since been taken (fortunately without success) to deprive us of our meeting room. Our advertisements in the local papers are *refused at any price*. We are subject to many other petty annoyances, even to the breaking of our windows."

KEIGHLEY.—Brother Dugdale, writing December 30, reports the immersion of THOMAS BLENKARD (55), formerly neutral, and his daughter, MARIA BLENKARD (25), formerly member of the Church of England. They were immersed at Halifax on Christmas-day. They are father and sister in the flesh to sister Emily Butterfield. The ecclesia now numbers eight. Others are interested, but hesitate, thinking themselves not sufficiently prepared to enter the holy calling. "We have," says brother Dugdale, "taken a room under the Temperance Hall, North Street, where we meet every first day of the week for the breaking of bread and to give thanks to God for those blessings He has, in His infinite mercy, bestowed upon us. Brother Greenwood and brother Shuttleworth lecture every alternate Sunday evening to very attentive audiences. We are thankful that the joyful sound ever reached our ears."

LANCASTER.—Brother W Birkenhead, of Sale, writes on January 4th as follows:—"In accordance with a request of brother Gratz, I agreed to co-operate with him in the delivery of two lectures at Lancaster on Sunday, December 29th, and accordingly repaired thither the previous afternoon, arriving about six p.m. Found brother Gratz at the station waiting for me. He had engaged the Palatine Hall for the morning and evening of Sunday, and had the walls of the town posted with telling bills, on which "*Hungarian Jew*," and "10,000 of his saints," figured in large type. The hall is a fine place, well situated, nicely heated, well arranged for lecturing purposes and very cheap; but much larger than we could expect to see filled, for it is said to hold 1,600 people. Probably the large gallery would seat 400 or more. The Sunday morning was wet and uncomfortable, and only about thirty people responded to the invitation. The attention of these thirty, however, was *most* encouraging. We were favoured with the presence of brother Barrow, of Barrow-in-Furness, who arrived just in time for the lecture. I spoke for an hour on the "*hope*" for which Paul was bound. In the evening from ninety to one hundred people assembled to hear Mr. Gratz. He lectured for one hour on "Behold, the

Lord cometh with ten thousand of His saints: what must I do to be saved?" The people listened attentively. At the close we made a gratuitous distribution of leaflets at the door, and offered books for sale at cost price. We sold a number of "Declarations" and "Kingdom of God," &c. We learned from one or two of those present that a number of people in the town believe that Christ will reign personally on the earth; and one elderly person said it was a pity so little was said about these things by the recognised teachers of the people. The attention and interest of the people made me regret very much that we could not do more for their enlightenment."

LEEDS.—Brother Willis, writing Jan. 14th, with thankfulness reports two immersions during the month of December. BENJAMIN HOLLINGS (21), ironmonger, &c., who after studying the truth for over three years, and counting well the cost, put on the saving name on the 22nd December; also SIDNEY ARTHUR SHERWOOD, printer and compositor, brother in the flesh to brother Sherwood, late of Birmingham, now of Leeds; his attention was directed to the truth in a course of lectures delivered at Birmingham. He yielded obedience on Saturday, 29th Dec., at Halifax. On Thursday, December 26th, the brethren and sisters, and also the friends of the truth, took tea together and spent a pleasant and profitable time. "We continue" says brother Willis, "to give lectures on Sunday evenings in our room, which we advertise in our local papers. The attendance varies. Some are inquiring and one or two are deeply interested, which comforts and encourages us in our labour."

LEICESTER.—Bro. Weale, writing January 17th, reports: Mr. LABAN TIMPSON, joiner (26), who has been some time interested and a frequent attendant at our meetings, was last evening (the 16th) inducted into "the only saving name" by baptism. Brother Weale adds, "Everyone now brought into 'the way' should be a matter of rejoicing, for the tendency of events eastward evidently betokens that there is a something which gives anxiety to our politicians, and which a very little untoward hitch may at any moment cause to assume the magnitude of a *casus belli*. Doubtless when the crisis does come, as come it must and apparently very soon, events will crowd upon each other with rapidity. The means of locomotion at the disposal of the nations interested, will doubtless contribute largely to this end, independent of the working of an unseen hand, for I take it that up to a certain point, things will have the look to the ordinary mind of events growing out of political emergencies; up to that point we may presume that the door will continue open, but how much longer it would be unsafe to calculate upon. We had a very interesting gathering on the 2nd day of the New Year, when near upon fifty

brethren and sisters, with a few friends, took tea together; this (the number I mean) you will say is very encouraging, knowing as you do that about three years ago, the number was almost nil. After the tea, we had a series of little speeches by brethren, interspersed with anthems, and when the hour for breaking up arrived, it was thought by all that it had come round too soon, for our speaking resources were by no means exhausted. I may just add that there is a considerably increased interest on the part of the public, as evinced by the well-filled room at each of our lectures. This interest has been, doubtless, enhanced of late by the opposition of certain town missionaries who have indiscreetly for themselves, made us and our doctrines the subject of public animadversion."

LEITH.—Writing on behalf of the Leith ecclesia, brother Owler says:—"I have to report an increased exertion to spread the knowledge of the truth by afternoon lectures every first day. Interest is manifested by some, and we trust soon to see some fruit to our labour.

The subjects for the month were:—

Dec. 1.—"Father, Son, and Spirit *versus* the Trinity of Christendom."

Dec. 8.—"The Philippian Jailor's question and Paul's answer scripturally considered."

Dec. 15.—"The Kingdom of Heaven."

Dec. 22.—"Scripture teaching concerning the Devil."

Dec. 29.—"The Hope of the Gospel in contrast with the Hope of the World."

I have further to state, as secretary, that my address is No. 19, James Street, Pilrig, Edinburgh."

LONDON.—Brother J. J. Andrew, writing *Dec. 22*, reports the following immersions for the previous month (they were too late to be reported in the last number of the *Christadelphian*, which, on account of the Christmas season, had to be got ready early):—"Dec. 15th, CHARLES SAMUEL MAY and FREDERICK GLASSPOOL, both of whom have been somewhat unsettled in religious matters for several years, attending congregations slightly out of gear with 'orthodoxy.'" He further reports that on Jan. 15 M^{RS} MARTHA FURNISS and JULIA AMBROSE, formerly Baptists, were also obedient to the faith.

"The day after Christmas Day, we had a tea meeting, which was largely attended by brethren and sisters, including several from Maldon, Bury St. Edmund's, and Liverpool. Two or three short addresses were delivered, including one by brother Ellis, of Liverpool; and then brother Watts gave an interesting and instructive lecture on 'The Travels of Paul,' illustrated by diagrams.

Since the beginning of December, we have had lectures every Sunday evening in a small mission hall in Walworth, in consequence of many of the brethren and sisters recently added living in that district. They

have been very well attended thus far."

The subjects of lectures for December and January were as follows:—

Dec. 1st.—"Reasons why I became a Christadelphian" (Brother D. Handley, of Maldon).

Dec. 8th.—"The extinction of evil persons and evil things essential to the fulfilment of the covenants made by Jehovah with Abraham and David" (Brother Andrew).

Dec. 15th.—"Our departed friends, where are they, and what is their present condition?" (Brother Andrew).

Dec. 22nd.—"The rest that remaineth for the people of God" (Brother Ellis, Liverpool).

Dec. 29th.—"The exodus of the Israelites from among the Gentiles, under the leadership of the prophet like unto Moses" (Brother Ellis).

Jan. 5th, 1873.—"Protestantism not identical with Apostolic Christianity" (Brother Andrew).

Jan. 12th.—"The burning up of the earth; is it a Divine purpose or only a human theory?" (Brother Andrew).

Jan. 19th.—"The wrongs of society only to be remedied by the return of Jesus Christ to rule the nations, in accordance with the promises made to the fathers of the Jewish race" (Brother Watts).

MANCHESTER.—Brother Wareham reports the obedience of M^{RS} SHERRATT (21), formerly connected with the United Free Methodists.

Brother Corkill reports the occurrence of a discussion in the Temperance Hall, on Sunday, January 19th. Subject: "The gifts of the Holy Spirit bestowed at Pentecost, were they to cease with the apostles as no longer necessary?" "The poor fellow who stood as my opponent," says brother Corkill, "found me very little to do, and the general impression was that we had it all our own way. Next Sunday afternoon, we meet again. Subject: 'Has man an immortal part that lives and is conscious while the body is in the grave?' The first subject was accepted partly to shut the mouths of the spiritualists, and partly as a bait for the second, which anyone will see gives ample scope for stating the truth. We had a very large audience yesterday, and it is likely that there will be a still larger one next Sunday."

NEW PITSLIGO.—Brother C. Reid reports the delivery of public lectures in the Hall at New Pitsligo. He says: "I advertised the first two in the *Banffshire Journal*, and also the *People's Journal*, Aberdeen, and continue to do so, weekly, in the latter. On the first night, the weather was very unfavourable, and something over thirty came to hear what I had to say on 'The Bible Doctrine of Immortality;' next night, over 100, I should think, attended to hear a lecture on

'Eternal Life, a conditional gift conferred after resurrection and approval.' At the close, the Congregational Minister asked to be allowed to make a few remarks, to which I objected, offering rather to meet him in an open discussion, which he declined. To the third lecture some 200 came to hear me examine, in the light of the express declarations of Scripture, some of the passages which are supposed to teach the theory of heaven-going at death, by which theory the resurrection is rendered superfluous. The attention throughout has been, with some trifling exceptions, all that could be expected."

NOTTINGHAM.—Brother Mycroft, writing January 15th, reports that several persons have, during the month, been assisted by the brethren to put on the name of the Lord Jesus Christ, by burial in water, viz.:—GEORGE PIGGOT (47), and his wife ELIZABETH (42), formerly neutral; ESTHER HOLMES (52), formerly neutral; and ELIZABETH ANN LIGGETT (16), daughter of brother and sister Liggett. "The brethren have also," says brother Mycroft, "admitted into fellowship Lucy Cheadle (sister in the flesh to sister Richards). She is now residing at Mansfield, fifteen miles from Nottingham. She was, some years ago, a member of the other meeting here, but has thought it right to take the same step as others did some time since, and desires to break bread with us as often as opportunity will allow."

On Thursday, December 26th, the brethren and sisters, to the number of about eighty, took tea together, and in the evening, the annual meeting of the brethren was held. The quarterly accounts were submitted, and considered satisfactory; the number of attending brethren and sisters 135, which shows an increase of over forty during the year 1872. The following are the names of brethren selected by the ecclesia to serve for 1873: *Presiding brethren*, E. Turney, J. Fidler, J. Glover, S. Richards, H. Sulley. *Managing brethren*, W. H. Farmer, J. Boot, J. Liggett, W. Mabbott, and W. Buckler. *Treasurer*, J. Kirkland, *Secretary*, J. Mycroft. The subjects for the end of the old and beginning of the new year, have been as follows:—*December 22nd, 1872*.—"The Christ of the Old and New Testaments—his past and future work on earth—snewn to be quite another personage from the Jesus Christ commonly preached."

December 29th.—"Which will you have, the shadows of popular preaching, or the glorious and enduring substance promised in the Bible?"

January 5th, 1873.—"Solemn and startling truths *versus* Pagan and clerical fables and vanities. The raising of the dead to judgment, death and life bestowed at Christ's second appearing."

January 12th.—"Clerical traditions condemned: Intelligence, belief, and obedience,

instead of baby-sprinkling, praying with lunatics and gaol birds."

PAISLEY.—Brother Peacock reports that on the 15th of December JANET HUNTER (20), daughter of sister Hunter, was assisted in the obedience of faith by brother Wilson.

SHEFFIELD.—Brother Unwin reports the addition of HENRY LEAH (32), stamper, formerly Independent, who having attained to the knowledge and love of the gospel, put on the name of the Lord in the appointed way.

SWANSEA.—Brother Goldie reports the obedience, on Dec. 12th, 1872, of ESTHER ROBERTS, wife of brother James Roberts. He adds that a Sunday school was commenced on January 12th, with fourteen children. Brother W. E. Coles has been appointed superintendent.

WISHAW.—Brother Hodgson reports: "In the month of June last we had an addition of two to our number, viz., MARY (23) and AGNES KAY (21), daughters of brother John Kay. This I reported at the time, but you overlooked it. On the 1st Dec. other two were united, viz., JAMES MACFARLANE and ROBERT LIVINGSTONE, both aged 23."

AUSTRALIA.

SYDNEY.—Interesting reports from brethren W. Brown and P. Graham are held over till next month; also the communication from Beechworth referred to last month.

NEW ZEALAND.

CAVESHAM.—Brother W. W. Holmes reports the obedience of his daughter-in-law, Mrs. MARGARET HOLMES (26), concerning whose case he mentions an interesting fact. The truth was first introduced to her notice some years ago, but her husband—brother Holmes's son—opposed it, and turned her from it. Afterwards, her husband saw the light, and used his influence to bring her to that from which he had turned her away. They both now rejoice in the truth in hope of the glory to be revealed. Brother Holmes adds that the ecclesia endeavours to maintain its position with all perseverance in upbuilding. A liberal newspaper admits weekly articles on the truth from brother Holmes. It has doubled its circulation since this began. This would not be the result in England.

INVERCARGILL (Southland).—Brother W. G. Mackay, writing Nov. 18, says: "Since my last communication four 'new-borns' have been added to our number by obedience to the truth, having put on the sin-covering name of Jesus the Christ. They were immersed by brother Ward, who will forward to you full particulars."

The particulars forwarded by brother Ward are as follows:—"The new brethren and sisters are HUDSON GUISE (30) and his

wife, ELIZABETH GUISE (25); also his brother, HENRY GUISE (28); also Mrs. HARRIET ROBERTS (42), wife of brother William Roberts. Sister Roberts was formerly Methodist. The brethren Guise are settlers, living about two miles from Thornhill, Riverton. They formerly believed in the Church of England. Sister Guise was formerly Presbyterian."

UNITED STATES.

CAUTION TO THE BRETHREN.—Bro. Elijah Ward, by direction of the Washington ecclesia, warns the brethren against "elder," N. T. Morgan, hailing from Winchester, Va., and claiming to be a brother. He is travelling about soliciting funds to enable him to publish a monthly periodical. He came to Washington, and the brethren questioned him with altogether unfavourable results—finding him to be a man of very limited intelligence, totally uneducated, possessing too little knowledge of the truth to entitle him even to recognition as a brother. "He showed us his prospectus," says brother Ward, "a pamphlet larger than the *Christadelphian*, and you may imagine our surprise on finding that with the exception of the cover and the title page, it was a *verbatim* copy of a part of *Elpis Israel*, commencing with the first chapter, and without a *single paragraph* of original matter from beginning to *finis*. We looked through the book for some mention of the much loved author of *Elpis Israel*, but we looked in vain; there was not even so much as a quotation mark; but we did find the name of N. J. Morgan, Winchester, Va., on the last page as the author, an outrage which can only be attributed to ignorance or rascality; or, what is more probable, a mixture of both."

BOSTON (Mass.).—Brother Hodgkinson reports that on the 1st January, there were added to the ecclesia as follows:—Through the instrumentality of sister Hooper, Mrs. H. D. LINDGREEN, of Denmark, formerly a Unitarian; Miss ELMIRA CURTIS (domestic), of Boston, formerly a Methodist; and, through the instrumentality of brother Reeve, WILLIAM D. EVANS, of London, England, of no persuasion. We now number

26, and advertise the Sunday meetings regularly with some effect."

BUFFALO.—Brother A. D. Strickler announces the death of sister Alex. Campbell, which occurred on December 10th, of pneumonia. "From an apparently robust person, in ten days she was a corpse. Brother Campbell is widely known among the believers on this side, and his affliction will be shared with them. We also have to announce the immersion of Mrs. TRUESDEL, in November. She has removed to Michigan. Through omission, in the November *Christadelphian*, the names of brother and sister Elliott did not appear. They were immersed over one year ago. The power of the truth is being felt in this place, and from present appearances, more will soon make the good confession."

CHESTER (Va.).—Sister E. M. Fowlkes reports, on the authority of a letter received, that at this place, a young man, J. T. SNEAD, has obeyed the truth.

CHICAGO (Ill.).—Brother Harris reports that the ecclesia have received again into their fellowship brother and sister Ryder, on their confession of wrong and desire to do right in the future.

ROCHESTER (N. Y.).—Brother Webb, whose immersion is in the last *Christadelphian* (November), died November 17th. He died in the full assurance of a resurrection when Christ returns. The truth was a great comfort to him while lying sick and knowing death was near.

SPRINGFIELD (Ohio).—Brother Shanks reports that the ecclesia has been favoured with a visit from brethren Donaldson and Harper, and had the pleasure of listening to five lectures. Brother Donaldson, by his chart, pictorially illustrated the several manifestations of the Deity *in the past*, and His grand and glorious manifestation through Jesus and his brethren *in the future*. Brother Harper discoursed on the covenants of promise, embracing the gospel of the kingdom, its establishment in the land of Canaan, its overthrow in the past, and its future re-establishment by Jehovah in the persons of Jesus and the saints, concluding by a stirring and earnest exhortation to the brethren and sisters to watch, wait, and pray, holding firm their begun confidence to the end. The public were invited, but very few responded to the call. We are, no doubt, in the tarrying time, consequently the darkness of midnight is very intense. We are passing through a severe trial (as for the "severe trial," those who understand will sympathise with you; but the matter is not yet in a form for announcement).

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. X.

CONCERNING PARADISE.

What does the word Paradise signify?

Ans.—A forest, park, garden, or enclosure and full of all that can gratify the eye, the taste and the smell.

From what language is it originally derived?

Ans.—From the Persian; whence it was adopted into the Greek, and afterwards into the English. It is supposed to be a derivative from the Hebrew and Arabic.

In what passages do the Seventy render paradises by paradeisos?

Ans.—In Nehemiah ii. 8; Ecclesiastus ii. 5; and Canticles iv. 13.

How do the Seventy render Gen when it relates to the Garden of Eden?

Ans.—Almost constantly by Paradeisos.

When Ezekiel addressed the King of Tyre as having been ejected from Palestine, what does he term that country?

Ans.—He terms it "Eden the Garden (or Paradise) of God" "the Holy Mountain of God."

When he speaks of the Land of

Canaan or Palestine, after its long desolation, as re-tilled; its cities re-built; and its inhabitants cleansed from their iniquities, what does he compare it to?

Ans.—To the Garden of Eden or Paradise.

What does Isaiah term Canaan and its cities, towns, and villages deserted of their inhabitants and lying waste?

Ans.—A barren woman—a woman forsaken—a widow—the desolate.

By what name does he designate it when restored?

Ans.—A beautiful crown—a royal diadem—the object of Jehovah's delight—the wedded matron—the much desired—the city unforsaken—the wife—the bride—and so forth

Whom does he indicate as the restorer of Palestine?

Ans.—The Messiah, who when he appeared, read from the 61st chapter and applied it to himself—

"The Spirit of Jehovah is upon me."

Because Jehovah hath anointed me.
To publish glad tidings, &c.

To impart (gladness) to the mourners of Zion.

To give them a beautiful crown instead of ashes.

The oil of gladness instead of sorrow.

The clothing of praise instead of the spirit of heaviness.

That they may be called trees approved.

The PLANTATION (or Paradise) of Jehovah for His glory.

What does he term the union of the royal restorer with his holy and obedient nation?

Ans.—A marriage. He likens the restorer to a Bridegroom, and the restored to a Bride. The same figure is carried out in the New Testament.

What was that Paradise which constituted the hope of the nation of Israel?

Ans.—It was that promised to Abraham and his seed—the Christ; namely, the Land of Canaan under the reign of a King from heaven, who should live for ever. They expected that under his rule they would become the nobility of the world; as it is written:

Ye, O Israel, shall be called the Priests of Jehovah.

The Ministers of our God shall be your title.

The riches of the nations shall ye eat.

And in their glory shall ye boast yourselves.

And their seed shall be illustrious among the nations.

All they that see them shall acknowledge them.

That they are a seed which Jehovah hath blessed, and they expected that their country would become a hundred fold more fertile and luxuriant than while they possessed it; as it is written:

There shall be an abundance of corn in the land.

Even on the tops of the mountains its crops shall shake like Lebanon.

And this (the city of David) is my rest for ever.

Here will I (Jehovah) dwell, for I have chosen it.

I will abundantly bless her provisions.

I will satisfy her poor with bread.

There will I exalt the power of David.

How are the dead to enter this Paradise or glorious kingdom of the Anointed One?

Ans.—By the resurrection of the righteous at the coming of Jesus to his kingdom.

How long will his kingdom endure?

Ans.—Until it merges into the eternal age, which will happen when “the Son delivers up the kingdom to the Father, that God may be all and in all.”

ILLUSTRATION OF THE FOREGOING.

Concerning Paradise there has been much conjecture and no little dispute; nevertheless, the learned have left the subject to an indeterminate construction. It may mean this, and it may mean that, but its true import they have not defined. The proper way to examine this subject is to ascertain the verbal signification of Paradise, and then proceed to inquire what the Scriptures teach concerning it. By pursuing this course, a clear and definite view of the matter will be arrived at.

Paradise is not an English word. It is adopted into our language from the Greek without being translated, and the Greeks adopted it into their own language from the Persian, of which it is a native. The original Persic word appears to be a derivative; that is, a compound word derived from two simple ones. The radicals of this are written *prds*, which may be pronounced *pardes* or *parades*, and are supposed to be derived from the Hebrew *prd* or *parad*, to separate, and the Arabic word *do* or *dis*, to hide; so that the ultimate signification of *parades* will be a place separated and hid from view, or a concealed enclosure.

The Greek word for *parades* is *paradeisos*, which is Anglicized by changing *eisos* into *ise*; as, *paradeisos* paradise. Mr. Parkhurst, who was learned in the Greek and Hebrew,

says in his Greek Lexicon, on this word, that "it is without controversy an *Oriental* word. The Greeks borrowed it from the Persians, among whom it signified a *garden, park or enclosure*, full of all the valuable products of the earth. Both these particulars are evident from a passage in Xenophon's *Æconomics*, where Socrates says, that "the King of Persia, wherever he is, takes particular care to have *gardens or enclosures—hoi paradeisoï kaloumenoi*—which are called paradises, full of everything beautiful and good that the earth can produce." And in this sense the word is applied by Herodotus, Xenophon and Diodorus Siculus. He has a note, in which he says, "so Jul. Pollux, a Greek writer, observes, *paradises* seem to be a barbaric name; but like many other Persic words, came by use to be admitted into the Greek language."

A plot of ground, then, *separated* from the land contiguous; laid out as a garden, park or pleasure ground; *concealed* from view by a wall, or *enclosed*; and stocked with everything agreeable to the taste and delightful to the eye, was called a *paradise* by the Persians, Hebrews and Greeks of old.

In the Hebrew Scriptures, *prds* or *parades* occurs three times, and the Seventy who translated them from Hebrew into Greek, in the reign of Ptolemy, King of Egypt, about two centuries before Christ, have rendered it in each place by *paradeisos*. The passages where *parades* occurs are Neh. ii. 8, which in the English Bible is translated "forest"—"Asaph the keeper of the king's (parades) *forest*;" again in Eccles. ii. 5, rendered "gardens"—"I made me (parades) *gardens*," and thirdly, in Solomon's Song iv. 13, translated "a garden enclosed"—"a *garden enclosed* (parades) is my sister spouse." The Seventy, likewise, almost constantly render *gn* or *gien*, when it relates to the Garden of Eden, by *paradeisos*. In one of these passages Ezekiel terms Palestine the Garden of Eden or Paradise; for, in taking up his lamen-

tation for the King of Tyre, whose capital was situated, before its destruction by the King of Babylon, on the Mediterranean Coast, in the Canton of the Tribe of Asher—"Thus saith Jehovah, thou *hast been* in Eden the Garden of God, but I will cast thee as profane out of the Mountain of God;" which happened in 572 before Christ, when Tyre was taken from him by Nebuchadnezzar after a thirteen years' siege; thus was the King of Tyre cast out of Palestine, the Paradise or Garden of God.

Again, Ezekiel compares the Land of Palestine when recovered from its present state of desolation to the Garden of Eden or Palestine; to wit: "Thus saith the Lord, O house of Israel, in the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they (travellers who visit it) shall say, this Land (of Palestine) that *was* desolate (as it now is), is become like the Garden of Eden (or Paradise), and the waste and desolate and ruined cities are become fenced and are inhabited." Hence when Palestine shall be re-inhabited by its ancient inhabitants, its cities rebuilt, its soil under cultivation, and the Great King reigning in Jerusalem, on the throne of David his father, over the house of Jacob for ever, or through all time—so great will be its glory and prosperity, that, Ezekiel being witness, it will be like the Garden of Eden; in other words, it will be Paradise, the Garden enclosed of our Sovereign Lord the King.

When the prophets speak of *Jerusalem desolated*, they regard her as a *widow*; but when delivered from her desolation, as *Jerusalem restored*, they apply to her the figurative application of a *wife*. The name of Jerusalem, the Daughter of Zion while trodden under foot of the Gentiles, as she now is, is *Jerusalem the Forsaken* or the Widowed City; but the time approaches when it shall

no more be said to her, "Thou Forsaken!" nor to her land, "Thou Desolate!" But she will be called Hephzibah, "Thou Object of my Delight," and her land, Beulah, "The Wedded Matron." When this shall take place, Jehovah says by the prophets, He will delight in her, and her land shall be joined in marriage. Now these things, though said of the City and Land of Canaan, apply equally to the purified inhabitants thereof; but primarily, they are addressed to the former, and through them to the happy people who shall dwell therein. And, let it be remembered, that if the fall of the Desolate was the riches of the world, how much more abounding will its riches be when the Restorer shall wed her as a youthful bride.—(Rom. xi. 12.)

Isaiah, in the 54th chapter of his prophecies, addressing Jerusalem, says:

"Shout for joy, O thou Barren, that didst not bear;
Break forth into joyful shouting, and exult thou that did not travail:
For more are the children of the Desolate (restored)
Than of the Married Woman (or Jerusalem under the law).
Thy seed (the Israelites) shall inherit the nations,
And they shall inhabit the desolate cities;
Thou shalt forget the shame of thy youth;
And the reproach of thy widowhood thou shalt remember no more.
For thy Husband is thy Maker;
And thy redeemer is the Holy One of Israel;
The God (King) of the whole earth shall he be called.
O thou afflicted (city), beaten with storm, destitute of consolation!
Behold I (Jehovah) lay thy stones in cement of vermilion,
And thy foundation with sapphires:
And I will make thy battlements of rubies;
And thy gates of carbuncles;
And the whole circuit of thy walls shall be of precious stones;

And all thy children shall be taught by Jehovah;

And great shall be the prosperity of thy children.

In righteousness shalt thou be established:

Be thou far from oppression, yea, thou shalt not fear it;

And from terror, for it shall not approach thee.

This is THE INHERITANCE of Jehovah's servants,

And their JUSTIFICATION (to eternal life) from me saith Jehovah."

This is Paradise! But again, in chapter 62, the prophet says:

"For Zion's sake I will not keep silence;

And for the sake of Jerusalem I will not rest:

Until her righteousness breaks forth as a strong light,

And her salvation like a blazing torch.
And the nations shall see thy righteousness,

And all kings thy glory;

And thou shalt be called by a new name,

Which the mouth of Jehovah shall fix upon thee.

And thou shalt be a beautiful crown in the hand of Jehovah;

And a royal diadem in the grasp of the Rwd.

No more shall it be said unto thee, Thou Forsaken!

Neither to thy land shall it be said anymore, Thou Desolate!

But thou shalt be called the Object of my Delight,

And thy land the Wedded Matron:

For Jehovah shall delight in thee (Jerusalem);

And thy land shall be joined in marriage.

For as a young man weddeth a Virgin
So shall thy *restorer* wed thee:

And as a bridegroom rejoiceth in his bride,

So shall thy God (King) rejoice in thee."

That Palestine restored will be Paradise, is apparent from these and other passages in the Prophets. From them we learn that the fertility of the soil is to be increased, so that even on

the tops of the mountains the crops of corn will shake like Lebanon; and that it will indeed be "a land flowing with milk and honey." All oppression will be banished from the country; whose citizens are to enjoy length of life equal to the days of a tree; to flourish as the grass and wear out the works of their hands. As a nation they are to be richer and more glorious than all other nations, and to have the ascendancy over them; it is to be emphatically "a holy nation, a royal priesthood, a purchased people of kings and priests. Its government will be a constellation of renowned immortals, doing the mandates of the King Eternal, before whom all kings will bow down, and all nations will serve Him as the seed in whom all are blessed. This is called 'the fulness of Israel' and the abounding riches of the world. All wars will cease from the earth, and men will devote themselves to the arts of peace. Knowledge will supersede ignorance, and true righteousness, superstition and iniquity; and in place of the present miserable system of misrule and oppression, there will be glory to God in the highest, on the earth peace and goodwill among men." The unavailing cry of the famishing and half-clad will no longer ascend to heaven, for the King of the Earth "will deliver the poor who crieth to him for aid, and save the life of the destitute."

To specify the proofs of these things would be to quote the bulk of the predictions recorded in the Scriptures of the glories of Messiah's age; those already quoted must serve in this place for the present.

From these testimonies of the O'd Testament, we may learn what was the kind of Paradise believed in by the nation of Israel. With them the Paradise of God was tantamount to the kingdom of Messiah, Jehovah's Anointed King. A kingdom, which,

according to Daniel, the God of heaven is to set up in the times of the existing monarchies of the Old World. Some think this kingdom was set up on Pentecost. But it should be remembered that the Kingdom of the Ten Toes did not exist then, and that it is in the days of these kings that the kingdom is to be set up, which is to break into pieces and consume all other kingdoms, and itself to stand for ever. The Ten Pedo-Digitals are the Kingdoms of the Ten Horns are the Kingdoms of modern Europe. John terms them "the kingdoms of the world;" and he represents them as being "broken in pieces and consumed" or swallowed up of the Kingdom of God and His Anointed at the sounding of the Seventh Trumpet, and during the pouring out of the Seventh Vial; then it is that thanks are given to the Lord God Almighty, because He has taken His great power and has commenced His reign, which is to last "for ever and ever," or a thousand years and beyond.

"Many of them who sleep in the dust of the earth will awake" that they may enter this Kingdom or Paradise of God. Noah, Abraham, Isaac, Jacob, the Prophets, Apostles, &c., will all rise from the dead to sit down with the Seed, to whom the estate was willed, in the kingdom of God. The Thief, who suffered with Jesus on the cross, will then rise from his slumber in the dust and be with him in Paradise. Yes, Jesus, the Emperor of the world will be there as the Sun of Righteousness, with healing in his wings, shedding his refulgent beams through the brilliant constellation of the New Heavens, and "enlightening the earth with his glory." Then will the night have passed away and the day have dawned, which the Lord has made a Millennial Sabbatism for man in the Paradise of God.—(Dr. Thomas in 1838.)

ARMAGEDDON.

As Armageddon is to be the last great battle-field of the nations, it will, no doubt, be interesting to the reader, to be informed of the whereabouts this dreadful aceldama is situated. The field of Waterloo, on which 100,000 men fell in three days, excited in the European mind intense and glowing interest; for upon that celebrated arena, the carnage was not only immense, but the consequence of that battle came home to the heart of every nation. But Waterloo was a field of sport, and its warriors but nerveless combatants, compared with the coming strife in Megiddo's vale, when "The King of Kings" and his celestial squadrons shall encounter the myriads of the Magogian host. The slaughter on that "*Great day of God*" will agonize the hearts of millions, while it baptizes in blood and glory the conqueror of the world. "The Hero of Waterloo" will sink into oblivious nothingness when the Hero of Armageddon is proclaimed to the nations as the glorious victor over all the enemies of God and man. Then, if not now, the events of Armageddon will command the attention of all, both small and great, and will absorb the undivided consideration of the friends and foes of the incarnate Word of God.

The Armageddon of the Apocalypse is the plain of Jezreel or of Esdraelon, also called the Great Plain. It extends from Mount Carmel and the Mediterranean to the place where the Jordan issues from the Sea of Tiberius, through the centre of Palestine. Here, in the most fertile parts of the Land of Canaan the tribe of Issachar rejoiced in their tents.—(Deut. xxxiii. 18.) In the first ages of Jewish history, as well as during the Roman Empire and the Crusades, and even in later times, it has been the scene of many a memorable contest. Here it was that Barak, descending with his ten thousand men from Mount Tabor, discomfited Sisera and all his

chariots, even nine hundred chariots of iron, and all the people that were with him, gathered from Harosheth of the Gentiles unto the river of Kishon, when all the host of Sisera fell upon the sword, and there was not a man left; when the kings came and fought, the kings of Canaan in Taanach by the waters of Megiddo.—(Judg. iv. 13, 15, 15; v. 19.) Here also it was that Josiah, king of Judah, fought in disguise against Necho, king of Egypt, and fell by the arrows of his antagonist. So great was the lamentation for his death, that the mourning for Josiah became an ordinance in Israel; and the *great mourning in Jerusalem* when its inhabitants shall behold the Messiah their ancestors had pierced, and themselves had despised, foretold by Zechariah (xii. 11), is said to be as the lamentation in the plain of Esdraelon, or, according to the prophet's language, as the *mourning of Haddrimmon in the Valley of Megiddon*. Josephus often mentions this very remarkable part of Palestine, and always under the appellation of the *Great Plain*, and under the same name it is also mentioned by Eusebius and by Jerome. It has been a chosen place for encampment in every contest carried on this country, from the days of Nebuchodonosor, king of the Assyrians, in the history of whose war with Arphaxad it is mentioned as the *Great Plain of Esdrelom*, until the disastrous march of Napoleon from Egypt into Syria. Jews, Gentiles, Saracens, Crusaders, Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors out of every nation which is under heaven, have pitched their tents in Armageddon, and have beheld the various banners of their nations wet with the dews of Tabor and Hermon. This plain is enclosed on all sides by mountains; not a house or tree is to be discovered in it, yet the whole appears to be cultivated. It now bears the name of *Fooli*, and

has been celebrated in modern times by the victory which Murat, Napoleon's general of cavalry, gained over the

Mamelukes and Arabs, in their attempt to relieve Acre, in April, 1799. —(Dr. Thomas, in 1838.)

SCRAPS FROM DR. THOMAS'S PAPERS.

UNITY AND SCHISM.

1.—UNANIMITY CHARACTERIZED THE TRUE BELIEVERS.

a.—*Christ prayed for it.*—(John xvii. 20.)

b.—*His prayer answered.*—(Acts ii. 46; iv. 32.)

c.—*The apostles exhort to a continuance in one mind.*—(Romans xv. 5; 1 Cor. i. 10; 2 Cor. xiii. 11; Phil. ii. 2; 1 Peter iii. 8.)

2.—THE APOSTLES PREDICTED THAT DISSENT OR SEPARATISM WOULD ARISE AND CREATE CONFUSION AND DELUSION.—(2 Pet. ii. 1-3; Matt. xviii. 7; Acts xx. 30; 1 Cor. xi. 19; 1 Tim. iv. 1; 2 Tim. iii. 1-13; Jude 19.)

3.—THE APOSTOLIC PREDICTION VERIFIED IN THEIR DAY.—(Titus i. 10-16; Rom. xvi. 17; 1 John ii. 18; iv. 1-6.)

4.—OUT OF THIS DISSENT OR SEPARATISM AROSE STATE CHURCHISM AND POPERY; WHICH AS THE TRIUNE ELEMENTS OF THE APOSTACY, ARE ALL TO BE DESTROYED BY THE APOCALYPSE OF CHRIST.—(2 Thess. i. and ii.; Dan. vii.; Apoc. xxi. 8; xxii. 15.)

THE HORSE.

The horse was a national emblem of Rome. Medals are still in existence with *alto relievo* figures of the horse, and the word *Roman* inscribed below. The Romans also called themselves *Gens Mavortia*, that is, the *people of Mars*.

THE KINGDOM AND THE GOSPEL.

An Israelitish kingdom is to be established in the Holy Land ere long, that is, at the crisis of the overthrow of the Russo-Assyrian empire, and furthermore, to THIS kingdom, of the twelve tribes of Israel RESTORED to Palestine, there will be attached DOMINION OVER ALL NATIONS OF THE EARTH, whose allegiance will then have been transferred from all existing governments to the equitable and glorious sceptre of their invincible conqueror "Jesus of Nazareth, the King of the Jews."

The things concerning this kingdom constitute the only gospel set forth in the Bible.

PROOF.

Dan. ii. 44; vii. 14, 18, 22, 27; Psalm ii. 6-9; xlv. 2-7; 1 Chron. xvii. 11-14, 22; xxix. 23; Jer. xxxiii. 14-18; iii. 17, 18; xvi. 19; Isaiah ii. 2-4; ix. 6-7; xi. 10; xxiv. 23; Micah v. 2; Zech. ii. 5-10, 12; vi. 12, 13, 15; xiv. 3, 9, 16; Ezekiel xxxiv. 23-31; xxxvi. 8-11, 26, 35; xxxvii. 21, 28; xxxviii. ; xxxix. ; Dan. xi. 40-45.

Luke i. 31-33; iv. 43; Acts x. 36, 37; Matt. iv. 23; xxiv. 14; xix. 28; xxvii. 11, 37; Acts i. 6-11; ii. 30; viii. 12; Rev. xix. 19; xvii. 14; xi. 15; ii. 26, 27; v. 9, 10; Psalm 149.

BEGUN BUT NEVER FINISHED.

A BIBLE DICTIONARY UPON WHICH DR. THOMAS

Was engaged at the time of his death.

BOOK.—“What thou seest write $\epsilon\iota\varsigma\beta\epsilon\tau\alpha\iota$ $\beta\omicron\lambda\omicron\upsilon\nu$ upon a scroll, and send to the ecclesias which are in Asia.”—(Rev. i. 11.) This contains the first five

chapters of the Apocalypse, embracing its introductory scene, the letters to the Seven Ecclesias, and the *denouement*, or issue of the mystery, the

blessing of all nations in Abraham and his seed.

To develop this glorious and blessed result, it is necessary to remove the lets or hindrances presented in the principalities and powers of the Gentile heavenlies. So long as they rule the nations, "the families of the earth" cannot be blessed, nor will they call the seed of Abraham blessed.—(Ps. lxxii. 17.) In the apostles' day, the great let or hindrance to be taken out of the way (2 Thess. ii. 6. 7) was *the pagan adversary in church and state*, styled by Paul, "the prince of the power of the air, the spirit that now worketh in the children of disobedience;" and in another place, "principalities, authorities, the world-rulers of the darkness of this *aion*, the spirits of wickedness in the heavenlies."—(Eph. ii. 2; vi. 12.) See *Air*. This great revolution was to result upon certain pre-determined principles. It was to be brought about by the saints contending earnestly for the faith once for all delivered to them; which, as shown by history, required a little over two hundred years from the most probable date of the Apocalypse, to consummate it. It was not expected that all idolaters should be scripturally converted to the faith; but that the testimony of the saints should so leaven society as to create a party in the State opposed to the national superstition, and strong enough to overthrow it by force of arms.

But during these two centuries of conflict between the saints and the world-rulers, the latter employed all the cunning and cruelty possible to circumvent them. The true believers were non-resistant, testifying and dying, and leaving vengeance to God. Thus it was, then, God and the saints against pagan Rome. They testified, and He avenged by sword, famine and pestilence, until the crisis came, when the political party created by the saints' anti-pagan testimony, hurled the "Great Red Dragon" from his throne.

We have witnessed, or rather, the world has, a revolution developed

upon similar principles, not very remote from our own times. Four hundred years ago, the great hindrance to civil and religious freedom in the European Habitable, was *the papal adversary in church and state*; a "devil and satan," as cunning and cruel as their pagan predecessor; in fact, they are the same, the fashion only of their raiment being changed to suit the times. In those days, everything was as completely subordinated to this power, as all things were in the time of John. But printing was invented, literature was revived, the Bible translated into the languages of Europe, printed and circulated among the nations, who were taught to think upon and discuss spiritual matters, hitherto confined to the learned few. This intellectual and moral agency originated political parties, which, while far from being enlightened in the "one faith and hope of the calling," were so far illuminated as to despise the papal superstition, and to combine for its overthrow. To the efforts of these parties, divers sections of the world are indebted for their exemption from the misery and degradation with which Naples and the Roman States are cursed at this day. Spiritual, that is, intellectual and moral, agency begins the conflict with the powers of darkness, and the sword decides the controversy. The Bible and history show that this is God's method. He has adopted it invariably in the past, and will not depart from it in the future, as the Apocalypse fully shows.

But there are lets and hindrances as magnitudinous at this day, in the way of the blessedness of all nations in Abraham and his seed, as there were in the age the Apocalypse was given. The great Protestant revolution only weakened the papal power, and modified its superstitions; it did not destroy them. Protestantism is itself a power, and though anti-papal, is not a whit less anti-Christian. Its sections are "Names of Blasphemy," and as much obstacles to be removed out of the way as the papacy itself. For the time current, it is a useful antagonist

to papacy; and the sects or "names" which rend its own bowels, desirable antagonisms to one another. Their mutual rivalries are so many divergent forces, which prevent their combination for purposes of political oppression. Still they are blasphemies, and must be abolished, with all who will not forsake them. The destruction of these with their harlot mother, is the great crisis in which the removal of all obstacles to the blessedness of the nations is to be effected. "Christendom" must be destroyed, that "the Kings of the East" may reign over and upon the earth, with the Lamb that was slain; and that every creature that is in the heaven, and on the earth, and under the earth, and things which are upon the sea, and all that are in them, may ascribe the blessing, and the honour, and the glory, and the power to them, as the God-manifestation of the INVISIBLE ONE to the sons of men.

Seventeen hundred and sixty years, or thereabouts, have elapsed since this was apocalyptically revealed to John. He knew well that all nations were to be blessed in Abraham and his seed; but "the times and the seasons" of that event he did not know until the Apocalypse revealed them.—(Acts i. 6, 7.) If he had been asked, What are the series of events, in their times and seasons, which are to precede the possession of the kingdom under the whole heaven by the saints? How long to that consummation? He could not have answered. Now suppose that upon this, an angel had presented himself with a *book*, and said, Here is a book that unveils the mystery! that book would be symbolical of the mystery in its revelation to be revealed. But until the contents of that book were made known, it would be a sealed volume, or a written scroll rolled up, and as closed and impenetrable as if it had no existence. Now suppose further, that a proclamation should be made for anyone that pleased to come and unroll the scroll and make known its contents; would not the discovery, that there was none able to do it, cause all that desired to know the

developments of the ensuing 1760 or more years, ending in the setting-up of the kingdom by the God of heaven, be a cause of great grief? Such was John's case. Although an inspired apostle, the Apocalypse was not given to him; but "God gave it to Jesus Christ"—(Rev. i. 1); therefore there was no one but Jesus could approach the right hand of the Majesty in the heavens, and take the book; and in the sense hereafter to be explained, open the Seven Seals thereof.—(Rev. v. 1—7; Dan. xii. 4.)

This Seven-Seal Scroll, or book, is a portion of the Apocalypse from Rev. vi. It reveals the events of the Seven Seals, and no more. This is equivalent to saying that it reveals the events of the Trumpets also, for the Seventh Seal contains the Trumpets, but without going into details about the Seventh. When the Seals and Trumpets are expounded, we arrive at the scene of Rev. iv. 5; or the manifestation of the sons of God—(Rom. viii. 19, 23), in power and great glory, having gained the victory over the Beast and his Image, and in possession of the kingdoms of the world for a thousand years to come.—(Rev. xv. 2; xx. 4—6; xviii. 14; xiv. 1; xi. 15.)

But in Rev. x. 2, we find John's attention called to another roll or book. In this instance, the book is not sealed with seals to be loosed. A book is the symbol of knowledge. If it be shut, the closed condition of the book indicates that the knowledge is inaccessible; but if the book be opened, as in the place before us, it signifies that at the time to which the opening refers, "*knowledge is increased.*"—(Dan. xii. 4, 9.)

The matter of this chapter is the prologue to the Seventh Trumpet, in the development of which the mystery or secret of the revealing book will be opened in the accomplishment of the purpose of God. The Sixth Trumpet extinguishes the dominion of the Greeks, in the establishment of Mohammedan sovereignty over the eastern third of the Babelianish Habitable. The Sixth Trumpet *period*

extends to the fall of the Tenth of the Great City—(Rev. xi. 13, 14); but between that event in 1792, and the capture of Constantinople in 1453, an interval of 339 years, the Sixth-Trumpet prophecy gives no intimation of what should therein occur. The interval is blank—an unwritten roll.

But this little book and its accompaniments supplies this deficiency. The things represented by the mighty angel, his cloud-investment, his rainbow-encircled head, his sun-like face, his fiery feet, his lion roar, and the things of the Seven Thunders, all fill-up the interval, and introduce "the days of the voice" of the Seventh Angel-Trumpeter.

The Seven-Seal Book is a book of judgment written against the enemies of the saints, and during the execution of which they are themselves trampled under foot by the Gentiles. Had John eaten that book, it would have been bitter to his mouth as well as to his belly. See *Bitter*. But the little book open was not so. It revealed "the mystery of God to be finished without delay, as He had declared the glad tidings to His servants the prophets." This was sweet to the taste though with bitter accompaniments. Some of the honey sweets of this book may be read in Rev. xi. 15, 18; xiv. 1-5; xv. 2-4; xix. 1-9; xxi. 10. John ate it up, and it became an inspiration to him for prophesying again—"before many peoples, and nations, and kings." This was the symbolical action and result, and by way of illustration we may quote the following from the writings of Busbequius, who says, "insomuch that the Turks said frequently and justly of them, that other nations had their learning in their books, but the Tartars HAD EATEN THEIR BOOKS, and had their wisdom in their breasts, from whence they could draw it out as they had occasion as divine oracles." The book was transformed into John as a symbolical agent by his eating it; so that he came to be in place of the book, the contents of which must be sought for in the things he wrote concerning the sounding of the Seventh

trumpet, or the vials, especially the seventh, which in ceasing to pour out will leave the saints victorious, happy and glorious with the Lord; and all the earth at rest and blessed in Abraham and his seed.

Thus, the apocalypse divides itself into three books—the Book of the Epistles, the Book of the Seals, and the Little Book. Of the last, John says, "the messenger had in his hand a little book *having been opened*." The common version does not express this. There the phrase is "a Little Book open," as though *the opening* of the book had no significance. In the Greek it is not an adjective expressive of a simple quality, but a participle denoting quality, action, and time. The words are βιβλαριδιον ανεωρισμενον, the latter being the *perfect* participle passive, whose sign is *having been*. It had not been opened when John saw the vision in Patmos; but it will be opened, or will have been opened, as the result of the consummation of the angel's mission, who holds it in his hand. When that mission is fulfilled, it will be *the little having-been-opened book*, in other words, the opening of the book is the full accomplishment of John's prophesyings consequent upon his having eaten it.

These three Apocalyptic books are neither of them opened yet. Although the Lion of the tribe of Judah took the Book of Seals, and was able to open the whole of it, he did not open it all at once, but loosed each seal successively as the time arrived to execute the judgment it foreshadowed. The opening of a seal was the execution of its judgment, and when the judgment is over, it is σφραγισ ανεωρισμενη, a seal *having been opened*. But the seven seals have not been judicially exhausted, so that although the first six are all opened seals, the Book of Seals is not opened, not having been all unrolled by the entire exhaustion of the Seventh Seal. Anciently books were rolls or scrolls of flexible material written on. The scrolls were also tied and the tying sealed. Such a book was not therefore opened by the mere loosing of the seals. This was only

a preparation for the unrolling; nor was the book said to be opened until the last turn of the roll was straightened out. When this was accomplished the *denouement*, or issue of the whole matter was attained; and that issue in relation to the Book of Seals, we have not, and shall not attain to, till the kingdoms of Babylon are subjugated by Jesus and his saints.

Hence, there is a time appointed for the co-etaneous opening of all the books. Daniel informs us when the opening takes place, namely, at the judgment of the Fourth Beast by the saints: "The judgment was set," saith he, "and books were opened." And again, "The Ancient of Days came, and judgment was given to the saints of the High Ones, and the time came and the saints possessed the kingdom; and "they shall take away his (the Beast's) dominion, to consume and destroy unto the end."—(vii. 10, 22, 26, 11.) All this is at the coming of the Ancient of Days, when the white-robed ones sit enthroned in judgment upon the powers that be. This judicial manifestation is styled apocalyptically, "a Great White Throne," in the middle of which is He who will then have appeared for the work of the thousand years, which is to issue in the abolition of "the earth and heaven" co-existent with sin and death. At his appearing "the dead stand before God, and *the books are opened*."—(Rev. xx. 12.) Hence the opening of the books is at the epoch of the resurrection, both according to Daniel and John. That "time of trouble," called also "the time of Jacob's trouble out of which he shall be delivered," a time such as the world has never experienced since the Flood;

that time is the discovery of Jehovah's plot, the practical unravelling of His purpose in the performance of what He has revealed, and which is apocalyptically expressed by the phrase "the books were opened."—(Jer. xxx. 7-9; Dan. xii. 1.)

But apart from these three, there is "another book" which is "opened" at the same crisis. This is styled "The Book of Life." These four books are the Books of Judgment, concerning which it is written, "And the dead were judged (*εκριθησαν. aor, i. ind. pass.*) by the things which have been written in the books according to their works."—(Rev. xx. 12.) Thus, if a professor's works are according to what is written approvingly in the Book of Epistles, he will share in the rewards promised therein; but if not, he will receive of the judgment threatened. So also of those who belong to "the Names and Denominations," "the Names of Blasphemy," or "abominations of the earth;" they will receive of "the judgment written" in the Book of Seals, and the Little Book, for all who are not on record in the Book of Life are obnoxious in their generations to the judgment of all the books.—(Rev. xx. 15; xiii. 8; xvii. 8; xxiii. 18, 19.)

The fourth book is styled the Book of Life, in allusion probably to the custom of Oriental monarchs, who, as they had several books for the record of things, so they had a peculiar book in which they entered the names and actions of all those who did them any special service, that they might reward them in due time. See Esther vi. 1-3, where it is styled "the book of records of daily affairs."

HISTORICAL ACCURACY OF THE BIBLE.

THE truthfulness of the sacred volume is assailed in two very different ways. There is an ignorant, conceited, flippant, infidelity, which prevails widely among

the common people, and especially among the young. It is an ungodly *fashion*, rather than a sober conviction. It assumes, without attempting to prove,

that the Bible is a tissue of ancient fables, unworthy of the belief or the respect of this enlightened age. Such an assumption is very agreeable to the giddy and godless, to whom any reminder of their accountableness to God is unwelcome; and it is not strange that it should gain a ready adoption, and a wide currency.

But the credibility of the Bible is also attacked from a very different quarter, and in a very different spirit. There is a class of learned men, who have studied the Scriptures, and who soberly and systematically impugn, not so much their credibility in general, as their accuracy in many particulars. They seem to have an affinity for negations. Difficulties and objections impress them powerfully, and are wonderfully magnified to their minds, while they seem to be almost incapable of estimating positive proofs and solutions of difficulties. With some of this class, the tendency to disbelief seems to be a mental idiosyncrasy, which calls for our pity rather than our censure; but with others it seems a voluntary affection, as if they thought it argued more shrewdness and depth to doubt than to believe.

My purpose in what follows is to shew, by citation of particular examples, not only the credibility, but the *remarkable accuracy* of the sacred writers. If I were to say, in general, that, after all the assaults of sceptical criticism upon the Bible, it stands to-day more firmly entrenched than ever in the intelligent belief of the most learned scholars and the profoundest thinkers of the age, such a general statement, though it might pass unchallenged, would not make so vivid and lasting an impression, as the citation of specific instances in which the accuracy of the sacred narrative is conspicuous. I shall therefore adduce particular examples, from the Old Testament and the New, partly of cases in which sceptical charges of inaccuracy have been triumphantly refuted, and partly of cases in which the truthfulness of the sacred records, though it may not have been distinctly impugned, is so conspicuous as justly to challenge our admiration.

THE EARLIER OLD TESTAMENT HISTORY.

Beginning with the earliest books of the Old Testament, we are met at once by the assertion that alphabetical writing,

so often referred to in the Pentateuch, was not known so early as the age of Moses. Some eminent German scholars have held this view, and have laid great stress upon this argument against the Mosaic authorship of the Pentateuch. But modern discoveries in Egypt and Assyria have proved beyond a doubt the existence of alphabetical writing, not only in the time of Moses, but even before the time of Abraham. Specimens of such writing upon papyrus, older than the time of Moses, may be read to-day in the British Museum; and alphabetical inscriptions upon bricks of a date at least three centuries earlier than Abraham, have been found in the ruins of Ur of the Chaldees, the very city from which he came.

The narrative of the departure of the Israelites out of Egypt is confirmed by Manetho, an Egyptian historian who lived about the time of Alexander the Great.

The account of David's wars with Hadad Ezer, king of Damascus, agrees with the narrative of the Syrian historian, Nicholas of Damascus; and this is the more noteworthy, from the fact that the Syrian is obliged to record the victory of the foreigner over his own countrymen.

There is a remarkable accuracy in the Old Testament notices of Phœnicia. In the earlier times, Sidon was the most important city; but before the time of David, Tyre outranked it, and continued to maintain its superiority for many centuries. The biblical notices of these two cities agree exactly with these facts. Moses mentions Sidon; but says nothing of Tyre. Joshua calls the former "great Zidon," and mentions Tyre only once. But in the books of Samuel and Kings, Sidon is only once referred to, while Tyre is mentioned four or five times, and its king is spoken of in more than a dozen places, as the chief potentate of the country.

The expedition of Shishak, king of Egypt, against Jerusalem, is commemorated in the inscription on the outside of the great temple at Karnack. In the list of the conquests of this Egyptian king there recorded, "the kingdom of Judah" is distinctly mentioned.

The annals of Sennacherib, contained in the hieratic inscriptions of Egypt, furnish a full account of his campaign against Jerusalem, in the time of Hezekiah.

CONFIRMATIONS FROM NINEVEH
AND BABYLON.

The author of the book of Chronicles makes the statement that the captains of the kings of Assyria "took Manasseh, king of Judah, and bound him with fetters and carried him to *Babylon*." But why to Babylon, when Nineveh was the capital of the kingdom? Because, as we learn from the Assyrian monuments, Esar-Haddon, in whose reign these events occurred, was actually king of Babylon also, and had built a palace there, in which he occasionally resided and held his court. And this was true of no other one of the Assyrian kings. Had the captivity of Manasseh occurred under the reign of any other Assyrian monarch, the biblical statement could not have been reconciled with the secular history.

The account which Daniel gives of Nebuchadnezzar's pride and punishment is corroborated by an ancient historian, in part very distinctly and emphatically, and in part in an indirect way that is exceedingly significant. The Hebrew prophet represents this monarch as saying, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" Berosus, a Chaldee historian, who lived in the fourth century before Christ, says that Nebuchadnezzar "repaired the city which had existed from the first, and added another to it." And the fact is, that nine-tenths of all the inscribed bricks discovered on the site of Babylon are inscribed with his name. It is remarkable, too, that while this king is the only one of all the heathen monarchs with whom the Jews came in contact, who is said in the Scriptures to have had the future revealed to him by God, he is at the same time the only one of these heathen rulers to whom the gift of prophecy is ascribed by any secular historian. Abydenus, a contemporary of Berosus, says that, on one occasion, this king "was seized with a divine inspiration, and prophesied to the Babylonians the destruction of their city by the Medes and Persians." It might have been expected that one of these historians would have mentioned the mental malady which drove this haughty king into the fields to eat grass like the oxen. There is no allusion to this in the fragments of their writings which we possess; but

there is a remarkable admission in an inscription found on the site of Babylon, of the suspension of his great public works. "For four years," says the record, written in Nebuchadnezzar's own name, "I did not build a high place of power, and I did not clear out the canals." It is reasonable to believe that the inactivity here chronicled was occasioned by the madness mentioned by the Jewish prophet. The difference between the seven years of Daniel and the four years of the inscription, is easily explained: the works begun before the madness would naturally be completed; after which, new enterprises of a similar character would not be undertaken until the king's recovery. And what gives additional probability to this supposition is, that no other instance is known, in which a monarch thus formally records his own inaction.

The wars of Jehoram and Jehoshaphat with Mesha, king of Moab, are commemorated on that famous Moabite stone, discovered only about four years ago.

It is now regarded as next to certain, that the Ahasuerus of the book of Esther, is the Xerxes the Great of Herodotus. Mark the correspondences. Herodotus says that Xerxes, in the third year of his reign, held an assembly to prepare for the invasion of Greece; Ahasuerus, in the third year of his reign, held a great feast in Shushan, the palace. Herodotus says that Xerxes, in the seventh year of his reign, returned defeated from Greece, and consoled himself by the pleasures of the harem; Ahasuerus, in the seventh year of his reign, had fair young virgins sought out for his harem, and replaced Vashti by marrying Esther. The failure of the expedition to Greece, moreover, would naturally create a necessity for the new tribute which Ahasuerus is said to have "laid upon the land, and upon the islands of the sea." There was no king before Xerxes the Great, whose kingdom was as extensive as that of Ahasuerus was said to have been; and no king after him whose character and history equally correspond with that of Ahasuerus.

THE PERSIAN KINGS AND THE
FALL OF BABYLON.

In reading the book of Ezra, we are surprised at the *religious* tone of the proclamations of the heathen kings,

Cyrus, Darius, and Artaxerxes. But just this character is conspicuous in the inscriptions which have been discovered. There is a constant recognition of the Supreme God, and of His sovereign control of all earthly affairs. No other public monuments have ever been discovered characterized by such a pervading monotheistic and religious spirit, as those of the earlier Persian kings.

I close these illustrations of the exact truthfulness of the Old Testament writers by a remarkable instance from the book of Daniel. This Hebrew prophet gives the name of Belshazzar to the last of the native kings of Babylon, and says that he was slain at the time when the Persians took the city. But the Chaldee historian, Berosus, gives the name of Nabonnedus to the last native king, and says that he was absent from the city at the time of its capture, but was afterwards taken prisoner, and treated with much kindness by Cyrus. These conflicting accounts have given sceptics occasion to say that Daniel's account of Belshazzar is a pure invention. Since he contradicts Berosus, his account must be false: a Chaldee historian must, of course, be believed in preference to a Hebrew. This difficulty was so great, that Sir Isaac Newton was driven to resort to the hypothesis of *two* downfalls of Babylon. But in the year 1854, it was ascertained, from documents disinterred from the ruins of Ur of the Chaldees, that Nabonnedus, during the last years of his reign, associated with him on the throne his son Belshazzar, and allowed him the royal title. Thus all disagreement disappears. This recent discovery, moreover, furnishes a satisfactory explanation of an expression which occurs twice in the fifth chapter of the book of Daniel. The promise made to him, as a reward for reading the mysterious handwriting on the wall, was that he should be the *third* ruler in the kingdom. But why the third? Why not the *second*? as he seems to have been under Nebuchadnezzar, and as Joseph was in Egypt, and Mordecai in Persia? Plainly, because, there being two kings, father and son, the *third* place in the kingdom was the highest post vacant. But this expression was a puzzle which could not be explained until the key to it, buried for centuries in the sands of the Euphrates, was dug up less than twenty years ago.

MORE LIGHT TO BE LOOKED FOR.

In our examination of the historical accuracy of the Old Testament, we have been dealing with times and countries that have left us few historical records. If we had the complete histories of Manetho and Berosus, and other ancient Egyptian and Chaldee chroniclers, we should doubtless be able to verify far more completely the statements of the Hebrew writers. The fact that so many confirmations of the sacred history can be gleaned from the scanty fragments of such historians that have come down to us, justifies this conclusion. And a similar conclusion is equally legitimate in respect to the inscriptions that we are only just beginning to disinter and decipher. From the former class of documents, we have little more to expect: it is not likely that we shall ever recover any considerable portion of the lost books of antiquity. But the latter class of corroborative monuments may be expected to yield, for a long time to come, new and cumulative confirmations of the truth of the Hebrew writings. No one can predict the extent to which new light from this source may yet be shed upon obscure portions of the Old Testament history. Other Moabite stones, or inscribed bricks, may yet speak to us out of an antiquity ten, or even twenty centuries anterior to the Christian era.

PROVED ACCURACY OF THE NEW TESTAMENT.

When we pass from the Old Testament to the New, we come at once into the historic age of the world, where the means of correcting or verifying the account of important facts are far more abundant than they were in the period over which we have already passed. In those earlier ages, it is conceivable that some false statement or representation might be made, which we should be for ever without the means of correcting; in the later times, to which the New Testament history belongs, such a supposition, in regard to any matter of importance, is hardly admissible. Here we have light from so many sources, that a mistake can readily be detected. And there has been no lack of painstaking on the part of those who desired to find errors in the New Testament writings.

Learned infidels have searched the volume, as no other book has ever been searched, for the purpose of finding blunders and misstatements. And what has been the result of these investigations? They have been signally unsuccessful. One after another, the various statements which they have impugned and gloried in as untrustworthy, have been shown to be minutely accurate. This ground is so familiar, and the proof of the above statement so accessible, that our illustrations here may be few and brief.

Voltaire charged Luke with contradicting himself, because he represents our Saviour as ascending from Bethany in his gospel, and from the Mount of Olives in the Acts. He was either so ignorant as not to know, or so dishonest as not to be willing to have his readers know, that Bethany was on the eastern slope of the Mount of Olives. There are many other charges of error and falsehood, as *peurile* and as easily refuted as this.

But there are a few, of a more formidable character. The number of these, however, has been so reduced in our day, that infidels find little material of this kind which they can venture to speak of, except among those who are grossly ignorant. The blunder of ten years, which Luke was alleged to have made, antedating the taxing under Cyrenius, or Quirinus, as his name is written by the Romans, was long one of their strongest points. But the researches of Professor Zumpt, of Leipsic, the results of which were first published in 1854, and again in an enlarged form, and with additional testimonies, only three years ago, have made it appear that this magistrate was *twice* governor of Judea, and that the first appointment was ten years earlier than the second and better known.

Luke was also charged with giving the wrong title to Sergius Paulus. He calls this Roman officer "the deputy," or proconsul; but this title was only given to the rulers of those provinces which belonged to the Senate and people; whereas Cyprus, over which Sergius Paulus presided, was said to be a military province, over which class of provinces the emperors appointed rulers called *proprætors*, or *legatees*. Strabo does indeed say plainly, that Augustus reserved Cyprus to himself, and appointed over it *proprætors*; but the critics failed to notice that Dion Cassius, a later

historian, no less expressly states that the emperor afterwards gave up this province to the Senate, and took another in exchange; so that the proper title of the Cyprian rulers was thenceforth that of proconsul, or "deputy." There are Cyprian coins extant, which confirm this statement of Dion Cassius. One such, bearing on its face the very title which Luke gives, belongs to the reign of Claudius, the precise period when Paul visited Cyprus; so that nothing is wanting to the complete vindication of the accuracy of the sacred historian.

I will only add one more general consideration, under which is comprehended a multitude of such particulars. The political condition of Palestine, during the period covered by the New Testament history, was remarkably unsettled, anomalous, and complicated. First it was a single kingdom, under a native ruler; then a set of principalities, under native ethnarchs and tetrarchs; then partly composed of such principalities, and partly reduced to the condition of a Roman province; then once more a united kingdom, under a native sovereign; and at last reduced wholly under Rome, and governed by procurators, dependent on the president of Syria, but still subject, in certain respects, to the Jewish monarch of a neighbouring territory. All these changes took place within the half century in which the books of the New Testament were written. Yet the sacred writers fall into no error, in treating of this confused and perplexing state of public affairs. They mark incidentally, and without effort or pretension, the various changes in the civil government: the sole kingdom of Herod the great; the partition of his dominion among his sons; the reduction of Judea to the condition of a Roman province, while Galilee, Iturea, and Trachonitis continued under native princes; the restoration of the old kingdom of Palestine, in the person of Herod Agrippa the First; and the final reduction of the whole under Roman rule, and establishment of procurators as civil heads, while a species of ecclesiastical superintendence was exercised by Herod Agrippa the Second. This was more than could have been accomplished by any but honest narrators, writing at the very time when these changes so rapidly succeeded one another. The supposition of a later authorship is utterly excluded.

We may expect that new objections and difficulties will be brought forward, as the old ones are refuted and solved. The word of the Lord must be kept continually on the trial, that its truthfulness and accuracy may be continually reaffirmed by new evidences, and that every age may see it crowned with new and evergrowing triumphs. Let sceptical criticism do its worst; the believers in Christianity need feel no alarm; "the word of the Lord endureth for ever: and this is the word which by the gospel is preached to you."

[The foregoing is an article from the *Examiner and Chronicle*, a Baptist weekly paper, published at New York, a copy of which has been kindly forwarded by a correspondent. It is by Dr. Arnold, of Illinois, a man of some study on the other side of the Atlantic. It is the first of an intended series on "The Main Currents of Modern Scepticism." If the others are as good, and reach us, we may let our readers have the benefit.—EDITOR.]

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 32.

IMMORTALITY.

Immortality, in an undervived sense, belongs only to God; He alone is naturally deathless and inherently immortal.

Immortality, in a derived sense, belongs only, as yet, to Jesus Christ; he is the first-fruit to life and incorruptibility from among the sons of men.—(John v. 26; 1 Cor. xv. 23.)

Jesus Christ, inhabited by the Eternal Spirit, and raised from the dead, represents death abolished and immortality brought to light on behalf of the Adamic race. Hence, as the medium of its manifestation, he is styled "that Eternal Life," 1 John i. 2; the "Prince of Life," Acts iii. 15; a "Quickening Spirit;" the "Resurrection and the Life;" the "Way, the truth, and the life;" the "living bread;" the "new and living way," Heb. x. 20; the priest that "ever liveth;" "Christ our life;" "Alive for evermore;" the "bread of life;" the Son in whom dwells eternal life, 1 John v. 11; as being made a priest after the power of an "endless life;" as having power to "give eternal life;" as having life in him, John i. 4; the "word of life," 1 John i. 1; called the "life of Jesus," 2 Cor. iv. 11; a "spiritual body," as having the "keys of hell and death," and as being "Lord of both the dead and living," all of which goes to shew that there is no eternal life or immortality in anybody but Christ, nor for anybody constitutionally outside of him.—(1 John v. 12.)

Immortality is not a moral attribute or a mental entity, but a corporeal condition.—(2 Cor. iv. 11; Phil. iii. 21.)

Immortality is life in incorruptible manifestation.—(1 Cor. xv. 53)

To attain to immortality is to be born of the Spirit, to be corporeally glorified, to be made like Christ, to be fashioned after the pattern of his glorious body, to be made after the power of an endless life, to be raised a spiritual body, or to be changed in the twinkling of an eye.

To possess immortality is to be a child of the resurrection, to be equal to the angels, to die no more, to live for ever, to be incorruptible, undecaying, and altogether deathless.

Immortality, incorruptibility, eternal life, everlasting life, endless life, life for evermore, salvation, never die, not perish, and abide for ever, are just so many different Bible ways of expressing the physical condition of those who will attain to the post-resurrectional existence which is by Christ Jesus.

No living creature is naturally immortal.

Immortality, on the part of God, is a "free gift," and a matter of covenant or promise, while on the part of men it is an object of search, faith, hope, and heirship.—(Rom. vi. 23; ii. 7.)

To experience immortality will be to experience exemption from sin, disease, pain, sorrow, sighing, and death, and to taste the pure and undefiled pleasures and powers of the Spirit in the world to come.

The attainment of immortality is only possible with those who believe and obey the gospel, and even with these, its

bestowal is further predicated upon their patient continuance in well-doing, and finally subject to their approval by Christ at his judgment-seat.—(John xx. 31; Rom. ii. 6, 7; 2 Cor. v. 10.)

Above all things immortality can never be the experience of the wicked: it is exclusively the reward of faith and well-doing; to attain to it is to realize the highest possible blessing; to be excluded from it is the worst of punishments. It can never be bestowed as the reward of evil-doing, or in any wise conferred with the object of endlessly perpetuating the miseries of blaspheming sinners; the doctrine, therefore, which teaches the immortal punishment of the unsaved, is a most diabolical perversion of God's Word, and most utterly contrary also to just judgment and sound sense.

REFERENCE TABLET No. 33.

Spray from the Water of Life.

The Deity's name applied to dead men, teaches their resurrection from the dead.—(Ex. iii. 6; Luke xx. 37.)

The mother tongue of true saints is the Bible.

With God is no variableness nor shadow of turning: He seeth not as man seeth; with Him darkness and light are both alike, and a thousand years are as one day, and one day as a thousand years.

Jesus Christ is the same yesterday, to-day, and for ever: his goings forth have been from of old, from everlasting.—(Mic. v. 2; Heb. xiii. 8.)

Only those are able to say what is error who know what is the truth, and those only know what the truth is who understand what is noted in the Scriptures of truth.

The truth consists of God's spoken thoughts: these are positive and everlasting; the mere thinkings of word-despisers are a lie, always negative and destined to perish as an unclean and vain thing.

The source of truth and the fountain of life is God. No man can live without God, and no man can declare the truth save by repeating what God has spoken.

The world that now is, is filled with man and his petty conflicting schemes and institutions; the world to come will be filled with God and His most glorious and ineffable kingdom.

All mere human things have their foundation in dust, and their climax in destruction.

God endureth for ever, and those only who do His will are like Him.—(1 John ii. 17.)

REFERENCE TABLET No. 34.

GUIDE TO THE BIBLE.

The cycle of mortality contains 7,000 years: this may be divided, as regards the past, present, and future, into five *aions*, worlds, or ages, viz., the Adamic, the Noachic, the Mosaic, the Gentile, and the Messianic.

The constitution of the Adamic and Noachic *aions* was Patriarchal; the Mosaic and Messianic *aions* are both Theocratic, while the Gentile *aion* is autocratic, aristocratic, democratic, and ecclesiastical.

The first Adam represents the fall, and the second Adam the rise of the Adamic race; by the one came sin and death, by the other comes righteousness and life.

The Old and New Testaments represent the kingdom of God in its past and future administration.

Moses, the prophets, the apostles, and Jesus Christ represent faith's foundation stones.—(Eph. ii. 20.)

The "body of Moses" comprises those who were "baptized into Moses in the cloud and in the sea." The body of Christ also consists of those who are baptized into his name.—(1 Cor. x. 2; Acts xix. 5.)

The prophets and apostles were God's mouthpieces: they were inspired, and, therefore, spake as they were moved by the Holy Spirit. For this reason, their respective testimonies are equal in authority and harmonious in doctrine.

The New Testament represents the latest inspired production extant, and presents us with the faith and practice which is evangelical and apostolic.

The book of Genesis represents the birth of the present terrestrial order of things and the beginning of the human race. It is pre-eminently a book of covenants and generations; in it is laid the "strong foundations" of the future age; its life and land covenant could only be purged by the blood of Christ. This book can never be abrogated or become obsolete: its covenants of promise can never become old or vanish away. The gospel proclaimed by the apostles is but the oath-confirmed testament of this book, ratified by the death of the Messianic testator and mediator. Genesis is the *terra firma* of the rest of the Bible: it represents the

faith of Abraham and his spiritual posterity in all ages; the "hope of Israel" disclosed in its pages can never be superseded or made void. It represents the birth of sin and the origin of death; also the first promise of a Deliverer. In its stable promises also it further introduces us to another glorious genesis, yet future, when all the nations of the earth shall be blessed in Abraham and his seed. Historically it comprehends the period of time referred to by the apostles in the phrases "before the foundation of the world" (Mosaic), and "before the world began." The woman's seed was then under a patriarchal constitution of things.

Exodus establishes the forthcoming of Israel from Egypt; it also represents the genesis of the twelve tribes by immersion into Moses as God's nation. This book with Leviticus, Numbers, Deuteronomy, Joshua, Judges, Samuel, Kings, and Chronicles, represents the Kingdom of God under the old covenant. Nevertheless not exclusively so, since Numbers and Deuteronomy record prophecies concerning Messiah, and Samuel and Chronicles relate the filling-in of the royal Davidic feature of the new covenant.

The Book of Ruth is supplementary to the Book of Judges, and chronicles the fact that the lineage of Messiah on the female side takes in Ruth the Moabitess.

The books of Ezra, Nehemiah, and Esther represent the restoration of the Jews from Babylon.

The Book of Job represents the patriarchal constitution of the Adamic and Noachic ages, and presents a Christlike illustration of patience under severe affliction and humiliation, accompanied by a very trying misinterpretation of friends.

The Book of Psalms is an inspired hymn book, containing the "Songs of Zion" and the "Songs of Yahweh," as sung by the Jews in the temple service of the kingdom of God under the old covenant. Some of them are historic and Mosaic, while others are prophetic and Messianic, depicting the sufferings of Christ and the glory to follow, when the Lord shall rebuild Zion and appear as the king in his beauty.

Following upon the Book of Psalms we have "the principles of the kingdom of God set forth in the proverbs of a wise king."

Ecclesiastes treats of the vanity of human nature, human life and human labour.

Canticles or the Song of Solomon is a

"song of loves" after the manner of the 45th Psalm. Historically it applies to Solomon, whilst it is also a typical allegory of things pertaining to Solomon's antitype. Christ and his virgins—his multitudinous bride and beloved.

The Books of the prophets from Isaiah to Malachi, whilst recording judgment against the Gentiles and dealing largely with Jewish history, and, to some extent, with the fulfilment of prophecy, will be found to be, most of all, devoted to the "Restitution of all things," which means the fulfilment of all prophecy, in the re-establishment of the kingdom of God under the glorious superintendence of Messiah and his immortalized joint heirs.

What is called the New Testament represents the Abrahamitic and Davidic covenants of promise, historically ratified by the blood of Christ. Matthew, Mark, Luke, and John record the history and preaching of Jesus Christ in the days of his flesh, which means a chronicle of his sufferings in fulfilling the word of prophecy as a prophet and the Lamb of God. They also constitute a fourfold and unimpeachable witness to his resurrection from the dead.

The Acts of the Apostles represent a cloud of witnesses to the resurrection of Christ, his assumption to the right hand of power for a limited period, the consequent outpouring of Holy Spirit, the taking out of a people for Christ from both Jews and Gentiles by the proclamation of repentance, forgiveness, eternal life, and inheritance in the future kingdom, through faith in his name and immersion into water for remission of sins. It represents also the planting of *ecclesias* or congregations of believers waiting for the Son from heaven.

The epistles are fraternal letters to collective and individual members of the family of God, located in various places. They were written exclusively to saints in Christ Jesus, styled in the Greek tongue *ecclesias*, and consisting of such as had given heed to the invitations of the gospel to God's kingdom and glory. The things affirmed therein are only to be understood in the light of these facts, hence they are in no wise applicable to Jews after the flesh, or to Gentiles professing Christ under the various banners of anti-Christendom. Their object is to discipline, build up, purify and make ready an holy people for the coming of the Lord.

The Apocalypse is a revelation entrusted to the servants of God, disclosing

dramatically and symbolically the sum of what had been revealed in the prophets, together with a prophetic prospective, outlining the fortunes of the truth, and delineating the political and ecclesiastical features of a huge apostacy, to be developed during the absence of Christ. Its historical verification covers a period of 3,000 years and beyond, during the latter thousand of which Jesus will have

returned to the earth and established his kingdom in the hands of his saints. This millennium of glory and the eternal ages beyond, will constitute the historical counterpart to the Apocalyptic Paradise, its New Jerusalem, and its new heavens and earth. No pulpit spiritual can possibly interpret this book, or believe its contents, and keep faith and place in the system he represents.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 42.

“Exhort one another daily.”—PAUL.

COL. ii.—Paul here expresses the nature of the anxiety he entertained with regard to the brethren at Colosse, Laodicea, and elsewhere, and thereby gives us to understand what he would have desired concerning us had he been alive now; and therefore what we ought to strive to attain to as regards spiritual condition. He desires “that their hearts might be comforted.” This is a supremely desirable condition. It is not to be realised perfectly till he comes who will “comfort all” that mourn, when those who “weep now” with a “godly weeping,” “shall be comforted.” Yet, a degree of it is attainable even in the dreariness of our pilgrimage. Paul speaks of being comforted in all his tribulations.—(2 Cor. i. 4.) This comfort he derived from two sources. The main source he indicates thus: “As the sufferings of Christ abound in us, so our consolation also aboundeth *by Christ.*” The knowledge that Christ is with the Father as our friend, living for ever while all is change and death around us, and that he is coming again at the appointed time, to deliver us from the weakness of this corruptible, and give us a place in the glorious society of the perfected sons of God, is a continual comfort in this valley of the shadow of death. On this, indeed, we must rely as the supreme comfort; for all others may

fail. The other comfort that Paul experienced, he describes in Rom. i. 12, as a “being comforted together with the mutual faith” of himself and the brethren. This also is a great and a thrilling comfort, but rarely attainable in our day on account of the scarcity of real faith. Friendly people are to be met with; people interested in your personal concerns, or the workings of the truth in an ecclesiastical sense; but where are those whose hearts, emancipated from the pettinesses of this provisional life, are pre-occupied with a genuine appreciation of the great things that are of God, and filled with hopes, and sighs, and prayers? They are here and there; their name is not legion. You don’t necessarily find them where people give themselves out as Christadelphians; but, thank God, they are on the increase. They were naturally more numerous in Paul’s day, on account of the powerful means employed in the sowing of the good seed; though even then, Paul had to lament that “all seek their own, and not the things that are Jesus Christ’s.”—(Phil. ii. 21.) No marvel if this lament should have a tenfold force in this cloudy and dark day. To discern the truth, and be able to define it, is one thing; but to set about the service of it and those connected with it, in the spirit of self sacrifice, is another . . . l a

scarcer thing, and yet the only thing that will stand in the day of trial; for the Great President at that trial has said: "He that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."—(Matt. x. 38, 39.)

The foundation or cause of the comfort in one another, that Paul desired the brethren to realise, is thus expressed by him: "Being knit together in love and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God and of the Father and of Christ." Love is an indispensable element in mutual comfort. Faith and hope are refreshing to behold—so much so, indeed, in these barren days, that we can love intensely where they are manifested, even if they are unaccompanied by the manifestation of benevolence. But the truly joyful and love-evoking combination is where the greatest of the three stands high in the centre of the group, and faith and hope stand obeisantly at each side of *αγαπη*. This love will flourish when faith and hope are swallowed up in the glories of God's realised purpose. Faith and hope are greatly marred if love stands not with them. A pugilistic and cantankerous faith, scarcely supported by a hope at all, and which has chased away the leading beauty of the group, is an abomination. A man with neither faith, hope, nor love, is an insipid being indeed (and there are many such), a tree twice dead and plucked up by the roots.

Yet the article commonly talked about as "love," is not the apostolic article. The popular article consists of an emasculated mind, and honeyed words uttered in a silly tone. The apostolic "knitting together in love," is on the goodly foundation of "all riches of the full assurance of UNDERSTANDING." It is a love springing from identical convictions—a common love resulting from a common enlightenment; a mutual affec-

tion spontaneously generated by unity of knowledge and judgment, and this not in the scanty form of "opinion" or the cold uncertainty of "views," but in the richness of a positive and pronounced "assurance of understanding;" enthusiastic convictions if you will, without which there can be no true discipleship of Christ. This is a state of mind that stops not short at "good words and fair speeches," but shows its faith by "works," without which, a man, whatever his knowledge and understanding, or ability to speak with even higher than human tongues, is a "sounding brass and a tinkling cymbal." There be many fig trees fair and promising to look upon, which, when the Master comes to inspect them and finds nothing but leaves, will wither up before his destroying curse.

The "full assurance of understanding" in which brethren are knit together is, of course, something higher than general intelligence. What is known as "general intelligence," will do nothing for a man as regards redeeming him from the power of the grave. "General intelligence" will land a man among the worms at last, and leave him in their everlasting company. The "understanding" that delivers from death, in the full assurance thereof, is that of which John speaks when he says "The Son of God is come and hath given us an understanding *that we may know him that is true.*"—(1 Jno. v. 20.) It is the knowledge of God that redeems, as Jesus saith: "This is eternal life, *to know Thee the only true God, and Jesus Christ whom Thou hast sent.*"—(John xvii. 3.) It is those that know not God that are to be punished with everlasting destruction at the revelation of Jesus.—(2 Thess. i. 9.) Paul is in harmony with all this when he speaks of "the full assurance of understanding," for he defines the operation of it in this way; *to the acknowledgment of the mystery of God, and of the Father, and of Christ.*" To "know him that was true," in the apostolic age, was to acknowledge "the mystery of godliness, God manifest in the

flesh, justified in the spirit.”—(1 Tim. iii. 16.) Any “full assurance of understanding” that came short of the acknowledgment of this mystery was a full assurance of mis-understanding or non-understanding. What was this “mystery of God?” An amended translation would make it more apparent than it is in the common version. It should read: “The mystery of God, *even* of the Father and of Christ.” That is, the “mystery” comprehends the Father and Christ as the items of its constitution. As Paul elsewhere by the spirit defines it: “*God was in Christ, reconciling the world unto Himself.*”—(2 Cor. v. 14.) Or as Jesus declares it: “Believe me that I am in the Father, and the Father in me He that hath seen me hath seen the Father also.”—(John xiv. 10, 9.) Or the testimony of John: “The word was made flesh and dwelt among us.”—(John i. 14.)

The mystery of God presented for the recognition of the world in Paul’s day, was that the man crucified by Pontius Pilate at the instigation of the Jews, was no mere man, but the manifestation of the Creator of heaven and earth by the Spirit, in the seed of David according to the flesh, for the condemnation of ancestral sin in the flesh, that the Father might be just in justifying those who should believe in the crucified one (Rom. iii. 26.); that the praise might be *of God* and not of men.—(1 Cor. 22.) This *was* a “mystery,” whether as regards its own nature or its place in the divine plan of working. It was a thing not to be comprehended, as men comprehend common things, that God should veil himself in a man; yet it was the solution of the other mystery, how God was to save a condemned race consistently with his own unchangeable methods. The acknowledgment of this mystery will always come with a full assurance of understanding. There were some in Paul’s day who lacked this understanding. Their mode of thought in the case is described by Jesus as a “judging after the flesh.” (John viii. 15) that is, a making of their experience of this earthy nature, the measure of their con-

ceptions of the workings of God in relation thereto, as though God, who created this corruptible, had no higher ways than are known to them “as natural brute beasts.” The judging by this rule developed the class who “denied the Lord that bought them,” in saying that Christ was a mere man, thus denying his name Emmanuel, (God with us,) and enunciating what Peter styles “damnable heresy.” We must beware of “judging after the flesh.” We must be careful to “acknowledge the mystery of God, even of the Father and of Christ,” remembering the words of warning uttered by the apostle John. “Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.”—(2 John 9.)

“Wherein,” says Paul, “are hid all the treasures of wisdom and knowledge.” Why does he say this? He answers: “This I say lest any man beguile you with enticing words.” This shews that “enticing words” were being employed to draw the views of the brethren in a contrary direction. What was the character of these enticing words? We gather it from the words almost immediately following: “Beware, lest any spoil you *through philosophy and vain deceit*, after the tradition of men, after the rudiments of the world, and not after Christ” (verse 8). Here were two classes of teaching, ‘philosophy’ (the tradition of men), with which the Colossians, as Greeks, were surrounded; and Judaizing (the rudiments or elements) of the world. Both these turned away from Christ, as we see in our own days. The words in which they did so were “enticing” words, or pleasant words: “Good words and fair speeches which deceived the hearts of the simple,” as it is at this day. Philosophy taught that all men were equally important by reason of their participation in a common divinity, and that to direct attention to one in particular, as the gospel did to Christ, was absurd and unphilosophical—that Christ was all very well in his own place as a remarkable

moral hero, but that to exalt him to the position of a fellow of the Creator, and assign him supremacy over men to whom every knee must bow, and to make human salvation dependent in every case upon his goodwill, was the outrageous freak of an over-heated enthusiasm. This was flattering to human vanity, and greatly liable to "spoil" those who gave ear to the enticing words. Judaism, on the other hand, contended that as the law of Moses was divine, and had been the glory of Israel for ages, it could not be superseded, and that any goodness that appertained to the doctrine of the Nazarene had been borrowed from it, nay more, stolen from it, and made the basis of blasphemous pretences on the part of an unlearned Jew of Nazareth, who, even if he rose from the dead, could never be admitted to come into competition with what God spake by Moses.

Against both classes of enticing words, Paul places the declaration that "in Christ dwelleth all the fulness of the Godhead bodily." This fact is the foundation of his antagonism to the "enticing words." Facts are facts, and no amount of fine argument could displace from Paul's mind, or allow him to tolerate the attempt to displace from the minds of the brethren the fact, that (mystery though it may seem) in Christ is personally focalised, by the indwelling of the Deity, all power and goodness, law and wisdom in relation to the human race. Plainly enough do we see that "philosophy" is a broken cistern, holding no water; for where is there hope in any of the contrivances of man? He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not. Generation follows generation to the grave, and who can bring them from thence? Well may we say, with Paul, as we stand in the silent graveyard, Westminster Abbey though it be, with the ashes of the "illustrious" dead all around, "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the

wisdom of this world?" Yes; the wisdom of man can do nothing for him, when he lies down as food for the worms. The living may admire the dead and fill their heads with their traditions left behind in the "many books," of the making of which there is no end; but their own turn will come, and they too must go to the generation of their fathers, never to see light; for man that is in honour and understandeth not (the wisdom of God) is like the beasts that perish."—(Psalm xlix. 19-20.)

But Jesus Christ lives. He is the same yesterday, to-day and for ever.—(Heb. xiii. 8.) To him is all power committed in heaven and in earth, (Matt. xxviii. 18) power over all flesh, that he should give eternal life to as many as the Father gives him.—(John xvii. 3.) His command is all that is needed to re-organise the ashes of the sleepers; for creative power is in him. The dead shall hear his voice and shall come forth. The Father judgeth no man, but hath committed all judgment unto the Son.—(John v. 22.) He has but to say, My dead body arise, "Awake and sing ye that dwell in the dust," (Isaiah xxvi. 19) and "many of them that sleep in the dust of the earth shall awake."—(Dan. xii. 2.) He has the keys of the grave and death.—(Rev. i. 18.) He will use them on the prison doors of his brethren only, and these he tells us, are those who do the will of the Father (Matt. xii. 50), and this is the will of the Father, that ye believe on him whom He hath sent (John vi. 29), and "do whatsoever I command."—(John xv. 14.)

Let us beware, then, of "enticing words," which would turn from the simplicity that is in Christ: the fountain of living waters.

And how much better off are those who in Paul's day, made acceptance turn on meats and drinks, and new moons, and holy days? Let the desolations of the past eighteen centuries testify. Israel wanders without hope. God has not given them eyes to see that the law was but a shadow of good things to come, that the body (or substance) is of Christ,

in whom all the good things typified are and will be realised. Blindness in part is happened unto Israel. A remnant in the apostolic era were wise enough to understand that, through them (including Paul), we Gentiles are privileged to see clearly. Let us remember that we stand by faith, and that if we use not our position in all humility, and diligence, and obedience, and prayer, we shall be plucked out of our place in the good olive tree, and cast amongst the withered branches to be burnt.

We cannot put Christ too high. God hath given him a name above every name, even His own name, the name of God, which shortly cometh from far. He is the Way, the Truth, the Life, the Resurrection, the Hope. He is the Head; the beginning

of the creation of God, the first-born of every creature, alpha and omega, the first and the last, who is, and who was, and who is to come, the Lord Almighty.—(Rev. i. 8, 11, 17.) His name shall endure for ever. The earth shall at the last and for evermore be filled with his glory, when the institutions, and the pomp, and the pride, and the theories of men shall for ever have disappeared from below the sun. Let us, then, take good heed to the apostolic warning. If we nurse defective, not to say degrading, views of the greatness of Christ, we shall be unfitted to participate in the song of his renown, or fill an acceptable place in his service when he comes to be glorified in his saints, and to be admired in all them that believe.

EDITOR.

THE LAST ADAM IN RELATION TO THE DESCENDANTS OF THE FIRST ADAM.

THE following correspondence with the "Rev." Edw. White, of London, originated from a meeting held in the school-room of his chapel, after the midnight service, for the purpose of considering the belief of the Christadelphians. It will be seen that Mr. White believes in the natural mortality of man, and discards the popular doctrine of immortality; and that he is not a supporter of the Athanasian Creed in its entirety.

[COPY.]

"November 12th, 1870.

DEAR SIR,—It was, of course, impossible on Thursday, the 27th ult., to answer all the points raised by you respecting the belief of the Christadelphians. Permit me, therefore, to reduce to writing a few observations which, if there had been time, I should have made that evening, on that important subject, the nature of Jesus Christ.

As a believer in the Bible, you will doubtless be prepared to admit the following propositions:—

1st.—That the character of the scheme of redemption must be dependent on the nature of man.

2nd.—That the first man sinned, and, as a consequence, a certain punishment was visited upon the whole race.

3rd.—That the only way by which man could be redeemed from that punishment was by a being of the same nature suffering the same penalty.

From these premisses it would follow that, whatever be man's nature, the nature of his Saviour must be the same; otherwise it would be impossible that they could both undergo the same punishment. If, therefore, man's nature be immortal, Jesus Christ must be immortal also. But to the first part of this proposition you would demur, and would contend that man is naturally mortal, the punishment passed upon him for sin being death. This being so, to what other conclusion can any logical mind arrive than that Jesus must be mortal, to enable him to suffer death? This is, in fact, what the apostle Paul declares in Heb. ii. 9: 'Jesus was made a little lower than the angels . . . that he by the grace of God should taste death for every man.' On the authority of Jesus we know that the spirit-beings usually styled angels, cannot die, *i.e.*, they are immortal. If, therefore, Jesus had been of angelic nature, he could not have 'tasted death.' Consequently the fact that he was made lower than the angels that he might suffer death, proves

that he was essentially mortal. In the words of the same apostolic writer, 'As the children are partakers of flesh and blood, he also himself likewise took part of the same' (Heb. ii. 14), not a different kind of flesh and blood from that of all Adam's sons, but 'the same.'

In view of these facts, what possible objection can there be to speaking of Jesus as 'a man,' especially as he is so denominated by himself (John viii. 40), by Peter (Acts ii. 22), and by Paul (1 Tim. ii. 5)? And as he was to suffer death, was he not, previous to that occurrence, a mortal man? To these questions, you would, probably, reply, that, of course, Jesus had a human nature, but, at the same time, he had a divine nature; and that the passages already adduced, with others of a kindred character, refer to his human nature, not to his divine. That he possessed a power which was super-human, there can be no doubt. Christadelphians as firmly believe this as do Trinitarians; for although they contend that he was a man, they cannot assent to the statement of some, that he was 'a mere man.'

The point to be settled is, What was that divine power? Was it that of an eternal Son of God, or was it that of God the Father? You may, like Dr. Adam Clarke, decline to recognize the phrase 'Eternal Son,' as involving a contradiction and an impossibility, because a son cannot be as old as his father. But, at the same time, you may cling to the idea contained in the phrase, 'a pre-existent son.' This raises the question as to when the Son of God came into existence, a question which can only be settled by the law and the testimony.

What saith the Scriptures then, on this point? The answer is to be found in the angelic announcement to Mary:—"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the Son of God."—(Luke i. 35.) It will be observed that the angel first declared how the child Jesus should be born, and then predicts that he shall be called the Son of God. But the two things are not stated in an unconnected form. It is said that the latter is a consequence of the former; that the mode of birth is the reason why the child was to be called the Son of God. Now, on the supposition that Jesus existed as the Son

of God previous to his birth of the Virgin, this passage can have no meaning. For if Jesus were Son of God before that birth, his name would have no connection with the mode of his begetting. Hence, the theory which represents the divine power in Jesus, in the days of his flesh, as that of an eternal or pre-existent Son of God, must be fallacious. Of what, then, did that divine power consist? Nowhere can a better answer be found than in the words of Jesus himself. Thus, he said, "the words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works."—(John xiv. 10.) If it be asked how the Father dwelt in Jesus, the latter supplies an answer in the following words: "the words that I speak unto you, they are Spirit."—(John vi. 63.) God spake through the prophets by His Spirit (2 Pet. i. 21), and He spoke through His Son by the same medium.—(Heb. i. 2.) But the latter spake with much higher authority than the former, because Jesus was a manifestation of God in flesh, and was endowed with the spirit without measure.—(John iii. 34.) Hence, instead of saying that Jesus was composed of two natures—human and divine—it is more in harmony with the Scriptures to say that he was a man miraculously begotten of a woman by God, and endowed with divine power by his Father. On this account, it is necessary to distinguish between those sayings which he uttered merely of himself, and those which God, by means of His Spirit, spoke through him, as His special representative. On no other principle than this can the enigmatical sayings of Jesus be harmonized with the facts recorded respecting him, that he "was tempted in all points like as we are," and that he suffered the death common to all men. The Trinitarian theory, that he was composed of two natures, human and divine, does not afford solution. For, upon that theory, it was only the inferior part of Jesus who was tempted and tried. But nowhere do the apostles countenance this idea. They uniformly, when referring to the sufferings and death of Jesus, speak of him as a whole. And why not? The Jesus born of Mary was the same Jesus who suffered death. But the divine power in him was given and taken away between those two events. Evidence that it was not in him when he actually died, is to be found in the exclamation uttered by him on the cross: 'My God, my God, why hast Thou

forsaken me?' God had withdrawn His Spirit from him, and hence he could no longer say, 'the Father dwelleth in me.'

It is customary to point to the exalted names which have been given to Jesus, such as 'Emmanuel,' and 'God' (Heb. i. 8), as proofs that he was and is God the Son. But, in considering this point, it should be remembered that no conclusion should be based on the application of names which is inconsistent with the facts of the case. Jesus was tempted, but 'God cannot be tempted of any man.' Jesus died, but God is not only immortal, but eternal, and therefore cannot be subject to death. It is evident that Jesus cannot be the Almighty who created heaven and earth, for he plainly said, 'My Father is greater than I,' and 'Of mine own self, I can do nothing;' and he himself was begotten or brought into existence by the Creator of all things. But the divine power, by which the Deity created all things, dwelt in him during the days of his flesh, and hence he could appropriately be called 'God with us.' He was not only a special representative of God, but a manifestation of God in flesh. Since his crucifixion, however, his nature has been changed from flesh and blood to spirit. When, therefore, he appears a second time, he will be a manifestation of God in spirit. It can be said of him, 'death hath no more dominion over him' (Rom. vi. 9), and therefore he is immortal. But this could not be said before his crucifixion; therefore, he was then mortal, or liable to death. Much of the existing misconception respecting Jesus Christ arises from ignoring the difference between his nature before crucifixion and his nature after resurrection. If it were duly considered it would be seen that the view here presented, instead of degrading Jesus, actually honours him. It represents him as having attained to his present divine nature in consequence of perfect obedience in his former human nature; and this gives force to the following amongst other passages: 'Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee,' &c. (Heb. i. 9); he became 'perfect through sufferings' (Heb. ii. 10); he 'became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him,' &c. (Phil. ii. 8, 9); 'Jesus of Nazareth, a man approved of God, among you by miracles, and

wonders, and signs which God did by him.'—(Acts x. 33.)

With regard to the death of Jesus as a sacrifice, no religious community place greater importance on that event than do Christadelphians. They believe that, 'without shedding of blood, there is no remission of sin;' that unless Jesus Christ's blood had been poured out, no one could be released from the power of death; that he died to release the righteous from sin and death, and give them immortality; and that since that event, no one can be saved without recognising these truths, and heartily believing them. They give practical effect to their convictions on this subject by means of the ordinances of baptism and the Lord's supper; the former being symbolical of Jesus Christ's death, burial, and resurrection, and the latter of his broken body and shed blood. They shew their estimation of the importance of the death of Jesus by commemorating it, in the prescribed manner, not once a month, but once a week, after apostolic custom; and by believing Jesus, in the days of his flesh, to have been mortal, they treat his death as a reality, not an illusion or impossibility, as do those in effect (though unintentionally) who affirm that Jesus was the Deity before crucifixion.

I trust you will look for no apology for thus far occupying your time by this communication. This subject is so important to all of us, that no one who appreciates it can keep silent on it, or neglect a fitting opportunity for advocating what he believes to be the truth regarding it. Seeing that a short personal intercourse manifested that there is so little real difference between us on the nature of the Holy Spirit, I thought it might be advantageous to put before you a succinct view of our belief on the nature of Jesus Christ, especially as it is so closely related to the doctrine you have so long advocated: the natural mortality of man.

Hoping you will receive this letter in the spirit in which it is written, I am, dear sir, yours faithfully,

J. J. ANDREW.

Rev. Edward White, Tufnell Park "

"November 14th, 1870.

"MY DEAR SIR,—In Canon Liddon's great work (chap. iv.) on the divinity of Christ (*The Bampton Lectures*), you will find a careful examination of all the

notions on Christ's person advocated by the Christadelphians; and perhaps you will allow me to say that . . . it will be more satisfactory to discuss such questions on the ground of Greek criticism of the New Testament, the only source of real knowledge on the subject. Until, therefore, some Christadelphian scholar has appeared capable of grappling with the doctrine of Canon Liddon's book on the Deity of Christ before his resurrection, I shall not be able to give my mind captive to the Christadelphian philosophy.

I mention Liddon, because he is one of the best and ablest defenders of what I think the truth on this subject, and a writer who literally smashes to pieces Christadelphian theology on Christ's person.

Believe me, with all kind wishes, yours,
EDWARD WHITE."

"November 19th, 1870.

DEAR SIR,—I am obliged by yours of the 14th, and will certainly take an early opportunity of reading Canon Liddon's work, as you speak so highly of it. I hope, however, you will do us the justice to read Dr. Thomas's exposition of God-manifestation, entitled *Phanerosis*, seeing that he is both a Greek and Hebrew scholar.

I fully appreciate the advantage of knowing the original languages in which the Bible was written, but at the same time think that our version is sufficient to enable any one to understand and discuss this subject. If a critical acquaintance with Greek be indispensable, what a small proportion there must be of those on the 'orthodox' side who, from your point of view, possess that on which eternal life is predicated: a knowledge of the only true God and His Son Jesus Christ.

J. J. A."

"Dec. 17th, 1870.

DEAR SIR,—Since writing mine of the 19th ult., I have carefully perused the 4th, 5th, and 8th lectures of Canon Liddon's Book on the Godhead of Christ. It is certainly one of the best defences of the popular belief on the subject I have seen, but I fail to perceive that his arguments establish that belief. In one respect, I am very much disappointed with it. I was led to expect, from your eulogistic remarks, that chapter 4 was specially directed against such views on this subject as are held by Christadelphians. But I do not find this to be the

case. For instance, a considerable portion of that chapter is devoted to the miracles of Jesus Christ; and his arguments are directed against those who 'expect these miracles from the lip of Jesus;' against others who doubt or lessen the importance or reality of Christ's miracles; and against some who mutilate, enfeeble, or do violence to the history of Jesus, as given in the evangelists Christadelphians do none of these things; therefore, they are not amenable to his intellectual darts.

Then again, in reasoning with his opponents, Canon Liddon frequently puts into their mouths the phrases 'merely a man,' 'a mere man,' 'only a man,' 'merely human,' &c. But, as I stated in a former letter, Christadelphians do not speak of Jesus in this way. They do not believe him to have been 'the natural son of a human father.' They fully recognize the apostolic statement that he was 'God manifest in the flesh'—(1 Tim. iii. 16.) If Canon Liddon were to substitute this phrase instead of the term 'God,' in many of his arguments, they would carry quite as much force against the theories of his opponents, and could then be endorsed by Christadelphians. The following are a few specimens:

1.—'The tremendous premiss that he who died upon the cross is truly God, when surely and firmly believed, avails to carry the believer forward to any representation of the efficacy of Christ's death, which rests upon an adequate authority.' Does Canon Liddon really mean to say that 'he who died upon the cross' was the Eternal Almighty, who created and upholds all things? If so, what became of the whole universe during the three days he was dead? And how does this harmonize with the apostolic statement which describes the Deity as 'the blessed and only Potentate *who only hath IMMORTALITY*, that is, undervived immortality?'—(1 Tim. vi. 15, 16.) Surely it requires no great amount of discernment to see how impossible it is to reconcile these facts with Canon Liddon's statement. But, if it be said that he who died upon the cross was God manifest in the flesh, and that, therefore, the believer can accept any authoritative representation of the efficacy of Christ's death, then the difficulty vanishes.

It being impossible that God could die, He provided a substitute, one who could represent Him and, at the same time,

could suffer death. The death of any other being would, of course, have possessed no efficacy. 'None can, by any means, redeem his brother.'—(Ps. xlix. 7.) The first and last action in providing a sacrifice to redeem man from the penalty of his transgression, must and did come from God. Hence, Jesus was the representative of God, in which fact we have an answer to the following question of Canon Liddon's: 'How was a real reconciliation between God and His creatures to be effected, unless the Reconciler had some natural capacity for mediating, by representing God to man no less truly than man to God?' This is precisely the position which Christadelphians believe that Jesus occupied; that he was the sacrifice provided by God to confirm His covenant with Abraham and all the faithful, and that he was made of the same flesh and blood as man, in order that he might suffer the same penalty. On this point Canon Liddon is at variance with himself and also with the Scriptures. He first says that Jesus was the one God, and then, in effect, states that he was the representative of God. How can these things be? The one to be reconciled must be distinct from the reconciler; and the one represented must be distinct from the one who represents. But Canon Liddon makes no distinction. He says that both capacities are filled by one and the same being. On this hypothesis, the Deity was His own representative and died to reconcile himself.

2.—'To those who deny that Jesus Christ is God, the Sacraments are naturally nothing more than badges or tokens of social co-operation; a sign of Christian profession—a sign of love to each other—human acts with which God has no special relation, like public monuments or memorial medals. These may be the views respecting the Lord's Supper, held by some of the 'humanitarian' writers, to whom Canon Liddon replies, but Christadelphians have no sympathy with them. His argument would, however, have been quite as forcible if he had said: 'To those who deny that Jesus Christ is God manifest in the flesh, the Sacraments,' &c.

3.—The cross is indeed for Christians the symbol of the throne of a boundless love; but it is only such to those who believe in the divinity of the crucified.' The word 'divinity' is rather a vague term, and may be used in various senses.

Christadelphians, as well as Trinitarians, can apply it to Jesus Christ, because they believe that he was Emmanuel, or God with us. In order, therefore, to avoid confusion, it is as well to abstain from its use. Substitute for the words, 'the divinity of the crucified,' the phrase 'the crucified to be God manifest in flesh,' and Christadelphians can give the argument their hearty assent.

4.—If Jesus was merely human, St. John's statements about him are among the most preposterous fictions which have been imposed upon the world.' If by 'merely human' is meant that Jesus occupied no higher position than any other descendant of Adam, or than any prophet, then, of course, the statements regarding him are preposterous. But no one can hold this view, and, at the same time, believe those statements. And yet, to believe them, there is no necessity to adopt the theory that Jesus was the one God. They are perfectly comprehensible on the basis of Jesus being God manifest in the flesh—the *image* of Him who created all things.

5.—'Can Jesus thus bid us believe in him, love him, obey him, live by him, live for him; can he thus claim to be the universal teacher and the universal judge, the way, the truth, and the life of humanity, if he indeed be only man?' No, certainly not. But if he be God manifest in flesh in the past, and God manifest in Spirit in the future, created by the miraculous power of the Deity, endowed with divine power and wisdom, the Almighty's beloved Son and deputy, the Lamb of God which takes away the sin of the world, the only member of the Adamic race who has committed no sin, then he can bid those who would merit God's favour believe, love, and obey him, as they would his Father.

In Lecture, Canon Liddon asks the following question: 'If he (Jesus) does, indeed, share with ourselves the great debt of creation at the hand of God, if he exists, like ourselves, from moment to moment, merely upon sufferance; or, rather, if he is upheld in being in virtue of a continuous and gratuitous ministration of life, supplied to him by the Author of all life, is it endurable that he should thus assume to deal with us as his own creatures, as beings who have no rights before him, and whom he may command at will?' This question implies that Jesus was not created by God, and that he does not owe his life to the Deity.

Surely the following scriptural testimonies are sufficient to give a direct negative to such ideas: 'These things saith the Amen, the faithful and true witness, the beginning of the creation of God.'—(Rev. iii. 14.) As the Father hath life in Himself, so hath he given to the Son to have life in himself.—(John v. 26.) 'Though he was crucified through weakness, yet he liveth by the power of God.'—(2 Cor. xiii. 4.)

In his fourth lecture, Canon Liddon contends that the character of the miracles wrought by Jesus, and the mode in which they were performed, are proofs of his Godhead. He asserts that they were not "Answers to prayer granted by a Higher Power; they manifestly flow forth from the majestic life resident in the worker." It is quite true that Jesus did not usually pray immediately before working a miracle. But there is, at least one such instance recorded of him. When coming to the grave of Lazarus, Jesus 'groaned in the spirit, and was troubled.'—(John xi. 33-38.) And just before calling upon Lazarus to come forth, he 'lifted up his eyes and said, Father, I thank Thee that Thou hast heard me; and I know that Thou hearest me always.'—(verses 41, 42.) Is it not evident from this that Jesus prayed to God to give him power to raise Lazarus, in order that the people standing by might see the glory of God? Of the prophets it is often recorded, that before working a miracle, they prayed to God. But it does not appear to have been the practice of the apostles. At any rate, it is not so recorded. Canon Liddon's argument, therefore, if it proves anything, proves too much, and, consequently, does not prove that which he intended.

There can be no doubt that the miracles of Jesus "flowed forth from the majestic life resident" in him. But, then, where did that life come from? However strongly Canon Liddon may assert to the contrary, there is no doubt that it came from God. Jesus asserts it when he says, 'the Father that dwelleth in me, He doeth the works.'—(John xiv. 10.) And so does Peter on the Day of Pentecost, when describing Jesus as 'a man approved of God among you, by miracles and wonders, and signs, which God did by him.'—(Acts ii. 22.) God worked the miracles through him by means of His Spirit, which was 'the majestic life residing' in him; for 'God giveth not the Spirit by measure unto him.'—

(John iii. 34.)

There is one miracle, attributed by Canon Liddon to Jesus, which cannot for one moment be admitted by those who believe the Saviour died the death common to all mankind. He says that, in John ii. 19, Jesus predicted that he would raise himself. If so, why is it repeatedly affirmed by the apostles that God his Father raised him? Peter says, 'this Jesus hath God raised up' (Acts ii. 32); and Paul affirms that 'Christ was raised up from the dead by the glory of the Father.'—(Rom. vi. 4.) There can be no mistake as to the meaning of these words; they declare, not that Jesus raised himself, but that God the Father raised him. According to Canon Liddon's mode of interpretation, therefore, there is a discrepancy or contradiction between the prediction of Jesus and the statements of the apostles. But, according to the Scripture teaching, there is no want of harmony. The words, 'Destroy this temple, and in three days I will raise it up,' although coming from the mouth of Jesus, were not the expression of his own mind or will, but of the Father's, who dwelt in him, and spoke through him, in accordance with the prophetic declaration, 'I will put my words in his mouth.'—(Deut. xviii. 18.) The 'I' was God the Father, and the 'temple' was Jesus His Son, whose body acted as a veil to cover the glory of the invisible Deity. It is for want of recognising the truth contained in this passage that so many mistakes are made respecting the sayings of Jesus Christ. Instead of ascribing some to his 'humanity' and some to his 'divinity,' one portion should be viewed as the utterances of himself, and the other as the utterances of his Father in him.

Speaking of Jesus Christ's manhood, Canon Liddon says, in Lecture 5: 'It is a vesture which he has folded round his person; it is an instrument through which he places himself in contact with man, and whereby he acts upon humanity. He wears it in heaven, and thus robed in it, he represents, he impersonates, he pleads for the race of beings to which it belongs.' Presuming that by Christ's 'manhood,' Canon Liddon means a human body of flesh and blood, such as we have, it would be interesting to know on what evidence he bases his statement that Jesus now possesses such a body in heaven. He furnishes none; so his readers are only

left to guess upon what it rests. The only two passages which I can think of as at all bearing on the subject, are Heb. iv. 15; ix. 12. But I see no proof in them. One affirms that Jesus can feel for our infirmities, because he 'was tempted in all points like as we are;' and the other that 'by his own blood,' that is by means of it, he entered heaven. Jesus feels for the infirmities of his disciples by remembrance, not by present experience. To say that he now actually feels the infirmities of our flesh, is to say that he is still tempted as we are, and is still liable to death. Surely you can give no countenance to such a monstrous notion as this. On the assumption that it is true, there is no hope for the faithful being delivered from the flesh; for the promise is that they shall be made like Jesus now is.—(Phil. iii. 21; 1 John iii. 2). Is this the Christ, and is this the life obtainable through him which you believe and preach? If so, I cannot follow you. I have not so learned Christ.

Such being the nature of Canon Liddon's exposition, it is evident that he does not present the scriptural teaching regarding Jesus Christ; and, however forcible his arguments may be against his opponents, they do not meet the belief of Christadelphians on the subject. In fact, I have never yet met with a theological work which supplies this 'orthodox' desideratum. The controversialists on this subject all take an extreme view either on one side or the other. Christadelphians do neither; they take an intermediate course; and from the fact of your recommending Canon Liddon's work as one which 'literally

smashes to pieces Christadelphian theology on Christ's person,' I cannot but conclude that you do not fully apprehend our belief on the subject. I am, therefore, anxious that you should give an attentive and impartial perusal to Dr. Thomas's exposition of the subject, entitled *Phanerosis*. You will find it very different from the works of the free-thinking and Socinian writers whom Canon Liddon antagonises. In fact, there is no such exposition of God-manifestation extant.

The perusal of Canon Liddon's work has confirmed my previous conviction, that the prevailing misconception respecting the person of Jesus Christ arises principally from the following causes:—

- 1.—False ideas concerning man's nature.
- 2.—A disregard of the fact that 'God was in Christ.'
- 3.—Ignorance as to the difference between the nature of Christ before and after crucifixion.

From your decided preference for basing this subject upon Greek criticism, I presumed that Canon Liddon's arguments would be largely founded upon the Greek. But this is not the case. He quotes in Greek at the foot of the page, but it is only here and there that he introduces Greek into his general reasoning. His arguments are mostly based on the facts and statements with which any English reader is familiar. If, therefore, he can defend the orthodox theory in this way, why cannot anyone else of the same faith?—Yours truly,

J. J. ANDREW."

(To be continued.)

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."

PART II.—CHAPTER II.—CONSCIOUSNESS AFTER DEATH.

MR. GRANT objects to "the sleep of the soul." He admits the sleep of the body, but denies the soul becomes unconscious in the death state. With this argument, as directed

against an imperfect theory, the Christadelphians have nothing to do. They are not "soul sleepers." "Soul sleepers" are those who believe in the existence of "the soul" as an entity after death; but who contend that between death and resurrection, it sinks into a state of somnolence, like certain animals that lie dormant all the winter. The Christadelphians, on the contrary, believe that in death a man is DEAD, and that if a man is not put together again at the resurrection, he will never come again, or enjoy or suffer any kind of existence whatever. It is nothing to the purpose as against their belief to say that spirit cannot be annihilated. Matter cannot be annihilated: will you therefore say that the lime left after the bones are dissolved are the man's bones? Not only so, but we have to think of all the lime and other chemical ingredients that a man uses up in his body during his lifetime; these are not destroyed, but merely changed in their combinations; will it be said that the atoms and substance we part with to-day continue to be elements of our being when they are dissipated into surrounding immensity? As reasonable is it to say that when death destroys our being, the spirit disengaged from the bodily organisation continues to be ourselves. It returns to God who gave it, and is no more us or ours than before it was given.

Mr. Grant's opposition to the idea that the dead are unconscious, is based on an argument that would exclude the possibility of a man becoming unconscious at any time. Herein is a sufficient condemnation of it: we know that unconsciousness is a common occurrence. In sleep we are partly unconscious. If our sleep is healthy and as profound as it ought to be, unconsciousness is nearly complete. In the case of injury to the brain, it is absolutely so. A man in such circumstances will be for weeks and months in a state of total insensibility. There is no mistake about it. It is not merely that there is a suspension of outer manifestation, but an absence of all mental action on the part of the subject, as shown by the fact that when he awakes from his coma, he confesses the interval to have been a blank, and declares the infliction of his injury to seem but just a moment ago. How can this be explained in accordance with the theory of the "soul's" inherent and indestructible consciousness?

There is only one mode of attempting to explain it, and that is, that the brain is the instrument of the soul's operation, and that when the instrument is injured, the soul cannot work. Surely this is fatal to the consciousness in death for which Mr. Grant contends; for if a partial and temporary injury of the brain interferes with the soul's capability to evolve itself, how reasonable the presumption that a total destruction of it in death necessitates a complete suspension of its powers, (assuming for the sake of argument merely, that the "soul's" separate entity is a fact).

Mr. Grant's admission that the term sleep as expressive of death, is always in the Bible *applied to the body*, is of itself significant of the truth of the doctrine he is opposing, for it is a distinct recognition of the body as the man. What need would there be to speak of the body's relation at all, if death were but the person's escape from a fettering alliance with it? But the body (living of course) being the person, the death of the body comes very naturally to be spoken of as the sleep of the person, particularly because there is to be awaking by resurrection. While death continues, the saints "sleep in the dust of the earth."—(Dan. xii. 2.) When resurrection ensues, it is in obedience to a call which summons the sleepers as those that "dwell in dust."—(Isaiah xxvi. 19.) Mr. Grant evades the manifest force of this phraseology by speaking of it as an "*identifying with the body*." This is mere logomachy. Why should the dead be identified with their bodies if their bodies aren't they? The phrase "identified with their bodies," leaves the door open for Mr. Grant's implication that the persons expressed in the pronoun "they" are something separate from their bodies. But it is a mere phrase and a gratuitous one, which subtly begs the question while allowing Mr. Grant to appear as if in the groove of logic.

But Mr. Grant says there is "abundance of inspired testimony" in favour of the consciousness of the dead. He alleges this in face of the explicit declaration that "THE DEAD KNOW NOT ANYTHING," (Ecc. ix. 5), as if the Bible could contradict itself. But we look in vain for the "abundance" of inspired testimony, or for any at all! He quotes the parable of the rich man and Lazarus. We have elsewhere

(*Christadelphian*, Aug. 1872.) dealt with this matter in reply to the *Anti-Materialist*, and need not here repeat the remarks then made. Mr. Grant speaks dubiously as to the character of the narrative. He does not say it is not a parable. He calls it "the familiar story," of which he says "call it a parable if you will," implying that he cares not to concede its parabolic character, and is yet afraid of the inconvenience of asserting its literality. This is scarcely frank. Mr. Grant ought to take clear ground, that the reader might see where he is. He thanks God for making (by this parable) consciousness after death "*so plain*." Yet, he says, "figurative, no doubt, the language is, Abraham's bosom is not literal, any more than the gulph over which souls (P) could not pass. Nor do we contend for souls absent from the body having eyes or tongues or fingers." These are extraordinary concessions for a man who objects to a parabolic construction of the incidents of the narrative. He admits the drapery is fictitious, but insists on the literality of acts performed. Abraham's bosom is spoken of, but he admits there is no Abraham's bosom. A gulf is spoken of; but he says "I do not say there is a real gulf." Eyes, tongues, and fingers have a place in the scene:" but he says, "I admit that souls have no eyes, tongues or fingers." Now if he feel at liberty to admit the non-actuality of these things spoken of as apparently real, why is he so sure about the reality of the other parts that apparently favours his theory of the death-state? If there be no real Abraham's bosom, why is he so certain that there was a real Lazarus taken there? If there be no real gulf, why insist upon real souls that could not pass? If there be no real eyes, tongue and fingers, why are we to admit in obedience to him, that there is real fire and a real torment, and a real person to be conscious? The reason which Mr. Grant might give for disbelieving in real eyes, fingers, gulf, &c., would probably be a reason for disbelieving in the reality of dead men alive. He might say "I cannot insist upon real fingers because I know there are no such things as fingers in the disembodied soul-state. I cannot insist on a real Abraham's bosom, because I know that the disembodied soul of Abraham has no bosom. I cannot insist on a real impassable gulf, because I know that souls could traverse the

deepest gulf that could be made;" which would be sound and good reasons from his point of view. But why not argue the other parts of the parable in the same way? Why not admit their literal unreality, if it be shewn they are inconsistent with what is demonstrably true? Mr. Grant cannot consistently object to this mode of procedure. The adoption of it settles the question against him. In death there is no remembrance of God.—(Ps. vi. 5.) When a man dies, in that very day his thoughts perish.—(Ps. cxlvi. 3, 4.) The grave is a land of forgetfulness.—(Psalm lxxxviii. 12.) In the grave, there is no knowledge nor wisdom.—(Ecc. ix. 10.) The love and memory and hatred of the dead are perished.—(Ecc. ix. 5, 6.) The dead praise not the Lord.—(Ps. cxv. 17.) They that go down into the death-state cannot hope in the truth of God, but the living only praise Him.—(Isaiah xxxviii. 18.) These declarations join with our own experience, and show that a literal reading of the narrative of the rich man and Lazarus is excluded.

What other reading is admissible? The parabolic, in which sometimes impossible things are represented as occurring. Dead bodies are pictured as rising out of their graves and speaking to the king of Babylon at his burial.—(Is. xiv. 9-11.) Trees are described as speaking to him also.—(verse 8.) More than once, the trees are spoken of as holding conference, and deciding upon rational measures.—(Jud. ix. 8-15; 2 Kings xiv. 9.)

In the parable of the rich man and Lazarus, dead men are represented as the subjects of reward and punishment, that the scornful class to whom it is addressed, and to whom it is testified that Christ always spoke in parables (Mark iv. 34), might have foreshadowed to them the doom awaiting them in the time of retribution, which we are taught is, when the Son of Man comes in his glory (Matt. xvi. 27), and raises the dead out of their graves.—(John v. 29; Luke xiv. 14.)

Mr. Grant calls this a "wild manoeuvre" on the part of "the poor annihilationists" to "escape from the plain speaking of the parable." The character of the explanation will appear in a different light to such as judge the matter even in the light of Mr. Grant's own admissions.

Mr. Grant next finds support in Luke's

statement that the disciples, when the Lord appeared to them after the resurrection, "supposed they had seen a *spirit*." He understands this to mean that they imagined it was Christ in a disembodied state. He says "it was no question with the disciples as to its being Jesus, . . . but as to its being Jesus in the body, or as a spirit only." This is contrary to the narrative. He says that the two journeying to Emmaus, and Peter having seen him, and reported the facts to the disciples, "they did not doubt *who* it was." But the testimony is that they "believed *not*" the words of the witnesses, (Mark xvi. 11-13; Luke xxiv. 11) and that even after Christ appeared to them, they believed *not* for joy. They saw Jesus stand before them, they did not at the moment believe their senses. What was their alternative theory? That it was not *Jesus*, but—a spirit. What is that? Under similar unnatural circumstances, viz., the appearance of Jesus walking on the sea, we are told in Mark vi. 49, that "they supposed it had been a *spirit*." Here the word is *φάντασμα* a *phantom*, an unreality, a spectral illusion, a fancy of the brain. Now in some ancient MSS. of Luke, the word is the same—not *πνεύμα* but *φάντασμα*, and this suggests a sense the very opposite to what Mr. Grant contends for—viz. that the doubt was whether the appearance before them was the mere creation of their imaginations or a reality. Christ's words to them shows that he recognised this as the problem. "It is *I myself*," that is, not a mere appearance. "Handle me and see: a spirit (*phantom*) hath not flesh and bones as ye see me have." Mr. Grant understands this as if Jesus had said, "*My spirit* hath not flesh and bones," as if Christ intended to admit to his disciples the possibility of his really appearing to them in the capacity of a disembodied spirit. This is inconsistent with the entire character of the incident; and inconsistent with Mr. Grant's theory: for how could Jesus, then, have laid stress on the appearance before them being *he himself*? Would not his "spirit" on Mr. Grant's theory have been "he himself"? Unquestionably. But the issue before the minds of the company was—Christ or *not Christ*. Was it a reality or a spectral illusion? Mr. Grant's exegesis of the matter

might well be stigmatised as of that class of "wild manoeuvre" with which he credits his friends, "the poor annihilationists;" but the force of reason is so strongly against him, that the case may be safely left without hard words.

He next makes something of Luke's observation in Acts xxiii. 8, that "the Sadducees say there is no resurrection, neither angel nor *spirit*; but the Pharisees confess both." As the opinion of the Pharisees weighs nothing one way or the other in a disputed question, the argument of Mr. Grant upon it may be passed over. Christ's relation to the Pharisees was one of continual condemnation and repudiation, which makes their agreement with a doctrine a dangerous kind of support. We prefer to let Mr. Grant have the full advantage of it. His inference that Luke endorses their opinion, is too unsubstantial to call for serious argumentation.

But Mr. Grant is thankful for the light of the Pharisaic opinion, so dark is the general situation when left to the plain teaching of God's word. He thinks it makes plain and simple for him such passages as "To-day shalt thou be with me in paradise;" "Lord Jesus, receive my spirit;" "The spirit shall return to God who gave it;" "The spirits of just men made perfect." There is room for another opinion as to whether these passages (though apparently on Mr. Grant's side) are made plain by Mr. Grant's theory.

With regard to the first, the testimony is that Christ's "soul" was in hell between his death and resurrection.—(Acts ii. 31.) Now, if this soul be the same as the "soul" of Mr. Grant's belief, how does he explain the suggestion that Christ's "spirit" was in *Paradise* during the interval? Did Christ's soul go to one place and his spirit to another? Again, is not *Paradise* the "garden of the Lord"—the inheritance of the saints—the land of promise, beautified like Eden?—(Ezek. xxxvi. 35; Is. lx. 13, 15; lxi. 4.) If so, how could the spirit of the thief go to a place which had no existence at the time? Christ's answer to the thief is much more "plain and simple" when understood in the light of the question put: "Lord, remember me *when thou comest* unto *THY KINGDOM*." The reply that in that day the thief would be with him, is intelligible. It may be objected that the word is "to-day," or "this

day," and not "that day;" but this objection is without force when the expression is understood to apply to the day introduced to notice in the thief's: question "THIS DAY, viz., ~~the~~ when thou comest into thy kingdom," which is, at the appearing of Christ.—(2 Tim. iv. 1; Matt. xxv. 31.) Literally, the word is "to-day;" but in the connection of the phrase, the Greek idiom is best represented by "that day."

Then, as to Stephen's dying words, are they quite "plain and simple," if we suppose that Stephen's spirit is Stephen himself about to mount to glory, as Mr. Grant's theory contends? It is much otherwise, for it represents Stephen making that the subject of petition which, according to the theory, was in no danger; and ignoring the body and soul, which were in danger, as Mr. Grant looks at the situation. Stephen, the spirit, as he views it, could not be touched, but would, of his own volition, mount, as an "intelligent entity," to the presence of the Saviour. If the case was so, why did not Stephen pray rather for his imperilled body and soul? and why did he speak as if his spirit was something separate from him? And how are we to read the statement that "having said this, HE fell asleep?" His words are much more "plain and simple," if we suppose that Stephen understood that he was about to die, and that if God did not, so to speak, treasure his spirit or life for him, his death would be final as the beasts that perish. On this supposition, his prayer is a natural petition for existence in peril.

And as to the spirit returning to God who gave it, it is rather wonderful that Mr. Grant should contend that the Pharisaic theory makes this plain; for is it not obvious that the spirit given by God is not an "intelligent entity," but the abstract means of individual intelligence? This returns, but not an intelligent entity, which never came. Surely Mr. Grant will not contend that he was an intelligent entity before he entered his body?

The "spirits of just men made perfect" will appear, by a consideration of the whole context, to mean the consciences of just men perfected in righteousness by forgiveness in the blood of Christ: men who once lived under the law which made nothing perfect.—(Heb. vii. 19.) Instead of being made "plain and simple," this is a passage put in an utter

cloud by Mr. Grant's "light;" for he makes it mean spirits perfected by resurrection, as if spirit in his theory could be perfected by body!

Paul's desire to "depart and be with Christ" receives considerable attention from Mr. Grant in this chapter. His remarks, however, are mainly directed against the explanation advanced by the Adventist annihilationists. They, therefore, call for little attention on the part of the Christadelphians, who are not responsible for the explanation. The Christadelphians believe with Mr. Grant that the problem before Paul's mind when he declared himself "in a strait betwixt two" was, whether it would be best to choose life or death. Nevertheless, they contend, on the strength of Paul's own teaching (1 Thess. iv. 13, to the end; 2 Cor. iv. 14), and the general teaching of the word (Old and New), that his desire was for the returning of Christ, and being with him. Death was but a means of his instantly reaching the consummation, by abolishing for him the interval; for "the dead know not anything" (Ecc. ix. 5), and the death state passes to them like a lightning flash, as the pre-life state, in its countless ages, has done; so that an occupancy of the grave for thousands of years would pass to them as a night's rest, and shorter. Death was doubly "gain" to Paul, in terminating a career of privation and suffering, and suddenly introducing him to the day of the Lord's glory not yet arrived. This understanding of Paul's words would not be affected by their acceptance of the common version, "depart and be with Christ:" for to die and be with Christ are instantly sequential incidents to the consciousness of the man who dies. But the translation "for the returning and the being with Christ" is more in accordance with the hope before Paul's mind.

Mr. Grant lays great stress on the appearance of Moses on the Mount of Transfiguration. He contends that "here we are permitted to gaze on one departed, and to realise as far as we can, how a departed Abraham, Isaac, and Jacob still live unto Him who is not the God of the dead but of the living." Mr. Grant seeks to make out his view of the case by denying that the transfiguration was a vision, and at the same time denying that Moses was raised from the dead. Of course, if he maintain these

positions, the transfiguration is a proof in the direction he applies it; but he is far from proving either point. He relies upon the fact that the disciples were "awake when they saw Moses and Elias with Jesus," to prove that it was no vision. But this can only be proof on the assumption that men cannot see visions when awake. Was not John "awake" in the island of Patmos, when he saw visions of "things which *must be hereafter*."—(Rev. iv. 1.) Was not Ezekiel awake when "in the visions of God" he was brought to the mountains of Israel and shown a temple *that is to be*?—(Ezek. xl. 1.) The wakeful state of the disciples is therefore no proof that what they saw was not a vision. Besides, Jesus expressly calls it a vision.—(Matt. xvii. 9) "Tell the *vision* to no man till the Son of man be risen from the dead." Are we to read this in the light of what Luke says concerning Peter: He *wist not that it was TRUE* that it was done unto him, *BUT thought he saw a vision*?—(Acts xii. 9.) If so, it settles the visional character of the transfiguration as a *representation of something to be*.

Nevertheless, it is to be admitted that the employment of the term "vision" is not conclusive, since it is applied to some transactions that were undoubtedly real, such as the angels at the sepulchre (Luke xxiv. 23), and the appearance of Gabriel to Zecharias, the father of John the Baptist.—(Luke i. 22.) And we have then to consider whether the position of "the poor annihilationist" is at all affected by the hypothesis that the transfiguration was an actual scene, and that Moses was really there. We shall see that even in that case, it leaves the position untouched.

If Moses were really there, say they, he must have been raised from the dead. No, no, says Mr. Grant, "Christ was the first begotten from the dead." True, the first that rose to the immortal state. But others rose before him—the widow's son, Lazarus, and others, and why not Moses? "Because," says Mr. Grant, "it is no question of simple restoration to earthly life." The meaning of this is not obvious. Mr. Grant says of Elias, who never died, that though he appeared at the transfiguration, his body "was not in the likeness *yet* of Christ's glorious body." If this means anything, it means that Elias was there with his "earthly

life." And if Elias could be there with his "earthly life," why not Moses, having been the subject of a "restoration to earthly life?" Mr. Grant's own premisses admit of the possibility which he denies, viz., that Moses had been the subject of resurrection, and was really present. He lays stress on the fact that he appeared "in glory"—apparently as suggesting that it was not a body of "earthly life" that he had. But so did Elias, whose body, on his own admission, was not yet glorified. And so did Jesus, who was yet of the same flesh and blood as mortal men.—(Heb. ii. 14.)

But even if we were to admit that both Elias and Moses were actually there with glorified bodies (which possibly was the case), we should fail to see anything in that fact incompatible with Christ's priority as the first fruits. The first fruits under the law were the fruits *first presented* before the Lord, without implying that there was no other fruit ripe in the field. Jesus was presented in the presence of the Father as the first fruit of the human race. But this did not exclude the co-existence of others, as in the case of Enoch, Elias, and Moses. He was the first-born in rank; the headstone of the building; the heir through whom all the family should come into possession; the foundation upon which the scheme of salvation should be established. But this did not preclude the preparation beforehand of some special stones, as in the case of Enoch, Moses, and Elias waiting to be put in their place when the foundation should be laid: brothers of the family, waiting the appearance of the heir before they could come into possession. Miraculous exemption from death must be admitted in the case of Enoch and Elijah. This could only have been in view of the removal of sin to be accomplished by Christ. Now, if death could be averted in advance, without clashing with God's plan in Christ, so the body could be glorified in advance with a similar absence of confusion.

Altogether, whichever way it be taken, there is nothing in the appearance of Moses in the Mount inconsistent with the position of "the poor Annihilationist," and certainly nothing of which Mr. Grant can logically boast on behalf of the unscriptural and Pagan doctrine he is seeking to maintain.

In a similar position (but stronger against

Mr. Grant) stands the statement that "God is not the God of *the dead*, but of the living." Mr. Grant's supreme attention is concentrated on the phrase "the living," which he takes as defining conscious existence, at the time of speaking, on the part of those referred to. Ought he not to think also of the converse? Who are "the dead" whose God God is not? Jesus recognises such a class. Mr. Grant's theory does not; for, according to the theory, all are and never can be anything else than "the living." The purpose for which Jesus makes the statement shows his meaning. It is to prove *the resurrection*. Jesus argues God's purpose to raise Abraham, Isaac, and Jacob, from the fact of His styling Himself their God while they were dead. This is irresistibly logical on the principle that "God calleth those things which are not

(but which are to be) as though they were." A dead man whom God intends to raise is alive to Him, since the man's re-appearance in being is a mere question of the exercise of His will. In the same sense, the saints are said to have received the favour of God in Christ "before the world began." But Mr. Grant takes all the pith out of Christ's argument, by imagining that Christ meant to allege the then present existence of Abraham, Isaac, and Jacob.

In view of all of which, we may say with Mr. Grant, in his concluding remark in this chapter, but in a sense different to his, that the question of the consciousness of the dead may now be left, "with the full conviction of its complete, manifest, and divine answer."

The Christadelphian.

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

MARCH, 1873.

DIVERSITY of opinion and conflict of advice are no new things. They are so inevitable in a world like ours, that any one having anything important in hand must train himself to form his own judgment, and act it out independently, with as much courtesy and consideration for other people's feelings as he can command, but still with a firmness not to be moved from its purpose by the contrary winds blowing on all sides.

We have often been made to feel the need of this in the conduct of the *Christadelphian*. The most contrarious opinions have been expressed, and the most contradictory advice given. Where one has said the *Christadelphian* is too large, others have said "we could do with it twice the size." Some express their satisfaction at the improved character of the magazine, while others give it as their opinion that it has deteriorated. Some, again, have complained of the absence of elementary matter, and the unsuitability of the *Christadelphian*, on that account, for putting into the hands of those who stand in need of "first principles," while others, in a directly contrary strain, have said that too much prominence is given to first principles,

and not enough attention given to nut-cracking, or the elucidation of obscure and difficult passages. "Keep us plentifully supplied with Eastern news and tidings of what is going on in the Roman habitable," say others; but their voice is, so to speak, drowned by the counter demands of those who say "Too much newspaper matter; do it up short. We can see the newspapers any day; we don't want old Joe." Then another complaint is, "There is too much of the Dr.'s writing in; give us greater variety; we would like to hear the other brethren;" to which a counter refrain arises, "Other brethren's articles are all very well, but we want the real grit. Give us more of the Dr. and the Editor. In fact, we would not object if there was nothing else." Yet, again, a cry is heard, "It is a mistake to publish the Dr.'s early writings; they are superseded by his later productions;" and while we are considering this, another voice, a little gruff, growls, "The Dr. lived too long. His early writings are the best. We can understand him in the *Advocate*, *Elpis Israel*, and the *Herald*. Give us plenty of this." Then others complain that too much is said about the man-side of Christ, and not enough about God manifest in the flesh; that, in fact, the Editor does not go far enough in this subject; while another party sets up just a contrary lament, that in the prominence given to God in Christ, there has been "retrogression;" that his manhood

is lost sight of, that there is too much mystification; and so on, and so on, and so on.

Now, what can we say to all these things? In the first place, we say as little as possible; but just get along with our work, meeting the wishes of the critics where it is possible, but not swerving from the even line of the purpose we are pursuing—a purpose which will be justified in the judgment, if it is not seen at all times now.

Does this mean that we blame the critics? Not at all. We say, "Good friends, you are estimable, one and all. You want this thing done right. A phase of the matter pleases you right well, which we are glad to see: and you want that phase brought more to the front because of the pleasure it gives you, and the good you think it is calculated to do; but a conception of what is wholesome leads us to give all the phases, and not one only. If all were an eye, where were the smelling? A little of all that is "good and profitable unto men" and none at all of words that are to no profit; is our editorial rule, in the application of which we are bound to act on our own judgment, which very likely may sometimes be contrary to that of others. But should they quarrel with us on this account? Would they not do the same in a similar position? Without doubt they would, unless it be that they are of that infirm and uncertain temperament that they are not fit to be entrusted with the care of an ass.

Then, "if any man be contentious," we have finally to remind him that he has no ground for "complaint" at all. If he were compelled to take the *Christadelphian*, he might presume to "complain" of the mode of its management; but the *Christadelphian* being a purely private and irresponsible undertaking for Christ's sake, which he is free to help or let alone, as he pleases, he mistakes his privilege when he thinks to influence matters by a Briton's "grumble." When the editor is laid in his grave (if the tarrying of the Lord allow time for that), there may be a change to suit a different taste, but not till then.

We ought to add that where there is one critic there are fifty who say, "Good; go on; we are edified; we are helped in preparing for the Lord. The *Christadelphian* is a right welcome monthly visitor. We would rather pay five times the price than do

without it." We have in our possession hundreds of letters to this effect, which, if we were like some people, we would be fond of publishing; but we prefer to trust not to compliments, but go ahead with the work, fearful of human praise, lest the Lord's approbation should thereby be forestalled and forfeited. We refer to them now merely to show that adverse criticism is not the only thing we receive with regard to the conduct of the *Christadelphian*.

We would conclude by asking the critics to remember that the battle is a hard one, and the work a thankless one from a present point of view; and that if they have any sympathy and tenderness for the struggling and down-trodden cause of the truth, they will show it by encouraging and holding up what is good in the work done, instead of adding to the distress of panting warriors by the harsh voice of their censure. Let them remember that it is poor shortcoming flesh and blood that is engaged in the work, which can only do so much; and that their disparagements may have a tendency to hamper its operations.

AN UNDREAMT-OF POSSIBILITY.

Who would have thought that the likeness of an object could be instantaneously and exactly engraved upon another object, not only without the intervention of a focalising lens, or any instrument whatever, other than the naked atmosphere, but through several layers of clothing, by the mysterious and all-powerful electric fluid? Yet this is what happened the other day during a thunder-storm, as we read in the *Philadelphia Record*, quoted by the *Birmingham Morning News*, thus: "Upon preparing the body of Mr. Charles Lyle, who was killed by a stroke of lightning in this city, the imprint of a leaf was found upon his right breast. A leaf of an allanthurus (tree of heaven) was found at the feet of Mr. Lyle, he remaining in a sitting posture in the chair in which he was killed. This leaf and the imprint were alike in size, stem, ribs, and cellular texture of the former. How the imprint was made is a matter that might puzzle science, when the fact is taken into consideration that the clothing of the deceased was not disturbed in the least."—The fact is interesting as illustrating some features of the revealed purpose of God which are scouted by "men

of science" as impossible. The restoration of a perished human identity, by the reviving power of the spirit, operating on latent impressions of a former existence, is no more difficult an operation than the photography of an exact likeness on the body of a man through his clothing. It is all a question of what God wills to do.

FRUIT OF A CORRUPT TREE.

Jesus says a tree is known by its fruit; that a good tree cannot bring forth corrupt fruit. On this principle the lesson of certain recently-published statistics is very significant with regard to the character of the Papal tree that has long reared its height in the earth. "In a new work on the Jesuits in the German Empire, just published by Dreydorff, at Leipsic, it is proved that in Rome there are 237 times as many chances of being murdered as in England, and 133½ times more than in Protestant Germany. In England, it is shown that one murder occurs for every 178,000 inhabitants; in Holland, one for 163,000; in Prussia, one for 100,000; in Austria, one for 57,000; in Spain, one for 4,113; and in Naples, one for 2,750; but at Rome there is one homicide for every 750 of the inhabitants! Rome also scores the highest proportion of illegitimate children, the ratio of births for this class being nearly 61 times greater in Rome than in London. It appears that in London there are, for every 100 legitimate births, 4 illegitimate; in Leipsic, 20; in Paris, 48; in Munich, 91; in Vienna, 118; and in Rome, 243."

MAN IN A STATE OF NATURE.

We read of experiments recently made by a Frenchman, named M. Itard, in the education of idiots, from which he deduces the following conclusions, which, it will be seen, are, in the main, accordant with the truth: "1.—That man is inferior to a great number of animals in a pure state of nature, a state of vacuity and barbarism, although it has been unjustly painted in colours the most attractive; a state in which the individual, deprived of the characteristic faculties of his species, drags on miserably, equally without intelligence, and without affections, a life that is every moment subject to danger, and confined to the bare functions of animal nature. 2.—That moral superiority which has been said to be *natural* to man, is merely the result of civilisation,

which raises him above other animals by a great and powerful stimulus. This stimulus is the predominant sensibility of his species, the essential property from which flow the faculties of imitation, and that unintermitting propensity which forces him to seek, in new wants, new sensations. 3.—It may be observed that this imitative power, adapted for the education of all his organs, and especially for the acquisition of speech, although very energetic and active during the first years of life, is rapidly enfeebled by the progress of age, insulation, and all the other causes which tend to deaden the nervous sensibility."

THE DOCTRINE OF NATURAL IMMORTALITY.

The offer of money in connection with the finding of truth, has a Simon-Magus flavour with it. Nevertheless, it may serve to draw attention to the fact that the doctrine of natural immortality, for a (single Scripture proof of which it is offered in the present instance), is absent from the Bible. The following tract is circulated by some one unconnected with the truth:—

"GOD'S WORD.

"In the day thou eatest thereof, thou shalt surely die."—(Gen. ii. 17.)

SATAN'S LIE.

'Ye shall not surely die.'—(Gen. iii. 4.)

£1205 are offered for one Scripture proof of what millions falsely believe, viz.: Man's natural immortality, and the eternity of sin, suffering, and the devil.

So earnest are many Christians to have a deep and searching investigation into these accepted dogmas that one offers £1000, another (T. N.) £100, and a third (D. W. Scott, 4, Northumberland Houses, King Edward's Road, London, E.) £105.

The indisputable fact is, whether men like it or not, that there is no immortality apart from Christ. The word of God says, 'He that heareth my word, and believeth in Him that sent me, hath everlasting life.'—(John v. 24.) 'Made like to corruptible man.'—(Rom. i. 23.) 'For the end of these things is death.'—(Rom. vi. 21.) 'For the wages of sin is death.'—(Rom vi. 23.)

The Bible is an open book, and if the reverse of these passages can be shewn, the above sum is to be paid at once. If it cannot be shewn, what delusion and inconsistency it must be for those who profess to take the word of God as their rule to talk of man's natural immortality, &c., being a scriptural truth.

The Scripture imagery is too plain to need comment, such as 'Chaff driven away before

the wind; 'Burnt up as stubble before the wind;' 'Thorns burned in the fire;' 'Trees cut down, rooted up, and burned in fire;' 'Beasts taken and destroyed;' 'Light put out;' 'Waters melting away;' 'The whirlwind passing by;' 'Clouds consumed and vanishing away;' 'A dream that flies away;' 'Powder ground down;' 'Vessel dashed in pieces;' 'Fat consumed into smoke;' 'Tow and tares burned in the fire.'

What a contrast between the unnatural and exaggerated representation of sin's desert, given by the popular theology of the day, and the plain, simple, intelligible, yet tremendous declaration of God's word: 'The soul that sinneth it shall die.' What amount of suffering (after the white throne judgment) the sinner will have to bear we know not; but it is written, 'And death and hades were cast into the lake of fire. This is the second death.'—(Rev. xx. 14.)"

THE IRVINGITE IMPOSITION.

The Irvingites are busy again, getting up large meetings throughout England, under the pretence of "delivering a MESSAGE direct from heaven," on the subject of coming judgments and the re-appearing of Christ. The unsettled state of human affairs everywhere tends to procure for them a hearing, but the effect of their speechification is by no means a subject for congratulation. On the face of it, it is a good thing for the people to be warned of what is impending; but to have the warning presented in the way it is by these people, is only calculated to produce greater indifference, and to shut the ears of the people more than ever against the genuine truth concerning the Lord's re-appearance on the earth, to punish the world and establish the kingdom of God. In this respect, it is a cause of sadness to those who love the truth, except that they have to remember that the fate of the truth at present is to be made a laughing-stock of, and that nothing can hinder the work of God on the earth, though things may sometime seem otherwise.

As is well known, the basis of the Irvingite position is the pretence that forty years ago the duodekan apostleship was "restored," and that their work was the "sealing" of the community represented by the 144,000 of the Apocalypse, as they interpret it. A string of ten questions recently addressed to one of their evangelists in Newcastle, shows up the absurdity of their pretensions. Who the questioner is, is not stated. The questions are as follow:—

"1st.—Is it not a fact that at the commencement of the work you are now advocating in Newcastle, it was asserted that a new apostleship was necessary to seal the 144,000 of all the tribes of Israel? That these tribes were defined to be the principal nations of Europe (England representing the tribe of Judah), and that an apostle was assigned to each tribe, who was definitely charged with the work of sealing 12,000 in his district?

2nd.—Is it not a fact that with the exception of England and Germany, this ambitious programme proved a total failure, everywhere ending at the most in the gathering of a few scattered individuals?

3rd.—Is it not a fact that when the utter failure of this work of sealing in anything like its integrity was manifest to all, and several of the apostles had died, and left the work for the most part not only undone but uncommenced, they started the monstrous idea that this sealing would be carried on and completed by their means on those who have departed this life, in the future state of existence!! Is it not very manifest that this theory was started to serve a purpose, to escape from a difficulty; and does it not plainly appear to be a transparent artifice to cover failure and defeat?

4th.—Can you tell us what effect a sealing performed on any man in a future state of existence can have in preserving him from judgments which can only have reference to this present life?

5th.—Is it not a fact that the entire history of this work has revealed an utter absence of vitality, and of any fructifying blessing upon it? That every succeeding census has shown diminished numbers both of churches and members. At its commencement, there were probably not less than 10,000 sympathisers in the ranks of society. In 1851 they reported thirty-one churches with over 3,000 persons present on the census Sunday. After twenty years of further existence, they reported only twenty-four churches, facts which prove beyond controversy that it only exists at present in a state of collapse and decay.

6th.—Is it not a fact that this apostleship has nearly passed away, its few remaining members being incapacitated by years and weakness from public duty, and that at the present hour it is substantially and virtually extinct?

7th.—Is it not a fact that after nearly forty years telling the world that none but apostles could seal, you are now attempting to carry on this work of sealing by men who are not apostles, and thus giving the lie direct to your former teaching?

8th.—In the face of these undeniable facts, how are we to understand your statement that this work of sealing is now going on throughout the whole length and breadth of Christendom? Certain it is, according to the principles you

yourself have laid down, that there are now no means extant for carrying out such a work. (One solitary man 80 years of age.) Your statement then is nothing more than a dream of the imagination, great and swelling words of vanity, requiring a vast amount of modification to bring them within the limits of truth.

9th.—Is not the worship which you have set up mediæval, apostate, and idolatrous? Are not the principles on which you defend it equally available for the defence of all other idolatry? And will not participation in such unholy worship rather bring down on men the Divine judgment than save them from it?

10th.—Would you not be better employed if, instead of preaching a defunct apostleship, you were preaching a living Christ, the same yesterday and to-day, and for ever, able to save unto the uttermost all that come unto God by him?"

THE JEWS.

The *Jewish Chronicle* of Jan. 10th reports the formation of an alliance among the Jews in Germany, and speaks of it as "a sign of the times." It remarks, "There is a marked tendency amongst Jews throughout the world towards unification. In various ways the segregated particles of our race seem to gravitate towards each other, as if some attraction of cohesion exerted a hitherto unknown influence." After remarking on a simultaneous strengthening of the spirit of separate nationalities, more intense "than at any early period of our history since the dispersion," the article concludes by remarking that never at any period for the last thirty years has there been, "unseen but not unfelt," a greater tendency to alliance among the disrupted communities of the Jews in England. This is, doubtless, preparatory to the national unification which may be expected when Turkey falls to pieces, and England is in a position to offer to Israel a habitation in the lands of their fathers.

SIGNS OF THE TIMES.

During the month, the papers have been full of what is variously denominated "the Russian question," the "Central Asian question," &c., but which to the watchmen of Israel means "the coming of Christ question." The position of the matter is more distinctly discernible, since the opening of the British Parliament, at which explanations were given by ministers; and since the publication of the despatches which have

passed between Lord Granville and Prince Gortschakoff, on the question in dispute. In brief, it amounts to this, that Russia has consented to the line of demarcation on the northern frontiers of Afghanistan, within which Lord Granville proposed Russia should confine her Central Asian operations; and is to be at liberty to do as she will in her proceedings against Khiva, on condition that she promise not to occupy the same when subjugated. In point of fact, Russia has gained her point. She wished her Khivan project recognised and legitimatised, so to speak, by the concurrence of England; and this she has secured by seeming to aim at more extensive objects, and then, on being questioned, heartily repudiating these, and declaring herself bent on punishing Khiva only. Thus she is allowed to put one foot forward by declaring she does not intend to advance the other, and when this foot is firmly planted, she will be in a position to lift the other without asking leave.

The matter being so far settled to the complete satisfaction of Russia, we hear of the expedition against Khiva being openly got up on the most formidable scale. We read as follows in the *Spencersche Zeitung* (as quoted by the *Birmingham Post*):—

"Prince Gortschakoff, as well as Count Strenukoff, heads of Asiatic affairs, now hold a confident tone, and represent that the expedition to Khiva will be pushed forward without fear of diplomatic complications. Only the natural interests of Russia will be consulted. The principle of 'manifest destiny' seems to become more than ever a popular cry; and there is great unanimity in demanding that the King of Khiva be reduced to terms. Accordingly the expedition will take extraordinary dimensions. General Kauffmann will be commander-in-chief, and General Kruzizonowsky will have a high command. It appears further that the military spirit and Russian *chauvinism* run high at St. Petersburg. The expedition will be conducted something like a grand parade or muster, or triumphal review. A large number of young officers—princes and lesser nobles—will take part in it, as in a simple school of experience. It is clear that the expedition is regarded at St. Petersburg as one of conquest and glory."

We also read a telegram from St. Petersburg as follows:—

"Since Count Schouvaloff's return from London, it has been noticed that Prince Gortschakoff and Count Strenukoff, the President of the Asiatic Department, use much firmer language in communicating with foreign diplomatists. They protest that Russia's policy in

Asia will be guided exclusively by its own material interests, and that no attempt to prescribe to the Russian Government would be tolerated. The presence of Field-Marshal Comus Berg and Bariatinski is occasioned chiefly by the proposed Khivan expedition, respecting which they are to give their advice. The expedition will be undertaken with 50,000 men, not including the reserves."

The following telegram is interesting in this connection:—

"BERLIN, Feb. 2, Evening.

This evening's *Vossische Zeitung*, in an exhaustive article weighing the relative strength of Russia and England in Central Asia, points out that, by the recent transformation of the Russian army formerly employed in the Caucasus into an Asiatic army, admirably appointed, armed with breechloaders, and numbering one hundred battalions, thirty-six batteries, and twenty squadron of horse, besides engineers, pioneers, and Cossacks, the Russian force is sufficient to defy all the efforts of Great Britain to protect and uphold the Central Asian States.

The same journal considers that Russia only awaits any false steps that may be taken by the English Government, and it asserts that the British military forces are utterly insufficient to stop the advance of Russia."

If Russia were animated by the sincere, simple, and honest intentions (!) which the oily language of her diplomacy would imply and which, apparently, the Gladstone government, to the surprise of many, give her credit for, this bold advance into Central Asia might be regarded with the indifference which the British Government affect to assume; but there are past facts which inspire very different feelings in some sections of the community, some of which are being raked up by some of the papers. Thus, a Berlin paper, the *Vossische Zeitung*, reviews the memorial presented by the Russian General Quhamel to the St. Petersburg Cabinet in 1854 (when, being at war with England, there was no need for feigning peaceful objects,) in which he advocated the adoption of the route through Afghanistan as the shortest way to the Indus, Lahore, and Delhi, and that the Sikhs and Mahomedans would be roused to revolt, and the British power in India thus overthrown. Now, this Khivan expedition brings Russia right up to the Afghan frontier. Lord Granville has made her promise she won't go farther; but what is the value of a political promise made to obtain a present advantage? The past

answers the question. Promises are always broken when it is the interest of the promising power to break them, and no power has more distinguished itself in this way than Russia. Even now, while promising to abstain from interference with Afghanistan, it is evident that, in an underhand way, she is pushing her intrigues into that country. Thus, we read in the London letter of the *Scotsman*, of recent date, concerning the commencement of hostilities in Afghan-Turkestan, by Abdool Rahman, a nephew of the present ruler of Afghanistan, to obtain the throne:

"The news which reached London some days ago to the effect that the Afghan Sirdar, Abdool Rahman, had again commenced hostilities on Afghan-Turkestan, is of more importance than has been generally supposed. Able, daring, and adventurous, this Sirdar has before now contested with the present Emir the sovereignty of Afghanistan. He took an active part in the wars between his father and his uncle, and returning after his father's defeat to Bokhara, married the daughter of the Emir, and has long been understood to be, like the latter, a tool in the hands of the Russians. His present attempt is ostensibly directed to the recovery not of the throne of Afghanistan, but of the principality of Balkh, his right to which was, if I am not mistaken, at one time recognised by Shere Ali. It is almost impossible—and few who have watched the progress of Russian advances in Central Asia will believe—that the Russians were not aware of his departure from the court of his father-in-law; and it is almost certain that the British Government will feel itself compelled to address inquiries to the Cabinet of St. Petersburg in regard to a matter which appears not unlikely to precipitate to a sudden solution of some kind or other, the delicate and difficult question of the relations between the Russians and our allies in Afghanistan."

In addition to Afghanistan intrigue, it is evident that Russia is busy endeavouring to obtain a foothold in Persia. The existence of a secret treaty, entered into between the two powers two years ago, is declared; and though contradicted is not thereby proved to be untrue. It is certain there is something on the *tapis* between the two powers, for we read the following telegram from St. Petersburg: "The Ambassador Extraordinary for Persia, Mirza Malkom Khan, who was received at an audience by the Emperor, on the 14th instant, yesterday had a long interview with Prince Gortschakoff." Another telegram from the same city informs us that "the apartments in that

portion of the winter palace which is set apart for distinguished visitors, are being made ready for the visit of the Shah of Persia and the two royal princes in the spring;" at which time, we are informed, that the Emperor of Germany is also to pay a visit to the Emperor Alexander. Such meetings have always in the past turned out big with political consequences, notwithstanding the protestations always made, as in this case, that they are purely of a friendly character.

On the subject of Russian intrigue against Persia (and Persia must, sooner or later, according to Ezekiel and Daniel, come under Russian supremacy), the *Birmingham Daily Mail* thus writes:—

"There is afloat, in well-informed circles, an extraordinary rumour to the effect that the object of the Russian ambition is not Khiva but Persia. The acquisition of Persia by any Continental power would be a perpetual menace to India. Yet nothing would be more feasible than such an acquisition in the present condition of that kingdom. The whole population of Persia is said not to exceed 3,000,000; the country is in a deplorable state from bad government and financial difficulties; and a Russian army of very moderate strength would find it an easy, and, indeed, an almost unresisting prey. Once subjected, its resources might speedily be developed, either under the direct control of its conquerors, or in the hands of a subordinate ally. The soil is naturally fertile, and all that it needs is a complete system of artificial irrigation. Such a system could soon be carried out by Russian engineers with Russian money, and instead of a land of famine there would be a land of plenty. It is well to bear this in mind, because the victualling of a great invading army coming through Persia to attack India, would thus become a question of the simplest kind. With Persia for a base of operations, such an army would have nothing to fear from a failing commissariat.

The conquest of Persia would open up a direct route for a Russian army to Hindostan *via* the Caspian Sea, across Persia (500 miles only), the Persian Gulf, and along the coast line of Beloochistan, by which an army could pass unharassed in the slightest degree. We are scarcely prepared, under the most apathetic conditions, to stand tamely by and

witness a conquest which would have results so momentous and threatening to our fairest and richest possession. India is too costly a prize to be sacrificed without a struggle, and if Russia once got the command of Persia that struggle would come sooner or later. We shall be surprised, indeed, if it does not come without that, for Russian statesmen have set their longing eyes on India, and in spite of all their fair promises it behoves us to keep a watchful eye on every movement which can possibly contribute to the fulfilment of their ambition.

It is not, however, any direct policy of aggrandisement we might have to dread so much as a danger arising out of possible European complications. In the event of another rupture between Russia and Turkey we could not take the part of Turkey, without exposing India to danger. The employment of a large land force of English soldiers in India, simply as a precautionary measure, would be a very costly proceeding; yet if Russia once got the command of Persia such a force would be absolutely necessary. Being always exposed to danger, we should need to be always on the alert."

The *Morning Advertiser* says that if Turkey fell India must follow, is a maxim in the policy of St. Petersburg. Turkey first, India afterwards, and both only a question of time. India to be threatened with armies massed along its frontiers, and rebellion stirred up among the swarming native populations, where two hundred thousand Englishmen have to keep down two hundred million natives—that is the Russian policy. First, Turkey to be conquered in Central Asia, and then India to be conquered through Turkey. But there might even be contingencies which would invert this order, and cause India to be first attacked, as its possession would settle the fate of Turkey. What if a rising like the Sepoy mutiny, only greater, and supported by Russian armies, could be stirred up? Russia has armies of a million and a half, and will soon have 'through' communication by rail, as well as the Caspian and the waterways connecting with it, from her great military centres to the very confines of India. Is Her Majesty's Government capable of understanding this?"

A recent telegram from Berlin says: "Private information received here from Constantinople, states that there is a growing

anxiety in that city respecting the Khiva campaign and the line of conduct which England will adopt. It is believed that the Russian movements threaten Turkey in Europe more than British India, and that the Danube will at an early date play a more important part than the Oxus. It is reported here that this view is beginning to prevail at Vienna."

These apprehensions are strengthened by the fact stated in another telegram from St. Petersburg, that "the Russian Minister of Marine has ordered preparations to be made in order that upon the navigation opening, a portion of the Baltic fleet, including the new ironclad frigates, shall proceed to the Mediterranean."

A Vienna correspondent of the *Leeds Mercury* thus writes. Speaking on the same subject of England's opposition to Russian operations in Central Asia, he says :

"It produced the deepest anxiety amongst the various Cabinets of Europe and its monetary centres, and did not fail for a time to cause serious disquietude at St. Petersburg, but now that feeling has given place to one of complete security, and the English menaces are spoken of with the bitterest contempt. Public opinion, so far as it can declare itself in Russia, demands from the Government a firm and decided attitude, and the people would receive with the profoundest indignation any concessions made to the demands of Lord Granville. Now the Russians appear to be sure of success, relying upon the superiority of their numbers, and of the facilities of their communication with the Caucasus and with Orenburgh, of the efficacy of the gold distributed by their many agents amongst the Mussulmans of British India, and that their policy will, ere long, become omnipotent in Central Asia. If public opinion in Europe is disposed to believe in a peaceful arrangement of this Khivan question, it is wrong, for Russia is determined to carry out to the fullest extent her designs in the East, and will cede in reality nothing to the protestations of England. Russia considers the present moment propitious for the execution of her projects, not only because her arm has reached into the centre of Asia, but, above all, because she ought to take advantage of the friendly disposition of Prussia, which would preserve the territory of the Czar from European dangers, as this apparent friendly disposition of Prussia is based upon the personal sentiments of the Emperor William, and the advanced age of that sovereign might, at any moment remove the barrier between the accumulating hatred of Northern Germany and their nation. In Russia it is asserted that no real good has

resulted from the mission of Count Schouvaloff to London, and notwithstanding the note of alarm sounded by the English press, they are persuaded Great Britain will content herself with formal protestations."

A London correspondent of the *Republique Francaise* thus writes of the same matter : "The hostile and somewhat menacing attitude which a portion of the English press has taken up with regard to Russia, calls to mind the hasty and unguarded language it employed immediately before the Crimean war, and is already exerting itself with the object of creating a factious agitation. As yet public feeling has not been greatly excited, and England is so unprepared to enter on a war on a great scale that it is probable the whole matter will end in smoke, and that the indignation now expressed will evaporate itself into big words and vain menaces. This state of public feeling is not, however, unattended with a certain danger. Although the pacific element predominates for the moment in the Cabinet and in the House of Commons—just as in 1854—the British nation is rather bellicose at the bottom, and feels itself deeply humiliated by the political inaction to which the country has been abandoned during the past 15 years. The diplomatic victories won by the American Republic over England, have severely wounded the *amour-propre* of the English people ; and they are quite tired of the *role* they are made to play by the statesman of the Manchester school. Mr. Otway, formerly Under-Secretary of State for War, and who retired from office when the Gladstone Cabinet, ceding to the wishes of Russia, supported by Prussia, consented to tear up the Treaty of Paris, which guaranteed the neutrality of the Black Sea, brought this question before his electors at Chatham. On that occasion he repeated the disdainful terms in which Prince Bismarck characterised the England of the present day:—'England!' said the subtle Prussian diplomatist, 'of what use is she? Everybody knows that England has not the slightest intention of fighting; and nobody knows what opinion she entertains on any subject whatever. She changes her opinions every day!' This expression, full of contempt and disdain, and which is considered as authentic, since repeated by a former Under-Secretary for Foreign Affairs, has mortified the English people to such a

point that they are quite capable of perpetrating some piece of folly, in order to throw the lie on M. de Bismarck's prophecy. Even the pacific *Spectator* is carried away by the current, and observes, 'It was thus that the Czar Nicholas spoke before the Crimean war. It must not be forgotten moreover, that the English people are much more inclined to fight for its possessions in India than for any question concerning the European equilibrium. England has lost all its tradition as a leading political state, but it is enormously interested in and jealous of its commerce, and understands the necessity of maintaining its prestige in the East. Now, all those who have formed part of the administration of the army of India are unanimous in their opinion that the occupation of Khiva by the Russians would

be most dangerous; such possession would give a preponderating influence in Persia to England's rival in Central Asia; and Persia is evidently the shortest road by which to penetrate into India. . . . The English people, says one journal, will defend India with as much ardour as they would defend Cornwall.' The *Times* exclaims that if England and Russia do not succeed in reconciling their pretensions, the sword will decide between them; and the pompous *Telegraph* speaks with great emphasis of what it calls 'the honour of the English nation.'

ANSWERS TO CORRESPONDENTS.

These are in type, but have to be held over for want of space.

INTELLIGENCE.

ABERDEEN.—Brother A. Robertson reports the obedience of WILLIAM COOPER, of Woodside, formerly a member of the Free Church. He is a paper finisher to the trade. His wife is interested, and will probably soon follow her husband's example.

BARROW-IN-FURNESS.—Brother Barrow reports that on Feb. 6th, he had the pleasure of assisting JOHN WARDLEY (31), cordwainer, of Dalton, formerly Congregationalist (to which body he was secretary), to put on the name of the Lord Jesus by burial in water. Brother Barrow states that brother Wardley was roused to a sense of his position by the lecture delivered in Dalton by the Editor fifteen months ago.

Writing January 28th, brother Barrow announces the immersion of JAMES ROBINSON WALMSLEY and his wife SARAH, of Dalton-in-Furness. They put on the saving name on Saturday, January 18th. They were formerly Campbellites, but gave heed to the truth as presented for the first time by brother Barrow three years ago.

BELFAST.—Brother R. Howe, writing Feb. 13th, announces the obedience of JOHN MCCANN, formerly a Methodist, with whose doctrines he had been dissatisfied for some time. Brother McCann is the first-fruit of the truth in Belfast. The brethren and sisters there (now numbering 6) have formed themselves into an ecclesia (brother Wylie, secretary, *pro. tem.*), meeting every Sunday morning for the breaking of bread at the house of brother Hunt, 47, Brook Street, Mount Pottinger. Several others are interested, of whose obedience hopes are entertained.

BIRMINGHAM.—During the month, the following persons have obeyed the truth in the prescribed form:—

February 11th, JOHN DAY (34), labourer, formerly Primitive Methodist; February 18th, EDWARD BROWN (18), button burnisher, bro. in the flesh to bro John Brown, of Birmingham; THOMAS CARTER (24), glass cutter, wife's brother to brother Beavan, of Birmingham; JAMES MAWSON (17), clerk, formerly Church of England; JOSEPH MORRIS (20), porter; and on February 22nd, from Eatington, near Stratford-on-Avon, through brother Habgood of that place, EMILY WADDOUPE (23), formerly neutral. Several applications are pending.

The meetings continue well attended. The subjects during the month have been as follow:

Sunday, Feb. 2nd.—School Boards and the Bible. The Bible a source of controversy, and why; the School Board a house divided against itself. The Bible not understood: hence the jargon on the subjects of Inspiration, the Trinity, the Unity, the Atonement, Eternal Punishment, &c. A more excellent way pointed out.—Brother Shuttleworth.

Sunday, Feb. 9th.—RUSSIA AND ENGLAND: their identity as the subjects of special revelation established.—Russian intrigue and designs in the East—probable results of the present movement in Central Asia—prophetic delineation of the future of the two Powers—the solution of the Eastern Question—a voice of warning.—Brother Meakin.

Sunday, Feb. 16th.—A DRAWN SWORD.—

The Bible—its literary constitution, its first principles and first lessons, its mission and right use in the day school and the Sunday school; in the pulpit and on the platform. The Bible a drawn sword (*in the hands of those who understand it*) against both the enactments of School Boards and the teachings of the pulpit.—Brother Shuttleworth.

Sunday, Feb. 23rd.—A REPLY to the "Message" of the restored "apostles," delivered in the Town Hall, Birmingham, on Thursday Evening, Feb. 13th, 1873, by one of their evangelists. The "Message" tested by the Spirit of Christ and proved to be of man—Its "Signs" of the Second Appearing of Christ indicative of the blindness of its senders, and a proof that they are false apostles—Jesus Christ's Signs and Times: how to discern and understand. Brother Meakin.

Brother Beddoes, the withdrawal from whom was reported last month, wishes it stated, that though in the brethren's view he is walking in disobedience, his conscience is clear, and that his desire is, in all things, to walk obediently.

BUXTON.—The truth has been introduced to the notice of the people here by brother Birkenhead, of Sale. In conjunction with brother Slack, of Hindlow, he previously circulated 100 bills, worded as follows:—"COME AND HEAR the Gospel of Christ and his Apostles, scripturally defined, and its counterfeit exposed, in three lectures, by Mr. W. Birkenhead, of Sale, near Manchester, in the Co-operative Hall, South Street, Buxton, on Sunday, January 20th, when the following important questions will be considered:—What is the Gospel? What is the Kingdom of God? and What must I do to be saved? The lectures to commence respectively at 11 a.m., 3 p.m., and 6.30 p.m." In the morning about twenty persons came; in the afternoon, about a hundred; and in the evening (which was very inclement, there being besides a counter attraction, in the shape of a funeral sermon on the death of a local minister), about twelve. Certain persons attended all three lectures, and gave much attention, seeming much interested. Brother Birkenhead thinks one or more will look further into the matter.

CHELTFENHAM.—Brother Otter, writing January 24th, expresses much pleasure in stating that on the previous night he introduced two others (who have been for a long time in regular attendance at their little meetings,) into the "Saving Name." Their names are ANNIE STONE (22), wife of brother A. Stone; and ADA HUMPHRIES (about 18), daughter of brother and sister Humphries, sen. The immersion took place at the public baths. There is hope of another—a young man.

CUPAR (Scotland).—Writing Jan. 22nd (too late to obtain insertion in last month's),

brother Archibald Dowie reports the immersion of eight persons at this place. They all came from Newburgh, ten miles distant, for the purpose of obeying the truth, and now form an ecclesia of God in that town of 2,000 inhabitants. They were originally Presbyterians, but recently had settled down, with others, upon a sort of Campbellite basis. The gradual introduction of the truth, point by point, had the effect of drawing off the looser elements from a community originally numbering about 50, leaving at last a small residuum which is now established upon the solid foundation of the truth. The names are as follow:—MRS. PATERSON (37), JAMES PATERSON (35), DAVID HEPBURN (25), GEORGE BAKER (19), HELENNAIRN (28), HELEN SUTHERLAND (29), HELEN BAKER (22), JESSIE MITCHELL (23).

Writing again on the 1st of February, brother Dowie mentions another visit from Newburgh for immersion, viz: ANNIE MC CULLOCH (27), who put on the saving name. Sister Helen Baker, mentioned above, has since removed to Glasgow. Brother Dowie mentions the death of sister Braid, who, after a prolonged illness, fell asleep in a hope that grew stronger as the last moment hastened.

DEVONPORT.—Brother Dashper reports a "tolerably good" attendance at the advertised lectures during January and February, and speaks of some who are enquiring after the good way.

DUDLEY.—Brother Phillips (Jan. 19th) announces the obedience of ALFRED GEE (52), machinist, formerly Baptist. He was immersed in the Public Swimming Bath on Thursday, December 26th, in the presence of about a dozen witnesses. Afterwards a company of brethren and sisters, and interested friends, partook of tea together, and spent an interesting and profitable evening. On Sunday, January 19th, brother Shuttleworth, of Birmingham, lectured to a fair audience. There are hopes of further increase.

ELLAND.—It appears that by some oversight, the name of RALPH MARSDEN (32), formerly Episcopalian, was omitted from the list of immersions reported from this place last month. He was immersed on December 29th.

GALSTON (Scotland).—Brother D. Ross reports the death of brother Pilson, who fell asleep on January 7th, at the age of 19. Brother and sister James Pilson have left Galston for Chapel Hall, and are likely, says brother Ross, to turn up at Wishaw.

KEIGHLEY.—Brother W. Dugdale reports four immersions on Sunday, February 16th. JOSEPH KEIGHLEY (24), formerly Independent, and his wife, CRESSEY KEIGHLEY (23), formerly Episcopalian; EMMA CATHERALL (23), formerly Baptist; and THOMAS TOWNSON (38), formerly Wesleyan Methodist. The immersions took place at Halifax. The

Keighley ecclesia now numbers twelve, and a larger room (Albion Hall, capable of holding 150 persons) has been engaged for the meetings. Others are enquiring and further fruit is expected.

LEICESTER.—Brother Weale makes a correction on his last communication, stating that the name of the brother whose immersion was reported, ought to have been Stimpson, and not Timpson.—During the month the brethren have had visits and lectures from brother Hadley, of Birmingham, (Subject: "The Lord's Prayer,") and brother Sulley, of Nottingham, ("The new heavens and the new earth"). The meetings were well attended. A Leicester D.D. recently advertised his intention to deliver to his congregation a series of addresses on "The immortality of the soul," but he died the day before the first address was to have been given. The brethren were anticipating good results from the intended attack on the truth, while the adversary were looking forward with ardent desire and half expectation that the cause of the truth would thereby be extinguished in Leicester.

LEITH.—The subjects of lecture during January were as follow:—

January 5th.—"Did God create man immortal?"

January 12th.—"The promises made unto the Father."

January 19th.—"If a man die shall he live again? A scriptural answer concerning the destiny of man by birthright and adoption."

January 26th.—"Is the resurrection an essential element in a believer's hope?"

LIVERPOOL.—Brother W. L. Atkinson (January 21st) reports three additions to the ecclesia, viz.: RICHARD GEE and his wife ELLEN GEE, formerly of Mumbles, and connected with the ecclesia there some years ago, before the question of judgment was considered; now re-immersed on their scriptural apprehension of the first principle. Brother Gee resides at Bromborough, in Cheshire, and is employed on the river; and WILLIAM HUGHES, ship carpenter, formerly Episcopalian. Lectures on the following subjects have been delivered: THE SEVEN PILLARS OF WISDOM.

December 1st, 1872.—I.—"The one God: an elementary scriptural truth, theoretically admitted, but *practically denied* by all *Christendom.*"

December 8th.—II.—"The one Lord: or Jesus Christ before crucifixion and after resurrection."

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

December 22nd.—IV.—"The one Faith: or, the promises to Abraham the basis of the gospel of the kingdom preached by Jesus and his apostles, to be realised in the restoration of the Kingdom to Israel."

December 29th.—V.—"The one Hope: or, the second appearing of Jesus Christ the only hope of every true believer, and a necessary preliminary to the reward of the righteous and the punishment of the wicked."

January 5th, 1873.—VI.—"The one Baptism: or, immersion, not sprinkling, the divinely appointed mode for uniting believers to Jesus Christ."

January 12th.—VII.—"The one Body: a community composed solely of those who reject the traditions of men as embodied in the creeds of Christendom, but who understand and believe the unadulterated truth of God, as revealed through the mouths of Moses, the Prophets, Jesus, and the Apostles."

STOURBRIDGE.—Brother Turney reports: "The ecclesia here has removed to a larger and more convenient meeting room—No. 90, High Street, which will seat about eighty people. Three lectures, as follows, have been delivered:—

On *December 22nd*, brother S. G. Hayes gave the opening lecture, subject, 'The gospel preached by Jesus Christ and his apostles in the 1st century, compared with the gospel preached by the leaders of the people in the 19th century.'

January 19th, by brother J. J. Andrew: 'The cross of Christ made of none effect by Gentile traditions.'

January 21st.—'Watchman, what of the night? What are the signs of Christ's coming, and the end of this age?'

We have had very good audiences, and there seems much interest created, which encourages us."

LONDON.—Brother Andrew reports: "On the 29th of January EMILY DANIELS, formerly Baptist, was added to the ecclesia by immersion."

The subjects of lectures for the past four weeks have been as follow:

January 26th.—"Angels."—Brother J. Leach.

February 2nd.—The place of France in Prophecy, with a notice of certain erroneous speculations concerning Napoleon III.—Brother J. J. Andrew.

February 9th.—The Scriptural Doctrine concerning evil Spirits.—J. J. Andrew.

February 16th.—The earth yet to be ruled in righteousness by that One whom God hath raised from the dead and exalted to His right hand.—J. J. Andrew.

MALDON.—Writing January 30th, brother C. M. Handley says: "The recent lectures and probable discussion at Witham having been noised abroad, a man, who turns out to be a Universalist, living at Kelvedon, a small town on the main line between Chelmsford and Colchester, and lying about nine miles from Maldon, wrote to us, offering the Kelvedon Public Hall, for either discussion or the original lectures, we

paying the expense of gas, &c. We accepted the offer, and published for Tuesday and Thursday, January 21st and 23rd. The meetings finished rather stormily, and yet we look upon them as being a success, both as to numbers and attention. Brother Boshier, who was travelling East at the time, took the chair on the Thursday night, and he with us was very pleased with the opening and the result. May God give the increase."

Writing February 16th, brother D. Handley announces the obedience of Mrs. RULES, who had been for many years connected with the Peculiar People. When the split took place among them on the subject of man's mortality, Mrs. Rules was on the side of the truth, but thought those with brother Handley went too far. Since then, she has tried without satisfaction to pick a few crumbs from the Established Church. At last meeting in with the truth in its fullness, at Hazeleigh, she has accepted and obeyed it.

NEWBURGH (Scotland).—See Cupar.

NEW PITSLIGO.—Brother Reid reports a continuance of the Sunday evening lectures. Subjects: "the Hope of Israel," "Israel's past and future," "Another King, one Jesus," "The world's future—political and religious," and "The one Faith." After the fourth lecture the audience thinned down considerably.

"Brother Adam Taylor, of Broadsea, Fraserburgh, who has been ill of consumption for a considerable time, fell asleep on the 2nd instant, in the hope of being remembered and awakened to life. Being of a retiring disposition, he shrank from receiving aid until his means were exhausted, when he appealed to me, but before I had time to respond, he was beyond the need of help."

"Brother George Anderson, residing in Fraserburgh, who was in connection with the church in Turriff some years ago, and afterwards turned aside, has made up his mind to return, and applied to the church here to be re-admitted into the fellowship of the brethren, which, knowing no barrier, we were glad to consent to."

NOTTINGHAM.—Brother Mycroft, February 18th, reports that during the month there were two additions to the ecclesia by immersion into the saving name of Christ, as follows: HARRY HIGGS (24), formerly neutral, and his wife ELIZABETH HIGGS (20), formerly Baptist.

WHITBY.—Writing February 13th, Brother Winterburn reports the removal, on account of work, of brother H. Clarkson, to Halifax, with which ecclesia he will now meet; also of the re-admittance to fellowship of sister Beadnell. He also states that the weekly lectures are advertised in the principal local papers, and believes that some little interest is being aroused, and that a Sunday school has been organised with a prospect

of success, sixteen scholars having been collected together for a commencement.

AUSTRALIA.

SYDNEY.—INTERESTING REPORTS.—Bro. W. BROWN, writing September 10th, says, "On perusing the statistics for 1871 and 1872, and the remarks of the sister who compiled them, I was astonished to find no increase for New South Wales. This is owing to our own neglect in not forwarding you all particulars; but, though we have been negligent in this particular, we have not been altogether idle in other and more weighty matters; for we have six immersions and two restorations to record. WILLIAM BROWN, formerly Esiscopalian, after fourteen months' investigation of the truth, was immersed into Christ, July 2nd, 1872; JAMES EVERITT, who with JAMES BOTT and other Campbellites held meetings, with Bro. McQUIRE and WILLIAM BROWN, previous to their obeying the truth—instead of convincing us that they had the truth, became convinced themselves that they were withstanding the truth. JAMES EVERITT put on Christ by immersion about three months after William Brown. Then E. L. SMITH and WIFE, formerly Wesleyans and Sunday school teachers, were brought to a knowledge of the truth through the efforts of brother Gordon and his wife. They were immersed into the saving name together. Bott continued to oppose. Once he met brother Rooke at Brown's house, to convince us all he had the truth, but he was completely foiled by his own arguments. Still he continued his efforts at intervals; and at last came to our Sunday morning meeting, spent the afternoon at Brown's, attended a discussion in the evening, on The future occupation of the Saints; and took part in it. The following-Sunday, after a lengthy conversation with brother Rooke, he put on Christ by immersion, and now meets with the brethren. Brother Everitt, more especially, is imparting the knowledge he has himself acquired, to his wife and friends; we hope soon to have the pleasing duty to record the obedience of his wife. Brother HENRY PRINCE, also a Campbellite, with very little help but the *Twelve Lectures* and a few conversations with brethren at Burrawang, put on Christ by immersion, September 21st, 1872. Brother Gordon and wife are again in fellowship with the brethren in Sydney. Brother Rooke has been lecturing in different parts; he delivered a lecture at Waverley. Brother Rooke has also visited Burrawang and lectured there. He has also met Mr. Wright, Evangelist of the Campbellites, who challenged him to a public meeting, subject, "Did God fulfil His promise of the land of Canaan to Abraham and his seed?" Mr. Wright to affirm, brother Rooke to deny. The second on "The kingdom." At the

close of the second evening, a gentleman rose and proposed the subject be continued, as it was evident to his mind the subject was not finished. Brother Rooke stated that he had not presented the half of his evidence; but the evangelist as one of the debaters refused to take further part in the matter. Brother Rooke then notified his intention of continuing the subject, with an explanatory address from brother Everitt, as it was through him the meeting was brought about. Brother Everitt had had five meetings in the house the evangelist lodged in. Brown was at four meetings, and his own people admitted we gained a point each night. A Methodist then challenged brother Rooke, on "The Promises," but completely failed. Brother Rooke then delivered a lecture on the First Resurrection, with an open discussion after; two of the brethren and two of the alien took part. Another Methodist then challenged brother Rooke on the "Immortality of the Soul," declaring he then had eternal life. He made a miserable failure, as all must who oppose the truth. Brothers Rooke and J. J. Hawkins, who is now working in Sydney, went to South Creek by invitation, and after their days' work jumped into the train, went 29 miles, delivered a lecture on the Kingdom, each speaking an hour. That lecture was instrumental in bringing Mr. Bunce to Sydney, and after a long conversation with brothers Rooke, J. J. Hawkins, and Everitt, they could not forbid water. The next day being Sunday, he stayed for the breaking of bread, and then returned to South Creek.

Brother P. Graham, writing October 6th, reports that on August 17th, ELIZA INGLETHORPE (24), formerly Church of England, requested to be assisted in the investiture of the name of Christ. Being found ready, her request was gladly (by brother Graham) complied with. She is wife to brother Inglethorpe. On the date of his letter, brother Graham attempted to lecture in Victoria Park, but being stoned, was obliged to desist. "In Sydney," he says, "there is not a spot that is not darkened with the teachings of the priests and parsons." He longs for the smiting of the image, as do all the groaning saints of God. Their mourning will be turned into joy at the appointed time. He encloses the following advertisement, which he has had inserted in the papers:

Christadelphian Ecclesia: meets at the New Hall of Temperance, Pitt Street, opposite Congregational Church, on Sunday, at 11, to teach and obey the commandments of Christ; and at 7 p.m. to teach that the gospel preached by Jesus and his apostles had reference to the kingdom of God.—(Mark i. 14; Matt. iv. 17, 23; Luke ix. 1, 2; Acts vii. 12, 25; xx. 25.) What is this kingdom they preach about? Answer: Dan. ii. 44; Rev. xi. 15; Dan. vii. 13, 14;

Rev. xix. 11. The covenant made with Abraham promised the ultimate blessing (on the earth) of all nations.—(Gen. xii. 17; Gal. iii. 8; Gen. xiii. 14, 17.) The same promises were made to Isaac and Jacob.—(Gen. xxvi. 2, 3, 4; xxviii. 13, 14.) These promises were not received by Abraham, Isaac, and Jacob (but will be at the resurrection.—Acts vii. 5; Heb. xi. 8, 9, 13; Gal. iii. 16, 29.) These promises will be fulfilled when Christ comes and sets up the kingdom of God on earth.—(Isaiah ii. 4; Psalm lxxii. 4, 14; Zech. ix. 10; Psalm lxxvii. 4; Matt. viii. 11; Micah vii. 20.) At the set time, Jesus Christ will return from heaven and take up his residence on the earth; the second coming of Christ is, therefore, the true hope of the believer.—(2 Timothy iv. 1; Acts i. 9, 11; Matt. xvi. 27; Psalm cii. 16, 21; Acts iii. 20, 21; Heb. ix., 28; I Cor. i. 7; 1 Thess. iv. 6.) That the kingdom of God revealed in the above is the inheritance to which men are called by the gospel, and the things preached as the object of hope.—(Luke xxii. 32; James ii. 5; Matt. xxv. 34; 2 Peter i. 11; Luke xiii. 29. On Sunday, at 7 p.m. "The three faiths—Catholic, Protestant, Christadelphian—compared in the light of Scripture."

CANADA.

EDEN MILLS.—Brother H. L. Drake reports the immersion, in August last, of JAMES LAMSON and his wife, JANE LAMSON, formerly Methodists. "In the following month, brother and sister Packham removed to Springfield, Ohio. Since then, brother Dunn, of Hayfield, Penn., has visited and delivered a course of lectures. Sister Hacking, formerly from Listowel, has united with us by confession of faith. Some three or four months ago, I caused the enclosed advertisement to be inserted in the weekly paper printed in Fergus, an intensely Scotch-Presbyterian village, situated about sixteen miles from Guelph. About eight or ten copies of *The Lectures* have been disposed of:

"*Twelve Lectures*, by Robert Roberts of Birmingham, England, in which the teaching of the Bible is shown to be opposed to the doctrines of all the names and denominations of Christendom.

"In order that you may form some idea of the book, I give below the headings of some of the most prominent chapters.

(Here follow the headings of some of the lectures.)

"To the religious and thoughtfully inclined I would say, you will find a vast amount of instruction therein. Read it with attention, and one of two things will be certain:—Either your confidence in the truthfulness of (so-called) orthodox doctrines will be greatly shaken, or you will become more intensely orthodox than ever.

"A few copies of the work can be had, at

the *News-Record* Office, price one dollar. Buy the book; after reading it, if you do not wish to keep it, return it in good order, and the money will be refunded.

HENRY L. DRAKE."

UNITED STATES.

ADELINE (Ogle County, Ill.).—Brother Coffman writes as follows: "The Ogle ecclesia having been misrepresented by the mere-manite wranglers on the subject of God manifest in flesh; will you allow me a place to set forth our views upon the misrepresented point. By God manifest we mean that a manifestation took place in the Son born of Mary, previous to his official anointing, as well as after. We regard this as a testimony to be believed, however we may fail to understand. Jesus says, 'If you don't believe that I am he ye shall die in your sins.' 'To the law and testimony, if we speak not accordingly, the light is not in us.' We know that the Deity is unchangeable and cannot die; yet the Son of God, the Saviour died, and thus God in manifestation died, for the Son of God was the manifestation. We regard Jesus as not only a medium of manifestation, but also the manifested one, as saith Jesus, 'He that seeth me seeth the Father.' Paul says, 'God was manifest in flesh,' and Jesus was he. The only begotten one that came out of the Father, was the spirit of the Father with mortality upon him, weak and tempted in all its points like as we. The Jews could not believe this, and said he blasphemed because he said he was Son of God, an equal of God, as all children are considered of their fathers. Jesus (from his babyhood upwards, in the days of his flesh) at once was composed of two sides, one in union with the other, for Deity is not annihilated when in union with mortality. He still remains Deity, though in manifestation through a flesh nature. Thus we understand Jesus when he says 'I was before Abraham;' and John when he says, 'And Jesus was before me.' But as regards the person Jesus, we do not understand him to have pre-existed. We understand him to have been a manifestation of his Father in the same sense that John was a manifestation of his father. Zechariah was not from all eternity, therefore John was not with him from all eternity; but the Father of Jesus was from all eternity, and in this sense he was before John. By this we can perceive that while the first Adam was of the earth, the second Adam, Jesus, was the Lord from Heaven. We accept Jesus as a God manifestation, as coming from the Father in the manner testified in Luke i. 35: The 'Holy thing,' an 'Equal,'

'The Son of God,' 'Thy salvation,' 'A light to lighten the Gentiles.' Consequently when he died and rose again he ascended from whence he came. The mortality being swallowed up in the Resurrection, he became con-substantial with Deity, of whom in the days of his flesh he was a manifestation by spirit, through or in the flesh. A mere human being, ever so highly endowed by Holy Spirit, would not be in the same relation to God as His own Word *made flesh*. Such a man would be a mere medium; not the 'Holy thing,' 'Thy salvation,' 'The Saviour,' 'A light,' and other titles by which the Lord Jesus is described. The foregoing sets forth the true position of the Ogle ecclesia on this important subject."

BOSTON. (Mass.)—Brother Hodgkinson, writing January 27th, says: "When you wrote to me last September, enclosing a letter received from one Charles Jones, asking for ecclesial information as to Boston, I was at Bristol, R. I., but despatched the letter to one of the household, who called upon him and pointed to 176, Tremont Street, where we make our stand for the truth as in Jesus. He attended regularly, and was soon accompanied by his wife. They are both English, and formerly Baptists, and to-day were immersed into the name, great and good enough to cover all our shortcomings. Ex-brother Lilley of Hong Kong, first introduced the truth to him, giving him an *Elpis Israel*, Feb., 1869. Since then in China, California, and Sandwich Islands, Jones had the truth gnawing at his conscience. Attracted by the pearl, and not satisfied with the paste diamond, he has sold and bought the pearl won, and both he and wife now rejoice with the sons of Deity. This is the fifth immersion this year. We will not boast, but rather liken the ecclesia unto a rich merchant, who, anxious to add to his store, yet was more desirous still of not losing what he possessed. We are looking for a grain of mustard seed to drop from heaven to the eastern horizon, and, having taken root, give us speedy lodgment in its branches."

LLEWELLYN. (PA.)—Brother Brittle, of Shenandoah, reports the death of brother J. J. S. Richards, of Llewellyn, whose interesting case is recorded in the *Christadelphian* for Dec. 1870; also Oct. 1871. He died August 20th, 1872, and now rests in hope. Brethren Zittle and Matthews visited and broke bread with him a week before his death, and left him full of hope.

TRENTON, Grundy Co. (Miss.)—Brother G. W. Moberly writes that he would be glad of a call from any brother or sister who might be travelling through this part of the country.

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. 106.

APRIL, 1873.

Vol. X.

ABSENT FROM THE BODY: PRESENT WITH THE LORD.

"We are, therefore, always of good courage, knowing that while at home in the body, we are absent from the Lord (for we walk by faith and not by sight), we are truly of good courage, and desirous rather to be absent from the body, and to be present with the Lord."—(2 Cor. v. 6-8.)

SUCH is the text oft quoted, and one which is of easy interpretation, if we read it according to the doctrine of Christ, as set forth in the Scriptures on the subject of a glorious, honourable, and incorruptible constitution of things. In the midst of all his perils the apostle declares that he is always of good courage; that though pressed on every side, perplexed, persecuted, and cast down, he was neither straightened in despair, utterly forsaken, nor destroyed. That, however, in consequence of such injurious treatment, he always bore about his body the scars of the wounds he had received in the service of Jesus, which were so many mementos of his death and resurrection, seeing that he had received them on account of the testimony he had borne, that Messiah must needs have suffered, and have risen from the dead, and that Jesus was indeed the Christ. For, in that age, *we who live, says Paul, are always*

exposed to death for his sake, and in this way the life, or resurrection of Jesus was manifested in the apostle's "mortal flesh." Thus he hazarded his life from day to day in proclaiming "the gospel of the uncircumcision," that the supreme benefits of the resurrection of Jesus to life might accrue to the Corinthians and others. Yet having the same courageous spirit resulting from a common faith, he regarded not the sufferings he was called to endure, for he knew that the Father who had raised up the Lord Jesus from the dead, would, at the appointed time, raise him up by Jesus; and though he might fall first in the service, and lose his life in the war, he was persuaded that at that time Jesus would present him to the Father in company with them. For all his afflictions were for their sakes; that the blessing of the gospel of the resurrection which had abounded to the forgiveness and heirship of many

believers, might, through the thanksgiving of the greater number of them, redound to the glory of God.

In view of all this, therefore, says the apostle, "we do not faint,"—we are still of good courage, though "our outward man," our mortal flesh, be *impaired* by stripes, by rods, by stones, by labour and toil, by watchings, by hunger and thirst, by cold and nakedness (see 2 Cor. xi. 33); yet "our inward man" of the heart is renewed day by day, inasmuch as we give all diligence to add to our faith *courage* (2 Pet. i. 5), by which we may boldly meet the perils to which we are exposed. For these our momentary light afflictions work out for us a great recompense of reward, which we shall receive at the revelation of Jesus Christ, even an eternal weight of glory, inexpressibly great; and this elaboration takes place while we are aiming not at things seen, but at things unseen; and thus we work out our salvation; for the things seen are temporal, but the things unseen are eternal. For we know that if our earthly house of the tabernacle made with hands be dissolved; that if its political, ecclesiastical, and animal constitution of things seen and temporal be broken up—and the heavens of Israel's commonwealth being set on fire, be dissolved, and the elements thereof burning, be melted (2 Pet. iii. 12), we, the disciples of Jesus, according to the promise of God, have in process of building (*oikodomeen*, the act of building) by God, "a house *not made with hands*"—constituted of "a new heaven, and a new earth in which dwell righteousness" (2 Pet. iii. 13)—a building or constitution of things as yet unseen, composed of elements unlike the present temporal and visible ones of our earthly house, and of everlasting duration.

Now the reason why we endure all things at all hazard of life, and aim at things unseen, is because under the present order of temporal things we groan, being in the "bondage of a perishing state, travailing in anguish, even we ourselves groan within our-

selves" (Rom. viii. 18-25), "earnestly desiring to be invested with our heavenly mansion,"—to be clothed with glory, honour, and incorruptibility, in the inheritance, which is "incorruptible, undefiled, and unfading, preserved in the heavens for us, who, by the power of God, are guarded through faith, to the salvation *prepared to be revealed in the last time.*"—(1 Pet. i. 4.) And surely, being thus invested, we shall not be found naked, corruptible, or mortal. For we that are in this tabernacle—who are of the earth earthy, and a part of the "present (temporal) heavens and earth," do groan, being burdened with the ills of life; not that we desire to be divested of life; by no means: on the contrary, we long for the adoption, namely, the vestment of eternal life, or "the redemption of our body," from corruptibility, dishonour, weakness, and earthiness: we earnestly desire that the mortality of our nature may be abolished—that this "corruptible body may put on incorruption, and that this mortal body may put on incorruptibility," that, "death may be swallowed up for ever," that "mortality may be swallowed up by life."

Being wrought up to this desire by God, who has given us of His Spirit as an earnest of this celestial inheritance, we are always of good courage, though beset by dangers on every side. "For we walk by the light of the knowledge of the glory of God"—by faith; not by the sight of our natural eyes; seeing that while at home in the body, placed under this earthly and temporal constitution of things—we see not the things eternal, for we are absent from the Lord, in whose presence these "unspeakable things" exist. Animated by these considerations, we are indeed courageous, and desirous rather to be absent from the body—divested of this perishing state, and to be present with the Lord, "on that day when he shall come to be glorified in his saints, and to be admired by all the believers."—(2 Thess. i. 10.) Therefore also we strive earnestly, whether at home in this perishing state or from home, divested of life

to be acceptable to him,—being found *in* him. For we must all appear before the tribunal of Christ, that every one of us may receive for the things which he has done while mortal, whether good or evil.

Paul's earnest desire above all things was "*to be invested with his heavenly mansion,*" when he would be "*present with the Lord.*" This was the great consummation to which he devoutly aspired. He longed for incorruptibility in an incorruptible and undefiled mansion or inheritance. He had not two supreme desires, but only one, variously expressed in divers parts of his writings. In his letter to the Philippian brethren he says, "I count all things loss, for the excellency of the knowledge of Christ Jesus my

Lord; that I may know him, and the *power of his resurrection, . . . if by any means I may attain to the resurrection from the dead.*" The *promise made to Abraham* was his earnest desire; this was the hope which he saw set before him in the gospel—the "*one hope*" of the ancient disciples—the prize of the high calling—the hope of glory to be realized "at the coming of the Lord Jesus Christ, with all his saints;"—"the gathering together to him;"—these were the things upon which the apostles and their brethren placed their affections—*things unseen and eternal* to be attained at the resurrection from the dead, and not an instant before. DR. THOMAS (in 1838.)

ATTENDANCE AT THE TABLE—A WARNING VOICE.

"Provoke to love and to good works, not forsaking the assembling of yourselves together, as is the custom of some, but exhorting, and so much the more as you see the day approaching."—PAUL.

DERELICTION of well-doing in this matter is sorely to be lamented. Whether it arises from indifference, worldly-mindedness, or want of knowledge, we know not, but we suspect it may be ascribed to all three. There are brethren who are cold, brethren who are neither hot nor cold, brethren who are thoroughly imbued with the spirit of the world, brethren who are ignorant of their duty, and brethren, who though they know what they ought to do, yet leave undone the things they should. Where there is no orator to scratch their "*itching ears,*" some forsake their Master's school to herd with idlers at some sectarian raece-show. But this turning of the back upon the particular assemblies and congregations of the firstborns, whose names are enrolled in heaven, is not peculiar to our times and country. There were contemporaries of the apostle, and fellow-countrymen of the King of Israel, who appreciated so lightly

even the extraordinary gifts of the Holy Spirit, such as "*the word of wisdom,*" and the "*word of knowledge,*" that, from some cause or other they concluded to absent themselves from the worshipping assembly of God. "Not forsaking the assembling of ourselves together," says Paul, "*as the custom of some is.*" What cold-hearted, impenetrable dunces these must have been! So little taste had they for that "divine doctrine which dropped as the rain," or for that "speech which distilled as the dew, as the small rain upon the tender herb, and as the showers upon the grass," that they preferred to lounge at home or to stroll abroad, indulging in the carnalities of spiritual licentiousness. By not assembling themselves together, they refused, with attentive consideration of their brethren, to "provoke to love and to good works." They had so little love for God, for Jesus, for the saints, or for good works, that they cared not to

stimulate others to what would be a reproach to themselves. Behold the reason, then, why such forsake the assembling of themselves together! It is this: they have no relish for the wisdom and knowledge of God; their hearts are with their treasure, and their treasure is in earthly things; they love God, but it is the god of this world; they delight more in the company of the ungodly than in that of the redeemed; they love good works indeed, but it is the works by which they minister the goods of this life to a carnal mind. By not assembling themselves with the faithful, they not only do despite to their brethren, but they, *in effect*, declare that they will not worship God in spirit and in truth; that they will not offer spiritual sacrifices to Him through Jesus Christ; that they will not declare the perfections of him who has called them out of darkness into his wonderful light; that they will neither imitate Paul, Christ, nor their approved brethren; that they will not hold fast the traditions delivered by the apostles; that they will not break the loaf nor drink the cup in remembrance of Jesus, and, therefore, refuse to publish his death until he come; and that they will not observe the all things he commanded his apostles to teach the baptized believers of the gospel.

This may be considered as a catalogue of heinous offences, of which the absentee from the worship of God is not guilty. But let it be remembered that it is the "*one body*" which is the "spiritual temple" and the "holy priesthood," and that the Christians—the "living stones"—are "built up" or erected into this superstructure, or constituted a holy order of priests, for the especial purpose of offering "spiritual sacrifice to God, through Jesus Christ." Peter further pronounces the constituents of this "one body" to be "an elect" or chosen "race, a royal priesthood, a holy nation, a purchased people." And for what purpose were they *chosen and purchased*? To do their

own will and pleasure, and to live in the listless and indolent neglect of all spiritual duties? Were they chosen to serve Mammon without remorse, and purchased to devote their energies to the accumulation of gain? Certainly not. Peter says they were chosen and purchased "that they might declare the perfections of him who had called them from darkness." Paul enjoins them to "be imitators of him as he was of Christ," and to "hold fast the traditions he had delivered to them." Now Paul did not forsake the assembling of himself together with the disciples; and of the traditions, it was one that they should come together on the first day of the week to break bread, and so openly publish the death of the Lord until he come. The brethren, after the Day of Pentecost (Acts ii.), continued steadfast in the all things Jesus commanded his apostles to teach, none, save apostates, in those days, forsook the assembling themselves together with the brethren. Then it was the fashion never to be absent, unless, of course, some insuperable obstacles interposed; they came together then with alacrity, that they might be mutually comforted and consoled, amidst the trials and combats they had to sustain in a Pagan world. Now, if one had a right to absent himself at pleasure, all the disciples had; and if all had done this, there would have been no offering of spiritual sacrifice to God, through Jesus Christ; no declaration of the perfections of God; no imitators of the apostle; no holders-fast to his traditions; no celebration of the resurrection of Jesus; no publication of his death; no public remembrance of him; and no continuing steadfast in the all things commanded. If all the disciples had done this, they would, *in effect*, have refused to continue in obedience, and would have effectually abolished the institutions of Christ, and what all would have been guilty of, so would one. But all the disciples have no right to discontinue the worship of

God; or without some insurmountable impediment almost, to absent themselves therefrom. If, then, all have no right to do this, individual disciples have no right; for, in the kingdom of Christ there are no *divinely-constituted* privileged orders, no exempted ones, no autocrats, nor aristocrats, but all its citizens are free and equal—and equally bound in all things to obey.

In the days of our venerable brethren, the apostles, there was no such thing as “going to church to hear preaching.” The *object* for which they assembled was to worship God, of which preaching constituted no part. It was the Pagans who went to hear preaching, and not the Christians; the latter met to stimulate one another to love and good works, and so forth, when, if a competent believer were present, he would discourse to them, as Paul did on a certain occasion till midnight. For a disciple to show himself in the house of meeting only when there is a preacher expected is heathenish. What! does he his duty to God, or rather does he think to express his homage acceptably to God by occasionally going to hear a preacher! There is no worship of God in listening to the speech of an orator, however “divine” his oration or person may be. Thousands listen to preachers all their lives, and imagine themselves, therefore, to be very religious: yet will die like Abner, who, says the Scripture, died like a fool. A disciple ought to know better than to practise such superstition and sectarian folly. His function is not to be the listener to the poverty-stricken speeches of professional religious spermologists, which they retail in scraps to the mentally impoverished multitude;—no, his high calling is “to offer spiritual sacrifice to God,” and to “declare His perfections.” Let the well-intentioned, but ill-informed, Christian, then, wake up as he ought to do, and play the truant no more. Let him remember that to meet with the disciples of Christ every “first day of the week,” to “offer spiritual

sacrifice to God through Jesus,” the “Great High Priest”—to meet on that day to publish openly in word and action the remarkable death of the Messiah—to celebrate with joyous heart and countenance the revival from the dead of him who is the resurrection and the life”—let him not forget, I say, that these things are *a part* of that “well-doing,” in which he is required by divine authority to “persevere,” if he would attain to a glorious, honourable, and incorruptible life. What would a schoolmaster think if, after he had entered the school, his pupils were scarcely ever to make their appearance at the appointed hour of instruction? Would he not close his doors and justly conclude that his scholars had abandoned him for some other guide in the way of knowledge? And do brethren imagine that the great teacher, whom the Father sent into the world to dispel its ignorance, and to enlighten men with his wisdom, is less sensitive to the neglect of his appointment than an ordinary instructor of youth? Would this man bestow the rewards of his academy on those absentees, who had forsaken the assembling of themselves together with those students who had remained faithful to him? No; neither will the Son of God confer “the promised reward” on those indolent and neglectful citizens of his kingdom, who devote all their time to themselves and their own lusts, and none to him.

But I have known some excuse themselves on the plea that they work hard all the week, and both they and their horses are too fatigued to travel eight, ten, or more miles to meeting. That this being the case, they stay at home and read the Bible. In reply to this, we would observe, that brethren have no business to encumber themselves so much with the perishing and trifling concerns of this world as to require such great exertions to meet their obligations. But if they will thus involve themselves, let them remember, that they are ‘a *pur-chased* people;’ that they are ‘bought

with a price,' and that that price is more costly than anything the bowels of the earth can yield; they are "purchased" with the "*precious* blood of Christ," and that, having thus made them his own, they have no right to serve themselves so diligently during six days, as to be incapacitated for doing what he requires to be done on the seventh. Furthermore, they have no business to stay at home on the first day of the week to read the Bible. They can "read the Bible at home" every day—morning, noon, and night. He that says he stays at home to read the Bible on "the Lord's Day" is very likely to be the very person who very rarely, if ever, reads it at any other time, if indeed he reads it then. We, who are preparing ourselves for the coming of the Great King in his glory, believe that the will of God may, and in fact, can only be known by the *precepts* and *precedents* of the written word; we say, therefore, that a brother has no right to stay at home for any such purpose; because it is neither commanded nor recorded, that the "royal priesthood" of the Immutable, in the apostles' days, ever "declared his perfections" by lounging at home to read the Bible. Let such not condemn the "will-worship," of sectarians, for assuredly, 'staying at home to read the Bible,' if it be viewed as equivalent to worship, is will-worship indeed.

But what do such stay-at-home Biblicists read in that wonderful and unerring book? It *commands* the reader not to amass for himself treasure upon earth; it declares to him that he 'cannot serve God and Mammon;' 'be not deceived, for whatever a man sows, that also shall he reap.' Therefore, he who sows to his flesh shall reap the corruption of the flesh.' It *commands* him to 'set his affection on things above; not on things on the earth;' to 'owe no man anything, but to love one another,' to 'keep himself unspotted from the world;' to 'deny himself of all ungodliness and *worldly lusts*,' and to live soberly, righteously, and Godly, in this present world'—these are

some of the things it tells him to practise every day; but nowhere does it teach him to forsake the assembling of himself together with the disciples of Christ on the first day of the week, when they meet to offer spiritual sacrifice to God.

Instead of forsaking one another's company on the Lord's day, the apostle enjoins the Hebrew brethren to *exhort* one another, and so much the more *as they saw the day approaching* when the things constituted should be removed according to this Scripture, which says, "Yet once I shake not the earth only but also the (Jewish) heavens." This dreadful day of indignation, when the adversaries of Messiah were devoured with the "unquenchable fire" of God's wrath at the destruction of Jerusalem, has passed away; but, there still remains a time of trouble for men, such as there never has been since there was a nation.—(Dan. xii. 1.) This trouble of unsurpassed intensity is even now scorching the worshippers of the Beast. Ireland, Spain, and Canada are suffering only the beginning of those miseries which, in their progress and consummation, will cause men to revile God because of their plagues. If, then, it was important that the Hebrew disciples should diligently meet together and exhort one another in view of Jerusalem's fiery baptism—is it not equally important that we, their brethren, who are contemporary with "the time of the end," in view of that everlasting destruction of the disobedient, which is at hand, should so much the more exhort one another while it is called to-day, lest we fall after the example of Israel, through unbelief. Brethren! "*Behold I COME AS A THIEF*," says your Lord. "*BLESSED IS HE THAT WATCHES*." "*The merchants of Tarshish and its young lions*" are rousing Gog of the land of Magog, Rosh, the Prince of Mesech and Tubal in the east, to that sanguinary contest which God has declared shall ultimate in the overthrow of Gog and allies on the field of Armageddon. Will you still continue indifferent to the signs

of these times? Burden not yourselves, we beseech you, with the concerns of this life. Do not console yourselves because you may have goods laid up for many years; nor expend your energies in the endeavour to amass riches for yourselves and posterity. It is a vain consolation—a most unprofitable expenditure. Be content with little; for the time is short, and the days are few and evil. For myself, I expect that if God grant me to share in the average duration of human life, I shall witness the winding-up of the “times of the Gentiles;” be my remaining years, however, many or few, the Scriptures teach me that I must be always prepared. A few years

do not require much wealth, I, therefore, dismiss from my mind the desire of much. Man’s real wants are few and simple; why then should he burden himself with anxious cares. If we have much goods when our King comes in his glory, what shall we do with them? We are to be ‘caught up:’ to whom shall we leave them? O what a simpleton man is! How grovelling, how prone to the earth! Let us use the world; let it be our servant. Be it our duty to escape from its pollutions, to live in the discharge of *all* our duties, and to be always expecting the revelation of the Lord of all things, in the effulgence of the Divine Majesty.—
DR. THOMAS (*in* 1838).

SCRAPS FROM DR. THOMAS'S PAPERS.

CHRIST AND THE KINGDOMS OF THE WORLD.

(*A Blank Form of Handbill.*)

LECTURES delivered

By JOHN THOMAS, M.D., (author of *Elpis Israel*), of Richmond, Virginia, United States, on “The Things pertaining to Christ and to the Kingdoms of this World.”

On Sunday Morning, at o'clock.

LECTURE I.—“*What it is to preach Christ after the apostolic method.*”

Evening, at o'clock

LECTURE II.—“The Keys of the Kingdom, or when, where, and by whom Jesus was first preached.”

Monday Evening, at o'clock.

LECTURE III.—“The throne of David or the Nature of Christ’s Kingdom.”

Wednesday Evening, at o'clock.

LECTURE IV.—“The Promises of God in relation to the Land of Israel.”

Friday Evening, at o'clock.

LECTURE V.—“Nebuchadnezzar’s Image, or the Ten Kingdoms of Europe subject to the Russian Autocrat.”

Sunday, at o'clock.

LECTURE VI.—“The Apostacy, or Christianity perverted to Satanic purposes.”

Evening, at o'clock.

LECTURE VII.—“Repentance and Remission of Sins in the Name of Jesus.”

Monday Evening, at o'clock.

LECTURE VIII.—“Daniel’s Fourth Beast, or the final destruction of the Austro-Papal Empire.”

Wednesday Evening.

LECTURE IX.—“The Saints, or the Mission of SOCIALISM in relation to France, Italy, and Austria.”

Friday Evening.

LECTURE X.—“The Prophecy of Gog, or Europe and Asia divided between the Russian Autocrat and Great Britain.”

Sunday, at o'clock.

LECTURE XI.—“The Regeneration, Personal and National.

Evening.

“The Restoration of the Jews the crisis of all Nations.”

“TO THE LAW AND TO THE TESTIMONY.”

CHRIST THE PRE-EXISTENT GOD OF ISRAEL MANIFESTED.

MEMORIAL.

“I will be who I will be.”—(Ex. iii. 14.)

אֶהְיֶה אֲשֶׁר אֶהְיֶה

NAME.

“Thus shalt thou say to the sons of Israel, אֶהְיֶה (*I will be*), hath sent me (Moses) unto you.”

“I appeared unto Abraham, &c., by אֱלֹהֵי (*strength of the mighty ones*); but by My name יְהוָה (*Yahweh, HE WHO WILL BE*) was I not known to them.”—(Ex. vi. 3.)

יהוה, *Yahweh, HE WHO WILL BE*, is a MAN of War; *Yahweh* is His name. He shall reign לְעֹלָם וָעֶד *leolam wah-ed*, during the hidden period and beyond.—(Ex. xv. 3-18.)

“Hear O Israel, HE WHO WILL BE (*Yahweh*) our MIGHTY ONES (*Elohim*) is ONE YAHWEH.—(Deut. vi. 4.)

“If thou wilt not fear this glorious and fearful name *eth-Yahweh Elohekah, HE WHO WILL BE THINE ELOHIM OR MIGHTY ONES*, then *Yahweh* will make thy plagues wonderful, O Israel.—(Deut. xxxviii. 58.)

“Extol Him that rideth upon the heavens by His name יְהוָה *YAH, He who will be*.—(Psalm lxviii. 4.)

אֵל אֱלֹהִים יְהוָה *Ail Elohim Yahweh, POWER, the mighty ones, HE WHO WILL BE*, hath spoken: Our ELOHIM, he will come, and will not keep silence.—(Psalm l. 1, 3.)

“The voice crying in the wilderness, Prepare ye the way of *Yahweh (who will be)*, make straight in the desert a highway for our ELOHIM (mighty ones); and the glory of *Yahweh* shall be revealed; for the mouth of *Yahweh* hath spoken it” (by Isaiah xl. 1-5).

Behold, ADONAI YAHWEH, *Lords who will be*, He will come with strong hand;

His reward is with Him and His work before Him. To whom will ye liken AIL; to whom will ye liken ME, or shall I be equal? Saith the HOLY ONE: “Hast thou not heard that the ELOHAI OLAM, the Elohim, or mighty one of the hidden period, YAHWEH, the CREATOR of the ends of the earth, fainteth not nor is weary? There is no searching of His understanding. (Isaiah xlii. 18, 25, 28.)

אֲנִי יְהוָה רִשׁוֹן וְאַתָּה אַחֲרָיִם
:אֲנִי הוּא ani YAHWEH *rishon we-eth-acharanim, ani hu, I WHO WILL BE, the First One and THE LAST ONES, I WHO WILL BE*, call the generations from the beginning.—(Isaiah xli. 4.)

“Thus saith *hah-AIL YAHWEH, the Power who will be*, He that created the heavens . . . I, *Yahweh*, that is my name, and *my glory I will not give to another*. YAHWEH shall go forth as a mighty one; as a MAN of War he shall stir up jealousy.—(Isaiah xlii. 5, 18, 13.)

Before Me, there was no AIL formed, *neither shall there be after me*. I, even I, *who will be (Yahweh)*, and without ME there is no SAVIOUR.—(Isaiah xliii. 10, 11.)

“Thus saith YAHWEH *Melech Fisraail*, he who will be King of Israel, even *Goalo Yahweh Iz'vaath*, his Redeemer who will be hosts; I, the First (or *Alpha*) and the last (or *Omega*) without ME there are no ELOHIM. Is there an *Eloah* (a Mighty One) without Me? Yea, there is no ROCK; I know not any.”—(Isaiah xlv. 6, 8.)

“I am *Yahweh (He who will be)* and none else; no Elohim besides Me. Verily, thou art AIL that hidest thyself, O *Elohim* of Israel, the Saviour.—(Isaiah xlv. 5, 15.)

Thus saith YAHWEH, Creator of the heavens, HE, *the Elohim* that formed the earth and made it to be inhabited; I am *He who will be (Yahweh)* and no one else.—(Isaiah xlv. 18.) No ELOHIM else without me, AIL, the just one and Saviour; no one beside me. Look unto me, and be ye saved, and all the ends of the earth; for I am AIL, and none else. I have sworn by myself that unto ME every knee shall bow, every tongue shall swear. Surely, he shall say of me, In YAHWEH I have righteousness and strength.—(Isaiah xlv. 21-25.)

BEGUN BUT NEVER FINISHED.

A BIBLE DICTIONARY UPON WHICH DR. THOMAS

Was engaged at the time of his death.

BOOK (Continued). The Book of Daniel and the Apocalypse of John are distinguished from all other parts of Scripture by two circumstances.

1.—Because they contain a chronology, and are therefore what Mede properly calls them, "*The Sacred Calendar and Great Almanac of Prophecy*;" and

2.—Because their meaning is veiled in symbols.

Mede laid down these principles for the ascertaining of the meaning of these books.

1.—That "the Apocalypse, considered only according to the naked letter, as if it were a history and no prophecy, hath marks and signs sufficient inserted by the Holy Spirit, whereby the order, synchronism, and sequel of all the visions therein contained, may be found out and demonstrated without supposal of any interpretation whatever."

2.—That "this Order and Synchronism, thus found and demonstrated as it were by *argumenta intrinseca*, is the first thing to be done, and forelaid as foundation ground, and only safe rule of interpretation."

The propriety of these principles has been generally admitted, but not much acted upon. Having then first ascertained *its structures*, the next step is to discover *the meaning of the symbols* in which its truths are conveyed, and this can only be done by comparing those symbols which we find here, with similar terms in other parts of Scripture. The third step is to *fix the dates*, assigning to each its corresponding historical event.

When I reflect upon the peculiar blessing which is pronounced upon him "that readeth and those that hear the words of this prophecy, and keep those things that are written therein," (i. 3); and when I reflect further, that the expression which follows seems to

imply that, if we shall arrive at an accurate understanding of it, that will be a proof that the time of the fulfilment, and consequently the ends of the times of the Gentiles is arrived: I cannot enter upon the explanation of it without a feeling of the profoundest awe, and without begging of the reader to join with me in the beautiful prayer of Mede, saying, "*Tu qui throno insides, tuque Agne Stirps Davadis, que solus dignus eras libram hanc accipere et aperire, aperi oculos servi tui, manum ei montemque dirige, ut in hisce mysteriis tuis uliquid cernat promatque, ad nominis tui gloriam et ecclesie emolumentum.*"

It is a peculiarity of Daniel's prophecies with which the Apocalypse is intimately connected, that each prophecy consists of two parts.

1.—The vision; and

2.—The interpretation of the vision, with a break between to mark the separation.

Another peculiarity of Daniel's, and which still further ties them to the Apocalypse is, that the declaration of their being sealed is repeated *seven times*.

1.—"Shut thou up the vision."—(viii. 26.)

2.—"To seal up the vision."—(ix. 24.)

3.—"And prophecy."

4.—"Shut up the words."—(xii. 4.)

5.—"Seal the book."

6.—"The words are closed up."—(v. 9.)

7.—"And sealed."

It is also clear that the Apocalypse is that book which gives the explanation of the subject matter so sealed and closed by Daniel, because it is declared that it is not sealed for ever, but only for a certain period, at the expiration of which the meaning is to be given, that also being the period to which the principal points contained in the

prophecy relate, and this too is repeated seven times.

1.—For at the time of the end shall be the vision.—(viii. 17.)

2.—I will make thee know the last end of the indignation, for at the time appointed the end shall be.—(v. 19.)

3.—For (the vision) shall be for many days.—(26.)

4.—A thing was revealed unto Daniel, and the thing was true, but the time appointed was long.—(x. 1.)

5.—I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days.—(v. 14.)

6.—Seal the book till the time of the end.—(xii. 4.)

7.—The words are sealed up till the time of the end.—(v. 9.)

The Apocalypse relates to the Fourth Beast of Daniel in its relations to the saints.

It treats of the things which existed at the time it was revealed; and second, of the things that should come to pass after that time.

"I conceive Daniel," says Mede, "to the *Apocalypsis contracta*, and the Apocalypse Daniel explicated in that where both treat about the same subject, namely, what was revealed to Daniel concerning the Fourth Kingdom; but *summative*, and in the gross is shown to John *particulative*, with the distinction and order of the several facts and circumstances."

Sir Isaac Newton says, "The Apocalypse is written in the same style and language with the prophecies of Daniel, and hath the same relation to them which they have to one another, so that all of them together make up but one complete prophecy."

Another writer says, "The first thing required in expounding the Apocalypse was to settle with exactness the order and connection of the constituent parts; and that, not by the help of an arbitrary hypothesis taken up at pleasure, but from principles existing in the work itself; the next step was to *distribute the several existing visions agreeably to this arrangement, into different sets*, distinguished by the name of *synchronisms*."—(Bp. Halifax.)

STRUCTURES.

It is an Apocalyptic axiom, that the book with Seven Seals is a complete prophecy, needing no appendix or supplement, and that it necessarily includes within itself the whole of the Apocalyptic Visions from chap. vi. to the end.

The Seventh Seal includes the Seventh Trumpet and Seven Thunders, and the Seventh Trumpet includes the Seven Vials. Clear from internal evidence.

The first Six Seals parallel with the Pagan-Roman Empire from John to Constantine.

The Seventh Seal, from 324 to establishment of the kingdom.

Here ends the Dictionary.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE, BIRMINGHAM, No. 43.

"Exhort one another daily."—PAUL.

COL. iii.—Paul had said (chap. ii. 10) "Ye are complete in him (Christ);" that is, you require nothing from the law of Moses and nothing from philosophy to perfect your title to the inheritance that is in Christ. Christ is the head of all principality and power, and if you are in

him, you are above all these, and need nothing from them. In him ye are even circumcised, which was a great point among the Jews who opposed Paul's operations among the Gentiles. How were the Colossians circumcised in Christ? Because Christ was circumcised the eighth

day according to the law of Moses. In him they participated in all the relations that he sustained, and, therefore, Christ having been circumcised, they inherited it in putting him on; only, in their case, it was "without hands;" that is, they didn't undergo the literal operation of the knife, yet they were not the less (legally) the subjects of this sign of the first covenant by the circumcision of Christ, in "putting off the body of the sins of the flesh" in baptism: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who raised him from the dead."

What is true of the Colossians is true of us, if we stand in their position. Being baptised into Christ, we have put on Christ (Gal. iii. 27), and, in him, participate in all that appertains to him. Our position even contains an element answering to his resurrection. We are, "risen with him;" dead and buried to our past life; dead to our former selves as the mere children of Adam; and dead to the trespasses and sins which were the characteristics of our situation. We are "risen" to a new life, to a new position, to new relations, to new principles, new affections, new purposes, and a new destiny. In fact, "if any man be in Christ, he is a new creature."

But not all who are baptized into Christ show forth these facts. Some are bastards and not sons. Some, like Simon Magus, though immersed, have "neither part nor lot in the matter," but remain as before, "in the gall of bitterness and the bond of iniquity." Such are those whose hearts are untouched by the glorious things contained in the truth, being merely smitten by some aspect of the matter having relation to present circumstances and present gratifications merely. These do not see God in Christ, nor God in the institutions of the gospel, but merely the personal advantages proposed in the gospel. Such are not "the chosen," though called; for the chosen are such as

from a clear perception and hearty appreciation of God's overpassing greatness and their own absolute insignificance and unworthiness, "glory in the Lord," and instinctively "shew forth the praises of him who hath called them from darkness to his marvellous light."

Now, Paul evinces his anxiety that the Colossian believers (and, therefore, all believers) should thus realise their calling in Christ, and not stop short in the barrenness of a self-satisfied and worldly-minded indifference. He desires them to rise to the greatness of their position: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, and not on things on the earth."

To ward off the popular construction of these words, it is sufficient, in passing, to notice that the contrast is between Judaizing things and institutions and the things pertaining to Christ. "Why," says he, in chap. ii. 20, "if ye be dead with Christ are ye subject to ordinances after the commandments and doctrines of men, WHICH THINGS have indeed a show of wisdom, &c.? If ye be risen with Christ, seek THOSE THINGS WHICH ARE ABOVE, where Christ sitteth," &c. That is, "withdraw your minds from all attention to the doctrines and commandments of men, whether Jewish or philosophical, which are all on the earth, and of the earth earthy, and seek the things that are on high, and from on high, viz., the things of Christ, who sitteth at the right hand of God. In a word, give heed to the things of the Spirit; for "they that are after the flesh do mind the things that are of the flesh, and they that are after the Spirit, the things of the Spirit.—(Rom. viii. 5) This does not mean that we are to go to heaven when we die, or that we are to look at the sky as our inheritance, or that Christ will not come, and the earth reward the righteous and the sinner.—(Prov. xi 31; Matt xvi. 27.) It merely means that, in the present time, the things of our salvation are concealed in

heaven and not to be found on earth. The earth, at the present time, is a desert to the spiritual mind, that is so far as the constitution of human affairs upon it is concerned. The earth is beautiful, but its inhabitants, who almost concern us more than the ground we tread, are sunk far below the glory of God. There is no righteousness or salvation among men. The eye fails and the heart despairs if we look to man. But when we look to heaven, hope revives and joy fills the heart, for there is the ETERNAL ONE who hath not made the earth in vain, and whose word will accomplish that whereto He sent it, and in His presence hath He reserved the man of His right hand, by whom the glory is to come. The things of our hope are, therefore, meanwhile, all "above," and "not on the earth;" but this does not exclude the other truth, which is denied in the systems of the day, that these things are "to be BROUGHT unto us at the revelation of Jesus Christ."—(1 Pet. i. 13.) Though "reserved in heaven," at present we look from thence for the Saviour, the Lord Jesus Christ (Phil. iii. 20), who saith: "Behold I come quickly, and *my reward is with me*, to give to every one of you according as your works shall be."—(Rev. xxii. 12.) "The Son of Man shall come in the glory of his Father with the Holy angels, and THEN shall he reward every man according to his works."—(Matt xvi. 27.)

This, of course, is understood by all believers of the gospel; but the matter wherein they may fail, is the matter which Paul makes the subject of exhortation. While comprehending the "things that are above," they may fail to seek them with their whole heart. They may "set their affections on things that are on earth;" their hearts may grow cold to the things that are of God. "The cares and the deceitfulness of riches, and the lusts of other things entering in" (Matt. xiii 22) may "choke the word and make it unfruitful in them." It is here that Paul's words of warning are needed: "Be not deceived; *God is not mocked*: WHATSOEVER a man

soweth, *that shall he also reap*." A man's actions are rightly considered as seed. They bring forth fruit, sweet or bitter, according as they are good or evil. The performing of the actions is the sowing of the seed. Actions required by the Spirit are in their own total a sowing to the Spirit. These actions are in many cases unpleasant to the natural man. To do good to the unthankful and the evil (Matt. v. 44); to seek not our own (1 Cor. xiii. 5; Phil. ii. 4); to resist not evil and avenge not ourselves (Rom. xii. 19; Matt. v. 39); to act in all things as we would that men should do to us (Matt. vii. 12); to feed the hungry and clothe the naked (Matt. xxv. 35; Is. lviii. 7; Ezek. xviii. 7); to visit the sick and the afflicted (Jas. i. 27); to minister and not aim to be ministered unto (Luke xxii. 26, 27); to *always* abound in the work of the Lord (1 Cor. xv. 58); holding forth the word of life and saying, "Come" to the perishing (Phil. ii. 16; Rev. xxii. 17); earnestly contending for the faith once delivered to the saints (Jude 3); keeping the ordinances delivered unto us, continuing steadfast therein (1 Cor. xi. 2; Acts ii. 42); not on any pretext forsaking the assembling of ourselves together (Heb. x. 25); but breaking bread on the first day of the week in remembrance of Christ (Acts xx. 7; Luke xxii. 19); in a word, walking as Christ walked (1 Jno. ii. 6), who hath left us an example that we should follow in his steps (1 Pet. ii. 21): all these things go against the grain of the old man, and are sometimes too much for flesh and blood; but the result will be sweet at last ~~if~~ *if we OVERCOME and keep those works to the end* (Rev. ii. 26; iii. 21), we shall be permitted to enter into a glorious life, which shall know no corruption, decay, or fatigue (1 Cor. xv. 41-57; Is. xl. 28-31). We shall be admitted to the society of earth's jewels of all ages, risen from the dead and perfected (Matt. iii. 16, 18). We shall be allowed a part in the glory, honour, power, and riches of the kingdom of Christ, when the whole kingdoms of the world shall become his (2 Pet. i. 11; Rev.


xi. 15). We shall sit down with him on his throne, and rejoice in his everlasting joy.

Well might Paul say "Be not weary in well-doing : for in due season ye shall reap *if ye faint not.*" Well-doing may oftentimes be wearisome, and in some circumstances, trying, even to the point of disgust. Those who are killed off by the weariness and discouragement of the way, are those who bring no fruit to perfection ; and when the muster roll of the kingdom is called, they will be wanting. No man putting his hand to this plough, who turns back because of the biting wind, or the drifting sleet, or the difficult soil or the failing limb, is fit for the kingdom of God (Luke ix. 62). It is he that "endures to the end" that shall be saved (Matt. xxiv. 13) ; patiently continuing in well-doing ; steadfast and immovable ; holding fast the confidence and rejoicing of the hope firm unto the end (Rom. ii. 7 ; 1 Cor. xv. 58 ; Heb. iii. 6).

This kind of invincible resolution will only be displayed by those who have set their affections on the things that are above. Where a man's treasure is, says Jesus, his heart will be, and it is only where a man's heart is that he will be hearty. If his heart be in this present evil world, he will be dull and heartless in relation to the world to come ; but lively on business or estate. He will be "immovable" in the wrong sense. It will be impossible to wake him up to the things that are of Christ. Perhaps a discussion will interest him, but only as a dog fight would interest him. A lecture may take his languid attention ; but only as a present entertainment. Christ is not in him by faith. His throat is an open sepulchre, from which exhales the chilling and noxious air of corruption. Out of the evil treasure of his heart he brings forth evil things ; out of the abundance of his worldly heart, his mouth speaketh in all worldliness and insipidity of the natural man.

A man of God's affections are on "things above." The present world to him is only a probation, a convenience, a

pilgrimage. He is bent on the hope of deliverance from it.—(Gal. i. 5.) What may come to his hand of its mammon he turns into a friend for the age to come, by distributing to the necessity of saints, and providing opportunities for giving to sinners the pearl of great price. He thus lays up treasure in bags that wax not old : a treasure in the heavens that faileth not. Making himself thus rich towards God, he is not like the poor fool who, the more he got, the more he enlarged his self-comforting schemes, and was suddenly summoned to leave it all.—(Luke xiii. 15-20.) "Rich towards God," he can afford to be counted a fool, knowing that those who consider him so judge according to the appearance merely—an appearance that, in due time, will be suddenly changed to their amazement ; for while he will be called to an everlasting estate and riches not to be counted, they, the now rich, will be sent empty and howling away, to lie down cursed and dishonoured in an eternal grave.

He is of those who listen to the warning of Christ:  BEWARE OF COVETOUSNESS! Not that he would not like to have a lot of money, like other people, but looking at all the facts of the case, he perceives that he is not his own, but only a steward, and not at liberty, like the rest of the world, to amass private possessions, but compelled to recognise the obligation of Paul's advice in this chapter, to "mortify" the tendencies of the natural man in this direction—this "*covetousness, which is idolatry,*" and which is as much to be eschewed as "fornication, uncleanness, inordinate affection, and evil concupisence," and, in one sense, rather more to be eschewed ; for "fornication, &c.," are offences which a man is not so likely to fall into ; whereas avarice is respectable, and a thing we may easily get into the habit of indulging, from that common fear of a "rainy day" which springs from a complete lack of faith, and that desire for present comfort and honour

which the possession of means secures. "How hard it is for a rich man to enter into the kingdom of God." These are the words of Christ, and the lapse of 1800 years has not abated an iota from their force. Experience rather every day shows their truth; for riches surround people with a fictitious estimate of their own importance and the importance of this present evil world, and take such hot possession of their brains as to leave no corner for the affection which is set on things that are above. It is here where truth requires a man to shout loudly DANGER! "DANGER!! DANGER!!! The ease-loving old man of the flesh so easily sinks down into comfortable doctrines, that nothing suits the occasion but the trumpet at the mouth with a loud blast, of warning. "Impracticable!" writes this class, over against the wholesome words of the Lord Jesus. The meaning of this for them is that the impracticable thing is their entrance into the kingdom of God; for no man that—where the bidding of Christ requires it—is not prepared to sacrifice all he has, yea, and his own life also, is fit to be his disciple.

"For which things' sake, cometh the wrath of God upon the children of disobedience, in which ye also walked some time when ye lived in them. But now ye also have put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." This is briefly the position of such as are

acceptably in Christ. They have put on the new man in all his characteristics; that is, they have taken Christ (the new man) as their pattern and lord, and therefore have put off all that he condemns, and taken on all that he commands and exemplifies, being, like him, filled with "much kindness, humbleness of mind, long-suffering and forbearance;" and this not merely as an ornament or accomplishment of their position, but as the condition of their acceptance; for Peter tells us that it is only if "*these things be in them and abound*," that the called of Christ will obtain entrance into the everlasting kingdom, while "he that lacketh these things is blind"—(2 Peter i. 8-11)—a state that ends in death.

In this matter it is high time to awake out of sleep. The Lord is at hand, and what will our waiting attitude avail us if we are without the wedding garment of this "righteousness of saints?" We have had so much work to come at the doctrine of his coming and his work, that little time has been left for the question of what he would have of us as the condition of our beneficial relation to that work. Let us make haste to redeem the time that is left, for assuredly our knowledge of his affairs will avail us nothing in the day of his coming if we are found destitute of his commandments. It is not enough to know these things: "happy are ye," says Jesus, "if ye do them." Plainly has he spoken on this point. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but HE THAT DOETH the will of my Father who is in heaven.—(Matt. vii. 21.)

EDITOR.

THE LAST ADAM IN RELATION TO THE DESCENDANTS OF THE FIRST ADAM.

December 19th, 1870.

DEAR SIR,—My reference to the Greek Testament was with this view. When gentlemen are undertaking to upset the

old theology of Christendom, it is better that at least some of them should be ready to deal with the original documents of revelation. If they are not so ready,

they are likely to be judged incompetent as reformers. And for my part, I always like to know, when engaging in controversy with any man, what his preparation is for the work. It is not because, then, I do not think Christadelphianism cannot be overthrown out of the Bible that I referred to Liddon, who is a competent scholar; but rather with a view of finding out who may be considered the first scholar of your party.

I have read your letter carefully, and shall be obliged by an answer to the following questions:—

1.—What was the curse of the law resting on man for his sin? Was it death without any hope of resurrection?

2.—Was Jesus Christ called to bear the curse of the law?

3.—If he was so called to bear it, how is it that he was raised from the dead? for the curse due was death for ever.

If he was, personally only a man * I do not see how he came to rise again. That is, to my judgment, Christadelphianism gives no account of this. But if we believe that his personality was complex, a human nature conjoined with the nature of the *logos* of God (not God the Father, as you say, by mi-take—for we do not teach that), then I can see how resurrection of the destroyed temple was possible, in right of that Deity; Deity belonging to him before his death. "I lay down my life that I may take it again." In a complex nature, each part speaks of "I," as

1.—"I thirst."

2.—"I think or know."

3.—"I take it again."

Will you think of these questions, and let me know the answers?

Some parts of your letter are of no force against what I believe to be the truth on Christ's person—only against the most towering Athanasianism. I lay stress on the distinction of the *persons* rather than on the unity of the substances. You will see that this takes a good deal of wind out of Christadelphian sails.

If you feel disposed to have a *talk* with me over the contents of your letter, I shall be very pleased to explain more fully my objections, and to hear you in reply. I am very busy just now, but, before long, some leisure will occur.—
Yours very truly, EDWARD WHITE."

December 23rd, 1870.

DEAR SIR,—Accept my thanks for yours of the 19.h. According to request

I will now give you answers to your three questions.

1.—The curse passed upon man on account of sin was, strictly speaking, death without any hope of resurrection; but, at the same time, a promise was made which gave a hope of resurrection.

2.—Jesus was not called to bear the full results of this curse, but he was called to taste it.

PROOF: "Jesus was made a little lower than the angels, . . . that he, by the grace of God, should *taste death* for every man."—(Heb. ii. 9.)

If he had had to bear the full curse to obtain immortality for others, he could not have obtained it for himself.

3.—He suffered death for the sins of others, but was raised from the dead in consequence of his own sinlessness. This is obvious from the principle that death is the wages or punishment for sin, and immortality the reward for obedience.

When he died, he was bruised in the heel by the seed of the serpent (Gen. iii. 15); but in consequence of his perfect submission to the will of God, sin could not hold him in its power. Hence Peter's words on the Day of Pentecost: "Whom God hath raised up, having loosed the pains of death; because *it was not possible that he should be holden of it.*"—(Acts ii. 24.) Although, therefore, 'bruised for' the iniquities 'of others' (Isaiah liiii. 5), he was healed of the wound before he had been three days in the prison-house of death. He became obedient unto death, even the death of the cross; *wherefore* God also 'hath highly exalted him, and given him a name which is above every name.'—(Phil. ii. 9.)

Jesus could not have been thus exalted, unless he had been raised from the dead. Therefore, the exaltation includes resurrection. And as the former is stated to be the result of obedience, the latter must be also, on the principle that the greater includes the less. Paul expresses the same truth in Heb. v. 8, 9: 'Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.' So also does Jesus when saying: 'Therefore doth my Father love me, because I lay down my life that I might take it again.'—(John x. 17.) Knowing, as he did, that he was without sin (John viii. 46), and that he manifested his love to his Father by obeying His commandments (John xiv. 31), he could

*The Christadelphians do not hold that Jesus was "only a man." This phrase is put into their mouths by Mr. White in opposition to their view that he was God manifest in the flesh.—EDITOR Christadelphian.

look forward to the time when he would have that life which he was about to surrender, restored to him. The life which he surrendered was received from and dependent upon the Father, for he said 'I live by the Father.'—(John vi. 57.) Therefore, the life restored to him came from the Father. It was re-bestowed by means of that Divine Spirit which dwelt in him in the days of his flesh. He took his life again not by putting forth any active power of his own, but by receiving it from the Father as the reward of his obedience.

You will thus see that Christadelphianism does give an explanation of the resurrection of Jesus. We should be brethren of Christ only in name if we could not explain why our Elder Brother has been exalted to be a Prince and a Saviour.

The 'I' coming from the mouth of Jesus was sometimes his own, and sometimes his Father's, or if you prefer it, that of the *logos*, of which he was a manifestation, and which resided in him. If you ask me what I understand the

logos to be, I would say, not a person distinct from the Father, but the expression of the Father's wisdom. In other words, *logos* is *pneuma* in intellectual and spiritual operation.

I am free to admit that some parts of my last letter are only of force against extreme Athanasianism, but then this is what Canon Liddon, in effect, advocates. There is no doubt that your position is less assailable, but it is by no means invulnerable; for although you contend for the distinction of the persons, you appear to contend for Jesus being of such a nature as to prevent him really and literally suffering death. I am glad that you inferentially admit there is some wind in Christadelphian sails, when directed against the former position, and hope, in time, that you will see there is some strength in them as against the latter.

I am much obliged for your offer to talk over the subject with me, and shall have much pleasure in availing myself of it when your leisure will permit.

J.J.A."

A BRUSH WITH MODERN SCEPTICISM.

To the Editor of the Morning News.—**SIR**,—Having seen among your notices to correspondents in to-day's *Morning News*, the following notice of my letter, viz:—"R. R.—We did not express approval or disapproval of the letter of Mr. Suffield. We quoted it to show the difficulties in the way of introducing "unsectarian" teaching into the Board Schools. We cannot open our columns to such a discussion as your long letter might provoke. "A place for everything, and everything in its place. The proper place for your letter we do not know; the *Morning News* would be an improper place"—I beg to request that you will insert the same as an advertisement, of which you will please make this note a part, by placing it immediately before the letter in question.

I will but add that if the columns of the *Morning News* are deemed an improper place for the vindication of the Bible, they ought to have been deemed an improper place for the publication of sentences tending so strongly to its dishonour as those of Mr. Suffield. The fact that you quoted them to illustrate the working of the Education Act, does not avert this

conclusion. Arguments dishonouring to the Bible ought to have been excluded from the process of illustration, if arguments in its defence, *strictly limited to an answer to those published in its dishonour*, are deemed out of place. Otherwise, there arises a presumption that the one set of arguments is palatable, and the other not so; and that there is an indisposition in this matter to practise that impartiality which is understood to be the rule of respectable English journals.—Respectfully yours,
ROBERT ROBERTS.

To the Editor of the Morning News.—**SIR**—Having read your article in to-day's *Morning News* on the unexpected results of the Education Act, I beg to offer a few remarks on matters indirectly brought in question in the course of your observations; particularly on the reflections against the Bible implied in your approving quotation of Mr. Suffield's speech at Croydon. The arguments of the speech are intended to justify the exclusion of a certain part of the Bible, at all events, from the Board Schools. A reply to them may, therefore, be so far relevant as tending to support

the conclusion he was opposing, while bearing on a wider and more important question.

The Bible is made a great difficulty in this educational controversy. It is customary to assume that its pretensions to be divine are so far exploded as to place the question virtually out of the sphere of controversy; and remarks that those of Mr. Suffield, read superficially, go far to strengthen this impression. I, therefore, ask leave to exercise the modern privilege of showing the other side of the question, in so far as one side is exhibited in Mr. Suffield's remarks. I take leave to profess belief—where belief has become unfashionable in a philosophic sense—not in the sacerdotalism of the clergy or any order whatever, or in the philosophy or truth of "religion," as represented in the pulpit and popular press; but in the claims of the Bible to be considered a reliable record of the only transactions and utterances on earth to which God has had visible and actual relation. The prevalent scepticism on this point is not to be wondered at; between misrepresentation of what the Bible teaches on the part of its professed expositors, and ignorance of its contents on the part of the masses, supposed to be led by them, the wonder is that intelligence has not been driven from the ranks of belief long ago.

Mr. Suffield lays stress on the so-called discrepancies between the two versions of the Decalogue.—(Ex. xx., Duet. v.) He speaks as if the existence of the differences constituted a difficulty in the way of receiving either, but much attention to the matter is not needed to perceive the fallacy of the suggestion. If there were even serious differences between the two accounts, they would not in the presence of all the evidence disprove that God gave the law from Sinai; for, while one account (that of Exodus) is, so to speak, the official and exact record of what transpired at Sinai, the other is part of an historical *résumé* orally delivered by Moses forty years afterwards, in which correctness of fact was of more concern than exactness of words. Verbal variations between such a rehearsal and the original deliverance are natural; but the variations are slight indeed; much more so than might have been expected. The language in both cases is nearly identical throughout, and the meaning absolutely so, except that, in the rehearsal in the plains of Moab, Moses supplemented the fourth commandment

with a retrospective explanation of its reasons, and omits the reference to the creation contained in the original. The variations are confirmatory of the historical reality of the matter, for the one is evidently no copy of the other, but both independent accounts, written at two different times; and that, under such circumstances, they should be so alike in substance is evidence that they both refer to a matter of historic occurrence. Mr. Suffield, therefore, speaks otherwise than as a scholar when he talks of "perplexity (on the part of believers) in having to defend two opposing accounts." The two accounts are not "opposing," but mutually confirmatory; and there is no perplexity in the maintenance of both when this is done on Bible ground, simply apart from the theories of inspiration which belong to clerical thought merely. The Spirit, doubtless, guided Moses in the record, but the guidance had reference more to substance than to form. The Scriptures never show us the preternatural brought to bear where the natural is sufficient.

The "momentous results" which, to Mr. Suffield's way of thinking, follow "the reception of the narrative as divine," appear in a different light when some things are taken into account that Mr. Suffield does not appear to be acquainted with. He seems to think it a grave matter that teachers should be required to believe that "God spake to Moses face to face." He seems to understand by God, in this case, the Creator *in propria personâ*, but this is excluded by all the evidence in the case. Concerning the Creator, the New Testament, which accepts Moses, alleges "No man hath seen God at any time," (John i. 18), and the Pentateuch does not contradict this. While it tells us that God spoke to Moses at the bush, it explains that the medium of communication was an angel—(Exodus iii. 2, 6; Acts vii. 30.) It records that Jacob saw God face to face, yet the actual personage seen was an angel.—(Hosea xii. 4.) Jehovah, we are told, rained upon Sodom and Gomorrah brimstone and fire, yet the narrative shows the actual operators in the case were angels.—(See Genesis xix., compare the following verses—1, 14, 22, 24.) The same thing appears many times, and the case of Moses on Sinai is no exception, for we are expressly informed, in Acts vii. 38, that it was an "angel which spoke to Him in the Mount Sinai;" and, in the 53rd verse, that the law was given "by the

disposition (or ministration) of angels." In the light of this, there is nothing inconceivable in the proposition that seems to startle Mr. Suffield; the difficulty exists in the want of information, and not in the subject itself. That the name of God should be identified with angels may at first sight appear a little confusing; but the difficulty vanishes when we recognise the fact illustrated in Exodus xxiii. 21, that angels engaged specially in the service of the Creator bear His name—"They do His commandments, hearkening to the voice of His word."—(Psalm ciii. 20.) They act as the instruments of His power; but the connection between their acts and His authority is maintained in the use of the singular verb, with (their) plural nominative—a grammatical anomaly, explained by the fact that one power operates through a plurality of agents.

Mr. Suffield's next difficulty is that God should write with his finger; but in view of the fact that angels are actually signified, there is no difficulty. The angels are spirit (Psalm civ. 4), and spirit is taught by the Bible to be the substratum of all substance, pervading all space.—(Psalm cxxxix. 7.) What difficulty would there be to an angel possessing control of this permeating energy in tracing with his finger on stone, characters which, in consequence, should be deeply graven there? The accomplishment of electric science should teach us that there are higher possibilities in heaven and earth than even philosophers dream of, and point to higher development of power and intelligence than it is permitted to frail mortals to experience.

Mr. Suffield next puts it forward, as an implied impossibility, that God should "issue a complete ethical code which contains nothing about the love of God or the love of man, nothing about public or private worship or prayer, nothing about trust in God or gratitude towards Him; nothing about such virtues as generosity, gratitude, prudence, temperance, fortitude, activity, nor thoughtfulness, which offers a reward to virtue, but not an eternal reward; and not the reward of God's blessing and a good conscience, but longevity in one narrative, and in the other prolonged residence in Judea." This, Mr. Editor, is very specious; but the fallacy of it is apparent when a demand is made for Mr. Suffield's authority for assuming that the Bible puts forth the Mosaic law or any part of it as "a complete ethical code." The Bible does the very opposite. It

declares the law to have been provisional, partial, and imperfect, adapted only to the transition period for which it was given. Paul, discussing this very point, discourses thus: "God gave the inheritance to Abraham, by promise . . . Wherefore, then, serveth the law? It was added because of transgression, till the seed should come. . . . The law was our schoolmaster [a teacher of first lessons] unto Christ. . . . after that faith is come, we are no longer under a schoolmaster."—(Gal. iii. 19, 24, 25.) The law, he further styles a "shadow of good things to come," (Heb. xi. 1); and that it made nothing perfect, (vii. 19). There is a good deal of evidence on this point; but it is perhaps unnecessary to quote more than the following:—"If the first covenant (the law) had been faultless, then had no place been sought for the second."—(Heb. viii. 7.) Mr. Suffield may object to this teaching of Paul's, but he ought at all events to see that the assumption that the law, or any part of it, being put forward by the Bible as "a complete ethical code" belongs to himself merely, and is no part of the case which he assails; and, therefore, cannot be urged against it.

Something might be said about the indeterminate meaning of the phrase "ethical code," but let it pass, in view of the evident conclusion that his sense of it is misapplied to a system of things which was never intended as a complete development of the Divine will, but adapted to the special exigencies of a time of crudeness and transition. For these times its adaptation was admirable. Its immeasurable superiority is realised when contrasted with the contemporary morals of Egypt and Chaldea, or (later) of Greece and Rome. It is not doing justice to the subject to judge of the Mosaic system of things in the light of the larger illumination that has since come from the same source. Granted that it had nothing to do with "eternal rewards," a reason might be given for this which would startle Mr. Suffield, and that is, that eternal rewards of the clerical order are fictions of Paganism. This answer can be substantiated. Disembodied destinies are unknown to the teaching of Christ and Moses. The Bible treats immortality as a something extraneous to human nature, and to be realised (in a limited number of cases only) by resurrection at Christ's re-appearance on the earth. The immortality of the soul is not mentioned in either the Old or New Testament. It is foreign to

the teaching of both, as it is opposed to philosophical truth of the Huxley order.

"We have," says Mr. Suffield, furthermore, "to instruct them (the teachers) that the universe was created in six days, six thousand years ago." This is not a correct representation of what is involved in a reception of the Mosaic account. "Heaven and earth" of Genesis is not synonymous with "the Universe." Heaven is described as "the firmament," formed "to divide the waters that are above the firmament from the waters that were under it." It is, therefore, the body of atmosphere encircling the globe, whose existence was thus Mosaicly made known ages before it was philosophically ascertained. The testimony is, that heaven and earth in this limited sense, were the subject, six thousand years ago, of a process called "create." But does this create (*bara*) express the theological idea of being "made out of nothing?" By no means, for such an idea is foreign to the Bible. The teaching on this point is, that all things were formed "out of God"—(Rom. xi.), and the Hebrew verb *bara*, translated "create," signifies to make, in the sense of constitute, arrange, set in order. It is used periphrastically with "formed" the earth to be inhabited" in Isa. xlv. 18. It is translated "made" in the following instances: Psalm xlvi. 48; Num. xvi. 30; "done" in Ex. xxxvii. 10; "choose" in Ezekiel xxi. 17; "make fat" in Samuel ii. 29; in other places "create." That Moses does not teach the *creation* of the earth in the ordinary sense six thousand years ago, is proved by his recognition of a pre-"creation" existence. Before the six days' work began, he speaks of the earth as being "without form and void," and "darkness on the face of the deep."—(Gen. i. 2.) How long it had been in this state is not hinted; but the narrative leaves room for the measureless ages said to be required by geology. Neither was the human the first rational race on its surface, if we are to attach the same sense to the words addressed to Adam as they possessed when addressed to Noah. "Be fruitful and multiply, and *replenish* (fill again) the earth." There may have been a previous race, swept away after the manner of the flood, the catastrophe leaving the earth in the state in which the six days' work found it. Jude and Peter both refer to pre-Adamite occurrences in this direction. — (2 Peter ii. 4; Jude 6). The work occupying the six days was the work of reclaiming

the world from pre-Adamite chaos, with which there is nothing inconsistent in the "historical, critical and scientific books," to which Mr. Suffield makes reverential allusion.

"That because God then rested, the last day of the week is to be observed as a day of absolute idleness." This is Mr. Suffield's next difficulty. That he should stumble at it with orthodox views of divine operations, is no matter of marvel. The difficulty is not incidental to the subject itself. The "Elohim," the angels of Almighty power, carrying out the mandates of Omnipotence in the re-organisation of the world, must have expended vast energies in the enormous physical achievements of the six days; and although their endowment with these energies must be correspondingly vast, there is nothing inconceivable in their finding the seventh day's cessation a source of refreshment. The Creator only is unlimited in His power. The idea may be startling to clerical minds, but it belongs to the book which Mr. Suffield would keep out of the Board Schools, and is the explanation of what strikes him in this item as inexplicable.

Finally, Mr. Suffield refers to the non-observance of the seventh day, on the part of those who profess to be bound by the Decalogue, and their breach of the Sabbath law in their mode of keeping the first day, to which they allege it was changed. Like the other class of objections, this is extraneous to the subject itself. It is one of the marvels of the age in which we live, that a code of laws expressly limited to the Jews as a nation, and as expressly exempted from the obligations of Christians, should be set up as binding on the world at large. The Gentile observance of the Sabbath dates from the days of Constantine; but is no part of New Testament inculcation, which, while showing us believers met on the first day of the week to celebrate their absent Lord, exempts them from the obligation of keeping the Sabbath.—(Col. ii. 16; Rom. xiv. 5, 6.)

When the Bible is studied by itself, apart from traditional theology and the dogmata of the unscriptural order of priests who have imposed their authority upon society, it will be found free from many of the objections, which, as in Mr. Suffield's case, are urged against its use in Board Schools. Desirous of helping to make this important fact apparent, I have written these remarks in reply to

Mr. Suffield, and pray you will permit them to appear in the columns which on Saturday gave his specious argument

publicity.—Respectfully yours,
ROBERT ROBERTS.
Athenæum Rooms, Temple Row.

SEVEN WEEKS IN SCOTLAND.

ON Thursday, January 30th, the Editor left Birmingham for Edinburgh, to fulfil appointments in Scotland, extending over seven weeks. The weather for the most part of the time was inclement; its severity was especially trying in the more northern districts. Previous to starting, the Editor's health had been indifferent, and it seemed probable that he would not be able to go through the long list of appointments; but the event proved better than the probability. He got through all the work, and returned to Birmingham the better in health for doing it.

Several expressed surprise that the depth of winter should be chosen for a journey through Scotland. The answer is, there was no special choice. It came about so. The proposals that led to the trip came to a head at such a time as to fix it about that time. But why not choose against it? some say. Why not wait for the fine weather? Answer: "He that regardeth the clouds shall not prosper." It is unsafe for a soldier of Christ to assume he will live till the fine weather comes. His course may be cut short any week by death. Therefore, whatsoever his hand findeth to do, it is his business to do it, lest taking things too coolly, he find he has missed his chance of serving the Lord, and therefore missed the prize in the day of his coming. "In everything consider the end." People are enterprising and venturesome when business or any temporal interest is to be promoted. We consider the business of serving the Lord more important than securing a large income; and therefore we don't mean to be outdone by the creature of commerce who gets up at all hours and braves all weathers that he may divert the stream of gold into his purse. The Germans before Paris persevered in the face of the rigours of a terrible winter, and could rejoice in the spring when the place fell into their hands. So must a good soldier of Christ endure hardness. To be craven and coward in the service would be to show a weak faith therein. If our faith be not strong and our service not

complete, we had better leave it alone altogether: for it is revealed that the Lord Jesus in the day of his glory will invite none to his seat of honour who are not loyal to him with their whole hearts, and prepared even to lay down their lives for his sake. The Laodicean will have the cold shoulder in that day. We would rather have the cold shoulder now than then.

But why go about at all? Why not stay at home and devote yourself to the *Christadelphian*? As to the latter point, we do devote ourselves to the *Christadelphian*, stay at home or go abroad. It makes travelling a little burdensome to devote leisure during the day to writing; but we do it, as those know amongst whom we go. Therefore, the question is without point so far as the *Christadelphian* is concerned, unless it be that the *Christadelphian* is liable to be a day or two late when we are out, owing to the time occupied by the transmission of proofs through the post; but even this, with a little more precise arrangement with the printer could be avoided. As to the first part of the question, we go about because we are asked to do so, and because we are thus furnished with a larger field for the scattering of the good seed. The pleasure of the brethren is not to be disregarded. It is a statute of the house to which we belong, that we are to look not every man on his own things, but to consider every man his neighbour's good. This kind of visitation varies the monotony of their pilgrimage and imparts an agreeable and healthful stimulus to the life we now live in the flesh, by faith of the Son of God. The *Christadelphian* by general testimony produces this effect to some extent; but personal intercourse is more powerful. Therefore, so long as the brethren desire it, we regard it as a duty to comply with their desire, without fee or reward, when they make compliance possible by providing the means of the way, which some of them do liberally, without asking questions. We should not require this, if like some we had

more at command than food and raiment, but having the privilege to belong to the poor friends of the once poor and needy Man, we are compelled in this matter to stoop, greatly against the grain. The edge is taken off by considering that it is a matter of brotherly co-operation in a common service, of which we hope to see the joyful results in the day of the manifestation of the sons of God, when the God-disregarding monopoly of sinners will have been broken up to give place to a constitution of things in which the fear of God and obedience to His law will be the rule of all commerce and the basis of all human transactions whatsoever.

PORTOBELLO.

This is the fashionable watering place of Scotland, situate three miles from Edinburgh. Here was our first appointment, by arrangement of brother Tait, master at the railway station, (N.B.R.) No attempt had previously been made to publicly introduce the truth to the place; and brother Tait resolved upon the experiment on the present occasion. He engaged the Town Hall, and advertised a lecture by the Editor, on "The divine solution of the various problems at present vexing the minds of men." The season was perhaps inopportune as regards the absence of those who make Portobello a place of sea-side resort in the summer time. Nevertheless, the resident population was sufficient to fill the Town Hall many times over; but three things prevented it being filled at all. 1. An intensely bitter night; 2. A subject that probably struck them as a dry theme of political economies; and 3, a powerful apathy which prevails like a death-stupor in all ranks of fashionable society (and in unfashionable society too, for the matter of that,) in relation to matters with which the word of God has to do. The Gentiles are in the condition which prevailed with Israel just before the outburst of the divine anger which destroyed the commonwealth of Judah, and scattered the few survivors as disgraced fugitives among the nations. A deep sleep has fallen upon them: their ears are dull of hearing; their eyes have they closed; they are responsive only to questions of eating and drinking, buying and selling, marrying and giving in marriage. Ignorance and unbelief is their state of mind with regard to God and His purposes. What happened to Israel is about to happen to the Gentiles: the thunders of His destroying judgment will roar upon them, and the forked lightnings of His displeasure scatter destruction and death. Their kingdom will be dashed to pieces like a potter's vessel. Meanwhile, it is the honour of those who believe to stand like Noah alone in the face of universal scepticism and indifference, delivering their testimony

and receiving the general ridicule; to be like him, in the mercy of God, delivered when the wide waves of Jehovah's anger submerge the godless world around.—The meeting was small. There would not be more than a hundred persons present, and of these the bulk were brethren and sisters from Edinburgh and Leith. To make matters worse the lecturer's condition was below par in consequence of insufficient warmth during the previous night's rest; an experience which always has a shattering effect on the nervous system. His needs in this respect are something absurd in the way of blankets, and have indeed many times been the subject of merriment in which he could not but join. The physiological peculiarity creating this necessity has on medical examination, been defined to consist of a slowness of circulation and a large brain-consumption of the forces generated in the blood, leading to deficiency of animal heat, which however, the authority in question truly declared was compensated for by an absence of liability in the blood to rush to the head, and consequent freedom from mental excitement, resulting in steadiness of mental operations under all circumstances. Poor mortal machine! There is a blessed hope which keeps it agoing, and that is the prospect assured by the promises of God, that this mortal shall put on immortality. When thus mantled and permeated by the Spirit's energy, the saints will be independent of the transient calorific of the present animal existence, and fortified for ever against the atmospheric discomforts which invade the perishing outward man, the body of our humiliation. To be one of a multitude of such, whose mouths, in comfort and joy, will be full of the praises of the Creator—is not this a destiny worth ploughing in the face of the north-east wind for?—Small meeting, cold night, and exhausting effort constituted the wind in question on the present occasion, but it may be that something was done towards the glorious harvest. A single lecture (Friday, Jan. 31,) constituted the sole effort in Portobello.

EDINBURGH.

Here the Editor stayed eight days, speaking only six times—twice on each of the two Sundays and twice during the week. The brethren cut out the work sparingly with a view to the avoidance of over-work. The intervening nights were spent socially at the houses of several; the tidings of the Spirit, in some form or other, forming the theme of conversation; the day-time was devoted to writing in connection with the *Christadelphian*. On one of the social evenings, in the house of brother Smith, the Editor was called upon to address the young—that is, young persons who had recently put on Christ, and some who had not yet done so. The remarks made on the occasion took a retrospective turn with a

present application. The editor, though not old, was able to speak of twenty years' experience which had shown several things that are not instantly visible to the youthful eye—that the present life pursued (even successfully) as an object, for its own sake, turns out a failure; that the majority who set out in the vain race, fall by the way, often disgracefully accomplishing nothing; that the Bible is as a rope in the stormy sea, saving those who hold on to it, and only those; that this holding on required a determined effort as there are many things (and the most dangerous, the most legitimate,) calculated to take them away from it; that the only way to hold on was to establish the habit of daily reading, not as a drowsy "family" performance at night, when the powers of nature were exhausted and the mind incapable of taking in the benefit; but in the best hours of the day at command, when the mind was clear and receptive, when the word read was an enlightener and a comforter; that this daily perseverance was necessary for the assimilation of the natural mind to the divine mind, and that continuance in it would ensure great blessing in the long run. That "general literature," in its poetical and philosophical departments at all events, was not a profitable field of study, being but the carnal mind in a refined embodiment, whose principles are an impediment to the development fostered by the Spirit in the word. In the course of the evening an elderly gentleman who was supposed to be on the point of receiving the truth, exhibited the illusory nature of his case by advocating the claims of general literature as a teacher of divine things, and by objecting to receive Paul or Moses as reliable authorities on all the matters they spoke of. He thought Paul and Moses a little inspired and other writers too. This is a very prevalent form of spiritual rot. Some searching conversation developed the absurdity of the position, and vindicated the authority of God against the imaginations and high thoughts of carnal minds which exalt themselves against the knowledge of God. Nothing remarkable transpired at the public meetings. The Sunday meetings were held at the brethren's own meeting place in the Temperance "Hall" (not a hall in the ordinary sense, being but a room upstairs, capable of holding about 150 people). They were consequently not advertised, as it was presumed (and rightly so, as the event proved) that the place would be filled from private knowledge of the meetings without advertisement. They would have been held in one of the public halls if a public hall could have been obtained; but it appears there is no possibility of getting a public hall for casual purposes in Edinburgh on a Sunday. The week night meetings (Tuesday and Thursday), were held in the hall of the Literary Institute—a fine place, capable of holding about a thousand people. The attendance amounted to several hundreds.

The weather and the subjects contributed to keep down the attendance. The first was biting cold, and the second somewhat colourless. "The political tendencies of Russia: her conquests and destiny," "the doctrine of the millennium." In this, the brethren were making an experiment. The truth had not recently been brought before the Edinburgh people in a very public way, and as they are very fashionable and orthodox, it was thought expedient to catch them with guile, if possible, by advertising subjects that would not scare them off. The result was not considered a great success. It was thought that a straight-off announcement of the heretical propositions to be established would have secured a larger attention than subjects that coldly appealed to the intellectual and mildly "religious" elements of the self-satisfied population of modern Athens. The result, however, was not a failure. At a heavy expense, the brethren placed a testimony before their neighbours in reference to the impending judgments of God, and against the reigning superstitions that have made the Word of God of none effect. With the results they have nothing to do. Their part is to do their duty and leave the rest. The word was heard with attention. One gentleman, a tall, good-looking specimen of Adam's race (said to be a leader among the Plymouth brethren in Edinburgh) came into the ante-room after the lectures were over, and thanked the Editor for what he had laid before them, saying it was the undoubted truth of God, and expressing his surprise at the ministers of Scotland, among whom he said he had a large acquaintance, in shutting their pulpits and their ears against so blessed a doctrine. Another person busied himself in a contrary direction as the audience were dispersing, distributing a tract of his own, intended to disprove the pre-millennial coming of the Lord.—The ecclesia may be said to be in a prosperous state.

GALASHIELS.

The few brethren in this place did not signify their desire for a visit till after the appointments had been fixed and published. Consequently, but one day (taken from Edinburgh) could be spared them. This they used for one lecture, for which they succeeded in obtaining the use of a large room under a chapel. The subject they chose was the Scripture doctrine of eternal life in its destructive effect upon popular views of immortality. There was a large audience notwithstanding a clerical meeting overhead. As the meeting assembled, the attenders were supplied by some zealous orthodox young men at the door with a tract supposed to be likely to neutralise the effect of the lecture to be delivered. It was entitled

A Damned Soul's Lamentation, or something of the same fanciful order, which instead of hindering the lecture, greatly helped it by giving the lecturer a text illustrative of the monstrous character of the fables by which the people are clerically enchained. Brother Alexander (late of Innerleithen, now of Stowe), presided. The lecture was listened to with marked attention, and seemed to make some impression. One man said if the lecturer were to stay, he would turn the town upside down. As one of the brethren remarked, however, a town is not so easily turned upside down. If the people had clear heads and good consciences, it would be a different matter. The truth would certainly work a quick revolution among people possessing discernment, and having some appreciation of divine things; but among people whose interest rises no higher than the back and the belly, the house, and the business, little can be done than present a testimony in faith and patience, knowing that God's purpose, at present, is merely to gather out the pearls (and precious few are these), reserving "revolution" to the day of the Lord Jesus, who will, with a vengeance, turn not only a single town, but the whole world, "upside down;" and this not by the force of argument, but by the argument of force, which will break in pieces the nations, and clear the way for the establishment of a new order of things. It is ours, at present, patiently to hold fast the confidence, and rejoicing of the hope firm unto the end. Whether neighbours will give heed or not, we shall do great things if we save ourselves from this untoward generation. The prevailing deadness and indifference is a great part of the trial. If we are faithful under it instead of being killed by it, we shall, in due time, experience a great relief. We shall see the end of this evil world, and open our eyes upon an order of society in which every one will be a vessel of sparkling intelligence, fascinating charmfulness, and glowing loyalty to the only true God and Jesus Christ whom He hath sent.

After the lecture, the editor supped in the Daniel-like simplicity of the Scotch style, and concluded that the work was done and the day over, and that nothing remained but to walk to the hotel, where, in the absence of accommodation under a brother's roof, a bed had been engaged for the night. On arriving there, to his surprise he was introduced to a company of from 12 to 20 people seated in a parlour round a table, taking supper. These were brethren and enquiring friends with whom he was told it was desired he should spend some time before parting, in conversation. Invited to a chair, beside a fire, before which one or two were squatting in easy informality, he took the offered seat and though tired, quickly went to work in

answer to questions put, delivering a series of short speeches on divers topics till near the witching hour. The topics were of course every one related to the hope of the calling in some way or other, and manipulated with a view to the work of the gospel in this our day as in Paul's day, viz., the conforming of the brethren to the image of the great archetype of the family, and the attracting of the stranger within the bonds of Christ, whose yoke is easy and his burden light; obedience to whom gives beauty even to the life that now is, but whose surpassing excellence is the life that is to come. At the close of the meeting, one of the company suggested a song which was sung, after which the Editor, by request of brother Bell offered up thanksgiving, praise, and supplication to the eternal throne, whence has emanated all the goodness we now experience as well as that we are permitted to hope for.

PAXTON, SOUTH MAINS.

Next morning, at the railway station, bidding adieu to brethren Bell and Melrose, and sister Drachill, the Editor proceeded to Kelso, *en route*, for the dwelling-place of brother Nesbit, at Paxton—a farm on the Tweed, some miles out of Berwick, in a quiet, picturesque agricultural district. Two changes had to be made on the way—one at St. Boswell's, the other at Kelso. At the former was struck with the evidence afforded in the talk of a company of farming gentry, of the miserable end to which wealth and human intellect and human life are prostituted, in the absence of the knowledge of the glory of God, as it shines in the face of Jesus anointed. Wealth and culture in the hands of a godly enlightenment, are capable of yielding a noble joy, as we shall see in the kingdom of God, and as, in some few cases, we are permitted to see now; but in ignorance of the mighty purpose of God, they generate folly, insipidity and vanity. "There is a good time coming!" This is the comfort. Forward! At Kelso there was a delay of an hour, which we consumed on the road. Walking is good for body and mind. There are many pains and clouds which would never be endured if the sufferer were sternly in the habit of doing two things DAILY: walking over God's beautiful earth, reading methodically God's beautiful word. Water also in the morning on the outer man, all over, will help the good work of invigoration for the good fight. In the house all the time is not good: neglect of invigorating contact with the divine ideas which God has treasured for us, is worse; and a knee that never bends, and a tongue that never makes confession of the glory of God in prayer, is perhaps worst. All three, and every other good word and work develop saintliness which will end in glory. The

day was bitterly cold: frost, snow on the ground, biting wind whistling overhead. At Velvet Hall station, brother Nesbit—too uncertain in health to be out himself—had a closed conveyance waiting, which, in less than an hour set down its contents before brother Nesbit's hospitable door. Brother Nesbit is a farmer on rather a large scale, and has been many years in the truth and in Paxton (abutting on the English border). He is not the sort of person that the word "farmer" brings before the imagination. He is the opposite of big, heavy, dull, phlegmatic, easy, unintellectual and commonplace: not that all farmers answer to these qualities; but they prevail in a greater or less degree among them as a class. Brother Nesbit is lively almost to the point of eccentricity. He is small and slender, and of a literary taste. He has keen feelings, a poetic turn, and argumentative abilities of a high order. He is neat and exact in his habits. He has been a writer all his life, and being past the allotted three score years and ten, he has accumulated a wonderful quantity of original MS., which is kept and registered with an order that would put many writers to the blush. Much of this writing has been nullified by the truth, but all of it is vivacious and original, and in times gone by would have given a man a place among his reading neighbours. Brother Nesbit has a son, also a farmer, in the occupation of an adjoining farm—Mr. Robert Nesbit, a man of some mental vigour, but who has not yet obeyed the truth, though tending in that direction. If we may speak facts, not exactly public, yet not purely private, bro. Nesbit now lives with his fourth wedded companion in life and faith; may we add, or shall we keep it quite secret? that brother N. considers he drew a prize each time? Fortunate man! Brother Nesbit came to a knowledge of the truth many years ago. At first he was in Dowieite association, but finally saw his way to stand aside from them and go forward in that progress which is impossible in their deadening society. Living in the quiet country, he has of course been able to do little more than keep his own lamp a-light; but this is a great matter. A pleasant day's intercourse (after an interval of eleven years since the last meeting) was brought to a close by a meeting in brother Nesbit's kitchen, to which he had summoned all his farm servants, and as many besides as he could prevail upon to attend. The Editor lectured for an hour to them in as plain a manner as possible on the great hope of another and a glorious life through Christ. Next morning, he proceeded in brother Nesbit's comfortable carriage, seven miles distance, to

AYTOUN AND EYEMOUTH.

These two places are within three miles of each other. The latter is a fishing village

on the sea coast, at the mouth of the Eye. The other is a small town on the North British Railway, at which brother Yule is station master. It was at brother Yule's invitation that the visit was made, and by him arrangements were made for one lecture at Aytoun and two at Eyemouth. Preference was given to Eyemouth, because of the existence of some interest among the fishermen there in the truth. It happened, however, that the two nights given to Eyemouth were fine, in consequence of which the fishing boats were out, and the fishermen thus prevented from attending the meetings. There was, notwithstanding, a fair audience on both occasions. The meetings were held in an Independent chapel, which by an unusual fortune was placed at brother Yule's disposal for the meetings. The use of the chapel, however, entailed certain inconveniences. A Methodist parson, by the call of the assembly, took the chair at the first meeting, and opened the proceedings with what are called "devotional exercises." These are very edifying when engaged in by those only who are qualified to do so—enlightened and obedient believers of the gospel; but when performed in ignorance of the truth, especially by a clerically-guided company, the effect is anything but refreshing to any son of Abraham who may be present. There was nothing for it, however, but submission. When the singing and prayer was done, the chairman added to the embarrassment of the situation by saying he did not know who the lecturer was or what he was going to say. Nevertheless, he had great pleasure in introducing him to discuss the important question of whether the gospel was understood by the generality of religious people. The lecturer then rose from his seat behind the "rev." chairman, on a sort of pulpit platform, to which both had ascended at the commencement of the proceedings. The chairman having changed places with him, the lecturer launched into the question without much preliminary, making it a point to show, with great plainness, that popular preaching was unfitted to save the people, because the gospel preached was not the gospel of the kingdom proclaimed by Jesus and his apostles, and because even the part of the truth set forth (the death of Christ) was nullified by the admixture of pagan doctrine, which took all the meaning out of it. The "rev." gentleman exhibited increasing symptoms of discomfort as the lecture proceeded; and at the close (the lecturer having at once descended to a seat in the body of the chapel) he (the chairman) rose and said that as a minister of the gospel, and one of the parties deeply implicated in what had been said, he should like to say something by way of answer, if Mr. Roberts had no objection? (looking down to the Editor and pausing). The Editor said

he had no objection, provided the chairman would allow him to reply. To this the chairman assented, and then proceeded in a pell-mell sort of a style, with loud voice and sarcastic turn, to vent his over-charged feelings. He quoted 1 Cor. xv. 1—3: "I declare unto you the gospel . . . how that Christ died for our sins, &c.;" also "the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Spirit." He said Mr. Roberts had gone a long way round about a very simple matter. The gospel was the death of Christ for sin, and the kingdom of God the reign of righteousness in men's hearts. At the close of his remarks, the Editor re-ascended the pulpit-platform, and replied. He admitted that "Christ died" was the gospel, when all the facts were taken in. That Christ rose was one of those facts: surely Mr. Graham would not say that a person believed the gospel who denied that Christ rose. That Christ would come and reign was another, as had been abundantly proved; and no man believed the gospel preached by Paul who denied this. None could believe that Christ died until he knew who Christ was, and no man could know who Christ was who was ignorant of the kingdom of God, for his Christing had to do with his occupancy of the throne of David. As for the passage about "righteousness, peace and joy," Mr. Graham reminded him of a man who should say that because the British Empire was liberty, justice, equality, &c., therefore there was no London and no Queen Victoria sitting on the throne of the Tudors. The kingdom of God in its moral qualities and relations was righteousness, peace and joy, but it was a kingdom for all that, with an imperial territory, a capital city, a ruling aristocracy, and subject nations, as had been abundantly shown. The chairman then concluded the meeting and the audience dispersed, some remarking that the "rev." gentleman's mouth had been closed. At the next meeting a Mr. Turnbull was voted into the chair. This man (a tailor) was reported to have been several things by turns, and, among others a preacher, to which, probably, was to be attributed his observance of the clerical custom before alluded to. Brother Yule and the Editor had to submit again to a dreary performance of singing and praying, destitute alike of intelligence, heartiness, or beauty; and only tolerable as the tribute of sincere ignorance to the Divine Majesty. When the Editor had delivered his lecture on the Signs of the Times, the chairman imitated his predecessor in turning on the lecturer, though with a little less honest gusto. He spoke well of what had been said, and said he had studied these things and "many learned minds in the church" were "of opinion" that Christ would come personally. At the same time

he saw difficulties. He confessed his incapability to separate between the literal and the figurative, &c., &c. Whereupon ensued a conversation between lecturer and chairman in a manner as unique as the whole proceedings had been. This performance was threatening to become prolix from the chairman's love of talk, when Mr. Graham (the chairman at the first meeting) proposed a vote of thanks to the lecturer, on the principle probably of blessing his enemies. He said the lecturer spoke too much like a pope and ought to give them more credit for being a Bible-reading people. The Editor said he merely spoke with the confidence of conviction, the grounds of which he could demonstrate. A full assurance did not express itself in a "yea and a nay" vocabulary of uncertainty. As for "giving credit," it was a question of fact, not of compliment. The people were not given to the reading of the Bible. The chairman confirmed the Editor's experience and the meeting closed. A single lecture in the Volunteer Hall, Aytoun, on Thursday, February 13th, on the Eastern Question from a Bible point of view, was fairly attended.

TRANENT.

The Editor arrived here Saturday, Feb. 15th, and remained till the afternoon of the following Wednesday. The brethren, compactly united, hold their own against the outer darkness, but have suffered a diminution of numbers from several removals to other places. They are firm and mutually-comforted in the faith, grounded and settled, and not moved away from the hope of the gospel. All reports to the contrary notwithstanding, they are strong in the acknowledgment of the mystery of God, even of the Father and of Christ—God manifest in the flesh, and reject, even to loathing, the doctrine that Christ was a "mere man." The present visit they turned to account as a set-off against the Satanism of one "Rev." Mr. Dowson, who, lecturing a week previously, on "Modern Scepticism," had classed the Christadelphians with Voltaire, Tom Paine, &c., asserting that they did not believe in the divinity of Christ, or in a human soul, or in heaven, hell, or the devil, and no justification by faith. Placards were issued, announcing that the Editor would prove the falsity of these charges in four lectures. The first was on Sunday morning, when the doctrine of the manifestation of God in the person of Jesus was fully expounded, and scripturally proved and illustrated. The Editor showed that away from "divinity" Christ could not have been: that he was divine in the fullest sense of the word, whether as applied to his origin, his wisdom, his power, his character, the source of these in him or his end.

Though in nature of the seed of David, according to the flesh, he was the God of Israel manifested in the flesh. The Christadelphian believed all that the Scriptures testified on these points. It was therefore a slander to say that they denied the divinity of Christ. True, they disbelieved in the trinity of Mr. Dowson's theology; but they rejoiced to believe in the divinity of Christ, on which all their hopes were built. The lectures were given in the brethren's meeting place, capable of holding one hundred and fifty people. On the Sunday evening the lecture was devoted to the Scriptural doctrine of the human soul, which the Editor showed was opposed to the pagan doctrine on that subject, in so far that it taught it was tangible and mortal, instead of immaterial and immortal. The place was crowded. At the close, a certain Mr. Dowie, who had a faculty of appearing humbly candid and enquiring when feeling the argument to be against him, but waxing enthusiastic and declamatory when he thought he had the smallest pull, put a series of questions. These were answered with the effect of rousing a strong interest of the polemic order. Next day there was a larger meeting, and Mr. Dowson was present. At the close of the lecture (on the unscriptural character of the orthodox doctrine of hell and the devil), Mr. Dowie rose and said he had a number of questions to ask, but observing Mr. Dowson present, he would prefer to give way for him. Mr. Dowson, in a grim sepulchral voice, said it was impossible that as a gentleman he could make any reply to the attack the lecturer had made on him (said attack being no more than a very thoroughgoing refutation of his public libel against the brethren.) It became evident, however, as the meeting advanced, that it was something else than his "gentlemanly" feeling that restrained him from throwing himself in the breach; for getting his hands on the Rich Man and Lazarus, he read the account of their doings in a tragico-lugubrious style, which was more calculated to stir the risible than appeal to the understanding one way or other. The Editor asked him if it was a literal narrative or a parable; but like all orthodox defenders, Mr. Dowson was afraid to say which, contenting himself with saying that Christ made no mention of its being a parable. The Editor then read it as

a literal narrative, pointing out how it failed to prove the orthodox heaven and hell, in showing them to be within talking distance of each other, and tenanted by bodily beings. As a parable, he pointed out by other illustrations, that it did not commit them to the literal possibility of the incidents out of which it was constructed. Mr. Dowie did better than the professional champion. He plied the lecturer with many questions, though in no case succeeding in shaking the position assaulted, but rather contrariwise, drawing down upon Presbyterian delusions an increasing accumulation of evidence, sufficient to sink it in the estimation of all intelligent listeners. Mr. Dowie was at his post in the face of another full meeting; Mr. Dowson also being present. The Editor having demonstrated the need, nature, and operation of justification by faith, Mr. Dowie opened his battery with a running fire of questions, the putting and answering of which assumed the form of a rather smart dialogue, in which Mr. Dowie's *quos* were more than met by the responsive *quids* of what would have been "the platform" in a public hall. The meeting was of course excited while this process was going on. Whether any good was done it is impossible to say. The position of the brethren was vindicated and the mouth of the gainsayer was stopped undoubtedly, and this was a gain. If any honest persons of a capable mind were present, one cannot help but think that there must have been the additional result of conviction, or at all events a disposal thereto, in the cases of some beforetime not knowing the truth. Such gladiatorial encounters do not, to our mind, form a relishable element in the work of presenting the truth for its work of enlightening and sanctifying the ignorant, that they may receive remission of sins and inheritance, among them that are sanctified through the faith that is in Christ; but they are unavoidable. When a subtle and sophistical adversary would try to overturn the truth in its public operations, what is to be done but to follow him in all the labyrinthine tortuosities of his perverse disputings, confounding him where he seeks to triumph, and rolling back upon him, by the argumentative shutting of his mouth, the confusion with which he seeks to overwhelm the good work of the testimony.

(To be continued.)

THE ANGEL THAT APPEARED TO JOHN IN PATMOS.

IN Rev. xxii. 8, 9, we read: "And when I had heard and seen, I fell down to worship before the feet of the angel which shewed

me these things. Then saith he unto me, "See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets,

and of them which keep the sayings of this book: worship God."

From the words in italics in the above quotation, and a similar expression in Rev. xix. 10, it is concluded by some that the angel who appeared to John was Elijah or one of the other prophets. By the orthodox, it is quoted to prove the existence of disembodied spirits; and, by some who do not believe in that Pagan notion, it is quoted to prove the *embodied* existence of Elijah, and as an additional reason for concluding that Moses and Elijah were actually with Jesus and the three apostles on the Mount of Transfiguration. Without, however, entering into the *pros* and *cons* of those two questions, it is worthy of notice that the two passages in question have no real bearing on either of these matters. The misconception arises from the wording of the common version; and the passages only need to be translated in a *strictly literal* manner to make this apparent. So rendered, the words under consideration in Rev. xxii. 9, (*sundoulos sou eimi, kai tōn adelphōn sou tōn prophētōn*) read as follows: "A fellow-servant of thee I am, and of the brethren of thee the prophets," which is equivalent to "I am a fellow-servant of thee, and a (fellow-servant) of thy brethren the prophets," or, "I am thy fellow-servant, and a fellow-servant of thy brethren the prophets," thus indicating, not that the angel was one of the prophets raised to life again, or one who had never died, but simply a fellow-servant of the prophets. There is therefore no proof that he was of the human race. But it may be asked, if he was not one of the same race of beings as the prophets, how could he be their *fellow-servant*? Well, because he was an instrument in carrying out the same grand work that they helped forward in their day and

generation; and all who do this, whether descendants of Adam or members of another race, are fellow-servants. Indeed, certain ones *outside the truth* are in Rev. vi. 11, termed "fellow-servants," as indicated by the distinction between fellow-servants and brethren ("their fellow-servants also, *and* their brethren"), showing that the fellow-servants here referred to were not brethren. Therefore, being applied to unbelievers, it cannot for a moment be maintained that the term "fellow-servant" is inapplicable to this angel, especially as he was sent on precisely the same mission as the prophets of old, viz.: to communicate the purposes of the Deity. It might, however, be further asked if this angel was not one of the prophets, and they were all dead, how could he *at that time* be their fellow-servant, they having then (until the resurrection) ceased to be servants? To this question it is sufficient to refer again to Rev. vi. 9-11, where some *living* under the fifth seal are spoken of as the "fellow-servants" of "them that were *slain* for the word of God." With this in view, it cannot be urged that there is on this account any impropriety in the application of the term to this angel.

The conclusion that this angel was not one of the prophets is borne out (if further reason be needed) by the distinction between the angel and the prophets which occurs in Rev. xxii. 6, "the Lord God of the *holy prophets* sent His *angel*" (not 'sent one of *them*').

Thus it is evident that this passage affords no support to either of the theories referred to, whatever evidence there may be in other parts of Scripture, and the same explanation holds good with regard to Rev. xix. 10. A. ANDREW.

THE LAND OF ISRAEL.

"When Christ had dedicated the New Covenant with his own blood, and become proprietor of the Land of Israel, it was his to do with it what he pleased. And because it hath pleased him to let it without a condition against the day of Israel's redemption, and in the meanwhile to wait his Father's good time, he is to be held the sole proprietor of that land in fee simple; and the Jews, with whom he shall confirm the New Covenant, shall receive it of him in everlasting possession; and till then, every

one—be he Turk, or be he Papist, or be he Jew, or be he Christian—who says that one stick, one stone upon it, is his, is a liar. It is Immanuel's land; and those who dwell in it would do well to regard themselves as mere *locum tenentes*; or rather, indulge with a residence there, until the time come that his waiting be concluded, 'and the Lord shall no more hide his face from the house of Jacob.' This claim the prophet puts in, when, in one word, he calls it Immanuel's land."

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."

PART II.—CHAPTER III.—HADES AND PARADISE.

Mr. GRANT touches upon these to give "completeness" to his "sketch of the Scripture doctrine of *the soul's immortality*." (Note in passing, that this is the first place in the book where he commits himself to the popular phrase—"the soul's immortality," the strange significance of which in his mouth will appear when it is remembered in the earlier part of his book (page 40 and elsewhere), he admits that in the Scriptures, "it is said that it (the beast) *has a soul*." From the obvious argument on this, that either the beast is immortal, or man is not, Mr. Grant saved himself, in the early part of his book, by saying—untruly as we saw—"it is not said that the beast has a *spirit*," leaving it to be inferred that it is the "spirit" of Mr. Grant's phraseology that is immortal, and not the soul; but now it comes out that after all, it is "the soul's immortality" he is labouring to establish, and that his fine-spun theory of the difference between soul and spirit was a mere contrivance to evade scriptural inconveniences that the immortal-soul theory, pure and simple, is liable to.

How does he make *hades* and *paradise* "complete" his "sketch of the Scripture doctrine of the soul's immortality?" He does it by asserting something that he does not prove. The process does not appear, at first sight, to be so naked as this; but stripped of its settings, this is what the chapter amounts to.

He first seeks to dispose of the "annihilationist" idea that *hades* means the grave, and that *paradise* means the kingdom of God. He says the Scripture use of both words is awkward for the annihilationist theory. His only illustration of this, so far

as *hades* is concerned, is one he is precluded from using. It is that of the parable of the rich man and Lazarus, of which he says, "it is awkward to have to read, 'in the grave he lifted up his eyes, being *in torment*.'" True, but this parable embodies the Pharisaic notion of *hades*, which Mr. Grant in this very place recognises as the "annihilationist" view of the parable. Therefore it cannot be used as discrediting their view of the scriptural use of it, which the grave undoubtedly is.

Then comes the assertion that the word *hades* "applies undoubtedly, in ordinary Greek, to the region of departed spirits, but got naturally thence to be applied loosely to death and the grave. It was never the distinct proper word for either. And with this indefinite reference to "ordinary Greek," the unsafest of all authorities in Divine matters, whose wisdom Paul pronounces "foolishness with God," Mr. Grant is content to leave, as proved, the scripturally-undemonstrable notion of a "region of departed spirits." True, he takes care to say "a word in Scripture may . . . differ in meaning from that simply classical;" but he does not say that this is a case in which such a difference exists. He leaves it to be inferred that there is no difference, and that the Scripture *hades* is the *hades* of Pagan mythology. He asks which of the eleven cases of its occurrence in the New Testament will the "annihilationists take up to prove their position from?" Let us look at them, and it will be found that all of them, with the exception already explained, prove their position, or are in harmony therewith. They are cited by Mr. Grant, and are as follow:—

1.—“Thou, Capernaum, shalt be brought down to hell.”—(Matt. xi. 23.)

2.—“The gates of hell shall not prevail against it.”—(xvi. 19.)

3.—“Thou, Capernaum, shalt be thrust down to hell.”—(Luke x. 15.)

4.—“And in hell he lifted up his eyes.”—(xvi. 23.)

5.—“Thou wilt not leave my soul in hell.”—(Acts ii. 27.)

6.—“That his soul was not left in hell.”—(31.)

7.—“O grave, where is thy victory?”—(1 Cor. xv. 55.)

8.—“And have the keys of hell and of death.”—(Rev. i. 18.)

9.—“Was death, and hell followed.”—(vi. 8.)

10.—“Death and hell delivered up the dead.”—(xx. 13.)

11.—“Death and hell were cast into the lake of fire.”—(14.)

No. 1.—“Thou, Capernaum, shalt be brought down to the grave,” reads rather more intelligibly than “brought down to the place of departed spirits.”—No. 2.—“The gates of the grave shall not prevail against my church” is surely more in harmony with the great doctrine of salvation by resurrection than “The gates of the region of departed spirits shall not prevail, &c.” According to Mr. Grant, the region of departed spirits for saints is a state of being with Christ; if which be true, it is rather desirable than otherwise that the gates of such a happy region should prevail. Certainly, on that hypothesis, there is nothing attractive in the promise that the gates shall not prevail, but if *hades* be the grave, then the promise that the gates shall not remain closed, becomes a precious promise.—No. 3: Capernaum (see No. 1).—No. 4: (see remarks before on the “Pharisaic foundation of the parable.”)—No. 5. and No. 6: As proving the resurrection, “thou wilt not leave my soul (that is, me) in the grave” is certainly more pointed than “thou wilt not leave my immortal soul in the region of departed spirits;” in this form, the statement would not be a proof of resurrection of the body, but only an intimation that the immortal soul was to be transferred from *hades* to somewhere else, perhaps Mr. Grant’s paradise. The “annihilationist” construction preserves all its force as a proof of God’s purpose to raise the Messiah from the dead.—No. 7: “O grave, where is thy victory?” is surely more appropriate than “O region of departed spirits, where is thy victory?”

Mr. Grant expects to go to the region of departed spirits, and to be with Christ; and for this victory of the region of departed spirits over his body, as introducing him to Abraham’s bosom, Moses, the thief, Lazarus, and so on, he will be thankful. Why then should he imagine himself afterwards jubilant at deliverance from this region of departed spirits? How can he conceive of the comparatively mean circumstance of a return to his body, inspiring him with such satisfaction as to cause him to shout, “O region of departed spirits, where is thy victory?”—No. 8.—“I have the keys of the grave and of death” is surely an appropriate saying from him who said “I am the resurrection and the life.”—No. 9.—“On a pale horse was death, and the grave followed him,” is certainly not a more incongruous piece of imagery than death on a horse and “the region of departed spirits” following. Death killing and the grave receiving the victims, is a more appropriate collocation than death not killing, and a cloud of departed spirits chasing it.—No. 10.—“Death and the grave delivered up the DEAD” is more intelligible than a region of departed spirits delivering up a swarm of ghosts who never were dead. No. 11.—“Death and the grave were cast into the lake of fire,” as symbolising the extirpation of death in the destruction of the wicked, is more intelligible than a region being emptied into a lake.



In response, therefore, to Mr. Grant’s triumphant challenge, “which of these passages will the writers in question take up to prove their position from?” the simple answer is—ALL, with the exception which Mr. Grant himself has recognised. We therefore record a simple denial of his assertion that “the only positive teaching of these passages is all against them.”

On “Paradise,” Mr. Grant is more brief and less cogent on behalf of the theory he advocates. He returns to the thief on the cross, or rather to Christ’s answer to the thief’s question. He argues against the reading of the answer which some “annihilationists” contend for: “Verily I say unto thee *to-day*: thou shalt be with me in Paradise,” and insists that “*to-day*” in the case was intended as the time of the event spoken of, and not the time of the speaking, which the construction of the sentence in the Greek doubtless shows. With this

argument Christadelphians do not quarrel, believing, with Mr. Grant, that Christ's words were "in answer to a prayer in which *the time in which the thief sought to be remembered* was expressed;" but they do not agree with Mr. Grant that the thief spoke about one time and Christ another. They contend that the time referred to by both was the same—thus: "THIS DAY: ☞ *When thou comest in thy kingdom.*" This, which might be left to stand by its own reasonableness, is conclusively proved by the collateral facts of the case, one of which is unconsciously admitted by Mr. Grant in his remarks on *hades*. In fact, he supplies the confutation to his present argument. He quotes the statement that Christ's soul, during the three days he was dead, was not left *in hades*; and therefore admits, inferentially, that it was *in hades* during the interval. Now, with Mr. Grant, *hades* is one place and *paradise* another; and both are places to which, according to his theory, the disembodied souls of dead men go when they die. Now, when Christ was dead, he was either in one place or the other. Which? Arguing on Christ's answer to the thief, Mr. Grant says he went to *paradise*: but when he quotes Peter's words about Christ's resurrection: "Thou wilt not leave my soul in *hell*" (*hades*), he asks us to believe that it was *hades* and not *paradise*! Whence this confusion? Because Mr. Grant has got hold of a false theory of the matter. His *hades* is not the Bible *hades*; and his *paradise* is not the Bible *paradise*. Let him substitute the *hades* and *paradise* of the Bible for the *hades* and *paradise* of Greek mythology and the confusion will disappear. Christ was in the grave three days, and in the "to-day" of the thief's question: "when he comes in his kingdom" he will be in *paradise*.

The case is strengthened by Christ's words to Mary on the day of his resurrection: "I have *not yet* ascended to my Father," which, as Mr. Grant views things, is equivalent to saying "I have *not yet* ascended to *paradise*." Mr. Grant makes light of this, and tries to escape by drawing a misty distinction between the ascension of "the Risen One," "as such," and the "mere departure" (why "mere?") of his human spirit," (not himself, therefore).

Words are very plastic in Mr. Grant's manipulations. When he is proving "spirit" an intelligent-entity, "they thought they had seen a spirit," is made to mean they thought they saw JESUS as a spirit; now when Christ says HE had not on the third day ascended to where Mr. Grant makes him go on the first, "HE" in *paradise*, changes into "the mere departure of his human spirit." Mr. Grant is like a certain kind of marine insect: you see it in a place, and put down your hand to take it, but you only take sand: the creature is gone. You see it again: you are sure of it this time; but again it has darted to another place. A third time succeeds, perhaps, and you take the creature home to boil it. Mr. Grant may apply the parable if he pleases; if not, the readers will do it for him.

In the few remaining words of this chapter Mr. Grant says some true things of *paradise* though he misapplies them, as he is bound to do, to make them of service to immortal-soulism. He says: "*paradise* is an eastern word for a park or pleasure ground. The Hebrew  is only used in Neh. ii. 8; Ecc. ii. 5; Sol. Song iv. 13. It is there translated once 'forest' twice 'orchard.' It is not used for the Garden of Eden in Hebrew, but the ordinary word  for garden. The Septuagint translation, however, gives here *παράδεισος* (*paradise*) which is uniformly the word it uses for the 'Garden of Eden' or of God, except in the place where the usual word for garden (*κηπος*) is used." Now, Mr. Grant admits that the New Testament use of the word "*paradise*" is "doubtless derived" from its use in the Greek version of the Old Testament. If so, does it not follow that our conceptions of it as used in the New Testament, where its significance is not defined, must be derived from the Old Testament, where it is? Mr. Grant says, "it does not follow that it will have exactly the same application." True, if by "exactly" is meant the identical Garden of Eden, to which it was applied by the Greek translators of Moses; but it does follow that its generic sense is the same as refers to earth, dressed, cultivated and settled as a place of enjoyment. "The earthly *paradise*," says Mr. Grant, "is taken as the type of another." This is one of his

unproved assertions, against which we place the much more reasonable proposition that it is taken as the designation of the *promised inheritance*, which is expressly spoken of as a "planting of the Lord that He may be glorified" (Isaiah lx. 21). This explanation of the matter puts the New Testament uses of "paradise" in harmony with all the promises and revealed purpose of God in the Old Testament. Thus Abraham is to have "the land of his pilgrimage for an inheritance" (Gen. xvii. 8; Heb. xi. 8, 9), of which we read that it is to be made like the garden (paradise) of Eden (Ezek. xxxvi. 35); the garden (*paradise*) of the Lord (Isaiah li. 3); an eternal excellency; the joy of many generations (Is. lx. 15); the place of His (Jehovah's) feet made glorious (verse 13) with festal beauties of the myrtle and shittah tree, in the absence of thorn and brier. Thus too David was to see his kingdom (the same country) established for ever (2 Sam. vii. 16) according to the covenant, which was all his salvation and all his desire.—(2 Sam. xxiii. 5.) The BRANCH raised up unto him, sitting on his (David's) throne, Jesus (Acts ii. 29; Luke i. 32), was to execute judgment and righteousness in the land (Jer. xxxiii. 15), reigning as the Lord of Hosts in Mount Zion and in Jerusalem, before his ancients gloriously.—(Isaiah xxiv. 23.) The twelve apostles were at this time to sit on twelve thrones, judging the twelve tribes of Israel in the day of their restoration, when Jesus should sit on the throne of his glory.—(Matt. xix. 27.) This, Jesus speaks of as the kingdom of God, saying, "I will not any more eat thereof until it be fulfilled in *the kingdom of God*;" and "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink with me at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."—(Luke xxii. 16, 29, 30.) Abraham's "land of promise;" David's established throne and kingdom; the "kingdom of God," of the gospel, and "paradise," of occasional allusion, are thus all one and the same thing. But Mr. Grant's paradise—what is it? He does not say. He cannot be definite. He makes himself understood as pointing, with a somewhat uncertain

finger, it is true, towards the blue sky; but if that be paradise, what about the land promised to Abraham, the covenanted re-establishment of the kingdom of David and the kingdom of God, which is to consist of "the kingdoms of this world?"—(Gen. xiii. 14; Amos ix. 11; Rev. xi. 15.)

Mr. Grant's only point lies in the statement of Paul in 2 Cor. xii. 4, how he was caught up into "paradise," but even this dissolves before a critical test. The idea of "*up*" is not expressed in the original. The word translated "caught up" is *ἠρπαγη* which comes from *ἁρπάζω* to seize, carry away with force. The idea is that Paul was by a divine afflatus introduced to paradise, before his eyes. But in telling us this, he says he is dealing with "visions and revelations," as to the character of which, we have an illustration in the case of John in Patmos, who heard a voice from heaven, saying, "Come up hither and I will *show thee things which must be hereafter*." "And immediately," says John, "I was in spirit." That is, he was caught away in the sense of Paul's words; and witnessed things "in heaven" which were to transpire on earth, "things which were to be hereafter." Now, in Paul's case, he could not tell whether he was bodily present in the scenes he saw or not. Mr. Grant might rejoin, if what he saw was a something that was to be, he could have no doubt on the point. True, as a matter of after-reflection, he might conclude the visions were simply visions, but this would merely be an argument, whereas he is telling us of the impression made on his senses. He gives us to understand the things were so apparently real that to the day of his writing, he could not say whether they were actual or not. He might suppose them made actually existent for the occasion of his inspection while recognising the future relation of the whole matter to the heirs of salvation. At all events, he says he doesn't know. If his view had been Mr. Grant's view, he could have had no doubt, because a present actual paradise above the clouds would have been no difficulty to him; but to see as a reality a thing that he knew was future was just the experience calculated to produce the mental dilemma he describes.

 THE MORNING WITHOUT CLOUDS.

Then haste, ye slow revolving suns, and bring
That glorious season promised long, when
realms

And tongues of every clime, shall joy to own
The great Messiah's sway; when to the rod
Of his most mighty rule shall bow
Each human-knee, where'er the canopy
Of heaven circles bright this beauteous world,
How blest shall earth's remotest nations be!
No more oppressed by tyrant kings, or made
The willing slaves of priestly power! no more
Misled by erring guides, and taught to think
That truth which error is, that light which yet
Is darkness. Then the brightness great of Him
Who Sun of Righteousness is named, shall beam,
With cloudless radiance, forth from Zion's mount
Of holiness and truth; dispelling mists
Of ignorance and sin, which o'er the minds
Of men have brooded, since that direful day
When, yielding to the serpent's wiles, man lost
His spotless purity, and brought a veil
Of moral darkness o'er his soul. Then death
(Obedient to the mighty voice of him,
Who once beneath the gloomy tyrant's power
Seemed prostrate laid, but who did burst the
bonds,

And conquering the Conqueror, seize upon
His keys, despoiled him of his power, that so
Henceforth within his portals dark, no soul
Might be retained one moment longer than
The Lord of Life decreed;) his prey at once
Shall yield, and, swallowed up in victory,
Mortality be changed for deathlessness,
By those who loved not their lives so well
As him who shed his blood to purchase them
From *final* death. Eye hath not seen, nor ear
Hath heard, nor can the heart of man conceive
The rapture of that hour, when by his voice
The righteous dead of every age and clime,
Uproused at once ascend to meet their Lord;
Who from his Father's presence robed in light
And crown'd with many crowns, come forth
To make his Bride his own. Ten thousand
times

Ten thousand angels bright, attend upon
The nuptials of the Son of God. Robes pure
As snow, resplendent too as choicest gold
Of Ophir, flow around each member fair
Of Jesu's sister-spouse; for now at last
The marriage of the Lamb is come. Himself
Unto himself presents his mystic Bride,

His Dove, his glorious undefiled one.
Oh, with what bliss unutterable shall thrill
The heart of every saint, to hear his name
Confess'd amid that conclave great of heaven's
Exalted ones; to see that brow, once marred
And wounded by the thorny crown, bent on
Them with a look of love intense; to hear those
lips

Which once gave forth the agonizing cry,
"I Thirst!" utter those words, "Well done, thou
good

And faithful one, for my name's sake thou hast
Refused earth's joys delusive, and hast borne
Reproach, shame, contumely, with every ill
'Twas in the adversary's power to wield
Against my chosen; now partake my joy,
Receive from me this crown of righteousness,
Be partner of my throne, and share with me
The regal sceptre of this world. Behold
Thy jurisdiction, govern well the realms
Entrusted to thy care; rule over them
With judgment, in the fear of God Most High;
Be too their Priest, as Intercessor stand
'Twill them and God *our Father*, teach them all
His righteous laws, give them the word of life,
For now the time is come when *all* the earth
In Abram's seed shall blessed be, and I
With all my loved ones, shall inherit that
Prepared for us within the mind of God
Before this earth's foundations first were laid."
Oh, what o'erpowering bliss! oh, what delight
To share the work of God's Anointed One!
Dispensing blessings o'er the earth, until
Before all nations righteousness and peace
Shall spring; and God's own glory, as the light,
Shall spread from pole to pole! In Zion's hill
The Lord will dwell. At Salem's beauteous
shrine
Shall worship, men of every name and clime,
And daily praises ever shall ascend
To God the Lord—to God in Jesus Christ
The Universal King.

Ye winged hours
Then haste, and bring that bright unclouded
morn

When from the east the Sun of Righteousness
Shall rise with healing in his wings; and as
The sun of nature to the pendant dew
Imparts a beauty all unseen before,
So will his presence beautify the meek
And with resplendent glory clothe his saints.

By a deceased Lady (an English acquaintance of Dr. Thomas).

The Christadelphian.

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

APRIL, 1878.

We have no room in this department to do more than explain that in consequence of the pressure of other matter, we are compelled to omit general editorial topics and intelligence bearing on the signs of the times. We hope to make up for it next month, as the omitted matter, like the pot of manna in the ark, will "keep."

ANSWERS TO CORRESPONDENTS.

FRIENDS IN THE RESURRECTION.

Shall we be able to recognise our friends in the resurrection?—S. E. D.

ANSWER.—Yes, if they are there; for Jesus says that "Ye shall see Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God." If Abraham, Isaac and Jacob are to be known, so will everybody else. This is a matter of necessity. If it were not so, it would be no salvation of the persons that existed before. The kingdom might have been set up on the day of creation, if it is not to be composed of persons who will remember the probation they have come through in their several evil days, and therefore the friends they knew and have heard of.—(The other question next time).

"THE BLESSED AND ONLY POTENTATE."

Do you think 1 Tim. vi. 16 (the blessed and only Potentate, King of kings, and Lord of lords, who only hath immortality, &c.) refers to the Christ or the Father?—A. C.

ANSWER.—To the latter undoubtedly; because it is added "whom no man hath seen nor can see." The Christ was seen and handled (1 Jno. i. 1), and will be seen again to the great joy of believers at his coming—(2 Thess. i. 10). In the age then to be established, it will be the work of Christ to show or exhibit in the sense of manifestation, "the blessed and only Potentate." "Glory to God in the Highest" will be the motto of the kingdom that will fill the whole earth—"Holiness to the Lord" inscribed on the very bells of the horses—(Zech. xiv. 20). At present, God is kept out of view in the transactions of men: then the haughtiness of men shall be brought low, and the Lord alone exalted.—(Isaiah ii. 17.)

"CHASTENED OF THE LORD."

Do you think that 1 Cor. xi. 30 ("For this cause many are weak and sickly among you, and many sleep") refers to physical or mental suffering?—A. C.

ANSWER.—The connection shows it is the former. Paul says "He that eateth and drinketh (the memorial bread and wine) unworthily, eateth and drinketh DAMNATION (or judgment) to himself." For this cause "many are weak and sickly," &c. That is, because of their unworthy use of the Lord's ordinances, they were suffering judgment. Now, mental weakness or sickness and sleep, would not be a punishment, but the sin for which the punishment came. Disease and death are doubtless signified by the terms. This was a punishment beforehand, that the punishment of the second-death at the Lord's coming, might be averted; as is evident from the succeeding words: "When we are (thus) judged, we are CHASTENED OF THE LORD that we should not be condemned with the world." The believing communities, in the days of the apostles, were under the ministration of the Spirit, and, therefore, experienced the results of their actions in a more direct and signal manner than is permitted to us in these barren days. Nevertheless, we are under the same Lord, and may trust to receive a portion of that chastisement which will redeem us from the fate of bastards.

DAVID, "A MAN AFTER GOD'S OWN HEART."

How could David be called "a man after God's own heart," when he was a murderer and adulterer, and died with vindictive words in his mouth towards Shimei, Joab, and others?—A. B.

ANSWER.—A "man after God's own heart" is a man who answers to the definition given by God Himself: "To this man will I look, to him that is poor and of a contrite spirit, and trembleth at my word."—(Isaiah lxvi. 2.) David answered exactly to this description. God's word in anything commanded his profoundest reverence and regard; and when convinced of wrong-doing, he was penitent to the utmost abasement. He would not sanction the killing of Saul by Abishai, because Saul was the Lord's anointed.—(1 Sam. xxvi. 9-11.) He made instant confession and reparation in the matter of Uriah the Hittite. Towards God he was "as a little child," while, towards man, he was "a mighty man of valour." When he sinned, he confessed and forsook his sins. Thus he was a man after God's own heart. In considering his directions to Solomon concerning Shimei, Joab, &c., it must be remembered that David sat in the seat of judgment for God, and that the men in question had sinned against God in the several matters of their offence. If David

had been personally vindictive, he would not have spared them as he did. As absolute monarch of Israel, under God, he had the power to take away their lives, which he would have done if characterised by the disposition suggested in the question. Instead of that, he allowed them to live so long as he himself was alive, but left the judicial punishment of their crimes to the wisdom of Solomon.

THE "STRONG CONSOLATION."

In the following passages, viz., Phil. iii. 21; 2 Cor. iii. 18; Heb. xii. 10; 2 Peter i. 4; 1 John iii. 2; and Luke xx. 36, we are taught that those accounted worthy of immortality are to be changed into the same nature as the Lord. Now, could the Deity, after this change, destroy those who are so changed into His own nature? If so, reason tells me he could destroy Himself; and if so, what force is there in these passages as showing we are to live for ever?

ANSWER.—The question is absurd, and the conclusion enough to ensure a man's rejection at the throne of light, where trembling mortals must bow the knee in abject humility and trust. "All things are possible with God." What He has made He can destroy; but "it is impossible for God to lie."—(Heb. vi. 18.) Hence, though it would be in His power to annihilate, in a moment, the whole multitude of the glorified—having promised and confirmed it by an oath that they shall die no more (Luke xx. 36), that they shall live for ever (John vi. 51), and that to the kingdom there shall be no end (Luke i. 33)," they have strong consolation, who have fled for refuge, to lay hold upon the hope set before us."—(Heb. vi. 18.) The word of the Lord endureth for ever, and this is the word which by the gospel is preached."—(1 Pet. i. 25.) He has given His word, and this is enough to give eternal "force" to "the passage" referred to in question. "Without faith it is impossible to please Him."—(Heb. xi. 4.) The fearful and unbelieving will be rejected.—(Rev. xxi. 8.) The question touches dangerous ground.

PRaise AND PRAYER IN MIXED ASSEMBLIES.

"Is it unscriptural for a Bible class composed of brethren and enquirers, to be opened with praise and prayer? Should we countenance such a thing? We are not quite clear on the subject."—J. O'N.

ANSWER.—"Praise and prayer" are the privilege of saints, and acceptable only at their hands, through Jesus, by whom God will be approached. Strangers are not qualified to participate till "circumcised with the circumcision of Christ, not made with hands, buried with him in baptism" (Col. ii. 12), when they are "no longer strangers and foreigners, but fellow-citizens

with the saints and the household of God."—(Eph. ii. 19.) Brethren, therefore, could not countenance these acts in an indiscriminate assembly. But much depends upon the constitution of the assembly. If it be convened under the auspices of saints, that is, if the people have come in at wisdom's invitation, to "turn in hither; come eat of my bread, and drink of the wine which I have mingled" (Prov. ix.), there is no reason why wisdom should not exhibit all its privileges. The presence of the stranger is no barrier to the thanksgiving of the saints. "Praise and prayer" are not out of place when saints assemble to do the work of God; therefore, a "Bible class," if convened by brethren and attended by "enquirers," could be properly opened in the manner described. Strangers present must be left to do as they will in the matter. We are not set as policemen over them. If they choose to utter the words in which God is worshipped, they do better than when talking devil's nonsense, even though they be not accepted as worshippers of the Most High, except in the outer-court sense. Perchance, too, they are being begotten of the word, a process we should be careful not to interrupt. Babies coming and babies born are equal candidates for the care of a family. But brethren invited to take part on equal terms in a general assembly of the unjustified, would refuse to countenance acts of "devotion," because, in doing so, they would countenance a lie, that is, the pretensions of unjustified sinners to be sons of God. They would also feel the impossibility of approaching God acceptably in such circumstances.

EZEKIEL'S GOG, PRINCE OF "ROSH."

"Kindly inform me where Dr. Thomas finds the word 'Rosh,' which I see in his quotation from Ezekiel xxxviii. in 'Scraps from Dr. Thomas's Papers,' in the 'Christadelphian' for January. In the English version, the words are, 'Chief prince of Meshech and Tubal.' Dr. Thomas makes this, 'Rosh, prince of Meshech and Tubal.' Is this word Rosh in the original?—J. B.

ANSWER.—Yes. Rosh is the original Hebrew. It may be asked how, then, have King James's translators omitted it? Answer: They have not omitted it, they have translated it. Rosh means chief; but it is a proper name as well; and the question is, should it be dealt with as a proper name or translated according to its meaning when used as a generic term? We are aided in this matter by the Greek translation of the Old Testament, made over two centuries before Christ, by order of Ptolemy Philadelphus, king of Egypt, and known as the Septuagint. The seventy Jewish translators employed by Ptolemy to translate the Hebrew Scriptures into Greek were more likely (living two thousand years ago) to

know how to treat the word than King James's English translators, only four hundred years ago. Now, they have treated it as a *proper name*, transferring the name Rosh, untranslated into the Greek, along with Meshech and Tubal. A parallel case could be imagined in the case of Greenland. In our day, this is the name of a country, but it also means any land that is green. Now, suppose, two hundred years hence, seventy Englishmen were to translate into French an English book in which this name should occur, they would deal with it as a proper name, and transfer it untranslated; but suppose that, fourteen hundred years after this, seventy Hottentots were to make a translation of the same English book into their language, they would simply see the words "green" and "land" and translate them into the equivalent Hottentot terms. The consequence would be, that Hottentot readers would be led to suppose that it meant any land that was green, instead of a particular country known by that name. The French translation, fourteen centuries older than their own, would shew it was a proper name, and this is what Ptolemy's Greek translation does for Rosh.

CHRIST BEFORE THE ASCENSION.

"Does John vi. 62 refer to the resurrection or ascension of Christ? (What and if ye shall see the Son of Man ascending up where he was before?)"—A. C.

ANSWER.—The context shows conclusively that the reference is to the ascension. Jesus had said, (verses 38, 41,) "I came down from heaven," upon which the Jews remarked, (verse 42,) "Is not this Jesus the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven," and that a man, to live for ever must eat of him. Upon this we are told (verse 60) that many of his disciples when they heard it, murmured, saying "This is an hard saying, who can hear it?" On this Jesus makes use of the words referred to in the question of A. C., which amount to this "You may doubt what I say, but you will see evidence of it in my re-ascension to heaven from which I have come. The sense in which he had come from heaven is indicated in the explanation which he immediately condescends to make to his offended disciples. "It is the SPIRIT that quickeneth, the flesh profiteth nothing;" as much as to say "My reference is to the SPIRIT whose incarnation I am by the descent thereof upon Mary (Luke i. 32; John i. 14), and not to myself as a man born of the seed of David according to the flesh." After his resurrection, Jesus was changed to a spirit, or "justified in spirit," to use Paul's expression (Tim. iii. 16), becoming "the Lord the spirit," (2 Cor. iii. 17), a quickening spirit (1 Cor. xv. 45.) Hence, in his ascension,

the spirit ascended where he was before the descent at the two stages of conception and baptism, but taking with it, in the ascent, the character and experience of "the Man Christ Jesus" as an high priest touched with the feeling of our infirmities, who learnt obedience by the things which he suffered.-- (Heb. iv. 15; v. 8.)

GOOD TEMPLARISM AND THE HIGH CALLING.

"Is it right for brethren to join the Good Templars? It is a good cause, and we think it might lead to our lending books. We should have to attend their meetings."—E. R. D.

ANSWER.—"It is sufficient for the disciple that he be as his master." When we can imagine the Lord presiding at a Good Templars' meeting, it will be time to discuss whether his brethren should be members. The calling to which brethren are called leaves no room for such a thing. They are called to "set their affections" on Christ and all his affairs (Col. iii. 1-4); to give themselves wholly to them (Tim. iv. 15); to always abound in the work of the Lord (Cor. xv. 58); to be not unequally yoked together with unbelievers (2 Cor. vi. 14); to have no friendship with the world, which is the enemy of God (Jas. iv. 4; 1 John ii. 15). Now, to join with Good Templarism, or any other worldlyism, is to unite with the world in the bonds of a bootless and godless enterprise. It is bootless, because the world can never attain the "good" it seeks, but must ever find all its efforts end in "vanity and vexation of spirit." Many there be which say, "Who will shew us any good; Lord, lift Thou upon us the light of THY COUNTENANCE."—(Ps. iv. 6.) It is godless, because God is not the basis of operations, or the source of hope in the case. It is a human invention, a fig-leaf contrivance; a "clubbing" together of mortals to work out good on their foundation by their own arrangements. It is all very well for those who know not God and stand not in Christ; but for such as have accepted God's plan and laid hold of His work in Christ, it is a degradation not to be thought of. For such an one to become a member of any such worldly organization, is almost like a case of putting the hand to the plough and looking back. God demands our supreme and exclusive allegiance. Alliance with the world is a dangerous thing. Under the specious deception of taking part in "a good cause," a saint is insensibly drawn into fellowship with the ungodly, and through their friendship and intercourse becomes inoculated in their principles, and cooled and deadened towards the things of the spirit, which are very unpopular in all worldly societies. Let the dead attend to the dead: let the dead wash the dead: let the dead dress the dead and

make them comfortable, and at last bury the dead; but go thou and preach the kingdom of God and his righteousness. Do not go off your ground as a brother of Christ and a Son of God to do God's work. If books cannot be lent without joining an association of sinners, let the books remain at home. "Do not evil that good may come." This is a hard saying, perhaps. God's ways have always been difficult and "narrow" to such as are after the flesh; but "they are all plain to him that understandeth, and right to them that find knowledge."—(Prov. viii. 9.)

BRUTES, ABRAHAM AND NON-RESISTANCE.

J. B. says, in reference to the question of shooting a Red Indian in self-defence, he would have no more compunction about it than in shooting a lion or a tiger, as he should regard the Indian as an untamed brute, made to be taken and destroyed. He does not consider he would be breaking the commandments of Christ in doing it. He thinks Abraham, who hunted down the Canaanitish kings, and to whom we referred as an example, would have done it, and that therefore we should be "doing the deeds of Abraham." But he says if the Indian should seek to destroy him on account of his faith, then he would refrain from resistance.

There are three points here: the brutality of our assailant, the deeds of Abraham, and the objects of a persecution.

As to the first, it would be obviously unsafe to make our submission to evil to depend upon our adversaries being non-brutish. All adversaries must be more or less brutish. We have no warrant for making a distinction between those who are and those who are not; and in the second place, even if we are allowed to make the distinction, it would be impossible to apply the rule. All men who would do us hurt are more or less of the nature of the untamed brute: otherwise we should be in no danger from them. And how should we know when to submit and when to resist if it depended upon the degree of civilization to which our assailants had attained? We might choose to consider them uncivilised from the fact of their seeking to harm us; or, at all events, if such a reservation were legitimate, we might easily confound our resentments with a conviction that our enemies were untamed brutes, and so proceed with shooting or any other proceeding the natural man might suggest. Such a rule of action could not practically be worked out, even if it were laid down, which it is not. The precept is broad and unqualified that we are to resist not evil; and our master illustrated the meaning of it with reference to untamed brutes of men, when he submitted himself unresistingly to the horde of "dogs" and "bulls" that surrounded him with swords

and staves, and conveyed him away to his destruction. But his surrender was only for a time. He rose from the dead, and dashed his Jewish murderers in pieces by the hands of Vespasian and Titus, as he will his Gentile despisers shortly, at his coming in power and great glory. So with ourselves; if we only submit ourselves under the hand of God in this time of evil, to the appointed probation of submission, we shall in due time have the sword of judgment put into our hands, and be invited to wield it without reservation upon even the armed hosts who shall assemble to destroy us.

As to "the deeds of Abraham," our reference to him was to illustrate the duty of obedience, even in things unpleasant and apparently unnatural. Abraham was at liberty to pursue and destroy the Canaanitish kings. We are not, though we hope to be in due time. He did not disobey in making war on them. We should, at this present time; all depends on the rules laid down. Abraham was ordered to slay Isaac. He proceeded to do it, and *thus obeyed*. If we should imitate him we should disobey, because we are commanded not to slay, nor even to provoke our children to wrath, but to bring them up in the nurture and admonition of the Lord. All depends on the rules laid down. Abraham obeyed the commands given to him. We must obey the commands given to us. We must resemble him in *doing whatever* we are told, though the things we are told to do be different from the things he was told to do. This was the meaning of our allusion to Abraham.

As to the third point, we have already combatted (in the October number) the suggestion that non-resistance is only a duty when we are persecuted for our faith. This is an invented distinction. It is not supported by the word, and is in its nature unreasonable, for one would reason that if there was a time when we should be allowed to fight it would be when God's appointments are assailed. Strange if we should be allowed to fight for *ourselves* and ordered to stand dumb when God is in question. It is not so. The command is, "dearly beloved, avenge not *yourselves*." It is trying, brethren, to walk according to this rule, but it is only for a time. "God shall bruise Satan under your feet shortly."

MERE-MANISM IN BRITAIN.

C. A.—"Mere-manism" has no foothold among the professors of the truth in Britain. There are a few (a very few) who would not object to the phrase "mere man," as applied to Christ; but even these believe more of the truth than the acknowledgment of such a phrase would seem to imply. Yet their use or sanction of such a phrase creates a barrier to co-operation on the part of those who desire to magnify the name of the Lord Jesus, as "God manifest in the flesh, and

(now) justified in the Spirit." This cannot be better illustrated than in the following extracts from letters we recently had occasion to write, in connection with a proposal to lecture in this connection:

"The responsibility of the present inaction in the place is not with me, but with the maintainers of a false declaration concerning Christ, with which I dare not identify myself. That it is used in its 'strict,' and not in its colloquial sense, does not soften the difficulty. The 'strict sense' of the phrase is just the sense excluded by the testimony. How could we conceive of a man, merely, purely, and simply, setting himself up as the imperative object of our affections, saying 'If any man love father and mother more than me, he is not worthy of me?' &c. How could we conceive of a man merely, purely, and simply, demanding the same honour that we give to the Father? saying that all men are to honour the Son, even as they honour the Father? How could we conceive of a mere man saying, in answer to the question 'Shew us the Father,' 'have I been so long with you, and have ye not known me? He that hath seen me hath seen the Father.' How could it be affirmed of a mere man that he is the Word made flesh, and that he came down from heaven? How could we conceive of a mere man receiving the praises of the redeemed, conjointly with the Father, in the day of their glory, saying 'Blessing, and honour, and glory, and riches, and wisdom, be unto Him that sitteth upon the throne, and unto the Lamb!' How could we conceive of a mere man having the angels in subjection to him (1 Peter iii. 22), to whom we are to be but equal in the resurrection? How could a mere man say 'I am the First and the Last, he that liveth and was dead'—'Alpha and Omega, the beginning and the ending; who is, who was, and who is to come, the Almighty?' How could it be said of a mere man that he is God manifest in the flesh? The 'strict sense' and every other sense of *mere*-manship, is excluded by the testimony concerning the Lord Jesus. As a manifestation of the Father, in human nature, by the Spirit, he is our Lord and our God, as confessed by Thomas, whatever may be our difficulty in comprehending it. Paul styles it a great mystery, to which we may add from his writings as well as our own perceptions, that it is a glorious one, the obscuration of which by a false form of words, I cannot accept the responsibility of being a party to. Christ was a man, but not a mere man; for he was God with us, which a mere man never was."

The following was in answer to a second letter: "I think you misunderstand the issue. It is not whether the substance of the body of Christ was human, which I firmly believe. It is as to the phenomenon or manifestation called Jesus Christ as a

whole. 'Mere man' means *only man*, and as applied to Christ, is a direct negation of the testimony that he is God manifest in the flesh, and no more to be shelved as an innocuous private opinion than a denial of the gospel of the kingdom. It assails the foundation. What though mere-manists say they believe God was in Christ, and profess an endorsement of Paul's statement that "great is the mystery of godliness"—God manifest in the flesh? It comes to be discovered that they understand these words in a sense which they make applicable to the prophets and apostles, and, therefore, not in the sense in which they are affirmed of Christ. If they understood the matter, they never could use the dishonouring and blasphemous form of words which creates the present difficulty. Jesus was a man, but not a mere man. He was the Lord from heaven, in contrast to Adam who was of the earth earthy. This is Paul's distinction.—(1 Cor. xv. 47.) It is not in my power to work in unison with teaching, which, if only in words, subverts this fundamental truth, on the reception of which, Jesus lays great stress, saying to the disciples, 'The Father Himself loveth you, because ye have believed that I came out from God. I came forth from the Father, and am come into the world, and again I leave the world and go to the Father.'—(John xvi. 27, 28.) He commends one of the seven ecclesias because they had held fast this faith and had not denied his name. His name embodies a declaration of who he is; and to say he is 'a mere man,' is to deny this name. My standing from this saying is not so much from 'zeal for the honour of Christ' as you suggest, though I hope I am not lacking in this, as from a sense of what I must do from fear of compromising myself in his sight.

Supposing those in question understood the matter aright, even then the use of such words as 'mere man' would interpose a barrier. What an advantage would it not give to the adversary in these days of difficult warfare, if it could be said we countenanced the affirmation that Christ was a mere man. How could I answer such an accusation if it were thrown in my teeth in any of the public assemblies convened for the advocacy of the truth? Anyone comprehending the matter would gladly abandon such a misleading form of words; for, although you might say as to the nails, 'mere nails,' and the hair, 'mere hair,' and the skin 'mere skin,' the term is inapplicable when you come to speak of the whole living man Christ Jesus. The Spirit which used the nails, hair, skin, &c., is the essence of what is expressed in the name 'Jesus Christ.' That Spirit was God. Jesus Christ could not have been without it; therefore, to use, on the strength of the natural, a phrase which conceals from view

the spiritual, which is the principal and most glorious truth concerning the Christ, is altogether a mistake and offence against the truth with which I cannot implicate myself."

THE DESTRUCTION OF JERUSALEM AND THE SECOND ADVENT.

Does the whole of Matthew xxiv. refer to the overthrow of Jerusalem by Titus?

Not the whole of it, but most of it. The statement of Christ in verse 6, that the days would come when there should not be left one stone of the temple upon another, provoked the question when this should be, and this led to the discourse that occupies the rest of the chapter. Subsequent events are introduced, but the discourse relates mainly to events that were to occur in the life-time of the apostles, in connection with the central catastrophe, the destruction of the temple and the subversion of the Jewish state. From verse 4 to verse 28, the application is distinctly to this time. Some think "the end" spoken of in verse 14, as coming when the gospel should be generally preached for a testimony, is the end still future; but the verse following shews it was an end to be reached in the standing of the abomination of desolation in the holy place, or the occupancy of Jerusalem by the Romans; viz., the end of the Jewish state—the end of the Mosaic constitution of things. If it be asked if the gospel of the kingdoms was preached in all the world for a testimony before that end was reached, the answer is in the words of Paul, "It was preached to every creature under heaven" (Col. i. 23), and had "come to all the world" (verse 6). The apostles accomplished their work of sounding a testimony throughout the Roman habitable before the end of Judah's commonwealth came; and that end came hard on the heels of the accomplishment of their work. Consequently, the idea that all the world, in our day, must hear the gospel before Christ can come, is not supported by this statement of Christ, nor, indeed, by any part of the word. On the contrary, it is revealed that when he comes he shall scarcely find faith in the earth (Luke xviii. 8), and that darkness shall cover the earth (Is. lx. 3), and the world be under the (religious) power of the Man of Sin, whom he comes to destroy.—(2 Thes. ii. 8.) From verses 29 to 31, there is a parenthetical glimpse at the sequel without reference to the length of time occupied by it. The darkened state of the Hebrew polity is figured in the obscuration of the heavenly bodies, but the length of time during which this darkness was to prevail, is not hinted at. The discourse merely passes at once to the next event in the order of development, without taking note of intervals, viz.: the appearance of Jesus to Israel after this period of

darkness, or times of the Gentiles, shall have passed away; resulting in the national mourning of the Jews, spoken of by Zechariah (xii. 11), consequent on the discovery that the Messiah is, after all, Jesus of Nazareth, so bitterly rejected by many generations of Israelites. This parenthetical sketch of the course of events subsequent to the fall of Jerusalem, closes at verse 31, and Jesus then recurs to the events to transpire in the lifetime of that generation, as affecting the apostles, asking them to recognise in the preliminary events first referred to, the sure prognostication of the final catastrophe impending, in the same manner as the first buds of the fig tree indicated the nearness of summer. He tells the disciples that that generation should not pass without witnessing the things spoken of. Nevertheless, he knew not the precise time. He says (verse 36), the Father only knows the day and the hour. He then proceeds to give a practical application of the matter, in so far as affected the position in which his coming should find his servants. It may be asked, "Why should Jesus thus speak as if his coming was to be immediately on the back of the destruction of Jerusalem?" The answer is to be found in his confessed ignorance of the time.—(See Mark xiii. 32.) The Father had reserved knowledge of the times and seasons.—(Acts i. 7.) All that Jesus knew positively was that the subversion of the Mosaic institution with all its attendant calamities, would occur within the lifetime of that generation, as sure as heaven and earth stood.—(verses 34, 35.) He knew that his coming in great power and great glory would be after that event; but he appears not to have known how long, till the revelation God gave to him sixty years afterwards.—(Rev. i. 1.) He may have regarded them as not long separated the one from the other, and that the times of the Gentiles would be of short duration, and that consequently the apostles might live to see his return, and to receive from him the kingdom of God taken from the Pharisees.—(Matt. xxi. 43; Matt. xix. 27.) Hence the language from verse 37 to the end of the chapter. Nevertheless, the language was practically as applicable to them as to us, who live close to the very end; because it is an interval that has no existence for the dead. The coming of Jesus will seem to the apostles to find them in the climax of their faithful stewardship, viz., at the moment when they laid down their lives for him. It will seem as if the arrival of Jesus interfered at that very moment for their deliverance. The discourse was therefore so framed in the wisdom of God, as to suit the exigencies of the time in which it was delivered, and also that period, many centuries after, when servants would stand in need of an encouraging word while waiting in patience for the Lord.

FINDING THE TRUTH IN A FAR COUNTRY—EXTRAORDINARY NARRATIVE.

THE following is extracted from a letter from an inmate of an asylum for incurables, at Beechworth, in Victoria, Australia, named William Willis. It is an interesting and extraordinary illustration of finding and obeying the truth under difficulties. The brethren universally will pray that the blessing of the God of Jacob may recover and prosper this searcher and his companions, and give them all at last an entrance into the glorious kingdom to be established at the coming of the Beloved One :

"I left England in May, 1853. I was then 18 years old. I was brought up in the Church of England until I was 14 years of age. After that I attended the Baptist chapel, but never was immersed as a member of it; in fact, I did not believe in any of them. I used to think religion was only made and meant for women and children, just to keep them in order. So, of course, when I got away from home, I gave it all up, and Sunday became to me no more than any other day. On my arrival in the colonies six or seven months afterwards, I went to the diggings. I was at several, with indifferent success. At Hurdle Flat, three miles from the Owens township, Beechworth, after I had been eleven or twelve years in the colonies, I got my back broken, and was taken to the Owens District Hospital. The doctors told my mates that they thought I could not live over nine days; but I had no notion of dying, so I lay there from the 10th of February to the 1st of September, seven months, on my back, night and day, and could not so much as lift my head off my pillow all that time; nor could I feed myself. Through the fracture of my spine, I was, and now am, totally unconscious of the lower half of my body. I only know of it by feeling it with my hands. I have no use of my lower extremities. On September 1st, I began to get stronger, and in four or five months more was able, with the assistance of the wardsmen, to raise myself with my hands to sit up in the bed, while he placed the pillows and propped me up with them. But I was never well long at a time, for when

any one came into the ward with any disease it was sure to fly to me. In the hospital there was a library, from which I used to get the novels to read. I got a Bible as well, but always used to keep that on my chair or in my bed to please the ministers belonging to any of the different denominations that came to visit us in the ward. They used to come and sit down by my bed and talk to me, and asked me if I believed in Jesus. 'Oh, yes!' Then how happy I ought to be. Then the Wesleyan and Baptist would come and ask me if I had been converted or born again. I did not know what to say. The Wesleyan told me, 'only believe,' and I should be saved or born again; but I did not know what to believe. They kept telling me, 'only believe,' 'only believe.' But, said I, 'believe what?' Why, 'believe on the Lord Jesus!' I told them I did believe, but not then any more than they could tell me. Then the Baptist gave me tracts and books of this one's and that one's conversion; and I read the '*Pilgrim's Progress* through and through again; but I could not get from them what to believe, so I read sermons, tracts, and books, but to no purpose, and I thought surely it must be my own fault. Well, then I got a Church of England Prayer Book, although when a boy I utterly abhorred it. So I used to say the prayers, collects, lessons, and psalms, and used to read my Bible; and I got an old volume or two of sermons, that had been preached at sea. I gave up reading novels, and used to read the others every day, up to the 15th June, 1862, when that evening, at six o'clock, I was taken suddenly ill. I seemed to be dying, but all my pain and suffering did not trouble me. All my trouble and thought was, where was I going, for now I felt and saw I was a black, vile, and awful sinner in God's sight, and I thought all my reading and praying seemed to have done me more harm than good. I passed that night, next day, and next night in a horrible state. I felt I was dying; I got my right hand on my heart, but could not feel it beat; and then on my left wrist to feel my

pulse, but could not feel it; and my body felt to the touch of my hand just like a stone; and I thought, 'Ah, I am sinking into that awful, black, deep, and rugged hole, where I am to be tormented in fire and brimstone without an end;' and I said, "Well, it is no use trying;" so I fell into a state of utter carelessness. That night I had a turn for the better, so in the morning I was quite careless, and did not care nor take any heed or notice of anything nor anybody. I was that way all that day and night; and the next morning, when the wardsman washed and dressed my bed sores, and propped me up all round with pillows, and was going away, he laid my Bible on my bed in front of me. About eleven o'clock I took it up just to move it, more than anything else, when it opened at 1st chap. John's Gospel, and the verse my eye caught was the 29th verse, 'Behold the Lamb of God that taketh away the sins of the world.' I looked in the margin at the notes, and followed them. 'Ah,' I thought, 'I have only to believe that, and he is my Saviour;' so I seemed to start anew, and I followed about as the marginal notes told me, and I said, 'I am right now.' I did not tell anyone for two or three weeks; but at last a man, a Baptist, came, and I began to tell him. 'Ah,' said he to me, 'you are converted; you are born again,' and I believed all he said. Then said he to me, 'How about baptism?' I told him I believed it was right, though I could not be baptised at that time. The Baptist said that as I was in no state to be baptised, God would take the will for the deed. So, of course, now I was a Baptist. Then I got a great many of Spurgeon's sermons lent me, and soon became a thorough Baptist Calvinist, and able to argue it up to the point with the Wesleyans. On January 11th, 1868, I was sent up to the asylum, where I still am. After I had been here twelve months, a Baptist came to see me, and left me several books, and amongst them the *Rainbow*, by Leask, with the first article on 'Immortality of the Soul.' I did not at the time read it, nor the other books. I just glanced at them. I was too much taken up with Spurgeon's sermons to look at anything else. But about a month after, a man called John Allan came into the asylum from the hospital as an incurable. We used to argue on different points. One day, he saw

the *Rainbow* lying on my chair, and he read the article on immortality, and then he turned round and argued it with me, for I stuck out that if a man were not saved, he would burn in hell-fire torments without an end. He said 'And all little children and the heathen?' I said, 'Yes, certainly, if the Saviour did not save them.' Said Allan, 'I do not, and you cannot prove it in the Bible.' I took up the Bible, and I said I would soon show him; but behold, now I wanted a passage, I could not find him one. Every one I mentioned, Allan would say, 'That does not prove it,' till at last he drove me that I said at last, 'Well, it means it;' but he said, 'That won't do.' So now Allan had me in a terrible fix, until at last I had to acknowledge I might be mistaken. Then Allan and I borrowed the *Rainbow*, and have read them all. So I saw at last what a God-dishonouring thing I had believed. I searched the Bible over and over again, and was more than ever convinced and satisfied. I then gave up Spurgeon's sermons. By and bye another incurable, by name David Pfeffer, came up from the hospital. I ought to say that after the first few months of my being here, they put wheels on my bed, and used to wheel me out for a few hours a day; and I thought it the greatest blessing I ever had to be outside and see the glorious creation of God; for all the three years I had never been out of the hospital wards. It did me so much good, and I was so much stronger, that after Pfeffer came up, we got some twine and made cabbage nets, and Pfeffer went out and sold them. I got eightpence at first, then two for one shilling; then other inmates made them, so that we could not sell many. Then Pfeffer being a sailor, said if I would try and cut out a model of a ship, (my business being a millwright,) he would rig it. I said I had never done such a thing, or seen one done, but if he would tell me I would try, so we got the wood and borrowed a few tools, and we made a very passable boat. Then I made a birdcage and some toasting forks and sold them. Then I was able to buy a tool or two, and made another model of a ship; I got £1 for that. Then I got a saw, hammer, and plane, and made three meat-safes. I bought some more tools and got a piece of calico, and the wardsman would drag me out in my bed and fasten up the calico to keep the sun off me, and I

used to work away till he came and dragged me in. Now I felt pretty well, and took pains and made the model of a ship, and the committee said I ought to raffle it, for the money would get me a few little things I wanted, and they gave me permission to make and sell what I could, and left me to do as I liked with my earnings. So the model was raffled, and I got £7 10s. for it. Then I asked the committee to allow me to put up a place for a workshop, and they gave me permission, so I have put up a little place twelve feet square with bricks, and shelved it, and then with my earnings since, I have bought tools and put up a machine for grinding cutlery, &c., and I have managed to convert it into a turning lathe as well. Then last January I got permission from the doctors and the committee to live in my shop altogether; and I have been here ever since and never out of it night or day. The whole front is in two doors, so I have a fine view of Beechworth, for we are on the top of the hill.

Now when Pfeffer came back from Melbourne, he kept a little confectioner's shop in Beechworth for a baker, (one of the deacons of the Baptist Chapel,) and they excommunicated him. Then he wrote down to a man in Melbourne, by name Kitchen, who was excommunicated from a chapel for holding views similar to Pfeffer and Allan and myself. So he sent Pfeffer up your *Christadelphian* for 1868. Now, then, Pfeffer, Allan, and myself read them, and Allan and Pfeffer believed them as far as they could, but I put them from me. Then began the battle again. I had to prove them wrong and contradict the *Christadelphian*; but I could not. Yet I still held out. Then Allan saw about your *Twelve Lectures*, and he got Pfeffer to write to Mr. Kitchen to tell him how and where he could get them. He sent word back that Mr. Ingram, a bookseller, in Beechworth, got them for him. Now he is a member of the very chapel we belonged to, and Pfeffer was excommunicated from; and Allan asked him to send for one for him, and he has sent for three volumes of them, but Mr. Kitchen told Pfeffer that he had your *Twelve Lectures*, and would send them up when he sent back the *Christadelphian*. So up they came and I had the pleasure of reading them, and I liked them so much that I told Allan to tell Mr. Ingram

if he had a volume to spare when they came, I would take them. He said I should have one when they came. I had to read them in great haste, so I did not half understand them. Then when I had finished them, Dr. Thomas' *Eureka*, 1 and 3 vols. came to Mr. Ingram for Mr. Kitchen. He had ordered Mr. Ingram to get the three vols., but the second was out of print, and Mr. Kitchen had sent word up to Mr. Ingram that Pfeffer was to have a read of them, but whether Mr. Ingram read them all or only part I do not know, but he told Allan that the *Christadelphians* were awfully severe, and so was Dr. Thomas, and he could not see nor understand how so many good and pious people were to be lost. Allan told him a Turk, Roman Catholic, and Mussulman were just as sincere and would put many of his good and pious ones to shame. So Pfeffer got the first volume, and had read it about half through, when one day, an inmate was in Beechworth and Mr. Ingram gave him the third volume to bring to me. When I saw it wrapped up in paper, I could not conceive at first what it was. Of course I soon knew, and I cannot tell you how delighted I was to get it, for I did not expect to get a read of them. So Pfeffer came up and I told him Mr. Ingram had sent it to me. Pfeffer said I ought to read the vol. 1 first, but I did not see that. I told him I should go on reading this. So when I had read about 170 pages he brought up the vol. 1: then Allan and I began. I used to read it after I knocked off work at nights, and Allan read it in the day-time. So as Mr. Ingram was going down to Melbourne (in a fortnight) I had finished the vol. 1., but Allan had some forty or fifty pages to read. He took it back to Pfeffer and we got back the third, so I had read 170 pages. But Allan had to begin it, and when we had had it only five or six days, Mr. Ingram sent us word he was going down, and he had to take them down with him. I had read about 400 pages. That was on Saturday, so that, I just glanced through the remainder, for we had to take it to Mr. Ingram on Monday morning, and of course I have not had a fair read of them, any more than I had at your *Lectures*; but I see enough to convince me who and what and where the synagogues of Satan are, and who that gentleman is; and I have come to the conclusion if the Lord wills it, to have the three vols. In past times, when I

did not understand, I have read, and read, re-read the Apocalypse over and over again, and prayed earnestly and sincerely to understand it, especially as I took notice of the first three verses in the first chapter and the 7th verse of the 22nd chapter. I used to say to Allan 'a man must understand the sayings before he can keep them,' but I never did understand them until I saw *Eureka*, and there I saw what I wanted. I believe it was in answer to my prayer that *Eureka* came to me.

Now I am determined to come out from among all the denominations; for I am convinced they are the apostacy that we are told shall come in the last days. So I have left them and come out from among them. I cannot thoroughly understand the resurrection and judgment, but I am in hopes when I get your *Twelve Lectures*, so as to study them, to be able to understand it, and to embrace and believe it, for I am one that cannot believe a thing if I do not understand it and see it in the glorious old book. Dr. Thomas has made it very plain to me how and what the saints will become, who are his when he comes, as Paul says, 'Ye are the temple of the living God,' even as God said, 'I will dwell in them and walk in them, and I will be their God and they shall be my people.' I have often looked at and read that passage, but I never understood it before I saw it in *Eureka*. It is wonderful to me to think that God the Deity will dwell in each one of His saints and they will be Elohim. Well may he say, 'Come ye out from among them and be separate, saith the Lord, and touch not the unclean thing and I will receive you, and I will be unto you a Father, and ye shall be my sons and daughters saith the Lord Almighty;' now I understand the beauty of that. Glory and honour be to the Deity for it.

Mr. Roberts, I wish to ask you a question, and I want your advice on it. I would much like to become a Christadelphian, as Pfeffer and Allan intended to join them, but there is a difference between their case and mine; they can go and be immersed, but how with me? I cannot, for I am quite helpless, for if there is anything the matter with my bed, and I have to be shifted, the wardman has to put his left arm under my legs, then I put my left arm around his neck and he puts his right arm between my

shoulders, where my back is broken, and then lifts me on to another bed, for my back is so weak and tender that I cannot bear to be moved in any other way. I cannot so much as let go the wardman's neck. If I could lay in his arms and be immersed in a bath of water; suppose I could do that and let the wardman immerse me, would that be a Gospel immersion into the kingdom and name of Jesus? for I dare not trust myself into a stranger's arms, for the least jerk or wrong holding of me would injure my back again, I am so fearful of a stranger even to assist me to lie down, the nights the wardman goes out, for I am quite helpless. Now about next February is the warmest month here and that is the time I would like to try and do it. But within the last two weeks, there is another, by name Mr. Tucker, who was a member of the Baptists, and has left them through reading your *Twelve Lectures* and Dr. Thomas' *Eureka*, and he has written to a Christadelphian in New Zealand, telling him his desire, and that one wrote to a Christadelphian in Wagga Wagga, New South Wales, and he has written to Tucker, asking him questions, for he says he would not like to come, (I think it is about 200 miles from here,) and then find he is not fit to be immersed. Tucker has written back answering him, and I believe Tucker is quite satisfied he will come to Beechworth to immerse Mr. Tucker. Pfeffer and Allan will be immersed as well, if the gentleman thinks they are fit; and at the same time, I shall see him and see what he thinks of me, but, nevertheless, I should like to have your advice. I have been thinking since, suppose I get a bath six and a half feet long, and have it partly filled with water, then the wardman to take and sit me in it; and then for the one, whoever it is that immerses me, to put one of his hands at the back of my shoulders, and the other on my breast, and then for me to put my hands behind me and let myself under the water, the way I have to let myself down in my bed; that seems the most likely and feasible way to me [The Editor wrote to say that nothing wiser could be suggested than Mr. Willis' own plan]. Then, again, I shall have to get the doctors' and the committee's permission, and I think they cannot object, although my doctor is a Roman Catholic. Then, again, I shall have to hire a bath in Beechworth, and

get it brought up here; for there is not a bath of any kind in the asylum. At the same time, I believe the Lord Jesus will make it possible for me to obey him. Allan was saying he thought God would take the will for the deed, but he cannot give me proof in His Word. I look at it this way, if there is the least encroachment, so as to break the weakest link, who knows or can tell what it will lead to, for it is written,

‘When they believed the good news concerning the kingdom of God, and the name of Jesus Christ, *they were immersed.*’ It seems to me that is Christ’s rule laid down, and I cannot see how that can be broken or encroached upon. One is just as needful as the other. One might just as well leave out the good news of the kingdom of God, or the things concerning the name of Jesus Christ, as immersion.”

INTELLIGENCE.

BIRMINGHAM.—During the month, there have been several cases of obedience to the truth. The names and particulars are as follow: March 2nd, PHILIP BLACK (19), engineman, son of brother Black; WILLIAM DAVIDGE (19), boot rivetter; March 4th, EVA MEAKIN (20), daughter of brother C. Meakin; Mrs. PENELOPE BROAD (44), formerly Wesleyan; March 11th, EDWIN ALLSOPE (27), zinc worker; March 18th, OWEN DEAKIN (16), clerk, son of sister Townsend; KATE GRIFFIN (17), sister to brother H. Griffin; Mrs. HARRIET CARTER (23), wife of brother T. Carter.

The meetings have been well attended, and encouraging attention continues to be given to the great matters of the truth brought forward. The subjects and speakers have been as follow:—

Sunday, March 2nd.—“THE BIBLE rightly divided: its strong foundations, its seven pillars, its head and corner stones, its letter and spirit, its sense and meaning, its Alpha and Omega, its joyful sound and blessed hope. Text taking, sermonizing, and catering to “working men,” or pampered drones, utterly contrary to its spirit and intent.”—Brother Shuttleworth.

Sunday, March 9th.—“THE EASTERN QUESTION.—Russia and England.—Approaching conflict between the two powers and their overthrow, as predicted by the prophets of Israel.—The deliverance of the Holy City from Gentile down-treading, and subsequent erection of the Kingdom and Empire of the God of Heaven, or the New Heavens and Earth.”—Brother Meakin.

Sunday, March 16th.—“ESCAPE FOR YOUR LIFE.—The present order of things: wickedness rampant—Secular iniquity—Religious hypocrisy—Widespread abomination—General false security.—Righteousness—Temperance, and JUDGMENT TO COME.—ESCAPE FOR YOUR LIFE.”—Brother Shuttleworth.

Sunday, March 23rd.—“HEAVEN.”—Brother Roberts.

Sunday, March 30th.—“BORN AGAIN.”—Brother Roberts.

On Monday, March 24th, a largely-attended tea meeting of the ecclesia took place, at which brother Roberts gave an account of his seven weeks’ journey in Scotland.

DEVONPORT.—Brother Hayes has much pleasure in announcing the obedience of ANN GAY (38), wife of brother Gay, formerly neutral, who was baptised into the saving name March 14th.

ELLAND.—Brother Spencer, March 10th, reports the faith and obedience of WILLIAM FARRAR (21), draper’s assistant, formerly neutral, and untainted with “orthodox” heresies; and GEORGE DOWKES (20), pupil teacher. They came in contact with the truth four months ago, and since that time have searched the word with diligence, with the result recorded. “You will recognise in them,” says brother Spencer, “the names of your correspondents of January last, ‘G. D. and W. F.’, who were answered under the heading, ‘How to become persuaded of the truth of the Bible.’ Brother Farrar, to the sorrow of the Elland brethren, intends leaving the country on the 17th of April. His destination is Hamilton, Ontario, Canada. (We are obliged by the proposal to take out books, but do not at present require to embrace the opportunity.)

GALSTON.—In the intelligence from this place, last month, the names spelt Pilson ought to have been Nelson.

GLASGOW.—Brother O’Neil reports, with joy, the following additions to the ecclesia, which is now in a fair way to prosperity and spiritual health: brother David Smith, steel engraver, removed from Edinburgh to a situation in Glasgow; brother James Gray, removed, in a similar way, from Mintlaw, in Aberdeenshire; brother John McGillivray, who gave up a situation as constable in the north of Scotland, that he might come more into harmony with the precepts of the Master, and who, through the instrumentality of brother Nelson, has obtained employment in Glasgow; sister Helen Baker, removed from Newburgh to a situation in Glasgow. In addition to these additions by removal

from other places, brother O'Neil reports the obedience of JAMES McCLEMENT (24), an intelligent young man, a draper's assistant, formerly a "United Presbyterian," in which body he was brought up with brother Nisbet, whose bosom companion he was in error, as he has now become (after a considerable struggle) in the truth. Others of this same connection are on the point of obedience.

LEEDS.—Brother Willis reports two additions by immersion to the ecclesia here, viz: On January 19th, EMMA ESTHER SHERWOOD (23), sister to the brethren Sherwood, of Leeds, through whom she was brought to look into the question "What is the Truth?" She was formerly a member of the Church of England. On the same day obedience was rendered by WILLIAM HENRY ANDREW (28), compositor, brother in the flesh to the brethren Andrew, of London. Sister Willis is "sick, nigh unto death."

LANELLY (South Wales).—Sister Evans announces the obedience of the WIFE of brother BAILEY, a young woman, which took place at Swansea on the 7th of February. Sister Evans adds. "We are now five in number, and one or two are interested in the truth, but we cannot report much progress, as circumstances are unfavourable to the development of the truth in this town of churches and chapels. We are not able to compete with the proprietors of these buildings, who have both money and eloquence at their command; the result is that error is rampant and the truth is in a corner.

LEITH.—Writing from this place, brother Owlter reports that three persons have become obedient to the faith in the appointed way. "Miss CHARLOTTE CAMERON, formerly Free Church, who became convinced of her false position, chiefly through conversation and reading several of our publications, together with an earnest examination into the Scriptures "to see if these things were so or not." Mr. DAVID M'KILLOP, formerly neutral, is employed in the same office with brethren Paterson, Owlter, Ker, and Howie; and it was, in great measure, owing to the reading of the *Twelve Lectures*, combined with the study of the truth for its own sake, that led our brother to identify himself with those who hope for eternal life by a patient continuance in well-doing. Sister Cameron and brother M'Killop were assisted into the covering name by brother Philip Brown, at Seafeld Baths, on the 22nd Feb.—The other was Mr. GEORGE DURIE, youngest son of brother and sister Durie, who, after an intelligent confession of his faith, was immersed into the all-saving name, in the hope of a glorious resurrection. The immersion took place in the baths before-mentioned, on the morning of Sunday, the 16th of March, brother William Ker assisting. Our after-

noon lectures still continue, though the aliens visit us not. Still a testimony is upheld, and their efforts may yet bear fruit. The subjects since last communication were as follow:—

Feb. 2nd.—"Will Christ reign in Jerusalem?"

Feb. 9th.—"Liberty, Equality, and Fraternity scripturally considered."

Feb. 16th.—"Baptism; its origin and importance."

Feb. 23rd.—"Divine Punishment not Eternal Torments."

March 2nd.—"The Covenant made with Abraham: its design and importance as seen by its development."

March 9th.—"The burning-up of the earth."—(2 Pet. iii.)

March 16th.—"What is the Gospel?"

LEICESTER.—Writing March 17th, brother Weale reports the addition of two brethren, who put on the "saving name" in the appointed way on the 5th inst. Their names are respectively JOHN THOMAS COOPER (16) and JOHN THOMAS ATKINS (17), both formerly Primitive Methodists. The attendance at the evening lectures continues good.

LONDON.—Brother Andrew reports the immersion, on February 21st, of ROBERT HAM, formerly an attendant among the Baptists, but not a member. He has been acquainted with the truth for upwards of three years. The following have been the subjects of lecture during the month:—

February 23rd.—"Prevalent mistakes concerning Christian charity" (Bro. Leach).

March 2nd.—"Fear not them which kill the body but are not able to kill the soul."

March 9th.—"A neglected portion of God's word of great importance to all who desire to share the inheritance of the saints" (J. J. Andrew).

March 16th.—"Zeal for God insufficient without faith and obedience" (J. J. Andrew).

MALDON.—Brother Handley states that the brethren here have a Sunday school among them, numbering thirty children.

MANCHESTER.—Brother Wareham reports, March 14th, that sister Maria Wainwright (aged 64), mother to sister Agnes Wainwright, whose immersion was reported in December last, fell asleep on the 19th of February. Her zeal and devotion during the short probation allotted her, were manifest. He also reports that GEORGE ARTINGSTALL was immersed on Sunday, Feb. 2nd. He had been immersed before, but in ignorance of the testimony of the word, that the righteous at their emergence from the grave, are subjects of judgment.

MUMBLES.—Brother D. Clement announces that the ecclesia have withdrawn from brother William Clement, for a variety of reasons which made the step imperative, and as brother W. Clement holds the chapel as trustee under the deed, the

ecclesia have removed from that place of meeting, and have resolved upon the erection of a building of their own. Meanwhile, they are meeting in a private house.

NOTTINGHAM.—Brother Mycroft (March 16th) reports the death, from bronchitis, of sister Elizabeth Spriggs, aged 69, who fell asleep March 11th. She was one of the oldest members of the ecclesia, having been an immersed believer over twenty years ago. Brother Mycroft adds:—"We have had five additions to our ecclesia this month; four by immersion, viz.: ARNSBY VERNER (59), ELIZA HOLMES (19,) daughter of sister Holmes, JOHN SAXTON (30), his wife ELIZA (29). Brother Joseph Burton, of Leicester, having obtained a situation in Nottingham, and likely to stay there permanently, has, of course, joined himself to us." Sister Higgs, whose immersion was reported last month, is the daughter of brother and sister Kerry.

OLDBURY AND TIPTON.—Brother Watton reports that he has removed from Oldbury to Tipton (near Dudley, Worcestershire), where his address is 26, Bell-street.

SCARBOROUGH. — The brethren having opened the Temperance Hall as a Christadelphian synagogue, have given a course of lectures on the following subjects:

Sunday, Feb. 16th.—"The Parable of the nobleman and the re-appearing of Jesus Christ."

February 23rd.—"The Crown of Righteousness to be given at the day of judgment, when Christ re-appears."

March 2nd.—"The First Adam and the Last Adam: a parallel and a contrast."

March 9th.—"The Gospel preached by the clergy, not the Gospel preached by Jesus Christ."

March 16th.—"What has God promised to Abraham?"

March 23rd.—"The Destiny of the righteous and the wicked."

SHEFFIELD.—On Sunday, March 16th, brother J. Birkenhead, of Sale, lectured twice to large audiences. Particulars next month.

STOURBRIDGE. — Brother F. N. Turney reports: I have the pleasure to report the obedience of SAMUEL DAWES (57), of Brierley Hill, formerly a deacon in the Baptist Chapel there. He was immersed at the Athenæum Rooms, on Monday, March 10th. We expect others will soon follow his example

SWANSEA.—Brother Coles reports that JOHN HARRISON GOLDIE (17), son of brother R. Goldie, was immersed into the name, on January 30th. "On the following day we launched a new pamphlet which we have called the '*Gospel Advocate*,' in order to disseminate Gospel Truth among our neighbours, and so far as we can see, it is doing good, but is not relished by the self-righteous."

TWICKENHAM (Middlesex). — Brother

Johnstone distributed copies of the *Biblical Newspaper* (back numbers) among the clergy of this neighbourhood. The "rev." vicar, in his subsequent sermon, made the following allusion to the matter: "Within the last few days, I have received some infidel newspapers. They are craftily written to deceive the elect, and draw others from the truth. If any here have received them, I would advise them to read and *burn them*, and by no means allow them to pass into the hands of the young." Poor man! He speaks evil of the things he understands not.

— AUSTRALIA.

BEECHWORTH.—For the narrative promised from this place, see "Finding the Truth in a far country"—in this number.

St. KILDA, near Melbourne.—Mr. J. Kitchen (presumably a brother or about to become so) writes as follows:—"I must not allow this mail to leave without thanking you for sending the extra copy of *The Meaning of the Christadelphian Movement*, for I have indeed found it to be quite an oasis in this desert. By faith, it has led me to the mountain of the Lord's house, causing me to partake of the feast of fat things full of marrow—wines on the lees well refined. The accumulated rubbish of ages has by that movement been swept away and the 'old paths' made again so plain, and the 'good way' so fully revealed, that I trust many will yet be found 'walking therein and find rest' and health to their souls. What a contrast to the sickening and deadening corruptions which the Christadelphians have been so instrumental in removing from the good old ways. In reading those speeches and perceiving the vast amount of light the speakers enjoyed, compared with the preachings of these latter days, one cannot but exclaim 'what hath God wrought!' The deep tone of sterling godliness which runs throughout the whole 'movement' gives it a 'meaning' of incalculable moral worth. Yes, these 'foolish' men who are attempting to turn Christendom upside-down, are estimated by a God of knowledge, and by whom actions are weighed at their real worth. And what does he say of such foolishness? 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.' Surely for such a glorious result, we may bear in patience the contumely and reproaches of our near and dear friends, for whom we labour in spirit, that the 'old paths' may be revealed to them. If, dear brother Roberts, this 'movement' is Christadelphianism made plain, then my determination is that this people shall be my people and their God my God.

You may probably be led to enquire

what is doing in these distant parts of the earth in reference to *the truth*. Well it is as it always has been, *up hill work*. I have had reprinted and circulated in tract form, several articles from time to time, which I have thought might be calculated to open peoples' eyes. What the result may be will be known in the day of the Lord Jesus Christ. Many of these tracts (reprints from *Eureka*) have been sent to different parts of the colony, and I have reason to believe that a small 'ecclesia' has been formed at Beechworth, some 200 miles distant, through the instrumentality of them and other works which I have sent them, including your volume of *Twelve Lectures*. I believe four individuals have obeyed the divine command. Two of them were from the 'disciples' and have been re-immersed into the one name of Father, Son, and Holy Spirit. The remarks made by brother J. J. Andrew as to the difficulties he found in London apply very much to Melbourne; which is like London, several large towns growing into one. There are a few 'scattered ones' here and there though wide apart.

It may be interesting to know that the article in the *Rainbow* which brother David Handley referred to as the means of indirectly bringing him to a knowledge of the true Gospel of Jesus Christ, was also the means of leading me to enquire further about the Christadelphians, and fully to embrace the truths brought to light through their instrumentality."

CANADA.

HAMILTON (Ont.)—Brother Powell reports that the brethren have engaged a hall for their meetings, and so far have a good attendance. (The Hamilton brethren to notice Elland intelligence in this number.)

CAPE OF GOOD HOPE.

PORT NATAL.—(See intelligence from Calmet, Mich., United States.)

NEW ZEALAND.

CAVESHAM.—Brother W. W. Holmes, for the ecclesia, forwards the following address on the subject of the late Fraternal Gathering:—

"To brother Bosher, chairman, and all the faithful in the Christ assembled at the last Fraternal Gathering at Birmingham.

Dearly beloved brethren and sisters—To you we send greeting in the Lord Jesus Anointed. With humble and grateful hearts to Almighty God, we desire to acknowledge His mercies in receiving congratulation to you on the successful and spiritual issue of your united assembling together for edification

and proclamation of the gospel of the kingdom and name. We thank the Deity, who put it into the hearts of those brethren and sisters in the Christ, who with such self-sacrifice and love for the cause of the truth hath shown forth in living lines, with uplifted voice, an example of loving, enlightened, and zealous perseverance. Christadelphians, we thank you for the programme so faithfully adhered to. The Spirit teaches: "Blessed are the people that know the joyful sound." That sound vibrates through many hearts, from pole to pole, like the morning sun which dispels the mist. Your speeches and addresses in the Athenæum, Olton, and the Hall, breathe to all the faithful and the world at large, the spirit which must actuate all who, on the principle of the revealed plan of salvation, aspire to attain unto those transcendent blessings, which will ultimate in their attaining the kingdom of God. And we pray that the efforts put forth may, under the Deity, be blest to all of us, and in taking captive some, at least, who are 'Aliens from the commonwealth of Israel and strangers from the covenants of promise,' and lead them like the Bereans of old, to prove from the Scriptures the things set forth in order before them. Even as we ourselves, by the grace of God, through the instrumentality of one who is slumbering in the dust, had our eyes opened in this latter day period of the Gentiles. Our thanks are due to brothers Roberts, Andrew, Butler, and Hadley, for their united efforts in preparing such an elaborate and beautiful report, and sending us the earliest copy of the printer's book, which reached us three weeks before the *Christadelphian*; and, as a matter of great interest to us and you, a Java Trans-Australia cablegram announced to us earlier the news of a great meeting in Birmingham for the disestablishment of State Churches. We thank God, dear brethren, we have lived to see this day. The priests of anti-Christ have had their day. Their foundation is shaken; their sorcery and delusion will soon be ended. The time approaches when all of them shall be scattered as the thistles' down before the whirlwind.

And now, in conclusion, we pray that what has been said and done may so operate upon the heads and hearts of all Christadelphians confessing the one faith and one hope, that they may thereby be energized with pure motive power to go and do likewise; so that "the light of the knowledge of the glory of God, in the face of Jesus the Christ, may shine into the hearts of the people of this dark aion, to take out from among them a few, at least, for His name. And may we who possess the name Christadelphian patiently endure unto the end; and thus may all of us when called upon by him who is to be the judge of quick and

dead be prepared to stand among the general assembly and ecclesia of the first-born, whose names are written in the Lamb's Book of Eternal Life." That we may have the "Lamb's name, and the Father's name, stamped upon us;" even to receive from Him the incorruptible inheritance, glory, honour, and immortality in His kingdom: "When the time of refreshing and restitution of all things shall come from the presence of the Lord."—AMEN.

Signed on behalf of the Ecclesia Meeting at Cavesham, Otago, New Zealand,

W. W. HOLMES.

UNITED STATES.

BUCYRUS (O).—Brother and sister Howell have removed from this place to Springfield. Writing a "farewell letter," sister Howell says:—"The truth was carried to BUCYRUS many years ago by our brother Shanks, of Springfield, but did not find a response to the call until quite lately. Brother and sister Jordan were the first to come out of the gloom of Gentile darkness, and light is steadily but slowly shining into the hearts of a few. They at present number three brethren and five sisters, who are anxious to show to their fellow-men their dying position, and, at the same time, striving to keep "the unity of the Spirit in the bond of peace." I enclose a letter from one of the sisters, she being called upon to give an account of herself. It speaks for itself."

[The "letter" referred to in sister Howell's communication is subjoined; but first we give the ecclesiastical summons which called it forth, as follows:—

"Bucyrus, O., Nov. 8th, 1872.

Mrs. Margaret Messner,—You are hereby cited to appear before the Council of St. Paul's Lutheran Church of Bucyrus, O., on next Monday (Nov. 11th, 1872), at seven o'clock, in the pastor's study, to give a reason for your neglect of your obligations to this Church, and the promises you made in the presence of God and men, as well as for rejecting the doctrines of this Church, which you professed before many witnesses.—Yours respectfully, CHURCH COUNCIL."

[REPLY.]

"Bucyrus, Nov. 11th, 1872.

TO THE COUNCIL OF THE BUCYRUS ST. PAUL LUTHERAN CHURCH, GENTLEMEN, I decline to meet you at the Church on Monday evening, but I will give you my reason for not attending that Church—not because I feel myself under any obligation to do so after having requested the pastor to remove my name from the Church Book, but merely because of the opportunity your note affords me of condemning error and

defending the truth. When I began to study the Word of God, I found the gospel was not preached in that pulpit as it was by Christ and the apostles. Paul teaches (Gal. i. 8), that though an angel from heaven preach any other gospel than the true one, he is accursed. John says (chap. ii. 10), "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." As to the promises I made when I united with your Church, I was in ignorance of the truth; but when my eyes were opened, I found the blind leading the blind, and I thought I must avoid the ditch before we all fell in. I rejected the doctrine because it is unscriptural. Isaiah says (chap. viii. 20): "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." As regards my answering men for my conduct, I have thrown aside all connection with the daughter of that Great Mother spoken of in Rev. xvii. 5. To my own Master I stand or fall. Now that the apostasy is unveiled to me by Holy Writ, I stand entirely aloof from all their traditions. Although I have refused to meet you at your Church, if you desire to speak with me on this subject, my doors are open to you. Finally, while I may hold the gentlemen of the council in the highest respect, I have none whatever for the doctrine of their church.—MARGARET MESSNER."

CALUMET (Mich).—Brother S. Risien, writing January 13th, says: "You will recollect about 13 months ago, when I sent to renew the visit of the very acceptable *Christadelphian*, I asked you to send a copy of *Twelve Lectures* to Mrs. Lellyett, at Durban, Port Natal, South Africa. It arrived there safe, and (contrary to my expectations which I mentioned at the time of ordering) was well received by herself and family. She is my wife's mother. I have just now received another letter from her, stating that several others whom she had lent the book to were seriously looking into the matter. One family she says 'firmly believes it' (the views advocated therein); also, a Mr. Prosch, living in the same place. A person I was personally acquainted with when there, had read *Twelve Lectures*, and was so interested in them that he has sent to you for all the books advertised on the fly leaf. Really, to me it seems too good to be true, will you be kind enough to inform me if such is the case? (The order has not yet arrived—Ed.) When an alien from the Commonwealth of Israel, of his own free will parts with his money for 'Christadelphian' books, I take it to be a good sign. If the Lord has a people there he will most assuredly call them out, whatever the prospect may appear to our dim vision. Mr. Prosch is a German, but understands

English well.' We (myself and wife), although alone here in the truth, feel ourselves to be in company with the rest of the faithful through the medium of the *Christadelphian*. I am indeed thankful for it.'

CARROLL (La.).—Brother P. F. Sanders announces the obedience of his "dear old mother;" CAROLINE SANDERS (62), who put on Christ on the 13th of October last, at the hands of another son, brother James N. Sanders. Brother Sanders says, "We now number four. We meet every first day of the week to break bread, and pray and sing, bearing in mind the coming of our Lord to judge the world in righteousness." He says there are others whose obedience is probable by and bye.

WEST HOBOKEN (N. Y.).—Sister E. L. reports the obedience of M. VANDERWAL, and CATHERINE JOHNSON, daughter of bro. and sister Johnson. Brother Vanderwal was formerly associated with the Baptists, but through the reading of Dr. Thomas's writings, he was enabled to see that they were far astray, with the rest of the world, on the doctrine of immortality.

AN AMERICAN TOUR.—Brother Donaldson, writing January 22nd to brother Blackwell, of Henderson (Ky.), gives particulars of a visit to various parts of the States. The account begins at the departure from Henderson for Evansville:

* * * * "The morning we left you (both brother Harper and myself, pleased with our visit) we duly arrived at Evansville, reaching Cincinnati same evening. We were embarrassed a little by the prevalence of horse disease. In getting our way to the Burnett House, a number of us got packed into an old express waggon, which was drawn by a horse coughing all the way. Next morning we left for Springfield, where we were met at the cars by brother Shanks and sister Zittle. We were happy to meet them as they to meet us. We had a pleasant meeting from the most of the friends on Saturday evening. Sunday was truly a day long to be remembered. True happiness, which alone the truth can produce, seemed to fill the minds of all. After lecturing and breaking of bread, we all had dinner at brother Woodbury's. I lectured on Sunday evening; brother Harper on Monday. I on Wednesday; he on Wednesday evening. We sang one of the songs of Zion, composed by David as the instrument of the spirit, concluding our meeting with prayer. We bid each other adieu, with the warm grasp of many hands, saying, "Brothers, if we never meet here again, we shall meet you on Mount Zion, the city of the Great King." I was pressingly urged to visit them next

summer, and give them a full exposition of the chart of God manifestation. I said, 'Yes, if able.' On Thursday morning, we left for Bucyrus, about five hours' ride from Detroit. We reached our destination in time for supper. The brethren had hired a hall which was very well filled. We had a long meeting, brother Harper and I dividing the time. Next morning, nine a.m., we left for Chicago, where one of the brethren met us at the cars about seven p.m. On Sunday morning, at the breaking of bread, brother Harper spoke about one hour on the 17th chapter of John; I followed him, it having been advertised I should lecture on the subject of the 'Deity Manifested,' I did so for about three hours. Brother Harper lectured on Monday and Tuesday evenings, and left for Geneva, to see a brother, expecting to meet me at brother Coffman's on Saturday. Thursday being fast day, the brethren hired a hall and I gave two lectures, speaking five hours, on the 'Nature, Origin, and Mission of the Christ.' I left on Friday morning for brother Coffman's, at Adeline, Ogle Co., arriving there in the afternoon. Through bad connection of the cars, brother Harper was left nearly a day behind me, but he arrived in due time. On Sunday brother Harper, at brother Coffman's place, spoke for about two hours; I followed him with about twenty minutes' remarks. Monday and Tuesday were occupied with conversation. We left for Milwaukee on Wednesday, accompanied by brother Coffman.

Sunday in Milwaukee was a pleasant day with the ecclesia. I lectured morning and evening, and although I greatly desired a few days' rest, I was requested by the ecclesia to give three lectures, during the week. I spoke on Monday and Tuesday evenings, and as I had received a letter from Chicago urging me to lecture the following Sunday, I begged to be excused from lecturing Wednesday evening, as I felt unable to do more, and wished a day's rest. On Thursday morning I started for Chicago, where I was met by two of the brethren, and got to a quiet resting place with brother Jacobs, six miles below the city. I greatly longed to have got right home with one day's rest, but they urged two more lectures on Sunday. They had no idea how unfit I was for it, but there being trouble among them on the subject of the Christ, I complied; spoke five hours on Sunday to the most critical audience I have addressed since I left home. On Monday morning I left Chicago for Detroit, arriving home at six p.m. I found my family all well, as they had been from the time I left home."

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. X.

THE BAPTISM OF FIRE.

By DR. THOMAS.

(An unpublished article, written for the “Herald,” and found among his papers after his death.)

THIS phrase is derived from the following declaration of John, the antitypical “Elijah,” who was to introduce the appearing of “Messiah the Prince:” it is found in Matt. iii. 1—“He shall baptize you with the Holy Spirit and fire! This passage has been greatly misinterpreted, owing to the inadvertent construction of the pronoun “you,” as if you related only to one class of individuals, which was simultaneously baptized with Spirit and fire. Illustrative of this, they cite to us the events of Pentecost, when the apostles were “endued with powers from on high,” of which the symbol was a tongue resembling fire, cleft in twain, as indicative of the faculty they had instantaneously acquired of speaking the wonderful works of God in a plurality of languages. This interpretation, however, does not harmonise

with the context in John’s speech. In the first place, he was speaking to the multitudes who crowded out to hear his proclamation, as it is written: “Then went out to him Jerusalem and all Judea, and all the region round about Jordan.” Now, these were composed of, *first*, those who submitted to baptism; and, *second*, of those who “rejected the counsel of God against themselves, in refusing to be baptized of Him.—(Luke vii. 29-30.) The former were “the people that heard and the publicans;” and the latter were the Pharisees, Sadducees, and lawyers. To this mixed assemblage, which constituted “the wheat” and “the chaff” of Israel, he said, that HE who was coming after him would “baptize them with the Holy Spirit and fire.”

Here, then, were TWO MEDIA: first, Spirit; and second, fire. The medium

of John's baptism was *water*; but those fluids in which Jesus was to baptize were Spirit and fire. In the latter instance, Jesus was the baptizer; John's disciples and the Pharisees, Sadducees, and lawyers, the subjects of his baptism; and Spirit and fire the agents with which he "*filled*" and overwhelmed them. John also introduces Jesus under the metaphor of a husbandman cleaning the grain of his threshing floor, as it is written, "Whose fan," or winnowing shovel, "is in his hand, and he will thoroughly purge," or cleanse, "his floor;" and as this custom was after the winnowing process was complete, "he would gather his wheat into the garner or granary;" but what was to be done with the chaff or refuse of the threshing floor? It was in the way, and esteemed of no value, either to man or beast; it remained, therefore, only to set fire to the heap and consume it. Hence, "He will burn up the chaff with unquenchable fire;" or by a fire which cannot be quenched by human power till it hath burned up all the combustible matter, when it would spontaneously cease.

The meaning of this passage, then, is plainly this: the people in general, the Publicans, Pharisees, Sadducees, and lawyers all came to John's baptism. The people and Publicans confessed their sins, and were baptized in Jordan; but the Pharisees, Sadducees, and lawyers, not considering themselves as "sinners," for they rejoiced that they were not as the Publicans, and would not submit to the conditions which John prescribed, namely, that they should "*bring forth fruits meet for repentance*," and not imagine that they were fit subjects, because they were the fleshly, or animal, descendants of

Abraham. They would willingly have been immersed, and thus have acquired the name of being "a people prepared for the Lord;" for many of them came to his baptism: but John exclaims against them, saying, "O generation of vipers! who hath warned you to flee *from the wrath to come?*" that is, from the indignation which is to be poured out upon this people Israel. He then compares the nation to a plantation of trees, some of which bear good fruit, and some fruit that is not good. The time had come when the axe was to be laid to the root of the trees which did not bring forth good fruit, in order that they might become fuel when the great furnace of God's coming wrath should be kindled. Here it is plain that trees are used to represent persons; and those of them who did not bring forth good fruit, to indicate the Pharisees and Sadducees, who did not bring forth "fruits meet for repentance." These were to be cut down as cumberers of the ground—olive trees that had become sapless and unfruitful, and therefore fit only for "the furnace of fire, where would be weeping and wailing and gnashing of teeth."—(Matt. xiii. 41.) Now, says John, "*He shall baptize you*," i. e., who have honoured God by submitting to my baptism, "*with Holy Spirit*;" and he shall baptize "*you*," who have rejected his counsel against yourselves in refusing to be baptized of me, "*with fire*." His winnowing shovel is in his hand, and he will thoroughly purge his floor;" i. e., he will cleanse his land of such "a generation of vipers" as ye; and he will burn you up "with unquenchable fire;" that is, he will "fall upon you and grind you to powder" (Matt. xxi. 44); "He shall

destroy you and burn up your city" —(ch. xxii. 7 and so forth.) Thus, John prophesied of the outpouring of the Holy Spirit; and, under the metaphor of fire burning up the chaff, of the overwhelming destruction that was coming upon Jerusalem and Judea, whose multitudes were then listening to his discourse.

After Jesus had entered upon his ministry, he took up the same prophetic subject and style; and, with fearful denunciations, transfixed the hearts of the Scribes, Pharisees, and Lawyers of Israel. The following passage will show how he handled the burning up of that "wicked generation," upon whom was to come "all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom they should slay between the temple and the altar."—(Matt. xxiii. 35.)

Matt. vii. 15.—"Beware of false prophets" (or teachers) "which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but every corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth forth not good fruit, is hewn down and cast into the fire."

The parable of the tares is illustrative of "the end of the world," which was the field in which the Son of Man sowed good seed. In what world, or country, did the Son of Man sow? He answers the question when he says, "I am not sent save to the lost sheep of the house of Israel;" he sowed then in the land of Israel,

which was, therefore, the Field and not the universal globe. This parable is contained in Matt. xiii., and is declared to be illustrative of his teaching concerning the kingdom of heaven at the end of the Age; thus "the kingdom of heaven is likened to a man who sowed good seed in his field"—(v. 24); and, "He that soweth good seed is the Son of Man; the field is the *κοσμος*, *kosmos*; "the harvest is the end of the world or *αιων*, *Aion*."—(v. 39.) Here are two different words used in the original text for the English word *world*. *Kosmos* in its radical signification means "order, regularity, regular disposition, &c." and has no reference to time, definite or indefinite. It signifies, in its largest sense, the world as arranged or constituted of families, tribes, nations, and empires, under certain civil, political, and ecclesiastical organizations; and applies to society, either universally or specially, according to the context or connection of the discourse. Thus in 2 Pet. ii. 5, "he spared not the old world, but saved Noah (a preacher of righteousness), "bringing in the flood upon the world of the ungodly;" and again, "whereby the world that then was, being overflowed with water, perished:" in these passages the word is *kosmos*, and refers not to the substance of the earth, but to the world upon the earth, of which Noah was the eighth; and the ungodly in their peculiar organization the great bulk.

Aion, as we have seen, is also rendered *world*. But, seeing that the writer selected a different word from *kosmos*, it is plain that he meant something different than was signified by *kosmos*. He evidently wished to express the *idea of time* in connection with world, and this *aion* literally

doth. The radical signification of *aion* is "duration or course, whether finite or infinite;" and without indicating how many years express *the current duration of the kosmos* or commonwealth in which the Son of Man was sowing the good seed. The *enteleia tou aionos toutou* then properly signifies *the end of this course constituted by the Mosaic law*.

This being the true interpretation of *world*, as used in the several passages quoted, we shall be at no loss to understand the doctrine of the parable. The destruction of the tares—"the children of the wicked one"—was to be coeval with the subversion of the kingdom of Judea, styled "the end of the world" or state. The agents God intended to employ in this overthrow are termed "the reapers"—"the reapers are the angels." The business of the angels was twofold in the gathering of the harvest. The facts which are known to have existed in relation to the disciples in Israel and the wicked Israelites, plainly indicate that the word "*angel*" represents those labourers who gathered the wheat into the garner and those who burned the tares, or children of the wicked one, "with unquenchable fire." It is with the latter class of messengers we have to do in the question of the Baptism of Fire. God makes "winds His angels, and flames of fire His ministers," and we may add in this place, *the armies of nations*.—(Matt. xxii. 7.) When He sends forth or commissions these to do His will, although they may not know Him, they are His angels and ministers. Thirty-seven years after his ascension, the Son of Man sent forth the Roman armies as his angels, or messengers, who, by the measures they adopted, though they did not

institute them for this end, caused the ungodly Israelites, both of the law and the gospel, to concentrate themselves in the castles and fortified towns and cities of Judea, and most especially in the Holy City. Thus a separation was effected between "*the children of the kingdom*," who remained in the open country, or rather fled into the mountains, and *the children of the wicked one*," who sought refuge in the strongholds of Palestine. Thus all persons who offended and who practised iniquity, were collected together from the Hebrew Christian community, and shut up principally in the metropolis of Judea, which became "a furnace of fire" which no human power could extinguish: it was a furnace of affliction and destruction, in which was heard only "weeping, and wailing, and gnashing of teeth." Such we conceive to be the true import of the Parable of the Tares, which is in truth illustrative of John's declaration, "he shall burn up the chaff with unquenchable fire."

Again, the Baptism of Fire, or destruction of the ungodly Israelites, is similarly illustrated in the comparison of "the kingdom of heaven" to a net," the moral of which is: "so shall it be at the end of the world, *aion*: the angels (or Roman armies) shall come forth and sever the wicked (of Israel) from the just (or orderly, Christian, and peaceable citizens) and shall cast them into the furnace of fire (Jerusalem besieged); then shall be wailing and gnashing of teeth."—(Matt. xiii. 49, 50.)

Again, the parable of the vineyard (Matt. xxi. 33) is also illustrative of the purging of the thrashing floor, and especially of the burning up of the trees which yield not the fruits of reformation. After showing that the

rulers of Israel, to whom, as to husbandmen, the vineyard was "let out," would kill the heir of the inheritance, he asks the Chief Priests and Pharisees this question, namely, "When the Lord, therefore, of the vineyard cometh, what will he do unto these vinedressers? They say unto him, He will miserably destroy those wicked men and let out the vineyard unto other husbandmen, who will render him the fruits in their seasons."

Again, in the parable of the marriage of the King's Son, chap. xxii. 1: in this, Jesus shows that the rulers of Israel would take his servants whom he should send to invite them to the wedding, and "entreat them spitefully and slay them." But that when the knowledge of this, so to speak, should come to the ears of Jehovah the King, He would be wroth, and His wrath should come upon them; for "He would send forth His armies, and destroy those murderers (of His Son) and burn up their city," Jerusalem.

Again, in Matthew xxiii. 13, "Woe unto you scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men, &c.; . . . ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive greater damnation . . . Ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill up, then, the measure of your fathers. Serpents! Generation of vipers! how can ye escape the damnation of hell? . . . Upon you shall come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zecharias, son of Barachias, whom ye will slay between the temple and the altar. Verily, I say unto you, All these things (the 'greater damnation,'

'the damnation of hell,' &c.) shall come upon την γενεαν ταυτην, this generation, or existing race of hypocrites."

Again, the twenty-fourth of Matthew contains a particular detail of the events, or signs, which should precede "the damnation of hell," which was to come upon the hypocritical generation denounced by Jesus in the previous chapter; for in verse 34, he says "this generation (of vipers) shall not pass TILL all these things be fulfilled." But, continued he, "of that day and hour knoweth no man, no not the angels of heaven, but my Father only." The time was not revealed; it was simply placed on record, that subsequently to the cutting off of Messiah the Prince," the people of the Prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war, desolations are determined." This is a plain intimation of the order of events; first, Messiah was to be slain at the end of the seventy weeks, or 490 years from the going forth of the decree; "and then" (in 40 years after, as events proved) the city and temple should be destroyed together with the murderers of the King's Son; but concerning the length of time that was to elapse between the crucifixion and the sack of the city, no one knew but the Father. But though "the day and hour" were not revealed, (for it was intended that the day should "as a snare" come upon "all them that dwelt upon the face of the whole land,") it was given as a sign of the "coming of the Son of Man," that there would be the same festivity and carousing as before the flood; and that "the damnation of hell," or destruction, would overtake the "serpents,"

"hypocrites," and "vipers" of Israel as suddenly and unexpectedly as did the deluge, the antediluvians in the days of Noah.

These "natural brute beasts," as Peter styles them, "made to be taken and destroyed," finding that "all things continued from the beginning," concluded that "judgment lingered" and "damnation slumbered," and that *the coming was delayed*; but Jesus foretold them, that the Lord would come in a day when he was not looked for, and in an hour men were not aware of; and He would cut them asunder, and apportion them as hypocrites, bringing upon them weeping and gnashing of teeth. Such was the doctrine taught by Jesus concerning the burning up of the wicked in his day, and which is generally applied to the destiny of men who die in their sins. "Damnation of hell," "greater damnation," "weeping, and wailing, and gnashing of teeth," and "outer darkness," are all phrases expressive of the destruction of the ungodly of the Hebrew nation, when it should be baptised with the fire of destruction, which no human agency could extinguish till it had accomplished the purpose of the Almighty.

But we are not, therefore, like Universalists, to jump to the conclusion, that Jesus taught no other punishment but that of the "serpents," "vipers," and "hypocrites" of the Jewish polity. He plainly declares, that "when the Son of Man shall come in his glory and all the holy angels with him," he shall divide the wicked from the righteous; and that he will *then* command the accursed to "*depart into everlasting fire prepared for the devil and his angels*;" and this he terms "everlasting punishment" as

opposed to "life eternal." The same doctrine is taught by John, his beloved disciple, in Rev. xx. "And the sea gave up the dead which were in it; and death and hell," or the grave, "delivered up the dead which were in them, and they were judged every man according to his works, and death and hell were cast into the lake of fire. This is the SECOND DEATH," or "everlasting punishment," foretold of Jesus. "And everyone not found written in the book of life was cast into the lake of fire." This is a Baptism of Fire, but not *the* Baptism of Fire to which John the Baptist alluded when he intimated that that "generation of vipers" should be felled as unfruitful trees, or separated as chaff winnowed from wheat, and become fuel in a furnace heated "with unquenchable fire."

But these denunciations of wrath upon Israel did not originate with John or Jesus; they had been written against the ungodly in the law, the prophets, and the Psalms. Speaking of this same Baptism of Fire, Moses saith, in Duet. xxviii. 25, "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shall be removed into all the kingdoms of the earth. And *thy carcass shall be meat unto all the fowls of the air, and unto the beasts of the earth, and no man shall fray them away.*" This passage is parallel with Matt. xxiv. 28, "for wheresoever the carcass is, there will the eagles be gathered together." And furthermore Moses saith, "the Lord shall bring a nation against thee from far, from the end of the earth as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of

fierce countenance, which shall not regard the person of the old, nor show favour to the young. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates, throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thy body, the flesh of thy sons and of thy daughters, in the siege, and in the straitness wherein thine enemies shall distress thee: the man, tender among you and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children, which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son and toward her daughter, and toward her young one, and toward her children: for she shall eat them for want of all things, secretly, in the siege and straitness, wherewith thine enemies shall distress thee in all thy gates.

. . . And ye shall be left few in number, whereas ye were as the stars of heaven for multitudes: *because thou didst not OBEY the voice of the YAHWEH thine Elohim.* . . .

And ye shall be plucked from off the land whither thou goest to possess it. And Yahweh shall scatter thee among all people, from one end of the earth

even unto the other. . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but Yahweh shall give thee there a trembling of heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. . . . And Yahweh shall bring thee again into Egypt in ships; by the way whereof I spoke unto thee, thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you."

Such is the prediction of Moses concerning the Baptism of Israel with fire, or wrath of their offended God and King. The Psalms are full of denunciation upon the same class of sinners; as it is written, "Let them (the Rulers of Israel, &c.) be confounded and put to death who seek my life. Let them be turned back and brought to confusion who devise my hurt. Let them be as chaff before the wind and let the Angel of Yahweh chase them. Let their way be dark and slippery, and let the Angel of Yahweh persecute them. For without cause they have hid for me (the Messiah) their net in a pit, which without cause they digged for my life."—(xxxv.)

Again in Psalms lviii., "break their teeth, O Elohim, in their mouth; break out the great teeth of the young lions" of Judah. "O Yahweh, let them melt away as water which runs continually. When he bendeth his bow to shoot his arrows, let them be as cut in pieces. As a snail that melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun. Before your

pots can feel the thorns, he shall take them away as with a whirlwind, both living and in his wrath. The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked." And lastly from the Psalms, "they that hate me without cause are more than the hairs of my head. They that sit in the gates speak against me, and I am the song of drunkards. They gave me also gall for my meat, and in my thirst they gave me vinegar to drink. Let their table become a snare before them; and that which should have been their welfare, let it become a trap. Let their eyes be darkened that they see not, and make their loins continually to shake. Pour out thine indignation upon them and let thy wrathful anger take hold of them. Let their habitation be desolate, and let none dwell in their tents. For they persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded. Add iniquity to their iniquity, and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not to be written with the righteous."—(Psalms lxix.)

Joel also speaks of this fiery baptism in these words:—"the Day of the Lord cometh, for it is nigh at hand: a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountain: a great people and a strong there hath not been ever the like, neither shall be any more after it; even to the years of many generations. *A fire devoureth before them, and behind them a flame burneth:* the land is as the Garden of Eden before them, and behind them a

desolate wilderness; yea, and nothing shall escape them. . . . They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief. The *earth* shall quake before them; the *heavens* shall tremble; *the sun and the moon shall be dark, and the stars shall withdraw their shining;* and Yahweh shall utter His voice before His army, for His camp is very great; for he is strong that executeth his (the Lord's) word: for the Day of Yahweh is great and very terrible; who can abide it?"—(ch. ii. 1, 11.) "And I will show wonders in the heavens and in the earth," namely, "blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood before the great and terrible day of Yahweh come."—(vs. 30, 31.)

From this testimony of Joel, it would appear that "*the day of Yahweh*" was an epoch which was to be accompanied by great judgments upon the land of Israel, which the Lord would pour out upon it by the powers which He appointed to execute His word. These judgments, consequently, were contemporary with the Power; but "*the day of Yahweh*" is not to be confounded with "*the Day*" indicated in verse 14 of chap. iii, termed by Paul "*the Day of Christ*," which cannot be regarded as synchronous with the darkening of the sun and moon, as the result of the desolations of the Romans in the land and city. This is obvious, because in chap. iii. 14, the prophet testifies that "*the day of Yahweh is near in the valley of decision,*" or judgment; where the multitudes of the Gentile armies will be gathered together, and

meet the fate prepared for them in "the valley of Jehoshaphat," which is identical with "the valley of decision." The order of events as disposed by this prophet, is first, the desolation of the land and city by the Romans; second, the subversion of the government of Judea. In these things he predicts the Baptism of Fire, which in relation to Israel, is "the day of Yahweh" mentioned in v. 11; but not "the day" spoken of in iii. 14. In view of the blood and fire and pillars of smoke, symbols of slaughter and desolation, and which, though they make up the events of the "day of Yahweh" in relation to Israel, preceded by many ages "the day of Yahweh" when He should "put in the sickle, and reap the harvest of the earth," in the Valley of Jehoshaphat, and deliver Israel from Gog and his "northern army"—I say, in view of all this, Joel exhorts the people to "turn to God with all their heart;" and under the metaphor of *blowing a trumpet in Zion*, he makes proclamation of repentance to the nation and its rulers; "For who knoweth," saith he, "but God will return and repent, and leave a blessing behind Him?" This "trumpet" was blown in Zion by Jesus and his apostles; but "the priests wept not between the porch and the altar," and therefore, he gave them over to the Roman executors of His will. This was a great and terrible infliction of wrath, but by no means equal to that which is coming upon the world, when "*the sun and moon*" of the political universe "*shall be darkened, and the stars*" which revolve around them shall withdraw their shining. And the Lord shall roar out of Zion, and utter His voice from Jerusalem; and the Heavens and the Earth shall shake; but He will be the hope of His

people and the strength of the Children of Israel.

Alluding to the epoch of "the Day of Yahweh" when He should make his first appearing, Malachi says to Israel in chap. iii. 1, "Behold, I will send my messenger, and he shall prepare the way before me, and the *Adön*, or Lord whom ye seek, shall suddenly come to his temple, even the Angel of the Covenant whom ye delight in: Behold, he shall come, saith *Yahweh* of Hosts; but who may abide the day of His coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Furthermore, the prophet goes on to speak of this "Day of his coming," which was so difficult to abide on the part of the worldly-minded Israelites, in the last chapter of his book. "Behold," he says, "the day cometh that shall burn as an oven; and all the proud—yea, and all that do wickedly" in Israel, "shall be stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch." This was part of the refining process, by which "every thing that offended" was purified, or cast out of the kingdom of heaven set up among the Hebrews in the Last Time. This passage is often applied to the "burning-up of the wicked at the end of the world;" but manifestly without any relevancy. The prophecy is addressed to Israel, as it is written, "the burden of the word of the Lord to Israel by Malachi," which, if possible, is still more manifest from verse 4 of the last chapter,

which reads "In the day that I shall do this, saith the Lord of Hosts, remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Now this injunction plainly restricts the event to the times of the Law; for, certainly, God would not call upon the Gentiles in the 19th century to keep the law of Moses. But, an objector might urge, if the prophecy has reference to the times of John and Jesus, is there any more propriety in exhorting their contemporaries to obey the law than those who live now? We reply, Yes. This was the "repentance" preached by them—a "repentance toward God," who called upon the nation, by John and Jesus, to "turn to the wisdom of just persons;" for he well knew, if they remembered the law of Moses, who wrote of the Messiah, they would receive Jesus with the greater readiness, who upon a certain occasion said to them "If ye believe not Moses

writings, how can ye believe my words?"

Besides this, it is evident that this *Day of Burning* was in relation to Israel, inasmuch as Jehovah declared He would send Elijah to them, before that great and dreadful day should come upon them. He was to revive the disposition of the fathers in the children, and to turn the heart of the children to their fathers, "*lest I come*" says God, "*and smite the land with a curse.*" Thus we find the writers of the Law, the Prophets and the Psalms all bearing testimony to the things which constitute the Baptism of Fire which was to overwhelm the ungodly enemies of Messiah. John, the Elijah in spirit, and Jesus, both resumed the subject, and as we have already seen, applied the prophetic testimonies to the last days of the Law under which they lived—"days of vengeance," said Jesus, "in which all things that are written shall be fulfilled."—(Luke xxi. 22.)

(To be continued).

THE BIBLE HISTORY OF NATIONS.

By DR. THOMAS.

(A Fragment evidently written for the Bible Dictionary but not classified.)

NOAH begat Ham, and Ham begat Cush, and Cush begat Nimrod. And Nimrod began to be mighty in the earth; he was a mighty hunter (of men) before Jehovah. Wherefore it is said: As Nimrod the mighty hunter before Jehovah. And the beginning of his kingdom was Babylon, and Erech, and Akkad, and Kalneh, in the land of Shinar. From that land he went forth to Assyria, and built Nineveh and the city Rehoboth, and Kalach, the same being a great city.—(Gen. x.)

This is the information given to us in the Bible of the origin of THE KINGDOM OF MEN. It consisted of eight cities and a territory, watered by the Euphrates and the Hiddikel or Tigris, "Rivers of Cush," styled the land of Shinar, or "*the spoil of the tooth,*" as is conjectured by some. But this conjecture aside, we conclude that the territory was so named because it was the hunting-ground where Nimrod rent the prey on founding his dominion.

The Bible history of nations shows

that war comes upon them as a punishment for their iniquity. The "earth," in the days of Nimrod, though in its infancy, had "become vain in its imaginations, and its heart was darkened," "Go to," said they, "let us make bricks, and burn them thoroughly; and let us build us a City and a tower, and its top in the heavens; and let us make us a name, lest we be dashed in pieces over the face of all the earth." This was a policy designed to circumvent any purpose of God in his exercise of lordship over them. Mankind were then united in one community, and had nothing to fear from a foreign power upon earth. The "balance of power" among nations was then no part of statesmanship. The policy of the leaders was to consolidate their power against the assaults of heaven, that they might not be נפוצ *nūphutz*, broken to pieces for their iniquity, as their predecessors had been by the flood.

Society, at this time, was scarcely older than a hundred years; about twenty years older than the United States. We judge this from the testimony, that "in the days of Peleg the earth was divided." The whole earth was of one lip and the same words, when they first dwelt in the land of Shinar.—(Gen. xi. 1.) This was the earth in its undivided state; but in the days of Peleg, their language was divided, a division, פלג *peleg*, which would result in national distinctions and appropriations of the earth. Now the son of Eber was named Peleg, either because the earth had been divided in the year of his birth, or was to be divided after his birth, and before his own death. In those days, names were often prophetic as well as commemorative of events. *Peleg* might, therefore, signify that the earth *should be* divided in his days. If this were the case, it allows 239 years after his birth for the fulfilment of the predictions, or 340 from the flood.

Noah lived 350 years after the Flood, and was 58 years contemporary with Abram. Abram's father,

Terah, resided in Chaldea, and was there 70 years before the birth of Abram, and 108 before the death of Noah, and 98 before the death of Peleg. Now if the earth had not been divided till after Terah's birth, Terah should have been the man named *Peleg*. We infer, then, that it was divided before Terah's birth. For the same reason we believe it was divided before the birth of Nahor, Serug, and Reu, son of Peleg; and therefore, the phrase בימיו *b'yāman*, "in his days," refers to the period from his birth to the birth of Reu, and not till the end of his life. This theory would allow thirty years more, and so place the earth's division between 101 and 131 years after the Flood. The following are the items of this period:

Years after Flood.		Aged.
2	Shem begat Arphaxed .	
37	Arphaxed begat Salah .	35
61	Salah lived and begat Eber	30
101	Eber lived and begat Peleg	34
131	Peleg lived and begat Reu	30

We need not be surprised that the earth should have become corrupt and impatient of God's government so soon after the signal overthrow of the old world. When we look into the state of things in our new world of the western hemisphere, and compare the state of society now with what it was eighty years ago, we have a pretty fair illustration of the rapid progress with which the Old Man of the earth advances in impiety and crime. He is the same in all the periods of his history. He does not now build cities and towers of defence against heaven, as he did a century after the Flood; not because he is at peace with heaven, but because he has got it into his crazy head that heaven has forgot all about him, and has concluded to abandon the earth to him. He has made himself a name, and he seeks to maintain that name by towers and fortifications, being

more solicitous, however, about their amplitude and thickness of oak than that their top should be in the heavens. He does not fortify against being broken to pieces from thence, but against the filibustering propensities of his fellow-man. It is for this reason that he fortifies. He knows no God but his own power, and that power he will defend, if need be, against heaven. His disposition is unchanged; the circumstances of his position alone are different.

Now when the Man of the Earth had built the city and the town, or rather, while they were diligently engaged in the work, and times, no doubt, were highly prosperous, and there was plenty of employment for every man, the Jehovah spirits descended to view their proceedings. He overheard their speculations and penetrated their schemes of aggrandizement, based upon the principle of *union is strength*. "Behold," said He, to his Elohim, "*the people is one*, and they have all one lip; and this they begin to do; and now nothing will be restrained from them which they have imagined to do." This is precisely the characteristic of our times. All things are supposed to be possible to our engineers, men of science, and mechanics; and if they imagine to do anything, and they judge that money can be made at it, nothing can restrain them from attempting it, whether in carrying it into effect it might overturn the purposes of God or not. Their principle is: "Let God look after His own affairs, and we will attend to ours." They undertake to do what they please with the earth, as though it belonged to them, and had been created as an arena for them to display their genius upon in building cities, towers, iron roads, telegraphs, tunnels, self-moving ships and chariots; in short, a place to make them a name co-extensive with all the earth.

Such was the policy of the UNITED PEOPLE a century after the Flood; such has been their policy in all past ages, and such it is to this day—to exalt their own name above every-

thing that is named upon earth. When they began to do this, their efforts were laid in the foundations of a city and tower, which became the capital and citadel of the post-diluvian apostasy of the earth. Noah and Shem, the former contemporary with the old world for 600 years, and the latter 98, still maintained "the faith by which they obtained a good report," and "became heirs of the righteousness which is by faith." In this they condemned their contemporaries as they had done the world before the Flood. Shem, who had commenced his new career at Ararat, in "journeying from the East," did not follow the trail of the sons of Ham to Shinar's plain, but descended towards the Mediterranean, and ruled his people in Palestine as מלכי צדק *mal'ki tzēdēk*, king of righteousness, a righteous king; and as מלך שלום *mēl'ēk shāla'im*, king of peace, and "priest of the Most High Power, possessor of the heavens and the earth." He resided in the world 152 years after the death of Noah, and was 50 years contemporary with his descendant, Jacob, one of the chief fathers of the Hebrew nation. So that while the unprincipled sons of Ham were defying the Most High Power of the heavens, in seeking to exalt their own name in his earth, the righteous king of Palestine upheld the truth in the garden of Jehovah, and became the head of the sons of God, in contradistinction to the "children of men."

But the thing which the Cushite descendants of Ham so much dreaded was the very thing brought upon them as a punishment of their impiety. "Go to, let us go down," said the Jehovah-Spirit to attendant Elohim, "and there confound their language, that they may not understand one another's speech." This would most effectually divide them and embarrass all their operations. What an extraordinary panic it would create in the great commercial and manufacturing countries of our

world, if oblivion of all existing languages were to come over them, and in lieu thereof, they could only utter unintelligible sounds! All government would be paralyzed, and confusion only would prevail. Such a state of things in a city or country would offer a favourable opportunity for conquest. *Divide and conquer.* Jehovah divided the united people by confounding their speech, and then sent in a conqueror among them, to break them in pieces as a potter's vessel; and scatter the fragments over all the earth.

This conqueror was Eth-Nimrod, sent forth from the faces of Jehovah

לפני יהוה *liphnai Yehovah*, to hunt the apostates from them. The war thus brought upon them by their presumption and pride completely shattered them, and brought the building of the city and tower to a standstill. They left off to build the city. Therefore is the name of it called **בבל** *Bäbel*, "confusion," because Jehovah did there **בלל** *bäläl*, confound the language of all the earth. And from thence did Jehovah (by the hand of Nimrod) scatter them abroad upon the face of all the earth."—(Gen. ix. 8, 9.)

The city of confusion, BABYLON, was the point of Nimrod's departure on his career of conquest. "From thence" did Jehovah scatter them abroad. The vengeance must have been terrible, seeing that his severity became a proverb. He hunted them as beasts until the land of their wickedness acquired the name of "The land of the enemy's tooth," from **שן** *shin*, "tooth," and **ער** *är*, an enemy, the derivation of *Shin-ar* we prefer.

Babylon figures no more in Bible history after this early notice for a very considerable period. Babylonish garments were famous in the days of Joshua, and the appropriation of one to his own use, with other things, cost Achin and his family the loss of all their lives and inheritance in the land. Babylonish garments are all

the rage at present, and have entirely excluded from the market, the "fine linen, clean and white," "washed white in the blood of the Lamb," the court dress of those who find access to the presence of the King of kings.

With the exception of this place in Joshua, there is no allusion to Babylon in the record till 2 Kings xviii. 22, where it is stated that the king of Assyria brought men from *Babylon* and other places to settle in the cities of Samaria, in place of their Israelitish inhabitants, whom he removed into Assyria, and into the cities of the Medes. From this it appears that Babylon was subject to NINEVEH, where Shalmaneser, king of Assyria, resided, and, no doubt, had been so ever since Nimrod went into Assyria and built that city.

After the overthrow of Sennacherib, in which 185,000 Assyrians were destroyed in Palestine, Babylon begins to appear as a new and sovereign power, paying court to the house of David. In 2 Kings xx. 12, a king of Babylon, named Merodach-baladan, son of Baladan, is introduced as making enquiry after the health of Hezekiah, with presents. Hezekiah ostentatiously displayed to the ambassadors all his treasures. Jehovah, upon this, took the opportunity of revealing to him by Isaiah that he should make use of this rising power to punish Judah and Jerusalem for their sins, as he had already employed the decaying of Nineveh to punish the ten tribes. "Behold," said Jehovah to Hezekiah, "the days come, that all that is in thine house, and that which thy fathers have laid in store unto this day, shall be carried into Babylon; nothing shall be left, saith Jehovah. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon."—(verses 17, 18.) The overthrow of Sennacherib had caused Hezekiah to be magnified in the sight of all nations from thenceforth. This made him proud of heart, and caused him to fail in gratitude to Jehovah: "therefore,

there was wrath upon him and upon Judah and Jerusalem; but inasmuch as he repented, the calamity threatened was deferred until the reign of a rebellious and impenitent successor." —(2 Chron. xxxii. 21-26.)

(To be continued.)

SEVEN WEEKS IN SCOTLAND.

NEWBURGH.

THIS is a town of a few thousand inhabitants, on the south side of the Firth of Tay, some miles to the west of Dundee. The introduction of the truth has been a very gradual affair. The way was paved for it by the "revival" of some years ago. This had the effect of detaching the earnest-minded from the lifeless congregations of the place, and causing them to meet upon a separate and independent basis, somewhat after the Campbellite model. Thus delivered from clerical obstruction, they turned their attention, in an enquiring spirit, to various questions of truth as they arose, with the result of progress in the cases of the more enlightened, and an opposite effect as regards others. About fifty persons started, and held together for a time, but as the process of investigation went on, they thinned down. The adoption of scriptural views on baptism drove some away. The agitation of the true doctrine of immortality and the devil afterwards had the same effect as regards a small remnant, which, at last, accepted the truth in its entirety, and have now, on re-immersion, formed themselves into an ecclesia. It was thought well by brother Archibald Dowie, of Cupar, in conjunction with them, that one lecture should be given to their fellow-townsmen on that feature of the truth which shews the connection between the gospel and the promises made to the fathers. Wednesday, February 19th, was fixed for the lecture, but by a misconnection of trains at Edinburgh, the Editor did not get forward in time, and the meeting had to be countermanded by telegram. The omission was made good, however, on the following Saturday night, when a larger meeting (it was said) was obtained than would have been got on the Wednesday. The meeting was held in a large public room, which was about full. The attention was good, and some questions were put, but from the report since from the place, no impression appears to have been made. The promises to the fathers have no interest for immortal-soulists. However, duty was done, and perhaps not in vain, even as regards results that may come. The seed is, sometimes, long in showing. The Editor was not over four hours in the place altogether. He rode over from Cupar (ten

miles distant) in a "machine," as it is called in Scotland, with brother Dowie, taking tea at a friend's house, lecturing, and then returning in the same way, immediately after the lecture. The day and night were bitterly cold. There was snow on the ground, and a keen frosty wind blew, which made pleasant riding out of the question. However, no harm was suffered, unless since by brother Dowie, whose outward man is more vulnerable to the asperities of such a season than in younger days, but we have not heard that he was the worse for it. There was a narrow escape from accident at one part of the journey. The horse stumbled and fell on his knee, while going down an incline on the road, and the occupants of the vehicle were nearly thrown out. Fortunately, they managed to hold on to their seats. Thankful for preserving mercy, they reached home at midnight.

CUPAR.

The Campbellites kindly placed their place of meeting at disposal for three lectures, a chapel capable of holding, perhaps 300 people. Some would, perhaps, have withheld the place from a use so dissonant with their feelings; but they could not well refuse it to one (brother Dowie) who had so much to do with the getting and opening of the place, and who, in a moral sense, is part proprietor. But though they gave the place, or rather allowed it to be taken, they did not give themselves. They did not do themselves the honour of countenancing the effort to revive, in these unbelieving days, a testimony for the hope of Israel and the way of salvation proclaimed by the apostles. There were some honourable exceptions. The bulk stayed away, letting the truth take care of itself. How can they complain if, in the great day of the truth's triumph, they are ignored because they took no share in its humiliation? Three lectures were given, at which the attendance would not exceed fifty, except at the last meeting, when nearly a hundred would be present. The company of the believers is small and feeble, and brother Dowie is called upon to maintain much of a solitary walk with God; but he is strong in faith and rich in that

rare appreciation that feeds on divine things with relish because of their inherent excellence. A man who loves the truth for its own sake, is a treasure. Cupar is a dead sort of a place, to look at it as it now is, but the truth is there in their midst, and it may be there as yet a few undeveloped heirs of life eternal. With this hope, and bent on accomplishing their own salvation, at least, the brethren must persevere. Brother Dowie was a long time in Dowieite association; but his spiritual appreciations caused him, at last, to seek and find a richer pasture, to which he turned with great satisfaction, after the leanness and huskiness of a system which has but the name to live. Several among the Campbellites, from whom, at a still earlier period, brother Dowie separated, are favourable to the truth, and all of them, more or less, receive the doctrine of the kingdom, as we understand; but they cannot assent to the unprofitableness of a baptism submitted to with only a partial knowledge of the gospel. Re-immersion is their stumbling-block. It would not long be so if they realised that man has no hope apart from the way of life proclaimed by the apostles, and that that way is not to be found apart from the course pursued by the Samaritans, who "WHEN they believed the things concerning the kingdom of God and the name of Jesus Christ, were baptized, both men and women."—(Acts viii. 12.) Some may yet realise this, and put an end to the peril of their present position. On the Sunday morning, bread was broken in the ordinary meeting-place of the brethren, a large and commodious room (the Freemasons' Hall, if we remember rightly) in the principal street. After the meeting, there was an interval of an hour, when (having had a walk meanwhile) the Editor was called upon to address the brethren, which he did from Heb. iv. This was in the afternoon, which is always a bad time for a meeting, both for speakers and hearers. The latter, by an unconquerable law of nature, are too dull to hear with much attention; and the former (in the present case, at all events) is spoiled by the effort for anything effective at night, especially when the Scotch custom of dining dinnerless is observed. After the meeting, an adjournment took place to a Temperance Hotel, where a repast was spread for the company and a few visiting friends from Newburgh and Dundee. Pleasant intercourse over the meal table soon filled up the interval to the evening meeting already spoken of.

DUNDEE.

The Editor passed through (spending two hours) but did not stay at this place. There had been some proposal for a meeting, but this was finally abandoned from the un-ripeness of the situation. Something was

done, however, which may afterwards lead to some result. Four friends (brother Mortimer and three connected with the Dowieite assembly in Dundee) came over to Cupar on the Sunday afore-mentioned, and intimation was made of the intention of the three to separate from Dowieite fellowship, and in conjunction with brother Mortimer, to commence a Christadelphian ecclesia in Dundee. This decision, as we gathered, had been precipitated by the attitude of the Dowieite meeting towards brother Macdonald, of New Jersey (at present resident in Scotland) who had connected himself with the Dundee assembly in ignorance of their real state, and in hope of helping to right things that were wrong, a task which he soon found, as others before him, impossible. He lectured among them; but an indisposition was expressed to have his lectures resumed on a recent occasion, which gave great dissatisfaction to some, and has led to the formation of a separate meeting on a sound basis, with which, we understand, brother Macdonald has identified himself. Things may yet be right in Dundee, which will be cause for much thankfulness.

ABERDEEN.

Here, by rail, the Editor came on Monday, Feb. 24th, in three-and-a-half hours. The Dundee difficulty extends to this place. The Aberdeen meeting is in association with Dundee, and the corresponding meeting in Edinburgh, which constitutes an obstacle to co-operation on the part of those who desire to maintain an uncompromising attitude in defence of the truth against the apostasy. The obstacle did not, however, prevail on the present occasion to the suppression of all public effort for the truth. A few had separated from the main body, and as in the Dundee case, had formed a meeting on a thorough basis. With these (assisted by Birmingham in the matter of having a hall, &c.) the Editor co-operated in three lectures in George Street Hall—all well attended. The other brethren attended, and were quite friendly, and, in fact, rather disappointed that the Editor had not felt at liberty to accept their invitation. Their disappointment found expression at a subsequent social conference (on the occasion of the second visit) at which the whys and wherefores were discussed. They declared their concurrence with Christadelphian principles and their non-sympathy with much that was characteristic of the people in Dundee and Edinburgh. Why then could there not be co-operation? This was a question on both sides. The Editor's answer was that they (the friends of the truth in Aberdeen) erected a barrier by remaining in association with those in Dundee and Edinburgh with whom the

Editor could not unite. The Aberdeen friends did not see that this ought to be a barrier. The Editor replied that if the grounds of his non-union with Dundee and Edinburgh were sufficient, they must see that their union with them could not fail to be a barrier. Then came the question: Were the grounds sufficient? The Dundee friends held the truth—Yes, a part of it, said the Editor; but did they hold enough? The Pope and the sects held a part of the truth. The Pope believed the Bible to be the Word of God, and that Christ died for sin; yet the Aberdeen friends refused fellowship with him and the daughter systems that had sprung from the church of which he was the head. If an insufficient apprehension of the truth on the part of the Pope and his friends justified withdrawal from them, would it not (if proved to exist) justify a similar attitude towards Dundee or any other place or people? It came to be a simple question of how much of the truth Aberdeen insisted upon, as a basis of fellowship. Let them define this, and if sufficiently comprehensive and explicit, the Editor would endorse it. Let it then be presented to Dundee and Edinburgh. If they accepted it, disunion would be at an end all round. If not, why should Aberdeen continue an unavailing association, inconsistent with their own position, and hurtful in its effects on fellowship in other directions. Something was said about the danger of "offending one of Christ's little ones," and as to the command, "judge not:" the obvious answer to which was that no one precept should be set up against another. It was as much a duty to "Try the spirits whether they were of God," as to "Take heed not to offend one of the little ones." The Aberdeen friends recognised that duty in the case of the Pope and his people, and why not in every other case where need might exist? If "Judge not" was a reason for not trying Dundee "spirits," it was a reason for not trying "spirits" from Rome. They tried the one, and were, therefore, bound to try the others, whatever the result of the trial might be.—But it was contended that withdrawing from people was like judging them, and the Aberdeen friends would prefer to leave judgment with God. The Editor replied that withdrawal was not judgment in that sense, but a mere washing of our hands; a mere preservation of our own position from complicity with wrong. The act was subjective, not objective. We had no judicial power. It was not for us to condemn: the Lord would do that; but it *was* for us to step aside from wrong for fear of being ourselves condemned. We had the power given to us in all the precepts prescribing "withdrawal" from every one walking unapostolically. Without this power, we must needs remain helplessly in

Romish communion as the dominant church. If we had not this power of self-protection, in a moral sense, we were all schismatics together in separating from the sects. Jesus commended the Asiatic ecclesias for standing apart from those whose working was evil.—It was finally concluded that as Birmingham had already defined the principles upon which they stand, Aberdeen should examine that definition and report assent or dissent, as the case might be, previous to any further attempt to adjust the situation.

TURRIFF.

Wednesday, Feb. 26th, found the Editor here, 40 miles north of Aberdeen. The weather was as unfavourable as it well could be. Rain and sleet and high wind added to the miseries of a snow-covered country. A few brethren and sisters congregated from surrounding parts, and partook of tea together in the house of brother and sister Sinclair. A season of pleasant intercourse concluded with an adjournment to the Hall engaged for lecture. The principal room could not be had, in the interest of eternal peace, as it was to be devoted that evening to exercises in the art of war on the part of the volunteers. A large lower room was to be placed at our disposal, but when we got to the place, we found that no light could be had consequent on the freezing of the gas pipes. We had, therefore, to accept a small side room, furnished with a few school benches without backs. The audience, so far as size went, was easily enough accommodated in this place. The state of the night was sufficient to extinguish everything but enlightened enthusiasm, which is a scarce article. The subject was "The serpent's lie," which was shown to be universally endorsed. Next night, "the image and the little stone" afforded scope for pleasanter discourse. One or two intelligent young men were present, who expressed themselves determined to look into the matter; so that the effort, gloomy as it was in its surroundings, and fatiguing in the particular condition in which the lecturer happened to be, may not be in vain in the Lord. The company of the brethren in Turriff is small, but united and at peace, a condition essential to the true progress of edification.

BALFATON.

This is the name of a few farm steadings in the north-east corner of Aberdeenshire. Though but twenty miles or so from Turriff, the Editor had to make a circuit of sixty miles by rail to get at it, and, even then, there remained three miles by road (from Lomay Station), where a one-horse "machine" waited to convey him to the farmhouse

of brother Clark. Here the ways of life are somewhat primitive; but it is interesting to find a whole house rejoicing in the faith. The district is agricultural. The situation was not favourable for anything in the way of lecturing. The evening was confined to social intercourse with a few brethren and sisters, who gathered from adjacent parts, and sat down together on the earth-floored farm house of brother Clark, round brother and sister Clark's hospitable table. The friends of the truth are found everywhere in lowly situations at the present time, but there remains on record the promise which will be fulfilled to all who are found faithful: "Though ye have lien among the pots, yet your wings shall be like silver and your feathers like yellow gold." Met here for the first time, brother police-constable Tarves, an intelligent officer, whom the truth found in the service, and whose duties in quiet agricultural parts are capable of being reconciled with the precepts of the high calling. He used to be a Campbellite, of whom there is a large meeting at Bauff, about twenty miles off, and another at Fraserburgh, where brother Gall (who was present at Balfaton) resides. It appears their principal man is a Mr. George Bruce, in whose house, at Fraserburgh, the Editor, 17 years ago, delivered the first lecture he ever gave. The Editor, at that time, was travelling with the promoters of a railway scheme, in the capacity of shorthand writer. Mr. Bruce was well pleased with the truth at that time, but has since taken up with Revivalism. From Balfaton, after one day's stay, the Editor rode in the "machine" aforementioned with brother and sister Clark and their son (also in the faith) eleven miles distant, to

NEWPITSLIGO.

Here (a large country village, approaching the dimensions of a town) brother Reid, as our readers may have learnt from the intelligence from month to month, has made the attempt to introduce the truth in a course of public lectures. The effort was on the whole, a successful one, though with what (if any) permanent result cannot yet be said. There is a small ecclesia which meets in his house. There was some talk of engaging a public room for its meetings. Brother Reid also thinks of establishing a book depot, and advertising the books for supply in the neighbouring newspapers. Little was done on the present occasion. The Editor arriving on Saturday and leaving on Monday, did not admit of much being done. Saturday night is a bad night anywhere for a meeting; consequently nothing took place on Saturday, beyond the private intercourse of friends. On Sunday morning, a meeting for the breaking of bread took place, and in the evening, a lecture was delivered in the public room of the place. There was a

fair attendance for such a place as Newpitsligo—perhaps a hundred people. Evidence was submitted in proof of the Lord's nearness, and the need for preparedness on the part of all such as desired his approbation and acceptance in that day. Whether the effort was as water spilt on the ground, or as seed to appear hereafter, time only will disclose. At all events, the brethren declared themselves encouraged, which was some compensation. On Monday, the Editor departed for Aberdeen, staying two days, *en route* for

WISHAW.

This is a mining village of about 10,000 inhabitants, from fifteen to twenty miles south-east of Glasgow. Brother Hodgson and the small company of believers remain steadfast and uphold a steady light in the surrounding darkness. Two lectures were arranged for and given, in the principal public room but one in the place. There was a fair audience each night to hear of the nature of the human race and purpose of God in their formation. The effort was somewhat marred the first night by the distracting effect of a street fiddler's performance in the street below outside, under the platform window. This gentleman struck up just shortly after the commencement of the lecture, and persevered as if the scraping of his catgut were a part of the programme. Such an accompaniment was by no means an improvement to the evening's proceedings. The lecturer felt as if his steam was shut off; it was distressing to have to compete with a fiddler. However, he reconciled himself by thinking how thankful he ought to be it wasn't a drum, which would have fairly extinguished him. Devil-noises are part of the present tribulations. Throughout the whole journey, the Editor had experience of them in one form or other: either the deafening shouts of boys at play coming in through open windows, or the clatter of cabs and carts on the street; or the noise of a pump at work, or a brass band, or a street organ: or, as in this case, a wandering minstrel, standing persistently in the front of the hall, in the full blaze of a public-house opposite, to whose light fools, like moths to the flame, are drawn. It is very ludicrous, but a little trying, and adds to the hardness of the work. However, there is much to be thankful for, and thankful we are.

At one of the two lectures, the "Rev." J. U. Mitchell, a Universalist preacher of some polemic renown, was present. It is his custom (so we are told) when present at any lecture, to get up and ply the lecturer with questions. It so happened that the lecture he heard bore hard on his theory, and it was expected he would get up, but get up he didn't. He had come from Dunfermline, where he lives, some sixty miles off,

expressly to antagonise the lecturer in the interest of a number of sympathisers he has created by sundry lectures and discussions at Wishaw, and it was thought strange he allowed the meeting to dissolve without any attempt to justify his ancient renown. A council of war appears, however, to have been called; for in half-an-hour afterwards, while the Editor was seated in the house of brother Kay with a number of friends, a rap came to the door, on opening which, Mr. Mitchell, attended by a retinue of friends, presented himself. Was Mr. Roberts there? *The maid who attended the door*—Yes. *The maid* (having run inside to the back room where the company aforesaid were seated)—“Mr. Mitchell is outside, and wants to see Mr. Roberts.” *The gentleman referred to*—“Let Mr. Mitchell walk in.” (*Mr. Mitchell walks in, presents himself with a bow to the company: holds out his hand to Mr. Roberts*)—“How do you do, brother Roberts?” *The Editor*—“Don’t call me ‘brother Roberts.’” *Mr. Mitchell*—“No? What then?” *The Editor*—“Call me ‘Mr. Roberts, or anything else you like, but not ‘brother Roberts.’” *Mr. Mitchell*—“Very well, Mr. Roberts, how do you do?” *The Editor*—“I am very well; I hope you are.” *Mr. Mitchell*—“Yes: (*sits down; a solemn pause; everybody silent*) I have been to hear you to-night, and I like everything you said very well, but you don’t go far enough.” *Mr. Roberts*—“No?” *Mr. Mitchell*—“No; you don’t go so far as the testimony you quoted from Moses, ‘In these shall ALL the families of the earth be blessed.’” *The Editor*—“I believe all the families of the earth will be blessed.” *Mr. Mitchell*—“Oh, you do! Ah, then, we are agreed” (and sets himself back comfortably in the chair). *The Editor*—“We are not so agreed as you make out. I believe all the families of the earth will be blessed, but you believe in the blessing of all persons that ever lived, contrary to the testimony. That is a great difference.” *Mr. Mitchell*—“Well, you cannot have families without persons.” *The Editor*—“No, but you can have families without all persons.” *Mr. Mitchell*—“I believe all the persons will be blessed when all the families will be blessed.” *Mr. Roberts*—“That cannot be if we are to believe Isaiah xxvi.” *Mr. Mitchell*—“How’s that?” *The Editor*—“Because there we read that in that day (verse 14) some ‘are dead, they shall not live; they are deceased, they shall not rise.’ Here Mr. Mitchell contended that ‘that day’ did not mean the day of blessing. The Editor pointed to the context (‘all tears shall be wiped from all faces, and death shall be swallowed up of victory’), but Mr. Mitchell evaded the point. *The Editor*—“But, by the way, Mr. Mitchell, if I am informed rightly, you don’t believe any will rise?” *Mr. Mitchell*—

“I believe in the resurrection of the dead.” *The Editor*—“Do you believe dead bodies will rise from the grave?” *Mr. Mitchell*—“Do I believe what?” *The Editor*—“Do you believe that bodies that have died and been dissolved in the grave, will be re-fashioned and come forth to live again?” *Mr. Mitchell* (after several times fencing the question)—“No; do you?” *The Editor*—“Yes.” *Mr. Mitchell*—“How can you? The substance is all absorbed and changed into other bodies.” *The Editor*—“God is not beholden to identity of substance in the reproduction of a man. Our identity is perpetuated from day to day with new substance, and can be reproduced in the same way. All that is necessary is that on the new substance, God shall engrave those impressions of thought and feeling which will enable it to feel to be the man that it was before.” But Mr. Mitchell said it was a spiritual resurrection that was meant in the New Testament, not a bodily. The Editor asked him if he believed in the resurrection of Christ. *Mr. Mitchell*—“Yes.” *The Editor*—“Was that spiritual or bodily?” Mr. Mitchell evaded the question; but at last the Editor succeeded in wringing from him the admission that it was bodily. The Editor quoted the statement of Paul that “He that raised up Christ from the dead shall raise up us also by Christ,” and asked Mr. Mitchell how he understood these words with his theory? Mr. Mitchell said he would explain this by quoting another: “Flesh and blood cannot inherit the kingdom of God.” The Editor said that was no answer. Mr. Mitchell said he had no other answer to give. *The Editor*—“You cannot answer the question, then?” *Mr. Mitchell*—“Yes I can.” *The Editor*—“Answer it, then.” *Mr. Mitchell*—“I have answered it.” *The Editor*—“Then answer it again.” *Mr. Mitchell*—“Flesh and blood—.” *The Editor*—“Never mind flesh and blood just now. I know what Paul says. My question is, What do you, Mr. Mitchell, understand by the statement, in the light of your theory, that ‘he who raised up Christ shall raise up us also?’” Mr. Mitchell struggled to get away from this, but the Editor held him to it, till at last he said he did not understand it. There was much talk of a similar unsatisfactory sort. Mr. Mitchell did not shew himself frank or capable, but much the contrary way. At the close of the interview, Mr. Mitchell asked if it was possible to have “a friendly meeting,” by which he meant a discussion. The Editor, caring not to meet so shuffling an antagonist, said “All things are possible;” and the meeting ended. The company broke up, and each wended their ways. The Editor had not reached his temporary home at the house of brother Hodgson, when a messenger came in hot haste after him, and said, “Mr. Mitchell

wants to know when you will meet him." The Editor replied "I don't think it worth while to have anything to do with Mr. Mitchell in any capacity whatever." Next day, thinking it over, the Editor repeated this message by letter, but added, to prevent detriment to the truth (by its being supposed the truth could not stand an open encounter with the demoralising theory of Universalism), he would consent to accept Mr. Mitchell's challenge on condition the discussion should take place in the Literary Institute, Edinburgh, and last four days, and that the proceeds should be paid over to a charitable institution. Accordingly, arrangements are in progress for the holding of the discussion in the place stated. The dates fixed are Tuesday, Wednesday, Thursday, and Friday, May 27th, 28th, 29th, and 30th.

On the night following the foregoing episode, a social gathering took place at the house of brother Kay. After tea, the time was profitably spent in the hearing and answering of questions. Among other things, the Editor, by request, explained the Dr.'s Chart of God-manifestation. From Wishaw (on Saturday, March 8th), the next place of call was

GLASGOW ;

Here, there is a prospect of improvement, which is gratifying after the long prevalence of desolation. It is twenty-five years since the truth was planted in Glasgow; but owing to the nature of the people into whose hands it got, in the first instance, its history has been a history of wrangling, disunion, bad feeling, and every evil work. There is a prospect that, at last, this lamentable state of things will come to an end, and that Glasgow will become a bright star on the map, instead of a place under complete eclipse. We do not mean that the different factions, whose perversions of the truth (if they can be said to pervert a thing they never fully had in their heads) and whose wars and fightings have disgraced Glasgow, and made the work of God impossible, are about to sweetly coalesce in the bonds of a vigorous enlightenment, and an earnest and thorough-going consecration to the work of the gospel, unspoiled by admixture with the schemes and crotchets of "the great unwashed" world of unjustified and patriotic Gentiles. This would be good news, but there is no more prospect of it than of the Pope's transmutation into a lover of the truth. The improved prospect is connected with the increasing development of the community, founded some years ago, on the right basis. This has recently received some additions, which promise well for the future, as the reader would see from the intelligence columns. We would not be too sanguine. Hope is a thing so continually disappointed as regards almost

all present things that one learns to wait. Still it is pleasant to see signs of progress. If the young men will but have in view the sobriety of saintship, the holiness of the high calling, and the necessity of continuance in reading the word and prayer, hope for Glasgow will blossom into something better. If they neglect the private daily reading of the Word, hope will wither and clever quarrelsome sinners will come forth, instead of noble, intelligent, sanctified sons of God. Let them eschew the jesting and foolish talking and levity that characterises the intercourse of the young men and women of the world, and which have such a tendency to creep into the assemblies of the saints. Singing is good; but not when made the principal affair. It has wrought spiritual ruin elsewhere. Don't let it be neglected; only take care. Let Christ preside.—Much was not done in the way of public effort, the means of the brethren not allowing of a large place or a liberal use of the means of advertisement. This may be remedied by and bye. In Victoria Hall (a large room, and not a comfortable one, behind an hotel) three lectures were given to comparatively small audiences; the first, on Sunday morning, March 10th; subject: "Popular shadows and Bible substance." On this occasion several brethren and sisters were present from other places. Bread was broken by perhaps forty or fifty after the lecture; and immediately afterwards the company adjourned to a large room in the hotel, where a "tea dinner" in Scotch "Sabbath" style was waiting the company. After tea (old brother Cameron in the chair) a number of addresses were given by the brethren present, all more or less congratulatory of the improved state of things in Glasgow. The afternoon was thus occupied pleasantly and profitably. The evening saw a better audience to hear of "Spiritualism" (which is, at the present time, attracting some attention in Glasgow) "from a Bible point of view." On Monday, a similar audience assembled to hear of "the gift of eternal life in relation to the question of judgment by Christ at his coming." Next day, the Editor proceeded to

PAISLEY.

This is a large town of perhaps 60,000 inhabitants, about eight miles from Glasgow. The Dr. was here in 1843, and was the guest of the great Coates' manufacturing firm, the head of which was, at that time, a Scotch Baptist, in friendly relations with the Campbellite body. Nothing has come of it, so far as can be judged. The old man is dead (of course; this is the story with all at last) and the young men are connected with popular denominations—of course; how can men get on in the world without bowing down at the world's shrines? It is

damaging in business to belong to a quack sect. It is not "respectable." Herein lies a snare which will be fatal to some who, but for the dishonour, would confess the truth. Well; it is an open choice; dishonour now: honour afterwards, and *vice versa*. Who is wise? The day will declare it. There was a flourishing meeting in Paisley for a time, so far as numbers go; but there wasn't the right cohesion. The truth was but feebly apprehended, and the flesh was striving with some whom it has since speared through and hung them in the ditch to die, except they repent. A few remain. God bless and comfort and give them increased knowledge and zeal, and an enlarged company of fellow-believers. Some are hanging about, but see not clearly enough to join "the uncharitable sect," as they are incorrectly called; for the straitness of the way is not of us, but of God. It is not uncharity to insist on the way of God. Two lectures to small companies (perhaps fifty people each time) was all that was done; after which came next on the list

BEITH.

This is a small town, thirteen miles to the south-west of Paisley. The truth makes little headway, as the people are not of an ample intelligence, nor have much independence of "the ministers," nor much, if any, anxiety to know the way of God. The small company of brethren are steadfast and united in love and interest in the blessed hope. In this respect they grow from year to year. May they and all the saints of God shortly see deliverance. Many will howl in that day at opportunities neglected now. Two lectures were delivered in the brethren's meeting-house—one on "The New Birth," and the other on "The Bible Solution of the Education Question." The audiences were small, but said to be intelligent and attentive. On the Monday, March 17th, the Editor, accompanied by brother Gillies, proceeded to

GALSTON.

This is a mining village in Ayrshire, about twenty miles to the south of Beith. The presence of the truth in its midst is due to a former residence by brother Dr. Ramsay (now of Australia), and by brother O'Neil (now of Glasgow). The seed was dormant for a while, but, at last, took root, and about a year or more ago, brought forth fruit in the formation of a small ecclesia, comprising one or two earnest and intelligent miners. Upon the invitation of these, the Editor came to the place on the present occasion. They had succeeded in securing the use of a Good Templars' Hall (a large place for a mining village), and by the liberal issue of well-worded bills, had awakened quite a public interest in the meetings. There was

a large attendance at both meetings. At the first meeting (brother Gillies presiding) the subject was "Where are our Dead Friends?" This had, of course, to be answered in a sense opposed to the view of the meeting. However, a patient hearing was given to the arguments, but, at the close, liberal vent was given to the oppressed and violated feelings of the audience by the putting of a series of questions, by different persons, in a rather excited way. We need not say that the thief on the cross, and the rich man and Lazarus were brought forward. These and a few others invariably come to the surface when the orthodox waters are agitated by the angel-stirrings of the truth. The questions were answered, but the meeting was not pacified, and the people dispersed in a state of high effervescence. Such meetings always make the people search their Bibles more than ever they did before; and, in this, the effect is good, if nothing else come of it. The meeting, on the following night, had to be held at six o'clock, in consequence of the hall being occupied at eight. It was thought this would be fatal to a meeting. However, there was a large audience a few minutes after six, and great interest was exhibited while the doctrine of the kingdom was expounded. There were again several questions, but, this time, there was an absence of excitement. In fact, a favourable feeling existed, for one speaker, who had been prominent in his opposition on the first night, said he agreed with what had been said, and they had been his views for twenty-five years. The brief effort to present the truth to the Galston people may be pronounced a success. It was an odd feature of the occasion that the Editor, during his stay, was lodged, free of charge, at the principal inn or public-house in the place. The landlady, before his arrival, voluntarily proposed to the brethren to do so. How she came to do it was a mystery. She is not interested in the truth, and no other interest could be surmised. The Editor asked her, at parting, how she came to take so great a heretic into her house. She laughed unintelligently, and the Editor was none the wiser. It was supposed it was done to spite the parsons, who have, in some way, got at loggerheads with the lady's husband. Then it was stated that she used to be acquainted with Dr. Ramsay. Whatever the cause might be, the fact was peculiar and unprecedented, and not, on the whole, specially pleasing; for where no interest is taken in the truth, the Editor would rather be at a distance. He cares not for attentions, *per se*. He would rather dwell with the humblest brother, under a roof low enough to knock off his hat (as was the case in some instances), than be entertained in a public inn, where jockeys and gin are the ruling deities; not that the Editor could complain of the superbness of the "enter-

tainment ;" for, in truth, he would probably have been subject to less endurance under the low roof in question. The place was a thoroughfare day and night, as it seemed. School Board Election Committees were sitting, and could scarce be accommodated. The Editor had to shift four times, and was, at last, deprived of even that, which, in the common ways of civilisation, is a secure retreat—his bed-room! It was occupied by a School Board Committee, and the Editor had to wearily wait down stairs till their

meeting was over, before he could resort to "nature's sweet restorer!" The absurdity of the situation, perhaps, took away its sting somewhat. He does not complain: how could he when he was "taken in and done for" gratis? (Perhaps this was the explanation.) He merely mentions it as an odd incident of travel. He was glad when all the incidents were over, and when, on Wednesday, March 19th, he found himself at "sweet home!" yet not much of a home, "by reason of that which excelleth."

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE, BIRMINGHAM, No. 44.

"Exhort one another daily."—PAUL.

PHILEMON.—This letter of Paul's differs from the rest of the epistles in being a private communication on a private matter, affecting only the brother to whom principally it was sent. It is none the less, however, instructive to those who seek to be "followers of Paul as he was of Christ." It is a model of letter-writing, as it ought to be among brethren. A right mode of intercourse is one of the many things we have to learn on being called "out of darkness to the marvellous light of God." We are too apt to rest content with a change of view; we are too apt to stop short in the process which, rightly worked out, ends in "a new creature." It is a time before we take on the new man in his entirety. The ways of the old man linger with us in thought, speech, and (too often) in action. The heartless (and even slang) talk of a world living in wickedness; or the chilling propriety of polite letter-writing, which deals, like "science," with external things only, and knows nothing of the noble warmth that comes from the First Cause, who is love, and whose family is in training for His likeness—sometimes remain like scarcely-thawed ice under a winter sun, disfiguring and obstructing the development of the life which the truth is designed to create in the poor shivering servants of sin.

Now we must take our cue in this, as in all other matters, from apostolic example. We must not be led away with the idea that the apostles occupied a sphere too high for us to attain. If we hope to be with them in the day of the manifestation of the sons of God, we must strive to conform to their thoughts and ways, in these, our days of the prophecy and the tribulation. They have commanded us to imitate them: "even as ye have us (the apostles) for an example"—(Phil. iii. 17); and this command we must obey, if we desire to stand right in the day when popular sentiment and popular usage in such things will disappear as completely as mist before the rising of the sun. The apostles are our brethren. Their being called "apostles" simply signifies that they were specially sent (from *apostolos*, one sent). Their speciality lay in the message they had to deliver; it did not lie in the principles or practices required of them. These principles and practices (commanded by Christ) are of a common obligation among all their fellow-heirs unto eternal life. They are exhibited in the apostles as patterns for our imitation.

Now in the case in question, we find Paul, in the capacity of a private letter-writer, describing Philemon as his "dearly beloved and fellow-labourer;" Aphias as

his "beloved;" and Archippus as his "fellow-soldier." Doubtless, there is in our day a great deal of hypocritical cant in the use of friendly phrases; this may have had the effect of toning down the cordiality of true men, who abhor effeminate sanctimony, but it is no reason why they should discard the genuine article. There is a great and always perceptible difference between the parroting of friendly forms of speech and the genuine use of these as the channels of a real friendship in Christ. Therefore, the existence of the one needs not exclude the other. Nay, we may go farther, and say that the genuine cannot be excluded. Where a friendship of the apostolic type, having its foundation in God, truly exists, it will vent itself in its own way as inevitably as the love of the sexes, which overrides all form and restriction. Let the love of the brethren have its free course. Let us not be afraid to call them "beloved," and "dearly beloved," and "fellow labourers," if they be so. By all means let us eschew a hackneyed or stereotyped phraseology, which is as lifeless as the rattle of a Papist's beads; but let us not on principle steer clear of endearments. They belong to the truth, and the truth has scarcely got hold of us if we feel them not. Let us not say "dearly beloved," if we feel not so; let us not salute another as a "fellow-labourer" if he be not so. Let all our words be built in truth; but let us not rob ourselves or our brethren of the sweetness and the edification that come from a frank and childlike declaration of the glorious loves that grow from the truth.

"Grace to you and peace from God our Father, and the Lord Jesus Christ." This is Paul's opening salutation in his letter. Should such a salutation always be absent from the letters of his nineteenth-century brethren? Thank God, these words of purest blessing are not unknown among the brethren; but they are not yet so rife as—in the will of God—the truth may make them. Do we advocate a stereotyped form? By no means. They are not

stereotyped in Paul's letters, though very nearly so. We advocate conformity to the spirit of the thing. In some form or other, Paul always invokes the blessing of the Father and of the Lord on those to whom he writes in love. It is not difficult to see that this is a good thing. It is an exercise in true Godliness every time it is done. It unbends the mind to the attitude of suppliancy and benevolence, which we always ought to occupy. It brings with it to our own mind a recognition of God's relation to all our matters, in whose hand our breath is, and whose are all our ways. It sheds the right influence on the person or persons to whom we may address ourselves. It brings before them great facts which a mere attention to business is apt to make us oblivious to. Finally and most consequentially, does it not command the divine approbation and blessing? Is there no such thing as "Grace, mercy and peace from God the Father and the Lord Jesus Christ?" Are these empty words? If they are, let us not use them. But if they are not—if God does extend favour, and shed mercy and give peace to His children even now—comforting them in all the tribulations that they may endure; and if Christ as the mediator does take part in this actual, invisible and gracious work—are we not robbing ourselves, and our brethren, and our Master, and our God, in missing our many opportunities of invocation?

Paul says he "thanked God, making mention of Philemon always in his prayers." In this frank allusion to the subject-matter of his private petitions, we have insight into another feature, which deserves our notice and imitation. Paul was not above thanking God for a worthy fellow-labourer, and letting him know it. In our dry, democratic days, this fruit of the Spirit is nearly as extinct as the tree of life. A universal self-esteem kills generous gratitude in the birth, and fears to lose its own exaltation by even implied appreciation of another's worth. This is an obstinate shrub of the desert, which must be cut down to make way for the lovely flowers of

Eden, which delight the eye and regale the senses with their fragrance. But when will the cutting-down be? Well, in some cases it will take place now, under the exhortation to "mortify" and "crucify" all the characteristics of the old man of the flesh. It is better to apply the knife ourselves. "If we would judge ourselves, we should not be judged."

Paul, however, did not thank God for Philemon merely because he was a brother. This is sometimes not a cause for thanksgiving; for there are many of whom we may thank God they are not brethren, because of the disgrace and hindrance that would come from their being so; and there are some concerning whose brotherhood we cannot be thankful, because, like those of whom Paul speaks in another place, though professing godliness, they are destitute of the power thereof, and are enemies of the cross of Christ, though bearing the name of friends. What made Paul more thankful was this: "*hearing of thy love and faith which thou hast toward the Lord Jesus and toward all saints.*" Such a condition in any professor will certainly inspire thanksgiving in any brother to whom, like Paul, "to live is Christ." It is an unerring law that "he that loveth him that begat, loveth him also that is begotten."—(1 John v. 1.) A man whose sympathies are toward God and the Lord Jesus, will, without fail, have his love drawn out by those symptoms in another, which show he has been begotten by the word of truth.—(James i. 18.) So decided and unmistakable is the operation of this law, that John says "*By this we know that we love the children of God, when we love God and keep His commandments.*"—(1 John v. 2.) A brother among the children of Sodom, whether these bear the Name or not, might have the experience of Lot "whose righteous soul was vexed from day to day." His love would be undrawn out. His soul would be stirred within him disagreeably, in accordance with the characteristic of divinely approved men who "cannot bear them that are evil" (Rev. ii. 2), and despise vile men, honouring them that fear

the Lord (Ps xv. 4); but by John's rule, he would be able to comfort himself in the drought and in bitterness. He knows within himself that God is his chief delight, and the commandments of God the subject of his supreme regard. He can therefore say to himself, "though my antipathies are stirred; though my soul eats in bitterness; though my love is rarely called out, I know that I love the children of God, because I love God and keep His commandments. I have only to meet them to have my soul awakened to the fulness of love, and borne aloft with exceeding joy."

"We have great joy and consolation in thy love," says Paul to Philemon, "because the bowels of the saints are refreshed by thee, brother." Paul's satisfaction on Philemon's account, arose from Philemon's spontaneous well-doing—not well-doing in the limited sense of correctness of conduct, which in many cases is but a refined kind of selfishness; but well-doing in the sense of doing good to others. There is no more consoling manifestation than this—to see a brother refreshing the bowels of the saints, comforting, sustaining, helping, gladdening them in the things of the Lord. There are who discourage, pull down, hinder and distress by their hypercriticism and unwise pugnacity, and others by their evil deeds. Others there are whose influence is simply neutral, which is better than mischievous, and some who are neutral think they are of Philemon's stamp—refreshing to the bowels of the saints: but the latter are the judges. No man can testify of himself. The fruit is known by its taste; and the fruit depends upon the seed and the soil it is grown in. Let every man dung his ground with the manure of self-crucifixion, and plant carefully the seed of the Word, and water well with prayer and daily reading, watching and plucking the weeds; the fruit will then be pleasant to the taste of all who eat. Without this training, nature's rank growth will come up in its wild profusion; and for a paradise of God, there will be a garden of weeds.

The way Paul introduces and disposes of the private business that required him

to write this letter to Philemon, is eloquent in lessons of courtesy and kindness. While he was prisoner at Rome, a certain runaway slave named Onesimus came into contact with Paul, probably through being detained as a suspected runaway in the same prison. At all events, the result of the contact was that Onesimus received the truth; and the question may be understood to have come up between them, "What, in the altered circumstances, was the duty of Onesimus towards Philemon, his master, from whom he had fled?" We can easily imagine Paul advising him to return, and offering to give him a letter of introduction that would protect him from the consequences. The letter before us is the result. "I might be much bold," says Paul, "to enjoin thee that which is convenient, yet for love's sake, I rather beseech thee." Why might Paul have assumed the attitude of command? Because he was an apostle, and because Philemon, equally with Onesimus, was his son in the gospel. But Paul does not take the attitude he might have taken. Why? For love's sake. Very well, if Paul abstained from the dictatorial and resorted to the persuasive—the supplicatory—the courteous—the respectful, which of his poor copyists in this late century will justify the adoption of a different style? Few would care to justify such a thing theoretically, and yet many practise what they would be ashamed to preach. In their dealings with men and brethren, they are not gentle and courteous, but imperious, abrupt, dogmatic and disrespectful. This ought not to be so. Followers of Paul must be what Paul was, if they are to follow him into the kingdom; they must be kind, gentle, courteous, easy to be entreated, and not austere, haughty, unfeeling, harsh, implacable, selfish, overbearing and unkind. These are the features of the old man, whose children "shall not inherit the kingdom of Christ and of God."

Paul beseeches Philemon to receive Onesimus, "not now as a slave, but above a slave—as a brother beloved." "Receive

him," says Paul, "as myself:" that is, "if thou count me a partner." Paul does not even presume upon Philemon's recognition of his position. An egotist would have taken this for granted without qualification, and even paraded his presumption; but Paul had modesty enough to allow the possibility of Philemon thinking as little of him as he did of himself, "leaving us an example."

"If he (Onesimus) hath wronged thee, or oweth thee ought, put that on mine account. I, Paul, have written it with mine own hand. *I will repay it.*" This is a very practical illustration of what Paul means when he exhorts believers to "bear one another's burdens." It is a distinct taking by Paul on his own shoulders of the obligations which were burdensome to another. In this, some in our day might consider Paul a foolish enthusiast, that is, if their estimate of his case is to be argued from their view of such conduct in our day. Well, we must be on our guard against the influence of such. It is very common to praise virtue in the abstract, and admire it in remote times, but to pooh, pooh it when the occasion for it comes to our own door; and on the other hand, men unite with refreshing unanimity in the condemnation of selfishness and rapacity, that have become historic, but at the same time practise every day the same thing without a compunction. In the name of our eternal well-being, let us be on our guard. There were men in the days of Christ who made a great show of religion, but of whom he said they bound heavy burdens on other men's shoulders, but would not so much as lift a little finger to ease them. And there are the same sort now. We must not take our morality from them. Only the well-doing *prescribed by the King* will pass the King's muster in the day of account; and prominent as a feature thereof is this virtue illustrated in the words of Paul: "I, Paul, have written it with mine own hand—I will repay it." Let us be with Paul in the great day approaching. But if we stand with him then, it will be because we stand with him

now in his rules of business, taking not our cue from the world in such matters; but in all things acting on the principles on which we hope to govern and see governed

the world, in that glorious day when the haughtiness of men shall be brought down, and the Lord alone shall be exalted.

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."

"ERRORS OF ANNIHILATIONISTS."

PART II.—CHAP. IV.—OBJECTIONS FROM OLD TESTAMENT TEACHINGS.

MR. GRANT devotes a lengthy chapter to the consideration of those passages of Scripture which are quoted against popular views by "the poor annihilationists." His treatment of these is original, ingenious and neat, but nevertheless characterised by an occasional inconsistency and an always absurdness in the nature of the implications involved, indicative of the logical impossibility of the task he undertakes.

He sets forth in order references to the fifty-six passages which are brought forward in *Twelve Lectures* (pp. 40-50), in illustration of the Bible doctrine of death and the future state. Concerning these, while pointing triumphantly to the fact that forty-seven of them belong to the Old, and only nine to the New, he calls attention to the fact that the passages favourable to the popular doctrine reviewed in *Twelve Lectures*, are nine from the New Testament and only one from the Old. The point he seeks to make is, that most of the passages quoted in proof of the mortality of human nature, are from the Old Testament, and most of those quotable in proof of the popular doctrine, are from the New; upon which he asks, "Really does it not seem as if it were a question between the Old Testament and the New?" Does Mr. Grant contend that the truth could not be learnt from the Old Testament but only from the New? It looks like it; yet he instantly adds, "it is *not* that (a question between the Old and New)," and he after-

wards admits that the Holy Spirit in its teaching in the Old Testament does not contradict the teaching in the New. To what purpose then, is the virtual boast that while the Old Testament may be on the side of "the poor annihilationist," the New Testament is on the side of Mr. Grant? "The poor annihilationists," he says, "are groping for light in the midst of the shadows of a dispensation of comparative darkness." This, at the same time, is ingeniously untrue. The "poor annihilationists," who lie so heavily on Mr. Grant's spirit, go to the Old Testament for light *only on those subjects of which it treats*. It does not treat of the way by which the Gentiles may enter into life. Therefore, they "grope" not for light where none is to be found. But it tells us of the creation of man, and of the flood, and of the reason thereof: does Mr. Grant wish them to refuse this light? It informs us of God's dealings with Israel, and the reason of their afflictions, and His future purpose with them: will He condemn them for accepting this light? And it tells them of the nature of man and the state of the dead: why are they to refuse this light? Just as they accept the light of the New Testament on the glorious way by which condemned sinners of the Gentiles may rise to "glory, honour, and immortality," so do they accept the light of the Old Testament, in its revelation of the fact that by one man's disobedience, sin entered into the world and

death by sin, and that when men are dead, they ARE dead and know nothing at all.

But the Old Testament light on this subject does not agree with Mr. Grant's light, and so he calls Old Testament light in general "comparative darkness," by which he lays himself open to several damaging rejoinders. If the "poor annihilationists" in taking the Old Testament as a guide *in the matter of which it treats*, are "groping for light in the midst of the shadows," Christ, (he it said with reverence and only as the result of Mr. Grant's argument) exhorted men to grope for light in the midst of the shadows; for he said "search the Scriptures" (of the Old Testament, of course); then also Paul commends groping in the midst of the shadows, for he said to Timothy, "the Scriptures (of the Old Testament, of course) are able to make thee wise unto salvation," (2 Tim. iii 15) and "give attendance to reading" (the Old Testament of course)—(2 Tim. iv. 13.) Then Peter advises the same process under misleading language, for he said the word of prophecy was a light shining in a dark place, whereunto believers did well to take heed.—(2 Pet. i. 19.) Then David made a mistake in calling the word *a light and a lamp*.

Mr. Grant "points Mr. Roberts' attention, and that of his companions in the doctrine he advocates, to a tale that these (Old Testament) quotations tell, the moral of which will be found in 2 Tim. i. 10, where we find that Christ 'has abolished death and brought life and incorruptibility to light by the GOSPEL.'" This is perfectly superfluous on the part of Mr. Grant. The tale he would point to is the very tale which the poor annihilationist is continually telling; and to which, be it said, it is Mr. Grant and his co-religionists, who shut their ears. It is part of the so-called annihilationist case that life and incorruptibility having been brought to light in the gospel, they form no part of man's natural inheritance. It is Mr. Grant who wants pointing to this tale.

But, of course, Mr. Grant's application of this would be different. His object is to exclude the Old Testament as a witness in the matter in dispute. The logic by which he seeks to effect this, will appear in an extraordinary light when nakedly stated. "Life and incorruptibility are brought to light in the gospel; therefore, don't go to the Old Testament for light on death and

corruptibility!" To have any force, this argument should be turned the other way about, viz., that the Old Testament is the place to go to for light on the nature of death; but that as for the way of life and immortality, a man must have recourse to the gospel. But even this would appear weak when the fact is recognised that the gospel is not confined to the New Testament, but is to be found in the Old (Gal. iii. 8; Rom. i. 2), that the New Testament economy is but a confirmation of the promises made unto the fathers.—(Rom. xv. 8.) The fact is that death and the nature of man are revealed in the Old Testament, and God's purpose to bring life also (Psalm cxxxiii. 3; Isaiah xxv. 8; Hosea xiii. 14), but the way whereby it was to be brought within reach was reserved for illustration and proclamation in the mission of Jesus, the facts of which gave birth to the New Testament.

Then supposing there was the force in Mr. Grant's argument which Mr. Grant imagines, how easy it ought to be for him to settle this controversy. "No light in the Old Testament," says Mr. Grant; "mid-day light in the New," adds he, meaning mid-day light on immortal-soulism. If so, let him show it. Where is the New Testament affirmation that man is immortal? or that the soul is immortal? or that the spirit is immortal? It cannot be found. Where is the New Testament proposition that "the righteous at their death do immediately pass into glory;" that the dead "are not dead, but gone before?" Not to be found. Mr. Grant cannot produce a single explicit declaration of the thing he contends for. All he has to bring forward in the shape of "mid-day light" on immortal-soulism, is a variety of elliptical, tropical, figurative, parabolical, and incoherent forms of speech which, while in superficial agreement with immortal-soulism, do not affirm it, and which are all in equal agreement with the mortality of man, when their meaning is perceived. Let him no longer talk of his opponents "loving to hide in the shadows." If they go to the darkness to see what darkness is, they come to the light to learn what the light is, whereas, Mr. Grant, like a foolish child, dances among the sunbeams (with closed eyes, be it said) and shouts "there is no darkness at all."

Mr. Grant is, after all, wonderfully obtuse. He says Heb. ix. 8 "furnishes a point about the old economy which they (the poor annihilationists) need to know." Well, what is it? "The Holy Spirit this signified—that the way unto the Holiest was *not yet manifested* while the first tabernacle was yet standing." Why should "the annihilationists" have their attention called to this? It is the very thing that proves their case. Mr. Grant contends that Abraham, Moses, Samuel, David, Isaiah, Daniel, and thousands besides them, went into the holiest (that is, the heavenly state) *as soon as they died*, WHILE THE FIRST TABERNACLE WAS YET STANDING." The "poor annihilationists," on the contrary, accept the declaration that the way was not yet manifested while the old economy existed, and that as Jesus said, "No man had ascended into heaven."—(John iii. 13.) The passage recoils with singular force against Mr. Grant's position. He says it "simply means" that the Mosaic dispensation dealt with earthly and not heavenly promises. One can only be surprised at such an explanation. It "simply means" something specifically pertaining to heavenly promises—not that the Mosaic economy had nothing to do with those promises, but that the way to them had not been manifested during the Mosaic economy, which strikes at the root of Mr. Grant's theory, which assumes that the way at that time was not only manifested but duly traversed by the righteous dead in thousands every year.

He thinks, however, that the Old Testament saints knew very little about it. He admits that to them "death" was "a deep, dark shadow," and that the thing they looked for was "resurrection and restoration to a scene of earthly blessedness," which he says "is the truth as to the Old Testament." a strange admission for Mr. Grant, and a damaging one to the point of fatalness, when it is remembered that the ancients possessed the true hope (Heb. xi. 39); that to them the promises were made (Gal. iii. 16), and the gospel preached (Heb. iv. 2), and that we are but their children *if we walk in the STEPS OF THAT FAITH WHICH ABRAHAM HAD while he was yet uncircumcised*" (Rom. iv. 12), being thus his seed and heirs according to the promise (Gal. iii. 29). And then to think of one thing being "the truth as to

the Old Testament," and by implication another thing in the New! This is a sufficient condemnation of Mr. Grant's theory of the Bible. The Old and New Testaments are one, and the hope the same in both, as those who understand them are aware.

But they were not in *total* darkness according to Mr. Grant, as to "a portion in the heavenly place for those who believed." Enoch and Elijah were as a "little gleam of light." As how, Mr. Grant? Enoch and Elijah were taken away bodily. How could this throw even "a little gleam of light" on the problem of men getting to heaven whose bodies were buried in the grave? The cases in question are more like a cloud of smoke than a gleam of light: for did they not seem to imply that men had no chance except in being bodily translated?

Though dark in the matter of accurate knowledge, Mr. Grant relies on Phariseeism to show that the majority of the people "were not annihilationists." This is of no weight in the controversy, on account of the position of Phariseeism. Had Jesus endorsed Phariseeism, the case would have been different; but Jesus styled the Pharisees blind (Matt. xxiii. 17), and declared of them and their companions that they had "taken away the key of knowledge."—(Luke xi. 52.) To show, therefore, that the people were mainly Pharisees, is only to show that they were under a blind leadership, and led away by a system that lacked true knowledge.

But Mr. Grant is hard pushed for supports, and, therefore, not only Christ-repudiated Phariseeism, but God-condemned necromancy is pressed into his service. This, also, he cites as evidence, that though dark, the people believed in a conscious death-state, the obvious remark on which is, that proving the Jewish people to have been largely believers in immortal-soulism, would not prove that immortal-soulism was true. At almost any time in their history, they were worshippers of false gods, even when the prophets were among them, and if the argument in question were to stand, then would their belief in gods prove that false gods are true gods.

Necromancy was an imposture. Mr. Grant says it was "heathenish," but this is a term of very obscure significance in a critical controversy. By "heathenish," he does not mean "untrue;" for he says "the Scriptures recognise it as a *real thing*." At the same

time, his meaning here is doubtful, for though he appears to mean that Scripture admits that necromancers could really bring any of the dead to their presence, as they pretended, he limits the recognition of this claim by saying, "True indeed, the departed spirit of a saint was not at the mercy of a witch to summon into presence." It would seem that he thinks witches had the power to summon sinners from hell, but not saints from heaven. Yet singular enough, the very case he cites in illustration, is the case of Samuel—a saint summoned by the witch of Endor! And this he quotes "to shew that all was not dark even here, on the subject of immortality!" Well may we think of Isaiah's words (viii. 19), "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

Mr. Grant believes Samuel appeared, not bodily, yet really and apparently. The first question upon this is, Why did not Saul, as well as the witch, see Samuel? Saul had to ask the woman what sort of a person was coming, showing that the perception was limited to the woman as a practiser of the necromantic art, and, therefore, that the Samuel which appeared was not an apparition of the order of Mr. Grant's theory, which would have been seen by both; but a vision subjective to the woman herself. Again, the person seen was an old man with a mantle, by which Saul identified him as Samuel: do the spirits of Mr. Grant's belief have the shape of the bodies they leave? and when a spirit or ghost leaves the body, does it take away a ghost of the clothes the body wears? Samuel's ghost in this case had a ghost of Samuel's clothes, which is intelligible enough in view of the nature of the apparition as the spectral impression of Samuel in the woman's brain. On the same principle, we see friends in dreams with their clothes. The difference in this case was that the impression was borrowed or reflected from the brain of Saul, and made abnormally visible to the woman in a waking state through her peculiar constitution. But how does Mr. Grant explain the ghost of the clothes on his supposition that Samuel was really

there? Furthermore, Samuel said (through the woman), "Why hast thou disquieted me to bring me up?" According to Mr. Grant's theory, Samuel came "down" from paradise. Finally, Samuel said, "To-morrow shalt thou and thy sons be *with me*," which must be a difficulty with Mr. Grant, who is required by his theology to believe that while Samuel is in paradise, Saul and his sons went to hell.

There is little doubt that, as Mr. Grant expresses it, "God permitted Saul to get his answer of doom;" but there is equally little doubt that it was by means of the very instrumentality he chose to his own confusion, by the usually lying divination of a necromancer, in this case tinged with truth by divine interposition.

Necromancy, witchcraft, &c., were the ancient counterparts of spiritualism—"real" in the sense in which astrology is real—real in the facts dealt with, but not in the use made of them. Stars are real, and their movements also, but their determination of individual occurrences exists only in the imagination of the astrologers. A necromancer is real, in the power peculiar to his organism; but his interpretation of what he does and can do, is as true as the wars among the gods, to which the ancients attributed storms. There is no "raising" of the dead or miraculous performance whatever. There is but the exercise of natural brain and nervous power in an unusual way. The use of this power, as if it were divine in a special sense, especially to draw aside Israel from obedience to the commandments of Jehovah, was esteemed an offence so heinous as to warrant death. That Mr. Grant should have to invoke the aid of an ancient lying vanity, is evidence of the hopeless nature of the case he has to support.

Proceeding to dispose of the "Old Testament objections" to his theory, Mr. Grant refuses to take notice of the "sober and literal" character of the death chronicles of Abraham, Isaac, Jacob, &c. They "died," "gave up the ghost," were "gathered to their fathers." Nothing about going to their reward. "The reason for this I have already given," says Mr. Grant. We fail to perceive this, unless he refer to the alleged darkness of the Old Testament. If he refer to this, the best comment upon

these cases would have been to quote New Testament records of death, not that this would have helped him, but that it ought to help him if his argument of the matter be right. He says the New Testament is "mid-day light" on the subject. The "darkness" in the Old Testament in the matter of recording the death of the saints is "he died." Can Mr. Grant offset this from the New Testament by such records as we read in modern religious biographies? "He went to the presence of his God;" "he mounted to the heavenly Canaan;" "he sped to the happy land, of which he often sung," &c. He cannot do it. The New Testament records of death are as "sober and literal" as those of the Old. "He fell asleep."—(Acts vii. 60.) "He gave up the ghost."—(Acts v. 10.) "These all died" (Heb. xi. 13), and so forth.

As to "the soul that sinneth, it shall die" (Ezek. xviii. 4), Mr. Grant truly enough says, "all through the Old Testament 'my soul' is equivalent often to myself;" but what then becomes of the very precise theory and rather strong declaration on the subject in an earlier chapter, wherein Mr. Grant laid it down that there was "the utmost exactness and UNVARYING harmony" in the attribution of the emotions &c., to "the soul" as distinct from the spirit? Having gone into this rather thoroughly, we content ourselves now by calling attention to Mr. Grant's own refutation of it.

Mr. Grant then makes a bold attack on those passages in Job, Psalms, Proverbs, and Ecclesiastes, which speak of the dead praising not the Lord, &c. But his attack is of the kind that must recoil terribly on himself in the estimation of all who have rightly estimated the character of the books in question. He finds it necessary to lay down as a principle that these books are "eminently MAN'S VOICE!" Aghast with surprise, the reader stops and asks "what does this mean?" In answer to which, he reads, either with relief or increased perplexity, as follows: "I do not mean that they are the less fully inspired on that account. Every word, I doubt not, is penned for us by the Holy Ghost himself." He wonders, if this be true, how the books can be considered as "man's voice?" Mr. Grant leaves no doubt on this point. He instances the

speaking of Satan in Job, and says, though that speaking is written, "we do not any the more adopt his sayings as the expression of divine truth." It is Satan's voice recorded by the hand of inspiration. So that Job, Psalms, Proverbs, Ecclesiastes, are to be regarded in the light of Mr. Grant's theory as "man's voice" recorded by the hand of inspiration: that is, a true record of what men have said! but not, therefore, a record of what is to be received! of no more value, in fact, than a newspaper report of a meeting. The report is true, but the speeches may be the outpourings of fools! It says a great deal for the force of the passages which Mr. Grant seeks to dispose of, that he should feel compelled to lay down such a principle as the basis of attack. But the principle will not stand. It is not a true one. It is a false theory that the books in question are the voice of man. This is best shewn by their New Testament quotation as the *voice of God*. We give a specimen of each.

JOB.—"The wisdom of this world is foolishness with God: *for it is written*, He taketh the wise in their own craftiness."—(1 Cor. iii. 19.) The quotation is from Job v. 13, where the actual speaker is Eliphaz, whose interpretation of God's dealings with Job was condemned. His abstract principles were right though his application of them in Job's case wrong. His words are quoted by Paul as *proof* of something pertaining to God, whence it follows that in the estimation of Paul, the words were not "the voice of man" (which on such a subject would be no authority) but the voice of God. The words of the book of Job are seven other times alluded to in the New Testament in the same approving manner.

PSALMS.—"WHO *by the mouth of Thy servant David* hast said, Why did the heathen rage?" &c.—(Acts iv. 25.) The quotation is from the second Psalm, which on Mr. Grant's theory is the "voice of man," but which is expressly quoted as "the voice of God." So Jesus says, "David *in spirit*" saith thus and so in the Psalms.—(Matt. xxii. 43.) This sort of allusion to the Psalms as the voice of God is common throughout the New Testament. Suffice it to say that it occurs 117 times besides the two cases quoted.

PROVERBS.—"Ye have forgotten the ex-

hortation which *speakeeth unto you* as unto children, My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him, for whom the Lord loveth He chasteneth."—(Heb. xii. 5.) The quotation is from Prov. iii. 11-12, and is thus applied by the Spirit in Paul with the authority of a divine maxim, as in short, the voice of God and not the "voice of man." The voice of man could never be described as an exhortation "speaking as unto children," if that voice were not in its inception the voice of God. The other New Testament appeals to Proverbs, are in number nineteen.

ECCLESIASTES.—There is not the same direct recognition of Ecclesiastes. A remark of Paul's in 1 Tim. vi. 7 looks like a quotation of Eccles. v. 15. Nevertheless, the book stands on its own foundation as the product of a man to whom God gave "wisdom and understanding exceeding much, and largeness of heart even as the sand which is on the sea shore."—(1 Kings iv. 29.) The argument on this we elaborated in the *Christadelphian* for August, 1872, and need not here repeat it.

The man who was thus "wiser than all men" has written concerning human life: "Man hath no pre-eminence above a beast." The "poor annihilationists," in view of the qualification of the writer, as a man divinely endowed with wisdom, take this as "the utterance of divine truth." At this Mr. Grant expresses his amazement, and says: "Surely, they might as well quote the fool's saying as an inspired utterance, that 'there is no God.'" This is extraordinary. According to this, Solomon was a fool, whereas the Scriptures say he was a wise man—(above.) Shall we follow Mr. Grant or the Bible? But Mr. Grant is scarcely honest in the way he puts this. The fool's saying (Psalm xiv. 1) is given as a *fool's saying*, whereas Solomon's saying is given as a wise man's saying. Mr. Grant says the one is as wise as the other. Why should he try to make this appear so? Obviously, he could not otherwise get rid of Solomon's sayings; but he cannot uphold such an argument without denying the facts testified in the Scripture.

Mr. Grant modifies his declaration as to the character of the Psalms. He says "they are much more prophetic in character than the other books, indeed fully so." If so, how can he justify his description of

them as "the voice of man?" Because, rejoins he, though under the guidance of the Holy Spirit, David was left to "speak of things as from his own point of view." But surely, if so guided, he was not left to utter things that were absolutely untrue. Mr. Grant's remark is, doubtless, true, that "David's words, prompted, in the first instance, by his own sufferings, became, by the guidance of the Holy Spirit, full of a deeper meaning than David was himself conscious of—prophetic utterances of another, more than royal, sufferer." But why so anxious to make the Psalms as human as possible? Because David has said "in death, there is no remembrance of thee" (Psalm vi. 5), and certain other things of the same damaging sort to Mr. Grant's theory; and Mr. Grant wants to be at liberty to say, "That was merely David's opinion." At all events, the poor annihilationists can rejoice in David's company as a natural man, and that is no mean advantage, when they remember, in spite of all Mr. Grant's glosses, that David has said, "The Spirit of God spake by me!"—(2 Sam. xxiii. 3.)

Grappling with the sayings of Job, that had he died from the womb, he would have lain still and been quiet, as an hidden untimely birth; that he would have been as though he had not been, &c., &c., Mr. Grant remarks that Job *might have been mistaken*. He says the words quoted are "Job's words: that is all." He says this, thinking to reduce their value to a very small degree. Does it not occur to him as awkward to have the words against him of a man whom the Almighty testified that he had "spoken of Him that which was right?" (Job xlii. 7) whom he recognizes through Ezekiel as one of his best friends (xiv. 14), and who is set forward in the New Testament as a model? Even if nothing but Job's words, it is something to "the poor annihilationists" to have such a man to sustain them. Mr. Grant evidently feels this; so he tries to make it appear that Job's words, after all, "are no contradiction of (what he considers) the revealed truth as to those departed." If this be so, why did he suggest, to start with, that Job "might have been mistaken?" Mr. Grant's tactics are somewhat uncertain. Wherein he thinks Job's words against him, he says they are only Job's words, who

"might have been mistaken." Yet he likes not this position, so he says Job's words are no contradiction to his ideas, which he tries to show. When Job says, "There (in the grave) the weary are at rest," he understands him to mean himself, and not the wicked, who are far from being "at rest." But it is obvious that Job meant "all weary"—righteous and wicked, without distinction. This gives point to his own wish that he had been "carried from the womb to the grave." When Job says that in such a case, he would have been as though he had not been, Mr. Grant understands him to limit the application to the present scene. He would have been as though he never had been here, but not as though he had never existed. Enoch, says he, "was not," yet he lives, for God took him. Such, he argues, would have been the case of Job. But the illustration Job uses, precludes this ingenious extrication. Job says "as infants who *never saw the light*."—(Job iii. 16.) Surely Mr. Grant does not suppose that unborn infants that have neither lived nor died have a disembodied existence? This is Job's explanation of his meaning which bars the way against Mr. Grant's suggestion from Enoch. Enoch never died; he disappeared from among men. The statement that he "was not," is a Hebrew ellipsis, expressive of this fact. Paul fills up the ellipsis in this way: "He was not *found*" (Heb. xi. 5), which debars Mr. Grant from making use of the ellipsis in its naked form, to weaken the force of Job's absolute statement that if he had died in infancy, he should have been as though he had not been. And equally is he excluded from making a parallel between Enoch and Abraham. Abraham died; Enoch did not. That God is the God of Abraham, though for the time being dead, does not prove that Abraham is alive now, but that God purposes to make him alive again by resurrection. Jesus has settled this by quoting the words in this way, to the confutation of the Sadducees.—(Luke xx. 37; Matt. xxii. 31.)

As with Job, so with Solomon, Mr. Grant having tried to show that his words are of no account, attempts the task of reconciling them with the immortality of the soul. The declaration "the dead know not anything," receives his principal attention. Naturally, he finds it difficult to deal with, but manages at last to launch the suggestion that Solomon

meant the dead knew nothing *in relation to the scene they had left in the land of the living*, implying a reservation in favour of their knowledge as to "disembodied" matters. This is rather ingenious, and it must be said considerably surprising. Does Mr. Grant mean to say that "intelligent entities" lose their memories when they pass out of the body? that they forget everything they have known "in the body?" that they appear in heaven or hell without recollection of who they are, where they come from, and what they have been? Mr. Grant has forgotten himself surely. In his effort to unloose the throttling coil that Solomon has fastened round the neck of immortal-soulism, he throws to the wind all that makes immortal-soulism valuable; for if an immortal soul "knows not anything" of its former life, how is it to know itself or its friends when they arrive from the earth, or how is it to enjoy an existence whose principal charm may be supposed to lie in its connection with the moral issues of its mundane career? Mr. Grant has fairly overshot himself. True, he tries hard to make Solomon's words descriptive of the scene the dead have left; but the statement in question applies to the dead themselves, in a subjective sense as shown by its association with the statement about the living. "The living know that they must die: but the dead know NOT ANYTHING." If this does not teach the unconsciousness of the dead, it would be impossible to devise words that would teach it. But Mr. Grant feels it does teach it; so he resorts once more (inconsistently enough) to the plan of trying to make it of no authority. "This was man's musing," he says, "*not divine revelation of the state of the dead at all*, nor given as such. Had you asked this man what he knew of that, he would have said as he did say, who knows? Who knoweth the spirit of man that goeth upward?" This is one of Mr. Grants (we will not say deliberate, but) staring perversions of fact. Solomon did not say "who knows?" in reference to the state of the dead, but in reference to the spirit of man in its living operation. It was the essence, constitution, or *modus operandi* of the living human spirit that was the problem covered in his question, "Who knoweth?" as in the case of "the spirit of the beast," which he includes

equally in the question. Then, Solomon did not own to ignorance as to the state of the dead. He expressly says, "as the one (the beast) dieth, so dieth the other (man); yea, they have all one breath, so that a man hath no pre-eminence above a beast," (Eccles. iii. 19) and with irresistible force: "The dead know not anything." These declarations are inconsistent with Mr. Grant's theory, so he assigns them a place among "man's musings," "conjecture, and nothing more," &c. But he remembers Ecc. xii. 8 ("the spirit shall return to God who gave it"), and regarding this as a sanction of his view, he gets rid, in reference to this, of the suggestion about "man's musings," &c., and paves the way for the favourite passage by a hint that a higher light came in upon Solomon before he finished Ecclesiastes. This is simply an invention, pure and simple. Mr. Grant finds it on xi. 5, which he calls "a lowly confession:" "As thou knowest not 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 work of God, who maketh all." Mr. Grant lays stress on the the words "thou knowest not the way of the Spirit." He puts this forward as the feature of the verse: as a confession that after all the wisdom of the first part of the book, Solomon now confesses that he knew nothing of the subject. This is an unjust or incompetent exegesis. The point of the verse is the ignorance of man as to the *quo modo* of the divine operations. Ignorance of "the way of the spirit" is the point of comparison: it is assumed as a thing notorious and acknowledged, and there is nothing else in the early part of Ecclesiastes than confessed ignorance on this point. What does the question, "who knoweth the spirit of man" in chap. iii. amount to but an acknowledgment of ignorance? To represent Solomon as acknowledging for the first time in xi. 5 that which is freely confessed throughout, and at the same time to represent that he pretended to a knowledge in the first part which he relinquishes in the second, indicates either a want of acumen or a capacity to gloss when the exigencies of argument require it. Mr. Grant's object in this gloss is to make Solomon himself discredit the early part of Ecclesiastes, and to help Mr. Grant to give an orthodox colour to Ecc. xii. 8. But the gloss is transparent.

The Solomon of the first part of Ecc. is the Solomon of the last part, and the teaching throughout is the same. Ecc. xii. 8 discredits not, but confirms Ecc. iii. 19. "Then shall the dust return to the earth as it was; and the spirit shall return to God which gave it." This is death. The dust is not the man: the spirit is not the man. The combination of the two is the man; and when death comes, the combination is undone: the dust goes where it came from, and the spirit goes where it came from, and there is an end of the man for the time which makes resurrection a necessity.

Then Mr. Grant similarly strains the closing words of Ecclesiastes. Solomon says, "Let us hear the conclusion of the whole matter." "Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Upon this Mr. Grant asks whether such can be the conclusion of a matter that "ends with the blank and silence of the grave?" This assumes that the theory he is opposing teaches such an end. In such a case, his question would be a weighty question. If the contention of "the poor annihilationists" were that Solomon taught the dead would never live again, it would, doubtless, be difficult for them to explain Solomon's allusion to a judgment which, on their hypothesis, in that case, could not take place. But Mr. Grant cannot be ignorant that this is far from being the case. They believe the other teaching of Solomon that "the righteous shall be recompensed in the earth, much more the wicked and the sinner."—(Prov. xi. 31.) They are, therefore, well able to understand the "shall bring into judgment" of Eccles. xii. 14. So far from the verse being a difficulty with them, it is a help to them, and a difficulty to Mr. Grant; for whereas Mr. Grant's theory represents that the judgment of "every work" is going on every day as fast as people die, Solomon teaches that the judgment is a future thing: "God SHALL bring every work into judgment." When? The New Testament supplies the answer: "Jesus Christ shall judge the living and the dead at his appearing."—(2 Tim. iv. 1.) "God shall render to every man according to his work . . . in the day when God

shall judge the secrets of men by Christ Jesus."—(Rom. ii. 6-16.) The Son of Man shall come in his glory, and THEN shall he reward every man according to his works.—(Matt xvi. 27.)

Mr. Grant explains "while I have any being" (Psalm cxlvi. 2), and "before I go hence and BE NO MORE" (Psalm xxxix. 13), by reference to the statement that Enoch "was not." The fallacy of this we have already pointed out earlier in this article, and need not repeat the argument.

"In that very day his thoughts perish."—(Ps. cxliv. 4.) "In death there is no remembrance of thee."—(Ps. vi. 5.) "The dead praise not the Lord."—(Ps. cxv. 17.) The grave cannot praise Thee."—(Is. xxxviii. 18.) Mr. Grant's explanation of these statements amounts to this. They are the expressions of "pious Israelites." "Pious Israelites" were in the habit of looking forward to the millennial day as the day of praise, and training up their children to celebrate Jehovah's praise *now*. In neither

of these could the dead take part; and to this the statements refer. As to the intermediate state of praise, their knowledge was "very dim."

The which is productive of the following results: Mr. Grant, treating the Psalms as the private breathings of a "pious Israelite," refuses David as a prophet, and denies David's testimony, confirmed by Jesus and the apostles, that the Spirit of God SPAKE BY HIM."—(2 Sam. xxiii. 3.) According to Mr. Grant's thesis, the knowledge of the Spirit of God is "very dim!" David and Hezekiah looked at things in the way "the poor annihilationists" do: Mr. Grant being witness. In consequence of their "very dim" state of knowledge in relation to Mr. Grant's conception of heavenly things, he cannot claim them as witnesses.

Surely an explanation yielding such results is the strongest condemnation that could be recorded against the theory it is put forward to sustain.

The Christadelphian.

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

MAY, 1873.

SIGNS OF THE TIMES.

THE KHIVAN EXPEDITION.

THE Khivan expedition is in progress. Paragraphs appear in the papers occasionally, giving particulars, none of which are of special importance, except so far as they afford evidence of the earnestness with which Russia is availing herself of the (to her) favourable situation of European politics to push her schemes of Asiatic conquest. The political fruits of the expedition are much more important and, as observed by correspondents forwarding clippings, "in the right direction." According to the Vienna correspondent of the *Leeds Mercury* (April 14th), the whole of the Mussulman tribes in Central Asia have determined to assist the Khan of Khiva against the Russians, and it is feared that a

religious war will be the result. On this, the semi-official organ, the *Golos*, points out that in consequence of the attitude of the hostile tribes abetting Khiva, "Russia will be shortly compelled by force of circumstances to annex Afghan Turkestan, and to extend her frontiers to the Khorassan Hills in the west, and the Bolor Plateau in the east." In reference to this declaration, a Hamburg newspaper, the *Correspondent*, reminds its readers that "the Austrian Field-Marshal von Hauslaben, one of the greatest military geographers of the day, expressed the opinion that the only practicable road to India for the Russians is across the Bolor Plateau," that is, the very district which the Russians say they will be compelled in the present war to annex. This indicates the grave possibilities arising out of the Khivan expedition.

RUSSIA AND ENGLAND—OMENS OF WAR.

The matter is engaging the serious attention of the English press, who perceive in Russia's present movement a menace to England. It was thought all danger was removed by the declaration of Count

Schouvaloff, that Russia would only punish and not annex Khiva; but new apprehensions have been awakened by the tone of the Russian (official) press. Thus the *Moscow Gazette* says:—

“The English press have been lately reminding us over and over again of our “spontaneous engagement” not to annex Khiva. Assuredly we have no wish to meddle with the domestic concern of that khanate; still, in what way we are to punish the Khan, and render his robbers’ den innocuous for the future is a question which cannot be answered beforehand, and which must be finally decided according as the political interests of Russia dictate. . . . How these ends are to be secured it would, to say the least of it, be useless for ourselves, as well as for our English friends, to discuss at present. The English press, which so long insisted upon the necessity of protecting the northern frontier of Afghanistan, and which after the late negotiations came to a close, suddenly declared that Afghanistan, and in consequence India, had nothing to fear from that particular quarter—the geographical difficulties of the route being too great—has recently made the discovery that the occupation of the Atrek Valley is a really serious and dangerous thing. How long since is it that all the English wanted was the formation of a neutral zone? Scarcely were the frontiers of the neutral territory laid down than England bluntly declared that the territory in question—i.e., Afghanistan—must be subject to her exclusive influence. The neutral territory, which ought to make common cause with neither party, was thus quickly converted into a mere line—the line bordering the northern limits of Afghanistan. We submitted meekly to it all; but the thing was not to end there, and to-day we are coolly told that if the British lion is to be tranquilized, all our former readiness to yield him the lion share has not been sufficient.”

The *Times* speaks unfavourably of these (as it says) probably Government-inspired sentences, after the recent understanding arrived at between Earl Granville and Prince Gortschakoff. The *Moscow Gazette* rejoins that “the Government only announced intentions,” holding itself free to change its plans according to “the course of events.” Its pledges are not to be regarded as “solemn promises having the force of international engagements.” If it prefers to spare Khiva, it will do so, not because there is any one to restrain its action, but only because such a course is conducive to its own interest. England, it adds, must not expect Russia to do what suits England. Independent powers consult their own interest. If England is not particularly pleased with Russia’s

progress in Central Asia, Russia, perhaps, would prefer seeing the English navy less formidable than it is. This is the kind of press duelling that in modern times usually precedes war.

The *Standard* speaks out plainly on the subject as follows:—

“All claims to be made by England in respect of any obligations contracted under the recent arrangement between Lord Granville and Prince Gortschakoff are absolutely repudiated beforehand, with a profusion of indignant phrases and menaces, directed against all English politicians, journalists, or geographers who may have conceived an opposite theory of a pledged engagement, or who may have indulged in the English prerogative of free criticism.

“This new tone towards England, and this resolute assumption of an ultra-national spirit, certainly deserve some attention, at a time when Russia has clearly indicated a desire to return to her old aggressive policy. Considering the enormous military preparations in which that power has been engaged ever since the date of the Crimean war, the rapid extension of her railway system, the increase of her naval armaments in the Caspian, and her undisguised political projects in the direction of Persia, we need not incur the charge of being alarmists, if we declare that the prospects of peace in the east are more uncertain now than they have been for some years past. We have seen in the case of the Black Sea clauses of the Treaty of Paris, how little Russia is disposed to regard the letter of treaties. We have now the open declaration of semi-official Russian organs, that the pledges made by Prince Gortschakoff in respect to Khiva will only be observed so long as it is the interest of Russia to observe them. If, then, on this point we have no guarantee that the engagement lately made by us with the Russian Government will be fulfilled, what security have we that other provisions of the same compact will be maintained?”

The *Hour* (April 9) thus speaks on the subject:

“The prologue is over, and the Khivan drama is at length about to begin. At first every attempt was made to throw dust into our eyes, and assurances of the most solemn nature were not wanting to convince us that nothing was further from the mind of the Czar than annexation. He only wanted to release some Russian prisoners, and punish those who had kept them so long in slavery, and to give a troublesome neighbour a lesson. Now, however, that their preparations are complete, the Russians throw off the mask, and, through their semi-official press, inform us that with respect to annexation or non-annexation, that will be, as may be found, most convenient.”

The *Spectator* says, if the sentiments of the Russian papers are (as they probably are) the sentiments of the political part of the Russian people, "there has got to be a fight, sooner or later, between the British and the Russians. It will be interesting, therefore, in view of such a possibility, to know what Britain has to fight against. At present, the effective strength of the Russian army in time of peace is 739,000 men, but behind that force there is another contingent of 621,000 soldiers on leave of absence. The number of breech-loaders now exceeds by 420,000, the number necessary for the whole army. The recently-commenced re-organization of the army requires a great increase of artillery, and the arsenals are in full occupation to supply the need. Instead of three batteries per division, as in 1870, there are four in all the brigades, and Imperial orders have been issued to form fifth and sixth batteries. The work of re-organization will occupy three years; but it must not be forgotten that an immense force can be put into the field at once, so that whether the evil day be postponed until Russian military arrangements are complete, or the crisis brought on at once, the British lion will find no insignificant foe in the Russian bear."

THE PRESENT AIMS & PAST POLICY AND CONQUESTS OF RUSSIA.

The aims of Russia are clearly set forth in a document jointly published by several conservative associations in Birmingham, who having had their attention "called to the recent action of Russia in Central Asia, the diplomatic mission of Count Schouvaloff from the Emperor of Russia to the British Cabinet, and to simultaneous rumours of proposals to alter the laws of nations in regard to maritime war," met together in conference to examine the matter, and obtained and examined all the documents and evidence bearing upon the matter. As the result of their investigation, they issued a report, setting forth their conclusions, with the evidence on which they rested. We give the following extracts:—

1st.—That the policy of Russia ever since the time of Peter I, has been to continually encroach on the rights and territories of her neighbours, regardless of treaties and of the law of nations, for the avowed object of ac-

quiring the dominion of India, and subduing the States of Europe; and her present action in Central Asia is part of the general plan.

2nd.—That the chief means employed by Russia to gain her object have been secret diplomatic communications and correspondence, directed to crippling and destroying the commerce of the countries which compete with her in the produce market, and so securing a monopoly of supply, and the revenue necessary to pursue her designs; and to restraining those whom she attacks from enforcing their rights and exercising the means of coercion they possess, thus assuring her triumph beforehand; and the mission of Count Schouvaloff is another instance of this secret diplomacy, in keeping and character with the rest.

3rd.—That secret diplomacy in regard to public affairs is contrary to the law of England, which provides that business with foreign powers shall be transacted and debated in council for the common profit of the whole realm.

4th.—That the right of seizing the goods of her enemies at sea in time of war, is the principal means of defence and coercion that England possesses against the great military powers, and in its exercise has been an effective check on the designs of Russia, and is, consequently, to Russia a special object for attack and destruction.

5th.—That the rumoured proposal on the part of the great military powers to declare all private property exempt from capture at sea, in time of war, as a condition of their adopting the rules of the Treaty of Washington, was originally made as a further extension of the "Declaration of Paris" on maritime law, and has since been advocated on the grounds of the evil that would arise from that declaration being put in practice as it stands, and is strongly condemned by this conference, as it is, in fact, a proposal to extend and not to remedy the evil.

6th.—That the "Declaration of Paris" is itself contrary to the law of nations, and to the law and practice of England is not a treaty, or part of a treaty, or an agreement, was unauthorised, and has not been sanctioned or ratified by England, and is not, therefore, legally binding on her, and would, if carried out, be destructive of her maritime strength and greatness.

7th.—That this conference, on the above considerations, arrives at the conclusion that the aggressions and the encroachments of Russia can, and ought to be opposed and checked by England enforcing her own laws at home, transacting the business with other states in open council, and impeaching and punishing any minister who acts without lawful authority.

And further, that England, instead of declaring

that all private property shall be exempt from capture at sea, in time of war, ought to notify to foreign powers that the declaration of Paris has no legal force, but is null and void; and that she will, in case of war, exercise the rights raising from the state of war, and seize the goods of her enemies wherever she finds them on the high seas.

These measures would, in the judgment of this conference, effectually check the encroachments of Russia, and maintain the honour and character of England, and the true peace of the world.

Portions of the evidence upon which the above judgment is based are subjoined, and the attention of all Englishmen earnestly called thereto.

Signed by order and on behalf of the Conference, February 26th, 1873.

THOMAS F. ALLEN, Chairman.
THOMAS DEAN, Secretary.

EXTRACTS OF EVIDENCE AND AUTHORITIES.

On the first clause—

"We must principally seek the alliance of England for commerce. We must exchange wood and other productions for her gold. We must incessantly extend ourselves towards the north, the Baltic Sea; and toward the south, the Mediterranean. We must advance as much as possible towards Constantinople and India, whoever shall reign there will be the true master of the world. When once there we can do without the gold of England. We must separately and secretly offer, first to the Court of Versailles then to that of Vienna, to share with them the universal monarchy. If one of them accede to the proposal (which is not dubious, if we flatter their ambition and conceit), then we must make use of the one for destroying the other. If, what is not likely, both refuse the proposals of Russia, we must excite the one against the other, and cause them to crush themselves reciprocally. Thus can, and will, Europe be subdued."—*Political Testament of Peter the Great, Clauses 7, 8, 9, 13, 14.*

"Our inheritance is in the East. We must not suffer our activity in that quarter to relax for a single moment. Our aim is, and remains, Constantinople, destined in our hands to become the centre of the world, and the eternal door to Asia. Things are not quite ripe yet. The acquisition, fortification, and arming of all important points on the Black Sea is an indispensable preliminary."—*Memoir drawn up by the Russian Cabinet in 1837 for the instruction of the present Emperor, Alexander II.*

"Russia can attack England in her only vulnerable point in India. The town Condahar and Cabool are the gates of the Indies."—*General Duple's Memoir, June, 1854.*

"To disturb India would be to cast England from her height. It is with the aid of Afghanistan and Persia that the blow must be

levied at India. The first and most difficult task, therefore, will be for the Russian agents to bring Afghanistan under a personal government. No sacrifice can be too great when the object is to break up the British domineering power."—*Russian Memoirs, August, 1854.*

"Those opposed to a Russian campaign to India point out the difficulties. We may not be yet prepared for it. England's position there is yet too strong. The first step is, therefore, to secure our position judiciously in Afghanistan and Turkestan."—*Russian Memoirs, April, 1855.*

"At the time of the accession of Peter, the boundaries of Russia proper were—on the east, the rivers Volga, Kama, and Petchora; on the west, the Swedish provinces of Ingria, and Livonia, and Poland; on the south, the rivers Dnieper and Don. The population did not amount to 15,000,000."

In 1721.—Russia gained Esthonia, Ingria, and Livonia.

In 1731.—Kirghish Tartary.

In 1772.—The first partition of Poland took place.

In 1774.—Treaty of Kinardji gave her the sea of Azoff and part of Turkey.

In 1780.—She got Oldenburg, by secret treaty.

In 1783.—The Crimea was acquired.

In 1792.—Treaty of Jarry gave her part of Turkey, including Odessa.

In 1793.—Was the second partition of Poland.

In 1795.—She gained Courland.

In 1795.—Was the third partition of Poland.

In 1800.—She seized Georgia.

In 1802.—Mingrelia.

In 1804.—Ganja from Persia.

In 1805.—Sheki to Karabagh, Persia.

In 1806.—Shensan, Persia.

In 1809.—Finland.

In 1812.—Bessarabia from Turkey and Falish from Persia.

In 1814.—She obtained the Caspian.

In 1823.—She seized Erivom.

In 1829.—Ismail, Anapa, Inneretia and Poti, east of the Black Sea.

In 1831.—Final partition of Poland.

In 1831.—Final incorporation of Poland with the Empire.

In 1858.—The Amoor territory was gained from China.

In 1864.—Circassia was pacified. Since then, Khokun and Bokhara have been overrun, and now Khiva is attacked, and Russia is engaged in prescribing the boundary of Afghanistan.

On the 2nd Clause—

"Russian diplomacy, since Peter the Great, has steadily and consistently overthrown the bulwarks of surrounding states, and made lodgments in its neighbour's territory by the machinery of treaties, protocols and declarations."—*Morell's Russia Self-condemned, p. 32.*

"It has always been the policy of the Court of Russia to encroach by degrees—to assume the protection of a territory before the sovereignty. This show of moderation has done much to disarm the jealousy of other countries; but it has imposed only on the blind."—*Hist. of Russia, L. C. C., p. 298.*

"Russia, from the moment that she interfered in the affairs of Europe and Asia, has had the Cabinets and statesmen of Europe as the tools with which she worked."—*Sir John McNeill, Quarterly Review in 1834.*

"The present language of the British Ministry sufficiently proves that you are able to lead it gradually to the end desired by the Emperor."—*Capt Nesselrode to Prince Lieven, Moscow, Sept. 15th, 1826.*

"In 1806, every difference between England and France having been adjusted, Russia required the cession of Moldavia and Wallachia to herself. England did make the demand, and in consequence of its rejection by France, the two countries and Europe were again plunged in war. In 1829, the Treaty of Adrianople was forced upon the Porte by the English Ambassador, when a few weeks would have brought the annihilation of the remnant of the Russian forces. That treaty contained cessions of influence and territory in violation of the original compact with England. In 1831, on the occasion of the Polish Insurrection, Turkey, moved by a common feeling with Persia, Sweden, France, and Austria, sought, and prepared to maintain that country. In common with that of the rest, the action of Turkey was restrained by England. In 1838 a treaty of commerce was imposed on the Porte, which carried a higher export duty on all those articles of Turkish growth which competed with the produce of Russia."—*Memorandum of the Ambassador at Constantinople to the Queen, known as Lord Ponsonby's Testaments.*

"The most intimate communications with respect to everything that occurs affecting the Powers of the North, and more particularly affecting them at this moment, are constantly taking place between the Russian and the British Governments; we, availing ourselves of the suggestions of Russia, and Russia expressing her confidence and reliance in our views, and advising other Powers to follow the course, and adopt the sentiments suggested by us."—*Lord Landsdowne, House of Lords, June 17th, 1850.*

"The object of the present negotiation is simply central Asia. Both Powers desire reciprocal support in civilising the countries of Central Asia, and the only danger that threatens proceeds from the rivalry of the small States which would take advantage of the consequences of an antagonism arising between Russia and England."—*The Journal de St. Petersburg of the 4th inst.*

"Her Majesty's authorities in India have declared their determination to remonstrate strongly with the Ameer (of Cabul) should he evince any disposition to overstep the limits of his kingdom."—*Earl Granville to Lord Loftus October 17th, 1872.*

"With regard to the expedition to Khiva, it was true that it was decided on for next spring. Lord Northbrook has given the strongest advice to the Khan to comply with the reasonable demands of the Emperor; and if the expedition were undertaken and carried out, it would meet with no remonstrance from her Majesty's Government."—*G. to L., Jan. 8th, 1873.*

"We do not refuse to accept the line of boundary laid down by England. We are the more inclined to this act of courtesy as the English Government engages to use all her influence with Shere Aih in order to induce him to maintain a peaceful attitude, as well as to insist upon his giving up all measures of aggression or further conquest."—*Gortschakoff to Granville, Jan. 31st, 1873.*

ANSWERS TO CORRESPONDENTS.

C.—When Elijah said "Let this child's soul come unto him again" (1 Kings xvii. 21), he meant, let this child's *life* come back to him. It is the same word used of the animals in Gen. i. 30; Job xii. 10.

A. D. S.—Your questions on Ezek. xlv., &c., were considered in the *Ambassador* for November and December, 1865. Brother Turney at that time discussed the matter pretty fully. We cannot do better than refer you to what was then written.

C. H. E.—The question as to Paradise is answered in our remarks last month, in reply to Mr. Grant: "Errors of Annihilationists." That as to the holiness of believers in relation to their children, you will find answered in the *Ambassador* for September, 1866, page 184.

THE SIGN OF THE SON OF MAN.

J. E.—The sign of the Son of Man in the heaven (Matt. xxiv. 30) must be taken broadly, as comprehending all that goes to make it up. The position of the Papacy is

an element of the sign; but there are other elements. If we could see all "the sign" as a hieroglyph in the literal sky, we should see not only a fallen triple-crown, but three frogs, a bear on his hind quarters, young lions on each side, and a dying Turk.

"IN THE BODY AND OUT OF THE BODY."

Does not 2 Cor. xii. 1-4 teach that a man can be in and out of the body?—C. H. E.

ANSWER.—No; it teaches that a man can see in two ways: either with his mind as in a dream, or with his bodily eyes. The words in the original are *εἴτε ἐν σώματι εἴτε ἔκτος τοῦ σώματος* whether in (with or by) a body or without the body. Paul was not sure which of the ways it was that he saw the "visions and revelations" referred to. They appeared real, yet what came after suggested they were not real, and so he left the matter in doubt.

A TYPE OR NOT?

J. E.—David's encounter with Goliath may be a type of Christ's victory over the Giant image of human power in the latter day; but it adds nothing to the clear light we already have on the subject. If the existence of a type is not divinely indicated, it is not profitable to speculate. We can never be sure. We want something we can be sure about. The discussion of unexplained "types" only tends to produce an unhealthy emulation in ingenuity. We have seen bad results from it. With pastures so abundant, we need not root in the hedges.

"REWARDS" AND "TREASURES" IN HEAVEN.

In what sense were the "rewards" and "treasures" of the Jews in heaven?—(Matt. v. 12; vi. 20.)

Jesus says, "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of my Father who is in heaven." Here was a reward to come from heaven to such as were well-pleasing to God. In relation to them at the time of speaking, it was "in heaven;" and every action well-pleasing to God was an addition to it, and, therefore, a laying-up of treasure there, in contrast to those whose savings were piled on earth. There was a time appointed for the bringing forth of the treasure and the giving of the reward. "The Son of Man," says Jesus, "shall come in his glory, and all the holy angels with him, then shall he reward every man

according to his works."—(Matt. xvi. 27.) The resurrection is when Christ comes. Hence he also said, "Thou shalt be recompensed at the resurrection of the just."—(Luke xiv. 14.) Peter speaks of it as "the grace that is to be brought unto you at the revelation of Jesus Christ." Finally, Jesus says, "Behold I come quickly and my reward is with me." The words of Jesus referred to in C. H. E.'s question are a parabolic description of the relation of present action to the reward, and the relation of the reward to us, as a thing to come from heaven.

THE FALSE PROPHET AND THE LORD'S APPEARING.

J. E.—The loss of political power does not change the Papal horn into a false prophet, because the false prophet element existed in it while it was yet in the horn-state: but stripping him of the horn element, it reduces the Pontiff to the simple character of a false prophet. The Roman Apostacy exists in its ecclesiastical form till the Lord destroys it at his coming, as shown by the presence of the False Prophet in the ranks of the Lord's enemies (Rev. xix. 20), and by the statement of Paul that the Man-of-Sin-power is to be "consumed with the spirit of his mouth and destroyed with the brightness of his coming."—(2 Thess. ii. 8.) It is its political power and possessions only that are taken away in the time of the end before the Lord appears. This is effected by the hostility of the ten horns or European powers (Rev. xvii. 10), a fact which, duly recognised, would have prevented the mistake of looking for the Lord immediately the period of the little-horn's power over the saints was expired. The early disciples "thought the kingdom of God would immediately appear."—(Luke xix. 11.) It seems as if the latter-day disciples had to make a somewhat similar mistake in connection with the expiry of the "time, times and a half"—probably for the trial of our patience, and that the mere sensationalists might be driven off. Events are rectifying our perceptions. The process of destroying the power of the Roman Harlot is going on before our eyes and leads up to the Lord's appearing.

MORMONS! NO, INDEED!

OBSERVER.—The Christadelphians reject polygamy with loathing; people who call them Mormons knew nothing about them truly. Mormonism, in their eyes, is one of the most contemptible impostures of the day. The Christadelphians subject themselves to the teachings of the apostles in all things. They, therefore, recognise but one wife (Matt. xix. 4; 1 Tim. iii. 2, 12.) But, as to the ceremony of marriage, they do

not read that the believers in the first century made any provision for its performance among themselves. The main thing was to see that marriage when performed was "in the Lord;" that is, that the parties to it should both be believers. As to the ceremony itself—a very insignificant part of the business—they were enjoined to submit themselves to the ordinances of men for the Lord's sake.—(1 Pet. ii. 13.) Marriage is a matter recognised and provided for in the public law of nations. Therefore, in this, the Christadelphians, like their brethren in the first century, submit to the powers that be. Fortunately, they are under no necessity to have recourse to "the unclean and hateful birds" of Rome, or the officiating priests of her scarcely less objectionable daughters in England or Scotland. The law allows them to go to a civil officer, and to the civil officer (the registrar) they go, for the legal record which the law requires. They are glad to be able legally to give the parson the go-bye.

WHEN ARE SINS FORGIVEN ?

Paul speaks of the heart being sprinkled (with the blood of Christ): when does this take place? before baptism or after it?—M. M. C.

ANSWER.—Peter says "Ye have purified your souls in obeying the truth."—(1 Peter i. 22.) The meaning of this is made apparent in the words he addressed to the Pentecostal crowd who asked "What shall we do?" "Repent, and be baptised for the remission of your sins" (Acts ii. 38), and further illustrated in the words of Ananias to Paul: "Arise and be baptised, and wash away thy sins"—(Acts xxii. 16,) and further, in Paul's words to the Romans: "Buried with him by baptism, wherein also ye are risen with him (1 Col. ii. 12) to newness of life.—(Rom. vi. 4.) "Baptism doth also now save us, not by the putting away of the filth of the flesh, but by the answer of a good conscience toward God.—(1 Peter iii. 21.) Hence this "answer of a good conscience," consequent on the remission of sins, is obtained in the act of baptism.

Baptism is the institution God has appointed for bringing believing sinners into contact with the benefit secured by the death of Christ. By a figure borrowed from the law, the blood of Christ is then sprinkled upon his heart. Literally, God then forgives him for Christ's sake. People may laugh at this arrangement, but they cannot deny that it is the way appointed if they believe the testimony of the apostles. Their laughing may pass unnoticed now, but there is a time when "He that sitteth in the heavens shall laugh;" and for this time, like Felix, they would tremble if they

realised the "terror of the Lord" appertaining to it for those who despise the goodness of God. It hath pleased God to make use of contemptible things that men's faith may be put to the test, and man's insignificance and God's importance made palpable to every man's conscience in the obedience he has required.

RESURRECTION OF REJECTORS.

Will any be raised who have not come under the law of Christ?—M. M. C.

ANSWER.—Those who are ignorant of the law of Christ will not be raised (Rom. iv 15; Acts xvii. 30; Ps. xlix. 19; Is. xxiv. 14); but those who are aware of it, and refuse to submit to it, are responsible, and will be condemned by it in the great day of retribution.—(Jno. iii. 19; xii. 48; Rom. ii. 8, 16; Mark xvi. 16.) Misapprehension of the subject arises from a loose understanding of the phrase "under the law." It cannot be more exactly defined than in the words "bound to obey." The Jews were bound to obey the law of Moses; the Gentiles were not, because it was not given to them; but the Gentiles are bound to obey the law of Christ, for Christ sent Paul to them for the purpose, calling upon them to obey. Before then, as Paul said at Athens, "God winked at the ignorance that prevailed (Acts xvii. 30), BUT NOW COMMANDETH ALL MEN EVERYWHERE TO REPENT." Where men are not aware of the command, they cannot reasonably be held accountable for their non-compliance; but when they are aware of it, it makes them responsible and amenable to life or death at the coming of Christ. Hence the gospel is either "a savour of life unto life, or death unto death."—(2 Cor. ii. 16.) To say that no man can be raised who is not technically "in Christ" is contrary to fact; for many were raised before Christ appeared.—(Heb. xi. 35.) That no man can attain to immortality out of Christ is true; but a man may easily come forth to renewed mortal life in that relation, as shown by the cases referred to, and as evident from their being permitted to live now at all. It is a mere question of whether justice requires it. Christ will raise the baptized unjust; and these are as much in their sins as the unbaptized rejectors of the word. Their unforgiven post-baptismal sins do not prevent their resurrection; neither will the unforgiven pre-baptismal sins of presumptuous offenders against the light, screen them from the fearful hand of the living God in the great day of His now pent-up wrath. If a man insult God, he will have to answer for it.

THE SINS FORGIVEN AT BAPTISM.

Have we any actual sins of our own to be forgiven at our baptism? or is the effect

simply to free us from the law of sin and death which we inherit from Adam?—
M. M. C.

ANSWER.—Jesus, on sending Paul to the Gentiles, said he sent him “to open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, an inheritance,” &c.—(Acts xxvi. 18.) Concerning any one of this class failing to conform to the law of righteousness, Peter says “he is blind, and hath forgotten that he was purged from his old sins.”—(2 Pet. i. 9.) Finally, John, speaking to the seven-church portion of the people taken from every kindred, tongue, and nation, says of the Lamb, “He hath washed us from our sins in his own blood.”—(Rev. i. 5.) Whence it follows that the answer to the question is “Yes,” to the first part of it. We need not this evidence, however, to justify the answer. We know experimentally the truth of Paul’s statement, that, apart from the gospel, both Jews and Gentiles are all under sin. “All have sinned and come short of the glory of God.”—(Rom. iii. 23.) Every man is conscious of many pre-baptismal offences; and it is from these “many offences” that we are justified by the free grace that comes in the gospel.—(Rom. v. 16.) The words of Paul addressed to the Ephesians are true of all who submit to the righteousness of God. “You hath he quickened who were dead in TRESPASSES AND SINS, wherein in time past ye walked . . . fulfilling the desires of the flesh and of the mind.”—(Eph. ii. 1-2.)

How could any doubt exist on the point? Why should it be necessary to put such a question? Presumably because some one has suggested that as the Gentiles are without God, and not under law to Christ, they cannot commit sin, which is the transgression of the law. This is a mistaken application of truth. Though the Gentiles are not accountable, because helplessly what they are, they are none the less transgressors, who must be forgiven before they can obtain favour. Lev. xx. 23 shows that nations not under law are odious, because of their wickedness.

STAND NOT IN THE WAY OF SINNERS.

A. L. W. T.—General principles must supply the answers to your questions. The love of Christ, zeal for his name, respect for his precepts, the brightness of the hope of his coming, and the desire to meet his approbation at that time, and therefore anxiety to prepare as the bride for her husband, will cause a man to refrain from many things not specifically forbidden, and to do many things not in so many words enjoined. A man imbued with these sentiments could not be induced to join a choir of unjustified sinners, secular or “religious,” so-called; or

to sing at entertainments got up in connection with churches or chapels, whatever the subject of song might be. The truth might find a man in these positions, and it might be a time before he would become sufficiently awake to the expediency of withdrawing from them; but at the last he would see it, if he were of those who “grow in the knowledge of our Lord and Saviour Jesus Christ.” As to the question of whether such association is to be considered “a sin,” this is putting the matter too narrowly. Sin is the disobedience of command; and though, no doubt, there are general commands which forbid identity with the world in such things, yet the disobedience is not of that express form as to warrant the use of the term “sin.” But many things may not be “sin” in the technical sense, and yet highly objectionable on the score of danger. All unnecessary association with the world is dangerous, looked at from the coming-of-Christ point of view, and this is the only healthy point of view. Such association hinders the development of the mind of Christ in us. As for the singing of songs, Paul tells us in what line we may indulge (Col. iii. 16; Jas. v. 13); and in proportion as a man grows wise, he will fall in with Paul’s taste, and have less and less inclination to sing the mere jingle of human thought, as embodied in secular “songs,” which are too often misleading in sentiment, and in many cases positively hurtful. The safest policy is to keep as close as possible to the fountain of wisdom in all things. The present will soon be gone, and all that pertains to it. The future, only, is real. The other questions go too much into detail. It is impossible to draw hard and fast lines. Much must be left to the wisdom that will come from the reading of the word.

THE COMING OF CHRIST—PUBLIC OR PRIVATE.

“Will the Messiah come privately or in a way that all the world will know? I read that he will come as a thief in the night, yet another passage says that he will descend from heaven with a shout and the sound of a trumpet.”—S. E. D.

ANSWER.—Christ’s coming will be both public and private. It will be private first, as shown by the fact that he sends first for his own people that he may judge them.—(Luke xix. 15; Psalms l. 4-5; 2 Thess. ii. 1; 2 Tim. iv. 1.) At this time the world at large are ignorant of his presence. The armies of the nations occupy the land of Israel as invaders, and do not know of the Lord till he appears with the saints to pour out judgment upon them.—(Joel iii. 11; Zechariah xiv. 5.) Then they shake at his presence.—(Ezek. xxxviii. 20.) Afterwards, messengers are sent to the rest of the nations who have not seen the glory, that

they may know what has taken place.—(Isaiah lxvi. 19.) The nations not believing gather their armies to fight against the Lamb.—(Rev. xix. 19.)

Christ comes as a thief upon the world, but not upon his own brethren.—(1 Thess. v. 2.) He comes to them as a friend expected and watched for.—(Rev. xv. 15; Mark xiii. 34, 37.) The "shout" and the "sound of the trumpet" represent the power used in the raising of the dead; for the raising of the dead is set forth as the result of them—(see verse 16, 1 Thess. iv.; also 1 Cor. xv. 52.) This is "the voice of the Son of Man." "The hour is coming," said Jesus, "in which all that are in the graves shall hear his voice and shall come forth, they that have done good to the resurrection of life, &c." "He that raised up Christ from the dead shall raise up us also BY HIM."—(2 Cor. iv. 14.) As a shout is a common way of awaking people asleep, it is a natural metaphor as applied to the act of calling from the dead those who are asleep in Jesus: and as the sounding of a trumpet was the appointed method of convening the heads of the assembly of Israel under the Mosaic economy, it is natural that it should come to be used of that great gathering together of the heads of Israel at the coming of Christ. It does not follow that a literal trumpet sound will be heard. The literal trumpet-blowing of Israel's camp life came to be used figuratively of any act of calling attention or gathering people together. Thus "Set the trumpet to thy mouth."—(Hosea viii. 1.) "Blow ye the trumpet in Zion."—(Joel ii. 15.) "The great trumpet shall be blown."—(Isaiah xxvii. 13.) In all these cases, the context shows the trumpet is used in a figurative sense. And this is notoriously the case in the Apocalypse. It is "in the days of the voice of the Seventh Angel when he shall begin to sound" that the mystery of God is finished, or His purpose fully manifested and fulfilled. It is under the sounding of this symbolic trumpet that the time of the dead arrives.—(Rev. xi. 15-18.) There can, therefore, be little doubt that the "last trumpet" of 1 Cor. xv. 51 is the seventh (or last) trumpet of Rev. xi. 15.

These are trumpet-soundings that are not heard by the world. They are heard only by such as have had their ears opened by the truth to hear; and the last trump will, in a special sense, be "heard" by the dead, who, under its operation, will come to life, and reopen their eyes and ears, and come to the great gathering of saints.

True, there was the literal voice of a trumpet, "long and loud," in connection with the declaration of the first covenant from Sinai, but that system was altogether "a shadow of good things to come, and not the very image thereof."—(Heb. x. 1.) We need not, therefore, look for a repetition of its accidents in a literal form. The substance

is of Christ, and the great power that assembles the dead from their graves is the trumpet-voice of the Son of Man—the power of which is seen in its effects and not in an audible sound.

The resurrection of the dead will, doubtless, be as private in relation to the world as was the giving of the law at Sinai, the resurrection of Christ, and his ascension. The world will make the acquaintance of the saints for the first time when, with Christ, they appear on the scene as the breakers of the power of the nations. Then will the coming of Christ be apparent "in a way that all the world will know."

WORSHIP IN RELATION TO CHRIST.

Is Jesus an object of worship?—J. E.

ANSWER.—The blind man at the temple, cured by Christ, "worshipped him (John ix. 38), and Jesus did not say as Peter said to Cornelius, when Cornelius "fell down at his feet and worshipped him," "Stand up; I myself also am a man." His disciples worshipped him.—(Matt. xxviii. 17; Luke xxiv. 52.) So did the women who met him after his resurrection.—(Matt. xxviii. 9.) So also a ruler came and worshipped him.—(Matt. ix. 18.) A leper did the same.—(Matt. viii. 2.) They that were with him in the ship worshipped him.—(Matt. xiv. 33.) The angels were commanded to worship him.—(Heb. i. 6.) The saints in glory are represented as worshipping him, saying, "Worthy is the Lamb that was slain to receive power, and wisdom, and riches, and honour, and glory, and blessing."—(Rev. v. 12-13.)

But these testimonies do not exclude, nor are they in any degree inconsistent with the fact, that the Father is the Supreme object of worship, as the source of all being and power; that Christ is subordinate to Him (1 Cor. xi. 3; xv. 28; Jno. xiv. 28), the mediator or connecting link between God and man.—(1 Tim. ii. 5.) To "worship" is to do reverence, and this act is recognised as permissible towards even a human object, if the circumstances justify it. Thus Jesus says to the ecclesia at Philadelphia: "I will make them (of the synagogue of Satan) to come and worship before THY FEET, and to know that I have loved thee."—(Rev. iii. 9.) Thus, also, Jesus says to a man taking the lowest seat, and afterwards invited to go higher: "Thou shalt have worship (or glory) in the presence of them that sit at meat with thee."—(Luke xiv. 10.) Thus again, the servant of the parable is represented as "falling down and worshipping his lord."—(Matt. xviii. 20.) Thus also, Nebuchadnezzar worshipped Daniel.—(Dan. ii. 46.)

Now, though the Father is the highest object of reverence, is not Jesus an object of

reverence also? Yes, verily, for God hath given him a name above every name, that at the name of Jesus, every knee should bow and every tongue confess.—(Phil. ii. 9-10.) To him will we sing the song of praise, and make the completest obeisance in the day of his glory. Yet it remains true that there is a worship of the Father that Jesus will not accept. When offered more than his due, when on earth, he refused it, saying, "Why callest thou me good? there is none good but one, that is, God." Jesus did not teach the disciples to make their supreme petitions to him, but to the Father *through him*: "Ye shall pray the Father *in my name*"—(Jno. xiv. 13; xv. 16; xvi. 23, 24, 26); "We come unto God *by him*"—(Heb. vii. 25; Jno. xiv. 6); "We give thanks to God, through our Lord Jesus."—(Rom. xvi. 27; Eph. v. 20; Rom. vii. 25.) Yet this need not exclude such prayer and thanks (subordinately permissible to him) as are illustrated in "Lord Jesus, come quickly"—(Rev. xxii. 20); "Lord, save me."—(Matt. xiv. 30.) "I thank Christ Jesus our Lord."—(1 Tim. i. 12.) If Jesus were on earth, and we were to meet him, would we not do homage and make request of his favour? Undoubtedly. Well, he lives, and though we see him not, he sees us, and has all power: for it is given to him (Matt. xxviii. 18); and symbolised in the seven horns and seven eyes of the slain Lamb.—(Rev. v. 6.) He is able to succour those who are tempted (Heb. ii. 18), and shall we not make request? But this does not clash with or conceal the fact that "the head of Christ is God" (1 Cor. xi. 3), and that "out of him, are all things."—(1 Cor. viii. 6.) There is a place for every element of truth. The difficulty is sometimes to find it: and the misfortune often finds illustration in one man with one element of truth fighting another man who holds another element, both equally making havoc of that which properly blended is harmony itself.

IS LONDON OR ROME THE BABYLON OF THE APOCALYPSE?

J. H. thinks that London answers better to the Great Babylon of the Apocalypse than Rome. Rome is not made rich by shipping and merchandise, while London is. Rome has not "waxed rich through the abundance of her delicacies;" London has. "All that have ships in the sea," are not made rich by trade with Rome, but they are by trade with London. No nation has a merchant fleet to compare with England, and no Queen in history exceeds the Sovereign Lady of England in power over the nations.

In judging of the matter, it is necessary to take in the whole field of vision. It is not sufficient to look at what exists now;

we must have before us the events of the past eighteen centuries. And it is not sufficient to find a few points of coincidence between the description of Great Babylon and some modern city that may be suggested as the city intended; there must be a *complete correspondence*. There is this completeness of correspondence in the case of Rome, and there is want of it in the case of London.

1.—The Empire City of the Apocalypse was reigning over kings at the time of the vision, 1800 years ago.—(Rev. xvii. 18.) This was the position of Rome and Rome only. London, at that time, had no existence, except as a military post of the Romans.

2.—John's Babylon was built on seven hills.—(Rev. xvii. 9.) Rome is, and London is not, built on seven hills. Rome is known among Latin historians, who knew nothing of the Apocalypse, as the "Seven-Hilled City." It was her characteristic description at the time of the vision.

3.—John's Babylon had passed through five forms of government at the time of the vision, and was, at that time, under the sixth.—(Rev. xvii. 10.) This was the exact situation of Rome, while London held no government at all, but was a mere village, occupied by the soldiers of Rome.

4.—John's Babylonish Lady was carried on the back of the Seven-headed and Ten-Horned Beast—the symbol of the Roman Empire in its full historical career: the seven heads answering to the seven forms of government, established on the seven hills on which the city stood; and the ten horns, the decem-regal division of the empire, after a career of imperial sovereignty. This has been the exact position of Rome in her ecclesiastical development. Her ecclesiastical system has been upheld by the state-power in all the phases through which it has passed, until now, when her time being expired, the horns are hating the harlot, and eating her flesh, and burning her with fire.—(Rev. xvii. 16.)

London can shew nothing in her history at all answering to this peculiarity.

5.—Babylon was to minister spiritual intoxicants to all nations.—(Rev. xvii. 3.) Rome has done this for centuries. London has had no ecclesiastical influence with the nations; Rome still holds Europe in her spiritual bondage; while London, in this relation, is never heard of.

6.—With Babylon, the kings of the earth were to commit fornication.—(Rev. xviii. 3-9.) It was to be a place at which kings should pay court, and with which they should hold intercourse as a queen-city claiming and receiving their homage in spiritual things (for fornication, as a symbol is always connected with departure from God, and giving to others the submission due to Him only.) This is exactly

descriptive of Rome, and not at all applicable to London, which is the ecclesiastical Lady of England only; and not of the kings of the earth, who do not recognise her jurisdiction, and hold no ecclesiastical intercourse with her whatever.

7.—John's Babylon was the destroyer of the apostles and prophets.—(Rev. xviii. 20.) This applies to Rome only; for she was the murderer of the apostles and prophets sent forth by Christ. London has no more to do with the matter than Yeddo.

There are other points of coincidence, but these are sufficient to fix the vision upon Rome beyond a doubt. The only question to be considered is whether there is a lack of parallel in the features mentioned by "J. H." What are those features? Trade by sea and the enrichment of merchants; but are these literal? What is signified by

"the waters where the whore sitteth?" The angel's explanation to John sets this point at rest: "The waters which thou sawest, where the whore sitteth are *people and multitudes and nations and tongues.*—(Rev. xvii. 15.) London does not, whereas Rome has rested on this sea of nations in all her history, and all having political craft on this ocean have been enriched by traffic with Rome. At the time of the vision, no man could trade politically except with Rome, if he succeeded in obtaining appointment he was set up. Who were her merchants? This is thus answered: "Thy merchants were **THE GREAT MEN OF THE EARTH**—not commercial traders, but political craftsmen who made a gain by trafficking in the honours and emoluments to be obtained in political and ecclesiastical fellowship with the Roman Lady.

INTELLIGENCE.

BEWDLEY.—See Birmingham intelligence. Brother Betts is now comforted with society in the truth.

BIRMINGHAM.—During the month, there have been thirteen immersions, most of which, however, pertained to places in the neighbourhood of Birmingham, and not to Birmingham itself. Names and particulars are as follow. **JOHN JAMES BISHOP** (22), gardener, originally from Cheltenham. **JOHN OWENS** (27), carpenter, Bewdley, formerly connected with the Plymouth brethren; his wife, **ANN OWENS** (31); **CHARLES BENTON** (42), oil and colourman, from Gravesend, formerly Independent; **ERNEST PARSONS** (about 27, clerk), from Brierley Hill, formerly Baptist; his wife, **LOUISA PARSONS**, formerly of the same persuasion; **Mrs. DAWES**, middle-aged, wife of brother **DAWES**, of Brierley Hill, also formerly Baptist; **ELIZA JARDINE** (15), of Stourbridge, brought up in the faith; **HENRY RANDLE** (50), joiner, from Eatington, formerly assembling with the United Baptists and Independents; first brought into contact with the truth through a brother lending the *Lectures*, and his wife, **MARTHA RANDLE** (52), formerly, as happily now, with her husband. The other three were from Fazeley, in the intelligence from which, particulars will be found.

* On Tuesday, April 1st, the quarterly meeting was held, at which the business reports were of an encouraging character. A proposal to constitute a special fund for the relief of the poor was dismissed on the ground that the ordinary contribution scripturally included this provision, and that all that was necessary was a little more liberality.

On Good Friday (so-called) an open tea

meeting, at which about 120 persons (including interested aliens) were present, was held at the Athenæum Rooms. Speeches of a spiritual character were delivered by various brethren, and interspersed with the singing of anthems to the profit and refreshment of the whole company. A feature of the evening consisted of an attempt on the part of a somewhat erratic lady (not a sister, of course) to address the meeting: an attempt which was put down on the authority of Paul's interdict against women speaking in the public assemblies of the brethren. The subjects of lectures at the Sunday Evening meetings, during the month, have been as follow:

April 6th.—"Forgiveness, its nature: the result of its bestowal: to whom given, and on what conditions: the glorious end." (Brother Roberts.)

April 13th.—"The Spirit of God. What is the Spirit? its physical operations in nature: its relation to revelation and God's work among men: the Pentecostal out-pouring: the first century indwelling: its relation to gospel work in the 19th century." (Brother Roberts.)

April 20th.—"Repentance: its nature and effect: its essential place in the Bible gospel: popular repentance of no use: death-bed repentance a delusion: sowing in tears and the joyful harvest." (Brother Roberts.)

April 27th.—"The Lord's Prayer: prayer acceptable and unacceptable. the Lord's prayer; who are they that have a right to use it? What does it teach?" (Brother Hadley.)

BRIERLEY HILL AND STOURBRIDGE.—See Birmingham intelligence. These additions to the number of the obedient, are encouraging to the brethren in these places and

elsewhere. The prospect is good.

BLACKPOOL.—Sister Fox announces the death of her husband, who was a brother in the faith. He fell asleep March 10, after being a steadfast believer for over fifteen years. Sister Fox sorrows, but not as those who have no hope.

CUMNOCK.—Bro. Haining, writing Apr. 16th, says "I have much pleasure in reporting another addition to our small company of believers here, in the person of MARGARET HAINING, wife of Robert Reid of this place. She was immersed on Friday, 18th ult., having given satisfactory evidence of her faith in the things of the Kingdom of God, and the name of Jesus Christ. She is the eldest daughter of one of my brothers in the flesh (many years deceased). Having now entered upon that course, which if persevered in, will lead to life, our most earnest desire is, that she may continue unto the end."

CUPAR.—Brother A. Dowie reports the obedience of MARGARET WALKER (24), eldest daughter of sister Walker, who has been in attendance at the meetings for a long time. The gap made in the little company by the death of sister Braid, is thus to some extent made up.

DEVONPORT.—Brother Dasher reports, that on Wednesday, April 3rd, CHARLES SMART (17), brother in the flesh to brother George Smart, who left the ecclesia at Devonport about twelve months since for Chicago, U.S., and WILLIAM CHAPPEL (30), for many years a follower of the Bible Christians, put on the saving name, whereby we must all be saved, by being immersed. Brother Chappel's prejudice to the truth has been removed by the reading of books lent. We have a soldier belonging to the 2nd Queen's Own, meeting with us. He is very attentive and intelligent. Suppose he applies for immersion, should it be administered? He is a sworn man to use the sword.

[Cornelius was in the same position, yet was immersed, and so far as we know, abode in the calling wherein he was called, in which, however, as an obedient disciple, he would do nothing forbidden by the Lord. If a man can be free it is better (1 Cor. vii. 21), but if he cannot, let him like a certain believer of whom we heard during the civil war in America, who, being drafted, marched but never fought, and came out of the war unhurt.—EDITOR.]

DUNDEE.—Brother Scrimgeour thus writes, April 12th, "I was immersed into the saving name, on Wednesday, the 16th October, 1872, in Jarrow-on-Tyne, but the fact was never reported in the *Christadelphian*. On coming to Dundee, resolving to associate myself with those of the same precious faith, I united myself with brother Mortimer, whom I found alone contending for the faith since the removal of sister Fraser to Huddersfield. Originally, I belonged to the meeting in Newburgh, Fifeshire, who have now as a body, with one exception, obeyed the truth.

I have also to report the immersion of JAMES YOUNG and HUGH SUTHERLAND, into the sin-covering name, on Thursday, the 19th of April, at the Public Baths—brother Mortimer assisting. They were in connection with the King's Road Hall Meeting here. (These are the Dowieites.—EDITOR.) The former has been considering the truth for nearly two years; the latter nearly twelve months, and formerly belonged to the meeting in Newburgh. Seeing it their duty to contend earnestly for the faith once delivered unto the saints, they have joined themselves unto us, and on obtaining a suitable place to meet in, we will come together on the first day of the week to show forth the Lord's death until he comes. We shall rejoice to see any of the brethren who may be visiting in Dundee or its neighbourhood."

EATINGTON.—See Birmingham intelligence. Brother Habgood accompanied the new-borns, and rejoices in their obedience.

ELLAND.—Brother J. J. Spencer, writing April 15th, reports the following further additions by immersion to the ecclesia, namely: his own wife, ANN SPENCER (48), formerly Methodist; MARY JANE WORSNOP (31), wife of brother W. Worsnop, formerly Methodist; and MARY JANE JAGGER (29), wife of brother William Jagger, formerly neutral. They were immersed at Halifax, on Saturday, the 12th of April. These with the addition of sister Holroyd (late of the Halifax ecclesia), who has come to reside at Elland, increase the number to fifteen. Brother Farrar broke bread with them on Sunday, the 13th, for the last time, before leaving for Canada, per *Prussian*, sailing April 17th.

FAZELEY.—Writing April 18th, sister Wood reports as follows: "Enclosed please find a little intelligence relating to three obedient to the faith from our midst. We are expecting others shortly. There are many attending our meetings regularly, who listen to the word of truth with remarkable attention. For a long time, so far as aliens were concerned, our labour seemed wasted, and in speaking to one of our brethren of this fact, he said, "I never thought you would do much good in Fazeley. I don't think you ever will have any more additions." After our room was opened, many were the sneers and sarcastic remarks to which we were subjected, such as "those few, poor, contemptible Christadelphians at Fazeley;" and, referring to yourself, boasting that you would never "show" up here again. What a change lately. When it was announced last evening you were coming, great pleasure was manifested. The particulars enclosed are as follow:—"On March 4th, at the Athenæum Hall, Birmingham, EMMA, wife of our brother Wood, of Tamworth, was covered with the only name whereby sinners can be saved, by immersion in water. From her earliest years she had been religiously inclined, but in the various "sects" with which she had been connected

could never obtain peace. To use her own words, "it was like grasping at *shadows*; there was nothing real." She has now "laid hold" of something which, if she hold fast, will never fail her, but will become more real and glorious day by day. During the next week (at the same place) WILLIAM BIRD (40), followed her example. For twenty years, he had been *truth seeking*, during which period he has been connected with almost every branch of the apostacy, not even excepting the Old Roman Mother. Speaking of this time, he compares himself to Noah's dove—seeking rest, but without success. At last he came to the conclusion that truth was banished from the earth, so entirely was it non-existent in the various communities of which he had been a zealous member. In the providence of God he returned to Fazeley, from Manchester, just about the time of your first lecture here. At the opposition meeting, got up by the Methodists, where sister Fraser and myself were the only representatives of the truth present, Mr. Bird tried to defend us from insult. This was his first introduction, and since that time he has been gradually brought to the full apprehension of the faith necessary to salvation. He is an intelligent man, and will be useful in proclaiming the good news to his old associates. Our joy was still further increased by the obedience, on April 1st, of ANNE WITHINSHAW (18), who is living in my house as assistant (there is quite a family of sisters now). Since coming here she has been very anxious to understand, that she might obey the commands of the Deity, lest she should be excluded from the kingdom, for the setting up of which, and the glorious appearing of the king, we are waiting."

GLASGOW.—Writing April 8th, brother J. O'Neil announces that ALEXANDER THOMSON RAE (21), letter engraver, put on the covering name on Sunday morning, the 23rd March, in presence of a number of the brethren. Brother Rae was brought up in the united Presbyterian section of the apostacy, in which his relatives are yet contented to remain, but perhaps not always, as brother Rae has taken means to introduce the truth to their notice. He has had to contend against all his relatives single handed, and narrowly escaped being inveigled by the Dowieite perverters. The ecclesia has had another addition by the removal of sister Andrews from Edinburgh to a situation in Glasgow. Sister J. J. Andrew, of London, has come to stay for a time, at which the brethren are well pleased. Brother McClements' age is 24, not 21, as stated last month; and his occupation is more correctly described as "warehouseman" than "draper's assistant."

GRANTOWN.—Brother and sister McIntosh, of this place, have removed to Tipton, near Birmingham, where the former is employed

in the goods department of the G.W.R. Company's Station there.

HALIFAX.—Brother Swindell writes:—"Though it is nearly nine months since Halifax has appeared in the pages of the *Christadelphian*, we have not been standing still during that time. There have been in the interval a goodly number of immersions, many of which, however, belong to Huddersfield, Elland, and Keighley, who come to Halifax to immerse, in order to have the benefit of our private accommodation; these have been reported from their respective meetings. Those that are additions to the Halifax ecclesia are as follow:—October 16th, 1872, Mrs. DYSON (63), mother of brother Rowland Dyson; December 4th, SARAH BOARDMAN (46), for nearly thirty years connected with the Wesleys; February 16th, SARAH BAIRSTOW (38), wife of brother John Bairstow; and MICHAEL GOGGINS (42), formerly a Roman Catholic, but lately connected with the Methodists.

Whilst we have thus added to our roll, we have lost one of our members by death, viz. brother Hoyle, whom we laid to rest on the 6th of November, in the beautiful little cemetery overlooking the busy and smoky town of Sowerby Bridge, in the hope not only of an emergence from the grave, but of a resurrection to eternal life. His funeral gave the writer, who officiated on the occasion, an opportunity of bearing testimony to the truth. On arriving at the house, I found it filled, according to Yorkshire custom, with the relatives and friends of the deceased. At the request of the widow, sister Hoyle, I made a few remarks on the contrast between the consolation offered by Jesus to the sorrowing sister of Bethany, and that which most of those assembled were accustomed to hear from their spiritual guides, and made what might appear to some present in part, an unnecessary statement, viz. that he who lying before us shrouded and coffined was *really* a dead man, and could have no future existence *at all*, until summoned from the dead by the voice of him who called Lazarus from the tomb.

We continue the Sunday evening lectures in our own room. The attendance varies, being affected partly by the weather; sometimes it is too fine and people prefer to "go a walking;" other times it is too wet, and they prefer staying at home. Then again, there are anniversary sermons and other "vanities." We labour on amid all discouragements, remembering and believing "that he who goeth forth, and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him." Brother Ellis, of Liverpool, was with us on Sunday last; he spoke to us in the afternoon on the "Manner of love the Father hath bestowed upon us." He also lectured in the evening on "the Covenants of Promise."

LONDON.—The immersions during the month have been as follow:—April 30th, JAMES FROCH, formerly neutral; April 21st, Mrs. ADELAIDE HOUSE, formerly a member with Dr. Leask, (Independent and editor of the *Rainbow*), from whom she learned some elements of the truth, and was immersed years ago by “the Hon. and Rev.” Baptist Noel. Mrs. House received some of the elements of the truth through Dr. Leask.

As intimated last month, the brethren are about to remove to a new hall, and in connection with the opening of it, they purpose holding meetings as follow:—Sunday, May 11th (morning): Breaking of bread and exhortations; evening, lecture by brother requested. Monday, May 12th, tea meeting, to be followed by addresses by brethren. Tuesday and Thursday, May 13th and 15th, lectures (particulars not yet settled).

“We have,” says brother A. Andrew (who communicates particulars), “experienced great difficulty in our endeavours to obtain a place of meeting commensurate, in regard to size and position, with the requirements of the truth in London, most of the halls being used for Sunday services of some kind. The new hall is not so capacious as we could wish (it is calculated to seat from 150 to 200); but it is in an excellent position, and there will be the additional advantage of having the book dépôt in the same building: the dépôt facing a busy thoroughfare, and the hall being in the rear. The name of the hall is “The Upper Street Lecture Hall,” and it is situated at No. 69, Upper Street, Islington, opposite Islington Green.”

The subjects of lecture since the last report have been as follow:

March 23rd.—“The world to come contrasted with the world that now is, and shown to be subversive of the theory of a world to go to.” (Brother J. J. Andrew.)

March 30th.—“The misunderstood sect everywhere spoken against.” (Brother J. J. Andrew.)

April 6th.—“Christ sent me not to baptize, but to preach the gospel.” (Brother J. J. Andrew.)

April 13th.—“The true church, and who are of it.” (Brother E. G. Holden, of Brighton.)

April 20th.—“The faith and hope of the Ancients in relation to the great salvation made known in the gospel.” (Brother C. M. Handley, of Maldon.)

MALDON.—Brother Handley reports that on “Good Friday” the brethren had a social meeting. About thirty partook of tea together, and afterwards listened to profitable addresses, and sang anthems together. While looking back at the death of the Lord, their eyes and hearts are ahead, looking and praying “Thy kingdom come.”

MUMBLES.—Brother D. Clement mentions a disposition on the part of some to obey the truth; also that a site is obtained in the

principal thoroughfare of the village for the synagogue which the brethren are about to erect. They hope to be in the new place in three months. He also reports that sister Dillon, after a prolonged and distressing illness, fell asleep on the 23rd of March.

NOTTINGHAM.—Brother Mycroft mentions that brother Turney, who has been ill, is a little better. During the month, brother J. J. Andrew, of London, lectured twice.

“During the month, there have been four additions by immersion: CAROLINE KERRY (32), daughter of brother and sister Kerry, for ten years a member of the Baptist persuasion; SAMUEL WARDLE, for many years a Methodist local preacher, but has been looking into the truth for nearly twelve months; he is at present residing at Newhall, near Burton-on-Trent, but is endeavouring to obtain employment in Nottingham, so as to be able to meet with us; DAVID TURNERY (57), the father of sister Anne Turney; FANNY YOUNG (22), a domestic servant residing with a Churchman, who is bitterly opposed to the truth. She expects that her reception of the truth will lead to the loss of her situation.”

PAISLEY.—Brother Peacock announces the obedience of JANET MACALLUM (20), daughter of sister Macallum. She was immersed into the saving name 23rd March.

SALE.—Brother J. Birkenhead reports as follows:—“We have been much cheered by the addition to our ecclesia of the following:—On the 15th February, MARY JANE BOOTH, wife of brother Booth; and on the 15th of March, HARRIET BELLAMY, wife of brother Bellamy, formerly of Leicester. On the respective days mentioned, they put on the name of Christ, that glorious name by which alone we can be saved. These additions have been very encouraging to us, especially to brethren Booth and Bellamy, whose hands are now much strengthened, and we go on our way rejoicing. Friday last (Good Friday, so called) being a general holiday, we thought it a good opportunity for a meeting of the Manchester and Sale ecclesias, for mutual edification. Accordingly, in compliance with a request sent to them by us, the Manchester brethren and sisters came out to Sale and met at our meeting room, where tea was provided; after the partaking of which, the evening was spent in singing, receiving exhortations from the brethren, and conversation. We had at least thirty brethren and sisters, besides a number of friends present. We had with us brother Gratz, and brother and sister Behenna, of Mumbles. The evening passed very pleasantly, and I think all returned home strengthened and encouraged to run with greater patience the race set before us.”

SCARBOROUGH.—The advertised subjects for the last month have been as follow:—CHRISTADELPHIAN SYNAGOGUE, Temperance

Hall, Scarborough, Sunday Evening, at half-past Six o'clock:—

Mar. 30th.—Britain Identified in Prophecy.

April 6th.—Orthodoxy versus the Scriptures.

April 13th.—The Strait Gate, and the few that find it.

April 20th.—Russia, Gog of the latter day.

April 27th.—The reason why I became a Christadelphian.

May 4th.—The Philippian Jailor's Question; or What must I do to be saved?

SHEFFIELD.—Brother Joseph Boler reports, April 8th, as follows:—"Our ecclesia here, which numbers thirteen members (eight brethren and five sisters), feeling desirous to make the truth more generally known in Sheffield, obtained a visit from brother Birkenhead, of Sale, near Manchester, on Sunday, March 16th. He lectured twice—afternoon and evening—in the Burngreave Vestry Hall, which is calculated to hold from 500 to 600 people. The subject in the afternoon was, "Earth, not heaven, the promised inheritance of the righteous." There was a large and respectable audience, estimated at about 350 persons, who listened with great attention. There was an occasional interruption from such as were impatient at hearing the foundation of their faith being destroyed. These would ask the lecturer a question, to which brother Birkenhead gave ready and appropriate answers, apparently to the general satisfaction. After the lecture, a great number of questions were put in rapid succession, four or five speaking at once. The questioners appeared as though they would quarrel with brother Birkenhead and each other because he did not answer each one first. The subject for the evening was, "Everlasting punishment not eternal torment." The weather turned out unfavourable. However, we had a good auditory of about 400 people. A very edifying discourse was delivered, which gave great satisfaction to the brethren, and proved very discomfiting to the opponents of the truth. The lecture being over, a great number of questions were again put, and answered in a way which confounded the adversary. Some went so far as to say that the Christadelphian Bible was different from the English version. There were others who thought that the lecturer had fully established his assertions.

Brother Birkenhead also reports, and adds that at the close of the last lecture, a gentleman connected with one of the most extensively circulated papers of Sheffield, applied for information respecting the Christadelphians, intending to write an article on them. The article duly appeared, nearly two columns in length, but though calculated to bring the existence of the Christadelphians, as a fact, prominently before the people of Sheffield, it was not written in a style likely

to create a desire for further acquaintance. It was a report of the meeting by a writer under the pseudonym of "Criticus," and some account of the Christadelphians generally, but written in a vein of humorous sarcasm, palpable enough to be visible to the least discerning mind. It may, however, be useful.

TAIN.—Brother J. Hood reports the obedience of WILLIAM ROBERTSON, clerk: now making four brethren in Tain.

TIPTON.—See Grantown.

TRANENT.—The adversary are making themselves very busy, and so are the brethren. Between the two, stagnation is prevented, and, doubtless, at last, good will be done. Whether or not the motto is, "Work while it is called 'to day.'"

AUSTRALIA.

SYDNEY.—Brother J. J. Hawkins reports his removal to this place from Burrawang. He adds:

"We in New South Wales, had a little gathering on the 9th of November last. Being a public holiday (thus letting loose the majority from the fetters of business) the Sydney brethren, and some from other places, and their families, spent the day happily near the sea side; and the next day, being Sunday, a goodly number comparatively speaking, met to break bread and to build each other up in the faith. Interesting and instructive addresses were given by brethren Blencowe, Marsh, Gordon, Hawkins, Everitt, Lees, and Rooke, on selections of Sacred Writ, appropriate to an occasion of the kind, each speaking for fifteen minutes, the course being judiciously varied by singing and prayer, thus affording a spiritual feast to all, by bringing together those who are of the one body, though some had never before met. In the evening, we met again, when addresses were given by brethren Brown, (on the Thief on the Cross) Jones; (on the Conversation on the Road to Emmaus); McGuire (on the love of God), and Rooke (on the Rise and Progress of the Truth in New South Wales,) which was of special interest, as you can easily imagine. I have much pleasure in announcing the immersion of five persons at Beechworth, in the neighbouring colony of Victoria, but I am not, at present, in possession of all the names and particulars. They are said to be intelligent in the truth, and resolved to stand steadfastly for the faith, in spite of the wiles of the Satan with which they have to contend in maintaining the testimony."

CANADA

HAMILTON.—Brother Powell (in a letter written in December last, but which went

straying among non-intelligence letters at Birmingham) announces the obedience of JOHN MCPHIE (about 26), machinist, formerly Presbyterian, son-in-law to brother Dixon; also brother Dixon's eldest DAUGHTER, wife to the first-named; also JOHN FAULK (about 30), machinist, formerly Methodist and Episcopalian. The Hamilton ecclesia, says brother Powell, is gradually increasing in numbers.

UNITED STATES.

ADELINE, Ogle Co.—To brother Abraham Coffman and others, who do not accept the definitions published from this place in our March number, it is sufficient to let the fact thus become known. We cannot consent to let the *Christadelphian* become a medium for a controversy which is becoming a strife of words to no profit, but to the subversion of the hearers. In so far as your manifesto (apparently unobjectionable in itself) would tend to keep alive this strife, we must decline to publish it, regretting to appear in antagonism to you or to those you strive with. We are friends to both, because we believe both to be friends of the truth, but striving about a matter which, as a great mystery, is above the comprehension of all in the sense in which some would strive to make it intelligible, and simply to be received as a matter of testimony in the same way as we receive the testimony of our eyes concerning the sun—none the less rejoicing in the light in that we do not grasp it. "Take heed that ye be not consumed one of another." "Behold the Judge standeth at the door."

CHICAGO (J. W.).—See notice above to A. C. and others. We cannot record your proceedings while a division continues, the effect of which is to isolate both parties.

Brother Bingley writes that during the month of January, accompanied by sister B., he visited several places within fifty miles of Chicago, previous to their removal to the State of Iowa. At West Northfield they visited brother and sister Phillips. Brother North, of Wauconda, came twenty miles by sleigh to meet them one Sunday, and they all felt mutually edified by contemplation of the things pertaining to the glorious *aión* to come. They next proceeded with brother North to Wauconda, situated on the side of a beautiful little lake. Several lectures were given at a hall previously engaged, but the attendance was poor, though a few were deeply interested. They next visited Roseville and Volo, both places within a few miles of Wauconda. Brother Bingley gave four lectures to appreciative

audiences, through the active exertions of friend Allensby, at whose house they stayed. He anticipates good results from the combined efforts of brother North and friend Allensby, should he decide for the truth. Brother North has already largely introduced the truth in the neighbourhood by private effort.

SHENANDOAH, SCHYL Co. (PA.).—Brother Brittle writes: "We are sorry to record the death of brother William Matthews, formerly of Baltimore. He died March 9th, 1873. He was a firm brother, and of long standing in the truth. His death produces sorrow in the few sojourning here; but not so much for brother Matthews as for his wife and three children, left to mourn his loss. Yet "we sorrow not as others that have no hope, for of him we can say that he had a "hope which is both sure and steadfast," and one that maketh not ashamed. May his rest be short, and soon may he hear the voice of Him that wakes the dead."

WEST HOBOKEN, N. J.—Sister L. writes: "The ecclesia here has of late been strengthened and encouraged by several persons having been baptized into the saving name of Christ. On the 9th of March, after an intelligent confession of faith before a number of the brethren and sisters, four brethren were baptized. Two of these—brother STROUDE and brother WILSON—were formerly among the Campbellites, and were now re-immersed upon attaining a knowledge of "the things concerning the kingdom of God, and the name of Jesus Christ." They were assisted to a fuller understanding of these things by means of the writings of Dr. Thomas. Two young girls, who formerly attended the Sunday school, gave in writing a statement of first principles—one especially comprehensive. Dividing the subjects in order, under appropriate headings, viz.: 1st, the things concerning the kingdom of God; 2nd, the things concerning the name of Jesus Christ—resurrection and judgment—baptism. The name of one, CHARLOTTE EARLE, daughter of sister Earle; the other, ANNIE CARTER, a member of our own household. On Sunday, March 30th, two others were baptized, daughters of sister Carsten. We cannot help rejoicing over a race, well begun, where the contestants for a crown of glory have been favoured with a fair start,—having their foundation well and firmly laid,—"grounded and settled" in the hope of the gospel. This is attainable in the present day, as well as when the truth was being exhumed from under the pile of orthodox traditions. Let us pray that a good beginning may bear much fruit, and yield an overflowing harvest at the end."

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. X.

THE BAPTISM OF FIRE.

By DR. THOMAS.

(An unpublished article, written for the "Herald," and found among his papers after his death.)

CONCLUDED FROM PAGE 202.

WHEN Jesus delivered to his Apostles "the promise of the Father," he told them that when the Spirit came, he should convince the *kosmos*, or world of Palestine, of judgment, because the Archon, or chief power of this kosmos, or world, is judged. During the three years of his ministry, he had rebuked it faithfully, but he was about to depart, and hence it was necessary for him to send a substitute, who should not fear the frowns of the rulers of the darkness of the age; but should courageously rebuke them in the streets, the temple and national assembly. This courageousness of the Spirit, as distinguishable from human effrontery, is perceptible in the fact that before they were "en-

dued with power from on high," the apostles were timid to a fault: "they all forsook their master, Jesus, and fled." But when they had received "the earnest," they confronted their rulers with a boldness which strikes us with admiration; as it did the executive, who, "when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus."

Filled with the Holy Spirit, the apostles proclaimed the days of vengeance upon the ungodly of the nation—as well as the word of reconciliation to all who feared the name of the Lord of Hosts. On Pentecost,

Peter quoted the words of Joel, and applied them to the times in which he lived, namely, to "*the last times*" of the Mosaic land. The Spirit in quoting these words however, by Peter, varied them somewhat; in Joel it reads, "and I will show wonders in the heavens and in the earth;" but in Acts, "I will show wonders in heaven above, and signs in the earth beneath;" and the translators have rendered the original in Joel "shall be *delivered*," and in Acts "shall be *saved*." This was quoted as a part of the testimony with which to convince the hearers of a judgment about to come upon Israel, and of a means by which they might effect their escape. Peter expatiated much upon this topic of judgment so interesting to the nation, as it is written, "with many other words did he testify and exhort, saying, Save yourselves from this generation:" this "generation of vipers," who will assuredly be destroyed soul and body, in the "damnation of hell."

This threatening of judgment upon the rulers of Israel became exceedingly offensive to the constituted authorities. Accordingly, they determined to put a stop to such prophesying, if possible. Stephen became the first victim. They suborned false witnesses against him, who charged him with "speaking blasphemous words against Moses, and God; and against the Holy Place, and the Law." This was false witness, because no man speaking by the Spirit as he did, could speak blasphemy against these. Doubtless he said what they charged him with, saying, namely, "that Jesus of Nazareth should destroy the temple, and change the customs which Moses had delivered," but this was true and not blasphemous,

and most likely a part of his testimony concerning "judgment to come."

It was this doctrine of the near approach of the great and dreadful day of the Lord upon Israel, that caused those who submitted to the obedience of the gospel for the remission of sins, to be seized with fear; for "fear came upon every soul," and therefore, to "sell their possessions and goods" and to throw the proceeds into a common treasury. They knew not the day or the hour when the Son of Man should come; nor could the Apostles tell them, for this the Father had not revealed. They were wise enough, therefore, to provide for the event on the shortest notice, by extricating themselves from all interest in the soil or improvements thereof. Their property being turned into money, their wealth became portable, and thus they were enabled to betake themselves to flight upon any pressing emergency that might befall them.

It is worthy of remark here, that a community of goods never obtained among the Gentile Christians, for the simple reason that the Baptism of Fire did not relate to them, but to the inhabitants of Palestine only. They still retained their goods, chattels, and effects, real and personal, and continued uninterruptedly to follow their several avocations of life; all that the new relations they had entered into required of them was diligence in business, fervor of spirit, serving the Lord, and liberal weekly contributions of their acquisitions as the Lord had prospered them, and I doubt not, but that the more they bestowed on the widows and orphans, and the afflicted of the flock of God, the more He

poured into their basket and store; for those were not times of spiritual fiction.

The Apostle James denounced the ungodly Jews of the kingdom in set terms for their iniquities, and his denunciation was recorded in the year 62, which was about eight years before the Roman abomination of desolation overwhelmed them with a fiery destruction, and deluged them with a flood of war. "Go to, now, ye rich men," said he, "and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your silver and gold are cankered, and the rust of them shall be a witness against you, and shall eat your flesh *as it were* FIRE. Ye have heaped treasure together for THE LAST DAYS. . . . Ye have lived in pleasure *on the land* and been wanton; ye have nourished your hearts as for a day of slaughter." From this passage it is plain that the apostle was addressing his contemporaries, and not future remote generations; namely, the "rich men" of Israel, who were the proprietors of the soil of Palestine; "Behold," says he, "the hire of the labourers who have *reaped down your fields*." And "ye have lived in pleasure *on the land*." And that they were of Israel is still more evident, by the use of the phrase *the last days*, which have especial and exclusive reference to the last days of the Mosaic age. We observe, likewise, that "*Fire*" is the symbol used by James as expressive of the "*miseries coming upon them*." The *rust* of their gold would condemn them, as unwise as well as unjust stewards, who had failed to make such use of the mammon of unrighteousness as would procure for them friends who

were able to introduce them to eternal mansions. They had disregarded the apostolic exhortation that they should "not be high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against *το μελλον, to mellon*, the FUTURE AGE, that they may lay hold on ETERNAL LIFE.—(1 Tim. vi. 17.) How differently had the rich acted to whom James had written! Instead of "laying up for themselves in store a good foundation for the future age, that they might lay hold on eternal life," they had "nourished their hearts as for a day of slaughter," when they would be Baptized with Fire, which should devour their substance as well as their flesh itself.

But to those of his brethren in Israel who were suffering under the oppression of these men, the apostle says—"be patient therefore unto the coming of the Lord." But what inducement was there to be patient, while these rich brethren—as "evil servants" in the kingdom, who were saying in their hearts, "the Lord delayeth his coming,"—were *smiting them, and carousing with the drunken?* The motive to patience was that when the Lord should come upon them in "an hour they were not aware of," he would "cut them asunder" in that "Day of Slaughter," and thus deliver them from their oppression, and appoint these "lovers of pleasure" a portion with the Scribes, Pharisees and hypocrites which would be "weeping and howling and gnashing of teeth." Compare Matt. xxiv. 36-51, with James v. 1-11. But was this

coming of the Lord that coming in the Latter Days, when he should come to raise the dead? If it were, it would have been no consolation to those to whom James wrote, and who were then suffering under "divers temptations" or persecutions inflicted upon them by their rich brethren, who withheld their wages and otherwise cruelly entreated them. Had the apostle referred to His coming in the Latter Days, with more propriety, he would have consoled them by some more proximate consideration; but no: the apostle did not refer to the Latter Days, he spoke of His coming in the last days of the Mosaic age, for which these rich men had heaped treasure together. "The cries" of the oppressed servants, says James, "are entered into the ears of the Lord of Sabaoth;" therefore, ye "poor of this world, rich in faith and heirs to the kingdom," be patient, "establish your hearts, for the coming of the Lord draweth nigh," when he will deliver you as he hath promised, saying, "whosoever shall call upon the name of the Lord shall be saved." James might well say it was "nigh," "even at the doors," for in eight years after, the Lord came upon them. Though they saw not his person, yet they felt his vengeance, when the "nation of fierce countenance" swept over the land and left them neither corn, wine, nor oil, nor the increase of their kine, nor flocks of their sheep, until he had destroyed them.—(Deut. xxviii. 49.)

The last writer upon the Baptism of Fire to whom I invite the attention of the readers, is the apostle of the circumcision. As he is a great authority in all affairs of the kingdom, he is entitled to very especial consider-

ation. His words are weighty, and glow with the refiner's fire. He has spoken of things concerning the circumcision of which all the prophets testified from Moses to Malachi. But, as we wish to be somewhat particular in our exposition of this *crux interpretorum*, as the last chapter of his second epistle really is, we shall enter upon the elucidation of his letter under the separate head of

THE PETRINE CONFLAGRATION OF THE WORLD.

By this phrase is meant the *supposed* prediction of the burning up of the world in these Latter Days, delivered by Peter in 2 epistle iii. 10. I say "supposed," because I shall show that whatever destruction may await the world, the passage before us does not refer to it; but to the destruction of the Mosaic constitution of things by the Baptism of Fire.

Peter was the first who after the ascension, announced the "judgment to come upon that untoward generation." Having for several years threatened the people with the miseries that were coming upon them, he concluded at length to write to the dispersion, "to put them in remembrance of the things" which made up "the present truth," or the truth relating to the times then present.—(2 epistle i. 12.)

From the first epistle we learn that the believing Israelites were the subjects of severe persecution. In 1 epistle i. 6, it is written, "now for a season ye are in heaviness through manifold temptations, that the trial of your faith being much more precious than of gold which perisheth, though it be tried with fire, might be found

unto praise, and honour, and glory at the revelation of Jesus Christ." Also "if you suffer for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled."—(ch. iii. 13); "beloved, think it not strange concerning the fiery trial *which is to try you* as though some strange thing had happened to you; but rejoice, inasmuch as ye are partakers of Christ's sufferings. If ye be reproached for Christ, happy are ye. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian let him not be ashamed, but let him glorify God on this behalf."—(chap. iv. 12, 16.)

This "fiery trial" seems not only to indicate the sufferings they were actually enduring, but also to refer to a trial which was coming upon them, but had not yet arrived; for he terms it a "fiery trial *which is to try you*," a trial which was to come upon all the nation. This trial he terms "judgment," as it is written, "for the time is come," not will hereafter come some 1800 years—'hence, for the time is come that *judgment* must begin at the house of God; and if it first begin at us, *what shall be the end of them that obey NOT the GOSPEL OF GOD?* And if the righteous *scarcely be saved*, where shall the ungodly and sinner appear?"—(chap. iv. 17.) This was the order laid down by Paul, when he wrote to the believing Israelites at Rome who kept the national festivals in Jerusalem as well as the unbelievers, some 12 years before the destruction of the city; "and thinkest thou this, O man," says he, "that judgest them which do such things and doest

the same, that thou shalt escape the judgment of God? . . . thou treasured up unto thyself wrath against the day of wrath, a revelation of the righteous judgment of God, who will render to every man according to his deeds; . . . unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, *of the Jew first*, and also of the Greek."—(Rom. ii. 4.)

Now, to comfort and sustain the faithful in their districts, Peter wrote, and in his first epistle directed their hopes to the "revelation of Jesus Christ," as the great event which was to crown all their sufferings with joys; because then he was to put them in possession of "THE INHERITANCE." This was the Land of Canaan under a heavenly constitution, and therefore, elsewhere styled "a heavenly country." Under that constitution it would be characterised by incorruptibility; it would be free from defilement, and would not fade away, and it was said to be "reserved in heaven," because the land would not be put under this constitution, which is the new constitution made with the house of Israel and Judah until the Lord Jesus should be revealed from heaven. This heavenly country under the glorious and benign government of Jesus, when he should sit upon his father David's throne, with all its splendours and illustrious relations, was the great recompense of reward held out by the apostle to his afflicted brethren, "who were" then "kept by the power of God through faith unto a prepared salvation," to be revealed in *the last Time*. That is, that if they should

sustain the fiery trial without apostacy, they should be saved from the coming desolation of their country, so as by fire, and "at the revelation of Jesus Christ" to obtain a share in the incorruptible inheritance, which in its renovated constitution would be the "kingdom restored to Israel," "a new heavens and a new earth, in which righteousness would dwell."—(Psalm lxxii; Isaiah ix. 6; lxxv. 17; 2 Peter iii. 13.)

We remark here, that Peter affords us a very definite illustration of the last days. Speaking of the redemption of his brethren from their "vain behaviour received by tradition from their fathers," by the precious blood of Christ, he says, "who verily was fore-ordained before the foundation of the world (*pro katboleis kosmou*, before the giving of the law by which the Jewish world was constituted), but was manifest *in THESE last Times* for you, who by him do believe in God."—(1 Peter i. 20.) The phrase "these last times" evidently related to the days contemporary with Jesus and his apostles, as the grammatical construction plainly shows.

But, if the phrase "*these last times*" is not sufficiently indicative of the times of which Peter was writing, he says, "*But the end of all things is at hand.*"—(1 Pet. iv. 7.) We might inquire Of what things? Of the things which exist in 1861? This cannot be; for they had no existence in Peter's day; and it was in his day that he tells us the end of them was at hand. But if it be urged that it was the astronomical and physical heaven and earth to which he referred, I object that they did not come to an end then, nor have they since. There is in fact no satisfactory answer that can

be given which does not relate to the things existing in the apostle's day. In the last chapter of 2nd Epistle, Peter himself tells us what things they are, namely, "the heavens," "the elements," "the land and the works that are therein." "Seeing, then," says he, "that all these things shall be dissolved, what manner of persons ought ye to be"—ye who are mixed up with these things, and not disciples and sinners living some 1,800 years after. The apostle's declaration, then, is "The end of the heavens, the elements, the towns, villages, cities, castles, country seats, and beautiful paradises or gardens, &c., of the land is at hand; be ye therefore sober, and watch unto prayer." "And the God of all grace, who hath called us unto His eternal glory by Jesus Christ, *after that ye have suffered awhile*, make you perfect, strengthen, stablish, settle you. To Him be glory and dominion for ever and ever. Amen."

The second epistle appears to have been written as a farewell memento of the things which Peter had often made known to them concerning "*the power and coming*" of Jesus, which he had himself declared, saying, "Verily I say unto you (twelve), ye shall not have gone over the cities of Israel *till the Son of Man be come.*"—(Matt x. 23.) Some who had not seen Him in the flesh, might doubt His *power*; but Peter appealed to what he saw on the Holy Mount, when the voice of the Father constituted him the law-giver to Israel in place of Moses. But Israel would not hearken. They still adhered to the law, which was but the shadow of the good things to come, and the prophet like unto Moses they obstinately rejected. Nothing re-

mained, therefore, but to judge the nation for its contumacy.

Thirty-three years had now elapsed since Peter and the rest of the apostles first proclaimed through the land of Israel "the power and coming" of the Son of Man, to burn the city and temple, and to roll up the Mosaic Heavens as a scroll. The catalogue of signs, political and moral, had been filled up; the last of which was that the "gospel of the kingdom shall be preached in all the world (or Roman empire) for a witness unto all nations." This was fully accomplished when Peter wrote; what then remained? And Jesus continued, "THEN shall the end come." The end did come soon after Peter sent this epistle, as he said in the first, "the end of all things is at hand."

But that class of believers, who like "the dog had returned to his own vomit again," and had become entangled in the pollutions of the world, had become unmindful of the words spoken by the holy prophets and apostles, who testified concerning the coming of the Son of Man. They did not, therefore, believe that *the end was at hand*. They ate and drank, married and bestowed in marriage; they were overcharged with the cares of this life, and said in their hearts, "The Lord delays his coming." Such was their bent, nourishing their hearts for the day of slaughter. So long a time had elapsed without the verification of the prediction of Mount Olivet, that they began to scoff at the faithful, who still believed that the Son of Man would come as he had said. It would appear that the apostles had warned the disciples that in the last days (of the Mosaic age)

scoffers would come, walking after their own lusts, and saying "*Where is the promise of his coming?*" They seemed to think that because "all things" continued as usual *ἀπ' ἀρχῆς κτισθῶν*—"from the origin of the State or Commonwealth of Israel. This appears to me to be the proper rendering, instead of "from the beginning of the creation;" for, in truth, it was not the fact that, in the last days of the Mosaic world, all things continued as in the creation of the six days. This cannot be the creation referred to, for the flood swept away a whole world, and changed the face of all natural things to a great extent. But if we understand the Greek as meaning *the creation of the Israelitish world by the Mosaic constitution of its elements*, the prophecy becomes plain and easy to be understood. These scoffers taunted the disciples in Israel with their Lord's delay, as if they had said "Your Lord delayeth his coming. Where is the fulfilment of his promise." He indeed said, that "as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be; but we see no sign of the fulfilment of the promise of his coming. Behold our country! Our fields are cultivated; our cities, towns, and villages are well peopled and flourishing; Israel, under the powerful protection of the Romans, worship God in the temple, upon whose altar the burnt offerings smoke from day to day; our constitution and laws still govern the people—in short, "all things"—"*all these things*"—continued, as they were, "since the fathers fell asleep," and

since the organization of the State: and where is the power to come from to overpower our Roman protector?

But how does Peter meet the infidelity of these scoffers of the last days, who vainly imagined that the Lord delayed his coming? He charges them with wilful ignorance of the great sign which Jesus gave of the end of the Commonwealth of Israel. Thus the perdition of the antediluvians was the fit and proper illustration of "*the Day of Judgment and perdition of ungodly men,*" about to come upon the inhabitants of the land. That God did not destroy worlds, or nations of men, without first giving them scope for repentance; this was true of the world before the flood, of Sodom and Gomorrah, of Nineveh, and lastly of them, by Noah, Lot, Jonah, and the apostles of Jesus Christ. That this interval, during which execution was suspended, was not delay or slackness, as these scoffers seemed to esteem it, "but long suffering towards" the scoffers themselves, "not willing that any should perish, but that all should come to repentance." The Lord thus showed himself long-suffering, and abounding in beneficence and truth. He did not desire the death of a sinner, but that he should turn from his iniquity and live. Nevertheless, the *day of national judgment and perdition* would assuredly come, according as Jesus had declared. The precise "day and hour," however, no man knew: no, not the angels of heaven; but "the Father only." It would, therefore, necessarily "come upon all them that dwelt upon the face of the whole land as a snare;" it would take them at unawares; and the Son of Man would come upon

them as a thief, at an hour they little expected.

This day of judgment and perdition, the apostle styles THE DAY OF THE LORD. It was the day which Malachi said should "burn as an oven," and when, *not the substance of the physical universe*, but "the proud and all that do wickedly" in Israel should be as "stubble" to feed the unquenchable flames. This day, which was at hand in the last day of Israel's commonwealth, was to "burn them up, and leave them neither root nor branch;" and it was to be a time of trouble *in relation to Israel*," such as was not since the beginning of the world, or state, to *this* time; no, nor ever shall be. And except those days should have been "shortened, there should no flesh" have been "saved" of all Israel; "but for the elects' sake those days 'were' shortened."

When Jesus said there should no time of tribulation ever exceed this which came upon the inhabitants of the land, he manifestly restricted his remark to Israel; for in Dan. xii. 1, "a time of trouble" is foretold which will exceed this, for it says it shall be "such as never was since there was a nation to that same time." This time of trouble will be life to Israel and death to their enemies; for "at that time, Daniel's people will be delivered." It might be objected that the flood was a time of greater trouble; true; but the tribulation of the Antediluvians was before men were divided into *nations* upon the earth. Daniel's prophecy relates to the destruction of Gog, and the judgments upon the Gentiles by which the future age is introduced; while Malachi, John, Jesus, and the apostles James and

Peter, refer to the days of vengeance, in which the Jewish nation was to be judged, for rejecting the new constitution and sovereignty of Jehovah's Anointed King. The former tribulation will as much transcend the latter as the flood did the overthrow of the cities of the plain. Both were complete; but the destruction of Sodom was restricted to the area of the Dead Sea, while the flood overflowed the entire world of mankind: hence, *the trouble of the latter days* will exceed *the tribulation of the last days*, in proportion to the greater multitudes that will be affected by it.

There is no passage, perhaps, in the Bible, "which they that are unlearned and unstable wrest" so much as this of Peter's, concerning the tribulation of the last days of the Jewish commonwealth. It is converted into a prophecy of the dissolution of the firmament and the host of the material heavens; of the burning up of the forests, the melting of rocks, the evaporation of oceans, the submergence of mountains, and the universal destruction of all the ungodly among men in the conflagration throughout the globe. I cannot say that this ideal conflagration is the creation alone of the fancy of unlettered men; for literate and illiterate alike have wrapped the world in flames upon the authority of this passage. All expositions I have ever seen apply this prediction to times yet future. The learned expositors, learned in Greek and Pagan lore, but unlearned in the meaning of the Scriptures, not being rooted and grounded in the truth, are therefore "unstable," and "wrest" to their own confusion, as has been more apparent of late than for many years

past. I expect that their destructiveness gets the whip-hand of their sober reason; or, perhaps, their spiritual idiosyncrasy rejoices in melted rocks, mountains riven, heavens wrapped in flames, &c., as the great levers by which to "prise" open the portals of conscience, that religion may enter in. But this is not the way we ought to handle Scripture. We must not "wrest" it, and make it speak what we wish or conceive it ought to speak; but give it its own proper application, according to the scope of the discourse.

The mistakes upon which the Petrine Conflagration of the Globe is based, may be traced to the misconstruction of the following text:—"By the word of God the *heavens* were of old, and the *earth* standing out of the waters and in the waters: whereby the *world* that then was, being overflowed with water, perished; but the heavens and the earth, *which are now*, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—(2 Pet. 3-5.) The argument of this text is this: "The word of God is sure and powerful; it spoke and the heavens were. He will surely accomplish what He speaks. He threatened "*the world*," or inhabitants of the earth, that he would drown them; and they perished. It is the same God who has declared by His holy prophets that He will "burn up the wicked of Israel, and leave them neither root nor branch;" that He will "send His armies against them and burn their city;" and that "the Little Horn shall cast down the truth or law to the ground:"—"by this same word, the heavens and earth *which are*

now, and which constitute the world of ungodly Israel, are kept in store, reserved unto fire or destruction. They are reserved, and though the judgment is not executed speedily, it is nevertheless as sure as the perdition of the Antediluvians. This is his argument. His antithesis is not the material heavens before the flood, with the material heavens and earth in Peter's, or in our day; but the *world of the ungodly Antediluvians* and the *world of the ungodly Israelites*, of whom the judgment and perdition of the latter by "blood, and fire, and pillars of smoke," were as sure and inevitable as that of the pre-diluvian system by the flood, for they were both decreed by the same word, and would, therefore, come to pass.

The great difficulty of this passage in the minds of ordinary readers arises from the use of the words "fire," "elements melting with heat," "earth and works burned up," "heavens on fire dissolved," &c. They think that earth and sky must be wrapped in flames to fulfil these sayings; and because this did not happen as they say in Peter's day, that it must refer to the material heavens at a period still future. But they err, not knowing rightly how to construe metaphorical speech. FIRE is here used literally as well as metaphorically; and the literal, as the animal does the spiritual, always precedes the figurative. The fire was to operate *literally* upon the cities, castles, towns, villages, villas, synagogues, oracles, temple, and so forth; and *metaphorically*, but really, in dissolving the political and ecclesiastical constitution of the State, which by the literal destruction of "the works of the land," and slaughter

and captivity of the rulers and nations, suffered an overthrow and subversion as complete as that of the flood or cities of the plain.

When *fire* is metaphorically applied to heavens and elements, &c., the imagery of the discourse must be in harmony with the *decorum of the symbol*. Fire is used to burn, to melt, to dissolve; not to drown, to rot, or to pulverise. We cannot, therefore, say the heavens being on fire shall drown, rot, or fall to powder; but shall burn, melt, or dissolve. This will account for the imagery of Peter's discourse. Malachi had supplied him with the symbol, and he spoke in harmony with its laws, and very properly described the Jewish world as being burned up in its earth and heaven. No man could have spoken in more appropriate language than he did when thus describing the overwhelming of the nation in a baptism of fire.

The word "*elements*" has also been a great obstacle in the way of a correct understanding of the passage. It has been supposed to relate to the nitrogen, oxygen, and hydrogen, of which air and waters are composed; as also to the elementary principles of rocks, earth, mountains, &c. These are indeed literal elements; but as the apostle is speaking of the elements of a world of ungodly men, which were about to be consumed in his own times, it is plain that "*elements*" must be used metaphorically in this place.

"THE ELEMENTS OF THE WORLD" Is a phrase used by Paul in his letters to the Gal. iv. 3: "When we were children we were in bondage under *the elements of the world*: but when the *fulness of time* was come, God sent forth His Son, &c." Here the word

is manifestly used to signify "the things" which make up the *kosmos* or commonwealth of Israel. "Children in bondage under the elements of the world" signifies the nation of Israel under the law of Moses. This constituted the *kosmos*, or world, or state which had its beginning at Sinai, and its end in the year 70. Under these elementary ordinances, statutes, &c., Israel, as children who had not attained to manhood, were in servitude until the fulness of time arrived, that Messiah, the Prince, should be manifested to Israel. The law of liberty was then proclaimed, and they were invited to a release from bondage to the law of sin and death. Many availed themselves of the proclamation, and for a while rejoiced in the liberty wherewith the Gospel had made them free. But, like "the sow that was washed and returned to her wallowing in the mire," so they turned again to the observance of "days, months, and times, and years." These were some of the elements of the world, and the apostle styles them "weak and beggarly elements, whereunto they desired again to be in bondage."—(v. 9.)

In his letters to the Colossians ii. 8, Paul warns the disciples against Gentilism and Judaism; against the former, or "*philosophy*," and against the latter, or "*vain deceit*." This vain deceit was made up of the tradition of false teachers concerning circumcision and the law. They taught the disciples that unless they were circumcised and kept the law of Moses, they could not be saved. Now, says Paul, "beware, lest any man," or teacher, "spoil you through philosophy and vain deceit, after the tradition of men, after the —*stoicheia*"—elements or "*rudiments*

of the world, and not after Christ."—(v. 20.) "Wherefore, if ye be dead with Christ from the rudiments," or elements "of the world, why, as though living in the world, are ye subject to" its elements, such as "ordinances after the doctrines and commandments of man; which things indeed have a show of wisdom in will-worship, and humility, and neglecting of the body."

These *stoicheia tou kosmou* (for such is the phrase in all the passages, whether rendered "elements," or "rudiments of the world" in the common version) gave the apostles much trouble. They had to watch the Hebrew disciples very closely to see that they did not Judaize, and so mix up with the gospel crotchets or traditions about meats, drinks, holy days, new moons, Sabbaths, voluntary humility and worshipping of angels, defilement by the touch, and so forth. But with all their vigilance, multitudes turned back to the "weak and beggarly elements of the world." It became, therefore, necessary, especially as the apostles were withdrawing from the arena of debate, to remove this stumbling block out of the way. Accordingly, in the year 70, the day of judgment and of vengeance was revealed, and the *kosmos* of Israel was overthrown with fire and sword.

With this understanding of the matter, the paraphrase of the text is plainly this. "The day of the Lord, as he said, shall come upon this people Israel as a thief in the night, in which the government shall be subverted by the tumult of war; and the country and the cities, towns, villages, country seats, castles, synagogues, farms, and the sanctuary itself, shall all be deso-

lated by fire. Seeing, then, that all these elements of our world or state shall be dissolved, what manner of persons, fellow citizens and brethren, ought ye to be in all holy conversation and godliness, looking out and watching for the signs which the Lord Jesus delivered to us on the Mount of Olives, earnestly desiring the day of God as the epoch of your deliverance from the "fiery trial which is to try you?" Yea, "lift up your heads, for your redemption draweth nigh;" for in that day of vengeance upon your adversaries, the old constitution from which they derive their power to persecute you, will be "cast down to the ground" and trampled under foot by the Little Horn; and the elements of which the state is composed will be dissipated into pillars of smoke! Nevertheless, brethren of the stock of Abraham, grieve not for your country.

God, by His holy prophets, has promised us THE RESTORATION OF THE KINGDOM OF ISRAEL, when our Lord Jesus shall sit upon the throne of his father David; and, when under the new constitution, which, by our service, he has made with the houses of Israel and Judah, we shall sit on thrones judging Israel, united into one nation, in rectitude and peace. Console yourselves, then, in the prospect of these things, as the "new heavens and new earth" which God hath promised, "wherein dwelleth righteousness for ever more."—(Isa. lxx. 17.)

(The above was written in 1846, but laid aside and forgotten till recently. Fourteen years have not changed our views of the subject. The reader will judge for himself if they be correct, and dispose of them as he may deem fit.)

JOHN THOMAS.

March, 1861.

THE BIBLE HISTORY OF NATIONS.

By DR. THOMAS.

(A Fragment evidently written for the Bible Dictionary but not classified.)

"THE wicked are the sword of Jehovah," says the prophet; and when they set up their kingdoms and dominions of divers kinds, for the exaltation and perpetuation of their names in all the earth, He not only ultimately defeats their policy in their entire destruction, as in the case of the Flood, of Nineveh and Babylon; but He plays them off upon one another before their end comes; and uses them also as a rod for the chastisement of the people who are called by His name.

The conversion of Nineveh and Babylon, and we might add, of Greece and Rome, into great swords of

chastisement and punishment, is strikingly illustrated in the Bible-history of Israel in relation to those powers. The twelve tribes of Israel in all their career have hitherto proved themselves to be a stiff-necked, perverse and rebellious race. This is the testimony of the Spirit of Jehovah against them, when He hewed them by the prophets. "O Ephraim," saith He, "what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth, that Thy judgments might be as the

light that goeth forth. For I desired mercy and not sacrifice, and *the knowledge of God* more than burnt offering. But they, like Adam (the old man of the flesh), have transgressed the covenant; there have they dealt treacherously against me. Gilead is a city of them that work iniquity, and is polluted with blood. And as troops of robbers wait for a man, so the company of priests murder in the way by consent; for they commit lewdness. I have seen a horrible thing in the house of Israel; there is the whoredom of Ephraim, Israel is defiled. Also, O Judah, He hath appointed a harvest for thee: after (the harvest) I brought back the captivity of my people."—(Hos. vi. 4-11.)

This is heaven's indictment against the Ten Tribes, styled Ephraim, and the rest of Israel, called Judah. They were a stench in Jehovah's nostrils, for their abominations; yet beloved for the sake of Abraham, Isaac and Jacob. When, therefore, He brought the sword of Nineveh, Babylon, Greece and Rome, upon them, it was not to exterminate the race, but to chastise its generations, to bring it back from its aberrations, to cure it of its vices, that it might be holiness to Jehovah and His Elohim. "When Israel was a child," saith the Spirit, "then I loved him, and called my son out of Egypt. I taught Ephraim also to go; I drew them with the cords of a man, with bands of love. How shall I give thee up, Ephraim? O Israel, thou hast destroyed thyself; but in ME is thine help. I will be thy King. Where is any other that can save thee (from the Assyrian) in all thy city?"

This is the language of divine affection for a froward nation. It was uttered in expostulation with the Ten Tribes, five or six years before "the king of Israel was utterly cut off" by Shalmaneser. They had revolted from Jehovah in the first year of Rehoboam, son of Solomon, when they repudiated the house of David, and apostatized to the worship of **לשעירים**, *lassirim*, hairy ones, and

calves in high places, and at Bethel and Dan.—(2 Chron. xi. 15.) Prophet after prophet had been sent to them, to turn them from Baalim to Jehovah; but all to no purpose: they killed the prophets or pursued them into exile, and would have no reproof. This state of things obtained in Ephraim 258 years from the first of Rehoboam. "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." But these words of Solomon had no effect upon them. They stiffened their necks and scouted all reform.

A last and national effort, however, was at length attempted on the part of Judah's government, to bring them back to the institutes of Moses, that destruction from Jehovah might be averted. At the crisis before us, Judah was very low. Though very corrupt in their practices before, they had festered therein during the sixteen years of the reign of Ahaz, who walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover, he offered sacrifice in **גיא ביהמם**, *Gai ben Hinnom* (translated in the New Testament, *hell*), the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the nations, whom Jehovah had cast out before the children of Israel. He sacrificed also, and burnt incense in the high places, and on the hills, and under every green tree. Therefore, Jehovah brought Judah low, because of Ahaz, the king; because he made Judah naked and transgressed sore against Jehovah.—(2 Chron. xxviii. 1-4, 19.) "And in the time of his distress by the Syrians, he trespassed yet more; for he sacrificed to the Elohim of Damascus which smote him;" and he said, that "the Elohim of the kings of Syria help them; therefore I will sacrifice to them, that they may help me. But they were the ruin of him and of all Israel."—(v. 22, 23.)

Now out of this wicked son of David arose Hezekiah, to succeed him on the throne of Judah. He found

Israel in a horrible state, as Hosea has described; but he determined, if possible, to reclaim them. In the first year of his reign, in the first month (or Nisan), he opened the Temple and repaired the doors. He then convened the priests and the Levites in the East street, and said to them, "Hear me, ye Levites, sanctify now yourselves, and sanctify the house of Jehovah, Elohim of your fathers, and carry forth the filthiness from the holy place. For our fathers have trespassed and done evil in the eyes of Jehovah, our Elohim; and have forsaken Him, and have turned away their faces from the habitation of Jehovah, and turned their backs. Also they have shut up the doors of the porch and put out the lamps, and have not burned incense, nor offered burnt-offerings in the holy place to the Elohim of Israel. Wherefore the wrath of Jehovah was upon Judah and Jerusalem, and He hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. For lo, our fathers have fallen by the sword; and our sons, and our daughters, and our wives are in captivity for this.

"Now it is in my heart to *make a covenant*, לְכַרֵּת בְּרִית, *likroth berith*, TO CUT OFF, A CUTTING-UP (an expression derived from the ancient custom of *cutting-up* victims on occasions of promise and agreement), for Jehovah, Elohim of Israel, that His fierce wrath may turn away from us. My sons, be not now negligent, for Jehovah hath chosen you to stand before Him, to serve Him, and that ye should minister unto Him, and burn incense."—(2 Chron. xxix. 5-11.)

Upon this, the Levites went to work, "according to the commandment of the king by the words of Jehovah," to sanctify themselves and the house. They began on the first day of Nisan, and made an end in the sixteenth. Hezekiah being notified that all things were in readiness, commanded that a burnt-offering and a sin-offering should be cut off *for all Israel*. And when the burnt-offering

began, a song of Jehovah commenced, the priests sounding the trumpets, and the Levites the cymbals, psalteries, and harps, ordained by David, Gad, and Nathan, Jehovah's prophets. And all the congregation worshipped, and the singers sang praise to Jehovah in the words of David and of Asaph, singing with gladness, the trumpets sounding, until the burnt-offering was finished.

The consecration being consummated, Hezekiah and his council issued a decree, which was proclaimed throughout all Israel, from Beersheba to Dan, inviting them to come and keep the Passover to Jehovah Elohim, of Israel, at Jerusalem; for they had not done it for a long time. The proclamation was in this wise: "Ye children of Israel, turn again to Jehovah, Elohim of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the power of the kings of Assyria. And be not ye like your fathers, and like your brethren, who trespassed against Jehovah, Elohim of their fathers, who therefore gave them up to desolation as ye see. Now, be ye not stiffnecked, as your fathers; but yield yourselves to Jehovah, and enter into His sanctuary, which He hath sanctified for the Aion; and serve Jehovah, your Elohim, that the fierceness of His wrath may turn away from you. For if ye turn again unto Jehovah, your brethren and your children shall find compassion of them that lead them captive, so that they shall come again into this land; for Jehovah, your Elohim, is gracious and merciful and will not turn away פָּנָיִם *panim* the faces from you, if ye return unto Him."

If their hearts had not been thoroughly diabolised, this proclamation would certainly have melted them, and brought them back to their benefactor and friend. But the precepts and institutions of Baal, enforced by such rulers as Jeroboam, Ahab, and Jezebel, had steeled them against the influences of heaven. The proclamation was announced in all the

cities, and in all the country of Ephraim and Manasseh, even unto Zebulun; "but they laughed it to scorn, and mocked it." Nevertheless, individuals of Asher, Manasseh, and Zebulun, humbled themselves, and went up to Jerusalem to keep the feast.

This was the last effort for the reformation of the Ten Tribes. They leaned upon Egypt, not upon Jehovah, in their contest with the Assyrian. But Jehovah assured them that they should see Egypt no more; but that the Assyrian should be their king, because they refused to return, and were bent on backsliding from him; for although Hezekiel and his council called them to the Most High, none at all would exalt him.—(Hos. xi. 7.) They compassed him about with lies, and the house of Israel with deceit: but Judah still ruled with Ail, and was faithful with the holy ones.—(Verse 12.)

The kingdom of the Ten Tribes being incorrigibly corrupt, a great sword was in readiness to hew it in pieces. "I will cause to cease," said Jehovah, "the kingdom of the house of Israel; and I will break the bow of Israel in the valley of Jezreel."—(Hos. i. 5.) This sword of judgment was the power of Shalmaneser, king of Nineveh. This potentate dethroned Hosea, and confined him in prison. After this he invaded the land, and after a siege of three years, took Samaria, the capital of the sinful kingdom, and carried the tribes into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes, who were then subject to his sway. Thus Israel was removed out of Jehovah's sight; and there was none left in the land but the tribe of Judah only. This happened in the sixth year of the reign of Hezekiah, king of Judah, 134 years before the destruction of the temple by the Chaldeans, in the 19th of Nebuchadnezzar; and 723 years and nine months before the birth of Jesus, who is the Christ.

But the time was fast approaching for a reckoning with the Assyrian

power that had unmercifully devoured the Ten Tribes. Flushed with its recent conquests, it resolved to crush the bones of Judah. Hezekiah rebelled against Assyria, and thus became obnoxious to the vengeance of Sennacherib, who invaded Judea, and threatened Jerusalem with siege, eight years after the fall of Samaria. At first Judah was defeated on every side, and lost its fenced cities. The winged lion of Nineveh made the inhabitants of the land tremble as a flock of sheep; and even Hezekiah was apprehensive of disaster. There was no help for them but in Jehovah. His armies were defeated, his cities taken, his gold in the hand of the enemy, who defied them with insult, and blasphemed Jehovah, Elohim of Israel. "Whereon do ye trust," said the Assyrian to the garrison of Jerusalem, "that ye abide in the siege? Doth not Hezekiah persuade you to give yourselves over to die by famine and by thirst, saying Jehovah, our Elohim, shall deliver us out of the hand of the king of Assyria? Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, 'Ye shall worship before one altar, and burn incense upon it? Know ye not what I and my fathers have done unto all the people of other lands? Were the Elohim of the nations of those lands any ways able to deliver their lands out of my hands? Who was there among all the Elohim of those nations that my fathers utterly destroyed that could deliver his people out of mine hand, that your Elohim should be able to deliver you out of mine hand? Hear the word of the great king, the king of Assyria. Thus saith the king: 'Let not Hezekiah deceive you; for he shall not be able to deliver you; neither let him make you trust in Jehovah, saying, Jehovah will surely deliver us, and Jerusalem shall not be delivered into the hand of the king of Assyria. Harken not to Hezekiah; but make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine,

and every one of his fig tree, and drink ye every one the waters of his cistern; until I come to take you away to a land like your own land; a land of corn and wine, a land of bread and vineyards, a land of olive oil and of honey, that ye may live and not die: and hearken not unto Hezekiah in persuading you, saying, Jehovah will deliver us. Hath any of the Elohim of the nations delivered at all his land out of the hand of the king of Assyria? Where are the Elohim of Hamath and of Arpad? Where are the Elohim of Sepharvaim, Hena, and Ivah? Have they delivered Samaria out of my hand; who are they among all the Elohim of the countries that have delivered their country out of my hand that Jehovah should deliver Jerusalem out of my power?" "Thus they spake against the Elohim of Jerusalem as against the Elohim of the people of the earth, the work of the hands of man!"—(2 Chron. xxxii. 19; 2 Kings xviii.)

This speech abundantly evinces the heaven-defiant spirit of the Assyrian lion. "This day," said Hezekiah to Isaiah, "is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, but there is not strength to bring forth."

This was a great strait for Jerusalem, and not unlike that to which she will yet be reduced before the Lord comes. Hezekiah had no resource but heaven. He went up to the temple, and there laid the matter before the Rock of Israel, saying, "O Jehovah, Elohim of Israel, dwelling in the cherubim, THOU HE אלהים אלהים *atlah-hee* art the Elohim, Thou alone of all the kingdoms of the earth: Thou hast made the heavens and the earth. O Jehovah, bow down Thine ear, and hear; open, O Jehovah, Thine eyes, and see; and hear the words of Sennacherib, which he hath sent to reproach the living Elohim. Of a truth, O Jehovah, the kings of Assyria have destroyed the nations and their lands; and have cast their Elohim into the fire; for they were not Elohim, but the work of men's hands, wood and stone; therefore they have destroyed them. Now, therefore, O Jehovah, our Elohim, I beseech thee, save Thou us out of his power, that all the kingdoms of the earth may know that Thou art Jehovah Elohim, Thou alone."

In answer to Hezekiah's prayer, a message was sent from Jehovah through the prophet Isaiah, informing them that he had been heard.

(Here ends the "Fragment.")

SCRAPS FROM DR. THOMAS'S PAPERS.

O world! not thine, but thee I seek—
Thy life I'd save, both "Jew and Greek;"
I'd point thee to the good old way,
In which men walked in Jesus' day.

Wide is the Gate and broad the Way
Which to destruction lead;
But strait the Gate, and few are they
Who endless life shall see.—*Jesus.*

IMPORTANT TRUTHS SIMPLY EXPRESSED.

It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but

what they practise, that makes them righteous. These are very plain and important truths, too little heeded by gluttons, spend-thrifts, bookworms and hypocrites.—*Selected.*

Of carbon, and of oxygen;
Of sulphur, iron and chlorine,
With nitrogen and hydrogen,
Combin'd with calx and fluorine;
Add phosph'rous and sodium, too;
Nor must you leave potassium out,
Or th' metal of magnesia new,
But sum them all in one account,
And you will have th' ingredients which
Compose man's body; when reduc'd
To ultimate analysis:
Learn this, and you will find its use.

PROPOSITION.

A PORTION OF THE DEAD SHALL RISE
NO MORE.

PROOFS.

1.—“Why died I not from the womb (come forth from the womb and expire)? For now should I have lain down and been at rest. I should have slept: then had I been at rest; as a hidden, untimely birth I had not been; as infants which never saw light.”—(Job iii. 11, 13, 16).

2.—“Wherefore hast thou brought me forth out of the womb? O that I had given up the ghost, and no eye had seen me! *I should have been as though I had not been*: I should have been carried from the womb to the grave. Are not my days few? Cease, then, and let me alone, that I may take comfort a little, before I go and shall not turn back, even to the land of darkness and the shadow of death; a land of darkness as darkness itself; and of the shadow of death without any order, and where the light is as darkness.”—(Job x. 18-22.)

“The eyes of the wicked shall fail, and they shall not escape, and their hope is the breathing-out of life.”—(Job xi. 20.)

“As for the Head of those that compass me about, the mischief of their own lips shall cover them. These shall be hurled upon coals on fire; they shall make them fall into deep pits, *that they rise not up again*.”—(Ps. cxl. 9, 10).

“O Yahweh, our Elohim, other lords—*adonim*—besides Thee have had dominion over us, Israelites; but by Thee only will we make mention of Thy name. *They are dead—THEY SHALL NOT LIVE; they are deceased—THEY SHALL NOT RISE*; therefore hast Thou visited and *destroyed* them, and made all their memory to perish.” (Isaiah xxvi. 13, 14).

“All the nobles of Babylon and the Chaldeans shall lie down together, *they shall not rise: they are extinct, they are quenched as tow*.”—(ch. xliii. 17).

“And the mighty men of Babylon shall *sleep a perpetual sleep, and not wake*, saith the King whose name is YAHWEH T'ZVAOTH, the Lord of Hosts.”—(Jer. li. 57).

“They that swear by the sin of Samaria, and say, ‘Thy God, O Dan, liveth; and the way of Beersheba liveth; even they (these

idolators of Israel) shall fall and NEVER RISE AGAIN.”—(Amos viii. 14.)

“As many as have sinned without law, shall also *perish* without law.”—(Rom. ii. 12).

“The times of this ignorance God hath winked at.”—(Acts xvii. 30).

“In times past God suffered all nations to walk in their own ways.”—(ch. xiv. 16).

“All have sinned and come short of the glory of God.”—(Rom. iii. 23).

“*The wages of sin is DEATH*.”—(Rom. vi.)

This is the end of those who sin under times of ignorance, as our proposition doth declare.

THE PAPACY IN EARLY TIMES.

AN HISTORICAL SKETCH.

“Odoacer, of the nation of the Heruli, chief of the mercenaries who then served in Italy, suppressed the Western Hemisphere, by deposing, in 476, Augustulus Romulus, the last Emperor. He took upon himself the title of King, and distributed amongst his soldiers *one third* of the land in the most fertile provinces.”—(*Hist. Ital. Rep.*, p. 10.)

“The Ostrogoths, encouraged by the Grecian Sovereigns of New Rome, the Emperor of the East, arrived in 849, under the command of Theodoric, from the countries north of the Euxine, to the borders of Italy; they completed the conquest of it in 4, and retained possession of the Peninsula 64 years, under eight successive kings. The Ostrogoths were conquered and subdued in 553, by the Romans of Constantinople.”—(*Ibid.*)

The Lombards (originally from the North of Germany) invaded Italy in 568. They conquered the country only in part. The Lagunes, the shores of the Adriatic now called Romagna, or Exarchate of the Pentapolis, Rome, and the southern coast, including Naples, Gaeti, Amalfi, remained attached to Constantinople. Their kingdom was confined to Northern Italy, with Paria for its capital. They also founded the Duchy of Benonestein, which continued independent two centuries after their kingdom was subjugated.

By repeated invasions, the Franks devastated Italy; and, at length, in 774, nearly completed the destruction of the Lombard Monarchy, after a continuance of 206 years.

For 20 years and more, the Bishops of Rome were in the habit of opposing the Franks to the Lombards. Chief of the clergy of the ancient capital, they confounded their pretensions with those of the Empire; and the Lombards having recently conquered the Exarchate of Ravenna, and the Pentapolis, they demanded that these provinces should be restored to Rome. The Frank Kings made themselves the champions of this quarrel, which gave them the opportunity of conquering the Lombard; by Charles, the greatest man that barbarism ever produced, who in treating with Rome in subjugating Italy, comprehended all the beauty of a civilization which his predecessors had seen only to destroy; he conceived the lofty idea of profiting by the barbarian force at his disposal, to put himself at the head of the civilization which he laboured to restore. Instead of considering himself the King of the Conquerors, he made it his duty and his glory to govern the country for its best interest and for the common good: he did more. In concert with Leo III., he re-established the monarchy of the conquered as a Western Roman Empire, which he considered the representation of right, in opposition to barbaric force; he received from the same bishop of Rome, and from the Roman people, on Christmas Day, 799, the title of Roman Emperor, and the name of Charlemagne, or Charles the Great, which no one before had ever so well deserved. As king, and afterwards as Emperor, he governed Italy, together with his other vast states, forty years; he pursued with constancy, and with increasing ability, the end he proposed to himself, viz., the establishment of the reign of the laws, and a flourishing civilization; but barbarism was too strong for him; and when he died, in 814, it was re-established throughout the empire.

Italy had eight kings of the family of Charlemagne, reckoning his son and grandson, who reigned under him as his lieutenants. Charles le gros, great grandson of Charlemagne, was deposed in 888; after which ten sovereigns, either Italian or Burgundian, but allied to the race of the Franks, disputed, for 70 years more, the crown of Italy and the empire. In 951, Otho I., of Saxony, King of Germany, forced Berenger II., who then reigned, to

acknowledge himself his vassal; in 961, Otho entered Italy a second time with his Germans, was crowned at Rome with the title of Emperor, and sent Berenger II. to end his days in a fortress in Germany.

Thus, nearly five centuries elapsed from the fall of the ancient Roman Empire to the passing over of the renewed empire to the Germans. Otho I., his son Otho II., and his grandson, Otho III., were successively acknowledged emperors and kings of Italy, from 961 to 1002. When this branch of the house of Saxony became extinct, Henry II. of Bavaria, and Conrad the Salic of Franconia, filled the throne from 1004 to 1039. During this period of 80 years, the German emperors twelve times entered Italy at the head of their armies, which they always drew up in the Plains of Rozcaglia, near Placentia: there they held the States of Lombardy, received homage from their Italian feudatories, caused the rents due to be paid, and promulgated laws for the government of Italy. After a stay of some months, the emperor returned with his army into Germany; the nobles retired to their castles, and the prelates and the magistrates to their cities.

The crown of Conrad the Salic passed in a direct line to his son, gr. son and gr. gr. son. Henry III., the first, reigned from 1039 to 1056; the second, Henry IV., to 1106; the third, Henry V., to 1125. The last two reigns were troubled by the bloody quarrel between the empire and the court of Rome, called the War of Investitures. Rome had never made part of the Lombard kingdom. This ancient capital of the world, with the territory approaching to it, had, since the conquest of Alboin, formed a Dukedom, governed by a patrician, or Greek Duke, sent from Constantinople. The Bishop of Rome, however, who, according to the ancient canonical forms, was elected by the clergy, the senate, and the people of his diocese, had much more authority over his flock than this foreign magistrate. He considered himself, too, as Patriarch of the West, and the Head of all the Latin Churches. This was disputed by orthodox prelates, and despised by the barbarians, who were either heretics or Pagans. The Pontiff, however, who now began exclusively to take the name of Pope, had more than once defended Rome by his spiritual arms, when in 717, an Iconoclast,

or enemy of image worship, filled the throne of Constant; the Popes, under pretence of heresy, rejected his authority altogether; a municipality, at the head of which were a Senate and Consuls, then governed Rome as an independent State; the Greeks, occupied with their own dissensions, seemed to forget it, which secured to Rome a sort of liberty for fifty years. The Romans formed once more a faint image of their past glory; sometimes, even, the title of Roman Republic was revived. They approved, notwithstanding, of Pope Stephen II., conferring on the princes of the Franks the dignity of Patricians, in order to transfer to them the authority which the Greek magistrates exercised in their city, in the name of the Emperor of Constantinople; and the people gladly acquiesced when, in the year 799, Leo III. crowned Charlemagne as Augustus and Restorer of the Western Empire. From that period Rome became once more the capital of the empire. At Rome, the chiefs of the empire were once more to receive the *golden crown* from the hands of the Pope, after having received the *silver* one of the kingdom of Germany at Aix-la-Chapelle, and the *iron* one of Lombardy at Milan.

Great wealth and much feudal power were attached to the See of Rome by the gratitude of the emperors; so that the Papacy became the highest object of ambition to the whole sacerdotal order, and even barons notorious for their robberies, and

young libertines, recommended only by the favour of some dissolute Roman ladies, not unfrequently filled the pontifical chair. The other bishops selected were often no better. Henry III. obliged the people to renounce the right which they had hitherto exercised and so greatly abused, to take part in the election of Popes. He himself named four successively.

Hildebrand, or Gregory VII., carried the Papal pretensions to the most impious excess. In 1059, he obtained of the Council of Lateran that the election of Popes should be vested in the Cardinals; and the nomination of all prelates in the Chapters, jointly with the Pope. He proscribed and severely punished the marriage of priests; and concentrating all the power of the Church in the Pope, he taught the priests to consider him as an unerring being, who became holy by his election, and "a god upon earth," absolute master of all princes, who were bound to kiss his feet, deposable at his will by the release of their subjects from their allegiance. He procured the election of his four predecessors, and, at last, of himself, in 1073. He tormented Italy and Germany with a constant civil war. He called in the Normans against Rome, who burned it, and sold almost all its inhabitants into slavery. He obliged Henry IV. to remain in the snow three days and nights in the habit of a penitent, barefoot and fasting, before he would grant him absolution.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 45.

"Exhort one another daily."—PAUL.

HEB. i.—Our meeting this morning is based on the fact stated in the opening verse of the chapter. If God had not spoken, we would not have come together, but each would have been wandering in the way that ends in death. He has not spoken to us personally, yet has He spoken to us with an effect perhaps as great. He spoke to the fathers by the prophets, and to their children in the last days of Judah's

commonwealth by His Son; and we have heard what was said, owing to the marvellous wisdom and kindness which caused the things to be written down. What was said was not, in the kindness of God, intended for those only to whom the word came in the first instance, but was at last made as wide as the world to every one that had "ears to hear." Therefore we of the highways and hedges have an

opportunity of sitting at the festal board of the king.

The word that last came forth is the most important of all: this is Paul's contention all through the Hebrews. God was the speaker in all cases; but the mode and importance of the communication varied with the "sundry times" in which it took place. At first by the angels; then by His spirit in the prophets, but last by a Son—not His Son, though Jesus *was* His Son. "His" is not in the original; its insertion favours Trinitarianism; the correct translation is "by a Son," leaving room for the fact that God has many sons whom He will lead to glory."—(Heb. ii. 10.) His word came *through man* before, but in this case His word was made man; it became flesh (*σὰρξ ἐγένετο*) by the operation of the Spirit on Mary as described by the angel. The result was a man who was "the brightness of His glory and the express image of His person," whom He constituted "the heir of all things," and of whom Paul could say, consequent on his relation to the first cause, that he "upheld all things by the word of his power, and when he had by himself purged our sins, sat down on the right hand of the throne of the Majesty in the heavens."

This first chapter of Hebrews is devoted to showing that he was "much better than the angels" (verse 4), higher in rank and authority. The angels were commanded to worship him.—(verse 6.) The angels are made subject to him.—(1 Pet. iii. 22.) The angels come with him as his servants.—(Matt. xxv. 31; xxiv. 31.) These things Paul proves from Moses, the Prophets, and the Psalms. It was a matter that needed proving and would come home with striking force to the Jews to whom he was writing. They had been accustomed to regard the prophets as objects of veneration; Moses as the founder of their polity, and angels as the highest dignity next to God. By these had God communicated with their fathers, and to the words of these had they been held accountable. When, therefore, Jesus of Nazareth, then recently crucified, was

presented to them as a higher object than all, it was apt to stagger their faith and interfere with the connection of things formed by their national experience. They could not resist the testimony of his resurrection, confirmed by the marvellous signs wrought by the apostles: but their understanding needed to be brought into harmony with the fact which they were obliged to receive. This is done by Paul. He puts God first. *God* spake; angels were but the instruments of His power; the prophets but channels of utterance; Moses but a servant, "faithful in all his house for a testimony of those things that were to be spoken after;" but Christ as a son, "the brightness of His glory and the express image of His person;" counted worthy of more glory than Moses, inasmuch as he that buildeth the house hath more honour than the house (iii. 3), and God is the builder (iii. 4), and Christ was God manifested in the flesh (1 Tim. iii. 16) and, therefore, the builder in manifestation, and consequently higher than all the earlier servant-instrumentalities.

Paul makes this fact the ground of his exhortation to earnest attention to what the Lord has spoken. "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip. For if the word spoken by angels (the law which was given by the ministration of angels) was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great a salvation which at the first began to be spoken *by the Lord*?" Again, further on, (xii. 25), "If they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from *him that speaketh from heaven*." This speaking from heaven, as applied to Jesus, is intelligible in the light of his declaration, "I came down from heaven." The "I" in the case was the Word, "the Holy Spirit," "the Power of the Highest" that came upon Mary (Luke i. 35), causing the generation of the babe of Bethlehem, of

whom the angel testified to Joseph. 'That which is conceived in her is of the Holy Spirit.'—(Matt. i. 20.) The person called Jesus was the result of this operation of the Spirit, yet in truth the Spirit and the person were one. They could not be separated. He was the Spirit become flesh to which was afterward superadded at his baptism in Jordan the Spirit in pure form, descending in visible and luminous shape and filling him without measure. The Spirit at all stages was the speaker and actor by him. He was, so to speak, the Spirit in flesh form, and therefore spoke of antecedent existence from eternity; "the word made flesh, full of grace and truth."

The unspeakable greatness of Christ in this respect is the fulcrum of Paul's exhortation. Our attention to the word of any one depends upon their rank or relation to the matter spoken of. If we met a beggar on an estate, we should not give much heed to what he might say as to the conditions on which we might walk through it; but if we met the owner's son, the case would be different; we should give great heed. Our attention to his words would be the result of *our knowledge that he was the owner's son*. So in all matters, and above all in this matter. Knowing that Jesus of Nazareth is the Son of God, and not a mere prophet, but one dwelling by the Spirit in the Father, and speaking with the authority of the Father, we learn to hear with reverence when he says: "It has been said unto them of old time, thus and so, but *I* say unto you, &c." The *I* who thus puts himself higher than Moses, is the God (in flesh-manifestation) who spoke to Moses and who could therefore say, "I came down from heaven." "Before Abraham was, I am," "the brightness of His glory and the express image of His person." A recognition of this fact, helps us to take our part in that bowing of the knee and confessing of the tongue which God requires of all flesh towards His Son Jesus Christ.

And it helps us to appreciate the great condescension of the Lord in his humiliation in the days of his flesh. We can

understand the force of Paul's declaration, that "though in the form of God and thought it not robbery to be equal with God, he made himself of no reputation but took upon himself the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."—(Phil. ii. 6-9.) To see a great man performing menial offices, is striking as an example of humility. To see a servant doing it, does not speak of humility. Our appreciation of the humility of the act depends upon our knowledge of the greatness of the actor. To know, then that he who submitted to be a man without property, though heir of all things; who refused the honours of a king, though they were his; who condescended to the society of children though in union with Eternal Wisdom; who submitted to derision at the hands of those who were usurpers of his power; who washed the feet of his little companions, and surrendered to the violence of a rabble, though he had power to destroy them with a word; to know that he who left us this example of patience was the Father himself, veiled in the seed of David (saying to Phillip, "Have I been so long with you and have ye not known me? He that hath seen me hath seen the Father also") is to be greatly helped in our own submission to like evils, seeing that we are but sons of the dust, and having no standing before God, except such as He is pleased to grant us through Christ, His beloved

We are drawn close to him in the contemplation of the days when he was "God manifest in the flesh." We not only behold the greater than Solomon, the greater than Jonas, the greater than the Temple, the Lord of the Sabbath, but we see him "made a little lower than the angels . . . that he, by the grace of God, should taste death for every man."—(verse 9.) We see him as one of ourselves though verily in his quiet dignity, the majesty of heaven and earth. We see "the captain of our salvation," but "made perfect through sufferings." We have "a man of sorrow;"

of "travail of soul;" of bitterness and grief, of strong crying and tears, offering prayers and supplications to Him that was able to save, and was heard in that he feared.—(v. 7.) In this we see that "both he (Jesus) that sanctifieth and they (the saints) who are sanctified, are all of one"—one Father, one stock, one experience: "for which cause he is not ashamed to call them brethren." We are bone of his bone and flesh of his flesh, and therefore bound up with him in the closest of connections—**BRETHREN OF CHRIST.** This is the highest dignity on earth, appreciated by those only who understand, and see things in their ultimate bearings. It is full of blessing, now and in the age to come. It is present with us as a consolation and a joy, and a constraining power in the midst of evil and dishonour: the love of Christ is an ennobling grace in all in whom it dwells. But its true glory will be seen when the captain of our salvation stands once more on the earth, and invites his chosen companions of every kindred and nation to sit down with him in the glory, and honour and power, incorruptibility and joy of the kingdom of God. Yet even this true glory springs from the present relation. We must be able to say with John. "Now are we the sons of God," before we can join with him in the confidence that "when he shall appear, we shall be like him." This is the declaration of truth contained in the name "Christadelphian"—not that all who acknowledge the name are necessarily the sons of God; but it sets before the world a great truth that has been lost sight of in the workings of the apostacy in generations past. It proclaims the scriptural standing of obedient believers as the sons of God and the brethren of the Lord Jesus. Popular theology has no place for this idea. It regards man as an immortal subject of damnation, rescued from hell by the interposition of the eternal God in one of his so-called triune elements, and therefore in the cowering position of a mere creature in relation to the so-called Eternal Son. The word "Christadelphian" represents the rejection of this travesty of truth; and

the revival of the scriptural teaching that Adam's race is mortal, and that from among them, a family is being gathered for immortality by adoption through Christ, to be sons of the Father, and rejoicing and holy brethren of him who manifested his love and his power in Israel 1,800 years ago. The name is in fact a symbol of the sentiment expressed by John when he said, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."—(1 John iii. 1.) This sentiment is a great possession to those who stand in the favoured position. It speaks to them of the Father's friendship: it is the pledge of sins forgiven: it is the incentive to vigilance against sin, and striving after true holiness. It represents the delightful truth that the Lord, in the flesh and blood of his brethren, destroyed, through death, their great destroyer, Sin; and delivered them who, through fear of death, were subject to bondage. In all things, Paul tells us, it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in the making reconciliation for the sins of the people. He is enabled to fulfil this part in that "he himself hath suffered, being tempted." He stands to obtain forgiveness for his brethren for all their shortcomings, and sends succour to those that are tempted. This is his part as "a merciful and faithful high priest." His mercy and his faithfulness are assured to his brethren, who strive to fulfil the part he assigns to them in his messages to the seven churches. They are not available for such as are in bondage to the world in its affections and lusts. They are not for those with whom Christ is no dweller by faith. They are not for those who are barren in the fruits of the Spirit, and who, unforgiving and great in flesh, think comfortably of themselves that they are rich and increased with goods, and have need of nothing—in ignorance of the staring fact that towards God, they are "poor and miserable, and wretched, and blind, and naked." They are for the poor in spirit, the broken and contrite in heart,

the pure of hands, the forgiving of heart the helper of the poor and needy, the workers of righteousness, working out their own salvation with fear and trembling. Such are tenderly commended to the mercy of the Father by the Son, whose voice is always heard; their prayers are accepted,

their trespasses forgiven, and their weakness aided in the fight. They overcome at the last, and in the day of his glory they will appear in the blood-washed throng, and join in the mighty anthem of the Saviour's praise!
EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET, No. 35.

READINGS FROM THE SEPTUAGINT.

"A talkative man shall not prosper on the earth.—(Ps. cxl. 11.)

"The fool and the senseless one shall perish together; their sepulchres are their houses for ever, their tabernacles to all generations . . . man being in honour understands not; he is compared to the senseless cattle, and is like them.—(Ps. xlix. 10-12.)

"Praise ye the Lord, for psalmody is a good thing: let praise be sweetly sung to our God.—(Ps. cxlviii. 1.)

"Transgressors told me idle tales: but not according to Thy law, O Lord. All Thy commandments are truth.—(Ps. cxix. 86.)

"And Job died, an old man and full of days; and it is written that he will rise again with those whom the Lord raises up.—(Job xlii. 17)

"Man vainly buoys himself up with words; and a mortal born of a woman is like an ass of the desert.—(Job xi. 12.)

"A man who hath died is utterly gone; and when a mortal has fallen he is no more.—(Job xiv. 10.)

"They fearing and reverencing men unreasonably, have been overthrown, but he who trusts in the Lord shall rejoice.—(Prov. xxix. 25.)

"He who reverences not the persons of the just is not good; such an one will sell a man for a morsel of bread.—(Prov. xxviii. 21.)

"Deliver my soul that it may not go to destruction, and my life shall see the light.—(Job xxxiii. 28.)

"If He (the Almighty) would confine and restrain His Spirit with Himself, all flesh would die together, and every mortal would return to the earth, whence also he was formed.—(Job xxxiv. 15.)

"Blessed is the man who shall hearken to me, and the mortal who shall keep my ways; watching daily at my doors, waiting at the posts of my entrances. For my out-goings are the out-goings of life, and in them is prepared favour from the Lord.—(Prov. viii. 32-35)

"Ye shall eat the strength of nations, and shall be admired because of their wealth. Thus shall they inherit the land a second time, and everlasting joy shall be upon their head.—(Isa. lxi. 6, 7.)

"Who has seen the spirit of the sons of man, whether it goeth upward? and the spirit of the beast, whether it goeth downward to the earth?—(Ecc. iii. 21.)

"Everyone who hates his poor brother shall also be far from friendship.—(Prov. xix. 7.)

"He who is skilful in business finds good; but he who trusts in God is most blessed.—(Prov. xvi. 20.)

"If a man's mind is intelligent, his soul is sorrowful; and when he rejoices he has no fellowship with pride.—(Prov. xiv. 10.)

"This is the people that provokes me continually in my presence; they offer sacrifice in gardens, and burn incense on bricks to devils which exist not.—(Isa. lxxv. 3.)

"I know that death will destroy me; for the earth is the house appointed to every mortal.—(Job xxx. 23.)

"He that is above mortals is eternal.—(Job xxxiii. 12.)

"A brother does not redeem. Shall a man redeem? he shall not give to God a ransom for himself, or the price of the redemption of his soul though he labour for ever.—(Psalm xlix. 7.)

"God has scattered the bones of the men-pleasers.—(Ps. lii. 5.)

"Deliver me, and rescue me from the hand of strange children whose mouth has spoken vanity, and their right hand is a right hand of iniquity; whose children

are as plants, strengthened in their youth; their daughters are beautiful, sumptuously adorned, after the similitude of a temple. Their garners are full and bursting with one kind of store after another; their sheep are prolific, multiplying in their streets. Their oxen are fat; and there is no falling down of a hedge, nor going out, nor cry in their folds. Men bless the people to whom this lot belongs, but blessed is the people whose God is the Lord"—(Ps. xlv. 11-15.)

"Behold godliness is wisdom; and to abstain from evil is understanding."—(Job xxviii. 18.)

"Let brethren be useful in distress; for on this account are they born."—(Prov xvii. 17.)

"With thee is dominion in the day of Thy power, in the splendours of thy saints. I have begotten thee from the womb of the morning"—(Ps. cx. 3.)

"This man (Job) described in the Syriac book as living in the land of Ausis, on the borders of Idumea and Arabia; and his name before was Jobab; and having taken an Arabian wife, he begot a son whose name was Eunn. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorpha, so that he was the fifth from Abraham. And these were the kings who reigned in Adom, which country he also ruled over; first, Balac the son of Beor, and the name of his city was Denaber; but after Balac, Jobab who is called Job; and after him Asom, who was governor out of the country of Thæman; and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. And his friends who came to him were Eliphaz, of the children of Esau, king of the Thæmanites, Baldad sovereign of the Sauchæans, Sophar king of the Minæens."—*Postscript to the Book of Job*

REFERENCE TABLET, No. 36.

SCRIPTURE NAMES DOCTRINALLY APPLICABLE TO CHRIST.

Malchiram: king of height. "I will make him my firstborn higher than the kings of the earth."—(Ps. lxxxix. 27.)

Malchi-shua: king of salvation. "Behold thy king cometh unto thee—he is just and having salvation."—(Zech. ix. 9.)

Malachi (Heb. *Malakhiyah*), messenger of Jehovah. "Behold, I will send my messenger and he shall prepare the way before me; and the Lord whom ye seek,

shall suddenly come to his temple, even the messenger of the covenant."—(Mal. iii. 1.)

Ishod: man of majesty, beauty, splendour. "O most mighty with Thy glory and Thy majesty."—(Ps. xlv. 3.) "The king in his beauty."—(Isa. xxxiii. 17.) "Looking for his glorious appearing"—(Tit. ii. 13.)

Jamlech: he will be made to reign. "He shall reign over the house of Jacob."—(Luke i. 33.)

Jecholiah; (Heb. *y'kholiyahu*) made strong of Jehovah. "The branch that Thou madest strong for thyself."—(Ps. lxxx. 15.)

Jashub: He will return. "He shall appear the second time"—(Heb. ix. 28.)

Malchiah: (Heb. *Mal'ki-yah*) Jehovah is king. "Jehovah of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."—(Isa. xxxiv. 23.)

Michael: who like God. "The brightness of His glory, and the express image of His person."—(Heb. i. 3; see also Ex. xv. 11.)

Shechaniah; (Heb. *Sh'khan-yah*) inhabited of Jehovah. "In him dwelleth all the fulness of the Godhead bodily."—(Col. ii. 9.)

Jochebed: (*Yokhebedh*). Jehovah shall be the glory. "When Jehovah shall build up Zion, he shall appear in his glory."—(Ps. cii. 16.)

Jedidiah. (*Y'dhiyah-yah*). Beloved of Jehovah. "This is my beloved Son, in whom I am well pleased."—(Matt. iii. 17.)

Ishuah. He will be equal. "Who being in the form of God thought it not robbery to be equal with God." "I and my Father are one." "The man who is my fellow."—(Phil. ii. 6; John x. 30; Zech. xiii. 7.)

Gemariah (*G'mar-yah*). Perfected of Jehovah. "The third day I shall be perfected."—(Luke xiii. 32.)

Azaniah (*Heb. Avon-yah*). Heard of Jehovah. "He was heard in that he feared."—(Heb. v. 7.) "Thou hearest me always."—(John xi. 42.)

Amittai, Truth of Jehovah. "I am the way, the truth and the life."

Aaron, very high. "He shall be exalted and extolled, and be very high."—(Isaiah lii. 13.)

Abital, Father of dew. "From the womb of the morning thou hast the dew of thy youth."—(Ps. cx. 3.)

Athlai (*Athal-yah*), afflicted of Jehovah. "It pleased Jehovah to bruise him, he hath put him to grief."—(Isa. liii. 10.)

Benjamin, son of the right hand. "Sit thou on my right hand."

Eri (*Eriy-yah*), Watcher of Jehovah. "I watch and am as a sparrow alone upon the house top."—(Ps. cii. 7.)

Melchizedek, King of righteousness. "A king shall reign in righteousness."—(Isa. xxxii. 1.)

Migdal-el, Tower of God. "The name of Jehovah is a strong tower."

Naari, Child of Jehovah. "He shall be called the Son of the Highest."

Zerabiah (*Z'rah-yah*), rising of the light of Jehovah: "Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee."—(Isaiah lx. 1.)

Ben-hail, Son of Strength, "declared to be the Son of God with power." "When we were without strength, in due time Christ died for us."

Heled, life, age, duration, lasting. "In him was life," "Thy years shall not fail." "Thou remainest." "Alive for evermore."

Igeal. He will redeem. "Christ hath redeemed us from this curse of the law."

Israel. He will be Prince with God. "Prince and Saviour." "Prince of the Kings of the Earth." "Prince of Life."

Hadlai, (Heb. *Hadh'l-yah*) forsaken of Jehovah. "My God, my God, why hast Thou forsaken me."

Hashabiah (*Hhashabh-yah*) esteemed of Jehovah. "This is my beloved Son, in whom I am well pleased."

Hezekiah (*Hhizq-yah*), strength of Jehovah. "Worthy is the Lamb to receive strength." "Jehovah is the saying strength of His anointed."—(Psalms xxviii. 8.)

Zedekiah (Heb. *Tsidhqi-yah*) Jehovah will be righteousness. "This is the name whereby he shall be called, Jehovah our righteousness."

Zurishaddai, Rock of Mighty Ones. "That rock was Christ." "A man shall be as the shadow of a great rock."—(Isaiah xxxii. 2.)

Zadok, just. "Ye denied the Holy One and the Just."

Nedabiah (Heb. *N'dhabh-yah*), spontaneous gift of Jehovah. "God so loved the world that He gave His only-begotten Son."—(John iii. 16. See also Rom. viii. 52.)

Ahinoam, Brother of Grace. "The grace of our Lord Jesus Christ be with you."—(Rom. xvi. 26.)

Ahiezer, Brother of Help. "He shall deliver the needy when he crieth; the poor also and him who hath no helper."—(Psalms lxxii. 12.)

Abishai, Father of Gifts. "Thou hast

received gifts for men." "I will give power over the nations." "I will give to eat of the tree of life."

Abimelech, Father King. "His name shall be called the everlasting Father; of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom."—(Isaiah ix. 7.)

Penuel, to behold the face of God. "He who hath seen me hath seen the Father." "The light of the knowledge of the glory of God, in the face of Jesus Christ."—(2 Cor. iv. 6.)

Beraiah (*B'ra-yah*) created or begotten of Jehovah. "No man hath seen God at any time, the only-begotten Son who is in the bosom of the Father, he hath declared Him."

Zaphnath-Paaneah, Saviour of the Age. God, in the age to come, will shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus."—(Eph. ii. 7.)

Shemiramoth, most exalted name. "God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow."

Noahdiah (*Noadh-yah*), to meet with Jehovah. "Then we who are alive and remain shall be caught up together with them to meet the Lord in the air."

REFERENCE TABLET NO. 37.

THE DOCTRINE OF NAMES.

The great Jehovah name, teaching Deity multitudinously manifested in sons of power, as the future judges of Israel, is incorporated with the names of men in the Old Testament above 150 times.

The Hebrew name for God (*Ad or El*), teaching one Eternal Power enters into the composition of Old Testament names in more than 100 instances.

Ahimoth teaches death.

Imri teaches promise.

Ahinoam teaches grace.

Tebaliah teaches baptism.

Jeziel teaches sprinkling.—(1 Pet. i. 2.)

Nemuel teaches circumcision

Lot teaches covering.—(Rom. iv. 7.)

Heber teaches fellowship.

Shobai teaches recompense.

Eliakim teaches resurrection.

Daniel teaches judgment.

Berachah teaches blessing.

Berith teaches covenant.

Besor teaches gospel.

Elisha teaches salvation.
Elam teaches eternity.
Amad teaches an eternal people.

REFERENCE TABLET No. 38.

SPRAY FROM THE WATER OF LIFE.

Faith, like a telescope, brings that near to the vision which is otherwise far off.

Grace softens the heart, sin hardens it; grace is faithful; sin is deceitful.—(Heb. iii. 13.)

A real thoroughgoing and perfect saint of the apostolic type, will be characterized by a dignified, but modest and gracious demeanour; a friendly, fraternal, sympathetic, and self-sacrificing disposition; a humble, peaceable, and neighbourly deportment; a holy, meek, and consistent walk and conversation; a savoury, kindly, wholesome, uncorrupt, and edifying speech; a sincere, affectionate, liberal, generous, and benevolent heart; an inwardly joyful, hopeful, spiritual, and thanksgiving mind, a godly gravity, and sobriety of conduct; a single-eyed principle of action; a devout, righteous, and God-fearing behaviour; an earnest, abounding endeavour; a diligent, good-doing activity; a uniformly upright and honourable character; an hospitable,

sociable, and good-tempered manner; a courteous, considerate, decorous, respectful, and obliging way; a pure, unselfish, and God-serving motive; a truthful, covenant-keeping, and reliable word, and will be altogether characterised by a discreet, circumspect, blameless, and persevering course of action, through evil and through good report, to the glory of God, and the benefit of everybody. "Be ye, therefore, perfect as your Father who is in heaven is perfect"

A mere unsanctified professor of the truth may be known by a certain flippancy of speech, or an untoward, overbearing, and brow-beating manner; or an irascible and ungovernable temper; or a thoroughly selfish and worldly policy; or a boastful, swaggering, vulgar, and uncourteous address; or a cold heartless, distant and unsociable disposition; or a pleasure-loving, honour-seeking and ungodly ambition; or an insipid, trifling, foolish, and vain mind; or an unsympathetic, unfeeling, ungracious, and unyielding nature; or a carnal, grovelling, covetous appetite for mere creature enjoyments; or a slothful appreciation of spiritual things; or a lack of generous and benevolent enterprise in the truth; or a miserable, envious, churlish, and time-serving spirit.

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."

PART III.—CHAP. I.—ETERNAL LIFE.

THIS chapter requires little in the way of reply. It does nothing to prove the popular case. It is altogether devoted to the defensive, and as ineffectually so as the defence of a bad case must always be.

The "Annihilationists" are able to quote many statements to the effect that Christ came to give "life," "everlasting life,"

"eternal life," immortality to those believing on him. On this they argue that man is not naturally immortal, and that consequently, popular theology is wrong at the bottom. Mr. Grant in this chapter tries to answer this argument; but his effort is the feeblest in the book. There is more parade of critical analysis of the lexicographical sort, but less

logical back-bone, which are probably related to each other as cause and effect.

His first point is that immortality and eternal life are not the same thing. Immortality he admits is deathlessness of body, but eternal life, is (he does not say exactly what, but) "a life, a nature, which we receive in new birth," "down here" in this present time. The wicked, he says, might have immortality, and not eternal life. He does not say the wicked will have immortality. He is evidently afraid to commit himself to such a proposition. Indeed he excludes it by saying that the declaration of 1 Cor. xv. ("this mortal shall put on immortality, &c.") is not made of the wicked, but "applicable alone to the bloom and beauty of the resurrection of life." If this be so, how can the wicked be ever living? Mr. Grant admits they have not "eternal life," and shows they are not the recipients of "immortality." How come they then to live for ever? Mr. Grant has not well considered the issue of his own premisses. Even if the distinction existed, between immortality and eternal life, which Mr. Grant tries to make out, his argument to prove all men immortal would be unhelped, since both the things so expressed are admitted to apply to the righteous exclusively.

But does the distinction exist? Only as a matter of words. Just as we speak of the present life under different words, such as life, existence, being, so the future life is variously designated according to the relation in which it is considered. It is either $\psi\upsilon\chi\eta$, *soul*, (Matt. xvi. 25); $\zeta\omega\eta$, *life*, (Mark x. 30); or $\eta\mu\epsilon\iota\varsigma$, *we* (1 Thess. iv. 17,) as the line of thought demands; but the hope in all cases is absolutely one and the same. The saving of the $\psi\upsilon\chi\eta$ (Heb. x. 39) is the obtaining of eternal $\zeta\omega\eta$ (Matt. xix. 29) by the "us" of Paul's discourse.—(2 Cor. iv. 14.)

The unscripturalness of Mr. Grant's suggestion that "eternal life" is a something that the justified have now, is at once apparent in the following quotations:—

Mark x. 30: "He shall receive . . . IN THE WORLD TO COME eternal life."

Tit. i. 2: "In hope of eternal life, which God, that cannot lie, promised before the world began."

1 John ii. 25. "This is THE PROMISE that he hath promised us, even eternal life."

Matt. xix. 29: "SHALL INHERIT everlasting life (the same words in the original.)

Luke xviii. 30: "IN THE WORLD TO COME, life everlasting."

Rom. vi. 22: "Ye have your fruit unto holiness, and the END, everlasting life."

How comes it that Mr. Grant should contend for eternal life being a present actual attribute of the believer's nature? Because he reads: "He that believeth on the SON HATH everlasting life."—(1 John iii. 36.) This might excuse his view if our information were limited to such expressions, but our information is not thus limited. We have the matter presented in many forms, the one regulating the other in such a way, that combined, they bring all to a correct focus. Thus the sense of "hath" in relation to eternal life is thus expressed by John. "This life is in His Son. He that HATH THE SON OF GOD, hath life; he that hath not the Son of God hath not life."—(1 John v. 11.) The man who has a box, has what is in it, though he have it not actually in his hand. The man who can truly say "Christ is mine," can say "Eternal life is mine," because eternal life is in Christ for all accepted believers. So the man who, in this sense, can say "I have Christ," can say "I have eternal life;" but not in Mr. Grant's sense of asserting that it has already come out of Christ into him. His expressions are bounded in their sense by the fact stated by Paul: "Your life is HID with Christ in God; and when Christ who IS OUR LIFE, shall appear, then shall we appear with him in glory."—(Col. iii. 3.) His literal attitude is defined in the words of Jude 15: "Looking for the mercy of our Lord Jesus Christ UNTO ETERNAL life," with which all the "HATH" passages are in perfect harmony; for it is no new thing in divine language to "call those things that be not (but which are to be) AS THOUGH THEY WERE."—(Rom. iv. 17.)

The testimony therefore that Christ has come to give eternal life to all that obey him (Heb. v. 8), remains in all its force as a disproof of the popular theory of natural immortality, for what is this "eternal life?"

Mr. Grant, as already said, has not attempted a definition, or a telling of us what it is. He hints at it as a metaphysical condition, superinduced in the believer at what is called "the new birth," and appeals to the conflict in a believer's mind as evidence

of its reality, that is, as a metaphysically or physically present something. But this is inconsistent with the testimony that the righteous are to enter it *in the world to come*, and are now "in hope of it" (see passages above). And as to the conflict referred to, that is not confined to believers of Mr. Grant's stamp, but exists wherever the "word of the truth of the gospel," received in faith by hearing (Rom. x. 17), has set up a new law of moral action, and caused the contrariety which is ever developed where the natural desires incline one way and the commands of God point another.

Eternal life is in the first place "life" in its primary sense of being. Those who attain not unto it are said to "lose their lives.—(Matt. xvi. 25.) They become subject to *death*, the END of unrighteousness (Rom. vi. 21), or the wages of sin.—(23.) Mr. Grant destroys this truth by teaching that the righteous and the wicked equally live for ever. "Eternal" indirectly expresses the quality of the life to be attained by the chosen of God. Literally, as the English of *αιωνιος*, it signifies the life of the age: that is, the life to be bestowed in the age to come: but when we ascertain the nature of this life, *αιωνιος*, or "eternal," becomes the symbol of all its qualities. It is here where the terms "immortality" and "incorruption" are specially instructive. The first (*αθανασία*) tells us that the life of the age is deathless. In entering it, we are told that "this mortal shall put on immortality." By this we know the truth declared by Christ that "They who are accounted worthy of the age . . . CANNOT DIE ANY MORE.—(Luke xx. 36.) But how is it that life is thus made endless to those that were before but mortal? The second word (*αφθαρσία*) answers it: "This corruptible must put on *incorruption*."—(1 Cor. xv. 53.) Men are mortal—liable to death—because their natures are *corruptible*; they decay. But make them *incorruptible*, and endlessness of life is the necessary consequence. Hence to seek for *incorruption* is equivalent to seeking for deathlessness or immortality. And hence it is that the words are interchangeable.

But Mr. Grant destroys this beautiful harmony by making the terms distinct, and expressive of different things, making the life of the age a thing now actually possessed,

and deathlessness not an element thereof, but a condition in the fate of righteous and wicked alike. Yet in these he contradicts himself, as we have seen, and as he is bound to do in order to make a fair show of maintaining an unscriptural and unreasonable theory. Nowhere perhaps is this more strikingly illustrated than where he says in this chapter: "Of course, mortality is our condition down here. Immortality is *not* our natural and present possession. Immortality is deathlessness; but who among the people Mr. Roberts is opposing, asserts that we do not die? It is a poor quibble, that. The soul does not die; nor the spirit; but man does surely!!!" When we remember that in the beginning of his book, Mr. Grant wrote, "the spirit, and soul and body are *the man*," it sounds queer to be told that *the man dies*, but that the spirit and soul don't; but that is nothing to the sentence in chapter i. p. 16, line 9, "*That which lives in the body IS THE MAN.*" If that which lives in the body IS THE MAN, and "the man dies surely," then the spirit and soul, whatever they are, die. No, no, says Mr. Grant on p. 113, "The soul does not die; nor the spirit," but only the man. Which are we to believe? Mr. Grant on p. 16, or Mr. Grant on p. 113? On which side "the poor quibble" lies is evident.

"The question is," continues Mr. Grant, "as to what death is, not whether men are subject to it. Of course, with Mr. R., it is 'cessation of existence,' but then that is not what we mean by death. *We* mean the dust returning to the earth as it was, while the spirit returns to God who gave it." And this is what "the poor annihilationists" mean. They do not mean the cessation of the dust; but they say the dust is not the man. They do not mean the cessation of the spirit, but they say the spirit is not the man. They mean the cessation of the man; the death of the man: and this is what Mr. Grant and all Christendom deny, in denying which, they deny the first element of gospel truth, which is that "by man came DEATH," and nullify the second, "by man came also the resurrection of the dead."

Paul's statement that "God only hath immortality," Mr. Grant wishes to get rid of by asking if the angels are not immortal? Yes, they are; but they are God to us; for they are of His nature and come only on His

errands. Thus an angel's communication to Moses at the bush was to him the voice of God.—(Ex. iii. 2-6; Acts vii. 30.) Thus, too, Jacob's wrestling with an angel was seeing God face to face.—(Hos. xii. 4; Gen. xxxii.) Angels destroyed Sodom and Gomorrah, yet the work was Jehovah's.—(Gen. xix., compare verse 1, 14, 22, 24.) They are of the divine nature; they are "spirit."—(Heb. i. 7.) When mortal men

become spiritual in nature and immortal, it is said they are *equal to the angels*."—(Luke xx. 36.) In relation to man, the statement has absolute force that "*God only* hath immortality." This statement written at a time when the Platonic schools, with their theory of human immortality, were in full swing, has a direct significance which Mr. Grant unavailingly seeks to weaken.

His next chapter is on "Death Eternal."

THE NAME CHRISTADELPHIAN.

FROM a recent correspondence between a brother and an objector to the name "Christadelphian," we make the following extracts:—"I find that the first thing to which you object, is the term Christadelphian. Well, with yourself and some others, I long objected to this term also. But when made fully aware of the necessity which existed in America during the late war there, of taking to ourselves some appropriate name to distinguish us from all other parties of so-called Christians, and by this means to free ourselves from the disagreeable necessity of going to the war to be shot at, while, at the same time we would never shoot at any man. I say, ever since I knew these things, I have readily enough agreed to be called by that name, as a matter of as little importance as the term Christian evidently was in the days of the apostles. For it does not appear to me that either God, or Jesus, or any of his apostles ever gave that name to their children. It is just stated that the disciples were called Christians first in Antioch.—(Acts xi. 26.) But when they got it there is no scriptural evidence that they offered any objections to it. Indeed, the term is only used three times in the entire New Testament, so that I now think, if you are not sticking *about* nothing, you are manifestly sickling *for* nothing. Why do you not now stick out for being called brethren, or saints, or disciples, or believers? These are all Scripture terms, and used frequently too in the New Testament; but only one apostle used the term Christian, and that too only once.—(See 1 Peter iv. 16.) On this point, then, I think you have nothing to stickle about, and far less to stickle for. At this great distance from the scene, it appears to me that the term *Christian* was used more by the world than by the saints.

"I observe that you set a very high value upon the term *Christian*, and none whatever upon the name *Christadelphian*. Well, the first name was given to the followers of Christ by the heathen, and the second by the brightest saint that has ever shone in the theological heavens for the last hundred years at least. This shows to me most clearly how the love lies—with the heathen most undoubtedly, and not with the late Dr. Thomas—and as to the support which the name *Christian* receives from the apostle Peter, he evidently speaks of it as a term of reproach, rather than otherwise. He says, 'If ye be reproached for the name of Christ, happy are ye' (1 Peter iv. 14); 'If any man suffer as a *Christian*, let him not be ashamed.—(verse 16.) This looks very much like as if Peter were to come back again and say—'If any man suffer as a Dowieite, or any other ite, let him not be ashamed'—and, as to the Christadelphians, they are not at all ashamed of their self-imposed name. But a name is of very little importance.

The name *Christian* has been long since thoroughly prostituted, and thereby rendered altogether meaningless. However, you say that it is a scriptural term. True, but so is Beelzebub, and there is as much evidence that God gave that name to His dearly beloved Son, as to say that He gave the name of *Christian* to the early Disciples of Christ. For there is really very little difference between the phrases, 'If ye be reproached for the name of Christ, happy are ye' (1 Peter iv. 14), and 'If they have called the master Beelzebub, how much more shall they call them of his household?'—(Matt. x. 25.) Both sayings were uttered by way of reproach; first of Christ and then of his followers: and no man ever yet gave an honourable name as

a term of reproach, such as a judge, a king, or an emperor, unless that king was evidently a notorious and miserable usurper of all the glories and honours of a king; and most decidedly Jesus the Christ was then universally considered to be only a vain and contemptible pretender to the kingdom and throne of his father David—and precisely the very same idea still exists throughout all Christendom, except by a very few now called 'Christadelphians.' For with all the Christians in Christendom, the offence of the cross, and of Christ, has long ago entirely ceased. Because *their* Christ is now seated upon his highly-exalted throne in heaven, and there reigning over all the spirits of just men made perfect (see paraphrase 66); and from such a Christ as this, Cæsar and all his dependents have got nothing whatever to fear. So say all the Christians of Christendom. But the Bible says the very reverse. Therefore any sympathy shown to such deeply delusive views, only proves that the sympathiser is himself smitten to some extent with the very same incurable delusion.

No one can prove from the New Testament that a believer ever called a brother believer by the term Christian then, as is so commonly done now-a-days; and neither has any apostle ever addressed a church by the appellation of *Christian Church*, but invariably 'To the saints and faithful brethren in Christ' (Col. i. 2); or, to 'the sons of God' (1 John iii. 1); or, 'unto his servants' (Rev. i. 1); and never even once to his Christian brethren, as all the clergy and their numerous

followers now do.

You say the name 'Christian' found acceptance with the disciples beyond doubt. There is no evidence in the New Testament that the term Christian ever found acceptance with believers in the Christ.' But there is abundance of both historical present, and experimental evidence that it has long found acceptance with the apostacy. You say, 'We cannot help it if men who call themselves after Christ are unworthy of him. Let us endeavour to be pure and an honour to his name.' Do this, and you will very soon separate yourself from all the sects, and all their books, and all their theological friendly societies. You further say that a man is less likely to suffer reproach for Christ when known by any other name than 'Christadelphian.' Your experience must be limited if you are sincere in saying this. Where in all Christendom is any man ever called upon to suffer for believing in the Christ of Christendom, and calling himself a Christian? On the other hand, let him repudiate the Christ of the Christians, and profess Paul's Christ simply, and he will be persecuted to death, and buried in reproach by every Christian sect in Christendom; just as the Christadelphians are now suffering from every sect or party. There is very little danger of your being called upon to suffer anything for Christ's sake, so long as you call yourself 'Christian,' and make yourself so agreeable to the several sects." JOHN NESBIT.

Paxton, South Mains.

The Christadelphian.

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

JUNE, 1873.

DURING the past month, we read that a conference of ministers of various denominations was held in London to consider "the signs of the times" in reference to the Second Advent. This is a new subject for the leaders of the people, and one in which they could not be expected to be very much at home. There was much vagueness in the grounds on which the nearness of Christ was advocated; but it is satisfactory to find the conclusion itself proclaimed. There was a general agreement that the times are remarkable, and that they indicate the

re-appearance of Christ as a probable thing. It matters little by what process this right conclusion is established. Christ is at the door, and it is well to have the fact known, even if on evidence which is inconclusive. The fact would be more widely received if the right reasons known to Christadelphians could be more widely diffused. These are known only to a few influential persons who cannot make their voice heard in a public sense. It is a striking feature of the situation that light on the subject should be in the midst of the people, and yet unknown. Christadelphian works do not circulate in public channels. Christadelphian labours are carried on out of sight of the world, not because they are not made as public as possible, but because, in the Providence of God, the shape of things is against their obtaining public notice.

SIGNS OF THE TIMES

THE situation of the Continent presents at the present moment several distinct features, which are each striking, and all of them significant of unrest, and of those activities that end in national convulsions. In the first place, there is an International Exhibition at Vienna, and the customary gathering of princes and great men of the earth, which though on the surface a peaceful affair, by the analogy of past experience, is the prelude to war. The cry of "Peace, peace," in this specific form has invariably been followed by "sudden destruction" during the past twenty years. So notorious is this that an influential provincial daily paper, commenting on the magnitude of the "peace establishment" of the German army, says: "This (400,000) is not an excessive figure, when we consider that an 'International Exhibition' is to be held this year at Vienna. Everybody knows that these great shows have been precursors of great wars; and Germany is justified in expecting the worst, since the greater the show the more imminent the risk of war. Austria, Germany, Italy, and France are actively engaged in the same way, and the Peace Society may expect to see all those governments with their snug million or half-million of men ready to put 'in line' by the closing of the Exhibition. No one can tell whether or not the present map of Europe will be out of date at Christmas next."—*Manchester Guardian*, April 18th, 1873.

Another paper says, "The great series (of Exhibitions) began in England in 1851, and then supposed to be at once the assurance and symbol of an era of peace. We have had war enough since then, in all parts of the world—war more frequent and bloodier, more terrible in incident, more extensive in result, than at almost any previous period of history. But, nevertheless, at Vienna the talk is once more peace; and the old platitudes are furnished up again for present use. Clearly, man is a hopeful creature. Amidst the sunshine and flowers, he will not look forward to the possibility of black skies, charged with summer thunder or winter snow. Yet the doings at St. Petersburg might suggest grave thoughts to the holiday makers at Vienna."

Then there is another "meeting of Emperors"—this time two, and these the most powerful and closely-united potentates of Europe—the Emperors of Russia and Germany. The meeting is in the capital city of Rosh, Prince of Meshech and Tubal, so soon to play the important part of heading the latter-day image for destruction on the mountains of Israel. The ostensible occasion is the birthday of the Russian Emperor; and some people are simple enough to suppose that the business of the meeting is to make merry over the natal anniversary of the present occupant of the throne of the Romanoffs. Not all, however, thus blindly regard the situation. The presence and private interviews between Bismarck and Gortschakoff, the prominence given to military display, and, above all, the nature of the political situation, the antecedents of the parties, and the known character of imperial etiquette, point to grave diplomatic objects pursued under cover of friendly convivialities. As the *Birmingham Daily Post* remarks: "In the Russian capital there is festivity in abundance, but there is an ugly smell of gunpowder all about it. The grand balls, dinners, receptions, concerts, theatrical representations, all partake of a military flavour. Uniforms are everywhere. There are daily reviews and 'spectacles,' in which soldiers in various combinations form the chief elements. The Emperor of Russia wears a Prussian uniform; the German Emperor takes his place at the head of a Russian regiment, and 'salutes' as its honorary colonel. Inferior personages are only too glad to follow the example of their chiefs. Russian and Prussian officers interchange uniforms. Showers of glittering 'orders' descend upon breasts already overloaded with such distinctions. Then, in the middle of all the military display, the two Emperors go to Church together; and Prince Bismarck spends a quiet hour first with one diplomatist and then with another. What does it all mean? There is too much fuss for a mere friendly family visit; too great emphasis laid upon the unity of Prussia and Russia to let us believe that nothing is intended but neighbourly courtesy.

These remarks have increased force, in view of the interview at Vienna between the Emperor of Austria and the Emperor of

Germany, after the departure of the latter from St. Petersburg.

An article on the subject, quoted by the *Birmingham Post* from the *Provincial Correspondence* (a semi-official journal which says only what the government desires it to say), seems to point clearly to the objects contemplated by the powerful monarchs in question, who are in league with the Emperor of Austria. The reader is reminded that "the common views" of Russia and Prussia in 1863, during the Polish rebellion, "prevented a European coalition from being formed, and became the starting-point for a mutually friendly and considerate policy." Again, from Russia's attitude in the Schleswig-Holstein difficulty, "down to the significant demonstrations of sympathy made by Alexander II. during the last war," the relations of the two Governments "have been based upon perfect confidence in each other." Next comes the peculiarly significant part of the article, "Quite recently the close connection existing between the King of Prussia—in the mean time become the head of the German Empire—and the Emperor of Russia, has supplied the bases for the *re-establishment of the ancient ties between Russia, Prussia, and Austria*. As at the beginning of this century, *the three great Powers have united* to protect the peace and quiet development of Europe from all danger and peril—as the meeting of the three Emperors last September was welcomed as the guarantee of the pacific policy—so our Emperor's journey to St. Petersburg, and the coming interview at Vienna, is interpreted in the like sense now. The union of the three Emperors gains additional and immediate weight from the fact that the prospect of quiet and progressive development in the Western States of the Continent is being more and more obscured."

Here is a distinct intimation of the union of the three ruling military powers (in fact a resuscitation of the Holy Alliance) of Europe, in opposition to the Republican order of things in France and Spain. What if Russia as the head, and Germany and Austria as the two legs of the image, agree to interpose in the distractions of those two afflicted countries, and to throw their influence into the scale in favour of the Bourbons? This looms forth as a possibility. The Gogian

image would then be near completion; for the Bourbons placed on the throne under such auspices would be subservient to the Great Northern representative of legitimacy. Italy (to whose sovereign the Empress of Russia is at this very moment ostentatiously paying a visit) is already obedient; so are the other toe-powers of Europe. Verily, as Dr. Thomas wrote in his last letter to the Editor, "The time of the ending is developing finely."

What a stride within the last three years! Prim's revolution in Spain precipitated the downfall of France and the perdition of the temporal power, opening the way for the Northern ascendancy and the revival of the Eastern question. King Amadeo's abdication of the crown given him by Prim seems likely to provoke that Russo-Austro-Germanic dictation which will impose the Gogian yoke on Europe, and shape events for the final catastrophe, so much to be desired.

THE KHIVAN EXPEDITION.

This is making satisfactory progress. It is reported that the ruler of Khiva has been terrified into submission by the steady approach of the converging Russian columns, which are approaching from three different directions.* This is so far confirmed by a special telegram in the *Daily News*, which says he has liberated 27 Russian prisoners that were in his hands, and offered ample guarantees for the future. At the same time, he requested the stoppage of the Russian expedition, and coupled his request with conditions officially declared to be "utterly unacceptable." The *Birmingham Morning News*, commenting on the subject, says: "It is not probable that the advance of the Russian columns will be delayed. The commanders of the expedition will want very substantial guarantees of the Khan's sincerity; and even these granted, would doubtless feel that having come so far, an entry into the city is necessary to finish with proper *eclat* an expedition fitted out with such elaborateness and at so great a cost. Indeed, with the Russians almost at his gates, the Khan can hardly expect much better terms than he might have looked for if his city had been already taken. It is said, too, that some of the liberated prisoners have died since their arrival from the horrible treatment received while in slavery—a fact

* Since this was written, a telegram has appeared announcing the fall of Khiva.

which will not have the effect of predisposing the invaders to excessive leniency. The surrender must be absolute and immediate before the columns will discontinue their march, and the statement of the *Golos* is not reassuring in this respect. Russian policy has not hitherto been marked by moderation, and we do not expect that the end of the expedition is as yet."

THE "SICK MAN."

A singular state of things prevails at Constantinople. There is a change of ministry every week or two. The Sultan is said to be suffering from some affection of the brain, which subjects him to great mental irritation, and causes him to change his ministers on the least provocation, with the result of throwing the machinery of Government into confusion. He is at the same time ordering Armstrong guns for his fleet. It is ominous to read in this connection that "one after the other, the St. Petersburg journals are preparing their readers for serious events in Turkey, which they represent as tottering to her fall. Ottoman misgovernment, they say, has reached its culminating point. As the Sultan's state of health will shortly necessitate a regency, troubles must, according to these journals, be expected, which will compel Russia to vindicate her interests."—*Telegram from Berlin.*

SITUATION OF THE PAPACY.— COMING STRIFE.

The changed position of the Papacy receives daily illustration. The hating of the Harlot by the Horns is progressing in the most unmistakable manner in every country. The Pope recently appointed a "vicar apostolic" for the Canton of Geneva (Switzerland). The civil authorities objected to the gentleman (Mons. Mermillod) exercising the functions conferred on him by the Pope, and sent a note to the Vatican declaring his appointment null and void. Mons. Mermillod declared his intention of exercising his functions, in spite of the interdict of the authorities, whereupon the police received orders to expel him from the country, and accordingly conveyed him to the frontiers. He was taken to Fernex, in France. The Swiss Council are busy reorganising the ecclesiastical order of the country, with a view to destroy the power

in former times enjoyed by the priesthood. In this they are co-operating with Italy and Germany. The new ecclesiastical bills are exciting clerical animosity to an extent that would be dangerous were it not that the power of the clergy is gone. We read that the Bishop of Paderhorn (in Germany) has officially announced his intention to disobey the new laws, and now his diocesan clergy have, by a public address, declared their intention to do the same. The Archbishop of Posen has sent a similar declaration to the Court at Berlin, and he says he will join in the common protest of the entire German episcopate soon to be made, threatening a suspension of their episcopal functions and a general interdict if the bills become law.

The bitterness of the conflict that is being waged between the Church and the State (Apocalyptically, the Harlot and the Horns) throughout Europe, and the completeness of the destruction of the Papal power which has taken place within the last four or five years, are well expressed in a Bismarkian-inspired article, which appears in the German *National Zeitung*, in the second half of last February. We give extracts:—

"If curse and ban possessed an immediate magical agency—if the conjuror of the Vatican could let fly the little stone that would smash the Colossus—the oppressed Church would change itself into a triumphant one, and that in the proximate future. Never have more oburgations fallen from the lips of any Pope than from those of Pius IX. There is no State with which he has not fallen out. Not the temporality, but the Church itself has fallen, through syllabus and dogma of Infallibility, into a far worse and more dangerous position than under the pontificate of the Thirteenth Clement. It was considered the psychic temper (*Geistesstimmung*) of the age, the most fatal of all the Roman stupidities, to insist upon the proclamation of these theories. It was a matter of absolute indifference what the Church thought about them; we, who do not belong to her, were insulted by the impertinence with which an old and, according to our notions, ignorant man dared publicly and solemnly, in the paragraphs of his syllabus, to curse that which we esteemed holy, and to assume to himself, in the paragraphs of his fantastical dogmas, a lordship over us. Worldliness, culture, the State itself, were challenged with an intrepidity only equalled by the blindness of the ring-leader; not we evoked the calamity. When the opponents of Infallibility, those eighty-four men who had in all preliminary meetings declared themselves against the proclamation

of the dogma, quitted Rome before the decisive vote of the Council, abandoning their flag in the most cowardly manner, the barque of Christ sprang an irreparable leak, and it was plainly manifest that those who sat in it were no martyrs, but hirelings.

“What was Rome in 1790, and what is it now? Within these eighty years the Church-State and the temporal power of the German Episcopate have been dissolved; the possessions of the Church in France, Spain, and Italy have been sold as national property. Everywhere has Protestant heresy obtained civil rights. Protestant chapels flourish in Rome as well as in Madrid; the Protestant clergyman walks about unmolested, and disseminates his Bible by thousands and tens of thousands.

“Roman Catholicism is being surely driven to take up that position which fifteen hundred years ago, perishing heathendom occupied with regard to ambitious Christendom. It is the religion of the uneducated. . . . So long as Rome could dispose of the secular arm in her service, and the night of ignorance beshrouded the world, her master was easy. No intelligence was required to burn dissidents. The conflict in which we are now engaging in Germany derives the desperation of its character only from the fact that the State has too long favoured and furthered the aggressions of the Church. . . . The Liberals over-estimate the strength of their adversary. In the end this battle must become a battle of intelligences; and upon that territory the Jesuits, ghostly as well as worldly, with all their dogmas and the miracles of the saints to boot, cannot but quickly come to grief.

“If we could believe the Ultramontanes, they command a million warriors and countless treasures. But when Porta Pia was stormed, not five thousand men struck out for the Pope-King; and the treasures are not valuable enough to recruit a middling army for the faith. “How great is our might in America!” exclaims the Church triumphantly. But it was not influential enough to found Maximilian’s throne, or to effect the secession from the Union of the Southern States, in which alone the Catholics are predominant. The Pope who shall flee from Rome, will find no resting-place in earth or heaven. Nobody will offer him shelter; whichever way he may turn, as an ‘Infallible,’ he must come into conflict with the laws of every country, and will be requested to avoid every land, every city. Whithersoever the Pope goes he brings with him war and disturbance; who will keep a firebrand in his house? The fall of the Pope from his royal throne changes the conditions and position, manners and customs of the Romish Church. Should she not succeed, in concord with worldly powers, in gaining a fresh basis, and constructing herself thereon purely spiritually, Roman Catholicism is lost for ever. With every fleeting year the

restoration of the Church-State will become more impossible; Rome has entered her period of worldifying (*Verweltlichung*). When Macaulay’s Zealander shall sit in melancholy contemplation on the ruins of London Bridge, the Universal Papacy will have long been a myth. From the declaration of personal Papal infallibility dates a new era for the Roman Church. The elevation of the Pope to demigodhood was immediately followed by the loss of the Church-States, the expulsion of the Jesuits from Germany, and the indignation of the old Catholics. The rock of Peter has begun to roll downhill; who shall stop it?” . . .

EXPECTED DEATH OF THE POPE.

The Pope is ill, and his death is expected. His statue, placed side by side of those of his predecessors, in St. Peter’s, will, it is said, fill the last remaining empty niche in the great building, and complete the situation for the impending destruction. The Pope’s successor will probably act the “false prophet” with the kings of the earth that assemble to fight the Lord at his appearing, and be flung statueless into the ditch. His appointment bids fair to be an exciting European incident. Indeed, as remarked in a letter from Rome, it will be “the most exciting in the annals of the Church.” “The interest of the Continental Powers,” says the same writer, “lies mainly in having a Pope to deal with in the delicate questions of State and Church, who shall be liberal and enlightened (!) Germany, and perhaps France, will do all in their power to influence the election in this spirit; Italy and Spain, perhaps also some foreign countries, will as eagerly press the choice of a man pledged to continue the policy of Pius IX. While the Emperor of Germany will try to intimidate the Conclave, France will no doubt again have a cunning diplomat on hand who may rival his predecessor.”

It is said that the Pope has already, in secret conclave of the Cardinals, appointed a successor in Cardinal Panbianco. If this be so, it will be a further embarrassment in the relations of the “Holy See,” and a probable source of trouble, as the powers, particularly Germany, insist upon participating in the election which she desires to influence in her own favour.

ANARCHICAL STATE OF SPAIN.

Spain, the historic stronghold of the Papacy,

is in the throes of what almost amounts to political dissolution. King Amadeo finding himself in the position of a king without authority, recently abdicated the crown. This has been followed by the proclamation of a republic, which, however, stands upon very insecure foundations. The Republicans are divided between Centralism and Federalism; the army is largely disaffected and insubordinate; the people have been furnished with arms; a dispute with the aristocratic officers of the artillery is threatening to become serious; while the Carlists, headed by the priests, are making vigorous exertions to obtain an insurrectionary footing in the north; anarchy prevails in the divinely afflicted country. Thus writes the Madrid correspondent of the *Daily Telegraph*:—"Gibraltar is overflowing with Spanish families from Andalusia, Malaga, and Murcia, in which provinces the peasants have already divided properties and flocks, and have taken possession of the granaries. The place is so overcrowded that many families have sought refuge in Tangiers and Ceuta. In Malaga the troops have been disbanded. In Estremadura the landed proprietors have been forced to leave, their properties having been appropriated, amongst them being the Comtesse de Montijo, at present in Madrid, the Empress Eugénie's mother. In the north, the situation is equally alarming. San Sebastian, San Jean de Luz, and Biarritz are full of refugees. With regard to Carlists, we hear of battles, skirmishes, atrocities, stoppages of railway trains, and other proofs of activity; but in spite of the brilliant victories reported, there does not appear the slightest indication of a change for the better. What will become of us here I cannot venture to prophesy. Everybody is armed, and the Government, unable to rely on the troops, places confidence alone in the Republican volunteers, personages who, if I am not grievously mistaken, are of very much more advanced principles than those entertained by the Executive."

The European Governments decline to recognise the new Republic. Probably there will be a return of a Bourbon to the throne, that Spain may take her place as one of the Ten Horns who are to fight against the Lamb in the crisis of the war of the great day of God Almighty

THE SUEZ CANAL.

Active communications are passing between England, France, Turkey, and Egypt, on the subject of the rates levied on vessels passing through the Suez Canal. It is a subject in which Britain mainly is interested, and on which she is taking strong ground against the exactions and pretensions of the Porte. The way is doubtless being paved for Britain's ascendancy in Egypt.

A POSSIBLE ELEMENT IN THE COMING TROUBLES.

Dr. Trall, a man of some scientific and literary reputation in the United States, calls attention in the New York papers to the fact, as he alleges, that "we are now approaching a very pestilential period," consequent on the coincident approach to us of the leading planets of the solar system. It has always been observed, he says, "that the near approach of one or more of the larger planets of the solar system occasioned great disturbances of the temperature of our atmosphere, resulting in seasons of extreme heat and cold, excessive droughts, long rains, and attended with blights of the crops and fruits, epidemics among human beings, and epizootics among animals. A Dr. Knapp, of Mexico, in a communication covering twenty-five pages of the *New Medical Journal*, has shown that all the wide-spread pestilences we have had in the last three-hundred years are exactly coincident with the perihelia of the large planets."

In the sixth century, and again in the sixteenth century, the first three were the most pestilential periods of the Christian era. The perihelion periods of Jupiter and Saturn coincide with the extensive prevalence of plague, cholera, and other epidemics. But in the near future, from 1880 to 1885, we are to have what has not yet happened in more than eighteen hundred years, the nearest approach to the sun of all four of these large planets coincidently.

The obvious deduction from this fact and this theory, is that the vicissitudes of the earth's temperature and the changed condition of its atmosphere consequent on the interference with, or abstraction of its usual amount and regularity of light and heat,

will be increasingly unfavourable to life and health on our globe from the present time to 1880; that from 1880 to 1885 the adverse influences will be in their full intensity; and that after 1885 they will gradually diminish.

The impending and commencing "time of trouble such as never was," may, in the arrangements of God, be aggravated by planetary influences of a disturbing sort; but God is at the helm, and will cause everything to work for the good of those who love Him, even if it be present suffering. Let such put their trust in Him. Happy is he that hath the God of Jacob for his refuge.

AN AMERICAN EXPLORATION OF PALESTINE.

The *Philadelphia Recorder* has the following notice of an American expedition to explore Palestine, east of the Jordan:—"A valuable contribution to the literature of the Holy Land is likely to be the result of an expedition which sailed from here about a month ago, under the charge of Lieut. Edgar Z. Steever, of the United States army, who has received the necessary leave of absence from the secretary of war. The small country of Palestine can be viewed in its whole extent from many places beside from Pisgah. From the waters of the Dead Sea at its southern extremity, the snows of Mount Hermon can be distinguished. Nevertheless the whole current of Sacred History sets into Palestine from the East, and the relation which Israel had with Edom, Moab, Ammon, Bashan, and the Wilderness, from which they emerged as a nation, renders a thorough exploration of that region almost essential to a perfect comprehension of some important facts in the history of modern civilisation. It is this region east of the Jordan which the Palestine Exploration Society especially intend to make known to us.

This district, beside the historical interest which attaches to it, is of singular attraction to archaeologists. Its ruins are not only great in size, but unique in character. Petra has a collection of temples, public buildings and private houses, not built, but carved out of the rock itself. North of Edom are scores of deserted cities, unchanged from century to century, owing to their having been con-

structed throughout of massive stones. In many instances their builders seem to have been guided by the simple aim of indestructibility; so that not only the ceiling, but the doors and window shutters were made of heavy slabs which still rest on their pivots. This feature, of course, lends an exceptional interest to the explorations of such a country, compared with other ancient lands whose cities have long since crumbled away. This district has been possessed for many centuries by lawless Arab tribes; but this has contributed to the preservation of its architectural remains. In proportion as the districts which are situated west of the Jordan have enjoyed periods of civilisation and prosperity, so that the inhabitants might build and enlarge their cities, they have invariably done so at the expense of the great structures belonging to the ages which preceded them. The great Roman walls in the ruins of Cesarea are a conglomerate of Phœnician materials from old Dor and Athleet. There is scarcely a large ruin in Syria now, which does not prove to be the ruin of more ancient ruins. A single castle crowning a lofty precipice in Lebanon, has towers of Canaanitish, Greek, Roman, Saracenic, and Turkish builders. Little beside scarcely appreciable climatic agencies has contributed to alter, for centuries past, the aspect of the ruins of Dibon, Heshbon, Edrei, Baal Meon, Rabbath, Ammon, Bozrah, and other cities, whose deserted houses still stand secure habitations for jackals, bats, and owls.

Starting from the most southern limits of the field, the rocky, ruin-strewn district of Edom is passed into the borders of ancient Moab, which run along the east of the Dead Sea. The northern portion of this tract, now termed the Belka, is a high, diversified table-land, well watered and fertile, its hill top often covered with the picturesque Syrian oak. Along the brink of the Dead Sea up to the entrance of the Jordan, the mountains sink down deeply into the deepest chasm on the face of the earth, with their sides so bare and rugged that they impart a stern and even savage aspect to the bed of that strange lake. From this upper table land the heights about Jerusalem can be well seen. Several streams cut their way down to the lake through great gorges, at the head

of which, near the lower extremity of the Dead Sea, stood Kir, one of the ancient capitals of Moab, and now called Kerak. About twelve miles north of it are the ruins of Ar, or Rabbath Moab. Both these places, as well as many ruined cities in the neighbourhood, though visited before by travellers, are not yet as well explored as could be wished, owing to the turbulent and suspicious character of its present inhabitants. North of this, is the long, deep gorge of the river Arnon, which separated Moab from Ammon, and which is often referred to in the earlier historical books of the Bible. Beyond it lie the remains of Aroer and Dibon, from the ruins of which was brought the celebrated "Moobtis Stone."

The value of this Moabitish stone has been asserted to be beyond that of any single inscription of antiquity. It was found by the Rev. F. A. Klein in 1868. In a quarrel of the Arabs over the possession of the stone it was broken into fragments; but its inscription was preserved, with the exception of about one-seventh. It records the successful rebellion of Mesha, King of Moab, against the Israelitish yoke, after a forty years' oppression by the house of Omri. It is the oldest alphabetic inscription extant, dating about the year B.C. 990. This discovery fills up a gap in the narrative of the Scriptures, and encourages the hope that other similar treasures may be found by this new exploring expedition. [We are indebted (thankfully) for the foregoing to a correspondent.]

ANSWERS TO CORRESPONDENTS.

J. R. H.—The "name of Jesus," is the name of the Father, the Son and the Holy Spirit: for Jesus is the manifestation of the Father in the Son, by the Holy Spirit. You will find the question answered in a former number of the *Christadelphian*.

H. D. P.—Whatever course of action has the appearance of evil or tends to the hindrance of the gospel among believers or unbelievers, is wrong, and will be avoided by every true friend of Christ; but whether the case in question is of this sort, we must decline to judge. There is always another side to every matter and it is unsafe to come to conclusions on one side only. It seems a case in which the person most concerned must be left to judge of the expediency of a perfectly legitimate thing.

NEBUCHADNEZZAR'S IMAGE AND THE "IMAGE OF THE BEAST."

J. E.—Nebuchadnezzar's image was not "a type of the speaking image of Rev. xiii. 15-24." The speaking image of Rev. xiii. was the Pontifical counterpart of the Germano-Roman imperialism co-existing with itself. Nebuchadnezzar's image comprehended this political phenomenon in its ferro-aluminous feet. It was a matter of historic detail not represented till the beast and the image seen by John. Nebuchadnezzar's image was not the reproduction of a contemporary power, but the independent symbol of human power in its full political development in history. Doubtless it was the type of the autocratic confederacy as it will exist at the crisis of its destruction by the stone-power.

THE "WORD" BEFORE THE BIRTH OF CHRIST.

E. H. H.—You misapprehend: the Christadelphians believe that the "Word" existed before the birth of Jesus Christ; but what was the Word? John answers, "The Word was God." Jesus was "God manifest in the flesh." The orthodox view is that he was the *Son of God manifest*. This is the difference between orthodox and Christadelphian belief on the point. Jesus was not the Son incarnate, but the *Father incarnate* by the Spirit, the result being a Son, the first-born of many brethren, (Rom. viii. 29,) who become sons of God by adoption through Jesus Christ.—(Gal. iii. 26; iv. 5.) The "Word" is the Spirit used as the medium of the Father's purpose. This is shown by the angel's description of the process by which the Word became flesh.—(Luke i. 35.)

WHY NOT "ORTHODOX?"

Why is the word "orthodox" (which means sound and true) applied to apostolic Christendom, and not to the Christadelphians, who have the truth?

ANSWER.—On the principle on which Paul applied the term "wise" to Pagan philosophers. The philosophers thought themselves "wise" and were called "wise" by the world, and so Paul described them under that designation, though he did not believe they were really wise, but that "professing themselves to be wise, they had become fools." Jesus also says, "I thank thee, O Father, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—(Matt. xi. 25.) Christendom considers itself sound and true, or "orthodox," and, therefore, in the language of the truth, it is in our day spoken of as "orthodox," but the use of the term does not concede their claim. But, the word "orthodox" differs from the word "wise" in this, that it has come conventionally to mean that which is considered sound and

true by the majority, without reference to the question whether it really is so or not. In this sense the term is perfectly appropriate as applied to the sects of Christendom.

THE INHERITORS OF THE KINGDOM OF GOD.

Paul says "flesh and blood cannot inherit the kingdom of God."—(1 Cor. xv. 50.) But you Christadelphians teach that the kingdom of God is the kingdom of Israel after the flesh restored, and consequently that Israel after the flesh inherit it. In this you are at variance with Paul.—C.

ANSWER.—No! Israel after the flesh will not "inherit the kingdom of God," but merely live under it in subordination to those who will inherit it. The inheritor of an estate is the man who owns it and has the disposal of all its affairs: the servants and tenants are not inheritors. The heir to the kingdom of Great Britain is the Prince of Wales; when he ascends the throne, he will inherit it. Flesh and blood cannot inherit the kingdom of God. Only immortals—men changed from "the image of the earthy" to "the image of the heavenly," from the natural or animal to the spiritual, will reign with Christ. Only "the saints take the kingdom and possess the kingdom for ever.—(Dan. vii. 18, 27.) The rest—Israel after the flesh included, will be in the position of the servants and tenants except that their lords will rule them, not to make a gain of them as the lords of the present order do; but to bless them and fill the earth with the Father's glory.

THE STANDING STILL OF THE SUN AND MOON.

Is it necessary to believe in the literality of the accounts given in Joshua x. 12, 13 (the sun stood still), and Isaiah xxxviii. 8 (the sun went backwards ten degrees on the dial of Ahaz)?—J. J. H.

ANSWER.—We must believe the testimony in one part as well as another. To believe in Joshua x. 12-13, and Isaiah xxxviii. 8, otherwise than in the literality of the account, is not to believe at all, if by literality is meant actuality. There is no middle ground between believing the record or rejecting it as an invention. The record is too well attested to admit of the latter alternative. Consequently we must believe that the sun stood still at the command of Joshua, and that the sun went back ten degrees on the dial of King Ahaz. There is no more difficulty in

believing this than in believing that the Lord opened a way in the Red Sea for Israel to pass, and gave them bread from heaven in the wilderness. But as to the way it was done, we need not trouble ourselves. Divine power is equal to the arrest or inversion of the diurnal motion of the earth, without damage to anybody, if that was necessary to cause the sun to stand still in the eyes of all Israel, or the sun's shadow to go backwards on the dial. But it could be done by the defraction of the sun's rays, without any actual interference with the ordinary motion of the earth. This is probably what occurred. No doubt it was done the simplest way. The fact of its occurrence is beyond doubt. It is, of course, the effect and not the *modus operandi* that is described. If the question means whether the language of Joshua and Isaiah require us to believe that the sun moves and the earth does not, the answer is "No."

WERE THE DISCIPLES IGNORANT OF THE RESURRECTION?

In Mark ix. 10 we are told that when Jesus spoke to the disciples of the resurrection, "they kept that saying to themselves, questioning one with another WHAT THE RISING FROM THE DEAD SHOULD MEAN. How can the ignorance this inquiry manifests be explained if "the hope and resurrection of the dead" was their hope?"—E.M.

ANSWER.—"The rising from the dead" in question was without doubt Christ's own resurrection. The disciples could not be ignorant as to the meaning of resurrection in the abstract. Even Herod supposed that Christ was John "risen from the dead" (Mar. vi. 16); and Christ himself had raised the dead in the presence of some of his disciples, at least.—(x. 35-43.) Besides, it was a part of the national faith that the dead should rise. We find Martha referring to this as a matter of course when Jesus told her Lazarus would rise: "I know that he will rise again in the resurrection at the last day."—(Jno. xi. 24.) The Pharisees, the ruling sect of the nation, believed there should be a resurrection of the just and unjust (Acts xxiv. 15), whence it is impossible to imagine the disciples ignorant of it. Jesus taught it in his discourse, as Daniel (xii. 2), Isaiah (xxv. 8; xxvi. 19), and Job (xix. 26), had done before. But in the case referred to in the question, their lack of understanding is not wonderful. Jesus, concerning the transfiguration, "charged them that they should tell no man what things they had seen till the Son of Man were risen from the dead." This was the difficulty. The Son of Man was alive, and they had no expectation of his death. "They thought that the kingdom of God

should immediately appear."—(Luke xix. 11.) Had they been questioned on the point, they would doubtless have said, as the people said, "We have heard out of the law that Christ ABIDETH FOR EVER: and how sayest thou the Son of Man must be lifted up?"—(Jno. xii. 34.) When, therefore, Jesus said, "Tell no man what things ye have seen, until the Son of Man be risen from the dead," it is no marvel that they should "question with one another what the (Son of Man) rising from the dead should mean." We are told by John concerning even a later period that "as yet they knew not the Scripture that he must rise again from the dead."—(Jno. xx. 9.)

JAMES AND THE COMING OF CHRIST.

When James said "The coming of the Lord draweth nigh," did he know that 1800 years would elapse before he came? If we were told his advent was 1800 years removed, we should not think it "nigh," but very far off. And if he did not know—but he must, seeing he wrote "by inspiration of God." Is there no difficulty here?—E. M.

ANSWER.—Because James wrote "by inspiration of God," it does not follow that he knew all things. Even our beloved Master, on whom "the inspiration of God" rested measurelessly, was ignorant of the day and hour referred to in Mark xiii. 32. The inspiration of God confers knowledge or power *only to the extent intended by the Father*. Hence, "the same spirit" wrought different gifts in the early believers.—(1 Cor. xii. 4-11.) To one, it gave knowledge of tongues; to another, the power to interpret; to another the discerning of spirits, to another the gift of healing, to another prophecy, and so on, "all these wrought *one and the self same spirit*, dividing to every man severally **AS HE WILLED**." The same law is seen in "nature." A thing is what it is by the decree or constitution of the Spirit that created everything else. A tree is a tree by the power that has made a fish a fish; the power is the same but the result is different, because the will of the first cause is different in one case from the other.

Now James did not know the times and the seasons. He was one of those to whom Jesus said (Acts i. 7), "It is not for you to know the times and the seasons" relative to the restoration of the kingdom again to Israel. He was in a position in which the knowledge that 1800 years had to pass away before the kingdom could arrive would have been unprofitable and discouraging. Hence the knowledge was concealed. Yet, though this knowledge was concealed, he knew certain things in common with the other disciples which enabled him to speak truthfully of the coming of the Lord as an imminent event. Jesus had

told them *that that generation would not pass* without witnessing the accomplishment of the things he foretold concerning impending judgment on Israel.—(Matt. xxiv. 34.) This judgment was indissolubly connected in their minds with his coming; first, because it was always so associated in the parables and discourses of Christ; second, because the "taking of the kingdom from the Pharisees" was the natural, and by them considered, the instant prelude to that giving of it to the disciples promised by Christ (Matt. xxi. 43; xix. 27; Luke xxii. 29-30), and third, because *that* judgment was to be the work of Christ, to whom all power had been given, and who spoke of himself as a personal operator in the events related to the period, saying, "I will give you a mouth and wisdom that all your adversaries shall not be able to gainsay nor resist."—(Luke xxi. 15.) "Why persecutest thou *me*?"—(Acts ix. 4.) How often would I have gathered your children."—(Matt. xxiii. 37.) "The king sent forth *his armies* and destroyed those murderers and burnt up their city."—(Matt. xxii. 7.) The arrival of that judgment could not in their minds be dissociated from the coming of the Lord; nor in fact could it be so dissociated, for Christ, who by his arrest of Saul near Damascus showed himself an interested spectator and controller of events affecting himself, could not but have been specially related to the concluding scene of Jerusalem's destruction, and as Dr. Thomas suggested, was in all probability at the siege, directing its operations unseen. There would thus be a coming, though not an appearing of Christ at that time; and to this coming James's statement refers, not that this was in his anticipation a different coming from the coming unto salvation, but that this was a coming to which he looked as involving, after the judgment on Israel, the saving of the saints. No one knew the interval between the taking of the kingdom from the Pharisees and the giving it to the chosen generation. The interval had not been revealed. The times of Daniel had not been made plain by history accomplished. They were to all, as they were to Daniel, a sealed book.—(Dan. xii. 8-9.) Consequently there was a natural expectation on the part of the disciples that the two events would be simultaneous or rather immediately sequential, the breaking up of the kingdom of the Pharisees, and the establishment of the kingdom of the saints. As Dr. Thomas expressed it, they were like men with two poles ahead of them in a line, one behind the other; they saw the first but not the second, which was covered by the first; and not knowing of the second as separated from the first, they spoke of the first in language applicable in our day to the second only.

THE REMOVAL OF THE SAINTS AT THE
COMING OF CHRIST.

Brother Nesbit, of Paxton, commenting on our remarks last month, in answer to "S. E. D.," on "The Coming of the Lord, Public or Private?" thinks we omitted to make allowance for the effect on society of the removal of the saints from the land of the living. He says: "When the Lord comes, all the living in Christ, good and bad, as well as all the dead in him, of both characters, will be, thief-like, caught away to meet him—the dead ones then made alive taking the lead; and next, the living ones, making up the rear; and all being conveyed along in the way appointed of the Father, until they arrive at the judgment seat of Christ. Now, when all this takes place, the world around (I prefer this phrase to "the world at large") may not either see or hear anything. However, in the morning, they cannot but know that many of their relatives are gone, no man knows where; just as the robbed man knows in the morning that a thief has been in his house, because all his treasures are gone.

I learnt something like this nearly sixty years since. I was living in my late father's house, and one winter's evening the whole family were suddenly alarmed by a very loud rap at the door. It being opened, I, with all the rest, heard a rough, hoarse, and whining, tremulous voice bawl out, "I have shot a smuggler!" The impression made on my mind was that he had shot some very uncommon and dangerous beast, and not a man. But the same voice and expression being heard a second time, my father then asked him what he wanted. "A horse and cart," said he, "to take home the body." Turning to me, my father said: "John, you will yoke a cart," which was done immediately. Then the man led the way through two of our fields, and I followed, leading the horse, until we came to another man watching the body. All three then lifted the dead man into the cart, and I led the horse down to the Spittal, near Berwick, a distance of about a mile or so; but when we came within a few yards of the village a woman with a white cap looked out at a door, and set up such a scream, that, as if by magic, all the doors within my view instantly flew open, and were invariably filled with a woman wearing a white cap, and the cry they set up was truly alarming. But I heard all, and held by the horse, lest he should take fright and run off.

Having got quit of my charge, I turned the horse about and made the best of my way home again, saying to myself, "Now I see it! Now I see it! I have got a lesson. I have got a lesson. I have conveyed only one dead man to Spittal, and what a lamentable cry it has created. But when the flower of the family lay dead in every house

throughout all the land of Egypt, what a very great cry it would produce. I can see it! I can see it! but I can have no conception of it beyond this, that the cry and the heartfelt grief in all the land of Egypt would be *very, very* great."

Thus mused I, as I trudged home alone and in the dark: and now, supposing that all the living in Christ, good and bad, were to be taken away this night, would they not be missed by their friends in the morning? And would all their relatives never set up either a cry or a search for them? I can hardly conceive of such a circumstance so long as human nature is what it is. The cries which I heard set up in Spittal, and the sights which I saw there, and my various reflections upon them, have not yet died away from my ear nor from my mental vision. All is yet as clearly depicted before me as if it had taken place only last night, and I am fully persuaded it never will depart until the morning of that day of spiritual Israel's deliverance, when I shall again hear the bitter cries of the world in her pangs, because I and others, or perhaps only others, are missing some morning by our friends.

But before leaving this question as to the expected appearance of our Lord to judge his people and the world being for any length of time private, and then public, there is another point which must not be passed over. If the unworthy are to be cast among the nations with whom Christ is about to war, how can the coming of Christ be unknown to the world? How could such a vast number of entire strangers, as the unworthy dead will most assuredly be, be all at once cast upon society without creating almost a panic of fear and enquiry? And upon the supposition that they could tell all they had seen and heard at the judgment seat, what a strange story they would have to tell, surely, and what effect must it produce?"

REMARKS.—There is no doubt that the removal of the living saints at the coming of Christ will be an element of public uneasiness; but it will not be such an event as will make the coming of Christ "public," in the sense intended by the question of S.E.D. last month. In the first place, the saints to be removed are few in number in relation to the population; and though in their several circles, their disappearance will cause excitement and fear, the circumstances of modern society forbid the conclusion that this state of mind will become general in "the world around." The Mormonite movement has familiarised the mind of the public with the idea of religious people taking themselves off in a body to a common rallying point; and some such theory in the case of the saints removed will probably suffice to allay the public apprehensions, especially, as is probable, the

removal be a deliberate one, of which intimation will be made by the brethren to their several surrounding neighbours. This will be taken as evidence that it is a non-miraculous affair; and the fact and alleged reason of departure will only confirm the imputation of madness which is now freely made against those who hold the truth. But, no doubt, many will be thrown into an agony of fear by the event, knowing the very same character of the brethren, and the strong foundation in the Scriptures for their expectations.

But even suppose it were otherwise, and the matter became a topic of public debate in the newspapers, and a matter of public notoriety and disquietude, it would only help on the terror of the times. It would not amount to a public intimation of the Lord's appearing. A public and general recognition of the Lord's appearing would be incompatible with the testimony referred to last month, going to show that the nations, at the crisis of the Lord's collision with them, are ignorant of the Lord's presence, and in need of instruction afterwards.

As to the appearance of the rejected

unworthy in the land of the living, no doubt they will be a great and a terror-stricken multitude; but, when distributed, their multitudinousness will not be apparent, and their story, if they tell it, will not be believed. They will be regarded as howling lunatics, of unknown whereabouts, whose irruption on society will be regarded as a repetition of past historic horrors, when the barbarians, first of the north, and then of the Arabian deserts, burst upon civilized Europe as a horde of destroying wolves. But, as in the case of the removal of the saints, the miraculous nature of the event, if recognised at all, would only be recognised by a comparatively few. The rest would reject their theory of the case as madness. Doubtless, it will be a strange and appalling topic of public discussion, but one that will not amount to a public evidence of the Lord's appearing. At the most, it will be but an aggravating element in the awful time of trouble which opens on the world with the arrival of Christ in the earth. Blessed are all they that put their trust in him. Come, Lord Jesus! Come quickly.

THE SUFFERINGS, THE SINS, AND THE HOPE OF ISRAEL.

CHRISTIAN :

Oh! son of Israel, wherefore sorrowest thou ?

JEW :

Because my people's shame is on me now.
We were the Almighty's joy in ancient days,
And brightly did our hallowed altars blaze ;
And as our spicy flames and fumes ascended,
Our gladsome songs with harp and timbrel blended.
The nations came beneath our shade to rest,
Besought our favours and pronounced us blest ;
But He has cast us forth a withered stem,
And sapped the walls of His Jerusalem !

CHRISTIAN :

Truly a cause to cry in lamentation ;
Ye have been chastened more than any nation.
What have ye done, the Great One's wrath to prove,
Whose name is faithful, and whose nature's love .

JEW :

Oh ! we have sinned and wandered past belief ;
Not strange our wounds, nor undeserved our grief.

Thick as the dew on heaven's favoured hill,
 God's bounties came ; His gifts pursued us still !
 He fed us, as the shepherd feeds his flock,
 With bread from heaven, and water from the rock ;
 Yet were our sins each morn, each evening new ;
 We broke His statutes, and His prophets slew.

CHRISTIAN :

Yet turn thee, mourner ! He is still the same :
 Not swift to vengeance, nor in haste to blame !
 Tho' great your guilt, His goodness far exceeds,
 And like a cloud will hide your darkest deeds.
 Seek but the way through which His mercies flow ;
 Thy sins of scarlet He will make as snow.

JEW :

Yes ; there is a time tho' yet, alas ! concealed,
 When our desire, our prince, shall stand revealed.
 Let the Messiah come, our woes shall cease,
 And all our suff'rings end in joy and peace.

CHRISTIAN :

I know he will bring blessings, when he stands
 On Olivet, to smite your foe. Then will all lands
 Call you once more the blessed ; but, then know,
 That he has been whose coming you look to.

JEW :

When did he come ? Thro' many an ancient year,
 I've watched to see the conqueror appear,
 Before whose presence all our foes shall fly,
 And whose compassion will our sorrows dry ;
 But his bright advent by our seers foreshown,
 Has never yet on this lone earth been known.

CHRISTIAN :

Truly, thou sayest that, his bright coming ne'er
 Hath happened yet. But think ! Thy poet-seer,
 Isaiah, spake of him as lowly born,
 Unclad with glory and rejected ; torn
 By pangs of death thro' your iniquity,
 Bearing the pain of your tranquillity
 With powers of sin. Thou knowest whom I mean,
 Messiah yours ! was once the Nazarene.

JEW :

Oh ! name him not. It baffles my belief
 That he, that abject one, that child of grief,
 Who, but for others, oft had wanted bread,
 And had at times no shelter for his head ;
 That he could be the king we long to see,

Or that his star could rise in Galilee ;
No ! He who comes his mighty arm to bear,
To burst our fetters and our walls repair,
Must be both Abraham's son and David's heir.

CHRISTIAN :

And he was both,—that Jesus you despise,
Your own true king, tho' nothing in your eyes,
In him did meet a thousand prophecies.
Of David's line, and born in David's town,
A virgin's son, the plant of high renown ;
A man of woes, yet armed with might so dread,
He stilled the tempest, and he raised the dead ;
He healed the sick, empowered the dumb to talk,
Restored the maimed, and bade the cripple walk ;
And, more than all, to make your kingdom sure,
Proclaimed its glorious gospel to the poor.

JEW :

“To make it sure ?” I understand you not.

CHRISTIAN :

Listen, and learn, then. To that most favour'd spot
Which had his presence oft, he comes again,
All girt with Majesty. And in his train
Shall myriad saints appear, with him to reign
O'er Israel and the Gentile nations. These are they
Who have believed in him whilst this was far away.
Princes they are, tho' now they live unknown !
That glorious age, which ye so much desire,
They have made certain of ; for they aspire
To immortality and honour through the faith
Which Abraham had—which triumphs over death.

Herald of the Kingdom and Age to Come (altered from Dr. Hine).

INTELLIGENCE.

ARNOLD (near Nottingham).—There is an open Bible Class here, held under the auspices of one of the orthodox bodies of the village. Taking advantage of the liberty for all to attend, some of the Nottingham brethren went, and freely put questions. They soon found, however, that the Bible class was only for those who accepted the views of the leaders. They were requested to discontinue their visits, on the ground that they were infidels in disguise, or something of that sort. On this, one of the brethren engaged the British School, and arranged for a course of three lectures by brother Handley, of Maldon. In those lectures, brother Handley laid before them the truth in several of its more important

features. The first meeting was fairly attended ; the second was crowded (the room is said to hold 400 people) ; and also the third. Many questions were asked and answered at the close of the lectures, and a very favourable feeling was manifested by the people, who offered to protect the brethren against some disturbers in the clerical interest, who were making themselves active and noisy in opposition. A desire was expressed for a continuance of the meetings, and there is some idea of following up the effort. Brother Handley was well received. Quite a number of the Nottingham brethren were present each evening.

AYLESBURY.—See London intelligence.

Brother Wheeler's address is Hale Street, New Road, Aylesbury.

BELFAST.—"I have to report another addition to the ecclesia here, in the person of DANIEL McCANN, letter-press printer, who was immersed into the saving name on the 19th of April. He is father in the flesh to John McCann, whose immersion was previously announced.—The brethren were agreeably surprised to find four Christadelphians in this town of whom they had formerly no knowledge, viz., Margaret, Jane, and Ann Marshall (who have been for ten years in the truth); and Margaret Jane Mullolland their niece. The ecclesia now consists of eleven members, and the meetings continue to be held at the house of brother Hunt, 47, Brook Street."—D. WYLIE.

BIRMINGHAM.—During the month, the following persons have rendered obedience to the truth:—May 4th, ELIZA JANE RISTE (21), lady's maid, Cheltenham, formerly Church of England; 11th, JOHN HARDWICK (26), provision salesman, formerly Baptist; 13th, Mrs. CHARLOTTE FENTON (52), formerly neutral; 18th, CHARLES TRUMAN (29), gun barrel welder, formerly neutral.

The Sunday evening meetings have been well attended. The following have been the subjects and lecturers:—

May 24th.—"The Son of God: his Filial and Mediatorial Characters considered in the light of his own testimony and that of the apostles and prophets, and contrasted with popular beliefs." Brother Meakin

May 11th.—"The Christadelphians: are they Infidels? Do they deny the Atonement and the Divinity of Christ? Do they say a Man has no Soul? Do they say there is no Heaven, no Hell, and no Devil? Are their Doctrines carnal? Are they uncharitable? Do they ignore the New Birth and the work of the Spirit? Is it their main endeavour to tear everybody else to pieces? Do their teachings leave the heart and conduct unaffected? Do they say there is no everlasting punishment, and no resurrection for the wicked? What do they say?" Brother Shuttleworth.

May 18th.—"The Ancient Nation, or the past and present degradation and future glory of Israel." Brother Meakin.

May 25th.—"Judgment to Come: first, Personal—why did Felix tremble? second: National Judgment, past and to come; the cause and the cure." Brother Roberts.

BUXTON.—Brother Slack states that as the result of brother Birkenhead's recent lecture at Buxton, a travelling Methodist preacher has been preaching in the circuit against the Christadelphians, and specially against the doctrine of the millennium. He had Mr. Clemance's "*Christadelphianism Exposed*" with him, and was making free use of it. Then a Mr. F. E. Munster, of Belfast, has been lecturing at Wirksworth, seventeen miles

from Hindlow, on "The Gospel," the bills having the words, "All seats free: no collection. Bring your Bibles." From this brother Slack was wondering if he was a brother. He is not known to any of the brethren, so far as we are aware.

ELLAND.—Brother Spencer reports the obedience of MARY ANN MARSDEN (21), sister in the flesh to brother Ralph Marsden and sister Shaw. She is suffering from an incurable disease (consumption), and was most anxious to be immersed into the saving name, saying, "If I can only be united to Christ, I can die happy and content."

EDINBURGH.—Brother Gascoyne, writing May 15, reports the obedience of JANET MACKAY, formerly neutral. She was immersed into the saving name here on the 18th ult., while on a visit to her daughter, sister D. Gascoyne. She resides in Glasgow, and breaks bread with the brethren there. Also the addition from Leith of brother and sister Mewhort. Brother Gascoyne also intimates the removal of brother and sister Tait, from Portobello to East Lenton, a station on the Edinburgh and Berwick line, distant from Edinburgh about 23 miles. Their removal, he adds, will not prevent them breaking bread with the Edinburgh brethren on Sunday mornings, as usual. The following newspaper notice of the fact occurs in the *Daily Review*:—"Portobello Station: In consideration of his lengthened period of service (thirty years) Mr. Tait, for nineteen years the stationmaster of Portobello, has been allowed to retire to a station where the duties are less onerous but the salary not less remunerative than at Portobello. He goes to East Linton. Two gentlemen are appointed to succeed him, dividing the duties between them. All who have known Mr. Tait will, while rejoicing at his interests being promoted, feel heartily sorry that he is about to be removed from Portobello." Brother Gascoyne also reports the removal of brother and sister Lowden, who sailed for the United States of America on the 6th inst. The Sunday evening lectures continue to be well attended.

FAZELEY.—On Sunday, Monday, and Tuesday, April 27, 28, and 29, brother Roberts lectured four times in the brethren's new meeting place. There were good audiences (for Fazeley), and a fair attention to the word preached. Subjects: 1. "Christ;" 2. "The Soul;" 3. "Signs of the Lord's Coming;" 4. "Justification by Faith." A better state of feeling prevails towards the brethren and the truth than at any previous time. There is hope of further additions.

GALSTON (Scotland).—Brother Ross, writing April 19th, reports that on the previous day JAMES KEAN (19), formerly of the Established Church, was baptised into the saving name; also that a company of the brethren and friends visited Old Cumnock

on Sunday, the 13th April, and spent a profitable day with the brethren there.

GLASGOW.—Brother O'Neil announces three immersions as follows: JOSEPH KIRKWOOD (18), saddler, brother in the flesh to brothers J. and W. Kirkwood, coming in contact with the truth at the hands of his brother William, with whom he stayed; JAMES STEWART NISBET (26), grocer, brought up in the U. P. body, but not being able to feel that he was saved, did not become a member, as he could not think of doing so merely for the sake of being respectable or in the fashion. He had the truth first presented to him by his brother about the beginning of 1871, but being inclined to look upon the Christadelphians as myths, gave it no heed, until having been prevailed upon to hear brother Roberts lecture while in Glasgow in November of the same year, his interest was aroused and his attention directed to the consideration of the things concerning the kingdom and the name, with the result recorded above; JOHN RITCHIE (24), also grocer, in the same wholesale establishment with brother Nisbet, and, like him, foreman of a department. He was formerly an adherent of the Free Church. He first heard the truth about fifteen months ago through discussing the question of capital punishment with brother Thomas Nisbet. Though formerly a Free Churchman, he was not satisfied. He says "The teachings of the prophets were to me a dead letter; the 'spiritual' renderings of them being far too high for me to understand. Neither had I ever experienced what was called the 'saving change' which the ministers affirmed it was necessary to undergo before you could be in Christ. I saw very clearly the enormous amount of hypocrisy which prevailed in the Churches, and the pride of life which was entirely opposed to the teaching of our Lord: these were principally my reasons for keeping aloof from those who, I am now persuaded, are the adversaries of the truth. Having heard the truth, I searched diligently to see if these things were so, and became convinced that it was indeed the truth of God." Brother O'Neil mentions the addition of a sister from Edinburgh.

GRAVESEND.—See London intelligence.

Huddersfield.—Brother Mitchell, writing April 22nd, states that the brethren here have put forth special efforts to bring before the public good news of the kingdom of God and the name of Jesus Anointed. They have had large bills printed and posted over the town, announcing a series of eight lectures at the Wellington Buildings, Queen Street. The brethren who lectured were from Manchester, Sale, Halifax, and Huddersfield. There were good audiences, who gave marked and close attention to the word spoken. Questions were asked and answered, and at the close of the meetings, tracts were given

away. On Good Friday, the brethren and sisters met the Halifax and Elland brethren and sisters (as many as could make it convenient to come), at Fixby pastures, half way between Elland and Huddersfield. After singing an anthem ("How beautiful upon the mountains"), they proceeded in a body to the meeting room at Huddersfield, where about fifty brethren and sisters, along with some friends, partook of tea. After tea, brother Rhodes (in the chair) opened the proceedings in a short address. Anthems were sung, and short addresses were given, by brethren present, ten minutes being the limit of each speaker. The room was filled. An agreeable and profitable evening was spent, breaking up at half-past nine. Brother Gratz visited Huddersfield on the 18th April. The brethren got large bills printed, announcing "A Proclamation of the Truth, by a Jew," in three lectures, one on the 18th April, at the Wellington Buildings, Queen Street, at half-past eight; subject, "Why was Christ Crucified?" and two at the same place, on Sunday, the 20th April, at half-past two and half-past six: subjects, "Why was Paul bound with a chain;" "Christ and the thief in Paradise." At each lecture the room was filled by a most orderly and attentive audience. At the close of each meeting written questions were handed in and answered. "What results may follow these efforts," observes brother Mitchell, "we cannot say at present; but our love to God enjoins us to continue in His good work of putting the truth before the people."

JERSEY.—Sister Hayes has great satisfaction in reporting the baptism of SUSANNA CLAMPITT, aged 58 years, who was introduced into the saving name by brother Boshier, on Saturday last (April 19th). The following morning we broke bread together, and gave our new sister the right hand of fellowship. She was brought up in the Church of England, and remained for some time in that communion; was for several years a Baptist, and subsequently among the Plymouth Brethren, but was conscious that none taught fully the Word of God. About seven years ago sister Mrs. Hayes first laid the truth before her. Owing to loss of sight her progress has been slow. She now reads a little from the raised letters in use for the blind.

LEEDS.—Brother B. A. Hollings, by request of the brethren, announces that JOHN WILLIAM DOBSON (21), formerly neutral, was immersed into the name of Christ on Sunday, May 4th. He will hold communion with the Manchester brethren.

LONDON.—The event of the month has been the opening of the new meeting place of the brethren. This is in all respects an improvement upon the former place of meeting. It is not a new building, but an old one accommodated. It is in the most public part of a very prominent street

(Upper Street) in Islington. A workshop behind has been transformed into a comfortable hall, with seats for over 200 persons. The hall is lighted from the roof. An immersion bath is sunk into the floor, with a place by the side of it for the immersor. It is fitted with an appliance for heating the water where weakness of nerve requires it. It is the best convenience we have yet seen for the performance of the ordinance of induction into the name of the Lord. Behind the hall is a waiting room and other conveniences, and a back entrance for use in case of a Sunday school. The shop in front has been fitted up for the purposes of the book depôt, formerly at 151, Upper Street (now 69—brethren, note the change). This is in all respects a large improvement on the old shop, and has the immense advantage of being connected with the place of meeting, with which it communicates by a door into the passage. The sisters Lowe are in charge, and live on the place. The shop has a large and respectable front to the street, and secures for the works on the truth a prominent exhibition in one of the principal thoroughfares in London, where thousands are passing daily. The advantage of this will become more apparent as time advances (should the Lord delay his coming). It is already apparent. The removal to this place has been greatly in favour of the secular (fancy) department of the business, on which the book department leans as on a staff. The upper part of the house is let off to strangers. The responsibility connected with the taking of the place is great, as the expenses of fitting it up have been; but the prospect is that the enterprise exhibited in thus putting the truth in a higher place will be fully rewarded, so far as success in a business sense can reward it. The prayers of the saints will be that brother Bosh's hands may be upheld in this matter, and that the word of the Lord may by this means have increasingly free course and be glorified.

A series of public meetings was held in connection with the opening. On Sunday evening, May 11th, brother Swindell (in the pronunciation of whose name the emphasis is on the last syllable) of Halifax, lectured on the One Hope. On Monday, a tea meeting was held, at which, in addition to the London ecclesia, brother Swindell, brother Farmer (Nottingham), brother Handley (Maldon), brother Roberts and brother Turner (Birmingham), and bro. Holden (Brighton) were present. After tea, a series of appropriate addresses was given. On Tuesday, brother Roberts lectured on the Return of Christ. On Thursday, brother J. J. Andrew lectured "On the Way which they call 'Heresy' (Acts xxiv. 14) contrasted with the Way which they call 'Orthodoxy,'" and on the Sunday again brother Roberts, on "Immortality, the gift of God, and not the natural pos-

session of any man." The meetings were well attended throughout.

Bro. Andrew reports that the immersions for the past month have been as follows:—April 25th, Mrs. MARY PAGE, formerly neutral; and MARK WHEELER, formerly Methodist, since removed to Aylesbury; 26th, Mrs. BENTON (wife of brother Benton, of Gravesend, whose immersion took place a month ago at Birmingham); she was formerly a Congregationalist. May 10th, Mrs. KINNAIRD, wife of brother Kinnaird; RICHARD ELLIOTT, lawyer's clerk, formerly an attendant at the Church of England; 17th, Mrs. NICHOLS, wife of brother Nichols, formerly neutral; CAROLINE EMMERSON, sister to sister Page, formerly neutral; Mrs. SAMPSON, of Gravesend, formerly a Presbyterian. Brother Andrew also states that in March last brother Nichols, who has hitherto been residing at Gravesend (about twenty miles from London), removed to London, and is now in fellowship with the ecclesia there; as also sister Hopper, who removed from Gravesend at the same time. As will be seen from this month's intelligence, the truth is now taking root in Gravesend.

MIDDLESBORO.—Mr. John H. White, late local preacher among the United Methodist Free Churches, removed from Scarborough, gives an account of his first contact with the truth at that place. He says: "I have for a number of years, been a local preacher among the United Methodist Free Churches, and am free to admit that I embraced and propagated their doctrines as they were handed to me, without that serious and earnest investigation which I have lately instituted. I grieve to have to state that I know of hundreds engaged in pulpit work remaining and content to remain in this predicament. I am not altogether at rest, but hope soon to be, as whenever opportunity allows, I read and study with this object. I have, at present, to contend with much trial and persecution from various quarters, but, at whatever price, I am still determined to "Buy the Truth."

MALDON.—Brother Roberts, of Birmingham, visited this place on Wednesday, May 14th, remaining till the following Saturday. On the evening of his arrival with brother Handley from London, there was a tea meeting of the brethren and sisters, at which brother Handley gave an account of his visit during the previous fortnight to Nottingham, Arnold, Leicester, and London. Brother Roberts followed in words of exhortation and comfort as to the high calling. Anthems were sung, and a profitable evening was spent. On the two following evenings, brother Roberts lectured in the brethren's meeting-room to slender audiences on the Scripture doctrine of immortality, and the divine solution for earth's difficulties.

NOTTINGHAM.—Brother Mycroft records the death of sister Louisa Turney, the wife of brother Isaac Turney, jun., who fell asleep on Saturday, April 26th, after a very protracted illness, from consumption and congestion of the lungs. Great sympathy, says brother Mycroft, is felt for brother Turney, who has not only lost his wife, but a fine boy about 2½ years old, who was suddenly taken ill, and died in a few days. Brother Mycroft further reports the immersion of JONATHAN BUTLER (40), for some time connected with the Primitive Methodists, but who never could fall in with some of their views. He has had some idea of the establishment of the kingdom, but could never fully comprehend it, until he came in contact with one of the brethren. Brother Mycroft mentions the lectures at Arnold, particulars of which will be found under that head, written before his report came to hand.

NEW PITSLIGO.—Brother Reid has established a book depot here, and advertises the works in the Aberdeen and Banff papers, varying the wording of the advertisement with each insertion. The following is a specimen: "PRIMITIVE CHRISTIANITY.—For Loan or sale, books and pamphlets, inviting attention to the simple, intelligible, harmonious, but misunderstood system of truth proclaimed by the apostles. *Catalogues post free.* Charles Reid, New Pitsligo." Brother Reid says he has had several applications. Curiously enough, the first was from England. Thus the light is shewn, and the servants do their duty. Blessing and honour, and thanksgiving to the Father through the Son.—Amen.

OSWESTRY.—By a brother's arrangement, (Birmingham contributing half the expenses), the truth was once more proclaimed here, Wednesday, Thursday, and Friday, April 30th, and May 1st and 2nd. Brother Roberts lectured on those days in the Public Hall on Death, Immortality, Judgment, and the Way of Life; brother Sulley, of Nottingham, occupying the chair and distributing tracts at the door as the audience dispersed. There were fair audiences and a deeply attentive hearing. Some are giving heed to the word.

PERTH (Scotland).—The truth has not heretofore had friends in this place. A Mr. Thomas Moodie has been looking into it for some time, and he now writes (May 10th), that he was immersed on April 17th, in the presence of brother Scrimgeour, of Dundee, by Mr. J. R. Norrie, bookseller, lately removed from Edinburgh. Another was immersed at the same time, JOHN SMITH (34), ship carpenter, originally of the Free Church of Scotland, and latterly a member of the meeting at Newburgh, with which the brethren at that place were originally connected. Brother Moodie says they both attained to a knowledge of the

truth by the reading of the *Twelve Lectures* and the *Christadelphian*, of which brother Moodie has been a constant reader for 18 months. Brother Moodie originally belonged to the English Church. Afterwards he joined the Baptists; but failing to find satisfaction among them, he united himself with the Campbellites, with whom he remained two years, still unsatisfied. Meeting in with the *Lectures*, he has been able to see and find rest. He is 34 years of age, and a labourer, residing at 402, High Street, Perth. He would be glad to see any brother visiting Perth. This is a beginning of the truth in Perth. The brethren have not yet met to show forth the Lord's death, but hope soon to form themselves into an ecclesia, as both their wives are looking into the truth with favour.

SCARBOROUGH.—The brethren do their best to uphold the testimony. They have issued large placards for the walls, announcing their meetings. The subjects of lecture for the last month have been as follow:—Sunday, May 11: "The Incurruptibility of the Soul Unpreached," Sunday, May 18: "The Good Time Coming," Sunday, May 25: "The Unpreached Gospel," Sunday, June 1: "Paul in chains for Israel's hope."

TAUNTON.—Brother Vesey announces, with great joy, the submission of the following to the righteousness of God:—His own dear PARTNER in life (30); her SISTER (22); GEORGE B. WESTCOTT (35), a paymaster in Her Majesty's navy; and brother Westcott's WIFE (39). All had previously been connected with the so-called "Brethren." One of the sisters has had to leave. Several others are desirous of submission when they sufficiently understand the things concerning the kingdom of God and the name of Jesus Christ. The little company of believers meet twice on the first day, and also on Tuesday evening. They are now able to break bread together, which, says brother Vesey, is a comfort. The grace of our Lord Jesus Christ be with them.

The following announcement was issued for Sunday, May 18:—"If the Lord permit, a public address will be given at Castle House School Room next Lord's day* evening, the 18th inst., at a quarter to seven, on 'The Gospel of the Kingdom, as taught by the Lord and his Apostles: its contrast to what is generally understood.' Opportunity will be given to any one to ask questions after the address. Your presence is kindly requested. Please to bring a Bible. 'The Lord is at hand.'"

UNITED STATES.

BOSTON.—(Mass.)—Brother Hodgkinson writes (April 10): "We have been busy in Boston, inasmuch as brother Dunn, of Hayfield, Penn., has been here five weeks,

* There is no scriptural warrant for styling the first day of the week "the Lord's Day," Rev. i. 10, refers to the day of Christ.—EDITOR.

delivering 14 lectures, and holding four night discussions with a spiritualistic infidel, which drew together audiences of 500 and 700 people, and has fully flouted to the breeze the ensign to which every Christadelphian rallies. To enter into detail would monopolise too much of the columns. Suffice it to say that the applause which followed at first the blatant blasphemy of the infidel finally subsided, and perched upon the banner of the Christadelphian. March 23, JOHN McNAB (23), Scotch Presbyterian, put on Christ, having heard the truth as it is in Jesus through brother Burnett, of Wakefield, near Boston.

CHICAGO (Ill.).—The immersion is announced by Mrs. CLEAVER (about 45), formerly Congregationalist, and connected with one of the leading and most influential families of the city. Her present position is chiefly due to the instrumentality of sister Govier, who has been untiring in giving instruction and furnishing reading matter to all around her that have an ear to hear, or a desire to read. The course sister Cleaver has taken (although in opposition to a large circle of relatives and acquaintances) is very encouraging to the few in this city, who still hold fast the Spirit's name and teaching.

WEST HOBOKEN (N. J.).—Sister L. reports as follows:—"We have lately been visited by brother Wiley Jones, of Norfolk, Va. On Sunday, April 20th, he spoke in the morning, at Franklin Hall, Jersey City. Taking for his subject, 'What is the gospel necessary to be believed for salvation?' Showing that the gospel of the kingdom, which was preached by Jesus, and afterwards by his apostles, is a fundamental element of the one faith; that it is identical with the gospel, which, says the apostle Paul, was preached before unto Abraham, contained in the covenants of promise. That these covenants were concerning the land or territory where the kingdom should be established; and concerning the royalty promised in the covenant made with David and the rest of the heirs, who should be incorporated under his head. The seed by pre-eminence was made manifest in the person of Jesus Christ, who came first as the word made flesh—God manifested in the flesh—bringing the word of reconciliation to the children of Israel, in the glad tidings concerning the kingdom of God. Then as a sin-offering, bearing the iniquities of his people, and opening a cleansing fountain for sin and uncleanness in the house of Israel. Now a great high priest, at the right hand of God, and soon to be manifested in power and great glory, in the set time, appointed before in the arrangements of Deity. Then to

enter upon his work of opening the gates of Hades, calling forth the dead, and bringing them, together with the living who have entered into relationship with Christ, before his judgment seat, according to the principle set forth in the word, that "judgment must begin at the house of God." In order to become members of his household, it is necessary first to understand and believe the gospel; then become united to the name of Christ, by being baptized into him, according to the Scripture: "For as many of you as have been baptized into Christ have put on Christ; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the flesh."—(Gal. iii. 27, 29.)

In compliance with a long-cherished desire, on the part of some to afford an opportunity of presenting the truth to the residents of this vicinity, brother Jones consented to deliver a discourse during the week. As the result of the brethren's efforts to obtain a suitable place of meeting, Pratt's Hall was engaged for Thursday evening. Handbills were printed and circulated; but few, however, responded to the invitation. Some of those who came gave interested attention to the arguments laid before them. The subject was selected from Paul's letter to the Ephesians, chap. xi., special attention being directed to verse 12, with a view to awaken the conviction that those who are aliens from the Commonwealth of Israel, and strangers from the covenants of promise, have no hope, and are without God in the word." At the close of the discourse, several came forward to buy tracts which had been offered to them. The brethren desiring to have the interest kept up, proposed advertising, and circulating handbills for two more discourses on the following Sunday, at the hall in Jersey city. They gave notice that Christadelphian lectures would be delivered on Sunday morning and evening—one in the upper and one in the lower hall. A fair attendance of strangers in the evening rewarded their efforts. Thus, an endeavour to sow some of the good seed has been put forth. If any of it has fallen into good soil, it will, doubtless, spring forth in due season. "God only can give the increase."

A correction is made in the case of brother Vanderwall, whose immersion was recently reported. It appears he had arrived, by independent investigation, at the conclusion that man is mortal before seeing any of Dr. Thomas's writings, and had published a tract setting forth his views under the title *The Soul of Man*. The Dr.'s writings enlightened him as to the kingdom and name.

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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PSALMODY.

THE word *psalmody* is compounded of ψαλλω psaloo, to sing, ᾠη, oodee, a song, poem, or composition in measure. This is its general signification; in its restricted and scriptural sense, the term is applied to the *singing of metres or measures dictated by the Holy Spirit*. Psalmody, under this limitation, was the means prescribed by the Apostle to the Ephesians, by which to exhilarate and cheer their hearts. He presents it as the antithesis of wine, and says, "be filled with the Spirit: speaking to one another in psalms, hymns, and spiritual songs; singing and making melody in your hearts to the Lord."—(Ephes. v. 18.) And again he says, "let the word of Christ dwell in you richly; and with all wisdom teach and admonish each other, by psalms and hymns, and spiritual songs; singing with gratitude in your hearts to the Lord."—(Col. iii. 16.) Now, it has been well said, that "the active participle, when connected with the imperative mood, expresses the manner in which the thing commanded is to be performed." Here then, the Apostle commands the Ephesian and

Colossian disciples to "be filled with the Spirit," to "let the word of Christ dwell in them richly," and "with all wisdom to teach and admonish each other:" how were they to obey these commands? The following phrases expressed in the active participle plainly shew how they were to do it, namely, by speaking, singing, and making melody in the language of psalms, hymns, and spiritual songs. But, it may be asked, what is the meaning of the phrase "*psalms, hymns, and spiritual songs?*" I reply, the testimony concerning the Christ arranged in the form of psalms, or *concise celebrations*, hymns, or *encomiastic measures*, and spiritual songs, *extemporaneously inspired odes*. Now, the question is, where in the *Apostles' days* was this "WORK OF CHRIST" to be found so arranged as that believers could have access to it for imitation? I reply, in the Book of Psalms. This was the National Psalmody of the Jewish Nation for many centuries. It is full, from the beginning to the end, of "the word of Christ." Jesus and his apostles have enstamped upon

it the divine imprimatur. "All things must be fulfilled which were written concerning me, says Jesus, in the law, the prophets, and (the Hagiographa, holy writings, or) *the Psalms*." And Paul, when quoting the words of David, says, "wherefore, *as says the Holy Spirit*, to-day, &c.;" and Peter says, that David, *being a prophet*, spake of the resurrection of the Messiah, &c. Bishop Horsley has well observed "of those circumstances which relate to the public history of the natural Israel, there are few in which the fortunes of the mystical Israel (or true believers in Christ) are not adumbrated: and of those which allude to the life of David, there are none in which the Son of David is not the principal and immediate subject. David's complaints against his enemies are Messiah's complaints; first, of the unbelieving Jews, then of the heathen persecutors, and of the apostate faction in later ages. David's afflictions are Messiah's sufferings. David's penitential supplications are Messiah's, under the burden of his *suffering for the iniquity of man*. David's songs of triumph and thanksgiving are Messiah's songs of triumph and thanksgiving for his victory over sin, and death, and hell. In a word, there is not a page of this book of Psalms in which the pious reader will not find his Saviour, if he reads with a view of finding him."

Thomas Hartwell Horne says: "It was David himself, an admirable composer and performer in music, who gave a regular and noble form to the musical part of the Jewish service, and carried divine poetry and psalmody to perfection; and, therefore, he is called the sweet psalmist of Israel. He, doubtless, by divine authority, appointed the singing of psalms, by a selected company of skilful persons, in the solemn worship of the Tabernacle; which Solomon continued in the first temple, and it was re-established by Ezra as soon as the foundation of the second temple was laid. Hence, the Jews became well acquainted with these songs of Zion; and, *having committed them to*

memory, were celebrated for their melodious singing among the neighbouring countries. The *continuance* of this branch of divine worship is *confirmed* by the practice of our Lord and the instructions of St. Paul—(Matt. xxvi. 30; Mark xiv. 26; Eph. v. 19; Col. iii. 16); and the practice of *divine* psalmody has subsisted through every succeeding age to our own time, not more to the delight than to the edification of the church of Christ. "There are, indeed, at this time," (to use the words of sensible writers) "very few professing Christians who do not adopt these sacred hymns in their public and private devotions, either by reading them, composing them as anthems, or singing poetical translations or imitations of them. The language in which Moses, and David, and Solomon, Heman, Asaph, and Jeduthun worshipped God is applicable to Christian believers. They worship the same God through the same adorable Redeemer; they give thanks for similar mercies and mourn under similar trials; they are looking for the same blessed hope of their calling, even everlasting life and salvation through the prevailing intercession of Messiah. The ancient believers, indeed, worshipped him as about to appear; we adore him as having actually appeared and put away sin by the sacrifice of himself [and as having shortly to re-appear in his glory—Ed. *Christadelphian*]."

"The book of Psalms," says Mr. Horne, "presents every possible variety of Hebrew poetry. They may all indeed be termed poems of the lyric kind, that is adapted to music, but with great variety in the style of composition. Thus some are simple odes. 'An ode is a dignified sort of song, narrative of the facts either of public history or of private life, in a highly adorned or figured style. But the *figure* in the Psalms is that which is peculiar to the Hebrew language, in which the figure gives its *meaning* with as much perspicuity as the plainest speech.' Others again are *ethic* or *didactic*, 'delivering grave maxims of life, or the precepts of

religion, in solemn, but for the most part simple strains.' Nearly one-seventh part of the Psalms are elegiac or pathetic compositions on mournful subjects. Some are enigmatic, delivered in sentences contrived to strike the imagination forcibly, and yet easy to be understood; while a few may be referred to the class of idyls or short pastoral poems. But the greater part, according to Horsley, is a sort of dramatic ode, consisting of dialogues between certain persons sustaining certain characters." In these dialogue-psalms certain persons open the ode with a proem declarative of the subject, and very often closing the whole with a solemn admonition drawn from what the other persons say. The other persons are, Jehovah, sometimes as one, sometimes as another of the three revelations under which he has revealed Himself; the Messiah in his incarnate state, sometimes before, sometimes after his resurrection. As incarnate he is personated sometimes as a priest, sometimes as a king, sometimes as a conqueror; and in those psalms in which he is introduced as a conqueror, the similitude is very remarkable between this conqueror in the Book of Psalms and the warrior on the white horse in the Book of Revelation, who goes forth with a crown on his head and bow in his hand, conquering and to conquer. And the conquest in the Psalms is followed, like the conquest in the Revelations, by the marriage of the conqueror. "These are circumstances of similitude, which to any one versed in the prophetic style, prove beyond a doubt that the mystical conqueror is the same personage in both."

To this, I would add, if there were no other prophecies than those contained in the Book of Psalms, these contain abundant and sufficient testimony to prove that the Messiah of God should be a sufferer for sin, that he should be declared righteous by a resurrection from the dead, be exalted to the right hand of the Majesty on high, be an object of adoration; that he should descend

from heaven again, attended with angels, that he should come to Zion, raise the dead, subdue the nations, establish his name for ever, &c., &c. Nay, so full are they of these subjects, so glowingly and plainly depicted, that one might draw from them such a prophetic portrait of Messiah, that upon comparing it with Apostolic testimonies, Jesus of Nazareth would be found to answer the description in every particular. *The testimony of Jesus is the spirit of prophecy*,—a spirit that is nowhere more luxuriantly exhibited than in the Book of Psalms. A few instances may suffice to prove this. Were the Heathen, and the Jews, and the Kings of the land, and the Princes of Israel to conspire against the Messiah? was this conspiracy to be successful, and yet was he to be delivered by a resurrection? (*Psalms* ii.) This was the fate of Jesus, see Acts iv. 26.—In the 6th Psalm, Messiah prays for salvation from the power of death: "*in death no praise ascends to Jehovah; in the grave,*" says he, "*who can give thanks to Thee?*" In the 9th Psalm, in view of suffering for sin, he invokes the Father thus, "*Have pity upon me, O Lord! Look upon my affliction from them that hate me, lift me up from the gates of death!*" In the 12th Psalm, Jehovah says, "*I will place him in safety on whom they pour contempt;*" and as expletive of the manner of Messiah's deliverance we are told, in the 57th Psalm, that Jehovah would *send from heaven and save him*, and that he would "*wake*" or rise from the dead "*at the early dawn.*" The same thing is foreshewn in the 18th Psalm, in these words, "*He (Jehovah) stretched forth his hand from above; he took me and drew me from deep waters. He delivered me from my strong enemy*" (death). His restoration to life, his breaking through a troop of armed men, and over a wall by which he was blocked in, is also predicted in the 28th and 29th verses of this ode, thus: "*Thou causest my lamp to shine; Jehovah, my God, enlighten my darkness. For by thee (O Jehovah) I have broken*

through a troop; through my God I have leaped over a wall. Turn now to the Apostolic testimony, and what does it say concerning Jesus? That he was put to death by the aforesaid combination; that a troop of soldiers was set as guard over him, and that he was secured in the tomb by a great stone by which the entrance was blocked up; that at the early dawn of the first day of the week he arose, or rose from the state of the dead, God having sent an angel from heaven, who rolled away the upwalling stone, aided by an earthquake; and that his lamp of life being thus trimmed by the oil of gladness, or power, or Spirit of Jehovah, his darkness was enlightened; and having emerged from the chamber of death he broke through the Roman troops, to their great consternation. Did Jehovah in the language of the Psalms say to Messiah, "*sit thou down at my right hand until I make thine enemies thy footstool?*" The apostles testify that this same Jesus hath exalted to be both Jesus and Messiah; and that he *sat down at the right hand of the Majesty on high.*

Once more, and lastly, Paul says that Jesus was delivered for our offences, and raised for our justification or pardon; and further, that if the Christ has not been raised, your faith is useless; you are still in your sins, or unjustified. Certainly, also, they who are fallen asleep in (the faith of the) Christ are *perished*, or will never see eternal life. We see then from this the immense importance of the resurrection of the Messiah; and that had his blood only been shed and he remained in the state of the dead, that blood would have been of no value to Jehovah as an expiation of sin; for Messiah not being raised again, would have shewn that he had not been accepted as a propitiation for iniquity. This same doctrine is taught by the Holy Spirit in the 30th Psalm. The poem of this ode, contained in the first three verses, is a celebration of Jehovah's praise for having raised Messiah from the dead, "*I will extol thee, O Lord,*" says the

Holy Spirit, who afterwards dwelt in the incarnated Logos, "*for Thou hast lifted me up (v. 1); O Lord, Thou hast raised me from the grave; thou hast kept me alive (in such a manner,) that (though dead) I should not go down to the pit,*" (or see corruption).—(v. 3.) And he continues (v. 8), "*I cried unto Thee, O Jehovah: to Jehovah I made supplication,*" saying, "*what will my blood profit Thee, that I should go down to the pit,*" or see corruption? "*Can dust,*" or a man dead in his grave, "*praise Thee? Can it (he) declare Thy faithfulness? Hear, O Lord, and have pity upon me (in the tomb); be Thou, O Lord, my helper,*" or deliverer from death! In view of this deliverance, he says, "*Thou didst turn my mourning into dancing; Thou didst loose my sackcloth and gird me with gladness. Wherefore I will sing praise to Thee, and not be silent; O Jehovah, my God, I will give thanks to Thee for ever!*" New translation.

I presume, no one will deny that the phrase "*the word of Christ*" is fairly represented by that of *the testimony concerning the Christ or Messiah*; if so, then the command of the apostle is that we should store up this testimony richly in our memories and understanding; that we should make it the subject matter of our speech, or conversation, thus seasoning it as with salt; the burden of our melody or sweetest singing, and so melodizing in our hearts to the Lord. "*Is any one cheerful?*" says James, "*Let him sing Psalms,*" the divine songs of the true Israel of God. The intelligent Jews, in whose minds these hymns of Zion were treasured up, when they beheld the facts of the life of Jesus, could say, "*Is not this he of whom the prophets have spoken?*" And who among these prophets was more renowned among them than David, the Royal Poet of their nation? They, then, in their psalmody, extolled the life, miracles, wisdom, sufferings, death, resurrection, exaltation and glories following the sufferings of Him who was to come; and we, by the light of apostolic testimony, can, if we

will, in the same melodies, celebrate the same thing in relation to Him who was indeed come, and will, ere long, make his appearance again. But it has been said, that Paul does not at all refer to the Psalms of David, because he says psalms and not *the* psalms, by which definite article they are always designated. A sufficient reply to this, we conceive, may be found in the fact that he referred to those "psalms, hymns, and spiritual songs" which contain "the word of Christ;" if the Psalms of David do not contain the word of Christ, then Paul had no reference to them; if, on the other hand, they do, then he did refer to them, and to *all others extant* in which that word was treasured up. This leads us to obviate another objection that lies in our way; namely, that although the Psalms of David may have been used by the congregations in Judea, which were composed almost entirely of Jews, they could not have been constituted the sacred or spiritual songs of the Gentiles remote from that country, for they were ignorant of these writings. We do not, however, feel much weight in this. For it would appear from 1 Cor. xiv. 26, that when the brethren of Corinth came together for worship, they abounded with metrical compositions; for, says the apostle, "*when you come together each of you (public persons or disciples) have a psalm.*" From whence did they get these psalms, but from the Holy Spirit the poet of the body of Christ? Seeing that this congregation was composed chiefly of recent Pagans and some Jews, all their acceptable worship must have been derived from an inspiring fount. The Holy Spirit, whether whispering in their ears, or breathing through the apostles, was their great illuminator and instructor in prayer or psalmody and everything else necessary for the edification of the body of Christ. He dictated odes to Moses, to David or Asaph, and to the Corinthian public brethren. He testified concerning the Christ "*in various ways,*" so that whether we refer to a psalm of David, the oracles of the prophets, or

the spiritual songs of the Corinthians, the Christ was all and in all.

Although the Psalms of David are all spiritual songs, I am inclined to the opinion that the phrase is limitable to the songs of the Inspiring Spirit in the apostolic times. The gifts of the Spirit were subject to the volition of the believers to whom they were entrusted. Hence, they were sometimes exercised in a very disorderly manner, and the psalmody of the congregation was occasionally subject to this irregularity, which Paul, in 1 Cor. xiv., labours to correct. They prayed and sang sometimes in languages they did not understand: hence, they failed to make melody in their hearts to the Lord. "*Since you are earnestly desirous of spiritual gifts (or gifts of the Spirit, as spiritual songs are songs of the Spirit), seek them that you may abound for the edification of the congregation.*" . . . "*If I pray in a foreign language, my spirit,*" i.e. the portion of the Spirit distributed to me, "*prays; but my understanding is unfruitful,*" i.e. I am ignorant of what I speak, not knowing the language. This accounts for his saying: "*let him who prays in a foreign language pray that he may interpret for the edification of the congregation.*" The same remarks obtain in relation to their psalmody. In view of this, the apostle inquires, "What then is to be done? I will," he replies, "pray with the spirit (or spiritual gifts of prayer), but I will pray also with the understanding (or power of interpreting the prayer); I will sing with spirit (or spiritual gift of song); but I will sing also with understanding (or power of interpreting the song). Else, how shall he who fills up the place of the *private* person (or disciple possessing no spiritual gift), say the Amen if he understands not what you say?"

The proper subject of the psalmody of the mystical body of Christ, is every thing that appertains to the fortunes of the literal sufferings and glorified body of Messiah, all the events and relations, the antecedents and consequents of its varied destiny. What an admirable fitness there is

in the mystical Christ celebrating the sufferings, death, resurrection, and triumphant exaltation of the literal Messiah in the compositions of the Holy Spirit! What more grateful incense could ascend to God than such a spiritual sacrifice? It would indeed be acceptable to God through Jesus

Christ; it would be showing forth, unerringly, the perfection of Him who has called us out of darkness into His marvellous light. "God is king, sing ye praise with understanding"—"for it is good to sing praise to our God."

DR. THOMAS (in *Apostolic Advocate*, vol. 2, 1835.)

SCRAPS FROM DR. THOMAS'S PAPERS.

HOW LONG?

FIRST CLASS OF TESTIMONIES.

I.—How long to the deliverance of Christ's soul from persecution and death?

- Psalm vi. 3.
 ,, xiii. 1.
 ,, xxxv. 17.
 ,, lxii. 3.

SECOND CLASS OF TESTIMONIES.

II.—How long with reference to the triumph of the wicked, the continuance of God's anger against Israel, the prostration of David's throne, and the treading-down of Jerusalem?

- Psalm lxxiv. 9.
 ,, lxxix. 5; lxxx. 4.
 ,, lxxxix. 46.
 ,, xc. 13.
 ,, xciv. 3.—Zech. i. 12.

THIRD CLASS OF TESTIMONIES.

II.—How long answered.

- Isaiah vi. 11.
 Daniel viii. 13.
 ,, xii. 6.
 Rev. vi. 10.

THE END OF THE AION AND ITS BEGINNING.

τι το σημειον της συνι̅ε̅λει̅ας του αι̅ωνος; what the sign of the end of the age. —(Matt. xxiv. 3.)

κηρυχθη̅σεται̅ του̅το̅ το̅ ευ̅α̅γγ̅ε̅λι̅ον̅ της βα̅σι̅λει̅ας̅ εν̅ ὅ̅λη̅ τη̅ ο̅ικ̅ο̅μ̅ε̅νη̅, ει̅ς μαρτυρι̅ον̅ πα̅σι̅ το̅ι̅ς̅ ε̅θ̅νε̅σι̅ και̅ το̅τε̅ ἡ̅ξει̅ το̅ τε̅λος̅.

This gospel of the kingdom shall be preached in the whole habitable for a testimony to all the nations; and THEN the end shall come.—(Matt. xxiv. 14.)

When was the beginning of the Aion?

Whom the heavens must receive until the

times *χρονων* of the reconstitution *αποκαταστασεως* of all things which God has spoken by the mouth of His holy prophets *απ' αιωνος* from the age. For Moses indeed said unto the fathers, &c.—(Acts iii. 21, 22.)

From the beginning of the world *απο των αιωνων*.—(Eph. iii. 9.)

Eternal life, which God promised *πρω χρονων αιωνων* before the world began; but *in due times, καιροις ιδιοις* hath manifested His word through preaching.—(Titus i. 2, 3.)

He that soweth the good seed is the Son of Man; the field is the world *κοσμος*; the good seed (which grew up) are the children of the kingdom, but the tares are the children of the wicked one: the harvest is the *συντελεια του αιωνος* end of the age, the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be *εν τη συντελεια του αιωνος τουτου* in the end of this world.—(Matt. xii. 38-40.)

JUDGMENT SCRIPTURALLY ILLUSTRATED.

Deut. xxv. 1.—Luke xii. 48.

If there be a controversy between men, and they come unto judgment that they may judge them; then they shall justify the righteous and condemn the wicked—*עשׂה וְרַחֵם* the guilty, faulty.

THE GREAT WHITE THRONE.

Rev. xx. 11.

Ps. ix. 7.—Jehovah hath prepared His throne—(*Bema—thronos*)—for judgment; and He shall judge the world in righteousness.

Ps. lxxxix. 14.—Justice and judgment are the habitation of His throne.

Rev. xiv. 5.—Without fault before the throne.

WHO UNDERSTAND NOT.

Prov. xxviii. 4, 5.

They who forsake the law praise the wicked: but such as keep the law contend with them.

Evil men understand not judgment: but they that seek Jehovah understand all.

THERE IS A JUDGMENT.

Job xix. 29.

John v. 22.—The Father hath committed all judgment to the Son.

John ix. 39.—For judgment I am come into this world—κοσμος.

Acts xxiv. 25.—As Paul reasoned of judgment, Felix trembled.

Romans i. 18.—The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

Romans ii. 2.—And we are sure the

judgment of God is according to truth against them (verse 5) who treasure up to themselves wrath against a day of wrath and Apocalypse of the righteous judgment of God (verse 6) who will render to every man according to his deeds (verse 16), in the day when He shall judge the secrets of man by Jesus Christ, according to my gospel.

1 Cor. iv. 5.—Therefore judge nothing before the time until the Lord come. εως αν ελθη ο κοριος.

Eccles. xii. 14.—God shall bring every work into judgment.

THE JUDGMENT SEAT.

Romans xiv. 10.—We shall all stand before the Judgment Seat of Christ; and every one of us shall give account of himself to God.

2 Cor. v. 10.—For it is necessary that we all be made manifest (τους γαρ παντας ημας φανερωθηναι δει) before, (or in the presence) of the Judgment Seat of the Christ, that every one may receive through the body the things according to that he hath done, whether good or bad. Knowing therefore the terror of the Lord, we persuade men.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 39.

SPRAY FROM THE WATER OF LIFE.

The elements of spiritual nourishment are "words of faith and good doctrine."—(1 Tim. iv. 6.)

To minister godly edification is higher work than gendering questions.—(1 Tim. i. 4.)

Meats were created of God to be received with thanksgiving of them which believe and know the truth.—(1 Tim. iv. 3.)

"What we eat is sanctified by the word of God in prayer."—(1 Tim. iv. 5.)

Exemplary believers are examples in word, in conversation, in love, in spirit, in faith and purity.—(1 Tim. iv. 12.)

Bodily exercise is healthful, and profitable for the present life; but the mental exercise of a godly mind is profitable both for the life that now is, and that which is to come.—(1 Tim. iv. 8.)

To be easily, often, or finally offended is of the flesh: "Nothing shall offend them, who truly love the law of God." (Psalm cxix 165).

They who are too self-conceited to be approached except by flattery, or too self-confident to be corrected, or too lofty to accept of merited rebuke, or too insubordinate to submit one to another, miss much that would be useful both from God and man.

The contentment which becomes a believer, commences with the possession of food and raiment.—(1 Tim. vi. 8.)

Wrath is best met by a soft answer: strife is the offspring of grievous words.—(Prov. xviii. 1.)

They who withhold honour where it is due; or who cannot join in the merited approval of others; or who cannot recognise indebtedness where it exists; or who account their own inferior minds to be equal or superior to manifest pre-emi-

nence; such are envious, selfish, and despicable.

Faith is the mental realisation of things believed but not seen. Faith works backward as well as forward; it grasps history with one hand and prophecy with the other: retrospectively it enables a man to be contemporary with that which is departed, and prospectively with that which is to come. A man of faith (with the Bible in his hand) lives in all ages. He is able to crowd the Divine dealings with men for a period of 7,000 years—past and future—into the short span of his own life, and to live in the light thereof.

Hope is the breath of the nostrils of faith; the bark that floats the man of faith along; the wings upon which he soars; the legs upon which he runs without wearying, and walks without fainting; the pillow upon which he sleeps; the moon and stars that illumine the dark night of watching and waiting.

Love is a sunbeam gilding the world of daily duties; a smiling morn, inviting to joy; a table spread in the wilderness; the life that circulates in the veins of faith; the hair of hope's head, drying up the tears of adversity; a trump of jubilee, bearing tidings of gladness; the anointing oil of pure compassion, the balm of faith, the music of hope, the lustre of unmerited favour, the warmth of burning coals, the unceasing tide of perpetual motion, the undying glory of incorruptible affection.

Real unfeigned prayer is the sincere and heaven-ascending desire of a heart filled with faith, hope, and love

The right and only legitimate use of music is the praise of God; all other applications are prostitutions.

The necessity for law can never be dispensed with, so long as men are flesh and blood.

The right use of power is for the glory of God and the well-being of men.

They who give Christ what they can well spare do well, but they who give him what they can ill-afford do better.

The end of the commandment is love, springing from a pure heart; a good conscience, and an unfeigned faith—(1 Tim. i. 5.)

Prophecy is based upon the foreknowledge of God; history is based upon the after-knowledge of men. Prophecy is as literal as history: both are also the subjects of metaphor and symbol in the Bible.

REFERENCE TABLET, No. 40.

DOCTRINAL PRINCIPLES OF INTERPRETATION.

THE Levites under the law paid tithes before they were born, upon the principle that they were in the loins of Abraham when he paid a tenth to Melchizedeck.

Abraham, Isaac, and Jacob are dead: God is not the God of the dead, but of the living; nevertheless, in view of His purpose to raise the dead, He is the God of these fathers of Israel, for they all live in His purposes.

The saints are said not only to have that now, for which they wait by faith (John vi. 47), but to have had it given to them from before the foundation of the world (2 Tim. i. 9), and to have been chosen also from the same date.—(Eph. i. 4.) The explanation is, they have received it, or been chosen for that length of time in His purpose. Everything that will be, exists already in the purpose of God; and then, again, what to us is a whole millennium off, is but to him, as it were, a thousand minutes away. Past, present, and future are terms related only to finite apprehension; with God they are all alike.

As regards the days of his flesh, Christ was the offspring of David; but as regards the future life, he is the root from which David will spring.

When Jesus spake of his death, the people said, "We have heard out of the law that Christ abideth for ever." The fact here stated is true. "The Son abideth ever;" but this must not be interpreted in such a way as to set aside his death, but rather including his death it is to be understood in the light of ultimate results, viz., his resurrection to life for evermore.

Speaking apart from its ratification by the blood of Christ, what is called the new covenant is more ancient than the old covenant; and, upon the same principle, what is called the second covenant existed before the first. The explanation is that the date of confirmation has to do with determining the one new and the other old. The covenant made last (the Mosaic) was purged first, by the blood of calves and goats, for which reason it is called the "first testament" (Heb. ix. 18); while the covenant made first (the Abrahamic) was brought into force last, by the death of Christ, for which reason it becomes the new covenant; and when this first made, but last confirmed testament, is the law of

the kingdom of God, it will then be the second covenant made with the house of Israel.—(Heb. viii 7.)

Men federally in Adam are all the children of God as the Scripture teaches, saying of Adam "who was the Son of God;" and again, "We are also His offspring." But this profits nothing beyond the present life; for in relation to a future life the children of Adam are not the children of God. They only are sons and daughters of the Lord Almighty for the life to come, who are federally in Christ, His only begotten Son: only they can say in the enduring sense, "Abba Father:" they only are permanently affiliated to the Father of all.

Speaking according to the flesh, the Jews are all the seed of Abraham; but speaking according to the promise, they are not all children of Abraham; they only being accounted children who have the faith and do the works of their father. It was the inauguration of this principle (by the death of Christ) that opened the door of faith to the Gentiles.

REFERENCE TABLET, No. 41.

THINGS ALL ESSENTIAL, BUT
DIFFERING IN IMPORTANCE.

The life is more than the meat, and the body more than the raiment, and he who sitteth at meat is greater than he who serveth.

Food and drink are both needful and indispensable things; but the kingdom and righteousness of God are even before these as things to be sought after.

A sparrow cannot fall to the ground without the Father's notice; but a man is of more value than many sparrows.

Faith, hope, and love are principles equally essential to be developed in a believer; but love is the greatest of the three.

In a subordinate sense it is necessary to attend to a plurality of things; but pre-eminently one thing only is needful.—(Luke x. 40, 41.)

Managing brethren, presiding brethren, and secretaries, &c., are tolerable as ecclesial conveniences only; the truth must sit in the throne.

The altar is greater than the sacrifice, the temple is greater than the gold, and God is greater than the temple.

Judgment, mercy, and faith are weightier matters of the law than tithes of mint, anise, and cummin.—(Matt. xxiii. 23.)

Obedience is better than sacrifice, and the New Testament is better than the Old: having a better hope.

A man is much better than a sheep.—(Matt. xii. 12.) Melchizedek was better than Abraham (Heb. vii 7); wisdom is better than gold; sorrow is better than laughter, and true love is better than wine.—(Cant. iv. 10.)

Christ will be greater in the throne than the accepted just ones who will reign with him on the earth.

He who prophesied was greater than he who spake with tongues. Apostles were greater than miracles, and gifts of healing, &c.—(1 Cor. xiii. 28; xiv. 5.)

Star differeth from star in glory, and so will it be in the resurrection: some will have power over two cities, some over five cities, and some over ten cities.

The Master is greater than the servant, the husband the head of the wife, and the borrower is servant to the lender.

The spirit is higher than the flesh; a brother or sister in the truth is more to a believer than any relatives after the flesh.

Practice is better than precept, facts are better than theories; and faith is, as it were, but the servant of the works of the spirit it is instrumental in developing.

The speaker is the servant of those to whom he ministers the word, the tune is the servant of the hymn (or ought to be), and the edification of the ecclesia is more important than the mere gratification of an unqualified ambition to speak; and the glory of God is above all.

REFERENCE TABLET No. 42.

THE "CHRISTIAN WORLD," SO
CALLED.

The doctrine that Christ is the second God of an equally eternal and consubstantial Trinity, effectually prevents men seeing the propriety and possibility of Jesus ever being the heir of the promises made to Abraham and David's seed.

When an archbishop says to a postulant taking the veil "receive thou the cloak of religion," he speaketh the truth for once.

When an ecclesiastical functionary invokes the Lord Jesus to bestow his blessing upon a tallow or wax candle, he takes the Son of God to be a sorcerer like himself.

The Bible does not say what is sometimes said in modern preaching and current religious literature, that "he who runs may read," but that "he may run

who readeth." (Hab. ii. 2); a distinction not without a difference.

Few are valiant for any of the principles of the truth (Jer. ix. 3), and fewer still for the robust practice of the whole counsel of God.—(Titus i. 16.)

Where the truth is not, there the spirit is not, for the spirit is truth: for this reason at least the spirit is not with the names and denominations of the "Christian World" so called, in whole or part. They are "destitute of the truth," it is not preached among them, and where it is known to them it is known only to be repudiated.

When people pray and do homage to the ghosts of the dead, they thereby demonstrate themselves to be worshippers of demons.

A Jew who rejects the sacrificial Christ of the New Testament does not believe or understand much that the prophets have spoken about the Messiah.

A Gentile who rejects the reigning Messiah of Old Testament prediction and Jewish hope, neither understands nor believes the truth concerning Jesus Christ and him crucified.

Between the Jew who rejects a Messiah to suffer and the Gentile who rejects a Messiah to reign, there is virtually no Christ at all; repeating metaphorically the tragedy of 1800 years ago, they unite their power and crucify the Son of God afresh.

The claims of Jesus were truthfully stated in the indictment over his cross, viz., "Jesus of Nazareth, the King of the Jews." Both the Jews and the Gentiles, who conspired to put him to death, denied his claim;—remarkable but true, they both ignore his claims to this day,—the Jew in denying that he was the Messiah, and the religious Gentile (while admitting he was the Christ) in denying that he ever will be king of the Jews.

The "Christian world" is made up largely of unbelieving Jews and unbelieving Gentiles; one denying the Messiah of history, and the other the Christ of prophecy; one repudiating the past sufferings of Christ and the other the future glory; one saying it is carnal for Messiah to suffer, and the other that it is carnal to expect him to reign. How equally blind and mutually infidel of the truth.

A CLERGYMAN ON THE IMMORTALITY OF THE SOUL.

A correspondent forwards a copy of an Australian paper, named the *Daily Telegraph*, in which we find an extraordinary sermon on the subject of Future Punishment and the Immortality of the Soul. It appears to be one of a series, all of which, judging from this specimen, would be worth perusing. That such a sermon is possible from the pulpit is indicative of the widely-spreading indirect influence of the truth, even where it is not received in its entirety. We make no apology for reproducing the report entire:

"Yesterday morning, the Rev. H. N. Wollaston, in Trinity Church, East Melbourne, preached the fourth of his Course of Sermons on the Future Punishment of the Wicked. The church was more than usually crowded. As the subject is one much discussed at present, both in and outside religious circles, we publish the sermon fully, Mr. Wollaston having kindly, at our request, permitted the use of his manuscript for that purpose. The text

was Rom. vi. 23: 'The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.' Mr. Wollaston said:—

'The doctrine of the eternal life of pain and suffering for the lost of the human family, as the punishment for their sin, is based entirely upon the belief that the human soul is created immortal, incapable of death and destruction, which is the common belief, and is accepted without question or inquiry as a doctrine of God, taught in Holy Scripture; and the inevitable consequence is, that only two alternatives are left to us as to the future destiny of the body and soul of a sinner, after death and judgment. Since, according to this theory, man must live on for ever—and Scripture declares that there are only two places for all men hereafter, heaven and hell, and only two states, happiness and misery—it follows that one of two things must happen to him, if he die in his sin unsaved: either he must be forgiven, and restored to God's love and favour and heaven, after paying the penalty of his sin by a just and adequate

punishment in hell, which is the doctrine of Origen, the Christian Platonist, and of the modern Universalist; or he must live on an eternal life of pain and suffering, and, consequently, never die, which is the doctrine of Tertullian and Augustine, and of a large majority of Protestant Christians. No other alternative can possibly be conceived of by the believer in the natural, inherent immortality of the human soul; and, as a matter of fact, we find that while most men believe, or profess to believe, in Augustine's endless life of pain in hell, many whose whole souls revolt against its terrible and appalling character, in their natural revulsion of feeling, fall back upon Origen's purgatory and his theory of ultimate and universal restoration to God. Both support their belief by a forced interpretation of some two or three texts of Scripture which they suppose favour their views, and both are compelled by their theory of the soul's inalienable immortality, to reject a third view of this subject, which is, in reality, the only doctrine concerning the destiny of the lost sinner taught in God's Word; and which teaches it plainly, persistently, and dogmatically, in a hundred passages of the sacred volume. Now, it may startle some of you when I affirm, without any fear of contradiction, that this popular and common belief in the natural immortality of the human soul, is not supported by a single text or a single line or word in the whole Bible, from 1st Gen. to last of Rev.; and, moreover, that it is essentially a Pagan doctrine, introduced, in the early days of Christianity, into the theology of the Church by learned Christian writers and preachers, who borrowed it from the great heathen philosopher, Plato, whose disciples they were; and is, therefore, the doctrine of men and not of God. But I will go farther than this, and say, advisedly, that we have overwhelming evidence in the pages of Holy Writ, that the human soul is not by creation and nature immortal, that it is not the condition of his being that man should live for ever either in heaven or in hell.

In the first place, we are distinctly told, what our reason sufficiently attests, that God, the self-existent Creator, the eternal, immortal, and invisible Jehovah, is the only possessor, as He is the only source and dispenser, of eternal life or immortality. And here I may remark that many persons seem to entertain the strange notion that 'eternal life' and

'immortality' are not convertible terms, that they do not mean the same thing; but I ask why? 'Immortal' means 'deathless.' An immortal life is a deathless life; and a deathless life is a life that shall never die, which lasts for ever; and, therefore, it is an 'eternal' life, an everlasting life. Hence, to attempt to attribute a meaning to one of these terms which the other will not bear, is only playing upon words: a distinction without a difference, a mere quibble of speech. 'Immortality' and 'eternal life' are identically the same thing.

But to resume. St. Paul, in 1 Tim. vi. thus speaks of God: 'He is the blessed and only Potentate. King of kings and Lord of lords, who only hath immortality.' And if God, the Creator, only hath it, how can man, the creature, possess it? Man had it once in Eden, an immortality derived from God, who created him, body and soul, deathless; but he lost it in his fall, and all men lost it in him: that fall, so far as his future life was concerned, brought him down to the level of the brute. God said; 'Eat of that forbidden tree, and thou shalt die;' he did eat, and did die, body and soul; he lost his eternal life, his immortality. And this is no mere fancy or theory; for we are told distinctly that, after they had sinned, lest Adam and Eve should put forth their hands and take of the tree of life and eat, and live for ever. The Lord God drove them out of the Garden, and placed at its entrance cherubim with flaming swords, teaming every way, to keep or guard the road to the tree of life. We are all then, thanks to Adam, by birth and nature, mortal, not immortal, in a state of death and not of life; of eternal death, not of eternal life. But the text before us, which is only one of a multitude, tells us that we may be restored to immortality, may recover our lost life eternal, which was the 'image of God' in which man was first created; and it tells us, moreover, how that blessing may be acquired. 'The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.' So that immortality is a free gift of God to all those who believe in His Son Jesus Christ, and serve Him; to none others. The great scheme of human redemption, by the voluntary and vicarious sacrifice of Himself by the Son of God upon the cross, as an atonement for sin, whereby men could recover the love and favour of God and their lost immortality, was not known under the old dispensation of Moses. It

was Christ who revealed that, according to the apostle, 'life and immortality were brought to life through the gospel,' not through the law; and hence he says that those who by 'patient continuance in well-doing seek for glory, and honour, and immortality, shall find eternal life;' and if we are to seek it, how can we possess it by nature? And, brethren, the multitude of passages in the New Testament which speak of death, and not of life, as being the normal condition of fallen man, and the fate of the lost hereafter, prove to demonstration that the doctrine of man's immortality is a pure human fiction. To quote them all would be to occupy a quarter of an hour of your time. I will, therefore, read only a few: 'He that hath not the Son hath not life;' 'Sin, when it is conceived, bringeth forth death;' 'The wages of sin is death;' 'The gospel is to the unbeliever, the savour of death unto death;' 'If ye live after the flesh, ye shall die;' 'To be carnally-minded is death;' 'The end of these things is death;' 'If a man keep my sayings, he shall never see death;' 'He that believeth on me shall never die;' 'The ungodly bringeth forth fruit unto death.' But enough. It is death, always death, and never life; mortality of soul and body, and not immortality, which is declared to be, in God's Word, the spiritual condition of every man by nature; and that immortality is the special work of grace, the free and merciful gift of God to the believer in His Son Jesus Christ, who forsakes his sins and serves Him; and that he and he alone, can possess immortality. 'The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.' There is not any one doctrine in the New Testament more clearly revealed, or more frequently or more authoritatively taught by Jesus Christ and his apostles than this: that man is not by creation and nature immortal, and incapable of death and destruction; but is mortal and perishable; and, therefore, the common and popular notion that the soul cannot die as well as the body, but must, of necessity, live for ever in heaven or hell, is totally opposed to the teaching of the Word of God, and is unworthy of a place in the Christian's creed. And I may just add as confirming this view of the question, that the Church of England, whatever many of her divines may teach to the contrary, does not hold the natural immortality of man as one of her doctrines; for in the collect for the first

Sunday in Advent, she teaches us to pray that when our Lord Jesus Christ shall come a second time 'to judge the quick and the dead, we may rise to the life immortal.' Now, if the writer of that collect (one of our Reformers probably) believed in the Pagan doctrine of immortality, is it not strange that he should have put such words into our mouths as these? For if we are by nature immortal, and can never die, we surely require no prayer to God that we may become immortal or rise to the life immortal, if that life is already ours. The writer clearly regarded this immortal life as a great spiritual boon and blessing which we have not by nature, and which God will only give as an act of grace, for the sake of His Son Jesus Christ, to those who believe on Him. And now, brethren, we come to make an important and necessary inquiry. If the doctrine that the soul of man is by creation and nature immortal, is not found in the Bible, and upon which alone, as I have shown, the belief of an eternal life of pain and suffering for the lost is based, where did it come from? How came it to be introduced into Christian theology? I find no difficulty in answering these questions. We easily trace its origin to Plato, the great heathen sage, who lived 400 years B.C., and whose philosophy has coloured and influenced the theology of the Christian Church in all ages, even from apostolic times, and who had for his disciples the most able and influential of the Christian fathers, whose writings and preachings have, to a great extent, moulded the faith of Christendom. Plato—sometimes called the 'Divine Plato,' although a Pagan, from the wonderful resemblance of some of his intuitional views of God and man to those revealed in the Bible—Plato taught that the human soul could not die or be destroyed, that it was in its very nature immortal—must live on for ever. He held also that for the good in this world there was, hereafter, an eternal abode of happiness or elysium, and for the very wicked—the worst of mankind—a place of eternal pain and suffering, with its streams of fire called Tartarus, whence none could ever throughout eternity come forth again. He also taught that there was a medium place, or purgatory, which he called the Acherusian Lake, into which all those too bad for Elysium, but not bad enough for Tartarus, were cast at death, and from which they issued forth again into upper air, after a purgative and refining process in the fire.

And this you will observe, in all its features—its Elysium, its Tartarus, its Purgatory—is precisely the doctrine of the Church of Rome, which is essentially Platonic and heathen. We see then, in the philosophy of Plato, who died four centuries before Christ was born, the origin and almost counterpart of the popular belief of the inherent immortality of the soul; and of the twofold dogma based upon it—that everyone dying in sin must either go to purgatory to expiate his guilt there, and then be restored to God's love and favour, or he must live on for ever and ever in torment and anguish in hell. The first Christian writer who advocated this latter doctrine was Clement Athenagoras, a Greek by birth, who settled at Alexandria, and died about 200 A.D.; almost contemporary with whom was Tatian, in Mesopotamia, and he was followed some thirty years later by the famous Tertullian, the 'ferce African theologian,' as he has been called. These views were opposed, some twenty years after Tertullian, by the great Origen, who maintained the ultimate restoration and salvation of all men, and not only of men, but of devils also. This theory of Origen's, however, did not take very deep root, and in some 150 years after his death, was well-nigh regarded as a heresy, when Augustine, the celebrated Bishop of Hippo, in Africa, rose up in all his mighty power, and crushed it out of the Christian Church altogether, by his writings, preaching, and authority for more than 1,200 years, when it reappeared in its present form of Universalism in these latter days. Augustine, an ardent disciple of Plato, adopted, like Tertullian, the complex Platonic theory of the immortality of the soul, of everlasting torment in Tartarus or hell, as the punishment of the wicked; and of a medium place or purgatory; and this, as we know, remained an article of the Christian faith for very many centuries, until the Reformation, when the Protestant churches, just emerging from darkness and ignorance, discarded Augustine's and Plato's purgatory (which Rome still retains), but perpetuated Augustine's or Plato's hell, which is, to this hour, the teaching of many divines, and a belief of a majority of the members of the Protestant Churches. Such is the origin and history of the popular doctrines of the immortality of the soul, and of an eternal life of pain and agony, for the impenitent and unconverted after death. But I must call your atten-

tion to another important fact. Athenagoras, the first Christian writer who advocated this dogma, as I said, died about 200 A.D. There are still extant books, or portions of books, written by seven well-known Christian fathers, who lived before Athenagoras, viz., Barnabas (Paul's companion), Clement of Rome (mentioned by Paul in Rom. xvi), Hermas, Ignatius, Polycarp (disciple of St. John), Justin Martyr, and Theophilus of Antioch; there were also two others, his contemporaries, Irenæus and Clement of Alexandria. Barnabas, the earliest of these, died about A.D. 90, or some fifty years only after the death of Christ; and it is very singular (if this doctrine were true) that not one of these writings should contain the Augustinian theory of an eternal life of torment in hell for the lost sinner. It is scarcely credible that these eminent confessors, half of whom were martyrs to the faith, would not have referred to this dreadful truth if it had been, in their day, the doctrine of the Christian Church; and the conclusion we should naturally draw from this remarkable omission would certainly be that no such tenet was known to them; that it was introduced into Christian theology subsequently to their times; and as a matter of fact, we find no trace of this doctrine until 200 years after Christ. I have already proved to you, by quotations from the Book of Common Prayer, that the articles, creeds, and formularies of the Church of England are entirely in favour of the view which I have taken of the condition of the lost, so far as they refer to it at all, which, however, is only incidentally. In my last sermon, I showed you that this terrible Pagan doctrine, which Tertullian and Augustine succeeded in imposing on the Christian Church, through the influence of their great names, vast learning, and fiery zeal and eloquence, receives no support whatever from the Word of God; that there is not one text fairly quoted and honestly interspersed, which contains any such tenet as this from Genesis to Revelation. The Old Testament does not once refer to it; we may, therefore, safely assume that it was unknown to the authors of those ancient books. In the New Testament there are twenty-one epistles, written by five of Christ's apostles, none of whom speak of or refer to this frightful doctrine, still less preach it or teach it, for the obvious reason that they did not believe in it; for if such had been the habit of the early Christian Church, or they had been taught

it by their Master, it is inconceivable that it should have been excluded from the twenty-one epistles which contain the doctrinal portions of the gospel, the dogmas of the Christian faith; and, as I pointed out to you last Sunday, there are only two passages in the whole of the four gospels which contain the teaching of Christ himself, and which are always quoted as stock texts by advocates of the Augustinian theory, which can, by any possibility be tortured and twisted into a crutch to support this view of eternal punishment—Mark ix. 43, and Matt. xxiv. 40—both of which texts, I believe, and hope, I then satisfactorily disposed of by showing you that, fairly and critically examined and interpreted, they were in perfect harmony with the universal testimony of the Bible; that the sinner's future doom is not life but death; mortality, and not immortality; not an endless life of pain, but the extinction of life; not everlasting existence, but everlasting destruction; that 'the wages of sin is death;' that if you or I die in our sin impenitent, unsanctified, unsaved, we shall be raised again from the dead, at the last day, by our great Judge, and having received from him the reward of our deeds, and endured a perfectly just and equitable amount of suffering in hell for our sins here—the 'many stripes' or the 'few stripes,' as God's omniscience alone can know that we have righteously deserved—we shall be consigned, as mortal children of Adam, to eternal death; we shall, in our Lord's own words, be literally 'destroyed both soul and body in hell,' an 'everlasting death' which will be our 'everlasting punishment:' which, in apostolic words, is 'everlasting destruction from the presence of the Lord, and of our fellow men. Such is the uniform teaching of our Lord Jesus Christ and his apostles, as well as that of the Church of England, concerning the future destiny of the children of this world, of the ungodly and unconverted; whilst the children of God, the penitent and believing, the sanctified and regenerated, having, by faith in the Saviour of sinners, recovered God's image, received back their lost immortality, as a free gift of God's love and goodness, will enjoy an eternal, never-ending life of peace, rest, joy, and blessedness with Christ and his saints and angels in a glorious heaven. This is God's own word: 'the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.' The only portion of the Bible

I have not mentioned is the Apocalypse, or Revelation of St. John, and in that book there is one passage which is always quoted in conjunction with those two texts already referred to in the gospels, to prove the eternal duration of the sinner's sufferings in hell.—(chap. xiv. 10, 11.) "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall be tormented with fire and brimstone, and the smoke of their torment ascendeth up for ever and ever." Now, in the first place, we do not know for certain who these worshippers of the beast represent, or who or what this 'beast' is whom they worship, neither is it by any means clear that this passage refers to the future punishment of sinners at all. Elliott, the prophetic writer, a great authority, thinks it does not; but, in the second place, whether it does or not, we cannot put a literal interpretation and base so awfully important a dogma as that of the consignment of a human soul to an eternal life of agony in hell, upon a single prophetic utterance found in a book which is confessedly the most obscure, figurative, mysterious, and difficult ever written; a book so crowded with allegory and glowing imagery, foreshadowing future events, that no one can venture to dogmatise upon the meaning of its contents.

I shall (D.V.) conclude my remarks on this important subject next Sunday, and will now only add a few words of warning and advice to what I have said already. And I say, first, do not be afraid of this subject. Do not fear to investigate it for yourselves. Do not be deterred from ascertaining the truth or error of this or any other doctrine preached from this or any other pulpit as the teaching of God, by the idea that your meddling with matters that do not concern you, and that they are best left alone; that it is dangerous to look too closely into the mysteries of godliness, or that your faith may be unsettled in the doing it and so forth. Listen not to these voices, for they are not wise. It is your business, it does concern you, it is not best left alone, it is not dangerous to look into it. On the contrary, in these days of abounding and progressive infidelity, it becomes a positive and sacred duty that you should search the Scriptures earnestly, intently, to see if these things are so or not: that you may be prepared to repel, as our Master did, the assaults of the Evil One upon your faith, in his own words 'It is written.' You are bound, as Christian men and women, to

speak with certainty as to your own convictions of what the Word of God teaches, and thus be always ready to 'give to others a reason of the hope that is in you.' The well known saying of Chillingworth, that the 'Bible, and the Bible alone, is the religion of Protestants,' is a hackneyed, but a wise and a true one; and our sixth article of religion says, 'Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, or may be proved thereby, is not to be required of any man that it should be believed as an article of the Christian faith; therefore, it is your duty and your interest to exercise freely the reason, and understanding, and talents which God has given you, to convince yourselves of the truth in God's word, and not to take it

from the lips of other men on trust; and sure I am, that if you have faith in God, and approach the study of the New Testament in a humble, earnest, and teachable and prayerful spirit, He will enlighten you, and direct your hearts and understandings aright to see the truth as it is in Christ, and to maintain it unto the end. That Word 'which has God for its author, truth for its matter, and salvation for its end,' can never suffer by examination, nor can it be destroyed or neutralised by the heresies of man, 'for the Word of our God shall stand for ever.' And this is His Word: 'The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. Amen.'

THE POLITICS OF THE BIBLE—THE TIMES WE LIVE IN.

In the Temperance Hall, Scarborough, some time ago, brother Kidd read a compiled lecture on "The Politics of the Bible, and the Destiny of Britain." The attendance was not large, but the substance of the lecture was good. It is as follows:—

"Napoleon le Grand was not far from correct in speaking of the religious sentimentalism and mummery of his day. He said: 'These enthusiasts can accomplish nothing: they are merely actors.' 'How is it,' it was answered, 'that you thus stigmatize those whose tenets inculcate universal benevolence and the moral virtues?' 'All systems of morality,' Napoleon rejoined, 'are fine, but the gospel alone has exhibited a complete assemblage of the principles of morality, divested of all absurdity. It is not composed, like your creed, of a few common-place sentences, put into bad verse. Do you wish to see what is really sublime? Repeat the Lord's Prayer. Such enthusiasts are only to be encountered by the weapons of ridicule. All their efforts will be ineffectual.' I need not ask you if Napoleon had discrimination? He was a shrewd man, and his estimate a true one. Behold France today! This warrior was termed the scourge of God, whilst the last Napoleon was self-styled The Child of Destiny; and there is some truth in both assertions. The first had, to a certain extent, what

the world requires to put it right, viz., an iron hand, with wisdom and justice to guide. These requisites are not to be forthcoming until the rightful heir to the throne of David shall put in an appearance. John tells us (Rev. xvii. 14) that a confederacy of nations shall make war with him, and he shall overcome them; for he is Lord of lords and King of kings, and they that are with him are called and chosen, and faithful.

Model Republicans and Liberals in all parts of the world imagine that religion has nothing to do with politics. This is a great mistake; politics have relation to the affairs of nations and states, in their regulation and government. The religion of the Bible exhibits the only true science of government, and is the grandest system of politics ever made known to man; if men only understood it, and had the honesty and good sense to adopt its principles, it would prevent them and the actors of the pulpit stage from bewildering the public mind with vapid out-pourings of their ignorance.

What, I would ask, was the proximate cause of the crucifixion of Jesus? A great political question in debate, between Jesus and Cæsar: who is the rightful king of the Jews? Cæsar the Roman Emperor, or Jesus the "son of David?" This was Rome against Jerusalem. The Jews stood with Cæsar against Jesus (as at this day), and said, We have no king

but Cæsar. Jesus was condemned for treason, the cause of his death was labelled on his cross, and Rome for the time prevails. From that day to this Jesus never reigned 'King of the Jews.' Did he suffer death for a fiction or a reality? For a reality, doubtless. Then what remains to vindicate his truth? He must return to the Holy Land and assert his claim against the Roman Babylon whose Pontiff has usurped his rights; hence the 'Roman Question.' And a most important question it is. Its settlement will change the face of the whole world, Protestant, Roman, Mahomedan and Pagan. The claims of Jesus cannot be successfully asserted so long as Christendom (so called) continues under its existing evil ecclesiastical and social condition. The King of the Jews is entitled to temporal and spiritual sovereignty over all kingdoms, empires, and republics; for when he is king in fact, there will be only one supreme monarch over the whole earth. See Zech xiv. 9: 'And the Lord shall be king over all the earth; in that day, there shall be one Lord, and his name one.' Also Psalm ii. 6: 'Yet have I set my king upon my holy hill of Zion.' The context shews the prophecy to be in the future. And the seventh angel sounded; and there were great voices in heaven, saying 'The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and he shall reign for ever and ever.'

Is not this, then, a political book, which treats of the conquest of the world by the coming king of the Jews? It is manifest the nations are disappointed and disheartened at the results from the efforts put forth by the time-honoured systems in operation; and, in our judgment they fail to be the means to the end so ardently desired, viz., Peace on earth, good will toward men.

Men who talk so much, and make such strenuous efforts for the establishment of peace and good will, surely forget the words of him who was greater than Solomon, (Luke xii. 51): 'Suppose ye that I am come to give peace on earth? I tell you Nay, but rather division.—(verse 49.) I am come to send fire on the earth,' &c. And thus we see that, under the present constitution of things, we shall look but in vain for these blessings until a change, and that a mighty one takes place; for turn which way we will, even to the most favoured

spot upon the globe, where politics are to some extent moulded according to the principles of the Bible, society is in a lamentable condition. I will not occupy your time in giving a picture of the misery and wretchedness which is to be found in our large cities and towns, nor here point out the cause, but, sure as the evils exist, there is a cause.

If we turn our eyes to neighbouring nations on which the Supreme has bestowed with lavish hand His blessing, filling the fields, the gardens and vineyards with plenteousness, and in return for all this do we find mankind contented, thankful and happy? Alas, no, but instead of gratitude, what have we to sadden our hearts? In one unbroken chain of events, *the deeds of war* that defy our description, the evils are of the worst type.

The politician, the philosopher, the theologian and philanthropist all stand aghast and exclaim, 'we never thought human nature was so bad.' Thus we are reminded of the words of our Lord, 'I came not to send peace but a sword.'—(Matt. x. 34.)

Then what do our *peace at any price* friends say to the statement? And what do those sceptical politicians answer who tell us that all events come by chance, or as some better informed ones allow of the laws of what they call nature, forgetting that law implies order; and this we see in thousands of forms as we pass along. 'The heavens declare the glory of God. The firmament also showeth His handiwork.' Then what does the sceptic give to king Nebuchadnezzar, who at one time entertained very imperfect notions of the unseen Deity in the affairs of mankind.

Prior to the humbling of that proud king it is recorded of him that whilst taking a survey of his capital, 'Babylon,' he exclaimed in the pride of his heart, and at the zenith of his power, 'Is not this Great Babylon that I built for the house of the kingdom by the might of my power and for the honour of my majesty?'—(Dan. iv. 30.)

Quotations like this remind us of certain potentates of these times in which we live, pompous and insulting to the majesty in the heavens; and forgetting, or never taking into account that he is a jealous God, and will give not His glory to another. We might here particularise recent occurrences which are only the reward for certain blasphemies uttered.

Did King Herod allow the intoxicated

rabble to exclaim on hearing his oratory : 'It is the voice of a God and not of a man!' He was eaten up of worms. There are in our day who maintain that the voice of the people is the voice of God; and many hear the voice of the pretended infallible of Rome. But the Supreme Himself is alone infallible, and in his Book of books, the Bible, we are taught how he deals with pretenders. Nebuchadnezzar became humbled and sober-minded when he was driven out from the society of man, and had to eat grass like the oxen. On his reason returning, he spoke the truth: "The Most High doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand or say unto Him What doest Thou? God removeth kings and setteth up kings, and he changeth the times and seasons," *i.e.*, the arranging of all this is of God. To such an object to the Bible being used as a book of politics, I would say that the Supreme being wishes his mind and intentions to be known to his servants, even to as many as will give heed thereto. This is shewn by the Apocalypse, which may be termed, in the main, a political book. Daniel and Ezekiel, too, have dealt largely in this matter. Some say 'these are deep and mysterious things.' Why are they so timid? Who has made them afraid of the 'deep things of the Spirit?' Certainly not the Supreme Being; neither Christ nor any of his servants. For Jesus Christ, by his angel, signified to John his approval of those who read, hear, observe and understand, the words of this book, for the time is at hand.—(Rev. i. 3.) Daniel was furnished with an account of the rise, fall, and the succession of sundry nations, reaching down to the end of prophetic times, which was long, even until the times of the Gentiles be fulfilled.

Daniel had set his heart to understand. This is evident from the salutation given by the angel: 'Fear not, Daniel, for from the first day that thou didst set thine heart to understand and to chasten thyself before thy God, thy words were heard; and I am come for thy words.' Being anxious to know, Daniel puts the enquiry as to the length of the desolations of his own nation, 'O my Lord, what shall be the end of these things?' It is evident the answer given that the events narrated did not immediately affect Daniel himself. But he is assured that he shall rest and

stand in his lot at the end of the days, (Dan. xii. 13). At the 4th verse of the same chapter, he is commanded to shut up the words and seal the book (or roll) to the time of the end. *Mark the expression 'the time of the end,' "many shall run to and fro and knowledge shall be increased."*

Surely this reminds us of the time in which we live as answering to the description given more minutely than any that has preceded. During the last 70 years, or say, a full-aged man's lifetime, knowledge may be said to have increased in so great a degree as to notably mark off our generation from all past ages, and to answer to the description 'the time of the end.' Then this is a time of running to and fro. Our time stands out in bold relief from all others in this respect,—*vide* railways and telegraphs, telling the wise in silent though unmistakable language, 'It is the time of the end.' We are, likewise, reminded of what the prophet Habakkuk has written, chap. i. 17. He was commanded, in the 2nd chapter, 2nd and 3rd verses, to write the vision and make it plain, that he may run that readeth; 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 will surely come: it will not tarry.'

Speaking of 'the time of the end,' (Dan. xi. 40), he informs us of the movements of the King of the South (Egypt) and the King of the North (Russia); the first of which has transpired, and the latter is about to come to pass, by whose action the present possessor of Daniel's country is to be overwhelmed and swept away; which, whenever it occurs, will inaugurate the interference of the British power in the East, to preserve her own possessions in India, and to operate in favour of the return of the Hebrews to Palestine. So that when the appointed times of the Gentile nations are run out, then the nation of Israel will be re-established upon their own territory. This cannot fail to come about from what would be called natural political causes. Great Britain will favour the restoration of their nationality, because it will be her own interest to do so. And although we do not interfere on behalf of other nations, we must and shall protect and fortify the frontiers of our own Empire. In doing this, the chief check upon Russian encroachment will be, possession of the sea coasts and natural mountain

fastnesses comprised within the limits of the Holy Land. Great Britain will, therefore, be obliged by events soon to come upon the various Powers in the East, to take up the cause of the Jews, and favour their return out of all nations where at present they dwell alone, and are not reckoned among the nations. In this eventuality, the present prostrated and bereft condition of the Hebrew will soon be changed. Then what about the British Empire? Isaiah xvii. gives light here. The prophet hails a wing-shadowing power, whose ambassadors are despatched in swift vessels by sea; and we note also that this power sendeth them by sea; and from the context, the power addressed is a mighty nation, whose mission is the bringing back of Jehovah's nation to their own land. It is evident from the three preceding verses this hailing is at a time when all the nations are rushing and rolling as thistle down before the whirlwind, and is said to be the evening-tide trouble.—[Read the chapter.]

The prophet says, at the 3rd verse: 'All ye inhabitants of the world and dwellers on the earth, see ye when he lifeth up an ensign on the mountains; and when he bloweth a trumpet, hear ye! At the 7th verse, he says: 'In that time shall the present be brought unto the Lord of Hosts, from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land

the rivers have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion. In this, the destiny of our own nation is marked out in legible characters. What other nation of any note is there that sends all their ambassadors by sea? Not one in the world save that of Great Britain.

Britain, without doubt, will colonise Palestine, as having a political interest therein. Isaiah says, at chap. xl. 9., 'Surely the Isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee.' Here again is a maritime power, styled Tarshish. There are several Tarshishes mentioned in Scripture, and it is remarkable that two of them, Tarshish of the East, or West, both apply to Great Britain. At this very time, our sappers and miners, under the skilful direction of Captain Warren, are deep among the foundations of the Temple built by Solomon, 'taking pleasure in her stones, and favouring the dust thereof.' Britain does not think £5,000 per annum too much to contribute to the Palestine Exploration Fund. Britain, in fact, is secretly impelled by an overruling impulse to move in the direction pointed out by the prophets of Israel to do things which must be done, in order to bring about that which is predetermined."

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE, BIRMINGHAM, No. 46.

"Exhort one another daily."—PAUL.

EVERY time we come together at the table of the Lord, we are reminded that the matter which brings us here is not of yesterday. We are of yesterday: most of our immediately surrounding circumstances are of yesterday, and if we suffered our thoughts to be moulded by these alone, we should find ourselves adopting a completely mistaken policy of life. It is well to think of things as they are related to the cease-

less and endless stream of time. A little way back, totally different circumstances prevailed. Go far enough back, and there was no Birmingham. The place where we stand this morning was forest, inhabited by our forefathers—painted savages, who practised Druidical rites of cruelty, and lived by fishing and hunting. The rock whence we are hewn as natural men, is poor stuff. There is no room for boasting.

Patriotic pride is pretty much of a fallacy when all things are considered. It is a sentiment alien to the heart where Christ dwells by faith.

Eighteen hundred years ago, proud England was but a recently annexed and uncertain barbarian province of the Roman empire. Crossing the Channel, we should have begun to come in contact with a more interesting state of things. France would have given token of a civilization far in advance of that existing in the British Isles. Travelling south and east, we should have found these tokens thicken in the path; till penetrating the Alpine passes, smiling Italy would have opened on our view, with her multiplying monuments of human art and skill. Traversing her broad and cultivated plains, we should at last, from a different direction to that from which Paul reached it, have come on the great London of the time, and more than London—the mistress of the world and the paragon of metropolitan beauty—Rome, the capital of universal empire and the home of three millions of people: unrivalled in the beauty of her situation, the magnificence of her architecture, the spaciousness of her streets, and the splendour of all that relates to ornament and taste.

Mixing in society, at this swarming and imperial centre of population, we should have learnt, among other things, that a strange revolution was in progress in the eastern provinces of the empire: that a certain agitator was disturbing the lesser Asia with new doctrines, and had succeeded in bringing the state religion into discredit, causing the people by thousands to abandon the worship of the gods "as by law established." The centre of this heresy we should have learnt were Ephesus, Thessalonica, and Philippi. Enquiring further, we should have been informed that the new movement was an importation from Syria: that the ringleader was a man named Paul (who was a turncoat from the Jewish religion); that the disciples of the new religion were known as Nazarenes and Christians; that the thing was spreading,

and that no infliction of punishment was effectual to stop it; although the Nazarenes themselves used no violence, nor even retaliated upon those who were ill-using them; that both Jews and Pagans were alike hostile to it, but without effect. Pressing our enquiries as to what this Nazarene stir was about, we might have learnt, as Festus told Agrippa, that it was about one Jesus who was dead, and whom Paul affirmed to be alive. If unsatisfied with this vague information, we had sought to institute closer enquiries, we might have learnt that there was a body of Nazarenes in Rome itself, started by certain Jews who returned from the feast of Pentecost at Jerusalem in the year answering to the modern A.D. 34. Expressing a curiosity to see them, we might have been guided to their meeting place—some obscure room in the great city. We would have found them a large, increasing, and enthusiastic assembly, superintended by men possessing remarkable gifts dating from the year aforesaid, and in active communication with their fellow believers in all parts of the empire; so that their faith came to be spoken of throughout the whole world. Intercourse with them would have enlightened us as to the nature and object of Nazarene operations in general. We would have found it no matter of marvel that they were arresting public attention so successfully. We should have heard and seen that many prodigies attended the advocacy of their doctrines. The healing of the sick, the cleansing of the leper, the making whole of the lame, and the raising of the dead in their public proceedings, and the instantaneous speaking of known foreign languages by illiterate members; the utterance of prophecy, and the exercise of miraculous discernments among themselves privately, would have convinced us that God was working with them, confirming their word with signs following.

If stimulated to pursue our journey eastward, into the neighbourhood of their greatest triumph in Asia, we should have found ourselves at last in the same town with Paul; but perhaps unable to get at

him, in consequence of his being in prison. Perseverance and influence might have enabled us to get access to him even there. The interview in his prison would have been interesting, though probably not so much so as it would be now, after the understanding that the lapse of time has enabled us to attain unto. We should have found a plain, stern, sad-looking, bearded Jew, of middle size, with an over-worked look about him, "pressed out of measure, above strength, despairing even of life." Probably his countenance would show bruises—a black-eye and scarred forehead, perhaps. As for his clothes, not finely clad: a poor get-up altogether: not a gentleman to look at, but one accustomed to the reputation of being a pestilent fellow, a vagabond, the off-scouring of all things, and very likely looking a little like it, with his ugly chain holding him to his place. If like Onesiphorus, we might possibly have been not ashamed of his chain. If over fine, with the proud flesh of the carnal mind uncauterised by the truth, we might have felt a shrinking, a reservation, a doubt whether a man of the sort before us could be the instrument of a divine mission: whether a man who could work miracles could possibly get into such a position: whether it was not after all some affair of plebeian fanaticism, with which it would be prudent not to defile our respectability.

Conversation would have dispelled our misgivings. "May we presume to ask, Paul, 'what is the secret of this course on your part which brings you into such trouble? We understood you were once a respectable Jew at Jerusalem.'" "Yes; after the strictest sect of our religion I was brought up a Pharisee at the feet of Gamaliel, in Jerusalem, and was more zealous of the traditions of the fathers than all my equals." "Were you a Nazarene at the time?" "No; I was opposed to the Nazarenes, and took a leading part in the persecution of them. I was exceedingly mad against them, even to strange cities, and made myself very busy, haling men and women to prison, entering into every house where they were, making great havoc among them

even unto death." "How came you to be a preacher of the faith you once so zealously destroyed?" "Well, as I was on a special commission to Damascus from the chief priests, I drew near the city at midday, when, in the very midst of a retinue of officers and attendants, a blinding light, more dazzling than the sun, struck me and threw me on the ground, and immediately I heard a voice, saying, 'Saul, Saul, why persecutest thou me?' I said, 'Who art thou, Lord?' for I had no idea but that I was doing God service in what I was about. The voice answered, 'I am Jesus of Nazareth, whom thou persecutest.' Then I was permitted to see the person who spoke to me, and I saw that it was Christ, whom I had known before after the flesh. I was greatly amazed. I asked what he would have me to do. He told me to go into Damascus, and call for one Ananias, who should tell me what I ought to do. He then told me that he had appeared unto me that I might be a witness for him to the peoples and kings to whom he would send me, to open their eyes, that they might obtain forgiveness of sins and inheritance among the saints. Then the vision faded from my view, and the voice ceased, and I was lying on the ground blind. Those with me raised me up; but I could not see, and had to be led into the town, like a blind man. In three days Ananias came to me and told me the Lord Jesus had appeared to him, and had directed him to come to me. He laid his hands on me, and immediately my eyes were opened; and Ananias told me the Lord had appeared to me by the way for the purpose of making me a witness of the things which I was ignorantly opposing. Thus I became a Nazarene, and began immediately, to the great astonishment of the Jews, to preach that Jesus was Christ."

Then had we asked this Paul what this Jesus being the Christ meant, we should have found our attention directed to an age as far back from Paul's day as he is from ours. He would have spoken to us of the fathers and of promises to them of blessing to come through a great Anointed One of

God, who was to arise in the line of their generations. He would have given us to know, if we before had been ignorant, that the Jews had been in the Holy Land more or less for 1,500 years; that they were God's nation, to whom He had given a law at the beginning, and whom for all that length of time He had visited with prosperity or trouble, according as they were obedient; that they were the descendants of Abraham, Isaac, and Jacob, going back to whose age we should have found them sojourning in the land of the Amorites as strangers, in obedience to a divine command, the full scope of which they did not comprehend, but which involved a pledge that they were to receive the land for a possession at some future time. Questioning Paul, we should have found that outside the channel of this promise, there was no permanent good to be realised by men; that the nations of antiquity had passed away without hope, as strangers from the covenants of promise; that judgment had passed upon all men to condemnation, and that salvation was only in Christ, the promised deliverer.

Had we enquired of the antecedents of Abraham's time, we should have found ourselves conveyed backwards to the flood; and a still further stage, bridging more than sixteen centuries, would have brought us to the beginning of all Adamic living. In the confines of the garden of Eden, we should have beheld Adam expelled for transgression: and the history of human misery begun. Slowly resuming our journey backwards, we might have learnt the purpose of God in the development of human affairs. Abel, obedient, with a child-like simplicity to what was required, murdered by Cain from Cain's wounded self-love, would have evoked our sympathy, and taught us the wisdom of faith in the word, and obedience to the commandments of God. Enoch, walking with God 365 years, while his contemporaries were content with the mere gratification of the eye and ear, and other senses, in contact with nature, would have stimulated us to consider all things from God's point of

view; while his translation that he should not see death, because he pleased God, does help us even now to remember that "walking worthy of God in all well pleasing," leads at last to a time when this corruptible shall put on incorruptibility, when the present world shall have passed as entirely away as the sensuous neighbours of Enoch, whose memory is as forgotten as if they had never been. Noah's solitary faithfulness in the midst of a population abandoned to the pleasures of society among beautiful women and strong men, and holiday delights; God's way disregarded and corrupted, and prosperity crowning the paths of the disobedient, as saith Job: "The wicked live, become old, yea, are mighty in power. Their seed is established in their sight with them and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth and faileth not; their cow calveth and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the tymbrel and the harp, and they rejoice at the sound of the organ. . . . They say unto God, Depart from us; we desire not the knowledge of Thy ways."—Noah's faithfulness in such surroundings tells us to be steadfast in our day. The wide-sweeping destruction that came by water upon the world of the ungodly reminds us of the terrible visitation in store, by which the present order will be utterly destroyed in the day of the Lord's vengeance, while Noah's safety from fear in the ark, which had been the butt of the ungodly's ridicule, finds its parallel in the salvation which will be ours in Christ in the great and terrible day of the Lord, if we are not ashamed of him and his word in this wicked and adulterous generation. Melchizedek's reign in righteousness and peace would have refreshed us with a foretaste of the glory and renown of the priest for ever after his order; and the acquaintance of Abraham, who paid him tithes of all, would have taught us the

humility of the friend of God, while his patient submission to expatriation, and his patient endurance of pilgrimage among strangers, in hope against hope believing in hope, would have taught us to walk in the steps of that faith by which he, the "heir of the world," pleased God, and obtained the testimony that he was righteous. Isaac's continuance in the same, and Jacob's trust in the God of his fathers, while burdened with parental anxieties, and even fears, would have drawn us nearer Israel's God. Joseph's early attachment to the ways of God, and his unconquerable adhesion to righteousness would have told us to seek also the God of Jacob early, that we might find Him; while his deliverance out of all adversity in his promotion to Pharaoh's side, contained the assurance that God will deliver all at last who put their trust in Him, and exalt them among the princes of the God of Abraham. Israel's sufferings would have told us that God permits evil to His own people; while the communication on the subject to Moses at the bush, would have taught us the precious lesson that God is not unmindful of what goes on, though He be silent, but will at last awake to vengeance and redemption. Joseph's parting words to his brethren (of the certainty of the promised deliverance), and the faithfulness of the mother of Moses concerning the same matter, help us to be steady in our hope in the midst of apparent discouragements. Moses, at first premature in his expectation that God, by his hand, would deliver Israel, tells us of the possibility of being too fast in our interpretation of the divine purposes, and warns us not to be cast down at apparent failure in our hopes. We are at the dawning of the day, and we thought the hour had arrived, with the expiry of the "time, times and a half" of the Little Horn, for the rising of the Sun; but as yet we wait. But if we fly to the wilderness, like Moses, it is with the certainty of returning at no long-distant date to inflict the promised vengeance. Moses, perhaps grown dispirited, was

suddenly interrupted in his ordinary avocation by the angel of the Lord at the bush: thus may we suddenly be refreshed by the messenger of the Lord's presence to announce the glad tidings of his re-appearance to bring salvation. The wonders in the land of Egypt tell us that when the Lord begins his work, the Pharaohs of the present time will be as nothing, with all their power and glory; that the haughtiness of man will be humbled, and the Lord alone exalted in the day of the coming deliverance, when we shall be permitted to sing the song of Moses and the Lamb, in celebration of the consummated redemption of Israel from all his enemies. The narrative of the wanderings and rebellions in the wilderness show us the trials of a faithful man who, seeking the salvation of Israel and the glory of the Mighty One of Jacob, was factiously opposed by petty men, great in their own esteem, whose carcasses, falling in the wilderness, justified Moses in the sight of all Israel. This helps us to accept a similar experience, and to persevere in hope of a like deliverance. The wonders wrought by the sword of Joshua tell us of the great destruction that is coming on all the world in the great day of Jehovah's wrath, when they shall drink of the wine of the fierceness of the wrath of God, poured out without mixture. The remembrance will help us to make use of this time of tranquillity, in preparing to meet God, to which the world around are all indifferent. Then we see Israel disobedient in the land, making affiance with the strange people of the land, and exciting God's displeasure; and we think of the command addressed to us in the gospel: "Come out from among them, and be ye separate, and I will receive you." "Pass the time of your sojourning here in fear." "We have here no continuing city; we seek one to come." With these precepts in our minds, we are emboldened to be steadfast in this policy of consecration, undeterred by the disapprobation of unwise friends, or the calumnies and condemnations of such

as speak evil of the things they understand not. We see Israel disobedient to the prophets in their generations, and we are reminded of our own times, when the command of Christ, promulgated to the Gentiles, to repent and turn unto God, is set at nought as a myth and a vanity. But we remember that there was a remnant in Israel who "feared the Lord and thought upon His name;" and we remember that God has said of them: "They shall be mine in the day when I make up my jewels; and I will spare them as a father spareth his only son that serveth him." When we think of this, we are encouraged to pursue a similarly unpopular course, adhering to the narrow way "denying all ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world, looking for the blessed hope," and enduring the contradiction of sinners. We see the prophets themselves subject to evil in their day and generation, "desitute, tormented, and afflicted, wandering in sheepskins and goatskins, in dens and caves of the earth, of whom the world was not worthy;" and we think of James's exhortation: "Take my brethren, the prophets, for an example of suffering, affliction, and patience."

We come at last to the bright particular "star that rose out of Jacob; the sceptre that rose out of Israel"—to whom give all the prophets witness—the rod out of the stem of Jesse; the branch that grew out of his roots—the promised Seed—God manifest in the flesh. And what see we? A hero in triumph? A king in glory? No! He came to his own, and his own received him not. They saw no beauty in him to desire him. They hid their faces from him. He was despised and afflicted; a man of no esteem—a friend of publicans and sinners—who had not where to lay his

head. A man of sorrow, who made grief his companion; the HEIR OF ALL THINGS: on account of whom the ages have been constituted, the economy of things set in order. If he was cast out in his day, shall we begrudge our unpopularity? If HE went about doing good, shall we not addict ourselves to the same calling, unprofitable and foolish in the eyes of the world? If to him, his meat and his drink was to do the will of his Father, shall we join a brainless generation in the intoxicated fascination of the petty prosperities of the present order of things, and in their forgetfulness of God? Nay; if we are called fools for our pains, even by such as ought to know better, we will emulate the Son of God in our consecration to the high calling to which God has called all perishing mortals, with willing ears. We remember that he said we must deny ourselves; and we say "Lord, help us to please not our carnal selves, but thyself who hast bought us." We remember that it hath been told us that he left us an example that we should follow in his steps; and when we think that he was meek and lowly of heart, and that he was led like a lamb before its shearers, dumb, opening not his mouth, we pray to be conformed to his image, not rendering evil for evil or railing for railing, nor avenging ourselves, but committing our cause to Him that judgeth righteously, and who will assuredly repay the adversary abundantly. We remember his request of love that we should celebrate his memory weekly in the breaking of bread; and we say, "We will not forsake the assembling of ourselves together, as the manner of some is." We remember that he said "I will come again," and we say, "Come, Lord Jesus; come quickly. Amen!"

EDITOR.

OUGHT BRETHREN TO TAKE PART IN POLITICAL ELECTIONS?

THIS question comes from the American side of the Atlantic. Two fellow-servants with the apostles, without hesitation, answer as follows:—

“In seeking to discharge acceptably our new-covenant responsibilities, and to qualify ourselves for inheritance in the kingdom of God, it will ever be necessary that we be careful in the matter of duty, not to take our cue from the practices current amongst our so-called Christian contemporaries. As in matters of faith, so in questions of practice, the law of Christ is our only safe guide. Forbidden or unwise courses of action are the natural outgrowth of a wrong faith; or where a right and Scriptural faith exists, they may and will result from a defective and incomplete view of the workings and general bearings of the truth. The objects contemplated in the gospel, and the nature of our high calling in Christ Jesus, involve our separation from the world, in an actual sense, as regards certain relations. This will be manifest, in a general way, from the following testimonies:—

‘Ye are not of the world.’

‘If ye were of the world, the world would love its own.’

‘I have manifested Thy name unto the men which thou gavest me out of the world.’—(John xvii. 6.)

‘Now we have received not the spirit of the world.’—(1 Cor. i. 12.)

‘Pure religion and undefiled before God and the Father is this . . . to keep oneself unspotted from the world.’—(James i. 27.)

‘Love not the world, neither the things that are in the world.’—(1 John ii. 15.)

‘Be not conformed to this world, but be ye transformed.’

‘The cares of this world, and the deceitfulness of riches, and the lust of other things entering in, choke the Word, and it becometh unfruitful.’—(Mark iv. 19.)

From these quotations from the apostolic testimony, it must be clear that our acceptance of the gospel subjects as to a

well-defined severance from the course of this *æon*; and when we add to this Paul’s description of the present position of believers, as ‘sojourners, and strangers, and pilgrims on the earth,’ the evidence is complete. Yet it is greatly strengthened by one or two considerations of a Scriptural character.

For what are we being taken out of the world? Is it not that we may take part in the administration of human affairs in the kingdom of God to come? And does not this involve that attitude of neutrality, in relation to the world’s politics, expressed in the words of Scripture, ‘not of the world,’ ‘waiting for the kingdom of God.’ Cannot we afford to wait? Where is the profit or consistency of meddling with Gentile politics? Jesus expressed a principle of a very wide application when he said: ‘Let the dead bury their dead.’ Let Gentiles vote for Gentiles, and fight for Gentiles; but let those who, ‘Gentiles in the past,’ are now no longer so, but citizens of Israel’s commonwealth by the adoption of faith (Eph. ii. 10, 21); let such give heed to make their own calling and election sure, instead of wasting their time with the election of sinners in a world that passeth away.

In this matter of voting, some merely see the polling booth. They should look further. They should remember that a man commits himself to all that grows out of his vote. A vote makes Parliament, and Parliament makes war. Hence the vote is the hilt of the sword. The question at the polling booth should, therefore, be: ‘Am I at liberty to take the sword?’

But, further: by voting for a political representative, a brother is building up that which he hopes to destroy, and which God has declared he will by him destroy if he walk faithfully. A brother might just as well vote for a parson as a politician, inasmuch as both parson and politician represent an order of things which is to be removed, as an obstacle to that universal

blessing which has so long been decreed in the counsels of God.

But it may here be enquired whether, while the kingdom of righteousness tarries, we ought not to be doing all we can in conjunction with friendly aliens to mend the world? There are important reasons for answering this question in the negative.

1st.—There is no more important work on earth than spreading the knowledge of the kingdom and righteousness of God. Co-operation with sinners in the politics of sinners interferes with this work, both as regards moral fitness for it, and the time and energy that ought to be bestowed upon it. 2nd.—There are the very fewest men to do this work. 3rd.—If we do God's work on a scale commensurate with its importance (which is above everything else both to all classes of the community, and to ourselves, in the working out of our own salvation) we shall have our own hands quite full and overflowing. 4th.—The work of the truth is real, practical, and non-speculative, and more necessary to be done *to-day* than anything we undertake.

5th.—The very best way of mending the world is to seek to turn as many as we can to righteousness, by which we shall save souls from death, and help to build up a government that will, at the proper time, fill the world with blessing. Besides this, we earn for ourselves the blessing of Dan. xii. 3.

Place against this that the utmost result of a whole lifetime of world-mending by means of human politics, would be absolutely homœopathic in the amount of good secured (if any), and momentary as regards duration, while we should, all the while, be submitting ourselves to corrupting and demoralising influences, enough to unfit us for the recognition of Christ at his coming.

The policy we are recommending is the only one consistent with the objects and character of our probationary calling in Christ Jesus, and it does not at all interfere with what, on the other hand, is our scripturally-enjoined duty towards all men.

We can do good to all men as we have opportunity, without uniting ourselves with the world in its unholy enterprises. We can feed the poor and clothe the naked; we can render to Cæsar the things that are Cæsar's, and be ourselves subject to the powers that be, in all things that require no compromise of our faithfulness to God.

If we vote in political elections, we lay ourselves open to be troubled for our vote in municipal elections; and, indeed, in quite a number of petty local matters, in which it is found necessary to take the pro and con of the public mind. A brother having committed his vote to paper, in a parliamentary direction, would find it very difficult to furnish the canvasser with a reasonable and satisfactory objection for refusing his vote in other matters of local or general interest, in which it might be solicited; and thus would expose himself to obligations of a kind likely to draw him from Christ.

More than that, if a brother votes, what reasonable objection can he have to take part in political and town meetings? And if he has the necessary leisure and ability, what objection to publicly advocating the claims and merits of the man or the cause he intends voting for? Or what demur to being a canvasser? Or can he even close his purse against the necessary expenses incident to the public ventilation of that to which he thinks it worth while to lend himself in various other ways? There is only one consistent answer to these questions, viz., a brother who allows himself to vote at all, can have no scruple against doing public duty in any of the ways already indicated, or in himself standing as a candidate, or acting as a general in an army.

Again, in voting for whom we may conceive to be the man for the situation, how could we be sure that we were not fighting against God, who putteth down one and setteth up another, according to the ever-changing requirements of His daily-developing purpose? If any brother thinks he would be doing well in so doing, let him think again, that he might be

doing better. We are not our own in these things; we are bought with blood—the blood of the covenant, in which God has already made provision for the righteous government of the world; he is now busy gathering out the necessary materials preparatory to its inauguration on the earth in power and great glory. Wise-hearted brethren will not feel themselves at liberty to waste their time or consume their energies in the filthy channels of Gentile politics. A right understanding will direct the stream of their vigour into the ways of the Lord. The Lord's work is the best work that is going on at present on the earth, and will eventually be the most remunerative to all concerned. Because the kingdom delays, we must not think that time is being lost. There is assuredly no time being lost; the work of the truth is going on as vigorously as the incessant building of a ship; there is no delay, in the strict sense, only in the comparative sense; it is only the unbelieving servants who say 'My Lord delayeth his coming.' If we would be pure and prepared for the coming of the Lord, we must consecrate our entire being to his interest during his absence. Faithful servants have no leisure for carnal hobbies: they will not allow such things to steal their heart; whatsoever their hand findeth to do, they will do it with all their might; but they will be careful what they set their hands to. Many things may be

even lawful, but, for a variety of reasons, not expedient; and what may be lawful in a sinner of the Gentiles, who is without hope in the world, may not be lawful for one who has been purchased from the service of sin for the service of righteousness and true holiness.

Let one and all wake up to the dignity and sobriety of their calling; let our motto ever be 'Jesus *versus* Cæsar.' The only political claimant we can consistently vote for is Christ; the only champion of true religious liberty is Christ; and the only hope for the world, either nationally or individually, is Christ Jesus.

Let us then, brethren, more and more concentrate our whole endeavour upon the things which belong to Jesus Christ and him crucified; let us determine, in fact, to know nothing else which would, in any wise, cripple our usefulness and power for good in his service.' 'No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.'—(2 Tim. ii. 4.) 'If any man love the world, the love of the Father is not in him.'—(1 John ii. 15.) 'Abstain from all appearance of evil.'—(1 Thess. v. 2.) 'Here we have no continuing city; we seek one to come.'—(Heb. xiii. 14.) 'Our citizenship is in heaven, from whence we look for the Saviour, the Lord Jesus Christ.'—(Phil. iii. 20.)

THE SACRIFICE OF CHRIST.

QUESTIONS* ANSWERED ACCORDING TO THE TRUTH, WHICH
IS NEVER TO BE "RENOUNCED."

BY THE EDITOR.

"Even as our beloved brother Paul, also, according to the wisdom given unto him, hath written unto you, as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are un-

* The questions are not by the Editor, but from a tract in which they are answered otherwise than according to the truth.

learned and unstable, wrest, as they do also the other Scriptures, unto their own destruction."—(2 Pet. iii. 15-16.)

QUESTION 1.—*Who was Jesus Christ?*

Answer.—God manifested in the flesh (1), seeing whom, the beholder saw the Father (2), with whom Jesus was one (3). As a distinct personage, he was the Son of God (4). He was also the Son of Man, because born of the flesh of David. (5).

1.—1 Tim. iii. 16: "God was manifested in the flesh, justified in the Spirit, &c."

2.—Jno. xiv. 9: "He that hath seen me hath seen the Father. How sayest thou, then, Shew us the Father!"

3.—Jno. x. 30: "I and my Father are one."

4.—Jno. i. 34: "This is the Son of God."

5.—Matt. xvi. 18: "Whom do men say that I, the Son of Man, am?"

QUESTION 2.—*What is meant by "the Son of God?"*

Answer.—That the personage so named was begotten by the Father of the Virgin Mary (1).

1.—Luke i. 35: "The power of the Highest shall come upon thee, and THEREFORE, shall that holy thing that shall be born of thee be called the Son of God."

QUESTION 3.—*How was he begotten?*

Answer.—By the Holy Spirit coming on Mary (1), and causing her to conceive (2).

1.—Luke i. 35: "The Holy Spirit shall come upon thee."

2.—Matt. i. 20: "That which is conceived in her is of the Holy Spirit."

QUESTION 4.—*Of what substance or nature was the body of Jesus?*

Answer.—He was of "the seed of David according to the flesh" (1), but as it was the Spirit of the Father that gave that seed the form or organization called Jesus, he was more than the seed of David. He was the Word made flesh (2), and from the beginning thereof, full of the wisdom, grace and truth of the Father (3).

1.—Romans i. 3: "He was made of the seed of David according to the flesh."

2.—John ii. 14: "The Word was made flesh and dwelt among us."

3.—Luke ii. 40: "The child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him."

„ Luke ii. 47: "All that heard him (at 12 years of age) were astonished at his understanding and answers."

„ John i. 14: "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

QUESTION 5.—*What was the nature of his mother?*

Answer.—Flesh and blood of David's race (1), and consequently of the nature of Adam, from whom David descended (2).

1.—Luke i. 27: "A virgin . . . of the house of David."

2.—Luke iv. 32, 38: "David which was the son of Jesse, which was the son of . . . Adam."

QUESTION 6.—*What is meant by the nature of Adam?*

Answer.—A nature identical with (1), because derived from Adam (2).

1.—John iii. 6: "That which is born of the flesh *is* flesh."

2.—1 Cor. xv. 48: "As is the earth, earthy, such are they also that are earthy."

QUESTION 7.—*Was Adam immortal before he broke the Eden law?*

Answer.—He was neither mortal nor immortal, so far as declared destiny was concerned: he was in that state in which death would come with disobedience (1).

1.—Gen. ii. 17: "In the day thou eatest thereof, thou shalt surely die."

Rom. v. 12: "By one man sin entered into the world and death by sin."

QUESTION 8.—*Did this condemnation to death fall on Adam only, or on all his posterity also?*

Answer.—On all his posterity also (1).

1.—Romans v. 12, 19: "So death hath passed upon all men . . . By one man's disobedience many were made sinners."

QUESTION 9.—*What is meant by Adam's posterity?*

Answer.—All who have descended from Adam.

QUESTION 10.—*Was Jesus born of two human parents?*

Answer.—No: God was his Father (1) by the direct operation of the Spirit (2). Nevertheless, the substance generated during the nine months' gestatory period was Mary's (3), and, therefore, David's (4), and, therefore, the nature common to believers (5).

1.—Jno. v. 18: "He said also that God was his Father, making himself equal with God."

2.—Luke i. 35: "The Holy Spirit shall come upon thee."

3.—Luke ii. 6: "The days were accomplished that she should be delivered" (v. 9), "Mary being great with child." Matt. i. 20: "Conceived in her." Luke i. 35: "Shall come upon thee."

4.—Rom. i. 3: "He was made of the seed of David, according to the flesh."

5.—Heb. ii. 14: "Forasmuch as the children are partakers of flesh and blood, it became him likewise to take part of the same." Phil. ii. 8: "Being found in fashion as a man."

QUESTION 11.—*Did this difference of birth make an essential difference between Jesus and the posterity of Adam?*

Answer.—The question assumes an unscriptural distinction. Jesus, as the Son of Man (1), is as much included in the posterity of Adam as his brethren (2). Physically, he was as much involved in Adam's transgressions as they (3), for he inherited Adam's nature from Mary's blood (4), in which Adam's life existed, for the life of all flesh is in the blood thereof (5). But the purpose of God was by Himself (6) to raise up a sinless character (7), who should in the very nature under condemnation (8) suffer the condemnation of sin in the flesh (9) by death (10), and thereafter rise again (11) with life for ever (12) to all of the condemned race who should believe and obey him (13).

- 1.—Mark x. 33: "The Son of Man."
- 2.—Heb. ii. 11: "Both he that sanctified and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren."
- 3.—2 Cor. xiii. 4: "Crucified through weakness." Isa. liii. 4: "He hath borne our griefs and carried our sorrows." Rom. viii. 3: "On account of sin, condemned sin in the flesh." Heb. ii. 16: "He took on him the seed of Abraham . . . in all things made like unto his brethren."
- 4.—Gal. iv. 4: "God sent for His Son, made of a woman."
- 5.—Lev. xvii. 11: "The life of the flesh is in the blood."
- 6.—Isa. lix. 15, 16: "He saw that there was no man, and wondered that there was no intercessor, therefore his arm brought salvation unto him." Is. xlv. 22: "Look unto ME, and be ye saved, all the ends of the earth . . . Unto ME every knee shall bow and every tongue confess." Isa. liii. 1: "To whom is THE ARM OF THE LORD revealed; for he (that is, Jesus) shall grow up before him." Rom. iii. 19: "That every mouth may be stopped, and all the world may become guilty before God . . . But now the RIGHTEOUSNESS OF GOD without the law is manifested . . . by faith of Jesus Christ unto all and upon all them that believe. For all have sinned and come short of the glory of God, being justified freely by HIS GRACE, through the redemption that is in CHRIST JESUS, WHOM GOD HATH SET FORTH." 1 Cor. i. 29: "That no flesh should glory in his presence, but of Him (God) are ye in Christ, who of GOD is made unto us, wisdom and righteousness, &c." 2 Cor. v. 19: "God was in Christ, reconciling the world to Himself."
- 7.—1 Pet. ii. 22: "Who did no sin." Heb. i. 9: "Loved righteousness and hated iniquity." 1 Jno. iii. 5: "In him is no sin." Heb. vii. 26: "Holy, harmless, undefiled, separate from sinners." Heb. iv. 15: "Without sin."
- 8.—Heb. ii. 17: "For verily, he took not on him the nature of angels, but the seed of Abraham."
- 9.—Rom. viii. 8: "On account of sin, condemned sin in the flesh."
- 10.—Heb. ii. 14: "That through death, he might destroy that having the power of death"
- 11.—Jno. x. 17: "I lay down my life, that I may take it again." 1 Cor. xx. 21: "By man came also the resurrection of the dead;" (verse 20) "Now is Christ risen from the dead, and become the first fruits of them that sleep." Rom. iv. 25: "Raised again for our justification."
- 12.—1 Jno. v. 11: "This life is in His son; he that hath the Son of God hath life." Jno. xvii. 3: "Thou hast given him power over all flesh, that he should give eternal life to as many as Thou hast given him." Jno. xiv. 6: "I am the way, the truth and the life."
- 13.—Heb. v. 8: "The author of eternal salvation to all them that obey him." Heb. vii. 25: "Able to save them to the uttermost that come unto God by him."

QUESTION 12.—*Why was Jesus called "the last Adam?"*

Answer.—Because he was to sustain the same federal relation to the race of mankind that Adam the first did. In Adam, mankind were involved in sin and death (1). In Jesus, they are delivered from both (2) without any subversion of the law that condemned them in Adam (3). He was truly the founder of a new race, but he was not in the days of his flesh (4) a specimen of that new race; for then he was weak and mortal (5); whereas the new race are to bear the glorious image of the immortal state (6) in which he now exists (7).

- 1.—1 Cor. xv. 20: "In Adam all die."
- 2.—Eph. i. 7: "In whom (Christ) we have redemption through his blood."
- 3.—Rom. iii. 26: "That he might be just and the justifier of him that believeth in Jesus." 2 Cor. v. 21: "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Rom. iv. 25: "He was delivered for our offences, and raised again for our justification."
- 4.—Heb. v. 7: "In the days of his flesh he offered up supplication with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared. Though he were a Son, yet learned he obedience by the things which he suffered."
- 5.—2 Cor. xiii. 4: "Crucified through weakness." Matthew xxvi. 38: "My soul is exceeding

- sorrowful, even unto death." Isaiah liii. 12: "He poured out his soul unto death." Heb. ii. 17: "Made in all things like unto his brethren."
- 6.—1 Cor. xv. 49: "As we have borne the image of the earthy, we shall also bear the image of the heavenly."
- 7.—Acts xiii. 34: "God raised him from the dead, now no more to see corruption." Rom. vi. 9: "Christ, being raised from the dead, dieth no more: death hath no more dominion over him." 2 Cor. xiii. 4: "He liveth by the power of God."

QUESTION 13.—*Was Jesus "in Adam" in the sense of being Adam's son?*

Answer.—Yes. Though the Son of God (by the Spirit) he was the son of man (Adam) by Mary, (1) partaking of the very nature transmitted from Adam through David and Mary (2).

- 1.—Mark vi. 3: "Is not this . . . the son of Mary?" John v. 27: "The Father hath given him authority to execute judgment also because he is the son of man."—
- 2.—Heb. ii. 17: "He took on him the seed of Abraham; wherefore in all things it behoved him to be made like unto his brethren."

QUESTION 14.—*Why was Christ made in Adam's nature?*

Answer.—That he might die for those involved in the condemnation of that nature (1), being put to the proof of obedience under which Adam failed (2). If it had *merely* been a question of putting him to the proof of obedience, there would have been no reason for his being born of Mary. It would have sufficed for such an object that he had been made out of the ground, direct, a full grown adult as Adam was. But the plan was to condemn sin in its own nature (3), after the type of the serpent in the wilderness. The bitten Israelites were asked to look at the biter impaled, as the condition of being healed. Jesus said this had to be fulfilled in him (4). Human nature as the sinner was the biter, and in him, it was lifted up in condemnation on the cross.

- 1.—1 Peter iv. 1: "Christ hath suffered for us *in the flesh*;" 1 Peter iii. 18: "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God;" Romans viii. 3: "God sent His own Son in the likeness of sinful flesh and on account of sin condemned sin in the flesh."
- 2.—Romans v. 19: "By the obedience of one shall many be righteous." Heb. v. 8: "He learned obedience by the things that he suffered." Phil. ii. 8: "He humbled himself and became obedient unto death, even the death of the cross."
- 3.—Romans viii. 3: "Condemned sin in the flesh."
- 4.—John iii. 14: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."

QUESTION 15.—*In temptation, did Jesus fail or conquer?*

Answer.—Thanks be to God, he conquered, for God was with him.

QUESTION 16.—*What power did Jesus earn by his obedience unto death?*

Answer.—This question ignores the relation of God to the operations of the Lord Jesus. "God was in Christ, reconciling the world to himself," is Paul's definition; confirmed by Peter's statement on the day of Pentecost that the things done by Jesus, "God did by him" (1). If the question is to be answered categorically, it must be answered in these words: "Being made perfect he became the author of eternal salvation to all them that obey him" (2).

- 1.—See abundant testimony quoted in proof of answer to Question 11.
- 2.—Heb. v. 8.

QUESTION 17.—*Was the life of Jesus his own?*

Answer.—As the lives of all creatures are “their own” while they have them, the sense would have to be defined before a categorical answer could be given. If the question is, “Was Jesus immortal?” the answer is, No; for in that case he could not have died. If it be: “Had he personally established a claim to life?” the answer is, Undoubtedly, for where Adam had disobeyed, Jesus had accomplished obedience, and “as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”—(Rom. v. 19.) If it be asked, Could he have given it for the sins of the world if it had not been his own (in the earned sense), the answer is, He might have given it, but it would have been of no avail, because the law of sin would have condemned him personally, and barred the way to his resurrection, in which case, Paul says, Christ would have died in vain. His words are “If Christ be not raised, your faith is vain and ye are yet in your sins.”—(1 Cor. xv. 17.)

QUESTION 18.—*Did God or man give life to Jesus?*

Answer.—“God giveth unto ALL life and breath and all things;” (1) consequently the question is not specific enough to make its meaning apparent. If it be meant, Did Mary have any participation in the impartation of life to the child born of her, the answer is, Yes; for he was the seed of David according to the flesh. Every one having knowledge is aware that in foetal life, the child’s life is the mother’s life, ministered by her blood through the umbilical cord; and that the child, so to speak, is by this connection built out of her blood. And as “the life of all flesh is in the blood,” a child cannot partake of her blood, without partaking of her life. Consequently, Jesus, though developed from a divine germ, was framed out of his mother’s substance, and, consequently, was both Son of man and Son of God (2).

1.—Acts xvii. 25.

2.—See the numerous proofs in support of Answer to Questions 4, 5, 10, and 11.

QUESTION 19.—*The body of Christ, then, was not under condemnation?*

Answer.—Certainly it was; just as much as Mary’s, from which it was formed. As the seed of David according to the flesh, it was weak and mortal. (1) Paul gives prominence to this; and it forms a vital element of the testimony concerning the Messiah. If he was the seed of David according to the flesh, he stood, in the days of his flesh, in all the relations of David, but had some superadded relations, by reason of being the root of David, as well as his offspring (2.) To say that ‘God sent His Son, not in simple flesh,* but in the likeness of it,’ is to deny the doctrine which John made necessary for acknowledgment among the first century believers. He said ‘many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ. Look to yourselves that ye lose not those things which we have wrought’ (3). If it be asked, In what flesh did Jesus come, the answer is, David’s flesh (4); for he is the son of David

* Since the above was in type, an opinion has been expressed that there has been a printer’s error in this sentence in the tract from which it is quoted: that “simple flesh” ought to read “sinful flesh.” It may be so, but the alteration would make no difference to the doctrine advocated or the argument now used against it.—Ed. *Christadelphian*.

(5). Still more decisive is the declaration of Paul that he took part of "the same" flesh and blood as that possessed by his brethren (6). Paul does not contradict this in saying that "God sent forth His Son in the *ομοιωματι* of the flesh of sin." The word *ομοιωματι* is truly translated "likeness," but it is likeness in the sense of identity, and not in the sense of such a resemblance as should leave room for its not being "the SAME." This is evident from the derivation of the original word. It comes from the verb *ομωω*, to *join together*, which, when united with a substantive termination, gives the idea of *a joining together*, resulting in a producing of *the same*. This is illustrated in *ομοιουμητριος*, born of *the same* mother; *ομοιοπατριος*, sprung from *the same* father; *ομοιουουσιος*, of like substance, that is, the same substance; *ομοιολογια*, uniformity of speech, that is, *the same* speech; *ομοιοαρκτο*, beginning *alike*; *ομοθυμος*, of *one* mind; *ομοθεν*, from *the same* place. If the word "like" be substituted for the word "same," in all those cases, we shall have the sense in which Paul speaks of Jesus being sent forth in the *likeness ομοιωματι* of the flesh of sin. It is the sense expressed in his other declarations, that Jesus partook of THE SAME flesh and blood as the children, and that he was of the SEED OF DAVID according to the flesh. Even of the brethren, of whose absolute identity with the flesh of sin no question will be raised, Paul uses the apparently loose expression, "We have borne the IMAGE of the earthy."—(1 Cor. xv. 49.) "Image of the earthy" and "likeness of sinful flesh" are of equal force, and both mean an actual participation of the nature spoken of. The fact that *ομοιωματος* is sometimes used in the sense of resemblance, cannot exclude the evidence that, as applied to Jesus, in the matter of sinful flesh, it means *resemblance in all particulars* "the SAME." To say that "God sent His Son, not in simple flesh,* but in a likeness of it," is to wrest the word. God sent His Son in the flesh of David, and as that is what would be called "simple flesh," Jesus was sent in simple flesh—THE SAME.

1.—See numerous proofs in support of Answers to Questions 12 and preceding questions.

2.—Rev. xxii. 16: "I am the root and offspring of David."

3.—2 John 7.

4.—2 Tim. ii. 8.

5.—Matt. i. 1.

6.—Heb. ii. 14.

7.—Rom. viii. 3.

QUESTION 20.—*If Christ had been begotten by Joseph, could he be a redeemer from death?*

Answer.—No, because he would have been an actual transgressor; albeit God is the Redeemer by Christ (1).

1.—2 Cor. v. 19. "All things are of God, who hath reconciled us to himself by Jesus Christ."

QUESTION 21.—*Had Christ owed his paternity to Adam through Joseph, what would have been the consequence?*

* See footnote on page 319.

Answer.—He would have been a mere man and a transgressor, and of no more value to us than any other interesting friend.

QUESTION 22.—*How would this constitutional sin have affected Christ?*

Answer.—Answered above.

QUESTION 23.—*In that case, could he have laid down his life for his friends?*

Answer.—He might have laid it down, but he could not have taken it up, and herein would have lain the failure; for “if Christ be not raised, your faith is vain, and ye are yet in our sins” (1).

1.—Cor. xv. 17.

QUESTION 24.—*In offering himself, did Christ offer for his own sins?*

Answer.—It depends upon what is meant. Jesus had no personal offences to offer for. Nevertheless, as antitype of the high priest, who “offered first for his own sins, and then for the people’s” (1), there must have been a sense in which he did so, even as Paul says, “THIS he did once, when he offered up himself” (2). The sense in which he did so is obvious in the light of the foregoing answers, that the body offered on Calvary being the nature that transgressed and was condemned in Eden, was offered under a condemnation that affected both itself and those for whom the sacrifice was made.

1.—Heb. vii. 27.

2.—Ibid.

QUESTION 25.—*If Christ had been a son of Adam, what would be his character?*

Answer.—Christ was a Son of Adam (1), but not a Son of Adam merely. He was Son of God as well (2). The question is identical with Question 20, and is, therefore, met by the same answer.

1.—Luke iv.: He was “the Son of David, which was the Son of . . . Adam.”

2.—Jno. i. 49: “Thou art the Son of God.”

QUESTION 26.—*Had Christ been under the penalty of death on account of Adam’s transgression, could he have risen from the dead?*

Answer.—God raised him from the dead, after suffering for sin, because he was without sin (1). If the suggestion contained in the question had any force, it would prove that Christ never could have been raised at all; for if the one offence of Adam could have prevailed to keep Jesus in the grave, what shall we say to “the iniquities of us all” which God “laid upon him?”

1.—Acts ii. 24: “Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it;” Acts xiii. 35: “Wherefore he saith also in another Psalm, Thou shalt not suffer Thine holy one to see corruption.”

QUESTION 27.—*Was the sacrifice of Christ an offering for himself?*

Answer.—Answered in the reply to question 24.

QUESTION 28.—*What would have been the consequence had Christ died a natural death?*

Answer.—Without doubt, had the will of God been so, his resurrection would have followed immediately and our salvation equally secured; for the triumph lay here, that he rose after dying for sin. “If Christ be not raised your faith is vain, and ye are yet in your sins.” But a natural death would not have been the same trial of Christ’s obedience as his crucifixion. It pleased God to make the captain of our salvation perfect through suffering (1). He was obedient unto (submission to) death, even the death on the cross. It does not appear that the mode of death would have made any difference to the result as regards us, except in so far as might have borne on the question of Christ’s obedience.

1.—Heb. ii. 10.

QUESTION 29.—*Then Jesus did not die on the cross to save himself?*

Answer.—This is a mere repetition of questions 24 and 27; see answers thereto.

QUESTION 30.—*Was not the death of Christ necessary to purchase immortality for himself?*

Answer.—This a mere repetition in another form of questions 24, 27 and 29; see answers thereto.

QUESTION 31.—*Why was the Christ a Jew?*

Answer.—Because he could not otherwise have been heir to the throne of David, whose seed he was according to the flesh. Nor could he otherwise have been of the seed of Abraham. Nor could he otherwise have been “made under the law,” and therefore he could not have “borne the curse of the law” for his brethren. “Salvation is of the Jews,” Jesus said; and if he had not been a Jew, he could not, in God’s plan, have been the Saviour.

QUESTION 32.—*If Jesus was neither a sinner by constitution nor an actual transgressor, in other words, if free from sin, was he not therefore immaculate?*

Answer.—This question is founded on premisses not conceded in the foregoing answers. Jesus certainly was not immaculate, if by that is meant incorruptible in nature; or, a nature free from impulses in a sinful direction. He was not an actual transgressor. All the desires of the Adamic nature which he had in common with ourselves were kept in absolute subordination to the Father’s will. But he partook of the flesh of sin (*English version*—sinful flesh); and if this is what is meant by “a sinner by constitution,” then he was a sinner by constitution. His mission required that he should be in the nature of the transgressing race. The blood of bulls and goats could not take away sin, (1) because they had nothing to do with the transgression. The nature of angels

had nothing to do with the transgression. Therefore, "he took not on him the nature of angels;" but the seed of Abraham was the transgressing and condemned nature. Therefore, he took on him the seed of Abraham, and was made, in all things, like unto his brethren."—(Heb. ii. 17.)

DR. THOMAS'S MIND ON THE SUBJECT.

In a private letter to a friend, who had put questions on the subject in 1869, Dr. Thomas wrote as follows :

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

It is not my province to issue bulls of excommunication, but simply to show what the truth teaches and commands. I have to do with principles, not men. If anyone say that Jesus Christ did not come in the flesh common to us all, the apostle John saith that that spirit or teacher is not of God ; is the deceiver and the anti-Christ, and abides not in the doctrine of Christ ; and is, therefore, not to be received into the house, neither to be bidden God speed.—(1 John iv. 3, 2 ; 2 Ep. 7, 9, 10.) I have nothing to add to or take from this. It is the sanctifying truth of the things concerning the 'name of Jesus Christ.' All whom the apostles fellowshipped, believed it ; and all in the apostolic ecclesias who believed it not—and there were such—had not fellowship with the apostles, but opposed their teachings ; and when they found they could not have their own way, John says "They went out from us, but they—the anti-Christ—

were not of us; for if they had been of us (of our fellowship), they would have continued with us; but they went out that it might be made manifest that they were not all of us."—(1 John ii. 19.) The apostles did not cast them out, but they went out of their own accord, not being able to endure sound doctrine.—(2 Tim. iv. 3.)

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

If I believe the truth as it is in the Jesus Paul preached, and fellowship the doctrine of an immaculate Jesus Paul did not preach, in celebrating the death of the latter with those who repudiate the maculate body set forth by God for a propitiation, is affirming one thing and practising another. Those who hold Paul's doctrine, ought not to worship with a body that does not. This is holding with the hare and running with the hounds—a position of extraordinary difficulty. Does not such an one love the hounds better than the hare? When the hounds come upon the hare, where will he be? No; if I agree with you in doctrine, I will forsake the assembling of myself with a body that opposes your doctrine, although it might require me to separate from the nearest and dearest. No good is effected by compromising the principles of the truth; and to deny that Jesus came in sinful flesh, is to destroy the sacrifice of Christ."

JOHN THOMAS.

ANOTHER VOICE.

Some years ago, "Z" wrote thus in the *Ambassador*, with a force which is not to be invalidated by writing the word "renounce":—

"Very early in the Christian era, notions respecting the Christ were put forward which were not approved by the apostles; and these notions are strongly deprecated in various parts of their writings. But, notwithstanding this, the notions alluded to find many adherents by so-called Christians to the present time. In the end of the first century, John made it a kind of shibboleth to those pretending to have the 'Spirit of God,' whether

'Jesus Christ has come in *the flesh*.'—(1 Jno. iv. 2-3.) Any 'spirit' or person who could not properly say that Jesus Christ was come in the flesh, was regarded as an enemy and an anti-Christ. Now the persons whom this thing concerned, were all the followers and professed friends and disciples of the Lord: it was not an affair that affected the pagan heathen. Such is exactly the case now. It matters nothing to the sceptical crowd, nor the indifferent masses, whether Jesus were a flesh and blood man or of another composition; but to every one professing to believe on him as the Son of God, and the author of their salvation, the question is of the utmost moment. Whatever tradition may have set up, and 'divinity' continued to maintain, goes, or rather will go, for nothing at all at the settling day, inasmuch as what should be known upon the subject has been very decidedly set forth for the benefit of all seekers after eternal life, in the New Testament writings, which upon this, as upon all other things, are in perfect harmony with the Old.

Nobody, perhaps, who admits that Jesus Christ has come, denies that he has come in *flesh*, but it is a very old disputed point as to what 'kind of flesh' he possessed. The great majority of disputants hold that it was not the same sort of flesh as that in which our blood courses from head to foot. And still they allow that it was flesh containing blood, and make no small to-do about the shedding of that blood upon the cross. Paul observes that there are divers kinds of flesh—flesh of beasts, flesh of birds, and flesh of fishes; all flesh is not the same. Nevertheless, there is one particular in which all the various kinds agree, and that is, they are all *corruptible*; *the blood of every one is the life thereof*. That is the divine teaching concerning all flesh under the heavens.—(Lev. xvii. 14.) The term generally used to point out the nature of Jesus' flesh, is '*immaculate*.' The meaning of this is 'spotless, pure, undefiled.' If this were the kind of flesh Jesus had, of course it was not corruptible, for all corruptible flesh of man is defiled by sin in its members, working death. Neither was the blood the life thereof. Now, if the blood of Jesus was not the vitalizing principle, of what use was it to the flesh? Those who contend that Jesus was immaculate, will, perhaps, meet this question with the reply that his blood was immaculate also. In that case, his flesh and blood would, of course, be sinless. This would be the flesh of angels, who are immortal, and, consequently, 'cannot die any more.'

'Jesus was Son of David *according to the flesh*.'—(Rev. 1. 3.) The flesh of Messiah was, therefore, David's flesh: hence he styles it '*my flesh*.' But it was the Eternal Spirit speaking in David when he uttered these words. Now Jesus was born of Spirit* as well as flesh, so that the flesh of Jesus was also spoken of by the Spirit as '*my flesh*.' It was the flesh of the Deity, for He was its Father, though the substance was Mary's, who is called the Lord's handmaid. Being Mary's substance, it was, undoubtedly, of her nature—corruptible.—(Luke i. 32; Matt. i. 20; Luke i. 48; Psalm cxvi. 16.)

* Begotten, not born.—[Ed. Christadelphian.]

“The tragic language of the Spirit in the prophets is conspicuous for its recognition of the corruptibility of the Spirit-formed substance of Mary, styled that ‘holy thing which should be born of her:’ that is the Spirit’s ‘holy child Jesus.’—(Lev. i. 35; Acts iv. 27.) ‘I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and feet’—(Psalm xxii. 14. 16.) O Lord my God, I cried unto Thee, and Thou hast heard me; O Lord Thou hast brought up my soul from the grave. What profit is there in my blood when I go down to the pit?’—(Psalm xxx. 2, 3, 9.) ‘For my life is spent with grief, and my years with sighing: my strength faileth because of my iniquity (the iniquities laid upon him), and my bones are consumed. Mine eye is consumed with grief, yea, my soul and my belly. I am forgotten as a dead man out of mind; I am like a broken vessel.’—(Psalm xxxi. 9, 10, 12.) ‘For day and night thy hand was heavy upon me: my moisture is turned in me into the drought of summer.’—(Psalm xxxii. 4.) ‘Many are the afflictions . . . He keepeth all his bones, not one of them is broken.’—(Psalm xxxiv. 19, 20.) ‘The objects gathered themselves against me . . . they did tear me and ceased not.’—(Psalm xxxv. 15.) ‘There is no soundness in my flesh . . . my wounds stink and are corrupt . . . For my loins are filled with a loathsome disease: and there is no soundness in my flesh.’—(Psalm xxxviii. 3, 5, 7.) ‘An evil disease, say they, cleaveth fast unto him: and now that he lieth down, he shall rise up no more.’—(Psalm xli. 8.) ‘Cast me not off in the time of old age,’ (brought on early through grief), ‘forsake me not when my strength faileth. Thou which hast shewed me great and sore troubles, shalt quicken me again, and bring me up from the depths of the earth.’—(Psalm lxxi. 9, 20.) ‘My substance was not hid from Thee, when I was made in secret and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect.’—(Psalm cxxxix. 15, 16.) ‘Bring my soul out of prison that I may praise Thy name.’—(Psalm cxlii. 7.) Thus far the testimony of David.

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

Daniel says ‘after three score and two weeks shall Messiah be cut off.’—(ix. 26.) Amos: “The sun shall go down at noon, and I will darken the

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

"Seeing that these Scriptures teach the *deathfulness*, instead of the *deathlessness*, of the nature of Christ, it is impossible to doubt that his nature, body, or flesh, was *sinful*. This must be so, for death is always the consequence of sin in some shape or form. 'The wages of sin is death.'—(Rom. vi. 23.) We ought not, therefore, to think that this is degrading to the Son of God, as thousands do who hold the immaculate view, but rather to enquire into the reason and necessity of the arrangement. For God does nothing without a reason, and there is a necessity for everything he does. . . .

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

is risen again.'—(Rom. viii. 34.)

When the words 'sin' and 'death' are scripturally apprehended, the work which the Father gave Jesus to do is seen to require him to be of the same formation as those in whose behalf he came. 'He that sanctifieth, and they who are sanctified are all of one (nature); for which cause he is not ashamed to call them brethren.'—(Heb. ii. 11.) As the children are, so is the parent. 'Forasmuch as the children are partakers of flesh and blood, *he also himself likewise took part of the same.*' Lest there should be any misunderstanding about this, the apostle adds, 'he took on him *the nature of angels*, but he took on him the *seed* of Abraham.' It is manifest, then, that the bodily nature of Jesus was clothed with weakness. Of himself he could do nothing."

ANOTHER.

Brother CHARLES SMITH, Edinburgh, writes thus:—

"It is the universal doctrine of the apostacy, that sin was laid on Christ merely by representation, or according to another way of expressing it, in substitution for us. Now Christ was the substance of all the representation contained in sacrifices under the law. What was taken away then only in form, in a sign (which Paul shows * was not taken away at all), was taken away *really and truly* as an *accomplished fact*, in the body of our Lord. Sin was condemned in its own flesh. Some object to this. Yet it is conceded that Christ was a Jew, to redeem them that were under the curse of the law.

Now was not Jesus *really and truly*, and as *matter of accomplished fact* cursed by the law, while at the same time guiltless by his own act? If it was necessary for him to be as, a fact, brought under the curse of the law, that he might deliver them who were under the curse, why should it be said that it was unnecessary he should be brought under the Adamic curse in order that he might be a deliverer for those under that curse, both Jew and Gentile? The truth is very plain: if the body of Jesus was not under condemnation we are still in our sins, then has sin never been condemned in the flesh. Oh, that men could see the power and beauty of God's arrangements, so that He can be just and the justifier of him who believeth unto Jesus. God is just—adheres to the most strict justice in all His operations. If it had not been so, He could have saved man without the death of His Son at all. The animal sacrifices under the law could have borne sin away by representation, and his holy child Jesus might have been translated in a moment to Holy Spirit nature. One of the silliest things I have seen, is the question 'Was Jesus born of two human parents?' Was anybody so born? Man is born of one parent, having been begotten by another. Jesus was no exception. He was begotten by the Father and born of Mary, and therefore, on the principle that that which is born out of the flesh is flesh, he was flesh, which cannot inherit God's kingdom without being redeemed from corruption. But the character of Jesus was the reflection of the begetter. Every child takes after both parents, some more after one than another. Jesus

* Heb. x. 4.

had the flesh of his mother, which was unclean; but he had the mind of his Father, which was altogether pure. How could an uncondemned human nature be made under a law whose every jot and tittle were enactments regarding its uncleanness, &c. ! But some have no understanding though their words be many. God's way of putting away sin has not entered into their apprehensions."

THE SUBSTANCE OF THE MATTER.

That the Father is the Redeemer of man. No second person redeems us from Him; but He redeems us from sin. He does it on a principle that (1) excludes the glorying of the flesh, and (2) preserves a harmony between His work in condemnation and His work in salvation.

Illustration of the first point.—He manifests Himself by the Spirit in the nature condemned. The result was a Son in whom He was well pleased, holy, harmless and undefiled. God was in him for the work of reconciliation. Apart from the Father, Christ was and could do nothing. He was the Word made flesh, and the Word was God. The result of his work is therefore of God and not of man, that the praise might be to the glory of *His grace*. Had he been merely a man as Adam the first was, the glory would have been to man; but the last Adam was the Lord from heaven—God manifest in the flesh.

Illustration of the second point.—Man condemned in Adam must bear the condemnation, for God in His ways is without variableness or the shadow of a turning. But, if man is left to bear the condemnation himself, it destroys him, because his own transgressions stand in the way of escape. Therefore God provides him one who can bear it and be rescued from it after it is inflicted. This required one in the nature of the transgressor, for in God's ways, sentence upon man cannot be borne by angel or beast, but by him only on whom it lies. Jesus was such an one, for he partook of the very flesh and blood of Adam's condemned race through Mary. Yet the sufferer, though in the nature of the transgressor, had to be personally sinless, otherwise God could not raise him. Hence it was necessary that God Himself should manifest Himself in the seed of Abraham, thus producing a sinless character in the condemned nature of the first man. This was done by the miraculous conception of the Son of Mary, who "through the *Eternal Spirit*, offered himself to God."—(Heb. ix. 14.) Raising His Holy One from the grave, he offered all men forgiveness by faith of what had been done in Him, and obedience to His commandments.

He who renounces this, renounces the truth, and repeats the history of first-century declension.

EDITOR.

The Christadelphian.

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

JULY, 1873.

WE are obliged this month, by the press of matter, to omit "Our Warfare," "Signs of the Times," "Discussion at Edinburgh with a Universalist," "Coming Discussions at Trowbridge and Glasgow," "Foreign Intelligence, and several general articles. We hope to make good these omissions next month.

PROGRESS OF THE TRUTH.

Annual statistics on this head are once more to hand, from the beloved sister who takes this department under her especial charge. The figures (reckoning from June to June,) are as follow:—

	1872-3.	Previous year.
ADDITIONS.		
GT. BRITAIN.—		
Immersion	281	
Re-immersions	4	
Restorations	3—288	229
AUSTRALIA.—		
Immersion	23	
Restorations	3—26	3
Canada	7	9
New Zealand	6	2
United States (Restorations 2)	122	56
Total	449	299
EXCLUSIONS.		
Gt. Britain		14
United States		1
DEATHS.		
Gt. Britain		14
United States		9

Note by Compiler.—In the above statistics, no notice is taken of "over a hundred introduced into the name of Christ," as reported from Dundee, Wis., U.S., in the *Christadelphian* for Jan., 1873.

ANSWERS TO CORRESPONDENTS.

W.S.—*Do you reject all emendations of the text of Scripture, notwithstanding weight of authority in their favour? If so, by what rule do you come to the conclusion that the received text is correct?*

ANSWER.—No reasonable man would reject an altered reading of the original Greek or

Hebrew, where the evidence was conclusive in its favour; but some judgment must be used. The "weight of authority" sometimes means the doubtful testimony of seven witnesses against the unquestionable evidence of one good one. In such a case, the "weight of authority" in the real sense is on the side of the disputed reading. Numbers in a question of truth may be no weight at all. The correctness of the received text is deducible from the concurrence of the most ancient M.SS, and extracts from them in contemporary works.

FOLLY NOT FOR SAINTS.

Can brethren consistently take part in the game of old soldier, or other games, in which there are forfeits, and the redemption of forfeits—one by being blind-folded and fed with water till she told who fed her; another by doing the Grecian statue; another, the old bachelor, &c.—T.W.P.

ANSWER.—Paul prohibited "foolish talking" as not convenient for saints (Eph. v. 4). Foolish acting is surely worse. None who recognise what is meant by "living soberly and righteously and godly in this present world, looking for the blessed hope," could be induced to take part in such child's play. Our time is short: the days are evil; it is the part of the saints to "pass the time of their sojourning here in fear" (1 Pet. i. 17), remembering the words of Christ, that "every idle word that men shall speak they shall give an account thereof in the day of judgment."—(Matt. xii. 36).

HUMAN "SWINE."

H.H.K.—"Swine" as a figure applied to men denotes the class who have no appreciation of divine things. Put a pig in a parlour and see what it would do with the fine carpets and polished furniture: men don't bring out their albums and home treasures to such a creature. If it could appreciate and talk, perhaps they would show this attention even to a pig, but because it is a brute, without understanding, and loving only mire and wallow, they deal with it accordingly, and keep it out in the back yard if they are unfortunate enough to have a piggery. There are human swine, as the words of Jesus show and as we all know and experience. Peter and Jude speak of these "as natural brutes made to be taken and destroyed, speaking evil of the things they understand not."—(2 Peter. ii. 12.) Towards such, we are not only not called upon to display the things of the Spirit, but will have divine approbation in sealing our mouths.—(See Prov. xiv. 7; xxiii. 9.)

EUREKA APPRECIATED.

A correspondent in Devon (John Sanders) writes: "I am truly delighted and edified by

the two vols. of *Eureka*. Here is true light indeed. I had long sought for it in modern trash preached and taught amongst the sects; but, alas, without any result but disappointment. My one desire for many a long year hath been to find the true God and Jesus Christ whom He hath sent, intellectually, that is satisfyingly, so that the mind may rest steadily on him as on a rock, against which the sophistry of man can avail nothing. I had been contending against natural mortality with some leading P. Brethren and came to be regarded as heretical and refused fellowship on this ground, which I can rejoice in as for Christ's sake. I met with a notice of your reply to Dr. Angus, sent for it, read it, and was satisfied of the correctness of the views held by me. I have now read several of Dr. Thomas's works and your *Twelve Lectures*. And the Bible is indeed a new and precious work to me. May the Spirit lead me on and develop in me the new man. I never heard of Christadelphians until I saw the pamphlet referred to; but should much like to fall in with them if there are any here about in this part of the country. I see at Taunton there are a few. If I go that way I shall surely call on them. Will you send me by post *Elpis Israel*?"

ISRAEL OR THE EGYPTIANS?

Explain Isaiah xix. 20: "They shall cry unto the Lord because of the oppressor." Who shall cry—Israel or the Egyptians?—C.C.M.

ANSWER.—A consideration of the whole context shows that it is the Egyptians who are spoken of. The chapter, as the opening verse tells us, deals with "the burden of Egypt." Egypt, at the time of the prophet Isaiah, was in the plenitude of its glory and a frequent ally of corrupt Israel. Isaiah here foretells the fall of Egypt's glory by the hand of Nebuchadnezzar, and then opens out an indefinite vista of Egyptian degradation which has come to pass, having already lasted nearly 2,000 years. But there comes a time in connection with the return of Israel's prosperity (see verse 25), when the Egyptians, in the hands of cruel oppressors, cry unto the Lord, and are saved by Him. What is this but the latter-day conquest of Egypt by the King of the North, spoken of by Dan. xi. 43? Jehovah "sends a great one who shall deliver them."—(Isaiah xix. 20.) This is the deliverer of Israel also who destroys the power of Gog, emancipates Egypt from his grasp, and re-establishes the fallen tabernacle of David in peace and righteousness. "The Lord shall be known in Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation." Egypt is to rank third with Israel in the glorious order of things to follow—see last verse.

SIN CONDEMNED IN THE FLESH.

In what sense was sin or the devil condemned and destroyed in the flesh through death?—(Heb. ii. 14; Rom. viii. 3.)—J.G.

ANSWER.—See article in this number on "The Sacrifice of Christ." Sin was first destroyed in the person of Christ (who is the first-fruits) by his submission to death, in the nature condemned to death, which he had in common with all the seed of Abraham.—(Heb. ii. 17.) When he died, the law of sin and death could exact no more of him. It could not prevent his resurrection, because he was a Holy One; "and it was not possible that he should be holden of death."—(Acts ii. 24.) Hence, when he rose, sin was destroyed in him, by having received all it could claim. "Death had no more dominion over him."—(Rom. vi. 9.) Sin was destroyed "through death." Had he not risen, the case would have stood the other way: he would have been destroyed through death. It was his resurrection that was the triumph so to speak; without this, his death would have been a failure. Hence, says Paul: "It is Christ that died, yea rather that is risen again."—(Rom. viii. 34.) Again, "If Christ be not raised, your faith is vain; ye are yet in your sins."—(1 Cor. xv. 17.) "He was raised again for our justification."—Rom. iv. 25.)

As regards his brethren, God has been pleased to give him the authority to extend forgiveness to them on account of their faith on what he did on their account (Acts xiii. 38-39); and he has further given to him the power to seal to them the fruit of that forgiveness, in the changing of their corruptible bodies into the image of himself."—(John xvii. 3; Phil. iii. 21.)

BAPTIZED FOR THE DEAD.

What is the baptism for the dead?—(1 Cor. xv. 29.)—Q.

ANSWER.—A correspondent says: "A book I have just seen explains this in the light of the fact that there was in the first century an heretical class of people who were baptized on behalf of their dead friends. This seems to fit the matter better than either the 'elliptical' or the baptism into Christ's death. The Greek (*υπερ*) also means on behalf."

This may "fit the matter," but we suspect the fitting is the other way about; that is, the existence of *pro-mortem* baptists has been invented to explain the apostolic phrase. It is by no means clear that such a class ever existed. The tradition that there were such people, goes back, of course, a long way; but that might easily be traced to the apostle's words themselves, as giving rise to the idea that there were such people. It is very improbable, even if there were such people,

that Paul would virtually endorse their absurd practice by making it an argument for the resurrection. It could not prove the resurrection, but only that such baptisers expected it, which would be rather a weak fact for a logician like Paul to employ. It seems far more reasonable to assume that Paul's allusion is to something true in itself and recognised by the Corinthians to whom he was writing. Both these features are to be found in baptism. It has to do with death, the dead, and the burial of the dead. It is "a likeness of the death of Christ."—(Rom. vi. 6.) The dead (to sin) are the subjects of it (Rom. vi. 2), and it is a burial of such in Christ.—(Col. ii. 12.) These things were received by the Corinthians; and Paul might as well ask "if there is no resurrection of the dead, what is the meaning of all this? Do men go through this death-performance for the sake of rejoicing over the curse, or is it not that there is a hope of rising again to which all this points?"

WHO HAS AUTHORITY TO BAPTISE?

W.S.—*What authority have the Christadelphians for believing that the baptism they administer is the true baptism, seeing that our Saviour commanded and authorised his disciples and immediate followers, and so far as we know, them alone, to baptise?*

ANSWER.—Believers in the nineteenth century have just the same "authority" in the matter of baptism as believers in the first. The lapse of time has not invalidated the appointment of Christ for the salvation of men. An act of obedience performed in an apostle's presence had no more acceptability before God than the same act performed miles and years away. The act is to God, and not men. It matters little by whose actual hands assistance is rendered in the act of baptism. "Jesus made and baptised more disciples than John" (Jno. iv. 1), yet he did not himself perform the baptism. A parenthesis is added to state this: "Jesus himself baptised not, but his disciples." Jesus baptising, then, literally meant his disciples doing it at his command. So with the apostles. Paul made light of the personal participation by an apostle in the act of baptism. He says: "Christ sent me not to baptise, but to preach the gospel."—(1 Cor. i. 17.) He also says: "I thank God that I baptised none of you but Crispus and Gaius." In the house of Cornelius Peter "commanded them to be baptised in the name of the Lord;" but this is no evidence that Peter officiated. If it was done at his command, that was enough. Anybody can bury a dead man; but only the constituted authority can give the order. Anybody can do the hanging of a murderer if the law issue the warrant. A scriptural baptism is the burial of the dead (Rom. vi. 4), such as have become so to sin by the power

of the truth, and such as recognise their death-state in Adam. It has been commanded, centuries ago, by the apostles, that all such should be buried in baptism. It does not matter who performs the mechanical part. If it is done in obedience to the apostolic command, it is an apostolic act. The "authority" arises more from the state of the baptised than the state of the baptiser. The notion that a personal "authority" is necessary to give validity to it, is a relic of the apostacy. Philip, not an apostle, baptized the eunuch.—(Acts viii. 38.) The three thousand who were baptized on the day of Pentecost, could not have been baptized by the apostles, but must have had numerous assistants. The apostles have assistants in the nineteenth century as well as in the first. The lapse of time does not affect the principle.

WITHDRAWAL, AND WHEN.

J.G.T.—It is a rule in the interpretation of all consistent documents, that no construction is to be put on one part that destroys the sense of another. If this rule is ever to be applied, surely it is in the understanding of Paul. Now, though Paul has said "Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden-up; for God is able to make him to stand"—(Rom. xiv. 4). We are not to understand his words in a sense that would forbid us to obey his commandment two chapters further on, in the same letter, where, describing a certain class, he says "Avoid them" (Romans xvi. 13), and again (1 Cor. v. 68), "Put away from among yourselves that wicked person." (See also 2 Thess. iii. 16; 1 Tim. vi. 3-5; Titus iii. 10; 2 John 9-10.)

Paul, in Rom. xiv. 4, is not inconsistent with Paul in these other places. Paul, in Rom. xiv. 4, as the context shews, has before his mind an *obedient* servant of Christ, who has a weakness on the subject of herbs *versus* animal food, on which we have no guidance by the law of Christ. In such a matter, "judgment" by fellow-believers would obviously be presumptuous. It is an "untaught" matter; and we have no authority to be wise above what is written. Let those who have a weakness for a particular sort of food be indulged in brotherly love. But the case is very different when a brother walks in open disobedience of what is *commanded*.

But the question of participation in worldly pic-nics and stock-speculations depends so greatly upon the circumstances of the case, (which can only be known to those on the spot,) that it is not possible to express a valuable opinion as to their incompatibility or otherwise with continuance of fellowship. Generally speaking, "pic-nics" of unbelievers are unfit occasions for the presence and

countenance of saints; and a robust and hearty saint would have no difficulty in deciding against all of them; but it would be hard to say (without actual knowledge) that in all cases, a brother was acting unworthily of the high calling in participating in them. So much depends upon the character of the occasion. We could conceive the possibility of such an occasion being turned to good account by wise men, in friendly intercourse on divine things with friends in the open field. We fear there are not many pic-nics where this occurs. Nevertheless, it is hard to draw the

line. Wise men will judge each case on its merits. So in stock speculations. As a rule, it is a kind of a business in which an honest man would not feel at liberty to engage; but there may be cases where it may be but legitimate enterprise with promise of good fruit. Hard and fast lines cannot be laid down in such matters. True saints will always take care to be on the right side. Withdrawal ought not to take place until disobedience is beyond doubt, and until every endeavour has been exhausted to bring the disobedient to reformation.

INTELLIGENCE.

BEWDLEY.—Brother Betts thus writes: "The impostor described on the cover of last month's *Christadelphian* paid me a visit. He reached my residence just as the dinner was ready, and stated that he was a brother of sixteen years' standing, and belonged to the Beith ecclesia. Name, James Nisbett; had wife and five children to support; he had work offered him when he could reach Swansea, where he should see the face of dear brother Goldie, &c. This, and a host of other plausible tales—the fabrication, as I surmised, of his own lying tongue—did not succeed in deceiving me, although he was well-up with the latest *Christadelphian* news, and spoke of most of the leading brethren, as if personally acquainted with them. I asked him some questions as to the faith believed in by us, a process which was very unpalatable to him. I found him an adept in avoiding the questions put him, but insisting on definite answers, he stated that Dives and Lazarus were real immortal souls; that the spirits in prison Christ preached to were the souls of the faithful, and also that Christ existed as a God from the foundation of the world. I did not long trouble with him after this. I thought if brethren will only resort to examination, impostors will be few and far between."

BIRMINGHAM.—During the month, the following persons have obeyed the truth:—May 25th, **RICHARD MELHUISH** (34), blacksmith, formerly Wesleyan, first attracted by the large "mission services" bills lately issued; June 17th, **JANE JOHNSON** (62), wife of brother Benjamin Johnson, formerly a Wesleyan, and a decided opponent of such a narrow-minded sect as the *Christadelphians* seemed, but coming at last to see that the "narrowness" was of God; **SUSANNA FREEMAN** (43), wife of brother John Freeman; had been immersed by Mr. Dealtry some years ago; since then had lapsed into Methodism, from which she gladly emerged into the one faith; **CHARLOTTE TRUMAN**

(30), wife of brother John Truman, formerly neutral; **DAVID GREAVES** (32), striker, formerly brought up among the Independents.

The meetings at the Temperance Hall continue well attended. The subjects during the month have been as follow:—

June 1st.—"Atonement: its import under the Old and New Testaments. Sacrificial blood; one kingdom under two Testaments; the death of Christ as the Testator to the Abrahamic and Davidic covenants of promise; the cross of Christ made of none effect by the inventions of men." Brother Shuttleworth.

June 8th.—"Saving faith; the faith which justifies and saves; revival of the faith preached by the apostles; the faith of Christendom a compound of ignorance, superstition, speculation, and unbelief, with a smattering of historic fact; church and chapel going a vain thing; the faith of the pulpits impotent to justify or save a gnat; the whole house coming about their heads; awake, ye that sleep." Brother Shuttleworth.

June 15th.—"Universalism: the love of God; benevolence run riot; a pleasant fable; a glorious truth; immortality a great prize, only to be obtained by diligent labour, in the way appointed of God. The two 'ways' and their endings." Brother Roberts.

June 22nd.—"The doctrine of resurrection in its right place; scientific objections; will all be raised? State of the body at first emergence; the judgment." Bro. Roberts.

DEVONPORT.—Brother Dasher reports that five friends who had separated from the South Street meeting, on the nature of Christ, have now returned to the fellowship of those who assemble there, the latter having approximated to the views of the former on the subject—all now believing that Jesus was the Word made flesh.

DUDLEY.—On Sunday evening, June 1st, brother Phillips delivered an advertised lecture on "666—the mark of the Beast,"

in which the teachings of the leaders of the people were shown to be unscriptural.

DUNDEE.—Brother Scrimgeour reports as follows:—

“At the date of my last communication the brethren here met in the house of brother Young. Since then we have leased the Waverley Hall, Tally Street, as our meeting place. It is a comfortable room, situated in the centre of the town, and capable of holding about 200 persons. I have also much joy in announcing several additions to our number—**EUPHEMIA YOUNG** (27), wife of brother James Young, was immersed on Saturday, May 17th. Formerly she was in Dowieite fellowship, but the truth has emancipated her from its deadening influence; also brother and sister McDonald (late of New Jersey, U.S.), who met with the Dowieites, and have separated from them on a meeting having been now formed on a Christadelphian basis. Brother McDonald being full of the truth, and a good speaker, will be a great advantage to our meeting. Two others attend our Sunday meeting, and are interested in the truth.

By way of a start to the more public enterprise of the truth in Dundee, brother Roberts gave a course of four lectures on June 8th, 9th, 10th, and 11th. The subjects were as follow:—

“Heresy: its nature, cause, and cure.”

Sunday, June 8th.—“Christendom and its creeds in the light of New Testament Prediction.”

Monday, June 9th.—“The Central Heresy.”

Tuesday, June 10th.—“The Doctrine of Resurrection in its right place.”

Wednesday, June 11th.—“The One Hope the Personal Return of Christ; Signs and Times.”

The lectures were favourably attended considering the season of the year, and results are already beginning to manifest themselves. A Baptist minister, the “Rev.” J. O. Wills attended one of the lectures and took notes, which resulted in him giving a lecture on Christadelphian heresy. Unwittingly he is doing service, as it is agitation we desire in the synagogue of the Satan. During the lectures, we had the attendance of brother Dowie, from Cupar, and sister Smith, from Edinburgh, and also a few from the Dowieite meeting.

The result has been to bring the truth more prominently before the people in Dundee than before; and we are arranging to follow them up by a course of lectures by brother McDonald. We distributed printed notices at brother Roberts’s lectures, worded as follows:—

“**NOTICE.**—The principles advocated in these lectures are held by the Christadelphian community, assembling at Waverley Hall, Tally Street, every Sunday morning,

at 11 a.m., to break bread and for the study of the Scriptures. Lectures are delivered on Sunday evenings at 6.15. Bible believers are earnestly invited to attend. No collection.

EDINBURGH.—On Tuesday, Wednesday, Thursday and Friday, May 27th to 30th, a Discussion took place at the Literary Institute, between the Editor and Mr. Mitchell, Universalist, on the question “Will all men be saved?” Brother Swindell, of Halifax, presiding on each occasion. A number of brethren and sisters mustered from other parts. Further notice of the discussion is deferred.

FROME.—Brother Clark reports as follows: “I have much joy in announcing the shaking off of the trammels of anti-Christ, in the case of Mrs. ELIZABETH BUTT (33), wife of Mr. George Butt, engine fitter, of this town, which later, though an ‘outer court’ worshipper, to his honour be it said, offered no opposition to his wife’s obedience to the truth, which occurred on the 14th instant, at the baths at Bath, by brother Dyer, of Bradford-on-Avon. Sister Butt’s religious experience has been, first, many years a visitor to one and another of ‘the cages for unclean birds,’ but not joining either until connected with the Wesleyans, of which body she belonged as member for three years, the result of the whole being summed up in the stereotyped expression, ‘No rest for the sole of her foot, like Noah’s dove.’ Contact with the brethren here, with a copious supply of Christadelphian literature, has caused, on her part, an intellectual and joyful obedience. We number four here now.”

GALASHIELS.—Brother Bell, writing June 16th, says, ‘I have much pleasure in reporting an addition to our small company here, in the person of ADAM MELROSE (40), general hardware merchant. He formerly belonged to the old Scotch Baptist sect. He has understood a great part of the truth for some years. He put on the saving name on Sunday, June 8th, and our prayer is that he will keep steadfast to the end, and receive the crown of life. I may also mention, while I am writing, that for three months during the winter, we took the large Hall in the Burgh Buildings, and Bro. Alexander came down from Stow, a distance of 7½ miles, and attended to the breaking of bread, the fellowship and prayers on the morning of the first day of the week, in my house; and in the evening lectured in the hall, to not large audiences; but there are a few who have identified themselves with us regularly ever since. In the month of March we took a very comfortable room in the same building. We meet in it regularly, and attend to the institution Christ has appointed until he come again.”

GLASGOW.—Taking advantage of the Editor’s presence in Scotland, in connection with the discussion at Edinburgh, arrange-

ments were made, with the co-operation of the brethren in Birmingham, for a more public proclamation of the truth in Glasgow than in times past. The Assembly Rooms, Bath-st., were engaged for four nights, and large placards and advertisements issued. There were large audiences and a patient hearing each night. Out of the lectures has come a challenge from Mr. H. A. Long, a member of the Glasgow School Board, with whom, in October next, the Editor will probably debate the question of whether the soul is immortal and whether the earth be the arena of future retribution.

GRANTHAM.—Brother Wootton reports that brother Buckler, of Nottingham, has removed to Grantham, and now meets regularly with the brethren to show forth the Lord's death. "He has already," says brother Wootton, "manifested signs of becoming useful in the way of teaching and instructing the brethren, for which we are truly thankful."

HALIFAX.—Brother Swindell writes as follows: "Since my last communication, we have had one addition to our number, viz., MARY ANNA TOWN (21), who was baptised on May 10th. She was formerly associated with the New Connexion Methodists. She is sister—now in a twofold sense—to sister Briggs. Her attention was first drawn to the truth by hearing a lecture by brother Shuttleworth at Whitby. The impressions thus made were not allowed to fade away, but being patiently and lovingly tended by brother and sister Briggs, have deepened into convictions and led to the act of obedience recorded above. God grant that both he that planted and they who have watered may have good cause to rejoice together in the day of Christ.

The case of brother Goggins, reported in the May No., is a very interesting and encouraging one. I subjoin a few particulars. Being born of 'good Catholic' parents, he was, of course, brought up in total ignorance of the Word of God. At twelve years of age, he was engaged as an assistant to the priests, and for eight years was in daily attendance upon them, and thus became well versed in all the mummerly of the Church of Rome. At fifteen years of age, he was invested with the "holy scapular," which is supposed to be a portion of the Virgin's vestment, and to give the wearer her special protection and blessing. He was now employed in preparing others for confession, and also for confirmation; and for his zeal and ability in the performance of these duties, was presented by the priest with a Douay Testament. He read it with much interest, and finding nothing in it about masses, worship of saints, holy water, confessions to priests, purgatory, &c., he asked his father how it was, and was answered that 'Holy Church' had the power to enjoin all these things, and that as

the Church was infallible, her teachings must not be called in question. Thus rebuked, he went about his duties in the church, but whilst thus engaged, he thought over what he had read in his Testament. This went on for some time, until at last he was so convinced that he was in a wrong position that he gave up his situation in the Church of Rome, and joined the Methodists. This, of course, was not effected without bitter opposition on the part of the priests, and much active persecution. On one occasion he was so severely beaten about the head as to result in the total loss of his hearing. He remained among the Methodists for about sixteen years, acting as one of their local preachers. About seven years ago, he made the acquaintance of brother Shuttleworth, with whom he had some conversation, and who gave him some tracts, the reading of which made him uneasy; but, after a time, the impressions wore off, and his friend having left the town, he thought no more about it. By and bye, however, someone lent him two or three copies of the *Rainbow*, the perusal of which revived former impressions, and led him to speak of the new views to his Methodist friends, who first looked coldly upon him, and after a while, requested him to discontinue his preaching amongst them. Having at this time some conversation with brother D. Bairstow, he was induced to come to our room, and continued to do so for some time, and lost no opportunities of instruction in the truth. Of course his inability to hear the word spoken, however loudly it might be uttered, has been a great hindrance to him, but he has been a diligent student of the Word, and thus eagerly and gladly used all the help to a right understanding thereof, and the result is that the dense darkness of Romanism, and the dim twilight of Methodism have given way to the glorious light of the truth, and he was immersed after giving the clearest and most intelligent verbal confession of faith to which I have ever listened. As soon as he feels himself sufficiently strong, his infirmities will not prevent him making known to others the 'good tidings of great joy' which have wrought so great a change in himself."

JARROW-ON-TYNE.—Brother G. Davidson, with joy, reports the obedience of his brother, ALEXANDER DAVIDSON (28), always neutral in religion till now. He was immersed on Friday, May 16th. His enquiries began years ago, but not till he came to live near his brother, eighteen months ago, did he become earnest in his investigations. Brother Davidson thinks good would be done by a lecturing visit to Jarrow. There are obstacles, but these might be obviated by co-operation elsewhere. We shall see.

LEICESTER.—Brother Weale reports the immersion, on Wednesday, the 18th, of Mr. HENRY MEAD (58), together with his

wife, SARAH MEAD (56). It would appear they have been some time out of joint with orthodoxy, so called, and have been gradually feeling their way into the truth, and now appear to rejoice in having found their way to so desirable a consummation. They were formerly connected with the Methodist-new-Connexion, but more recently with the Campbellites. They are travelling on business, and do not remain many weeks in a place. The last place they visited was Nottingham, where they met with considerable help in the way of life, from several of the brethren and sisters.

LONDON.—Brother A. Andrew reports: "On the 20th May, brother Rupert Ham died of consumption. He was immersed only three months ago. This is the fourth loss we have sustained by death during the past four years."

NOTTINGHAM.—Brother Mycroft reports the obedience of Miss MARY LEWIN (20), formerly a member of the Church of England, and Mrs. SARAH WARD (40), formerly connected with the "Catholic Apostolic" or Irvingite branch of apostate Christendom. "The brethren have also been refreshed," says brother Mycroft, "by the visit of brother Swindell, of Halifax, who lectured on Sunday, May 25th. Subject 'Faith and Works;' also of bro. Handley, of Maldon, who lectured twice: Sunday, June 1st, subject—'The Baptism of John: was it from heaven or of men?' June 8th, subject—'Is the gospel preached in the present day the same as preached by Christ to his apostles?' It is also gratifying to report that brother E. Turney was so much better, as to be able to lecture last Sunday night. Whit-Monday being a general holiday, the brethren and sisters availed themselves of the same. About ninety met at the Synagogue, to partake of tea, and to speak to one another of the glorious truths of the gospel. After a short interval for social intercourse with one another, addresses were given by brethren Handley, Turney, Glover and Richmond, and a very agreeable and profitable evening was spent. Brother and sister F. M. Lester, of Leicester, were also present."

OLDBURY.—Brother Watton has again removed to this place, and the meetings will be held at his house, No. 7, New Street, Oldbury Green.

STOURBRIDGE.—Bills have been issued announcing three lectures by young brother F. N. Turney, on Jesus Christ as a prophet,

as a priest, and as a king. It is a bold step, and will receive the well wishes of all earnest friends of the truth. May it be his privilege to realise the object of all our short-lived labours in the truth, viz., to comfort people with the blessed hope, and purify them from all iniquity, and to bring them into the love of the Father, and of His Son, our Lord. May the eternal and ever-blessed Father prosper his endeavour to this end.

TRANENT.—Brother Cornwall writes June 12: "It affords us great pleasure to report progress. Since you have been with us, four have been added to our number, viz., Mrs. ROBERT YOUNG, Tranent, formerly of the U.P. Church. She has been interested in the truth for the last five years. Her greatest difficulties were in connection with the doctrine of resurrection and judgment, so bemuddled was she with Dowieism, whose meetings she attended so long as they existed in this place; but not being satisfied with the general situation of things, she never joined them—although her husband was one of them—but continued to search the Scriptures, until she found the pearl of great price. She now realises the blighting influence of Dowieism, or rather Romanism. ALEXANDER GIBB, baker, Pathhead, neutral, has been under the influence of the truth from his youth, and on this account has been saved from having any connection with the Churches. Also his wife has become obedient to the truth. She belonged to the Established Church, but being convinced that it failed as 'a means of grace,' gave up all connection with it four years ago; DAVID HASTIE (24), Tranent, neutral, brother to sister Hastie, and son of brother and sister Hastie, who fell asleep, having the blessed hope of a resurrection to eternal life. We are sorry to add that our young brother is in very bad health, and has been so for the past eighteen months. From his inability to attend the meeting, the brethren broke bread with him in his own house. Our prayer is that we may all grow in the grace and knowledge of our Lord and Saviour Jesus Christ. At last the truth has triumphed, and its enemies, great and small, are in wrath; and it will triumph to the universal overthrow of everything that opposes. When the Messiah comes and assumes the sovereignty of the world, then the 'heathen shall be given to him for an inheritance, and the uttermost parts of the earth for a possession.'"

[We are obliged to hold over Intelligence from Northampton and Foreign Parts].

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. X.

PSALMODY.

IN the *Apostolic Advocate* for Feb., 1836, Dr. Thomas announced his intention (which it does not appear was fully carried out) of producing an improved versification of the Psalms of David, for use among the congregations of that day. He objected to the existing versification because of their being based on a defective prose version of the Psalms, and because, in most cases, the versification was a mere doggerel rhythm. Indicative of his own plan, he remarks:—

"HAVING procured a New Translation of the Psalms, I have thrown them into blank verse of all kinds of metre, for the most part by a simple transposition of the words. Where I find the couplets will rhyme without doing violence to the feet, I let them; otherwise, I prefer measure to rhythm. Mellifluous, nervous and majestic sense is always preferable to syllabub rhymes; these may tickle "*itching*

ears," but that will raise the understanding in sublimest strains to God. There will be prefixed to each psalm a prose summary of its contents, and at the end, as there may be need, explanations of obscure terms and allusions in the form of notes. I have completed 72, of which the following is a specimen, both as to arrangements and execution:

PSALM LI.—L. M.

The Holy Spirit, in view of Messiah's conception, incarnation, and subsequent sufferings for iniquity, supplicates his absolution of Jehovah, v. 1, 2.—He acknowledges the justice of God in condemning sin in the flesh, v. 3, 4,—and prays for his restoration to favor, v. 6, 7. After this event, he affirms, that sinners shall be converted to God; wherefore, he earnestly beseeches, that he may be rescued from the judgment of slaughter, v. 8; and, as God will not require sacrifice, he will show forth His praise instead, v. 9, 11.—In view of the long desolation of Jerusalem, he prays for its restoration, v. 12—and promises that, when this is effected, offerings shall again bleed upon the holy altar of God, v. 13.

1. Have pity on me, O my God,
According to thy goodness great ;
According to thy mercy too,
All my transgressions, O blot out !
2. Me wash from mine iniquity,
And cleanse me from my sin ! For I
Acknowledge my transgressions,
and
Before me ever is my sin.
3. 'Gainst thee, thee only, have I
sinn'd,
And in thy sight this evil done ;
So that thou'rt in thy sentence just,
And upright in thy judgment too.
4. I in iniquity was born,
My mother, me in sin conceiv'd.
Lo ! truth in th' heart thou dost
require ;
Then wisdom teach me in my soul !
5. Me purge with hyssop till I'm clean ;
Wash me till I'm more white than
snow !
Me-joy and gladness make to hear,
That th' bones thou'st broken may
rejoice !
6. Hide thou thy face from all my
sins,
And blot out my iniquities !
In me a heart that's clean create,
A spirit right in me renew !
7. Yea, from thy presence cast me not,
Nor from me take thy holy sp'rit !
Restore me thy protective joy—
And by a princely spirit stay !
8. I'll then thy ways transgressors
teach,
And sinners to thee shall be turn'd.
From th' slaughter's judgment
rescue me,
O God of my salvation thou !
9. So that my tongue may celebrate
And sing aloud thy goodness, Lord !
O open thou my lips, I pray,
That I may show thy praises forth !
10. For sacrifice thou askéd not,
I else, O Lord, would give it thee ;
Burnt-off'rings thou esteemed not ;
And in them thou dost not delight.
11. The sacrifice, which God doth love,
A broken spirit is—a heart

That's broken and contrite, O God,
Yea, thou wilt surely not despise !

12. According to thy mercy, Lord,
O do to Zion good ;—build up
The walls of thy Jerusalem ;
Which now in mould'ring ruins lie !
13. Thou'lt, then, with off'rings just be
pleas'd ;
With off'rings burnt and quite
complete ;
And then shall bullocks offer'd be
Upon thine holy altar, Lord !

V. 2.—*My sin*, i.e. the sin for which I am to be an offering.—v. 3. *Thee only*, this shews the strict applicability of this psalm to Messiah, who never sinned against any man: this can be said of none but of Him, v. 4. *In Sin*, i.e. he was to be born of the woman, a quality of the accidental constitution of whose nature is sin; the original constitution of human nature was sinless, v. 5. *Purge me with hyssop*, i.e. literally, "thou shalt make a sin offering for me, as in cleansing from the typical leprosy—sin; by which he had become infected on assuming human nature; for God to purge him with hyssop, was to purify his nature from the sin-leprosy, by raising him from the grave to a spiritual body; and thus by the proclamation of his resurrection to notify his cure and acceptance of God to the people.—v. 8. *Judgment of slaughter*, i.e. the violent death to which the Messiah was to be adjudged; to deliver him from this, was to raise him from the tomb.

By comparing this *metrical* version of the 51st Psalm, with the new prose translation from the original Hebrew by George R. Noyes, it will be found to be extremely close and accurate. In one or two places are substituted amendments on the authority of that learned oriental scholar, Adam Clark. Thus in verse 7, for *cheerful*, I have used *princely*; and in verse 8, for "*guilt of blood*" (*midin katol*)—*judgment of slaughter*." See Isaiah liiii. v. 7. The 4th line of the 12th verse is expletive, rendered necessary to complete the stanza. I have been under the necessity hitherto of introducing very few of these; and wherever they exist, they will be found merely reduplicative of the sentiment of the foregoing line in different words. Hence, in the case before us, to "build up *the walls of*

Jerusalem," presupposes their dilapidation.

The advantages to the body of Christ of a psalmody under such an arrangement must be obvious to the least reflecting among us. No section of the sacred writings have been more obscured by human tradition than these noble effusions of the Holy Spirit. The *summaries* prefixed to each will be strictly deduced from the odes themselves; and the *notes* from the teaching of the other Scriptures of truth; as well as from geographical, classical and literary sources. The true believer, we are persuaded, in whose mind these compositions are treasured up, cannot fail to add to his faith the whole catalogue of Christian virtues; and be able, with much point and cogency, to render to every one a reason of the hope that is in him, and to show conclusively to every candid inquirer, "that the Messiah," whom he has confessed, "ought to suffer, and to rise from the dead," and that by Him, to whom all the other prophets bear testimony, every one who believes

on him, shall receive forgiveness of sins: and further, with the New Testament in hand, he has abundant means of demonstrating by the Spirit, that Jesus of Nazareth is that Messiah who was to suffer and rise again. The Psalms are a magazine of testimony for Jesus. If I succeed, then, in giving birth to this volume, and my success will depend upon the pecuniary support I may receive, I shall experience abundant satisfaction in having presented these sacred odes in their true light, and in having afforded the faithful an opportunity of extolling Jehovah in the sentiments that cannot fail of being most pleasing to his High Excellency and Most Adorable Majesty. At all events, however the enterprise may result, I shall have done my duty.

We have in our possession the MSS. of the Dr.'s versification of the Psalms, as far as Psalm 77, and intend, from time to time, to let our readers have the benefit in the *Christadelphian*. EDITOR.

SCRAPS FROM DR. THOMAS'S PAPERS.

NEW TRANSLATIONS.

HEB. i. 1-9.—God, who in many parcels spoke variously of old to the fathers by the prophets, hath spoken to us in these last days by a Son, whom He constituted Heir of all things, and on account of whom He caused the Ages to exist; who being a splendid reflexion of His glory, and an exact likeness of what He is—also governing all things by the word of His power; having made a purification of our sins through himself, sat down at the right hand of the Majesty on high; being constituted so much superior to the angels as he hath inherited a more exalted name than they. For when said God to any one of the angels, "Thou art my Son, to-day have I begotten thee?" And again, "I will be to him for a Father, and he shall be to me for a Son?" But when He brings again the First-born into the

habitable, he says, "Let all the angels of God do homage to him." And, indeed, concerning the angels, he says, "Who makes winds His messengers, and His messengers a flame of fire." But concerning the Son, he says, "Thy throne, O God, is the Age of the Age, a sceptre of equity is the sceptre of Thy kingdom; Thou hast loved righteousness and hast hated iniquity; on account of this God, thy God, hath anointed thee with the oil of extreme joy above thy fellows."

2 Cor. iv. 5.—For the momentary lightness of our affliction is working out for us from an exceeding to an exceeding aionian weight of glory, we not looking at things seen, but at things not seen; for the things seen (are) temporary, but the things not seen aionian. For we know, that if the earthly house of our tabernacle be dissolved we have a building-up of God, a house not made with hands,

aionian in the heavens. For in this also we groan, earnestly desiring to put on ourselves in addition our habitation which is from heaven; if so be that being vested we may not be found naked.

For we being in the tabernacle do groan being burdened; not because we wish to lay aside, but to put on ourselves in addition, that the mortal may be swallowed up in the life. And he that wrought us up to this same thing is God, who also gave to us the pledge of the Spirit. Therefore always being confident, and knowing that dwelling in the body we are absent from the Lord; for we walk by faith, not by sight; but we are confident and delight rather to be absent from the body and present with the Lord. Wherefore, also, we earnestly endeavour, whether being present, or being absent, to be approved by Him. For we must all be made manifest at the tribunal of the Christ, that each one may receive the things through the body according to what he has done, whether good or evil.

דְּבַרֵי יְהוָה אֲחִירֵים

LAST WORDS OF DAVID.—Now these words of David, the last, are an oracle of David, son of Jesse, even an oracle of the mighty man enthroned, concerning an anointed one of the Gods of Jacob, and the pleasant home of Israel's song.

2.—Jehovah's Spirit spake by me, and His word was upon my tongue; Gods of Israel spake to me, and the Rock of Israel discoursed, saying,

There shall be a ruler over mankind, a Just One, ruling in the right precepts of Gods. And as brightness of morning, he shall rise, the sun of an unclouded dawn, shining forth after rain upon tender grass out of the earth.

Though my house is not so with the Mighty One אֱלֹהִים, yet He hath appointed for me the covenant of the age, ordered in everything and sure; truly this is all my

salvation, and all my delight, though he cause it not to spring forth.

But the wicked shall be all of them as a thorn-bush to be thrust away; yet without hand shall they be taken; nevertheless a man shall smite upon them. He shall be filled with iron and the shaft of a spear; but with fire to burn up, while standing they shall be consumed.

DAN. ix. 24.—Seventy-sevens have been divided, with respect to thy people, and with respect to thy Holy City.

I.—For perfecting the rebellion.

II.—For causing to cease from sin-offering

III.—For covering of iniquity.

IV.—For causing to come in a righteousness of age.

V.—For sealing of the vision and prophet.

VI.—For anointing of the Holy One of Holies.

25.—Know, therefore, and become wise. From the going forth of a commandment for causing to return, and for building Jerusalem to the Anointed Prince (there shall be) seven sevens, and sevens sixty and two; she shall return, and the broad (wall) and the breach builded, even in trouble of the times.

26.—And after the sevens of the sixty and two, the Anointed One shall be cut off, but nothing in him. And the city and the holy, the people of the Prince coming, shall destroy, and the end thereof with an inundation; and to the end of the war desolations are decreed.

27.—And he shall (cause to) confirm a covenant for many; one seven, and half of the seven. He shall cause to cease sacrificing ("This verb is not used of the priests as slaughtering victims in sacrifice, but of PRIVATE PERSONS offering sacrifices at their own cost:" GESENIUS) and offering, and because of the extremity of abominations, even to the consummation, and that determined shall be poured out upon the desolator.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 47.

“Exhort one another daily.”—PAUL.

WHAT is our position this morning, but an illustration of the statement of the Word, that we are but strangers and sojourners? The symbols on the table tell us we are waiting for the Master; and the Master, when he comes, is to destroy the present order of things. Consequently, “this is not our rest.” “We have no continuing city here.” We are merely passing through. Our aim is beyond. Our citizenship is in heaven. “We are looking for that blessed hope.” We show the Lord’s death “*till he come.*”

But these facts ought to find a further expression than merely in our meeting together to break bread. They are not facts with us if they do not affect the whole life. We are under law to Christ, and his law is very specific on sundry matters pertaining to our temporal ways. It tells us for instance in the Scripture read, that we are to “Let our conversation be without covetousness, and be content with such things as we have.”—(Heb. xiii. 5). What is this but condemning in a saint that which is a deliberately chosen policy with the world? To make money is the great aim among those who know not God. To “save” is extolled as the very highest virtue. To be rich is to be honoured. It is the old story: “Men will praise when thou doest well to thyself.”—(Psalm xlix. 18). Hereby are saints in great danger. They are liable to fall in with the general tendency, and to set up Mammon as the god of their lives. Of course it would not be acknowledged to in this form. All evil things are varnished with “good words and fair speeches” which deceive the hearts of the simple; and this treachery to Christ would be glossed over with pleasant phrases. One would not allow, to himself even, that his

policy is to establish and secure himself, when all the while there may be scarcely another motive at work. The heart is deceitful. The nectar of the golden cup is intoxicating, and quickly finds the head, and makes the poor thing reel in the path of Christ. Riches may be honourably possessed, if used as Job used them. The picture of his doings is profitable to contemplate, because it is a picture of a man whom God praised. He imprecates a curse upon himself if the following things were true: “If I have withheld the poor from their desire, or have caused the eyes of the widow to fail, or have eaten my morsel myself alone, and the fatherless hath not eaten thereof . . . if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep . . . If I have made gold my hope, or have said to the fine gold, Thou art my confidence. If I rejoiced because my wealth was great, and because mine hand had gotten much.” And then he says: “The stranger did not lodge in the street, but I opened my doors to the traveller” “Did not I weep for him that was in trouble? Was not my soul grieved for the poor?” Job is pointed to by James as an example. The excellence of that example is manifest. His was the case of a man “making to himself friends of the Mammon of unrighteousness.” He exemplified beforehand the exhortation of Paul: “Charge them that are rich that they be not high-minded . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying-up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life.”

To rich and poor alike, the exhortation

of wisdom is, in the words read: "Let your conversation be without covetousness; be content with such things as ye have; for he hath said, *I will never leave thee nor forsake thee.*" Here is a promise made to the fathers directly applied, by the Spirit in Paul, to their children—believers in all ages, who are sons and not bastards. It is a promise having reference to the present life, as the context shows. Godliness hath promise of the life that now is, as well as that which is to come.—(1 Tim. iv. 8) And what is the promise? That we shall have plenty? No; perhaps that would be a curse. That we shall always be well off? No; perhaps that would blind our weak eyes to the wretchedness of our present lot, and dim the glory that is to be revealed. It is a promise that we shall not be left or forsaken; and this means a great deal. It means that come prosperity or come trouble, come plenty or come poverty, come health or come sickness, come honour or come reproach, come the couch of ease or the bed of thorns, come weal or come woe—come what may, if we are the called according to His purpose (which will be evinced by our obedience of His commandments in all things), He will be at the helm, to make all things work together for our ultimate good, even in such things as may incline us to say, "All these things are against us." And if God be for us, with Paul we may say: "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The lot desirable for saints, in this present probation, is nowhere better shadowed forth than in the prayer of Agur: "Give me neither poverty nor riches; feed me with food convenient for me."—(Prov. xxx. 8.) But, occasionally, a Joseph of Arimathea is wanted. "A rich man and a councillor" can do sometimes necessary work that is beyond the

reach of Christ's poor men. When such are needed, God provides them, and they do their work with all humility, but such are few and far between. Thanks be to God, the day is coming when they will not be few. His purpose will require a royal gathering of them—poor men once—but prepared in trial for the great joy of sharing with Christ the riches and the glory of all the earth, in wisdom, and strength, and joy, and immortality. This world of fools will then have passed away. The nightmare of the seven-headed monster will have vanished before the dawn of the blessed morning without clouds, when the glory of Yahweh shall be revealed, and fill the whole earth as the waters cover the sea. Where then will be such as disregard the apostolic counsel, and "Let their conversation be always with covetousness, never content with such things as they have," but always grasping after more? They will be with the poor quadrupeds which "fill their holes with ravin and their dens with prey."

So that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." If this was suitable language for saints of the first century, how is it unsuitable now? It cannot be so. It can only be a saintship having a name to live but is dead, that finds such language awkward. Of course, there is such a thing as cant: no righteous man would advocate that; but there is such a thing as the other extreme. There is such a thing as being proud before God; not broken and contrite in heart; not humble under His mighty hand; ashamed to acknowledge our dependence on Him. This is the natural man, who is pretty strong with us all to start with. But we have put on the new man, if we be Christ's; and the language of the new man is a different thing from that of the old. The language of the new man is to be learnt in the Word. The Spirit of the new man is to be drunk in there. Let this Word dwell richly in us, and we shall soon be at home in those pure, lofty, dignified forms of speech in which it finds ex-

pression. If we fail to read the Word continually, we shall fail in this matter of salt-seasoned speech.

We always speak like the company we keep. If we are all the while among the foul-mouthed gabblers of the flesh, we cannot expect to be free of their Sodomite brogue. If we read nothing but the literature of Atheistical refinement, we shall never rise above that thin, proper, superficial, cold style of talk, in which a practically godless state of mind expresses itself. Give us the atmosphere of the Spirit and the company of the Spirit's watchmen in the Word, and we are in altogether a balmier land. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in His law doth he meditate day and night."

Another lesson affecting our ordinary life is contained in the words: "Let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us." Men on a journey do not unnecessarily burden themselves. A man running to catch a train puts up with the dust and discomfort of his hurried exertion. The principle is the same. In the race for life eternal, there are many things lawful enough in the abstract; but that viewed in relation to the object to be attained, are highly inexpedient, and to be "laid aside," as Paul advises. It is a simple, and a safe, and a reasonable, and a wise rule, and one that will give us much cause for joy at the last, to dispense with every habit or pleasure, or practice, or occupation, or friend that hinders our progress in the narrow way. This is but another way of saying what Christ said: "If thy right eye offend thee, pluck it out. It is better for thee to enter into life with one eye, than having two eyes to be cast into the fire of Gehenna." It is better to make our calling and election sure at the expense of worldly friends and engagements, and advantages, than to secure all

these, in this present time, and find, at last, that we have cherished them at the expense of Christ's approbation, and have to pay for them with the loss of the kingdom of God. These considerations may fall faintly now on the heart, pre-occupied with the affairs of this life; but in the day certain to come—as certain as the final flight of the life that is every hour passing with us now—they will be felt with a force and a grief that will cause "weeping and wailing and gnashing of teeth." It is better to listen to wisdom now in the day of her call. She stands at the door and knocks, saying, "Receive my instruction and not silver, and knowledge rather than choice gold; for wisdom is better than rubies, and all the things that may be desired, are not to be compared to it." The Spirit tells us to hear; and the reason is beautiful: "Length of days is in her right hand, and in her left hand, riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her." But if we turn away from her voice, a terrible retribution awaits: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded. But ye have set at nought all my counsel, and would none of my reproof. I will also laugh at your calamity. I will mock when your fear cometh. When your fear cometh, as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. For that they hated knowledge, and did not choose the fear of the Lord."

Yet another lesson: "By him (Jesus) therefore, let us offer the sacrifice of *praise to God continually, that is, the fruit of our lips, giving thanks to His name.*" What is this but the continual command of the Spirit in the Psalms: "Praise ye the Lord?" A necessary lesson, indeed, that had need to be continually dinned in our ears! We have

come from a state of things in which no sentiment is more distant or unreal than ascription of honour and thanksgiving to God. The carnal mind reigns in the world in all its rank development; "it is not subject to the law of God, neither can be." God is not in all their thoughts. They say "Our lips are our own; who is Lord over us?" If there is one lesson we have to learn more than another, it is that it belongs to our calling in Christ to "offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." God will be praised. This he declares of himself, "I will be exalted in the earth."—(Psalm xli. 10.) "My glory will I not give to another."—(Isaiah xlii. 8.) "He that offereth praise glorifieth me."—(Psalm l. 23.) He has revealed that all things are formed for his glory; for his pleasure they were created. All intelligence is out of Him, and must bow to Him, as saith the Scripture: "Every knee shall bow to me, and every tongue confess." Adoration of Him is the highest act of created intelligence. The fear of the Lord is the beginning of wisdom. Nothing exists by itself or for itself. All exist in God; all power, and strength, and wisdom, beauty, and wealth is of Him. Nothing can be without Him; all would perish by a word, if He gave it. But He is great and wise, and kind, and long-suffering; and so the world is established that it cannot be moved.

All flesh before Him is as nothing. He will not allow the flesh to glory in His sight. Adam was banished from Eden for casting dishonour on Him by dis-

obedience. Moses was punished for taking to himself the credit of the miracle at the rock of Meribah. David fell into the hands of God, in three days' plague, for exulting in the numbers of his army. The Assyrian was brought down for taking to himself the credit of what God did by him in punishment of Israel. Mighty and arrogant Nebuchadnezzar was sent to herd among the beasts till he learnt that "the heavens do rule." Herod was eaten up of worms, because he gave not God the glory; and salvation is by God in Christ, reconciling the world to himself—not of works, lest any man should boast.

It is all very reasonable. The Eternal should be first; the first should be highest; the Omnipotent should be feared; the Most Excellent should be worshipped. The Creator of all things, the source of all life, the upholder of the universe, the giver of all good, the fountain of life eternal—should be extolled, and had in supremest reverence. "Holy, holy, holy is the Lord God Almighty: heaven and earth are full of His glory." What abortions and bastards of saints must we be, if we are backward to join our mortal praise with the ascriptions of the angelic host! We must or perish. The education of the truth is to prepare us to take part in that mighty anthem which will peal forth thunderously, like the noise of many waters to the honour of the Eternal Father: "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."

EDITOR.

THE DEITY.

(Said to be a Russian Composition).

O Thou Eternal One! whose presence bright
All space doth occupy—all motion guide;
Unchanged through time's all everlasting flight,
Thou only God!—there is no God beside!

Being above all beings!—Mighty One!
Whom none can comprehend, and none explore;
Embracing all—supporting—ruling o'er:—
Being, whom we call “God”—I know no more!

In its sublime research, philosophy
May measure out the ocean deep—may count
The sands or the sun's rays—but, God! for Thee
There is no weight, nor measure; none can mount
Up to Thy mysteries! Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thought is lost ere thought can soar so high,
E'en like last moments in eternity!

Thou from primeval nothingness didst call,
First chaos, then existence. Lord, on Thee
Eternity had its foundation!—All
Spring forth from Thee!—all light, joy, harmony!
Sole Origin!—all life, all beauty, Thine!
Thy word created all, and doth create!—
Thy splendour fills all space with rays divine!—
Thou art, and wert, and shalt be!—glorious!—great!
Life-giving, life-sustaining Potentate!

Thy claims the unmeasured universe surround;—
Upheld by Thee, by Thee inspired with breath,
Thou the beginning and the end hast bound,
And beautifully mingled life and death!
As sparks mount upwards from the fiery blaze,
So suns are born, so worlds spring forth from Thee!—
And as the spangles in the sunny rays
Shine round the silver morn, the pageantry
Of Heaven's bright army glitters in Thy praise!

A million torches, lighted by Thy hand,
Wander, unwearied, through the blue abyss;—
They own Thy power—accomplish Thy command,—
All gay with life, all eloquent with bliss!
What shall we call them? Piles of celestial light?—
A glorious company of golden streams?
Lamps of celestial ether burning bright?
Suns lightening systems with their joyous beams?—
But Thou to these, art as the moon to night!

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost!
What are ten thousand worlds compared to Thee?
And what am I, then?—Heaven's unnumbered host,
Though multiplied by myriads, and arrayed

In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness!—is a cypher brought
Against infinity! What am I, then? Nought!

Thou art!—directing, guiding all,—Thou art!—
Direct my understanding, then, to Thee;—
Control my spirit, guide my wandering heart.
Though but an atom 'midst immensity,
Still I am something fashioned by Thy hand;
I hold a middle rank 'twixt earth and heaven,
On the last verge of mortal being stand,
Close to the realms where angels have their birth;—
Just on the boundaries of the spirit-land! *

The chain of earthly being ends in me;—
In me is "nature's" last gradation lost;—
And the next step, is spirit—Deity!—
I can command the lightning and am dust!—
A monarch, and a slave!—a worm, a god!
Whence came I here, and how? so marvellously
Constructed and conceived!—Unknown?—This clod
Lives surely through some higher energy;
For from itself alone it could not be!

THE CONGREGATIONALISTS AND THE CHRISTADELPHIANS.

WE are indebted for the following facts to a brother, whom (requesting his name not to appear,) we shall call "Archippus."

The *Congregationalist* for October last contained a review of a book entitled *A Voice from the Back Pews to the Pulpit and Front Seats*, in which the reviewer took occasion to make the following remarks about the belief of Christadelphians "The writer speedily falls into the half-learned style of that particular section of American Materialists, with which the writings of 'Dr.' Thomas, the author of *Elpis Israel* have made us familiar. In short, the object of the work is to naturalize in England the elementary doctrines of American 'Christadelphianism,' which, when full blown, consists of the following peculiarities: a denial of the existence of the soul, of the proper spirituality of God, of the personality of the Son and Spirit, of the existence of evil spirits, and of the Reformation doctrine of justification. On the positive side it teaches that immortality is to be obtained only in Christ; that

baptism is essential to salvation, and that the 'Deity of Christ' consists in an indwelling of the Father, which occurred for the first time after his resurrection. It may be said generally that where evidence fails to support these tenets, the deficiency is compensated by an unusual audacity of assertion. The present work does not set forth the whole system of Christadelphian 'theology,' and never mentions its name or author; but it does not come behind the attainments of the late Dr. Thomas in its tone of half-learned infallibility."

The same month this appeared, a brother wrote the following to the Editor: "The *Congregationalist* for this month contains a review of a book entitled *A Voice from the Back Pews*. In the course of his remarks, your reviewer gives an outline of the belief of Christadelphians, which is not altogether correct. As a member of this misunderstood 'sect everywhere spoken against,' permit me to point out the mistakes into which our opponent has fallen. It is an error to say they deny 'the exist-

* There is a sense in which this is true, though the allusion is "orthodox."—Ed. *Christadelphian*.

ence of the soul; they deny the existence of an immortal or immaterial soul. If by the phrase 'proper spirituality of God,' be meant the scriptural truth that God is a Spirit, then they do not deny it; they believe it as firmly as any other religious body. It is true they deny the personality of the Holy Spirit,* but not 'the personality of the Son,' unless by this be meant the doctrine of Eternal Sonship, or the personality of the Son before the birth of the Virgin. If they deny the Reformation doctrine of justification, whatever that may mean, they certainly do not deny the apostolic doctrine of justification by faith: no religious community maintains more strenuously the necessity of the 'one faith,' in order to be saved. 'On the positive side,' Christadelphians do not teach that the 'indwelling of the Father' in Christ 'occurred for the first time after his resurrection.' They believe in his begetting by the Spirit, and in his being anointed by the Spirit at his baptism, and in the measureless indwelling of the Father until, when on the cross, the Son said: 'My God, my God, why hast Thou forsaken me.'

The November number of the *Congregationalist* containing no mention of this communication, the following letter was sent to the Editor:—"I am somewhat surprised that no notice has been taken in the November *Congregationalist* of the letter I sent early last month as to the belief of Christadelphians. If I had entered into a theological controversy, this silence would have been expected, as a matter of course; but having merely corrected a mis-statement of facts—unintentional, no doubt—I presumed that such a high-class religious magazine as the *Congregationalist*, would readily place the matter in a right light before its readers."

To this the following answer was received from the Editor:—

"The communication which I received from you a few weeks ago, did not exactly answer the description contained in your letter of the 13th. To have inserted it would have involved the necessity of giving to the writer of the notice, on which you inadvertently, several pages of the magazine, in order that he might justify his statements. Only in one particular did it seem to me that you directly impugned the accuracy of the writer on what can be called a matter of fact. I refer to his assertion that Christadelphianism affirms that the indwelling of the Father in Christ com-

menced after the resurrection; but it was not possible to take this single point out of your letter and print it. What reply my contributor would have given to this particular charge of inaccuracy I do not know; the replies to the other counts in your indictment are obvious."

In reply to this a second correction was sent, slightly altered, in which two extracts were given from *Elpis Israel*, pp. 231, 284, to shew that its author, who had been referred to by the reviewer, did not deny justification by faith.

In reply, the following notice appears in the *Congregationalist* for January, 1873:

"A 'Christadelphian' writer sends us a string of categorical contradictions of our statements respecting the doctrines of their new sect, *apropos* of our notice of the book termed *A Voice from the Back Pews*, in October. In the larger number of instances, our correspondent, in order to obtain credit for the orthodoxy of his party, uses common words in a novel and unnatural sense; and, in those instances, we must decline to give currency to his representations. In one case we seem to have really mistaken the teaching of the Christadelphians, and, therefore, gladly insert the correction, which is as follows: we had said, 'On the positive side, Christadelphians teach that the Deity of Christ consists in an indwelling of the Father, which occurred for the first time after his resurrection.' Our correspondent tells us that 'they believe in His begetting by the Spirit, and in His being anointed by the Spirit at His baptism, and in the measureless indwelling of the Father, until, when on the cross, the Son said, 'My God, my God, why hast Thou forsaken me?'' Apparently, therefore, the Christadelphians believe in the Deity of Christ in such a sense that he possessed it before his passion, lost it while on the cross, and resumed it at his resurrection; this Deity consisting always, as we understand it, in an incarnation of the Father; for they say that there is no 'Son' or Word apart from the human Jesus Christ, whose 'begetting' by the Spirit was the creation of the Son. Christadelphians must not expect to enjoy the double glory of being orthodox believers, and, at the same time, radical reformers of theology."

REMARKS.

The editor of the *Congregationalist* makes a mistake in supposing his corres-

* They deny it in the popular sense.—EDITOR.

pondent was anxious "to obtain credit for the orthodoxy of his party"—the Christadelphians. Orthodox, in the strict meaning of the term, the Christadelphians, no doubt, consider themselves; but orthodox, according to popular standard (which is the sense in question) they desire not and can never hope to make themselves appear. They desire only to hold up Scripture teaching in words as common and easy to be understood as may be. When this is largely supported by Scripture citations, their "common" words strike home with force, even if the sense be "novel" to orthodox minds. Perceiving which, the editor of the *Congregationalist* wisely declines them currency.

He, however, corrects a palpable misstatement of Christadelphian views, which is more than some consent to do. Yet the correction needs to be corrected. Not content with the brother's simple statement of the misrepresented point, he undertakes to define the sense attaching to the principal term in the proposition. It is not to be wondered at that, in such a task, he should blunder. The Deity of Christ is not to be considered as consisting always "in an incarnation of the Father," as the *Congregationalist* editor finds it necessary to suppose to be the Christadelphian view. The Deity of Christ is more complete now (when there is no incarnation at all) than it was in the days of his flesh. He is now perfected.—(Luke xiii. 32.) In him dwelleth all the fulness of the Godhead bodily.—(Col. ii. 9.) In what does this Deity consist? In the Spirit physically corporealised. He is "the Lord, the Spirit." God is Spirit; and he is the same. In what did his Deity consist in the days of his flesh? In the same Spirit, resting cherub-like in measureless effluence on "the body prepared" by and for itself of the seed of David according to the flesh, for the doing of the will of the Father, for the sanctification and redemption of the children.—(Heb. x. 5-10.) But this Spirit and the Father cannot be separated; for they are ONE as a flame and the light of it are one. The Father dwelling in heaven, in light unapproachable, and the Spirit irradiant from Him, filling heaven and earth, are

one Father, who says "Do not I fill heaven and earth?"—(Jer. xxiii. 24.) Let the editor of the *Congregationalist* understand this, and he will understand how the Father, tabernacled in the body prepared, could say, "Destroy this temple (body) and in three days I will raise it up?"—(John ii. 19.) Surely the lifeless body taken down from the cross was not Deity? Can Deity die? Even the editor of the *Congregationalist* would shrink from such a suggestion. He also, speaking of the man Jesus, would surely say that Deity departed from him in death and returned at the resurrection.

It is a misrepresentation that the Christadelphians "say there is no Word apart from the human Jesus Christ." The Christadelphians believe the testimony that the Word was God. This existed before the man Christ Jesus and before everything created. Jesus was the personal embodiment of that Word, and, therefore, "God manifested in the flesh." We hear not of the Son before Jesus was born in Bethlehem, but of the Word we hear, and in this the Christadelphians believe; "believing all things that are written in Moses, the prophets, and the Psalms." Because they believe in this, they cannot believe in the orthodox perversion of the Bible doctrine of God, which makes him three instead of one, and which can only express itself in terms foreign to the holy oracles.

Some mighty misapprehension must becloud the mind of the editor of the *Congregationalist* as to the Christadelphians, if he thinks they "expect to enjoy the double glory of being orthodox believers, and, at the same time, radical reformers of theology." They are far from aiming to be considered orthodox, and they are far from expecting to reform theology, in the sense conveyed in that expression. They but call attention to the holy oracles of God, in which the truth is revealed for the salvation of men, and this they do as an individual duty, required of them as heirs of salvation, and not with any idea of accomplishing the humanly impossible task of reforming the world—theologically, or in any other sense.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 43.

ALL THINGS OF GOD.

GOD is the eternal and universal Creator, Proprietor and Preserver of all things; He has developed everything into being by His almighty power, not out of nothing, but out of His own all-pervadent Spirit, which is the substratum of all existence, and the uncreate foundation of all that is: He who built all things is God.—(Heb. iii. 4; Job. xxvi.)

Jehovah, by His wisdom, made the heavens; He stretched out the earth above the waters; He made the sun to rule by day and the moon and stars to rule by night; He smote the land of Egypt, and brought out the children of Israel; He divided the Red Sea, and He overthrew Pharaoh and his host; He led His people through the wilderness; He smote great kings and slew famous kings, and gave their land for an heritage to the children of Israel.—(Ps. cxxxvi.)

Jehovah covereth the heavens with clouds; He it is who prepareth the rain and maketh the grass to grow.—(Ps. cxlvii 6.)

The Most High ruleth in the kingdoms of men, and giveth it to whomsoever He will, and setteth up over it the basest of men; He doeth according to His will in the army of heaven, and among the inhabitants of the earth: there is no power but of God; the powers that be are ordained of God.—(Dan. iv. 17, 35; Rom. xiii. 1.)

God giveth travail to the sons of men, that they may be exercised thereby.—(Ecc. iii. 10.)

The good of a man's labour is the gift of God.—(Ecc. iii. 13.)

Even a prudent wife is a gift from Jehovah.—(Prov. xix. 14.)

Both riches and honour come of Jehovah. He reigneth over all; in His hand is power, and might, and glory, and victory and majesty, and in His hand it is to make great and to give strength to all.—(1 Chr. xxix. 11, 12.)

From Jehovah cometh both good and evil, light and darkness, poverty and increase, peace and war, health and pestilence, life and death; He kills and makes alive, He wounds and He

heals, He lifteth up on high and He bringeth down to the grave.—(Deut. xxxii. 29; Job ii. 10.)

God giveth food to all flesh, and spirit to the people upon earth; in His hand is the soul of every living thing and the breath of all mankind.—(Ps. cxxxvi. 25; cxlvii. 9; Isaiah xlii. 5; Job. xxii. 10.)

It is God who worketh in obedient believers, to will and to do of His good pleasure.—(Phil. ii. 13.)

God rewardeth both the fool and the transgressor.—(Prov. xxvi. 10.)

Jehovah rewardeth such as satiate the hunger and thirst of their enemies.—(Prov. xxv. 22.)

Jehovah will plead the cause of the poor, and spoil the soul of those who spoil them.—(Prov. xxii. 23.)

Jehovah is the Maker of both the rich and poor.—(Prov. xxii. 2.)

God overthroweth the wicked for their wickedness.—(Prov. xxi. 12.)

Jehovah turneth the King's heart whithersoever He will.—(Prov. xxi.)

Man's goings are of Jehovah.—(Prov. xx. 24.)

Jehovah made the hearing ear and the seeing eye.—(Prov. xx. 12.)

The lot is cast into the lap, but the whole disposing thereof is of Jehovah.—(Prov. xvi. 33.)

The preparation of the heart, and the answer of the tongue, is from Jehovah.—(Prov. xxvi. 1.)

Jehovah hath made all for himself: yea, even the wicked for the day of evil.—(Prov. xvi. 4.)

God preserveth the faithful, and plentifully rewardeth the proud doer: He also rewardeth all who diligently seek Him.—(Ps. xxxi. 23; Heb. xi. 6.)

Jehovah upholdeth the righteous, and the steps of a good man are ordered by Jehovah.—(Ps. xxxvii. 23.)

God is a very present help in trouble, He hath regard to the prayer of the destitute, and His angels camp round about them who fear Him.—(Ps. xlvi. 1; cii 17; xxxiv. 7.)

He who planteth is nothing, and he who watereth is nothing, but God who giveth the increase, He is everything.—(1 Cor. iii. 7.)

In God we live and move and have our being; He giveth us richly all things to

enjoy; He giveth to all life and breath and all things; His tender mercies are over all the works of His hands; He hath made of one blood all the nations of the earth; and He is not far from every one of us, if only happily we feel after Him and find Him.—(Acts xvii. 25, 29.)

Daily bread is from God; the truth is from God; our ever finding it is of God; the forgiveness of sins, together with the promise of the life that now is and that which is to come, is all of God: He alone is the fountain of life and the giver of every good and perfect gift. He forgiveth all our iniquities and healeth all our diseases; He redeemeth our life from destruction, and crowneth us with loving kindness and tender mercies; He satisfieth our mouth with good things, and daily loadeth us with His benefits.—(Ps. ciii. 1, 4; Jas. i. 17; Matt. xix. 29; Acts xviii. 10.)

REFERENCE TABLET No. 44.

READINGS FROM THE SEPTUAGINT.

"Penetrate my flesh with Thy fear, for I am afraid of Thy judgment."—(Ps. cxix. 20.)

"The rulers of the people are assembled with the God of Abraham; for God's mighty ones of the earth have been greatly exalted."—(Ps. xlvii. 9.)

"Then I passed through the air and came into the captivity, and went round to them that dwell by the river Chobar."—(Ezek. iii. 15.)

"Truth and reproof are from Him (God); and He would bring forth my judgment to an end. For if I shall go first, and exist no longer, still what do I know concerning the latter end?"—(Job xxiii. 7, 8.)

"Go not in the ways of the ungodly, neither covet the ways of transgressors. In whatever place they shall pitch their camp, go not thither; but turn from them and pass away. For they cannot sleep unless they have done evil . . . these live upon the bread of ungodliness, and are drunken with wine of transgression. But the ways of the righteous shine like light; they go on and shine until the day be fully come."—(Prov. iv. 14-18.)

"And Adam called the name of his wife, Life because she was the mother of all living."—(Gen. iii. 21.)

"Flesh with the blood of life ye shall not eat."—(Gen. ix. 4.)

"I will remember My covenant which is between Me and you, and between

every living soul in all flesh . . . and I will look to remember the everlasting covenant between Me and the earth, and between every living soul in all flesh."—(Gen. ix. 15, 16.)

"There is a spirit in mortals."—(Job xxxii. 8.)

"Truly I will not be awed because of man, nor indeed will I be confounded before a mortal."—(Job xxxii. 21.)

"Didst Thou take clay of the ground, and form a living creature, and set it with the power of speech upon the earth."—(Job xxxviii. 14.)

"If the righteous scarcely be saved, where shall the ungodly and sinner appear?"—(Proverbs xi. 31.)

"Better is he that begins to help heartily, than he that promises and leads another to hope."—(Proverbs xiii. 12.)

"The name of the Lord is of great strength: and the righteous running to it are exalted."—(Proverbs xvii. 10.)

"Faithful lips will not suit a fool, nor lying lips a just man."—(Proverbs xvi. 7.)

"They who have no guidance fall like leaves; but in much counsel there is safety."—(Proverbs xi. 14.)

"He who loves instruction loves sense."—(Proverbs xii. 1.)

"Righteousness traces out blameless paths."—(Prov. xi. 5.)

"There shall be there a pure way, and it shall be called a holy way . . . the redeemed and gathered on the Lord's behalf shall walk in it, and shall return and come to Zion with joy, and everlasting joy shall be over their head; for on their head shall be praise and exultation, and joy shall take possession of them: sorrow and pain and groaning have fled away."—(Isa. xxxv. 9.)

"And all things which have not fins or scales in the water . . . of every living soul in the water are an abomination."—(Lev. xi. 10.)

REFERENCE TABLET No. 45.

SPRAY FROM THE WATER OF

LIFE.

Judgment consists in "requiting the wicked by recompensing his way upon his own head, and by justifying the righteous by giving him according to his righteousness."—(2 Chr. vi. 23.)

The New Testament enjoins abstinence in things evil, and temperance in all things.—(1 Thess. v. 22; 1 Cor. ix. 25.)

The manna from heaven and the water

from the rock, supplied to the children of Israel in the wilderness, are termed by Paul "spiritual meat" and "spiritual drink," because they had a spiritual significance as pre-figuring Christ, who is the water and the true bread of Heaven; of which if a man eat and drink, he shall neither hunger nor thirst nor die any more for ever.

Things "spiritually discerned" are things having an allegorical signification, or a higher or more far-reaching meaning than the mere literal and natural. To this order belong the history of Abraham's two sons (Gal. iv. 22, 31), the law of Moses, and many of the sayings of Christ, such as "except ye eat my flesh," "this is my body," &c.

"Spiritual wickedness" is wickedness in a non-literal, but spiritual or religious and, therefore, metaphorical sense: thus, Rev. xvii. is an illustration of spiritual fornication; again, covetousness is spiritual idolatry—(Col. iii. 5); hatred between brethren is spiritual murder—(1 John iii. 15); Spiritual drunkenness is illustrated in Rev. xvii. 3; spiritual commerce is also illustrated in the same chapter. The clergy are spiritual merchants; Rome ecclesiastically is Babylon spiritually speaking; and Jerusalem also by reason of its moral and circumstantial likeness is spiritually denominated "Sodom

and Egypt."—(Rev. xi. 8; Isa. i. 10.)

Spiritual-mindedness is a result to be achieved only by the wholesome and continued influences of the Gospel; it is dependent for its development upon the enthronement of the truth in the affections, as well as in the understanding. A truly scriptural-minded saint is one in whom the faith rules as a motive power, in whom it dwells as a quickening impulse, and a never-dying object of interest and supreme delight. A spiritual mind minds the things of the spirit with unwearied attention and a ravishing love; while a carnal mind is swallowed up in the things of flesh and creature sense, and trets out its very existence on passing vanities. Spiritual-mindedness is not the pious ghostly solemnity of Sunday Christians, nor does it consist in the sanctimonious airs of surpliced dignitaries, but it describes those who have so entirely fallen in love with Christ, as to be entirely out of love with everything else that has not Christ for its object, and which does not recognize Christ also in its ways of working.

It would prove a wholesome restraint upon all manner of folly to consider that even the "righteous will scarcely be saved;" "they which run in a race run all, but one receiveth the prize."—(1 Cor. ix. 24.)

A VISIT TO THE METROPOLITAN TABERNACLE AND THE RESULT.

At the request of the Editor, who heard of the incident, brother A. Andrew forwards the following interesting report of a visit to Spurgeon's Tabernacle:—

"The work which the "Rev." C. H. Spurgeon commenced in London, some twenty years since, progressed with such rapidity that the chapel, which was shortly afterwards built in connection with that work, soon became one of the "sights" of the metropolis, and his regular congregation larger than that of any other preacher in London; while the influence, radiating from various associations in operation in the pile of buildings known as the Metropolitan Tabernacle and College, has been and is still felt over a very large circle. In proportion to the extent of this work will be the interest

felt in any effort to obtain a hearing for the truth in such a large field of popular error; and although the hope of producing much permanent effect in this or any other "orthodox" circle on this side the coming of the Lord, is not very great, probably the following incident may be interesting to the readers of the *Christadelphian*.

A little more than six months ago, several members of the "Church," assembling at "The Tabernacle," having been led to investigate the truth, embraced it and obeyed the divine command to "Come out from among them and be separate." Being desirous to induce their former co-religionists to become partakers of the blessings they themselves had tasted they made attempts to enlighten

some of them in various ways, and amongst other things, attended a weekly Bible Class, held in connection with the Tabernacle. At one of these the subject was "The Superstitions of the Churches," in which were included many items properly forming part of that category, but of course excluding such as are held by Baptists. Some of the said brethren, however, wishing to be less restrictive in their application of the term, and to exhibit the real character of the gospel according to the Baptists, referred to "heaven-going" and "immortal-soulism" as some of the "superstitions of the churches." These were held by the president of the meeting to be "irrelevant," but the brethren were promised, if they desired it, a special night for the discussion of the subject of the immortality of the soul. This was accordingly arranged for, and on the night appointed (March 31st) they duly attended. The proceedings, after the usual preliminaries, were opened by a gentleman connected with "The Tabernacle," who spoke in support of the doctrine of natural immortality, and who although professing to prove his position from the Bible, dealt much more largely in expressions of his own opinion and in poetical quotations, than in Scripture evidence, only quoting about six passages during the whole time, and several of those being quite irrelevant to the subject. After condemning the idea—which he remarked was spreading very rapidly at the present time—"that immortality is only for saints through the sacrifice of Christ," and denouncing it as a pernicious doctrine, he stated that there is "a spiritual, undying principle in man which thinks, reasons, and acquires intelligence, and will live for ever," and referred to the statement of Paul that "this mortal shall put on immortality" (!)—the very passage adduced by the Archbishop of Canterbury for the same purpose. He also stated that "soul" and "spirit" are the same, and referred to "the disembodied spirits of Moses and Elijah" (!) The precise reference to the passage from which the latter clause was quoted was not, however, given, but the pith of his discourse consisted of four "proofs" of the immortality of the soul, and these, as a specimen of "orthodox" blindness—but for no other reason—are worthy of notice. They were as follow: 1st, the priceless value of the soul; 2nd, its amazing capacity; 3rd, its spiritual nature; and 4th, its perfect unity. In support of the first

point, the passage "What shall a man give in exchange for his soul?" was quoted; and, as the 2nd, it seemed to be considered sufficient to quote the statement of the Psalmist: "If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there," &c. To prove the 3rd point, the statement that "man became a living soul" was quoted: but this was immediately interpreted to mean "a living, undying soul" (!) and to this was added the statement—an utter begging of the question—"his spiritual nature, which cannot die, of necessity proves his immortality." The statement that man was made in the image of God was also referred to as evidence of his immortality. And, lastly, to prove its perfect unity, that "it is indivisible," it was remarked that even after death the "I" remains: "I shall be satisfied when I awake with Thy likeness" (Psalm xvii, 15); and "in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another."—(Job xix. 26, 27.) These so-called "proofs" were surely sufficiently irrelevant to the question; but, to crown them, we were favoured with a quotation from the poet Young—an extract from a supposititious argument with an infidel, in which the immortality of the soul is endeavoured to be proved from nature, reason, the aspirations of man, &c. The lines are as follow:—

"Eternal life is nature's ardent wish;
What ardently we wish we soon believe;
Thy tardy faith declares that wish destroy'd!
What has destroy'd it? Shall I tell thee what?
When fear'd the future, 'tis no longer wish'd;
And when unwish'd, we strive to disbelieve.
Thus infidelity our guilt betrays.
Nor that the sole detection! blush Lorenzo,
Blush for hypocrisy, if not for guilt.
The future feared?—An infidel!—and fear!
Fear what? a dream? a fable? how they
dread
Unwilling evidence, and, therefore, strong,
Affords my cause an undesigned support?
How disbelief affirms what it denies!
It unawares, asserts immortal life."

This is from Dr. Edward Young's *Night Thoughts*, and, truly, they are *night* thoughts; for, viewed side by side with the light from the eternal throne, it is indeed "darkness visible;" and, as if to identify the so-called Christianity of the present day with such sentiments as these, emanating from "the wise of this world,"

the speaker added "*That covers, I think, the whole of the subject.*"

The thread was then taken up by one of the brethren, who quoted from Genesis, &c., to prove the mortality of man, and the identity of his physical nature with that of animals, after which we were treated by another defender of "orthodoxy," not to Scripture testimony, but to a further poetical quotation—this time from Addison, viz, his "Soliloquy to Plato,"—to show, from men being "naturally so fearful of death," that they are immortal. The quotation was as follows:—

"It must be so—Plato, thou reason'st well!
Else whence this pleasing hope, this fond
 desire,
This longing after immortality?
Or whence this secret dread and inward
 horror
Of falling into nought? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself that points out a hereafter,
And intimates eternity to man."

The opener of the discussion then quoted Eccles iii 21, as further proof. After this, three of us (consecutively) succeeded in obtaining a hearing for about half an hour, taking up the four points before referred to. The "priceless value" of the soul was shewn to be, not in the estimation of God, or from a general point of view, but simply to the individual himself; and Isaiah xl. 15, 17, was quoted to prove the "value" of aggregations of "souls" in the eyes of God. The "amazing capacity" presented to our notice in Psalm cxxxix. 8, &c., was shewn, from verse 7, to be attributed, not to the soul of man, but to the Spirit of the Almighty. As to man's "spiritual nature," the interpretation foisted on Gen. ii. 7, was shewn to be a *misinterpretation*, and, while admitting the "spiritual nature" of man, the fallacy of thence inferring his natural immortality was demonstrated. As to the "perfect unity" of the soul, the reply was that there are many things possessing perfect unity that

are not incorruptible or immortal. Following this, the five passages—the only ones in the Bible—containing the word "immortality" were adduced, and it was shewn that in none of these was immortality spoken of as a present possession; but in the first (Rom. ii. 7) as a thing to be "sought for;" in the second and third (1 Cor. xv. 53, 54) as something to be "put on" after the resurrection; in the fourth (1 Tim. vi. 16) as being the inherent possession of God alone; and in the fifth (2 Tim. i. 10) as having been "brought to light" by Jesus Christ. The argument of the apostle Paul in 1 Cor. xv., concerning the necessity of the resurrection to a future life, was also dwelt upon.

Now came the summing-up by the chairman, and although the names of the previous have not been mentioned, there need be no hesitation in so doing in this case, the chairman on the occasion (Professor Rogers, the President and Theological Tutor of the Tabernacle College), being somewhat of a public man, and having written publicly on the subject. But mark the inconsistency and incongruity of the defence of this Pagan notion. Although the opener of the discussion affirmed the proposition to be provable from the Bible, the chairman admitted that it was not affirmed in Scripture, but contended that it was taken for granted, and proceeded to argue the question on metaphysical grounds, respecting which the Scotchman's definition of metaphysics might not be altogether out of place. There was some attempt during the discussion to hiss down and smother the truth—the fate it ever meets with—but it was a satisfaction, although the question could not be fully discussed, as the meeting lasted only about an hour, to have an opportunity of letting the light of the truth—however feebly manifested—shine into the darkness, even though to all appearances, as was the case with the Light of the World, "the darkness comprehended it not."—(John i. 5.)

A. ANDREW.

NOW READY,
DR. THOMAS: HIS LIFE AND WORK,

A BIOGRAPHY, ILLUSTRATIVE OF THE PROCESS BY WHICH THE SYSTEM HAS BEEN EXTRICATED IN MODERN TIMES FROM THE OSCURATION OF ROMISH AND PROTESTANT TRADITION.

PREFACE.

THIS book is published as a contribution to the work in which Dr. Thomas's life was spent. It is not a mere story, nor a story at all, in the ordinary sense. It is the illustration of a development of Bible truth, which, in the absence of miracles and direct communication from God, has taken years to come to maturity; which the world at large is unaware of; which some part of the Christian world, knowing of it, rejects with bitterness; which others have received with joy; which can be irresistibly demonstrated as the teaching of God's word, and quickly seen by any mind of ordinary power, honestly looking into the evidence.

But though not a mere story, the book has some of the interest always attaching more or less to biographical narrative. This may make it specially useful. It will, of course, be valuable to those already acquainted with the truth of which Dr. Thomas was the agent of development in this age of the world; but others may be induced to look at the truth in this form who could not be brought to read a formal demonstration of it. They may thus be made pleasantly acquainted with that which certainly will be to their profit, if they will give heed with an earnest mind.

No intelligent person can read through this narrative without being largely interested, not only in Dr. Thomas, but in the Bible controversies in which he so successfully engaged; nor can they fail to be made acquainted to a considerable extent with the scriptural grounds upon which he maintained his positions. This result is ensured by copious quotations from the articles and correspondence in which the controversy was conducted at its various stages. Ordinarily, such quotations are dry reading, but the intelligent reader will find that their interest in this case is as exceptional as was the man among his fellows, or the controversy among the public questions of the day. They are decidedly what is described as "racy." They are vigorous and beautiful in style, even to the point of being sparkling; and the supreme importance attaching to the topics so treated, complete the charm they have over the reader.

Amongst books teeming from the press in the present day, this has a significance which we cannot but think would be thankfully appreciated by thousands of intelligent minds who are tossed to and fro in the religious uncertainties of the day. Called upon to choose between the absurdities of priestcraft and the cheerlessness of a practically atheistic philosophy, they are distracted and heartless, while they hold on, perhaps with a certain reverence to the Bible which they cannot surrender. Many such have been overjoyed to find an end of their embarrassments in the system of truth hereby presented to notice; and there must be many thousands in English society, throughout

the globe, whose experience would be similar; who would find herein the ground on which the difficulties of science on the problems of human origin and destiny, are reconcilable with a full acceptance of the Bible with all its accomplished facts in history, and enlivening hopes connected with the re-appearance of Christ and the future of the Jewish nation.

It may be the purpose of God to reach this class in increasing numbers. It may be that the controversy involved in this book may become one of the public questions of the day, as it certainly well deserves (for all other questions are insignificant compared to it). But whether or not, it is the privilege of those who at present have the matter in charge to avail themselves of every means, and use every opportunity within reach, of calling attention to this most important matter. This policy is the explanation of the appearance of this book in the form adopted.

A likeness of the Dr. (on steel), as he was a year previous to his death, is inserted at the beginning of the book, to gratify the curiosity that would naturally be felt by every interested reader. The three medallions at the bottom of the picture show his likeness at three earlier stages of his active career.

A complete list of the Dr.'s published works will be found at the end of the book

In thanksgiving to God for the man and his work, as the agency of much enlightenment that prevails, and in prayer that thousands more may be brought within reach of the joyful benefit; and, above all things, that the Lord Jesus may quickly re-appear to save his people, to disentangle the hopeless affairs of mankind, and bring peace after the great storm, and cause the promised blessing in Abraham and his seed to prevail to the utmost bounds of the world, this work is sent forth by one who is more its editor than

64, Belgrave Road, Birmingham,

THE AUTHOR.

9th April, 1873.

"ERRORS OF ANNIHILATIONISTS."

PART III.—CHAP. II—DEATH ETERNAL.

On this question Mr. Grant strikes the right key-note. God's "estimate of sin and its deserts," is the thing to be ascertained. The reasoning of the "poor proud human intellect" on such a subject, unaided by revelation, is but speculation at best. God has spoken and we must listen to His words, however unfathomable or deep His judgments may prove to us. In this we are glad to agree with Mr. Grant. But when the work of listening begins, agreement is quickly at an end.

God's estimate of sin and its deserts, is expressed in the words of Paul: "They who

commit such things are worthy of death" (Rom. i. 32); for "the wages of sin is death" (Rom. vi. 23). "The end of these things is death" (21). (But Mr. Grant is not content as a simple listener to receive this which he hears. He says it is a "living death" that is meant, though we meet with no such paradoxical phrase in the word of God. He quotes from Hastings ("Annihilationist" writer), 1 John v. 12 and John vi. 53: "He that hath not the Son of God *hath not life*," and "except ye eat the flesh of the Son of Man and drink his blood, ye have *no life in you*;" upon which he remarks that if the Annihilationist

reading of such passages be right, they prove that the wicked have no existence now. This would be so if it were existence merely that was in question; but considering that the question is as to that everlasting "life which the Son of Man shall give"—(John vi. 27)—Mr. Grant's remark falls to the ground. This everlasting life is to be given "in the world to come" (Luke xviii. 30); but none have a right to it except those who believe and obey Christ.—(Heb. v. 8.) Hence having it or not having it now is a question of having or not having the title to what is coming, and not of having or not having a present existence. Christ is our life.—(Col. iii. 4.) When he appears we shall appear with him in his glory.—(Ibid.) As prospectively related to that event, we have the life in having him, and assuredly, if we have him not, it will prove that we have even no existence (in the sense of abiding) in us, but a wasting mortality which shall perish for ever, while the righteous shall be an everlasting remembrance.

"But" says Mr. Grant, "in Scripture language, one may be *dead while living*," in proof whereof, he quotes the saying of Paul that "She that liveth in pleasure is *dead while she liveth*." In what sense dead, Mr. Grant? Actually dead, or in a state related to death as a consummation? Is it not the sense expressed in the words of Christ, "Let the dead bury their dead?"—(Luke ix. 60) the living said to be dead because destined to share the fate of the corpses in question? This cannot be gainsaid. Hence, how absurd the clever question of Mr. Grant, in its context apparently convincing: "If there be a *living death* even now, as we are assured there is, *why not for eternity*?" What is called a "living death" is a state deriving its name from its terminus, and he asks why it cannot always be terminating!

A man in business, luxuriating in his rich country seat, and hearing of the occurrence of a commercial panic and the stoppage of the leading banks, exclaims, "I am a ruined man!" No actual change has yet taken place in its surroundings. His wine is in his cellar; the servants attend his call; fine carpets await his feet; the magnificent furniture shines for his pleasure; the glittering plate is in the chest; the larder is well supplied; his horses occupy his stables; his shining brougham rests snugly in his coach-

house under "John's" vigilant care. Not an article is changed; yet he says "I am a ruined man." If Mr. Grant were his guest, with his undiscerning simplicity, he might say, "Well, here is prosperous ruin," and observing no change take place in the course of the evening, he might soliloquise before retiring to rest in one of the luxuriantly furnished bedrooms, "this is a beautiful state of ruin, and if there be such a thing as prosperous ruin for one evening, why not for a man's life-time? Why is my host so concerned?" The arrival of the bailiffs would take the scales off his eyes; the sale of all the fine things; and the removal of the family with breaking hearts to obscure lodgings would show him that what his host meant when he said he *was* ruined, was that circumstances had taken such a shape as would *lead to* his ruin, and that "prosperous ruin" was a meteoric affair. If Mr. Grant survive to see the end of the wicked, he will learn a similar lesson about "living death."

Mr. Grant next turns his attention to the passages quoted to prove the extinction of the wicked. He examines the word translated "destruction" and "perdition." He shows that it is used in the sense of "marring" as applied to bottles (Mark ii. 22); "losing" as applied to sheep, money, the prodigal son, and also "perishing" (Matt. xxvi. 52), and "dying" (John xviii. 14).

He affirms that in none of these cases does the word imply extinction. The truth of this depends upon the sense in which the word "extinction" is to be understood. If it is to be taken in the unnatural sense of "annihilation" constantly thrust by Mr. Grant's class upon those whom they oppose in this controversy, doubtless the remark is true; but away from this, it is not true. In each case, something is destroyed. Bottles burst are bottles destroyed as bottles. In the case of an article lost, possession is destroyed for the time being. "Them that are *lost*" (2 Cor. iv. 13), are those who walk in the broad way *leading to destruction*.—(Matt. vii. 13.) They are spoken of as lost or destroyed in the same way as those whose end is death are described as dead.

The same remarks apply to and dispose of Mr. Grant's criticisms on the other words translated "destiny" and "perish." They fence off his attempt to take the meaning out of these words, and preserve the words in

their appointed harmony with the fundamental doctrine of the Bible, that "the end of these things (wicked acts) IS DEATH."—(Rom. vi. 21.)

We have entered more thoroughly and critically into this point in our reply to Dr. Angus (see p. 28-32, *Everlasting punishment not eternal torments*)—taking up all the words translated "destroy" and "perish" and showing that they contain the sense objected to by those who contend for eternal torments. It is unnecessary to repeat what is there written. It will suffice to notice the four cases quoted by Mr. Grant, to show that "destroy" does not mean "to bring to an end."

"*Knowest thou not yet that Egypt is destroyed?*" The reflection upon this is obvious. That which constituted the "Egypt" of colloquial talk was being brought to an end by the disasters coming upon it by the hand of Moses. A country spoken of in this way does not mean the territory merely, but the state of things existing upon it; society, cities, agriculture, &c. All these were being brought to an end or destroyed by the great plagues. Strange that Mr. Grant should quote such a case to prove that destroy does not mean destroy.

"*The land perisheth.*"—This is similar. The state of prosperity among the inhabitants expressed by the phrase, "the land," was coming to an end, was perishing, was being destroyed. Land is frequently used for the people: e.g. "My father hath troubled the land."—(1 Sam. xiv. 29.) "The whole land trembled."—(Jer. viii. 16.)

"*The valley also shall perish.*"—"The valley" on the same principle is put for the people inhabiting it and the state of things growing up under their hand.

"*O Israel, thou hast destroyed thyself.*"—And is it not so? Was not the kingdom of Israel brought to an end by the sins of her people? Not only so, but the self destruction of Israel involved the slaughter of the vast bulk of the nation. Strange that Mr. Grant should cite such a case to prove that "destroy" does not mean destroy.

The remainder of the chapter is devoted to an endeavour to show that the destruction of the wicked is not taught by such statements as They shall be cut off, (Psalms xxxvii. 9-10), "consumed" (Psalm civ. 35), rooted out of the earth (Prov. ii. 22). Mr. Grant makes

short work of his task by simply asserting that these expressions have nothing to do with the final destiny of the wicked. We need simply say that if this be so, it is impossible to find statements that have to do with it. Mr. Grant cannot produce them.

CHAPTER III.—THE JUDGMENT OF THE LIVING AND THE DEAD.

There is little in this chapter calling for Christadelphian comment, so far as the main topic of the book is concerned. It seeks to bring "The Lord's coming and the resurrection" into the foreground from which Mr. Grant says they have been displaced by the "long prevalent idea of a spiritual millennium to be brought about by missionary efforts and closed by the coming of the Lord in judgment." This long-prevalent idea Mr. Grant calls "an error." So that again it appears Mr. Grant is not orthodox. Neither is he scriptural. It could be shewn that his sketch of the divine programme of events connected with the second coming of Christ and the history of the thousand years' reign is as far off the mark as the "long-prevalent idea" which he condemns as an error. But this would be foreign to the main subject of the book. Dr. Thomas has made Scripture teaching on these things abundantly clear. We can, therefore, afford to pass on, noting merely Mr. Grant's denial that the saints are judged at the coming of the Lord, as to acceptance or rejection. This is a natural out-growth of the theory that the saints ascend to the presence of the Lord when they die. If they enter His presence accepted at that time, obviously the revival of the question of acceptance when they arrive together on the earth, is out of the question. Thus, as Mr. Grant says in the opening of the chapter, "error paves the way for error." The absurd idea that dead men are alive brings with it a denial of the apostolic testimony, that "the Lord Jesus Christ shall judge the living and the dead at his appearing and his kingdom;" and results in the affirmation of the unscriptural propositions which appear in the course of this chapter, that rejected servants come not forth to meet the Lord at his coming; that all who rise then are immortal and independent of the judgment, and that the resurrection at the close of the thousand years is confined to the wicked of former generations.

THE SACRIFICE OF CHRIST.

A FEW correspondents have expressed their minds on the subject of last month's Question-and-Answer Article on the Sacrifice of Christ. We give a few extracts.

Brother Birkenhead (Sale) says:—

"Let me entreat you to accept my sincere thanks and warmest congratulations for your fearless and able defence of the truth, in July No. of *Christadelphian*, as set forth against the illogical, unsound, and unscriptural propositions contained in pamphlet. God grant that all faithful brethren may be preserved from consequences fatal to their eternal happiness, and that they may see that pamphlet like a snare laid for their life. I am right glad to see in your answers an exact impression of my own mind, and trust they will at once settle those discussions which the pamphlet was calculated to raise in the minds of the weak and inexperienced brethren. P. S.—He that endureth to the end the same shall be saved."

Brother Birkenhead's sister-wife writes at the same time: "Accept our united love and earnest sympathy for you at this time, when those who should be a comfort and help to you are not that, but are adding greatly to the burden you have daily upon you. Truly you must feel at times greatly disappointed and discouraged, when you meet with such trials as these, when you have to contend so much with the world; it grieves us much for you. It seems like presumption in me to address you in such a way, but I must express how deeply, very deeply, I feel for you at this time, and, indeed, in all the sorrows you have lately experienced."

Brother Boshier (London) says:—

"There will be mischief; but those who have the truth and love it for its own sake, will be made manifest. Individually, I am thankful for the discussion. It has enabled me to grasp the important subject in dispute much more firmly, and I hope to hold by it to the end."

Brother Collyer (Leicester) writes:—

"I expect mine will be only one of very many communications you will receive on the subject of the pamphlet issued from Nottingham. We have had an illustration this morning of its results in our ecclesia. This sad affair has cast a gloom over our otherwise encouraging prospects. For yourself I am most heartily sorry, you ought not to have this kind of difficulty; you have enough without *surely*. Be assured, dear brother, of my strong sympathy for you and with you, in this (as it seems) untoward affair. I hope and pray that our Father in heaven will so order it that it shall issue in His being honoured, and we advantaged."

Sister Frazer (Huddersfield) writes:—

"Only those who prayed that you would take up the Thirty-two Questions can understand how thankful we are that you did so. Daily we thank our heavenly Father for you, earnestly desiring that He will strengthen and bless both you and dear sister Roberts more and more."

Brother Otter (Cheltenham) writes:—

"I cannot refrain from at once sitting down to thank you heartily for exposing those thirty-two questions. I sincerely trust the tract will be renounced, and that the authors will at once give in their adhesion to the truth on this subject. If not, how can we wish them God speed?—(John v. 10.) Three of the tracts were sent me, with a request to state how many the ecclesia would 'accept of.' I kept one and gave one each to two other brethren, advising them that I did not consider it scriptural, but to go into the matter and let me know their conclusion. Last night at our Bible meeting I found out that they were both satisfied that the answers, &c., in the tract were not the teaching of Scripture. We had about two hours earnest and I hope profitable conversation on the whole subject. I am afraid this tract is calculated to much and serious injury, especially to weak brethren and those unaccustomed to dig below the surface. Permit me dear brother, again to thank you, and if your article is not sufficient (as it should be), to silence the gainsayers, I trust that you will 'cry aloud and spare not.'

I hope, dear brother, that you are in health, that you are not downcast by any of the multifarious, vexatious and trying experiences you must necessarily (in your position) be the subject of. I pray that the very God of peace may sanctify you wholly; . . . and that you may be preserved blameless unto the coming of our Lord Jesus Christ, and I remain ever your humble, but I trust faithful brother in Christ, W. R. OTTER."

Sister Rodgers (Wisbeach) :—

“I received a copy of the tract, *Questions and Answers*, this week. I certainly had thought that the answers to questions 11 and 19 were contrary to the truth. I am going to read all the testimony again from God’s Word, praying earnestly that, even as God has led me on so far, He will lead me into *all* truth. I know He is able and willing to guide my judgment, and on Him will I lean. My sympathy goes greatly with you, and I earnestly pray that you may be strengthened as heretofore.”

SOME OF THE LOGICAL RESULTS.

OF
HOLDING

a.—*That Jesus was not the Son of Adam.*

b.—*That Jesus did not come in sinful flesh.*

c.—*That had Jesus died under the penalty of Adam’s transgression, he could not have been raised from the dead.*^a

1 (A).—Jesus was not the son of David, and, therefore, not heir to David’s throne.

CONSEQUENCE.

Jesus was not the Messiah, but, an impostor. And if he were not the Messiah, the whole prophetic word is falsified, and

THE WORD OF GOD PROVED A FABRICATION,

and well may we, in that case, demand, with the Pharisees, “When the kingdom shall come?” Come, in that case, it never can.

2 (B).—Jesus did not bear our sins in his own body; consequently our sins are unborne away, and we are under hopeless doom as transgressors.

CONSEQUENCE.

WE ARE WITHOUT HOPE.

3 (c).—But even if he were the Messiah, and did bear our sins, dying under the penalty of our transgressions, he could not rise, and, therefore, did not rise.

CONSEQUENCE.

OUR FAITH IS VAIN; WE ARE YET IN OUR SINS.

4 (c).—Anyone else that might ever appear, however sinless, dying under the penalty of our transgressions, must, in like manner, remain for ever under the dominion of death.

CONSEQUENCE.

WE NEVER CAN BE SAVED.

A root bearing such fruits will be avoided as death itself by all wise men. The connection between the root and the fruit may not be apparent to those who, like inexperienced children digging in the garden, have mistaken henbane for horse radish. The connection, nevertheless, exists, and can be made palpable in that process of microscopic dissection in question and answer, which none court so eagerly as those who have a just but misunderstood cause in hand: and which, on the other hand, none are so scared at as those who have a plausible but lame case.

* These things are affirmed in the Tract of 32 questions.

DR. THOMAS AT VARIOUS TIMES ON THE CONDEMNATION OF
SIN IN THE FLESH.

In *Elpis Israel*, page 114, the following sentences occur:—"Sin, I say, is a synonym for human nature. Hence the flesh is invariably regarded as *unclean*. It is therefore written, 'How can he be clean who is born of woman?'—(Job xxv. 4.) 'Who can bring a clean thing out of an unclean? Not one.'—(Job xiv. 4.) 'What is man that he should be clean? And which is born of a woman that he should be righteous? Behold, God putteth no trust in His saints; yea, the heavens are not clean in His sight. How much more abominable and filthy is man, who drinketh iniquity like water?' (Job xv. 14-16.) This view of sin in the flesh is enlightening in the things concerning Jesus. The apostle says, 'God made him sin for us, who knew no sin' (2 Cor. v. 21); and this he explains in another place by saying that, 'He sent His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh' (Rom. viii. 3) in the offering of his body once.—(Heb. x. 10, 12, 14.) Sin could not have been condemned in the body of Jesus, if it had not existed there. His body was as unclean as the bodies of those he died for; for he was born of a woman, and 'not one' can bring a clean body out of a defiled body; for 'that' says Jesus himself, 'which is born of the flesh is flesh.'—(John iii. 6.)

According to the physical law, the seed of the unclean woman was born into the world. The nature of Mary was as unclean as that of other women, and therefore could give only to 'a body' like her own, though especially 'prepared of God.'—(Heb. x. 10, 12, 14) Had Mary's nature been immaculate, as her idolatrous worshippers contend an immaculate body would have been born of her; which, therefore, would not have answered the purpose of God; which was to condemn sin in the flesh; a thing that could not have been accomplished if there were no sin there.

Speaking of the conception and preparation of the seed, the prophet as a typical person, says, 'Behold, I was shapen in iniquity, and in sin did my mother conceive me.'—(Psalm li. 5.) This is nothing more than affirming that he was born of sinful flesh and not of the pure and incorruptible angelic nature.

Sinful flesh being the hereditary nature

of the Lord Jesus, he was a fit and proper sacrifice of sin; especially as he was himself 'innocent of the great transgression,' having been obedient in all things. Appearing in the nature of the seed of Abraham (Heb. ii. 16-18), he was subject to all the emotions by which we are troubled; so that he was enabled to sympathize with our infirmities (Heb. iv. 15), being 'made in all things like unto his brethren.'"

THE DR.'S REPLY TO A CHARGE AGAINST
ELPIS ISRAEL.

A newspaper critic having held this up to ridicule, the Dr. replied as follows:—"If, in the days of his flesh, the Lord had not been perfectly human, what resemblance would there have been between the lifting up of the *prepared body* on the cross, and the lifting up of the *serpent* in the wilderness? If that body had not been perfectly human in all things like ours, how could God have 'sent His Son in the likeness of sinful flesh?' Is not sinful flesh perfectly human? Is it not 'flesh of sin?' This is all the 'perfect humanity' men are acquainted with. If the body crucified had not been thus perfectly human, how could *sin* have been condemned in it? Or how could 'the Anointed' 'his own self have borne our sins in his own body upon the tree?' Read Rom. viii. 2; 1 Peter ii. 24, and think upon them.

"To say, then, that Jesus was not made in all things like to this—that he had a better nature—is to say that 'Jesus did not come in the flesh.' This is the heresy that *Elpis Israel* is condemned for not teaching. It is true *Elpis Israel* affirms that Jesus came in sinful flesh; but that notwithstanding the plague of such a nature, he was obedient in all things—'did no sin, nor was guile found in his mouth;' in which sense there was no sin in him; 'he was without sin;' thus, 'he who knew no sin, was made sin for us, that we might become the righteousness of God in him.'"

"The reverse is not a modern heresy, but an element of 'the mystery of iniquity,' which was festering in 'the heritages,' *οὐ κληροὶ* in the days of the apostles. 'Many deceivers,' says John 'are entered

into the world, who confess not that the anointed Jesus is come in flesh. This is the deceiver and the anti-Christ.—(2 John 7.) In another place he styles these ‘deceivers’ *false prophets*, or ‘spirits,’ for they professed to have the Spirit and to speak by it, like the Gentile pietists and spiritualists of our day, who make the Word of God of none effect by their foolishness. In John’s time there were those who really had divine gifts; but when did men ever possess the genuine without the world being imposed upon by the counterfeit? It was so in the heritages of the first century; and so great and subtle did the evil become, that the authority of the apostles themselves was imperilled. John, therefore, found it necessary to lay down a rule by which the true might be distinguished from the false. ‘Beloved,’ says he, ‘believe not every spirit,’ or prophet; ‘but try the spirits, whether they be of God; because many false prophets are gone out into the world.’ He then gives the rule by which they are to be tried. ‘Hereby,’ continues he, ‘know ye the Spirit of God. Every spirit that confesseth that the anointed Jesus came in the flesh, is of God; and every spirit that confesseth not that the anointed Jesus is come in the flesh is not of God; and this is that of the anti-Christ which ye have heard that it comes, and is now in the world already.’ Here, then, was the heresy, from which has ripened the fruit of the ‘Immaculate Conception’—the latest edition of anti-Christ’s infatuation and stupidity. Its seed was sown by false prophets or teachers, before popes and popery had raised aloft their serpent forms. In the apostles’ day, it existed as a *spirit*, ‘opposed to the doctrine of Christ,’ which did not acknowledge the distinctiveness of the Father and the Son, but merged them, as Gentile sectaries, of the nineteenth century do, into one. But ‘he that abideth in the doctrine of Christ, he hath both the Father and the Son.—(2. John ix.) He maintains the real humanity of Jesus, or *the Father by the Spirit, manifested through sinful flesh*; or as Paul states it, ‘God manifest in the flesh’—a mystery incomprehensible to the darkness of the anti-Christian apostasy.—(John i 5.)

This heresy against the *proper humanity* of Christ is far more subtle than the counterpart of it, which denies his *proper divinity*. The orthodox have never been slack in communicating

those who reject this; but they had better look well to themselves; for the ‘sinful flesh’ is as much an element of the divine Jesus as ‘the Spirit.’ In body Jesus only differed from other men in paternity. God was the father of that body, not Joseph; therefore, the body was Son of God, as Luke testifies of the first Adam. The logical consequences resulting from the denial of the true humanity of Jesus, are destructive of the mystery of the gospel; for if the Spirit did not take our nature, but a better nature, then is that better nature not our nature, and redeemed from whatever curse it may have laid under, and been reconciled to God. But if the human nature of Christ were immaculate (excuse the phrase, O reader, for since the Fall, we know not of an immaculate human nature) then God did not ‘send Jesus in the likeness of sinful flesh;’ he did not ‘take hold of the seed of Abraham;’ he did not ‘become sin for us;’ ‘sin was’ not ‘condemned in the flesh;’ and ‘our sins were’ not ‘borne in his body upon the tree.’ These things could not have been accomplished in a nature destitute of that *physical* principle, styled ‘Sin in the flesh.’ Decree the immaculateness of the body prepared for the Spirit (Psalm xl 6; Heb. x. 5), and the ‘mystery of Christ’ is destroyed, and the gospel of the kingdom ceases to be the power of God for salvation to those that believe it. If the Son of Man did not live a life of faith, and if he did not experience all the temptations which *we feel*, then is his life, and his resistance of evil, no example to us. But ‘he was tempted in all things after our likeness without sin;’ this, however, can only be admitted on the ground of his nature and ‘the brethren’s’ being exactly alike: hence

He knows what sore temptations are,
For he has felt the same.

Enticements within and persecutions without make up the sum of his ‘sufferings for us,’ leaving us an example, that we should follow in his steps: who did no sin ‘neither was guile found in his mouth.’

But, as a last resort against all this, the doctors of the apostasy fall back upon the saying of Gabriel, in Luke i. 35, that the child to be born of Mary was a ‘holy thing,’ and, consequently, of an immaculate nature. But they forget that all the firstborns of Israel were ‘holy things.’

Jesus was Jehovah's firstborn by Mary; and, therefore, one of the firstborns of the nation; so that the law of the firstborns applied to him equally with the rest. 'All the firstborns are mine; for on the day that I smote the firstborn in the land of Egypt, I *hallowed unto me* all the firstborn in Israel, both man and beast; mine shall they be; I am Jehovah.' Hence, the holiness of Mary's babe was not of nature, but of constitution by the law. Gabriel declared his legitimacy in styling it a 'holy thing'—a declaration ratified by Jehovah Himself, before the multitude, when he acknowledged Jesus as His Son, in whom He delighted.—(Matt. iii. 17.)

In conclusion, upon this point, we may remark, that previous to the resurrection of the firstfruits, the Scripture knows nothing of two kinds of flesh, one immutable, immortal, and incapable of acting otherwise than in conformity with the will of the Creator; and another flesh, mutable, mortal, and capable of acting contrary to the will of God; it knows but of one kind of flesh, and pronounces condemnation upon those who deny that in that one kind came the Son of God to do His will, as it is written of Him in the volume of the book. Christ made sin, though sinless, is the doctrine of God—a deep and wonderful scheme that the wisdom and power of Deity could alone devise."

THE DR. IN EUREKA, VOL. I.

"However perfect and complete the moral manifestation of the Deity was in Jesus of Nazareth, the divine manifestation was nevertheless imperfect as concerning the substance, or body of Jesus. This was what we are familiar with as the flesh. It was not angel-flesh, or nature; but that common to the seed of Abraham, styled by Paul *σαρξ ἀμαρτίας*, *flesh of sin*; 'in which,' he says, 'dwells no good thing.'—(Rom. vii. 18; viii. 3.) The anointing spirit-dove, which, as the Divine Form, descended from heaven upon Jesus at his sealing, was holy and complete in all things; the *character* of Jesus was holy, harmless, undefiled, without spot or blemish, or any such thing; but *his flesh* was like our flesh in all its points—weak, emotional and unclean. Had his flesh been like that of Angel-Elohim, which is consubstantial with the Eternal Spirit, it would have been unfit for the purpose of the

Deity in his manifestation. Sin, whose wages is death, had to be condemned in the nature that had transgressed; a necessity that could only be accomplished by the Word becoming Adamic-flesh, and not Elohistie. For this cause 'Jesus was made a little lower than the angels for the suffering of death; . . . that he, by the grace of the Deity might taste death for every man.' For this cause, and forasmuch also 'as the children (of the Deity) are partakers of flesh and blood, he also likewise took part of the same, that through death he might destroy that having the power of death, that is, the *δίαβολος*,' or elements of corruption in our nature, inciting it to transgression and therefore called 'in working death in us.'—(Rom. vii. 13; Heb. ii. 9, 14.)

Another reason why the Word assumed a lower nature than the Elohistie was, that a basis of future perfection might be laid in obedience under trial. Jesus has been appointed Captain of Salvation in the bringing of many sons to glory. Now these sons in the accident of birth are all 'subject to vanity,' with inveterate propensities and relative enticements, inciting and tempting them to sin. A captain, therefore, whose nature was primarily consubstantial with the Deity, could not be touched with the feeling of their infirmities. He would be essentially holy and impeccable, and of necessity good. But a necessitated holiness and perfection are not the basis of exaltation to the glories of the Apocalypse. These are to be attained only by conquest of self under trial from without, by which 'they come out of great tribulation.'—(Apoc. vii. 14.) Its promises are to those who overcome, as their captain has overcome, when it can be said his victory is apocalyptically complete.'—(Apoc. iii. 21; xi. 15.) Hence, then, 'it became the Deity to make the captain of the salvation of His many sons perfect through sufferings, and to effect this, he must be of their primary nature, that when the Great Captain and his associates shall rejoice together in the consubstantiality of the Deity, they may all have attained to it upon the principle of voluntary obedience, motivated by faith, and maintained in opposition to incitements within, and enticements and pressure from without. The flesh is, therefore, a necessary basis for this; and making it possible for him to be tempted in all points according to the flesh-likeness

without sin. Hence, though the Son of the Deity, and heir of all things, yet he learned obedience by the things which he suffered; and being MADE PERFECT he became the author of *aion*-salvation unto all them that obey him.'"

THE DR. IN EUREKA, VOL. II.

"The germ which in after ages was fully developed into the Anti-christ was the *denying the Father and the Son*.—(1 John ii. 22.) This denial was in the sense of *not confessing that Jesus Christ is come in the flesh*—(2 John 7.) All who hold this damnable tradition (which in our time is an article of 'orthodoxy' so called) forsook the fellowship of the apostles, and were manifested as anti-christs. 'Ye have heard' says John, 'that the Anti-christ comes; even now there are many Anti-christs. They went out from us, but they were not of us.' These were 'false prophets,' spirits, or teachers, whose doctrine was 'that of the Anti-christ that should come, and *even now already*,' says John, '*is in the world*.'—(1 Epist. iv. 3.) They confessed not, that he whom they called Jesus Christ was a man in the flesh common to all mankind, which is *σαρξ ἁμαρτίας*, sin's flesh.—(Rom. viii. 3.) They maintained that he had another kind of flesh, which was pure, holy and immaculate. They confounded his immaculate or spotless character, with immaculate flesh. This was a fatal heresy; for if Jesus was not crucified in the flesh common to us all, then 'sin was' not 'condemned in the flesh,' as all the apostles taught, and there has been as yet no sacrifice for sin, and consequently there are no means of remission of sins extant.

"The immaculate nature of Jesus however involved 'the Fathers,' and their 'Father of the Fathers'—*πατήρ πατέρων*—in the necessity of transforming the mother of Jesus into an immaculate virgin-goddess—immaculate in her conception, and therefore not of the common flesh of Jewish nature. The Deity of the Apostasy was bound to decree this to avoid the inconvenient questions, 'Who can bring a clean thing out of an unclean?'—(Job xiv. 4); and, 'How can he be clean that is born of woman?'—(xxv. 4.) Job says, 'Not one' can do this. But this paragon of virtue knew nothing of the Pope! He undertook to accomplish Job's impossibility; for nothing is impos-

sible with the Great Blasphemer of the Deity of the heaven! He decreed that the woman Mary was of clean and holy flesh, and therefore the thing born of her was 'a holy thing,' spotless flesh untainted of Adam's sin, though *εφ, ὅ πάντες ἡμαρτον*, in him all sinned, which an unsophisticated mind would suppose included all liable to death; Eli, Mary, her mother, and Jesus all died, and must necessarily have been included federally in Adam. But these considerations are no difficulty with the Chief Sorcerer of 'Christendom.' His magic wand, 'thus I decree,' transforms all lies into divine truths, and the grossest absurdities into the sublimest and most adorable mysteries."

IN ANSWER TO A CORRESPONDENT,
IN 1866,

The Dr. wrote thus on the point, in August, 1866: "The Deity did not die for sin. Why should the Deity die for the transgression of His own law, by the creature formed from the dust by His own hand? Did

God, the Mighty Maker, die
For man, the creature's, sin?

Superstition and ignorance, parent and child of the flesh, say He did; but the Word of Reconciliation affirms no such absurdity. This word saith that 'Deity condemned sin in the flesh,' when that flesh died on the cross.

Jesus, or *Yahveh Tzidkenu* (he who shall be our Righteousness), was Son of the Deity by creation, and the son of man by the flesh developed from Mary, the descendant of David's substance, without human intervention. Hence, his flesh was the same flesh as the First Adam with which ours is identical."

"The begettal of Yehoshua, or Jesus (he who shall save) by Holy Spirit, or *power*, and of the will of the Deity, made him 'more Deity than any other man,' but 'not less sin's flesh' than we."

"Jesus was 'more Deity' than his brethren, in that he was generated independently of the will of the flesh, but not less flesh than they. Truly, as Paul says concerning this subject, 'great is the mystery of Godliness: Deity manifested in the flesh, &c.'"

IN A SUMMARY OF THE FAITH, IN 1867,

3.—"That by this same Spirit, or Power, the Father Spirit, prepared 'a

body,' (Heb. x. 5,) out of the substance of Mary, and named it before its formation, YAH-SHUA, or Yehoshua, HE SHALL BE, *the Saviour*; in Greek, *Jesus*, or JESUS; and that when about thirty years old, he was anointed with the same Spirit and with power.—(Luke i. 35; Acts x. 3).

4.—That this Jesus Anointed was the ETERNAL INVISIBLE FATHER, *by his spirit*, manifested in the nature that sinned in Eden's Garden; that when nailed to the cross the Father forsook him, in withdrawing His Spirit from him (Matt. xxvii. 46); that when he died, his death was 'the condemnation of sin in the flesh' (Rom. viii. 3); and that in so dying, he bare the sins of his brethren in his own body to the tree.'—(1 Peter ii. 24).

IN THE "ONE GREAT OFFERING," IN
1868.

1.—*By what phrase is this Offering Scripturally expressed?* By the words 'the offering of the BODY of Jesus Christ once.'—(Heb. x. 10.)

2.—In what did the offering of this body consist? In the condemnation of sin in the nature that sinned in the Garden of Eden.—(Rom. viii. 3.)

4.—Who was the High Priestly Offerer in the crucifixion? The Eternal Spirit (Heb. ix. 14), upon the principle that what one doth by his instruments, he doth himself; thus Herod, Pilate, the Rulers, Romans and Jews, did whatsoever God's hand and counsel determined before to be done.—(Acts xviii. 27, 28.)

5.—What is the Melchizidec High Priest? The Eternal Spirit manifested in the flesh.—(1 Tim. iii. 16.)

6.—What was this manifested Priest's sin offering? "His own body."—(1 Pet. ii. 24.)

7.—Where did this Eternal Offerer offer his sacrifice? Upon the cross "without the gate," or "without the camp."—(Heb. xxiii. 12, 13.)

IN "WHO ARE THE CHRISTADELPHIANS,"
1869.

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

7.—"They believe that Jesus died for

the offences of sinners, and was raised again for the justification of believing men and women, and these obtain justification by faith in the obedience of faith."

IN A LETTER TO "THE ROCK" WHILE
LAST IN ENGLAND.

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

CATEGORICAL ANSWERS ON THE SUB-
JECT A YEAR BEFORE HIS DEATH.

3rd.—"Was the flesh of Jesus from his birth by Mary pure, holy, spotless, undefiled? ANSWER: 'No.'"

4th.—"Had he not been put to death violently, would he have lived for ever? ANSWER: 'No.'"

5th.—"Did he stand in the same relation to 'the law of sin and death' as Adam did before he transgressed? ANSWER: 'Answered above.'"

6th.—"Can a man be justified who believes the things implied in these questions concerning the nature of Jesus? ANSWER: 'The Lord will settle this question at the judgment?'"

TWO YEARS AFTER HIS DEATH.

And now, we are asked to believe that in all this the Dr. was mistaken. We altogether reject the suggestion, not because we have confidence in Dr. Thomas's judgment (though we have that greatly); but because on the merits of the question itself, as shewn last month, the scripturalness and necessity of his view of the matter are abundantly evident. Least of all are we likely to consent to the suggestion at the bidding of a pen which writes its renunciation within a week of its owner's easy perversion, under influences not difficult to be understood by such as look below the surface. We stand or fall with Dr. Thomas in the sense stated.—EDITOR.

APPROACHING DISCUSSIONS AT TROWBRIDGE AND GLASGOW.

PAUL disputed daily in the school of one Tyrannus (Acts xix. 9), and also in the market place of Athens, on the occasion of his visit there.—(Acts xvii. 17.) His most common way of getting at the public ear was to go to the synagogue and use the privilege open to every Jew, of speaking to the assembly; but when this was shut against him, he availed himself of whatever other opportunity might come in his way, his object being, "by any means," to get the gospel preached as the power of God unto salvation to everyone believing. Most accessible among those was the facility for discussion afforded in the scholastic form of things in vogue in the Greek era, in which his labours were cast.

In our day, there is no synagogue, Jewish or Gentile, in which doctrines opposed to the current orthodoxy can obtain a hearing. There is no "open" platform in the market place for all comers. There is no common ground on which the public can be approached by anything they choose not to hear. The truth is, therefore, at a disadvantage in our day. About the best that can be done is to get up lectures, at which a few of the poor and intellectually-independent part (and that a small part) of the community can be got together; and publish books, which being unsaleable in the general market, can only be circulated through the private influence of appreciative readers.

Discussion now and then, in the modern form, is another form of public effort which is indirectly useful to the same end. There

is never any hope of altering the mind of the disputant, but there is a possibility of influencing the hearers, not finally, perhaps but in a direction which leads them to reading and further enquiry, which may result in enlightenment. Then in connection with discussion, there is always a degree of interest aroused, which cannot be evoked by the quieter work of a lecture; and thus, though it does not of itself (being polemic in character) tend to the opening of the mind to conviction, it is useful in bringing people together in larger numbers, and with minds more intent, and therefore, more directly susceptible to any influence of argument brought to bear. Then there is always the advantage of agitation which tends to bring the matters debated into notice, provoking enquiry, and stimulating thought. Such discussions are of little value in bringing matters to a critical test, inasmuch as an opponent may evade the issues and fill up the time with mere padding. Nevertheless, they are infinitely preferable to the spiritual stagnation which reigns in every community where the clergy are in the ascendant as in Britain.

These considerations induce a resort to this mode of ventilating the truth as occasion may offer. The opportunities are rare. Challenges are rarely accepted by those interested in upholding the existing status; and those not interested are generally incompetent for the work. But now-a-days, challenges are being given instead of refused. The Editor was challenged to defend the narrow way against Universalism, and did so in four nights at Edinburgh, as elsewhere

recorded. Indirectly, he is challenged to do battle at Trowbridge, for the resurrection against spiritualism. It comes about in this wise:—

On Tuesday, the 18th of March last, the "Rev." F. R. Young, Editor of the *Christian Spiritualist*, lectured in the Court Hall, Trowbridge, on the question "Are the Scriptures opposed to modern Spiritualism?" The lecture it appears was consequent on questions put to the lecturer on a former visit. At the close of the lecture, in which he absurdly claimed angelic visits and the wonders done by inspiration of the Holy Spirit, as ancient spiritualistic phenomena, some discussion took place, in the course of which, he denied "the resurrection of this body." He said, "he was willing to come any other evening and discuss this subject of the resurrection with any competent controversialist, the proceeds of the prices of admission over and above expenses of the hall, to be handed to some local charity."

This statement called forth the following letter, which appeared in *Trowbridge Advertiser* of the following week:—

"SIR,—Whether Mr. Young's challenge be accepted or not, the cause of truth would not be likely to suffer by a sifting examination of the subject of the resurrection. In using your own words, I venture to think 'such a discussion cannot but result in good,' because there seems to be so much *unreality* and cloudiness floating in the mind on that real and plainly-revealed subject. Mr. Young has ventured his Scriptural and philosophical reputation on the announcement that the *same* body will not rise again; and as it is evident that that gentleman thinks much below the surface of subjects, it would be interesting to hear what he has to say. If it should be the means of sending persons to the Divine Statute Book with a Berean-like spirit, some may have reason to rejoice; because many have gone there to seek support for some preconceived and unfounded notion, and have come away rejoicing that they accidentally found the truth. Yours, &c.,
Westbury, April 2nd." J. N.

To this, Mr. Young responded as follows:—

"SIR,— . . . I repeat what I said at the conclusion of my lecture: that if any person in Trowbridge, who is competent to debate, and who would be generally acceptable to the townspeople, will come forward, I am quite ready to debate with him the doctrine of the resurrection of the body, and to show that it is unscriptural, unscientific, and unreasonable. I was obliged to challenge some opponents to debate, on lecturing at Yeovil on Wednesday and Thursday evenings last; but my 25 years of platform work has told me that it is very easy for people to ask what they conceive to be

smart, unanswerable questions, but not so easy for them to grapple with all the details of those questions, and in some set debate. A child may ask, in a moment, a question which it may take weeks of a philosopher's time to answer: all this proving not that questions should not be put, or answers to them not expected, but that if the cause of truth is to be served, we should, all of us, exercise a little more care about what we say; and, above all, cherish that divine spirit of charity towards our opponents, without the possession of which, whatever our faith and hope may be, we are *nothing*.— (See 1 Cor. xiii. 2.)

Yours respectfully,

FREDERIC ROWLAND YOUNG.

Editor of the *Christian Spiritualist*.

Rose Cottage, Swindon,

March 24th, 1873."

The brethren, in that part of the country, thought the opportunity eminently favourable for introducing the truth to Trowbridge, which it appears is a religious place, and considered "good soil" in relation to the seed of the kingdom. They, therefore, wrote the Editor to enquire if he would accept Mr. Young's challenge, they undertaking to see to all the arrangements. The Editor, after thoroughly considering the matter, decided to say "Yes," and said so. Brother Clark then obtained the insertion of the following letter in the paper in which the others had appeared:—

To the Editor of the "Trowbridge Advertiser." DEAR SIR,—Some friends in your and neighbouring towns, being desirous that Mr. Young's challenge (which appeared in your columns last March) to discuss the Doctrine of the Resurrection on a Scriptural basis, should not be unaccepted, have much pleasure in naming Mr. Robert Roberts, of Birmingham, who would be happy to meet Mr. Young some time in July next. I should be happy to hear from Mr. Young, if he accepts this proposal, and remain,
Yours respectfully,

Bridge Street, Frome, C. W. CLARK.

29th April, 1872."

To this, Mr. Young responded in the same columns:—

"THE RESURRECTION OF THE BODY."

To the Editor of 'the Chronicle.' SIR,—I am perfectly willing to stand to the challenge to debate the doctrine of the Resurrection of the Body, which I gave during one of my lectures on spiritualism, at Trowbridge. But before I can give a definite and practical answer to your correspondent (Mr. C. W. Clark, of Bridge Street, Frome) I am bound to ask some questions.

1.—Who is Mr. Robert Roberts, of Birmingham? I have not the pleasure of knowing that gentleman.

2.—Who are the friends in Trowbridge, and the neighbouring towns, who have much pleasure in naming Mr. Roberts, and would be responsible to the public for him?

3.—Have these friends Mr. Roberts's sanction for the use of his name? I should not like to meet Mr. Roberts, or any other opponent, in public debate, in the month of July. Probably the audience would be large, and the heat all but unbearable; and it is not necessary to make a public duty a private infliction. My health is, as a whole, very good; but I am not a strong man, and one consequence of breathing the atmosphere of a close and crowded room on sultry evenings would almost inevitably be that of giving me an illness. It would be better that the debate should come off at the end of autumn, or the beginning of the winter, when the evenings would be cooler, and outdoor attractions would be lessened. I suppose I need scarcely remind Mr. Clark that a joint committee, of equal numbers, chosen by myself and my opponent, would have the carrying-out of the arrangements; and that I should insist upon the condition I named at the time above mentioned, that the proceeds of the debate, after paying the personal expenses of the disputants, and the expenses of the hall, printing, &c., should be given to some public object, to be agreed upon by the committee.

Yours faithfully,
FREDERIC ROWLAND YOUNG,
Editor of the *Christian Spiritualist*.

Rose Cottage, Swindon,
May 6, 1873.

To this, brother Clark's rejoinder was as follows:

"To the Editor of '*The Chronicle*.'
DEAR SIR,—In answer to Mr. Young's questions, I have to say:

1.—Mr. Robert Roberts is Editor of the *Christadelphian*, a monthly religious periodical of 48 pp., published at Birmingham. He has written several theological books and held several public discussions, some of which are published—the last with a Jew, as to whether Jesus was the Messiah, Mr. Roberts affirming. At the present moment he is under an engagement to hold a four nights' discussion, at the end of May, with a leader of the Universalists, in Scotland. I enclose a printed list of publications in evidence of my statements.

II.—The 'friends in Trowbridge and neighbouring towns,' who propose Mr. Roberts, are few in number; I will give their names and addresses, if necessary; but as Mr. Young is not ignorant that many desire his challenge to be accepted—of which desire, Mr. Editor, your columns have

furnished evidence in the letters to this effect that have appeared—Mr. Young ought not to make this a point of implied objection. The only question is the competency of the gentleman we propose; and of this I furnish evidence in my answer to the first of Mr. Young's questions.

III.—We do not, of course, propose Mr. Roberts without his sanction. On reading Mr. Young's challenge, we wrote Mr. Roberts, and I hold in my possession his answer, consenting to meet Mr. Young. I have now his authority for saying he will suit his time to Mr. Young, so as to obviate the objection on the score of July heat. It is Mr. Roberts's rule to give the proceeds of all discussions he takes part in to charitable institutions, so that there need be no objection on that score. When Mr. Young signifies his assent, I will be prepared to nominate a committee.

Yours respectfully,
C. W. CLARK.

Bridge Street, Frome,
14th May, 1873."

"THE RESURRECTION OF THE BODY."

"To the Editor of '*The Chronicle*.'
SIR,—I beg to thank Mr. Clark for the particulars which he has supplied to me, through your columns. My questions were put *bona fide*, and with no possible desire to evade or hinder the discussion.

I am quite willing to meet Mr. Roberts in public debate, as soon as the terms of the proposition to be debated, and the dates, can be mutually agreed upon.

A rather long absence from home, occasioned by the death of a friend, and an unusual pressure of work have, as yet, disabled me from taking a single step towards forming a committee, to act in conjunction with gentlemen nominated by the other side. But the moment I can get names, I will give Mr. Clark, through your columns, all particulars; and I sincerely trust that not only will the discussion itself, but its preliminaries, be conducted with Christian honour and Christian courtesy.

Yours respectfully,
FREDERIC ROWLAND YOUNG,
Editor of the *Christian Spiritualist*.

Swindon,
May 20th, 1873."

Here the matter rests at present. Our readers will know the rest in due course.

GLASGOW.

The coming discussion at Glasgow is between Mr. H. A. Long, member of the Glasgow School Board (in the Orange interest) and the Editor. Mr. Long, as we understand it, is a paid agent of the extreme Anti-papistical party in Glasgow, who managed, at the recent election of the

School Board, to put him at the head of the poll. He has the reputation of being a pugnacious platform free lance of the Calvinistic school: tall, loud-voiced, moderately smart, without being profound, and not over particular in his phraseology, when he finds the argument going against him. He is not a man of much calibre, in the mental sense, nor a man of great weight in Glasgow. Nevertheless, he is well known and enjoys a certain kind of popularity which will be useful in drawing a house to see what he can do in a tilt against the bosses and bucklers of an unknown adversary. He ran foul of the Editor during the recent visit of the latter to Glasgow. The brethren had made an extra effort to bring the truth before the public; and by a mistake of the printer's, who printed 500 instead of 300 large wall posters, it was made more extra than contemplated. The walls of Glasgow everywhere bristled with "FOUR LECTURES." This was the red flag which brought Mr. Long into the arena. He sat down and wrote an epistle addressed "To the chairman of the Christadelphian lectures at the Assembly Rooms, Bath Street." The lecturer acting as his own chairman, it came to his lot to open the letter. It was, in substance, a declaration to the effect that Mr. Long had long itched for an opportunity of publicly demolishing a Christadelphian champion, having several times discussed with men of that faith in Glasgow, but never having met a foeman worthy of his steel, he now desired to propose a meeting with Mr. Roberts; and he wished the letter read to the meeting, "as a matter of public moment." The Editor did not read the letter to the meeting, but reserved the matter for consideration. At the third lecture, several of the audience were urgent to put questions. The Editor was wearied, and said as Mr. Long was anxious to try conclusions with the lecturer, they might leave their questions for Mr. Long to put at the debate that might come off. A gentleman rose and said if he was sure the debate would come off, he would be resigned to waive his questions; but if there was no certainty about it, it was scarcely fair in the lecturer to ask them to defer their questions. The Editor replied it was a simple question of whether Mr. Long (of whom the Editor had not, at that time, sufficient information) was a worthy opponent to meet. It might aid him in the determination of the question, if the meeting expressed its mind on the point. Was Mr. Long a competent representative of the orthodox faith? A gentleman replied that Mr. Long was at the head of the poll at the recent School Board election, which was some guarantee of his competence as an opponent. Some dissented from this. Some cried one thing and some another. At last, a show of hands was taken, and a large majority

decided that Mr. Long was a man whose challenge ought to be accepted. The Editor then undertook to accept the challenge, and the meeting terminated. Afterwards, the Editor transmitted a note to Mr. Long, signifying acceptance for the third week in October. Mr. Long, for two nights, to affirm that the Bible teaches the immortality of the soul, the Editor denying; and the Editor, for other two nights, to affirm that the earth is the arena of retribution: Mr. Long to deny. The hall to be engaged is a large one. Arrangements are proceeding.

The Christadelphian.

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

AUGUST, 1873.

BROTHER Capt. Brown, of India, and bro. Hodgkinson, of Boston, Mass., U.S.A., have both arrived in England during the month, to spend the remainder of the days of their pilgrimage in the land of the merchants of Tarshish, and all the young lions thereof, in the hope of an early and mighty change in the existing *regime*.

During the month an answer has appeared to the article last month on the Sacrifice of Christ. Immediately on receipt, we wrote and published a review of the Answer. Those who have had copies of the "answer," and have not seen the "review," may have copies of the latter by writing to the office. Those who have not seen the "answer" need not apply.

The "Answers to Correspondents" appearing this month are but the balance of what was written for last month. Time and space have both failed for answers to queries since to hand. Indeed, we have at least fifty unanswered questions on hand, most of which have been lying in reserve for a convenient season. We hope in due course to deal with them all. We bespeak patience. If the Lord's coming supersede them all, it will be a joyful matter.

We have been too busy to prepare a report of the discussion at Edinburgh with a Universalist. Perhaps it is no matter of regret. Our opponent did not prove a worthy one, as we anticipated; and the theory he advocated is too self-evidently false to make it necessary to bestow much labour on its refutation. The debate was locally serviceable in Edinburgh, but beyond that, little else seems likely to come of it.

SIGNS OF THE TIMES.

The Eastern Question—which as the enlightened know, practically means the coming-of-Christ question—develops in the most satisfactory manner. It is the leading feature of the political situation. Russia conquers Khiva; English politicians grow uneasy about India; the ruler of Persia visits the European courts, and is an object of lavish attention on the part of the two powers interested in his country, as an important key to Asiatic interests. Turkey continues her downward progress; Egypt revives; England successfully interferences with the Suez Canal; M. De Lesseps, in chagrin, offers to Russia a rival scheme of Asiatic communication by rail, which is eagerly accepted by the Russian Government. Baron Reuter obtains a lease of Persia for the development of railways and her commercial resources. England declines the political patronage of the scheme which falls into the hands of Russia, whose influence is made all-prevailing in Central Asia by the successful result of the Khivan campaign. Such is the unmistakable set of the cloud-drift towards that storm which looms between Russia and England, on the question of Asiatic dominion, and which is destined to culminate in the re-appearance of Christ on the mountains of Israel, at the crisis of the conflict.

The comments of the press are valuable: indicative of the tendency of events in the direction foreshown in the prophets, and cheering to the watchers for the promised day. The *New York Times*, whose previsions of the Franco-German conflict shewed its competence as a reader of the political sky, says (June 21), in an article on

“THE PEACE OF EUROPE”

“The rivalry between Russia, Germany, and England, to make the deepest impression for splendour and power on the mind of the Persian Shah is whimsical in appearance, but it has a grave political significance. It has now been discovered, by even the least-discerning political thinkers, that in the dominions of this potentate lie the probable battle-fields whereon the Central Asian question is to be decided. Russia is interested, of course, not alone on account of the Khivan campaign—which is but one link in a chain of events to come—but

because of wilder plans of Asiatic and maritime aggrandisement, including her flank movement on Constantinople. Germany is interested, because in the process of absorption and partition shadowed by Russian seizure of the Khanates, and German seizure of Elsass and Lorraine, a contest of giants is threatened. England is interested, because of the critical situation of her Indian Empire, contingent on the steady advance of Russia by way of Khiva, Persia, and Afghanistan. And we may add that France is interested, since, in the possible future embroilment of Russia and Germany, lies the best hope of French deliverance, and the emancipation of her provinces from the rule of the stranger. The conviction that Germany and Russia must fight, ere long, is almost universally held by European publicists; and the enormous strength shewn by the former Power, in the late war, renders such a struggle only the more unavoidable. The only question seems to be whether France must be fought again, still further crushed and dismembered, before turning the cohorts of Von Moltke toward St. Petersburg, or whether events may hurry, or prudence warrant, a trial of conclusions eastward, without waiting for that preliminary. ‘The French tiger,’ says a current writer, ‘must not get the chance of leaping on Germany’s back;’ but suppose Russia, having overwhelmed Khiva, growing stronger daily on the Black Sea, and with a gateway opening for her advance from the East upon Constantinople, makes a bold push at last to seize that city? In such a case, it seems certain that Germany, even at the risk of fighting France and Russia together, must pick up the glove.

The success of Russia, then, in consolidating her Asiatic power is pretty sure to be the precursor of a general European war. England, after such an event, would not long remain at peace with Russia. The Turkish capital menaced from the East would lead, first, to protest from Berlin, then to the sullen movement of some quarter million of spiked helmets toward the Russian frontier, and coincidentally a clutch at the Muscovite shores of the Baltic. In turn France would then rise as one man to win back Elsass and Lorraine, and with chances immeasurably bettered by the division of German military power. Austria, in the prodigious struggle that would ensue, would have a good chance of being crushed between the upper and lower grindstone. The upshot of all these movements would be a general conflagration, the end of which no man can foresee.

The peace of Europe depends, we may be sure, on events now imminent in Khiva and the region thereabout, and subsequent remoter movements in the territory of the Shah. Hostilities, on a great scale, may be long deferred, but on the other hand, may be much nearer than

is commonly imagined. The armed neutrality of the present affords no guarantee for peace, save in sharply-defined and immediate interest of the Powers concerned. A triumphant issue for the Khivan campaign, especially if quickly reached, would certainly produce universal uneasiness throughout Western Europe. The apparent postponement of such an issue, on the other hand, as palpably makes the Western Powers breathe more freely. Like a house of cards, when one is taken from its foundation, the whole structure of diplomatic amity will come tumbling down with the next really effective stride taken by Russia toward British India or Constantinople."

RUSSIA AND THE SHAH'S VISIT TO ENGLAND.

A London correspondent, writing to the *Birmingham Morning News* on the incidents connected with the Shah's visit to London, mentions the unexpected arrival at the same time, of the son of the Czar of Russia. He says:—"The presence of the Cesarewitch and his consort in London at the present juncture is regarded as anything but auspicious and well-timed. Their visit is said to have been suddenly determined upon. Great mystery and uncertainty existed at the last moment as to its date, and finally the heir to the Russian throne and his consort made appearance as nearly contemporaneous as possible with that of the Shah, so that the Cesarewitch was one of the first visitors who intruded on the privacy of the Persian monarch at Buckingham Palace. It is known that Russia has sinister designs upon Persian territory, and that one of the Shah's motives for visiting England is to confer with our Government, and ascertain how far he may count upon England as an ally in resisting the threatened aggressions and circumventing the policy of Russia in the East. It is certainly a very ugly coincidence that the Cesarewitch should have been hurriedly sent to England to be the guest of the Prince and Princess of Wales during the period of the Shah's visit. To an Eastern monarch accustomed to intrigue, and afraid of the powerful and vindictive Russian Bear, that visit of the Cesarewitch to Buckingham Palace, as soon as the Shah had been driven into its gates, must have spoken volumes. It was a menace and a warning. It said, or was intended to say: Whatever confidential communications you

make through Lord Granville will be made known to me by those who stand nearest to the throne of England. And, therefore, have a care; for Russia never forgets and never forgives!' The Shah will not know, just now, whom to trust, and may return to Teheran with his mission only half accomplished."

FEELING BETWEEN ENGLAND AND RUSSIA.

The growing animosity between these latter-day antagonists is evident from the following utterances of the Russian press (quoted in the Manchester papers). The *Politik*, of Prague, though published in Austria, is, in reality, a Russian paper. It speaks as follows:—

"The Central Asian question, once kindled, all attempts of diplomatic firemen to quench the flames will be useless. In point of fact, all reflecting people in England have a pretty sure presentiment of what is coming. As Russia advances in Turkistan and approaches India, the matter is sure to grow more and more serious. The coarsely egotistical policy pursued by Great Britain against every people in the world at last begins to bear fruit. There is not a State but will side against her in this matter. The nation that has reared her flag on Heligoland, Malta, Gibraltar, Perim, Aden, St. Helena, &c.: the nation which has constructed fort upon fort to obtain exclusive dominion over the sea; the nation which has destroyed all the mercantile navies of the world to acquire a monopoly of commerce—that nation has no right to count upon the sympathies of any other mercantile or industrial people. M. De Lesseps, the genius that has created the Suez Canal, the gates of which England barricaded with iron grip; M. De Lesseps, who in the depth of his heart must feel no small mortification at having carried out his great enterprise only for the benefit of England, the perfidious enemy of France; M. De Lesseps does not mean to rest on his oars. His great mind has been maturing new plans, and while the world believed him to be engaged in regulating the finances of the Suez Company, or playing with the project of cutting through the Isthmus of Corinth, he profited by his stay at Constantinople to cross the English schemes by a move as ingenious as it will be effective. This time he aims at neither more nor less than a well-digested proposition to construct a strategical railway from the Russian to the Indian frontier. Having completed his draughts and calculations some time ago, he has now laid them before General

Ignatieff, who has fully approved them. The plan, it is true, is only a plan for the present, but so was the Suez Canal at the time it was ridiculed and laughed at by the English; and as M. De Lesseps is sure to represent the feeling and interest of France in the present instance, as he did on the first occasion, the mere fact of his putting forward such a scheme, is of immense importance. In a word, the plan exists, and being countenanced by such a power as Russia, may easily be carried out. It cannot but essentially affect the progress of the Central Asia business. The English idea of a railway through the Euphrates Valley, which was to shorten the distance between the Mediterranean and India, and to expose the Caucasus to attack will be effectually foiled by the novel enterprise of M. De Lesseps."

A leader on the same subject appears in the St. Petersburg *Vedmosti*, a paper published under Russian censorship:—

"It is all very well for Europe to find fault with Napoleon III., who, indeed, deserved punishment for many things he did or left undone; but, at the same time, impartial history will award him an adequate meed of praise for not a few benefits he conferred upon the world. As one of his principal merits will be ever accounted the construction of the Suez Canal—a work grandly conceived, ably carried out, and destined to produce great results. Though this magnificent enterprise was first suggested by M. De Lesseps, its execution was due to Napoleon III., who protected it from the enmity of Great Britain. We all know how long and how strenuously England strove to prevent the French from making the new road between Europe and Asia. We all know the unworthy intrigues to which the English had recourse to represent the Suez Canal in the light of a ridiculous impossibility, hatched by some clever but rather unscrupulous Frenchman. Still, the Suez Canal became a reality. Like a second Columbus, M. De Lesseps has earned universal thanks for the discovery of a new commercial road to Africa, Asia, and Australia. Envious England has been the first to avail herself of the advantages placed at her disposal by the new marine communication. Russia, too, has had her commercial facilities increased by the canal, and now sends her steamers straight to India and China by this route. This same M. De Lesseps, who has long enjoyed the warmest sympathy of Russia, has recently conceived a new scheme truly grand in character. He proposes to lay down a continuous line of rail between Orenburg and Peshawur, and has entered into negotiations upon the subject with General Ignatieff, the Russian ambassador in Turkey. . . . The construction of the railway depends upon the consolidation

of our rule on the Amou; in other words upon the coercion of Bokhara, Khiva, and Khokand. The present Khivese campaign, then, is intimately bound up with the matter."

Lloyd's Weekly Newspaper says: "It cannot be denied that the voice of warning is growing bolder and louder with every day. Two months ago people were well inclined to laugh at it, as a hobgoblin of the Conservative brain; but to-day the murmurs come from friends as well as enemies. To all independent politicians it now appears only an act of common prudence to be busy in the East, and to effect alliances that will check the designs and encroachments of Russia. The Muscovite is far advanced already. He has recovered his old position in the Black Sea, as we foresaw he would. He has a power of pressure over and an initiative influence in Persia. If there be any occult meaning in the present visit of the Shah, it is an alliance with us, and the adoption of our methods in the race of civilization, in order to check the Czar in his endeavours to overrun and subdue the East to the gates of India."

An American paper says: "The Russian press, while deriding the scheme for the construction of the Euphrates Valley Railroad as utterly impracticable, strenuously advocate a railroad from Vladikankaz to Teheran. As the first-named place will be, in two years, the termination of the railway system of southern Russia, and as the connection established between St. Petersburg and Teheran would be affected by the construction of the proposed line, thereby enabling Russia to pour overwhelming forces into Persia and Afghanistan in a few days' time, the advocacy of the road by the Russian press has a significance which England cannot afford to overlook."

THE TURKISH QUESTION.

"As a useful commentary upon the above" (says the Berlin correspondent of the *Times*), "I may observe that M. De Lesseps' plan, though telegraphed from St. Petersburg to London and Berlin, was entirely unknown to the St. Petersburg press, who got the matter second-hand from the German papers. Hence it may be strictly inferred that the telegram sent was even more strictly official

than political despatches from the Russian capital usually are. Russia's redoubled activity in the East is the more interesting, as her ancient fears with reference to the decline and fall of Turkey have lately revived. Following in the wake of some of her more impetuous contemporaries, even the moderate St. Petersburg *Vednosti* gives way to these apprehensions:—

“Apparently all Europe looks forward to a long and solid peace. International relations seem to be satisfactorily arranged for a good many years to come. Still, there is one point whence the tranquillity of the world may be threatened shortly. Turkey has long been called ‘the sick man of the Continent,’ and, even before the significant epithet was applied, has given rise to speculations concerning the return of the Osmanlis to Asia. Notwithstanding this, the two Western Powers, taking upon themselves to preserve the so-called balance of power in Europe, have spared neither blood nor money to prolong the existence of the Ottoman empire. Of course, not to render Turkey independent, but to subject her to their exclusive influence, was the primary object of their designs. If the civilized Powers should be called upon to interfere in Turkish affairs, Russia, whose entire history compels her to play an important part on the Bosphorus, will probably have to count with Prussia as well as her ancient rivals in the East. But are any decisive events to be shortly expected in Turkey? There are many symptoms that the time for Turkey to lead a tolerably secure existence under foreign protection is over. An acute fever is likely to seize the prostrate organism before long. In the meantime the cruelty of the Mussulmans is steadily on the increase, and both in the Servian and Bulgarian Provinces of the Sultan all the best and most eminent men are bemoaning their hard fate in dungeons. But opposition waxes stronger in proportion to the pressure exercised, and where tyranny has reached its acme revolt is inevitable. The chances of the Turkish Slavonians are strengthened by the fresh troubles besetting Turkey. The Sultan's health being altogether a wreck, a Regency, it seems, will have to be shortly instituted. In such a case the idea of changing the succession to the throne strongly supported by one party in the Seraglio, will, no doubt, revive. A dynastic conflict may be kindled simultaneously with a war of races. If such a complication would be terrible in a country, what must we expect it to become when the actors in it are half-savage Slavonians arrayed against fanatical Mahomedans and Turks? Should the European Powers interfere too late, or should they take different sides in the struggle, the horrors of the catastrophe would be considerably heightened.”

RUSSIA AND THE SULTAN'S HEALTH.

Commenting on the recent statement of the St. Petersburg journals, that Turkish misgovernment and the state of the Sultan's health, will shortly compel Russia to vindicate her own interests, a London correspondent of the *Western Morning News* says it is difficult to imagine a more serious political omen than the intelligence, in such language, by the Russian press. The wish, he says, is father to the Russian thought that such a state of things exists. He says: “It is a repetition of the old tale about the ‘sick man,’ by Czar Nicholas to Sir Hamilton Seymour, with this important difference, however, the story is *not* confided to the English ambassador at St. Petersburg, on the present occasion. Czar Alexander and Prince Gortschakoff seem to think that this is quite unnecessary now, for times have changed wonderfully since that memorable conversation of January 14th, 1854. One emperor is dead, and his empire in ruins. Another Emperor and another empire have arisen, and instead of France for a foe, Russia has secured Germany for an ally.”

This is confirmed by a son of brother Harvey, who resides in Constantinople. He writes:

“I see in the *Christadelphian* for this month a few remarks about the Sultan's state of health, and the frequent changes of the Sadrazim or grand vizier. As I speak Turkish fairly, and have business with a great many Turkish officials, I have made enquiries as to the truth of the remarks, and I find that so far as the Sultan's health, both of body and mind, nothing is the matter; but the question of the succession is what has caused all the changes in the Ministry. The Turkish law of succession is that the eldest male heir should come to the throne. The Sultan wants to have the succession altered in favour of his son, although eight sons of the late Sultan are alive, and would, in the regular course, come before the present Sultan's son. Should the Sultan carry his point, you may look for serious troubles after his death, as he is trying to form a party in favour of his son in the army. The great body of Turks are opposed to any change in the law, and say the Sultan may force it on them in his lifetime, but, at his death, they would acknowledge the eldest son of his brother, Sultan Medjid.”

INDEPENDENCE OF EGYPT VIR- TUALLY COMPLETE.

The *Birmingham Daily Post*, of July 8th, announces that the Sultan has granted to the Viceroy of Egypt a further concession which virtually amounts to the complete establishment of Egyptian independence, and a corresponding reduction in the extent and power of the Turkish Empire. "It has long been known," says that journal, "that Egypt had outgrown its subjection to Turkey, and any attempt to preserve real authority could but have resulted in a disastrous war. The new firman granted by the Sultan does but recognise the inevitable, and it leaves the two countries friends and close allies, instead of rivals and antagonists. The Khedive is not, even now, in a position of acknowledged and complete sovereignty, but he possesses all its essential attributes. He is still to recognise the Sultan as his suzerain, and he is to pay a yearly tribute. But he is made completely master in his own territory, both as regards political and judicial administration. In relation to foreign states, he is to act as an independent sovereign, sending ambassadors and concluding treaties as he pleases. The Egyptian troops are to carry the Sultan's flag, but the Khedive has the complete command of the army, and the right to determine its strength. In the navy, the Sultan has curiously reserved the privilege of deciding as to the purchase of ironclads, but in every other matter relating to the Egyptian fleet, the will of the Khedive is to be supreme."

SUCCESS OF THE RUSSIAN EXPE- DITION TO KHIVA.

It is now officially announced that Khiva has fallen. The Russian columns experienced enormous difficulties on the march; and one of the columns was obliged to turn back, without its baggage, the men having thrown away their arms, being unable, from the heat, to carry them any further. The columns that did succeed in reaching Khiva, made short work of their Khivese antagonists, and, on May 29th, captured the Capital. The Khan offered to surrender, but his terms were rejected, and he took to flight. Afterwards, we are told by telegram from St. Petersburg (July 13th),

the Khan presented himself at the Russian camp, and declared himself a vassal of the Czar. By this, Khiva is virtually annexed to Russia. General Kaufman restored the Khan to his position of ruler, but has appointed a Council of Administration for the period of the Russian stay in the Khanate. As to the length of this stay, nothing is said. The *Birmingham Daily Mail*, says; "Russia will, probably, find it a hard matter to evacuate Khiva. The St. Petersburg press is already sounding the note of reluctance. The *St. Petersburg Bourse Gazette*, replying to an article in an English paper, says that Russia wants no English authorisation for annexing Khiva. After having shed Russian blood to conquer Khiva, Russia wishes to profit by her efforts without regard to British commercial interests. The article concludes by remarking that England ought to remember that Russia is not Persia. It must be borne in mind that nothing is allowed to appear in print in Russia that is distasteful to the authorities."

THINGS IN FRANCE.

Since our last notice of the Signs of the Times, the Government of M. Thiers has fallen, and been replaced by one appointed by the Royalist majority of the Assembly. This is a great and satisfactory stride in the required direction. The re-appearance of royalty is to be looked for and becomes daily more probable. Under M. Thiers, the prospect was that the Republic would become established. The assembly that upheld him being elected, at the close of the Franco-German war, was mainly Royalist in character, owing to the anti-democratic reaction caused by the war; notwithstanding this, every fresh election was lessening the Royalist majority, and the prospect was that next general election would return a Republican Assembly. Perceiving that the chances were slipping out of their hands, the Royalists mustered their forces for a final struggle with M. Thiers on the question of his home policy. Their tactics were successful. Thiers was overthrown, and a Royalist ministry formed under the presidency of Marshal Macmahon. This ministry is now in power and the prominence of the Duc

d'Aumale in connection with it, is significant of the tendency of things in the direction of that Royalist restoration for which prophetic watchers have been looking for years.

SPAIN.

The Spanish Horn must reappear. At present, all is confusion. A Federal Republic is declared. The whole country is parcelled out into a number of independent States after the American model, each State with separate local interests, barely under the control of the central authority. The people are armed, and insurrection is shewing itself in various parts of the country. In the background, the Carlists are making steady headway, and seem well supplied with men and money. A worse state of affairs could hardly be conceived than what now exists in this loyal province of the drunken Harlot's dominion. At Alcoy, we are told, the Internationalists have committed gross excesses; they murdered the Republican Mayor and dragged his body through the streets, burnt several houses and manufactories, and perpetrated other outrages. Troops were sent to the relief of the town. It is again mentioned that the Ministers are perfectly united in their determination to overcome present difficulties, and to adopt energetic measures; but whatever unity there may be, seems to lack the requisite strength for the work.

GERMANY, ITALY AND ROME.

A new alliance between Italy and Germany is announced. It is considered that the Pope's chances of restoration to temporal power have been increased by the change of government in France, and the new alliance is a precaution. Italy and Germany have a common interest in the matter. Germany is engaged in a struggle with the church in which even Bismark is finding the Ultramontanes too much for him. He is said to be under a cloud at the German court in consequence of their influence, and partly in consequence of the impatience of the Liberal party at his domineering attitude. Italy has an army of priests and cardinals on hand, and although politically they are powerless, they have friends enough in Europe to make Italy anxious to be ready

in a military sense for every emergency. This necessity for military efficiency is acting as an incubus on the industrial affairs of the country. The national budgets show a continual deficiency from this source. The question has caused a crisis in Italy and led to a change of ministry. The new ministry is headed by Sig. Ricotti, who finds himself pressed by the same difficulty. We find the following in the *Birmingham Daily Post* for July 8. "Signor Ricotti must have, he says, an effective of 300,000 men, which, with the reserve, the provincial militia, and the newly-organised Alpine battalions, will raise the military resources of the country in time of war to 750,000 men, armed with the most perfect weapons and offensive contrivances of modern warfare. The object, more or less openly avowed, for this 'bloated armament' is to be prepared against France, who is constantly suspected by young Italy of harbouring a desire to repeat the lessons of Custozza and Lissa, in the interest of the temporal power; and the constitution of the new cabinet, as already observed, does not indicate any change of policy on this question."

Not only the politics, but the geologies of the country are troubled, earthquakes have recently been of repeated occurrence in the neighbourhood of Rome and in Rome itself. A local lake is reported to be boiling from the internal heat. Considerable alarm is felt. Rome is doubtless destined to be bodily engulfed in the subterranean fires at the appointed time, which cannot be far off.

THE JEWS AND THE HOLY LAND.

PURSUANT to agreement between the governments of France and Turkey, Zeymer Bey left Constantinople a week or two ago, for Jerusalem, to re-establish amicable relations between the Latins and Greeks at Nazareth.

A deputation from the Jewish community of Vienna and from the Israelite Alliance was most cordially received by Prince Charles of Roumania, during his recent visit to Vienna. The Prince discussed the treatment of the Jews in Roumania at some length, and promised to receive the deputation again.

THE LAND COMING INTO REMEMBRANCE.

SIR,—Will you allow me space to explain what we have done lately, and what it is we propose to do? It has been the intention of the Committee of the Palestine Exploration Fund to execute a quasi Ordnance Survey of Palestine, on the scale of one inch to the mile. A very large proportion of the places mentioned in the Old Testament are not known at all; while, even those mentioned in the New, there are many places intimately connected with the Gospel History, such as, Capernaum and Chorazin, whose site is uncertain or the subject of controversy. Now, the basis of all investigation into a country and a book so wonderfully rich in topographical interest, is a thorough and complete map. During the last year, sheets representing 1,250 square miles have been sent to England, with observations, which are now in the Ordnance Survey Office at Southampton. During the present year a large area will be added to our knowledge. The party consists of Lieutenant Conder, R.E., Mr. C. C. Tyrwhitt Drake, and three non-commissioned officers—all of the Royal Engineers. They work under a firman from the Sultan. Every ruin is noted, sketched and examined; every mound is marked; the whole country is fully described, as well as mapped. The portion of the map completed stretches in a belt some twenty miles broad from Jaffa to Jerusalem, and from Jerusalem north to Mount Carmel. The party are now along the seaboard between Carmel and Jaffa, where the country is full of interesting and important remains. To those, then, who ask what we are doing, we reply that we are making for the first time, and for the whole world's use for ever the map of the Holy Land. And it is for this great and splendid undertaking that we ask assistance. We are now asking publishers for proposals for the execution of this map, the appearance of which will probably begin before the end of the year, and will be continued in a series of sheets, of which the subscribers to the fund will have full notice. The American sister society has already sent in its expedition to the East of Jordan. It is pledged to the production of a similar map to our own on that side. The Local Hon. Secretary for Northampton is Mr. Henry Marshall, who

has kindly undertaken to act for us.—Your obedient servant,

W. BESANT, Secretary.

A VISIT TO THE HOLY LAND.

A recent visit to the Holy Land is thus graphically described in a letter from Jerusalem, dated April 12th of the present year: "When I wrote to you last, the stern and majestic cliffs of Mount Sinai rose within a few yards of my tent: now I have only to lift my eyes from the paper, and they rest upon the Mount of Olives. It has so happened that the inevitable delays which we have had on our journey, brought us to Jerusalem just before the commencement of the great series of services by which the Latin Church and the other churches which keep Easter at the same time, celebrate the death and resurrection of our Lord. The Easter of the Greek Church falls this year a week later. As the festivals are so near together, the city is crowded with pilgrims from the most remote countries, and under the dome of the ancient church, which, according to an old but untrustworthy tradition covers the very sepulchre of our Lord and the place where he was crucified. Many thousands of people are gathered day after day, speaking many tongues, dressed in strange and infinitely-varied costumes, professing different forms of the Christian faith, but united in the reverence with which they regard the places supposed by them to be associated with the sufferings of Him by whom we were redeemed. There is something profoundly affecting to me in the outward demonstrations of devotion to our Lord, which meet one's eye constantly in this place at this season. Last night (Good Friday night) I sat for nearly an hour in the chapel, which includes, as they suppose, the site of the crucifixion, and a perpetual stream of men and women—some of them young and strong, most of them aged and with grey hairs on their head—passed before me. Kneeling on the marble pavement just before the spot where the cross is supposed to have been fixed—striking their foreheads upon it and kissing it; and then with stronger manifestations of devotion, kneeling and kissing the rim of silver which surrounded the hole in the rock in which they believe the cross was fixed. The same throng of people I have seen pressing continually to kiss the marble slab at the entrance of the church, in which it was supposed that our Lord was placed after his death for his anointing. An hour or two ago it was with the greatest difficulty that I got through the crowd that was struggling into the cave in the rock, under the central dome of the church—the cave which they believe is the sepulchre in which our Lord was laid. Those

who were inside threw themselves on their knees, and vehemently kissed the block of marble on which they are taught that the dead body of our Lord rested. This morning I saw numbers of pilgrims, most of them Russians, kissing devoutly the limestone rocks that came out of Olivet, near Gethsemane, and the great block higher up the mount, which the Greek Church teaches that our Lord sat upon. He looked on the city, and wept over it. The great services which I have attended fail to touch me; but these expressions of devotion to the memory of our Lord—whatever of ignorance and superstition there may be in them—moved me deeply. Of the wonderful journey from Sinai here, I can give you in a letter no just impression. Our route lay along the eastern side of the Sinai peninsula—through scenery of the most striking and impressive character—up to Akatate, near the site of Aegean Geber, the great port which Solomon built. But though we were on the shore of the gulf for several days, we did not see a solitary sail. There is not even a boat on the water which once carried, not only the fleets of Solomon, but, in later years, the Arabian vessels which brought the products of India to Europe. From Akatate, we passed through Edom, by a route which was impassable to travellers till within the last two or three years, to Petra, where we remained for two days, absolutely untroubled by the wild and turbulent people who have so often driven Western travellers out of it. The rich city is like no other city in the world. It is not built but hewn out of the rock—temples, tombs, dwellings, theatres, all cut out of the cliffs as they stand. Nor is this the only remarkable thing about this wonderful city. The facades of these temples, the roofs of these tombs, the very roads over which we passed with our camels out of the city are enriched with the most beautiful colours. The rock itself is crimson, purple, white, violet, orange, and these colours often glow in bands side by side, producing an effect which no words can describe. On leaving Petra, we ascended Mount Hor, which Aaron went up to die, and where he was buried. There was a little trouble between our people and some of the people of the country when we came down from the mountain; but I am thankful to say that no one was seriously hurt. From Petra, we passed on with all the speed we could to Hebron, as we knew that till we were there we were not out of the reach of annoyance. At Hebron, we were on ground associated with all the early history of the Jewish race. The cave of Macpelah is there, and the bones of Abraham and Sarah, and Isaac and Rebekah, and Jacob, may still be in it, unless they have mouldered into dust. The Mahometans, who have built a great Mosque over the sacred site,

jealously guard it against the intrusion of all unbelievers. We were obliged to be satisfied with seeing the great rock which forms the outer wall of the cave, and which is worn smooth by the lips of many generations of Jews, who have kissed it in devout remembrance of their ancestor. At Hebron there are still two venerable terebinth trees, representatives, and perhaps descendants, of the "oak of Mamie," under which Abraham pitched his tent. The Wady Eschool is still famous for its grapes, as it was in the days when the spies got the great cluster, which they carried down to the Israelites in the desert. The whole valley is terraced for the culture of the vine. We drank some of the wine made from the grapes of Eschool, and found it good. The ride from Hebron here was most beautiful. The limestone hills of Judah bear traces everywhere of the great extent to which the country was formerly cultivated. Ruined terraces met our eyes on every side, and the lower parts of the hills are still, in very many places, covered with corn. The day we had for this part of our journey was very bright, and every few miles we overtook groups of pilgrims going up to Jerusalem, some of them for their Latin Easter, others for a great Mahometan festival in honour of Moses; and it was impossible not to recal the ancient joy of the elect race when they, too, went up to Mount Zion and to the temple, year by year, to worship God. We passed on our way the great reservoirs which are called Solomon's Pools, and which were connected with the water supply of Jerusalem. We also saw Bethlehem, and thought of the time when David kept his father's sheep on the wild hills which lie round the mountain village, and of the glory which filled the heavens above us when a greater than David was born there. The first view of Jerusalem from the ridge, a short distance north of Bethlehem, moved me deeply. Since then I have seen it from more favourable points, but the first sight of a city associated, through so many centuries with the history of God's revelation of Himself to our race, and, finally, with the death and resurrection of our Lord, is never to be forgotten. The sacred places, which are shewn within the walls, do not touch one's heart, but the city itself, when seen from a distance, is always affecting. At the Mount of Olives and Gethsemane, there is very much to disturb the sacred memories they recal; but as soon as the summit of the hill is passed, there is little or nothing to come between one's heart and the pathetic passages in St. John's gospel, which have invested Bethany with so profound an interest. Everything is still so like it must have been in our Lord's time, that I almost felt, as I walked along, that I should find Mary and Martha in their old home. The village, which contains some

twenty houses, is, I suppose, about as large as it was in our Lord's time, and lying in a hollow of the Mount of Olives, surrounded by Olive trees and corn fields: it is the very image of seclusion and peace.

Since writing the earlier part of this letter, I have been to Jericho—the Dead Sea and Jordan—touching the river near the southern ford, and not far, in all probability, from the place where our Lord was baptised.

The luxuriant fertility of the plains lying immediately round Jericho, enabled me to feel, as I never felt before, how it was that Lot chose to stay near the cities of the plains, if, as is probable, the same fertility surrounded Sodom and Gomorrah. The vegetation is tropical in its rankness and abundance; and as I sat outside the tent after dark, the fireflies dancing in the air completed the tropical impression."

ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

SIN AGAINST THE HOLY SPIRIT.

In the *Christadelphian* for January, page 4, I find these words by Dr. Thomas—"To consider lightly the word of the Holy Spirit as recorded by the prophets and apostles is sin against the Holy Spirit, and a heinous one too, though not *the* sin; and one of which the sectaries and a great many reformers are guilty." Now I was one of those sectaries myself, before I became a Christadelphian, and I confess that I considered lightly many a time the word of the Holy Spirit as recorded by the prophets and apostles; but nevertheless, I did it in ignorance, not having an understanding of the words of that spirit. But if that statement be correct and true, I myself have committed the unpardonable sin as recorded in Matt. xii. 32, where we find these words, 'Whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world (or age), neither in the world (or age) that is to come. (See also Mark iii. 28-9 and Luke xii. 10.)

"If Dr. Thomas's statement be true, how can the covering name of Christ's righteousness avail me anything at all, and how can I possibly hope to reign as a king or as a priest with Christ on the earth as recorded in Rev. v. 10; iii. 5, 12, 21; ii. 7, 11, 17?"—J. S. W.

ANSWER.—Dr. Thomas's words explain themselves, and are, unquestionably true. The holy oracles are the words of the Holy Spirit, and anyone speaking against them, speaks against their author. Nevertheless,

this is not *that* sin against the Holy Spirit which Jesus says will never be forgiven. That sin was the one committed by the Scribes and Pharisees, which it is not in our power to commit. The Holy Spirit was present in their midst, speaking by the mouth of Jesus the words of eternal truth, and doing works of power which only the power of the Eternal could work. This living speaking agency, whose works bore witness of the Father's operation therein, the Pharisees blasphemed in saying the works done were the works of Baalzebub, the god of the Philistines, and that the worker, therefore, was not the Holy Spirit, but a mythical pretended spirit, and unclean, as the supposed spirit of Baalzebub was supposed to be. Jesus declares this offence unpardonable. The evidence adduced was such as ought to have convinced them of the divinity of Christ, and would have convinced them had they been other than hypocritical self-seekers and time-servers. Jesus makes this evidence the ground of their responsibility: "If I had not come among them and done works which none other man did, they had not had sin, but now they have no cloak for their sin. Now have they both seen and hated me and my Father."—(John xv. 21.)

A man disregarding the voice of the Holy Spirit through ignorance, is not in the position of the Pharisees. Though he sins against the Holy Spirit (in treating lightly and disobeying its voice) he is not guilty of the offence which Jesus says is unpardonable, but, like Paul, may find mercy, because he did it ignorantly in unbelief.—(1 Tim. i. 13.)

THE BOOK OF JOB.

J.R.—The Book of Job could not be "an illustration of childlike patience under severe affliction and humiliation," unless Job and his friends were actual personages. An illustration *is* an illustration. A fiction can never be an illustration. Job is no sketch of the fancy. The conclusion of the book would show this without other evidence, but the matter is made certain by God's recognition of Job's personal reality, thus: "Though these three men, Noah Daniel, and Job were in the land, they should deliver but their own souls by their righteousness."—(Ezek. xiv. 14, 20.) James also refers to it in the same practical sense: "Ye have heard of the patience of Job."—(James v. 11.)

As to the speeches, no doubt they have a common ring about them; but this does not prove them the production of one person. It only illustrates the fact that friends, for many years united in the same faith and worship of God, come to have a common language, in the main, in their description

of God and his doings. The book of course was written by one pen (authorship not certainly known), and, doubtless, the speeches would suffer modification in the writing, as in almost any modern case where one man reports the sayings of others from memory. Such a man inevitably impresses his own style on the report. But the substance would be faithfully represented, as regarded the sentiments expressed by the several speakers.

As to the light in which we are to regard the speeches of Job's friends, after the divine condemnation recorded in the last chapter, they are, doubtless, to be taken with some limitation, but we must not make the limitation narrower than the condemnation requires. The three friends had not spoken concerning God that which was right, in contending that present adversity was a token of His displeasure, or present prosperity, of his favour; but their general principles, thus misapplied, with regard to time were correct enough; God will bless the righteous, and God will curse the wicked. But they misapplied the true principle in the case of Job. Their words, in the general, are a correct expression of divine truth. Hence you find Paul quoting Eliphaz.—(1 Cor. iii. 19.) If Paul did so, "Dr. Thomas and others" cannot be wrong in doing so also.

QUESTIONS AS TO THE RESURRECTION OF REJECTORS.

Is a man responsible who is not under the law of Christ?

ANSWER.—If the light has come to him—he knowing it to be such—and he reject it, preferring the darkness, he is responsible to it. *Proof:* "This is the (ground of) condemnation that light is come into the world, and men have loved darkness rather than light."—(John iii. 19.) "He that rejecteth me and receiveth not my words hath one that judgeth him. The words that I have spoken, the same shall judge him in the last day."—(John xii. 48.) "Preach the gospel to every creature; . . . he that believeth shall be saved, and he that believeth not shall be condemned."—(Mark xvi. 15-16), when Christ comes to take "vengeance on them that obey not the gospel of our Lord Jesus Christ (2 Thess. i. 9), and he is not the judge of the living only, but the dead also.—(Rom. xiv. 9.) Such are they who "dispise the riches of his goodness, and forbearance, and long-suffering . . . treasuring up wrath against the day of wrath and revelation of the righteous judgment of God;" when there shall be to those "who do not obey the truth, indignation and wrath, tribulation and anguish upon every soul of man

that doeth evil, of the Jew first, and also of the Gentile, . . . in the day when God shall judge the secrets of men by Christ Jesus."—(Rom. ii. 4, 5, 8, 10.) Consequently, hearing Paul reasoning on "judgment to come," Felix trembled.—(Acts xxiv. 25.)

You say the best definition of being under the law is being bound to obey. When were the Israelites bound to obey Moses—before their induction or after?

ANSWER.—The Israelites in obeying Moses obeyed God. The right way of putting the question, therefore is, when were the Israelites bound to obey God? The answer is, When God spoke to them, as soon as that might be. They were commanded to sprinkle their door-posts with blood on the exode, on pain of destruction; and this they did, as they were bound to, "before their induction," if by that is meant their national baptism into Moses in the sea. The "statutes and commandments," making up the Mosaic system, they were not commanded to obey till they had voluntarily accepted the obligation through the mediation of Moses at Sinai. Had they been commanded to obey before and irrespective of this, they would have been "bound to obey." When God commands, those who are commanded are bound to obey. If He put it in their choice, it is then optional, of course. This sometimes is and sometimes is not the case. The obligation of the law of Moses was assumed by covenant, ratified with the sprinkling of blood; but now, without qualification, "God commandeth all men everywhere to repent" (Acts xvii. 29), and if they hear that command and knowingly reject it, they will have to answer for it; for "God is not mocked."

If some not in Christ will rise, what does Paul mean when he says "As in Adam all die so in Christ will all be made alive?"

ANSWER.—Paul is speaking of "the life in Christ" belonging to believers as contrasted with the death they die in Adam. That life is immortal life, and it is certainly true that none will attain to eternal life except they be in Christ; but a man requires not to be in Christ to have mortal life renewed. It is the same in principle with restoring a sick man who is at the point of death, or indeed raising the dead, as Jesus did in the days of his flesh, irrespective of the connection of the dead with him. Rejectors have present mortal life without Christ, and they only awake to what they had before.

Christ says, "I am the resurrection and the life;" rejectors not being in him, how will they get out of the ground?

ANSWER.—This is answered in the last answer. None can attain to the life he has brought to light, without being in him; but they may "get out of the ground" without this relation. It will only be like getting up from sleep any of these glorious mornings of God, to spend it in their godless way. They have no more right to the days and the life they have than they can have to resurrection. If the one can be possessed without infraction of principle, so can the other. They would no doubt prefer to be excused coming forth to judgment, but God is judge, and He is not mocked. It is a fearful thing to fall into His hands as those certainly will do who knowingly reject Him. Men have got out of the ground (in revived mortal life) before now, without being in Christ, (2 Kings xiii. 21; 1 Kings xvii. 23; Luke viii. 24); and what has been may be again.

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"HE MADE HIS GRAVE WITH THE
WICKED."

Isaiah liii. 9, (*concerning Jesus*): "*And he made his GRAVE WITH THE WICKED, and with the rich in his death;*" does not this imply that in his death Jesus was connected with two classes of persons, the one wicked and the other rich? If so, who were the wicked with whom he made his grave?

The angels said to the woman who went INTO the sepulchre to look for Jesus (Luke xxiv. 5): "Why seek you the living AMONG the DEAD." Does not this imply that there were dead ones present when the angels said this? If there were dead ones in the tomb, and they were put there AFTER Joseph of Arimathea had deposited the body of Jesus in it, would not these dead ones be the wicked spoken of by Isaiah? As to who they were, it seems probable to me they were the two malefactors who were crucified with Christ. If so, might there not be another meaning to Jesus' answer, "To-day thou shalt be with me in Paradise," than the ordinary one? Paradise means a or *the Garden*; and we read in John xx. 41, "Now in the place where he was crucified, there was a garden, and in THE garden a new sepulchre, &c." Jesus' answer might mean "I say to thee, to-day thou shalt be with me in THE garden," which to my mind was as far as he could go, knowing the unrighteous character of the speaker. Matthew and Mark say that BOTH the thieves mocked him, the same as the Jews did. Luke does not say whether the request was made in a mocking tone or not; and John is silent on the matter. I am led from the foregoing to think that owing to the preparation, the thieves would be thrown into the tomb till there was time to bury them. What think you?"—J. O'N.

ANSWER.—Jesus was buried in a rich man's grave. In this, he made his grave with the rich. The words did not require that the rich should be actually put into the grave while he was in it. So of the other point. Jesus was crucified between two thieves; and died while hanging in that ignominious position. In this, he made his grave with the wicked; not that he went into the same tomb with them; but that he died in their company, and as one of them in the eye of the law. To "make one's grave" is a figurative description of entering death.

With a similar breadth of meaning must we read the act of "seeking the living among the dead." The "dead" is to be taken to signify the dead generally. When a man is in the grave, he is numbered with the dead generally, though the spot of earth where he lies may be miles away from any other buried person. So to seek in a detached and solitary grave for a man who was alive, was to seek the living among the dead; though there might be no other dead bodies within miles.

It is impossible to conceive that the thieves were deposited in the private tomb of Joseph of Arimathea: a tomb that he had made for himself, and wherein man had never before laid. The burial of Jesus was Joseph's act, and his sepulture in Joseph's tomb was because of Joseph's esteem for the dead, a principle that would operate to the exclusion of the thieves, whose participation with Christ of his sepulchre Joseph could not but have regarded as a desecration. If they were placed there, it must have been by others and not Joseph, and then it seems improbable that the authorities would have invaded the sanctity of a private tomb. The custom was to throw the bodies of felons among the burning rubbish of Gehenna, and for this there was "time" enough, for it was not far off. There is little doubt that the body of Jesus would have been treated in this way too, but for the providential interposition of a rich man and a counsellor who had influence enough with Pilate to obtain possession of the body of Jesus for deposit in his own tomb.

The suggestion that Christ's answer to the thief meant his fellowship in Joseph's grave, cannot be admitted when all the facts are taken into account. True, it is testified that both the thieves mocked him, but this is not inconsistent with the supposition that later on in the tragedy, one of them should change his mind and address Jesus in the suppliant words recorded by Luke. It is morally impossible that such words could be said in mockery by an agonised dying man. Then Christ's answer cannot be understood in the way suggested. A paradise is a garden of a special sort; a garden in the ordinary sense

is not a paradise. The word used in John xix. 41, ("Now in the place where he was a garden,") is *κηπος* garden, in the ordinary sense, not *παρδεισος* paradise. Consequently, Christ's answer could not be applied to that, any more than a man speaking of a grove could be understood as referring to a cottage garden. Christ doubtless referred to the Paradise spoken of by Paul, in 2 Cor. xii. 4—the future glorious habitation of the accepted of God. And as to the suggested inappropriateness of his answer, understood in this sense, we must remember his own declaration that "the Son of Man had power to forgive sins" (Matt. ix. 6), and that all judgment was committed to his hands.—(John v. 22). It was not beyond his province to pardon the thief, and promise him a

place in the kingdom if he saw fit.

It must be noted that the thief was not the immoral and ignorant brute that popular theology delights to paint him. He was acquainted with the antecedents of Jesus, for he said "This man *hath done* nothing amiss." He was acquainted with the doctrine of Jesus; for he said "Remember me *when thou comest in thy kingdom.*" He was possessed of moral discernment; for he said "we suffer justly, receiving the due reward of our deeds." He was probably less degraded than some "respectable" people of the Pharisaic order, and may by possibility have been driven by necessity to an act of theft which under ordinary circumstances he might not have committed. In all probability his case called for the favour shown him by Christ.

INTELLIGENCE.

AUGHNAMULLEN (Ireland).—Brother C. C. Mann, from Worcester, Mass., U.S.A., has arrived here for the purpose of trying to introduce the truth to his friends and kindred, intending to return to America when he shall have accomplished his object. He is arranging at his own cost for a course of lectures by the Editor. The third week in August is the probable date.

BIRMINGHAM.—During the month, the following cases of obedience to the truth have occurred: GEORGE BLANTERN FOLLOWS (65), miner, Dawley, Shropshire, formerly Methodist: immersed June 28th; GEORGE RICHINGS (16), formerly neutral: July 1st. ROSINA BRAZIER, wife of brother Brazier: July 8th. [In last month's *Christadelphian*, "wife of brother John Truman" should read "of brother Charles Truman."]

The meetings in the Temperance Hall continue largely attended. Subjects as follow:

June 29th.—Angels: the reality of angels: their place in the economy of things: history of their appearances on earth: their nature: their origin: their relation to man now and in the future. A happy family. (Bro. Roberts.)

July 6th.—The Pope: his origin and relation to the work of Christ: his history: his age: his present position: his destiny. "The Lord is at hand." (Bro. Roberts.)

July 13th.—Priests: the priesthood: its origin: its form under Moses: its corruption under Rome: its glory under Christ: the golden age. (Bro. Roberts.)

July 20th.—Clergymen: the modern clergy: an unscriptural order: the true *kleros*: the called and faithful and chosen: now and afterwards. (Bro. Roberts.)

July 27th.—"Churches," ancient and modern: the one not the other: the one of living stones, the other of inanimate brick.

The people who meet under steeples not "saints in Christ Jesus." (Bro. Roberts.)

DUDLEY.—Brother Phillips, writing July 8th, says, "The truth is making a stir in Dudley. There was a good meeting on the previous Sunday, in the hall. Brother Blount lectured on 'Immortality and Hell,' after which brother Phillips addressed the public in the Market Place, some hundreds availing themselves of the opportunity of hearing of the approaching 'kingdom of God.' Brother Phillips also reports the following additions, viz., on May 22nd, ESTHER BEDDALL (19), domestic servant, formerly a Methodist, who became a recipient of the good seed of the kingdom through taking a situation in the family of brother Blount; on July 1st, HENRY JACKSON, warehouseman, (26), with EMMA (20). Brother Jackson was previously of no religious persuasion, having become disgusted with popular teachings and false professions; he had resolved to throw overboard the Scriptures of the Deity, having arrived (like the Jacobins) at the erroneous conclusion that the Bible must be held accountable for the monstrous dogmas of the clergy, and the mock piety of their flocks, and therefore, must be *untrue*, because *unreasonable*, and the cause of hypocrisy and evil. Brother Jackson has now had his eyes opened, and has learned to admire what he had nearly discarded while retaining; his abhorrence of the systems he suspected, and has at length landed on the 'rock' upon which so many blind professors have been dashed to pieces."

On Sunday, July 13th, says bro. Phillips, "we were further strengthened by the removal of brother and sister Hencher, of Droitwich, to Dudley, who will now form a portion of our ecclesia. They have had a long season of

solitude at Droitwich, but have removed in time to trim anew their burning lamps and prepare for the glorious proclamation, 'behold the bridegroom cometh, go ye out to meet him.'

The advertised lectures upon the following subjects have been well attended.

June 15th.—"Paris and its doom, v. the Destruction of Babylon the Great."—(Bro. Phillips.)

June 22nd.—"Atonement."—(Brother Shuttleworth.)

June 29th.—"Pearly Gates and Streets of Gold."—(Brother Phillips.)

July 6th.—"Did Jesus and Paul teach the doctrine of the Immortality of the Soul?"—(Brother Blount.)

July 13th.—"A black Sun, Blood-stained Moon and Falling Stars."—(Bro. Phillips.)

July 20th.—"Hell-Fire."—(Bro. Blount.)

DUNDEE.—Brother Scrimgeour reports that brother Wm. Gill, of Aberdeen, having come to reside in Dundee, attended the meeting of the brethren on the first Sunday after his arrival. He said that his mind was fully made up to separate from the Dowieite party, whatever the others in Aberdeen might do. He was accordingly received. On the same day, brother Moodie, from Perth, was present for the first time. Great efforts had been made to entrap him amongst the Dowieites.

EATINGTON.—Brother Hadley (Birmingham) reports: "The truth has recently created no small stir in this place. Easington is a pretty little country village about six miles from Stratford-on-Avon, having a population of 700 inhabitants. In spite of clerical and squire-archical influence, combined with great ignorance on the part of the inhabitants generally, a little ecclesia has had root in the place for a considerable time past. The number of brethren and sisters meeting at the Lord's table is 13, but the whole of them do not reside in the village. During the winter months, a Bible class, held at brother Taylor's, was so well attended, that a few months ago, it was thought that if an effort were made, more-extended publicity might be given to the truth, to the advantage of many who were in spiritual darkness. On the suggestion of brother Habgood, brother Taylor consented to open his house for the accommodation of the public, in order that the truth might be proclaimed to them in the shape of lectures. The addresses delivered by brother Habgood drew crowded audiences, and the brethren were encouraged to see if still more could not be done. It was found that the club room of the Exchequer Inn, an apartment capable of accommodating nearly 150 persons could be obtained for the purpose of fortnightly lectures. The first lecture was well attended; and it was resolved to invite brother Shuttleworth of Birmingham to pay Easington a visit. The invitation was accepted, and on the 18th of May brother

Shuttleworth lectured in the afternoon, on "The approaching end of the present dispensation. Troublous times: their meaning and remedy. Character of the next dispensation;" and in the evening on "The way of life, peace and salvation: no hope in church and chapel-going." Notwithstanding that the weather was wet, the lecture room was crammed, and exemplary attention paid to what was advanced. Brother Shuttleworth's visit caused considerable excitement, which was not at all lessened by the subsequent announcement of two lectures to be delivered on the 15th of June, by brother Hadley of Birmingham, on 'The Devil and Hell.' The lecture room, which, it should be said, is disconnected from, though adjacent to the public house, was again crammed, both afternoon and evening. At the conclusion of the afternoon proceedings, the brethren found a young man vigorously holding forth, at the corner of two roads, upon the parable of Lazarus and the rich man. One of the first statements the brethren heard from the preacher was that if God had shaken them over the brink of hell as he had shaken the preacher, they would have been convinced that hell was a reality. This induced them to remain and listen in the hope of being able to do something in the way of controversy at the conclusion of the sermon. The preacher however, began to talk at tedious length about the grace of God, a subject with respect to which he was in Egyptian darkness, and one by one the brethren and sisters walked off, with the exception of brother Habgood, who procured a chair, and planting it against a wall with wonderful patience remained to the end. Then turning the chair into a platform he addressed to the promoters of the meeting, and the people of the village generally, a challenge to fair discussion. The brethren and sisters were willing to forego the lecture announced for the evening, and to have a fair discussion with the champion of eternal torments, either indoors or in the open air. Upon this great excitement followed, ending in a refusal to discuss, and a large amount of angry vituperation on the part of the weaker side. Bro. Habgood therefore, contented himself with announcing the evening lecture and withdrew. More interesting intelligence may have to be related concerning Easington before long."

EDINBURGH.—Brother John Paterson, who is now secretary of the ecclesia, reports the immersion of JANET GIBB formerly of the Plymouth brethren, Edinburgh. Her attention was first drawn to the truth by brother Paterson, of Newburgh.

GALASHIELS.—Brother Melrose reports: "I have much pleasure in reporting another addition to our small company of believers here, in the person of Mrs. RICHARDSON, wife of brother Richardson. She was immersed on Saturday, 5th ult., having given satisfactory evidence of her faith in the

things of the kingdom of God and the name of Jesus Christ."

GALSTON.—Brother Ross, writing July 11th, reports another addition to the small company of believers here: names AGNES LINTERN, wife of brother Law of this place, and who was immersed on Sunday, May 25th, having given satisfactory evidence of her faith.

HUDDERSFIELD.—Sister Fraser, in the absence of brother Mitchell, to whom she refers, reports thus on June 11th: "About a fortnight ago, brother Mitchell got a situation in Newcastle-on-Tyne. I would have told you of his appointment at once, but the brethren here thought it better for me not to write until we might see whether brother Mitchell would be able to retain his situation, which even now is rather doubtful, as he has had to get medical advice since he went to Newcastle. His son and daughter are still very ill. The ecclesia, though rejoicing that the Lord has in some measure delivered him from the anxieties that beclouded his path, regret that he has had to leave Huddersfield.

Since brother Mitchell's last report, the following lectures have been delivered in our meeting room, Wellington Buildings, Queen Street.

April 27th. 'The Parable of the Rich Man and Lazarus,' by bro. Drake, Elland.

May 4th. 'The Bible remedy for all the ills to which flesh is heir to.' Brother Bairstow, Halifax.

May 11th. 'Baptism; or obedience better than sacrifice.' Bro. Whitworth, Halifax.

May 18th (afternoon). 'What is an immortal soul?' Brother Gratz.

(Evening). 'Which will ye have, the shadows of popular preaching, or the glorious and enduring substance promised in the Bible?' Bro. Dyson, Halifax.

May 25th. 'The way they call heresy.' Brother Rhodes.

June 1st. 'The destiny of the righteous and the wicked.' Brother Fisher.

June 8th. 'Immortality, a gift depending on the will of the Giver.' Brother O'Neil.

We have, during the last month, been refreshed and strengthened by visits from brethren Townsend and Butler, Birmingham, and sister Robinson, Whitby."

KEIGHLEY—Brother Townsend reports that William Watson has withdrawn, the majority of the brethren and sisters refusing to sit at the Lord's table with him. "Our ecclesia," says brother Townsend, "now numbers eight; four brethren and four sisters, sister Blenkam, though at Morecambe for a time is still with us in spirit, and longs for the time when she can be with us altogether. Brothers Dugdale and Keighley and sister Keighley, have left Keighley and are in America. I trust we are somewhat earnestly and devotedly fighting for our Lord and Master."

LEITH.—Brother Owler, writing on the 12th July, says: "The brethren here discontinued the afternoon lectures on the 18th May last. They were succeeded by meetings for answering the enquiries of those interested in the truth, and for the mutual upbuilding of the ecclesia in our most holy faith. Through private efforts, these afternoon meetings have been very well attended and much interest evinced. Ere long I may have the pleasure of communicating the result of our labours, in the obedience of interested friends. The subjects of lecture since my last note were:—

March 23rd.—'The Covenant made with Abraham, ii.'

March 30th.—'Scripture teaching concerning hell.'

April 6th.—'Nebuchadnezzar's image.'

April 13th.—'The Covenant made with Abraham, iii.'

April 20th.—'What is man?'

April 27th.—'The soul that sinneth it shall die.'

May 4th.—'Eternal life as a gift.'

May 11th.—'The Israelites, their dispersion and ingathering.'

May 18th.—'The ecclesia of God; its nature and constitution.'

NORTHAMPTON.—During the month of June, pursuant to the arrangement referred to some months ago on the cover (made at the instance of bro. Spencer, of Chicago, a native of this place, who was anxious for the truth to be introduced to his native place), three lectures were given by the Editor, in the New Town Hall, a spacious building. The following was the announcement issued by placard and advertisement:—

"To the Inhabitants of Northampton. A native of your town, now in America, desires you should have an opportunity of hearing Bible Truth, which he has learnt since crossing the Atlantic, and which he says he could not have heard from any of the Pulpits of Northampton, had he remained in that town. Mainly at his own expense, he has, therefore, arranged for a Course of Lectures to be delivered in the Town Hall, Northampton, on Tuesday, Wednesday and Thursday, June 17th, 18th and 19th, 1873, by R. Roberts, of Birmingham, on the following subjects:—

Tuesday, June 17th.—'The Origin, Nature, State, Destiny, and Need of Man, as revealed in the Holy Scriptures.'

Wednesday, June 18th.—'God's Remedy in the Gospel. What is the Gospel, and how is it applied?'

Thursday, June 19th.—'Christ's Personal Return to the earth, to deliver his people and set up his kingdom.'

Lectures to commence each evening at eight o'clock. Seats free; no collections. Mr. Roberts will answer eight questions each evening, at the close of each lecture.

There were good meetings all three nights,

and a most attentive and respectful hearing. Brother Collyer, of Leicester, was present at the first two meetings; and brother Boshier of London at the last two: both thus being present at the middle meeting. Brother Collyer presided at the first meeting and brother Boshier at the last two. Questions were put at the close of each meeting, and a favourable feeling was manifested. Enquiry was made for works and arrangements made for the supply. May the good seed yield an abundant harvest."

SWANSEA.—Brother Coles, writing July 13th, reports the resignation of brother Henry Evans. He adds, brother and sister Evans from Llanelly are amongst us, and also brother and sister Bayley from the same place; so that, although we have lost one member we have gained three lately.

AUSTRALIA.

BRISBANE.—Brother Sinclair who was immersed in Glasgow some years ago, but without a right apprehension, says, "for some years past I have not known what it was to have the answer of a good conscience before God, so when brother Coley was here, say some five or six months ago, I told him I wished to be immersed; so he immersed me in the river; but I took him to a place where we were not likely to be seen, and when he left me and went to his own home, about 45 miles from me, I did as the apostle says 'examine yourselves and see whether ye be in the faith; prove your own selves, know ye not your own selves.' Then I knew I had not a good conscience before God. Why? Because I was ashamed to confess Jesus Christ before men when I was immersed, in going to a place where we were not likely to be seen. The saying of Jesus Christ pricked me to the heart. Jesus says, 'he that is ashamed to confess me before men, of him will I be ashamed before my Father and the holy angels.' So I could not rest, and I wrote to brother Coley and explained to him, and he came again and immersed me publicly before men, in a floating bath in the river, in the presence of the bathers. And now, brother Roberts, I tell you truly, I lie not, that I have the answer of a good conscience before God. I have been plucked as a brand from the burning and that at the eleventh hour. Oh, the height, and depth, and breadth, and length of the love of God which is in Christ Jesus! it passeth knowledge."

BEECHWORTH.—An interesting letter from brethren Pfeffer and Tucker, speaks of uphill work for the truth here, but some are giving heed. They think if a competent brother could be sent out to Australia, the word would be listened to. It is natural in the ardour of their own first love that they should think so; but the event would probably show that the same indifference and opposition would bar the truth's progress in the colonies

as in the mother country. However, if the Lord be of their mind, and have a people out there, he will open the way for the necessary instrumentality.

CANADA.

TORONTO. Brother C. H. Evans, sec., reports, on April 10th, the death of brother R. C. Moir, who fell asleep in Christ in hope of attainment to the resurrection of the just. On April 27th, the baptism of CHARLES ARMSTRONG (30), machinist, formerly Methodist, on confession of the faith, into the only name given under heaven whereby men can be saved from sin, and its wages, death. In the evening of the same day, brother D. D. Hay lectured to an audience of some 80 souls, on "The New Civilisation." We are pleased to add that there are three earnest enquirers, whose immersion we hope to report soon."

CHINA.

HONG KONG.—Brother Hart writes: "It is some time since the *Christadelphian* contained any intelligence from China. The reason of course I have told you before, long, long ago; and the same reason stands good now. It is a barren soil, and like casting seed amongst rocks, or pearls before swine. Religion of any kind is no part of the craving of any person who comes out here to sojourn. Their sighs are for pleasures, theatre and other amusements, and lament that the colony cannot provide more. Local newspapers teem with complaints on this score; and when a troupe of penny theatricals arrive, whole columns are devoted to its praise; or when a new minister arrives, the same columns are open in praise of his teachings. Not so with teachers of the truth. The columns are open to run it down, but never to defend it. However, I trust better days are in store, and that I may yet have some intelligence worthy of insertion in our organ of communication, that brethren may see that in this uttermost part of the earth, the light shineth. My love to the brethren in all parts, requesting their prayers."

NEW ZEALAND.

CANTERBURY.—The following communication comes from the Malvern Hills in this province:

"We, GEORGE SCOTT (30) and THOMAS SCOTT (28), on the 6th of April, 1873, put on the name of the Father, and of the Son, and of the Holy Spirit, in God's appointed way, by immersion in pure water, rising again to a newness of life, with our hearts sprinkled by the blood of Jesus Christ, for the remission of our sins. There was no human eye to witness; we take God for our witness. After baptism, we went into the house and broke bread, giving thanks in the

name of our Lord and Saviour, Jesus Christ. Our mother has been a believer of the gospel of the kingdom for twelve years. Through her teaching, and the *Twelve Lectures* and *Elpis Israel*, we have embraced the truth. We are very much at a loss in this benighted part of the world. Our distance from each other is forty miles. We are at a great disadvantage of meeting with each other. Pray for us. Yours in the hope of a standing up at the day of Christ's appearing,

GEORGE SCOTT,
THOMAS SCOTT.

SOUTH AFRICA.

NATAL.—A Mr. S. Boyley writes as follows to the original agent of Dr. Thomas, in London, Mr. Richard Robertson, of Bermondsey, who has forwarded the letter to the Editor of the *Christadelphian*: "The writer is very anxious to obtain certain books, by name *Eureka*, in volumes; another *Elpis Israel*; another *Anatolia*; and periodicals called *The Herald of the Kingdom*, all edited by Mr. John Thomas, a gentleman of America. It is from the fly leaf of the first volume of *Eureka* that I give you the name of these other of his writings, and also extract your name and address of 1861. I am very much afraid that the present address will not find you, as it is so long since, but I can get no other clue, so I have no other hope, and it is my last chance. If you get this, would you please give me information as to whether I can get any or all of these books, and whether you know anything of the Editor of the *Herald*, or any correspondent of him, as I can assure you, dear sir, I feel deeply interested in the same: and had I the means, I would travel all over the world on purpose to find him, even though I got but a periodical for my trouble. The advertisement in the fly leaf states that the *Herald* has been in existence 14 years, (that was up to 1861) so I think it is probable that either John Thomas or some of his One Faith doctrine might still continue in the same good work. Dear sir, I write from Natal, and am very sorry that its no use enclosing you the stamp to pay for your postal answer to mine, for the stamps that are sold in Natal to use for England, are no good in England to use to send here. Therefore, I am very sorry indeed to trouble you with the expense, especially as I am a stranger to you; but if you can tell me how I can repay you for your trouble of writing, beside the shilling post stamp, I will certainly do so with the greatest pleasure. Only do please write and give me the information, for I have longed

to get some of John Thomas's books these five years, and always been balked about how to get them; so if you will write I shall be extremely grateful. If you have them by you, please tell me what amount of cost for each will be required for me to remit by Post Office Order, and for shipment, and so on."

P.S. for the Post Master.—If Mr. Robertson is not found at this address, would the Postmaster give this or send it to be opened at Stationers' Hall, where these books above-mentioned are registered; they might answer it for me.

[The Editor wrote immediately to Mr. Bayley, informing him of the Dr.'s death, the existence of a publishing agency for his works, and the *Christadelphian*. He also forwarded, at the same time, all the books desired, and others unknown to Mr. Bayley. The whole would, doubtless, be a welcome arrival. May they prove as water of life to a thirsty soul, and a link connecting us all for the meeting at the Master's tribunal.—EDITOR.]

UNITED STATES.

BOSTON (Mass.)—The ecclesia here, and the cause of the truth in America generally, is deprived of a valuable aid by the removal of brother and sister Hodgkinson to England, where they safely arrived on Sunday, July 20th. The removal was on medical advice, and would not otherwise have taken place. This must be the answer to all on the American side who may think there has been desertion of a post of duty.

OLATHE (Kansas).—Bro. F. E. Henderson writes: "There are eleven of us Christadelphians at Olathe, and two others—a brother who has gone to Colorado territory, his wife being at present visiting her relatives in Canada. They will either return this fall, or conclude to settle permanently in Colorado. Brother D. P. Hall, formerly of Oshkosh, Wisconsin, has lived here the past year. He is now on a tour, visiting and lecturing among the ecclesias in different parts of that State. He is one of the most able advocates of the truth in America; he engages in nothing else but teaching, and with good success, especially among the class styling themselves 'of the one faith,' who advocate immortal emergence. Brother Hall has immersed twenty or more in the south part of this State and Western Mi. I have suggested to him to write you the particulars, but he is tired and wants to rest. We meet at Olathe every first day of the week, for prayer and exhortation, and to commemorate the death of our Great High Priest."

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. X.

TEMPTER AND TEMPTED;

OR THE BIBLE DOCTRINE OF SIN CONSIDERED IN RELATION TO THE TERMS "SERPENT," "DEVIL," "SATAN," &c.

THE following letter had been addressed to Dr. Thomas soon after the appearance of *Elpis Israel*:—
"DEAR SIR.—In your otherwise surpassingly interesting work, styled *Elpis Israel*, you speak of the agent in the original temptation as *only* an animal. You ascribe to him a high degree of mentality, without moral obliquity, making the worthiest use possible of his faculties. On this idea and the general subject, I ask—

1.—Does not this subject of the temptation, as you present it, stand in utter contrariety to the testimony of our Lord: 'The devil is a liar from *the beginning*'

2.—Is not 'the beginning' (Gen. i. 1; Matt. xix. 8; John i. 1; and John viii. 44), substantially the same? Or do they not refer to the earliest record of the subjects spoken of in

the Scriptures? If so, has not 'the devil' a place 'in the beginning' as 'the serpent'?

3.—Does not the New Testament teach that there is a Tempter, as really as a 'Christ,' the tempted?—(Matt. iv. Luke iv.) He is distinct from and out of or away from our Lord.—(John xiv. 30.)

4.—If such be the representation by inspired teachers, and by the 'Faithful and True' himself, how can we be safe in departing from it? or can we do thus and not act on the same principle of all error?

5.—As the term 'dragon' represented anciently the Egyptian sovereignty or sovereign (Ezek. xxix. 3.) as the term applied to their leading animal, the idolized crocodile, and as Egypt oppressed Israel and opposed God, does it not apply to Rome, in Revelations, as the oppressor

of Israel and the church only on the same principle that 'Babylon' does?

6.—As Pharaoh, the actual agent in oppressing Israel, was real as his dragon-crocodile representative, why allow 'the serpent' and 'the devil' both the precise place they occupy in Scripture?

(On some ancient coins of Augustus, Egypt was represented by a crocodile. Bochart says that Pharaoh in Arabic signifies a crocodile. Isaiah xxvii. 1; li. 9; Ezek. xxix. 3.—(McKnight, Ep. p. 705, Essay 8, Comp. Com.)

An answer will be thankfully received. Your former is general and indefinite; an answer to this would be definite. Yours in the truth,

J. B. Cook."

THE DR.'S ANSWER.

"Jesus partook of flesh and blood, that THROUGH DEATH he might destroy that having the power of death, that is, the devil."—PAUL.

"Our worthy querist is of opinion that what has been presented in *Elpis Israel*, on the subject of the Devil and Satan, 'is general and indefinite.' That it is general, and does not go argumentatively into the support of the doctrine there exhibited is indeed the case. Nevertheless, I think that what I have set forth is sufficiently definite for the reader to perceive what, I believe, the Scriptures teach concerning the devil, in the several passages where it is alluded to. However, I do admit with my friend, that what I have said about the devil and Satan is not so definite as I could have made it. I was not writing upon that topic particularly, nor did I care to say more than was necessary to the comprehension of the general matter of the book. In treating of Israel's hope or the kingdom of God, I could not avoid saying something of evil, and 'that having the power of death,' which the full fruition of that hope is to eradicate from the earth, from society, and from the moral and physical constitution of flesh and

blood. But I did not lay a heavy hand upon the subject, knowing how much 'the devil' is respected by some, worshipped by others, and venerated, in some way, by nearly all. Not that this, abstractly considered, would have deterred me from giving him his due; for I have no favour for him, though he may approach me as a minister of righteousness, a professor of Sacred History, or an angel of light; * I see in him only *one causing men to fall*, and an *adversary* to the truth, that is to the gospel of the kingdom in the name of Jesus. I wished to get this all-important topic systematically before the British public, as I am now endeavouring to do before the American, in *Elpis Israel*; therefore, I did not wish to offend their prejudices by being too explicit touching their idol, lest they should close the book before they got at 'the things of the kingdom of God.'

I have said nothing that I recollect, in any of my other writings concerning 'His Satanic Majesty.' The time had not come, and no one sought to bring me out upon the subject. I have in past years had so many devils to contend with, that I did not care to increase their host by denying their master's existence in the *popular sense*. But, 'steadfast in the faith,' I have successfully resisted the Scripture devil, and he has fled from me.—(Jas. iv. 7; 1 Pet. v. 5.) The *antidikos diabolos*, or OPPONENT CAUSING (me) TO FALL, if he could, with all his satellites, are either *hors du combat*, or so used up, that they have left me free from the necessity of defending myself lest I should be devoured. They have done their worst, and no clamour that they can raise, can do more than induce me to serve them up for the entertainment of my readers by way of recreation in the severer study of the law. The time is come, then, when the outcry of 'the devil's' clients may be disregarded. He is, doubtless, a very 'potent, grave, and reverend signior' with the world, with whom it

* 2 Cor. xi. 13, 15.

is a point of expediency not to offend him, if possible. Men, therefore, like to hear him spoken of with respect; and as the terror of him is very useful in keeping evil doers in awe, and compelling some of them to 'seek religion,' they do not like the fear of him diminished; and by way of recommending themselves, we presume, to his tender mercies, if he should happen to get everlasting possession of them, they make a great clamour, and persecute with hard speeches those who see no devil in the Bible than *sin incarnate in flesh and blood, and manifested in the personal, social and political works of mankind*—and no other Satans, than *personal and politically organised adversaries to the righteous and the truth*. But I am not careful to avoid offending 'the devil' or his friends now; neither shall I regard their conclamation. My desire is to make men hate the devil, speak unrevilingly to Satan, and to fear none but God and His Christ; whom to know is to love and to obey unto eternal life.

During my residence in London I became acquainted with a physician somewhat famous in the scientific world and a believer in the kingdom of God, who purchased a copy of *Elpis Israel*, and at the same time, presented me with a pamphlet he had published, entitled '*An Inquiry into the existence of a personal Devil.*' It consists of twelve lectures and appendix, making ninety-six octavo pages. It contains much good sense on the subject; and as far as I think its contents in accordance with the Scriptures, I shall reproduce them in these columns. In the first lecture are some very excellent remarks on the investigation of truth, which very appropriately precede the examination of the subject, and which I beg leave to introduce in this place in order to propitiate a candid consideration of what I have to say.

'Sound thinking' says he, 'that is, cultivated and well-directed common sense, applied to the discovery of the truth, either natural or revealed, has

followed the rule, that *nothing ought to be believed as true unless its truth can be demonstrated by an appeal to the facts recorded in the Book of Creation, or to the Book of Revelation.*

The Naturalist, that is, the student of the truths written in the book of creation, says, 'To the book of creation: if any man speak not according to this book, it is because there is no light in him.'^{*}

The Spiritualist, that is, the student of the truths written in the book of revelation, says, 'To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them.'—(Isaiah viii. 20.)

Rigid adherence of late years by the Naturalists to the above rule in reference to the subject of natural, or creation-written truths, has been the cause of immense progress in natural science; and is it not, without any improper presumption, to be inferred, that a similar rigid adherence to this rule in matters relating to the spiritual Bible-written truths; in other words, in matters relating to the moral and religious condition of man, will be attended with equal progress?

It is a lamentable fact that, in this matter of rigid adherence to this rule of truth-investigation and truth-demonstration, 'the children' who study the things of the natural world are far in advance of, 'are wiser in their generation than are the children' who study the things of the spiritual world.

It is from this cause that such diversities of opinion prevail among professing Christians; an evil not to be remedied, as the Romanists would remedy it, by squeezing all men's minds into one universal square, impudently called *the mind of the church*; or as Milton describes the patent uniforming process, 'starching them into the stiffness of uniformity by

* Homo, naturæ minister et interpres, tantum facit et intelligit quantum de naturæ ordine revelante observaverit; nec amplius scit, aut potest.—Bacon.

tradition.* This is not the method ; but the only method is to establish as binding upon all Christian inquirers the rule already recorded, that *nothing in spiritual matters ought to be believed as true unless its truth can be demonstrated by an appeal to the original Scriptures, and this to the satisfaction of every well-constituted, truth-loving mind.*

This rule once generally recognised and practically carried out, will make the candid and ingenuous all of one mind ; will establish uniformity, the true uniformity of belief, one founded on the *conviction*, and not on the *suspension* of the understanding.

Sincere men of science are of one mind in regard to chemical, mechanical, and mathematical facts ; this oneness having been arrived at by rigidly adhering to the prescribed rule in studying the Book of Creation. What, then, is there in spiritual subjects to prevent men pursuing revelation-recorded truths, arriving at a similar oneness of mind in regard to those truths recorded by the same Divine Mind, and guided by the same God of order as dictated the other book of instruction ?

Taking this rule as the guide, and holding the principles that revelation being 'information from God,' being a truth discovery, its truths are therefore for discovery, and that these truths are to be discovered with a certainty as great as that connected with the creation-truths, it is proposed to consider

THE DEVIL.

As a consequence of being guided by this rule as it will be essential to throw behind us, and as far as possible to banish from our mental condition all the various notions that have been instilled into our minds in conjunction with the devil, by means of nurse-stories, pictures, and even by the pleasing religious romance writer, Bunyan, and by that stupendous-minded poet, Milton. The descriptions how-

ever beautiful, and the notions thence derived however strong, must be to us as inquirers after the truth as though they were not.

Knowing, however, how strong early impressions are, how constantly they obtrude themselves whenever the subjects with which they were originally introduced into the mind are brought before the view, we require to be continually on the alert lest when we in relation to the influence of mental associations are asleep, they may enter in and divert our minds from the good old way—the Law and the Testimony.

From the Book of Creation nothing can be learned of the existence of the devil.

Formerly, the miseries of the world led some to imagine and to believe in the existence of some powerful malignant spirit. The Magi taught the existence of a good and evil spirit, between which existed an irreconcilable enmity : an opinion constantly discernible in the Egyptian and Grecian mythologies, and consequently, in manifestation, traceable in the mythologies of almost all nations. The more uncivilized the nations, the ideas associated being the more absurd.

Though, as the Doctor truly says, nothing can be learned of the existence of a personal devil from the Book of Creation, yet the mythological dogma might be deduced from an observation of existing facts. *Natural evil*, such as earthquakes, floods, pestilence, famine, &c., human wickedness, and death, contrasted with *natural good*, was seen to prevail everywhere. Inquisitive brains speculating upon this would *naturally* attribute the one to an evil cause, and the other to a good one ; and as these causes were manifestly superhuman, the carnal mind being unenlightened by revelation on the subject, rushed to the conclusion that the causes were two intelligent, powerful, and antagonistic spirits, one of which the author of good, they styled *Oromasda*, and the other, the author of evil, *Ahriman*. The latter became the devil of the

*Milton's Prose Works Speech for the Liberty of Unlicensed Printing.

Gentile world; and as men stand more in awe of the terrific than of the good, they invented superstitions to propitiate the devil rather than to do honour to the author of all the benefits they enjoy. This was the origin of the dogma of an omnipotent, omnipresent, and personal devil in the East; whence the nations of the West imported it when their fathers migrated to the "isles of the Gentiles afar off." They represent him in their statuary and pictures as half goat and half man, with horns and hoofs, and forked tail, and black as soot, with a three-pronged pitch-fork in his hand! The three myths, the mythologies of the pagans, of the papists, and of the protestants, represent the object of their terror under the same form substantially;* and all of them assign to him a local habitation in what they call "hell."

The things affirmed of the mythic Devil have been commingled with Scripture phrases, applicable only to the devil and Satan of the Bible, and with tradition. Stripped of the former, the devil of 'Christendom' is essentially the devil of the Mohammedan and Pagan worlds; the latter being the sire of the devil of our contemporaries, against which we have more particularly to protest, as an existence as fabulous as 'the im-

* In Levic. xvii. 7, and 2 Chron. xi. 15, the word "devils" is *seirim*, rendered *daemonai* by the Seventy, and signifies *he-goats*, which were worshipped by the Hebrews in Egypt and Palestine, after the example of the Egyptians. They were adorned as the representatives of *satyrs* or *wood-demons*, supposed to resemble them, and to live in deserts. In Isaiah xlii. 21, speaking of Babylon, the prophet says: "Satyrs (*seirim*) shall dance there;" that is, he-goats shall do so. The Egyptian he-goat worship was adopted by the Greeks and Romans, who adored him as the representative of Pan, the prince-demon of the woods, and principle of all things. Pan is described as a monster in appearance, having two small horns on his head, a ruddy complexion, and flat nose, with the lips, thighs, tail, and feet of a goat. "It is not improbable," says Parkhurst, on the word "*sahir*," that "the Christians borrowed their goat-like picture of the devil, with a tail, horns, and cloven feet, from the heathenish representation of Pan the Terrible." Thus the devil of the vulgar superstition was dug out of the grave of Paganism by the early corrupters of Christianity, the charnel house of "all the abominations of the earth."

mortal souls,' or 'separate spirits,' of ancient and modern mesmerism bewitched. These popular fancies are all of one and the same visionary origin—the *phronema tou sarkos*, THE THINKING OF THE FLESH, termed in the common version of the Scriptures, 'the carnal mind,' which Paul avers is 'enmity against God, and unsubject to His law.'—(Rom. viii. 7.) Hence its thoughts are not God's thoughts, and its conclusions, in every particular at variance with His. Show me an opinion, a principle, or an article of faith, originated by the carnal mind, or agreeable to it, and I will prove it to be false by the law and testimony of God. Creation's book, interpreted theologically by speculators, ignorant of the ideas revealed in 'the oracles of God,' the word of the apostles and prophets, is the source of all the foolish notions which have perverted the public mind in regard to religious subjects. We must purge ourselves from these upon all topics, that of the devil among the rest, if we would bring our thoughts into harmony with the thoughts of God.

The mythic devil-dogma of the Gentiles, I have said, has been combined with tradition. Between Oromazd and Ahriman, that is, between God and the Devil, say the Orientals and their disciples of the west, 'there is an irreconcilable enmity.' This doctrine of 'enmity' is a truth handed down from Noah, to go no farther back, and misapplied. The irreconcilable enmity is that which God said He would put between the serpent and the woman, and between the woman's seed and the serpent's seed; that is, between the serpent-adherents of falsehood and the righteous constituents of the Bride; and between the chief of the political organization of the serpent community and the great Captain and Husband of the Bride.—(Gen. iii. 15.) These are the two great parties into which mankind were to be divided, and between whom there was to be irreconcilable enmity, until one or the other of them should be exterminated from the earth. The two

chiefs are the heads of each contending party, contemporary with each other upon the earth—contemporary at the bruising of the heel of the one, contemporary also at the bruising of the head of the other: *two* adverse POWERS *incarnated* in two irreconcilably hostile organizations of mankind. The people of the east, though 'become vain in their imaginations, and darkened in their foolish hearts,' still retained this tradition derived from their ancestors, when with a 'mind void of judgment,' they fabricated their theory of Oromazd and his enemy Ahriman. They did not retain God's knowledge in its purity, but perverted it, and turned it into a mythology of the devil.

The believers in the devil of the Gentiles could do no more than they have done towards explaining the origin of the world's miseries. The thinking of the flesh attributed their origin to the God-hating malevolence of a personal devil, existent before the formation of man; the Bible, on the contrary, refers them all to SIN as their cause, and to divinely-appointed EVIL as the *punishment of sin*. The popular notion is a clumsy effort of the carnal mind to explain things too high for it; and the Scripture testimony it adduces to sanctify its absurdity only exposes it to contempt. It tells us that this pre-existent immortal devil was "Lucifer, Son of the Morning!"* Would anyone that understands the prophets be so infatuated as to dream of proving the pre-Adamic existence of the devil by such passages as this? The record concerning Lucifer is part of a prophecy of the overthrow of Nebuchadnezzar's dynasty by the Medes and Persians, commencing with the beginning of Isaiah xiii., and ending at verse 27, inclusive of the next chapter. Lucifer is Belshazzar, who was so named 181 years before his fall, because he was the *light-bearer*, or sun, of the Chaldean

heaven. The prophet, in vision, seeing him prostrate as "a carcass trodden under feet," exclaims, "Is this *the man* that made the earth to tremble, that did shake kingdoms, that made the world as a wilderness, and destroyed the cities thereof?" How dark must that mind be that can press a prophecy of the fall of a man from the throne of a Pagan empire into the service of demonstrating the existence of a personal devil before the creation of man upon the earth! What absurdity is too great for the credulity of the carnal mind after this!

The Bible doctrine of the devil is its teaching concerning sin. This is certainly an important subject, and one which it is desirable everyone should understand. The Gentiles do not understand the teaching of the Scriptures concerning sin; it is impossible, therefore, that they can know anything about the devil and Satan exhibited in the testimony of God. *Sin* is the synonym of *devil* in the text we placed at the head of this article; I do not mean it to be inferred, however, that I hold that the word *sin* is the meaning of the words *devil* and *Satan*, wherever they occur in the English version of the Scriptures. The words '*devil* and *devils*' occur about *one hundred and twenty times* in the English Bible, but they are by no means invariably represented by the same word in the *original* Scriptures. Two distinct words are used; and in *eighty-two* passages of the one hundred and twenty, the word employed is quite distinct from that which, in the remaining thirty-eight; and the above text among the number, is the representative of the word *devil* in the common translation. In the eighty-two texts the word is *daimon*, and its derivatives, which ought never to be translated *devil*, either in the sense of a personal devil or of sin. Of these eighty-two, only four belong to the writings called the Old Testament, in which it is *devils* and not *devil*. In the thirty-eight passages, the original word is *diabolos*.

* Isaiah xiv. 12. Alluding to the devil a writer says: "The height of capacity in Lucifer only increased the fall of that Son of the Morning."

Now, if the word *devil* be the correct rendering of *diabolos*, it is certain that it cannot be the proper interpretation of *daimon*; and, consequently, to render *daimon* by devil must lead into error. I do not, therefore, affirm that *sin* is synonymous with *devil* and *devils* in these texts which have *daimon* for their representative in the Greek; but that where the original is *diabolos*, the radical idea is sin. I conclude, then, that distinct Greek words being used in the eighty-two texts, and the thirty-eight texts, the ideas represented in the two classes are distinct, although rendered by the same word in English; and that, consequently, all arguments in relation to the Devil, as derived from the eighty-two, would be deceptive and of no weight, because the devil is not referred to therein at all.

The thirty-eight texts in which *diabolos* occurs are: Matt. iv. 1, 5, 8, 11; xiii. 39; xxv. 41; Luke iv. 2, 3, 5, 6, 13; viii. 12; John vi. 70; viii. 44; xiii. 2; Acts x. 38; xiii. 10; Ephes. iv. 27; vi. 11; 1 Tim. iii. 6, 7, 11; 2 Tim. ii. 26; iii. 3; Tit. ii. 3; Heb. ii. 14; James iv. 7; 1 Pet. v. 8; 1 John iii. 8, three times in this verse; Jude 9; Rev. ii. 10; xii. 9, 12; xx. 2, 10.

In our prefatory text, the words are *ton to kratos echonta tou thanatou, toutesti, ton diabolon*: 'the having the power of death, that is, the devil.' *Ton echonta* is masculine to agree with *diabolon*, not because the thing having the power of death is a male, but because the word by custom of the Greek tongue is in that gender. The thing having the power of death is *it* not *him*; unless by *prosopopeia* the *it* is converted into a person, as in the text below.* This *diabolos*, or devil, whatever it may mean, the apostle says, *Jesus came to destroy*. It is, therefore, not an immortal devil, but one which will, sooner or later, be annihilated by the power of Jesus, the Woman's seed. To destroy the devil is to take away the devil from the

world; that is, to take away the sin of the world: hence, said John the Baptist concerning Jesus "Behold the Lamb of God who taketh away the sin of the world." This is the mission of Jesus, to take away every curse from the earth; (Rev. xxii. 3; xxi. 5,) and certainly when this is accomplished, *diabolos* and all his works shall be destroyed.—(1 John iii. 8.)

Now to accomplish this great work of destroying the devil and his works, Paul says, Jesus became flesh and blood, therefore subject to death like his brethren, that he might die. I can understand this if the devil mean sin; but on the hypothesis that *diabolos* means the Gentile devil, I confess I can see no sense in it. Why should Jesus become flesh and blood to destroy such a devil that the world believes in? Why should he become mortal to conquer the immortal devil?—The devil which men suppose is to torment their species with fire and brimstone in all eternity? Will any one of his friends make this mystery intelligible, if they can? If the devil to be destroyed be such an one as is supposed, Jesus ought to have appeared in the nature of angels, and not in the weakly nature of the seed of Abraham. He would then have been strong and invulnerable; and an overmatch for the foul fiend perhaps; though if mere strength were required, I see not why the angels could not have given him his quietus thousands of years ago.

But no. The angels, even all the hosts of them, could not, and cannot, destroy *diabolos*, or the Bible-devil, which torments our race, upon the principles laid down by eternal wisdom. This *diabolos* is the thing that has "the power of the death," which subjects all the living to corruption. It has this power now, even over the saints, though the King of Saints is no longer holden of it. It will retain this power till their resurrection, when they will be subject to its control no more. It will still, however, retain its hold upon humanity for a thousand years longer; but when that long period is accomplished, the

* Rom. vii. 13, *kath hyperboleon hamartolos*, pre-eminently a sinner.

rest of the dead, who are to inhabit the earth for ever with the saints and their king, will be extricated from its deadly embrace; for "*the last enemy, DEATH, shall be destroyed.*" Ah! Death is the last enemy; yes, and the first enemy was sin, who introduced it into the world; for "the wages of sin is death." Here are cause and effect face to face. Human tradition makes the popular devil the first enemy and the last, the Alpha and the Omega of all their woes; but not so the Bible, *sin* was the first, and death will be the last; because sin being taken away, death, its penalty, will be abolished as a matter of course. As far as possibility is concerned the matter might be reversed. If death were taken away and not sin, sin would then be

immortal—*diabolos* would live for ever—a result, however, that cannot be; because it was to prevent the immortality of sin on the earth that the flesh and blood called Adam and Eve, were expelled from Paradise.—(Gen. iii. 22, 23.) Sin must be destroyed. This is a victory that must be obtained before God can with honour to Himself abolish death. But the destruction of sin has a deeper meaning than simply putting down rebellion. *Death cannot be abolished so long as sin exists in the flesh*; for "the body is dead because of sin"—(Rom. viii. 10.)—it is the physical principle within us that makes us mortal. But enough for the present. In the next number I will resume the subject.

JOHN THOMAS.

THE SACRIFICE OF CHRIST.

HAVING last month, for the printer's convenience, to get ready the *Christadelphian* early, several letters of correspondents arrived too late for publication. We now append extracts from them and others.

Brother JOHN BIRKENHEAD (Sale),

"A few lines to express the pleasure I, and those belonging to us, have experienced to day in the perusal of your pamphlet in reply to the "*Answer*" to "*The Sacrifice of Christ.*" It is a source of much sorrow to us, that its author, and those with him, have fallen into such grievous error, but we rejoice to see that although you are so much burdened with work in the cause of the truth, you have yet so ably defended it, both in the *Christadelphian* and in this pamphlet, which must indeed have cost you a load of work. I shall be glad if you will please send me word at *whose expense* the pamphlets have been printed. Whether at yours or not. We must hold fast to the truth now that we have got it. May our Lord come and speedily release us from this state of things, and take us into his kingdom. With much love from all."

A Brother :—

"I am much relieved in my mind by the tract. I felt a great burden removed after I had read it; I felt under a great difficulty, the removal of which seemed impossible, such is the fact, as almost compelled me to leave the table, but now the burden is gone."

Brother Carter (Birmingham) :—

"Grace and peace be multiplied unto you. I desire that the truth may always triumph. I am very sorry such a public renunciation of the truth has taken place. However the responsibility will fall upon the proper person. I heartily rejoice that you are so well able to defend your position. Your policy *is understood* by all who understand the truth, and were I in your place, I would rather be well understood by a dozen brethren who understand the truth, than by thousands who might publicly renounce it. Christ and the apostles you know were misunderstood by the multitude, and yet they were fully understood

in the proper quarter. Let their course be yours. While loving your adversary you can be a deadly foe to heresy, come from what quarter it may. I was very uneasy when I first had brother T.'s reply to the *Christadelphian* put in my hand, and so were others, but I asked them calmly to await your reply. You may easily imagine my joy when I saw it. I hope you will not think it presumptuous on my part to write to you. My only anxiety is to see the truth kept *right in the front, and let everything else be hid by it.*'

Brother Robertson (Grantown):—

"As one of the oldest Christadelphians in the north of Scotland, I think it my duty and privilege to signify my approval of your Answers to Questions, otherwise given and answered and circulated in pamphlet form, likewise the firm position taken by you in the correspondence in relation to the erring; likewise in the plan proposed by you for testing the doctrine in question; likewise your "*Review*;" &c., and what appears upon the whole, your interest in the truth and the highest good of the brotherhood; so likewise say all the brethren here, all send their approval, sympathy, love and gratitude to you to cheer you up, and bid you God speed in the delicate and difficult position you occupy, in which we know, by experience, how apt you are to be misunderstood and misrepresented. You remain as you were in relation to the truth, and have not turned, with or by the teaching of any. Go on then, dear brother, in your night and day labours for the truth; our prayer is that a Scriptural settlement of the matter may soon be the result, for the good of the truth and all her friends, and may the Deity, the Father of our Lord Jesus the anointed, bless and strengthen you, to honour our Father in heaven, and His Son, and our Elder Brother."

Brother Ellis, Liverpool:

"I have just returned from a four weeks' tour in Scotland, amongst the brethren there. Two days before leaving home, I had a supply of the *Questions*, which filled me with surprise and disappointment at the change the writer of them had made, and the course he had pursued toward the brethren. When in Cumnock, the *Christadelphian* reached me, and agreeably surprised me. Since then I have had the *Answer* to your article, and again been favoured with yours to him. I am much pleased with the doctrinal part, as it conclusively shews his position to be untenable. I do not think it will trouble the brethren in Scotland; and if carefully managed will be productive of good to those in England and elsewhere.

My opinion on the whole matter is, that the minds of the brotherhood have been looking too much to the means of redemption, to the exclusion of the cause, at least to a very great extent. The Scotch have been indoctrinated into the idea that 'Jesus Christ is the Redeemer of God's elect,' and the English have their second person of the 'Trinity who is the Redeemer.' The Scriptures confine this title to the Almighty Himself and His Christ in the subordinate sense of being Jehovah's servant—Jehovah being the Redeemer. The question as to what means He used in effecting the redemption, if answered according to the Scriptures, must for ever set the matter at rest. The Almighty did not propose to save either Adam or any of his descendants from dying, or then the redemption which is in Christ Jesus would have prevented death from any of those for whom *Christ died*. The object contemplated by the Father was to take men and women out of the grave, and give them another life, which they never had before—(no, nor even their progenitor, Adam). The plan adopted has been to form a son out of the substance of those requiring redemption, and redeem this one first, and make his redemption the foundation for the redemption of others, upon a principle of faith and obedience. The Almighty, then, was the redeemer of His only begotten Son, because he was obedient even unto the death of the cross. The Father could not redeem Jesus from death in the sense of preventing him dying; because in His wisdom He determined that he should be put to death, that He might raise him up again, and fulfil to him and through him all the promises already made to the fathers of Israel. If Jesus had not been put to death by the Father and by the free consent of Jesus, because he believed his Father would raise him from the dead, the redemption of any one of the race could not have been effected.—(See Psalm xvi. 9, 10; xvii. 15; xlix. 15; lvi. 13; lxxi. 20 and 23; cxvi. 8, compared with 2 Cor. iv. 13, 14. Compare also Psalm xl. 1 to 8, and Heb. x. 4 to 10 inclusive). Jesus required more than breath of life to take him out of the tomb.

His body was mutilated with deadly wounds, which required Almighty power to heal, before the breath of life could have done anything for him. The body of Jesus was as substantially destroyed by the deadly organic wounds, as though it had been reduced to ashes by burning or corruption; but Jehovah healed him of his wounds, and also gave him life—even life for evermore.—(Psalm xxx. 2, 3, 12).

The taking hold of our nature to redeem it is not based on the idea of substituting one for another; but of dealing with the nature itself in a way admitting of its redemption. The strongest objection I have to this new theory is, that it destroys the link between the Redeemer and those whom he redeems. The Almighty visited us in our own fallen nature, to afford us the means of getting into His; but as no one can get into his but through faith and obedience, it follows that the redemption of no one was secured without this second link being formed through His word of truth concerning Jesus, His only begotten Son."

A Sister :—

"I am glad that the truth has at last drawn the line for you, and has compelled you to take up your stand and defend it. This it did for me two years ago, and bitter has been the cup I have had to drink to its dregs; but sufficient for the servant that he be as his Lord; the position is a blessed one, and we glory in it. I was baptised into the 'One All Glorious and Fearful Name, Jeho:rah the Saviour; my Redeemer is the Holy One of Israel;' my Refuge the mighty God of Jacob; on this rock will I remain, He being my helper, and I will say with Job and David of old times: 'though He slay me yet will I trust in Him, who is the health of my countenance, and my merciful God.' I love Him because He first loved me, and gave His only begotten Son, in whom He was well pleased, even while we were yet sinners, to die for us, that we might have life through His name. And now, dear brother Roberts, I wish you God speed, and I am fully convinced of your position. Hard will be the battle you will have to fight; bitter will be the cup you will have to drink; onward and forward must be your watchword, bearing constantly in your mind this solemn fact, that one step short of the goal, loses the Morning Star, and your coronal wreath of the life will be borne away to grace some other victor's brow; but I have no such fears for you."

Brother Hawkins (Frome):—

"Having received *Questions and Answers* also 'Questions and Answers' in *Christadelphian*, besides the *Review*, I have been able to discern between truth and error. The last 20 years, through reading *Elpis Israel*, I have been able to comprehend that Christ came in and through sin's flesh (Gen. xxxviii. 18, 27, 28; Matt. i. 3, 11; 2 Sam. ii. 3, 4, 5, 21), and can repeat with bro. Boshier 'I am thankful for the discussion.' I shall be able through the Spirit-word to wield the sword against the common enemy. On the other hand, I am sorry to find brethren whom we should have expected to be 'built up in the faith,' no longer 'babes,' the first to depart in 'giving heed to seducing spirits.' I can say with Paul (Rom. ix. 2, 3), I have great heaviness and sorrow of heart for them, &c., desiring that they may peaceably return to those doctrines they have left, and no longer be under the yoke of bondage in which Christ will profit them nothing. Three weeks ago I wrote to ——— and told him I hoped he was not going to make a schism amongst us; we could ill afford it. On the other hand I am most thankful that you have withstood the adversary manfully, having 'quenched *all* his fiery darts.' I hope the *Sacrifice of Christ* will now be prayerfully and ably discussed in all the ecclesias, and all that will not endorse what the spirit (word) says plainly, will quietly and honestly withdraw from us. I have no sympathy with error. As soon as the eyes of my understanding are opened I am not the one to stand aback (ask the people of Frome). Thank God I am not ashamed of the Gospel of Christ."

Brother Clark (Frome) :—

"I will, if you will allow me, take this opportunity of congratulating you upon what I consider the demolition of the new views—I allude to your pamphlet in defence of the *Sacrifice of Christ*. I will not dwell on the subject, as I know you have had very many letters from friends, and it is possible to have too much of a good thing when one's time is so fully

occupied, but I would wish candidly to confess that prior to your review of brother T.'s tract I certainly thought he had a point, but now that, with me, has entirely vanished, and I thank you much that you have been instrumental, through Deity, in helping at least one from embracing error. I am a young and inexperienced soldier, but I hope with powers of discrimination, by God's grace. I think it totally unfair that you should bear the expense of this defence of the truth, and will esteem it a favour if you will accept of the enclosed P. O. Order, to pay the share of myself and some poor brother."

Brother Smith (Edinburgh):

"Although I believe you would be glad of the postman's absence for a few days, still I would like to write you just a line or two, to let you know that we sympathise with you under all that you have to endure for the truth's sake. You have done good service in all your replies; and I think the brethren cannot fail to see where the truth lies. I hope your health may be preserved under the heavy burden of additional work brought upon you. The trial is not pleasant to bear; but the storm will clear the mental atmosphere, and show the truth of God more distinctly. Paul had to lament and weep over many who departed from the purity of the faith. To some he said 'O! FOOLISH . . . who hath bewitched you? . . . having begun in the spirit, are ye now made perfect by the flesh?' What foolishness to suppose that the flesh of the Lord Jesus, being free from the penalty of sin, would benefit anyone. There is nothing to be gained from flesh, which never can rise above its own level. The Spirit, which dwelt in him, is that alone bestowing a higher destiny; and it bestows it on the principle of condemning the flesh that God may be glorified, and man kept in his own place. It is asked 'where can we find an instance in all animated nature of the female supplying the germ of life?' Is this not going back to the flesh? Is there not but one source of life—'God?' He supplies the power to the male, and to the female. He supplied the power to Sarah and to Hannah; He is the origin of all life, and the bestower of generation to all flesh. He brought forth from the earth a Son for himself in the case of Adam, and He brought from the man a daughter to himself in the case of Eve. Shall we limit His power? and say that He cannot cause the woman of her own substance to bring forth a Son for Him? This does not at all take away from the fact, that He, the Father by His spirit, was ever with this son; that the glorious purpose of redemption might be His own work by Christ. If sin has not been condemned in the body of Jesus by it being our common evil nature under condemnation, then was the crucifixion a mere performance, having no reality in it; but thanks be to God that He condemned sin in the flesh of His own Son, so that HE DIED UNTO SIN ONCE, but in that he liveth it is UNTO GOD (Rom. vi. 10), as in the divine nature; and when he comes again, it is WITHOUT SIN UNTO SALVATION."—(Heb. ix. 28.)

Sister Hage (Bilsthorpe) says :

"We have the *Review* to-day which I have run through. I like it much; and we thank brother Roberts for it very much, not that I did not understand it before, for I did, but this renews the understanding of a matter which is difficult at first. I told the Doctor something of the same sort, thus: 'How could Jesus be a sinner when he did no sin?' He replied: 'Jesus was *constitutionally* a sinner.' This I could not take in, but, with reading, I mastered the difficulty. 'The nature of Christ,' by sister Lasius, helped me much, with *Eureka*, &c. I have many times read it through, *Elpis Israel* also; and I feel sure I understand, but I hope not to be conceited. *Twelve Lectures* (page 135) also has the same explanation. Depend on it, brother E. Turney has never understood the subject, but has let it pass; perhaps now he never will; we shall see. No one can say anything in favour of his views: they are from themselves, not the Bible. I consider the good Dr. would take this as I do; first astonishment, then make up his mind to the loss, and, like you, write for others."

Brother Bairstow (Halifax):—

"Don't suppose I am an uninterested spectator of what is going on in our midst. I am well pleased with the stand you have taken, but don't wish you to fight single handed. May

our Father strengthen you and aid you, so that you may be equal to the warfare in which we are all engaged. I offer you for the *Christadelphian*, the following remarks on

THE REDEMPTION THAT IS IN CHRIST JESUS.

'Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning.'—(Prov. ix. 9.) The same authority says, 'There is a way that seemeth right unto a man, but the end thereof are the ways of death.' Having a fear that some of our brethren are already making the mistake of entering this *seemingly* right way, I would like, if they would allow me, to warn them of their danger, and if possible lead them back to the straight path from which they have diverged.

The writer of recent tracts says he has no dispute about *flesh*, and that the flesh of *Adam, Jesus and Judas* were all the same flesh. I suppose he would not object to Paul being included in the number. Well, Paul says something about his flesh, hearken: 'I know that in *me*, that is in *my flesh* dwells no good thing,' 'I am carnal, sold under sin, sin dwelleth in me,' therefore on the writer's showing, if the apostle is to be believed as to the inherent evil existing in the flesh, Jesus could not be in any other than the flesh full of sin; this effectually disposes of the assumption that God sent His son not in the actual flesh full of sin, but merely in an external form or resemblance thereof, and shows most conclusively that Jesus was by *nature* under the laws of sin and death. But, say those holding the views lately promulgated, 'the case of Jesus was *different* from that of all others, inasmuch as he *derived his life direct* from the Father, and as the *FLESH never was condemned in any case*, and his *life* was uncondemned, while the *life* of all others of Adam's posterity was condemned, it is manifest that he was an uncondemned person.' Of course if we allow that the *FLESH was never condemned* but that the *LIFE was condemned*, then all the conclusions drawn therefrom might be also allowed. But are these premisses true? most certainly not. the *LIFE never was condemned*; it could not be condemned unless it was some *entity which had transgressed* (as immortal-soulists affirm); are our erring brethren prepared for such results of their position? But there *was* transgression. Who was the transgressor? Certainly the *man* made a living soul, and, as was just, upon that *man* came 'judgment to condemnation; for by one man sin entered into the world, and death by sin, and so death passed upon all *men*.' It is therefore untrue. Nay, *it is the serpent's lie* to affirm that the *FLESH was not condemned*, and it is equally false to say that *LIFE was condemned*. Both Jesus and all others are alike as regards flesh and its life-manifestations: that in no case is *life* condemned for the simple reason that *life* was never at fault; but that in every case *flesh* was condemned, because it was at fault. Life is of the Deity, and is always the same in itself, whatever may be the medium of its manifestation. This being so, all the arguing about its being received *direct* or *indirect* is away from the point. Life never alters the *nature* of that through which it is manifested, whether it comes in contact with the said nature in a direct or an indirect manner.

Whatever may be said about life or its origin, of one thing we are certain, that human flesh is the lawful captive of sin and death; and in every case, except that of Jesus, this dread captivity has been further confined by the personal service rendered to sin. *Redemption* is the bringing back from bondage that which has been held in pledge. Our nature was once free from pledge; but Adam by sin pledged himself and all who should afterwards have any relationship to him; and apart from divine interference, there could be no release from this pledge. The Eternal Spirit as the Redeemer, purposed to *complete the whole work of redemption in one man—even Jesus the Anointed*. The method of procedure was to form this man of the very nature that required redemption; so that there being an entire consanguinity of constitution, there might be a unity of experience in the matter of trial—temptation and suffering. It was a *necessity*, therefore, for him to taste *death*, that he might know its bitterness. This he did, having been given of the Father, and having given himself for this very purpose. By this the utmost exactions of sin and death were met; but this having been done, there was yet one other matter to be dealt with, namely, the *continuity* of the said bondage. The solution to this could only be found in the *character* of the victim coupled with the divine favour. The affirmations made concerning Jesus in reference to his character, are: 'This is My beloved Son in whom I am well pleased.' In him was no sin

neither was guile found in his mouth.' This being the case it was competent in strict justice, for the Father to *release* His Son from Adam's pledge, *and not to permit him to be long enough in the grave to see corruption*. This he did, thus delivering him from captivity, and finally giving captivity itself into his hands that he might hold it captive. Jesus did not by his obedience *EARN* release from death, nor did he *earn life*; but by it he removed the great obstacle to their bestowal [The same idea, but more scripturally expressed.—EDITOR]; for had he been a personal transgressor, he would have barred himself within the tomb, in addition to the bond that was upon him by his Adamic nature; but not being a transgressor by action, the Father, in releasing him could be just to His law against the flesh, and yet be the justifier of His Son on the ground of righteousness of character; and at this point was shown the divine favour or grace, who of His own *free will and love*, *GAVE life* to His Son, making him a living soul, or a first Adam reproduced, free from the law of sin and death; and this is in conformity with Paul's argument in 1 Cor. xv.; for all that he there speaks of the *first* and *second* Adam is concerning the resurrection as manifested in Jesus anointed. When Jesus was made a first Adam by resurrection the *whole work of redemption, justification, or reconciliation* was completed in him; but the mercy and favour of the Father did not stop at the redemption mercy, for he made His grace still more abundant by overlapping His first mercy of release and life, in that He *gave* to His Son *incorruptibility*, so that he might have *life without end*, and be the eternal life for as many as should be in him.

In order to accomplish all this, the Father required His Son to submit to the *death of the cross*, thus meeting death in the most terrible form, and also in the *midst* of His days, when as yet he might have lived for thirty years according to man's allotted length of days; but in obedience to his Father's will, he readily complied with the conditions, thus "giving himself up for us all," "giving his life a ransom for many," the price being paid for sin and death; "that they who are called might receive the promise of eternal inheritance.

When in death, Jesus required redemption, for he could not redeem himself; the Father redeemed him. When thus redeemed, he was in *holy* nature; he was in *holy* place, *whither by his own blood* now purged from all defilement of the flesh of sin, waiting the moment when his Father should accept his offering and cause him to pass into the *most holy* by spirit exaltation, in that state to make intercession for his people, and to wait till his enemies are made his footstool, when he will come forth and bless the people. In conclusion then, we see that the assumption that Jesus was born in a nature not needing redemption, or not needing to die, is *untrue*, as also another assumption that Jesus redeemed himself by his obedience previous to death, and that, therefore, death was not a necessity. *Death* was a *necessity* to be realised before he could be delivered from it. *Obedience unto death* was a *necessity* as a *condition of release*, but the obedience did not purchase from the Father either *release*, or *life*, or *immortality*. All these things are *free unearned gifts* of favour and mercy, so that it is not of works lest any man should boast—yet he will not forget our works. If the brethren thoroughly understand these things, I have no fear of them being made the victims of such heresy as we are combating, from whatever quarter it may come."

ANALYSIS OF

"GOOD WORDS AND FAIR SPEECHES WHICH DECEIVE THE HEARTS OF THE SIMPLE."

A Fair Speech.—In the death of Christ, God accepted the sacrifice of an unforfeited life, in order that forfeited lives might not die.

REFLECTIONS THEREON, SHOWING THE FAIR SPEECH TO BE A DELUSION.

It is not lives, but persons that are condemned by the law of sin and death. "Lives" in such a connection is synonymous with "persons." Who a person is, and what are his relations, depends entirely upon '*nature*' and not on life in the

abstract. A cow will convert the *same* air and the *same* food into a different "life" (so stated) from man. The air and food (which are the elements of "life") will become cow-nature if assimilated by the cow, and man-nature if assimilated by a man. All depends upon the vital machinery, or organization.

Christ was the nature of David, Abraham and Adam (Heb. ii.), and you cannot speak of his life as a something separate from that nature. The sacrifice of his life consisted of the offering up of his body, which was a living body before and a dead body after crucifixion. That body as the seed of David was a body of "the flesh of sin," and inherited the condemnation inhering in the flesh of sin. Therefore he bore our sins in his own body on the tree.—(1 Peter ii. 24.)

If it was his life (so called) that suffered condemnation, he did not bear our condemnation, for our condemnation rests on the flesh, substance, or nature by which we are mortal, and not on the life; and if it was his "life" that was offered for sin, "life" must be the thing condemned, and we are compelled to suppose that immortal-soulism is not so far wrong, which regards the life-essence as the sinner and the thing condemned, and the body as a mere place where it resides for a short time. In fact we are conducted to the very threshold of immortal-soulism.

But this talk of "life" having moral relations as distinct from body, is a fiction; we only argue it thus, in accommodation to the language which would entrap with good words and fair speeches.

BUT WORSE THAN ALL.

Look at this:—

An "unforfeited life" *ought not to be* sacrificed, and "forfeited" lives *ought not to escape*.

The "good words and fair speeches" say that God required an "unforfeited" life to be sacrificed; in consideration of which, He will allow "forfeited lives" to escape. Therefore they teach that God requires, in the one case and in the other, that which

OUGHT NOT TO BE DONE.

They teach that God's plan of action is to

DO EVIL THAT GOOD MAY COME.

Though the Scriptures teach concerning those who hold this doctrine that "*their damnation is just.*"—(Rom. iii. 8.) But

GOD'S WAY

Is perfect and good, and in harmony with all His revealed principles of action. Christ was in the *condemned nature of David, Abraham and Adam*. Therefore when he died, that happened which

OUGHT TO BE.

God's law was not violated in the death of Christ. On the contrary, it was upheld and made honourable. The glorious sequel which was proposed, could come without compromise, without dishonour, without anything taking place

which ought not to take place. This was the Father's way that God might retain His place towards sinners, and yet sinners be saved. *Christ rose* because he was an holy one, and it was not possible in the workings of God, that an holy one should be holden of death.—(Acts ii. 24.) Being raised, it was his part to carry on the work to its further stages in relation to sinners. God worked to Christ and Christ works to us. He is the mediator—the one between, and because he is the Father in manifestation, it is God in Christ working; and what does God in Christ require? That we relinquish our connection with the condemned Adam, and put on the name of the new Adam, in whom the condemnation of the old is escaped by resurrection. Baptism is this requirement in its ceremonial compliance. Having killed, we bury the old man in the grave of Christ, and rise to union with the new. If there were no risen new Adam, whose life we might partake by association, we could not be saved,

EVEN THOUGH CHRIST DIED.

Here again we put the good word and fair speeches into the crucible. The good words and fair speeches say that Christ gave an unforfeited life to die that forfeited ones might escape. If this were true (to entertain for one moment the thought of folly) what follows? That the "forfeited" lives were free as soon as the "unforfeited" life was sacrificed; and *depended not at all upon the resurrection of Christ*. According to the good words and fair speeches, the moral right of the "forfeited" lives to live everlastingly, was complete when the "unforfeited life" was sacrificed. How stand they then in relation to the declaration of the Spirit of God, that "if Christ BE NOT RAISED, *your faith is vain and ye are yet in your sins*"—(1 Cor. xv. 17); that "he was RAISED AGAIN *for our justification*" (Rom. iv. 25); that the Father hath begotten us again unto a lively hope *by the resurrection of Jesus Christ from the dead*" (1 Peter i. 3); "and BECAUSE I LIVE, ye shall live also."—(John xiv. 19.)

According to the good words and fair speeches,

THE RESURRECTION OF CHRIST WAS UNNECESSARY.

According to the truth, our

SALVATION WAS IMPOSSIBLE WITHOUT IT:

for our salvation depended on sin being condemned in its own flesh, in the person of a sinless sin-bearer, who should afterwards escape the condemnation by resurrection, and be a name for all the sons of Adam to run into, in which they might, through the forbearance of God, in the forgiveness of their sins, obtain a title to that eternal life realised in one of their own nature, in whom God dwelt and opened a way in His love for our escape without violating the principles of His wisdom.

A "SEDAN" FOR THE NEW THEORY.

Christ bore the whole condemnation of his brethren.

Part of that whole is the Adamic condemnation.

Therefore,

The Adamic condemnation was on him equally with the Mosaic and individual.

“ INIQUITIES LAID ON HIM.”

This is a figurative description of what was literally done in God sending forth His Son, made of a woman (Adamic), made under the law (Mosaic) to die under the combined curse, that God's way might be upheld while salvation was given by his resurrection. To give a literal construction to a figure of speech always leads to error.

Iniquities are immoral acts. You cannot lay acts on another, but you may lay the consequences, which is metonymically laying themselves.

The total consequences of “our iniquities” is death. This was laid on Jesus in his being made of our nature, under the curse to die. The orthodox (and also the new theory) construction of this is that our iniquities as so many separate debts incurred, were taken by Christ, and discharged in full, setting the original debtors free. If this were true, remission would have been every man's possession as soon as Christ died; whereas it is no man's possession till he believe and obey the gospel. Baptism is “for the remission of sins.” Not only so, but forgiveness, in such a theory, is impossible; for you cannot say a creditor forgives a debt which has been paid by someone else. But God does forgive. He was “in Christ reconciling the world to Himself, “not imputing their trespasses to them.” Sin having been condemned in him “on the tree,” God's authority is upheld, and His way magnified, and forgiveness brought within our reach in the new name, without compromise. “Him hath God set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God . . . that he might be just and the justifier of him that believeth.”—(Rom. iii. 25.)

IN WHAT RESPECT WAS THE DEATH OF CHRIST VOLUNTARY?

Much stress is laid by the upholders of the “life” heresy, on the statement of Christ, “I lay down my life . . . no man taketh it from me, but I lay it down of myself.” It is argued from this that Christ need not have died. In this the bearing of his words is misapplied, as will appear at a glance. It is the relation of human possibility to his death that Christ has in view. He seems to say, that as a matter of power no man could do anything against him if he chose to resist. As he said to Pilate, “thou couldst have no power against me, except it were given thee from above.” He voluntarily submitted to their violence, which it was in his power to escape. In this, no man took his life: he laid it down.

But the case appears in a different light when we come to consider the Father's will. This submission was not voluntary in the same sense on this side of the question. The Father required it of him; as he says, “commandment have I received of my Father.” This fact comes out strikingly at the crisis of his agony. He prayed earnestly that the cup might pass from him; “nevertheless” added he “not my will but Thine be done.” Compliance with that will required his submission to a violent death, even the death of the

cross; for by this, it had been divinely arranged he might come under, and so bear away the curse of the law of Moses, and redeem them that were under the curse of the law. By this also, it was required that his obedience should be brought to a perfect test. As saith Paul "he became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him."—(Phil. ii. 8.)

When he said "I lay down my life, no man taketh it from me," he only intimated beforehand that his crucifixion was no mere triumph of violence, but the submission of his own will to what the Father required. The declaration is not inconsistent with the truth that he was born under the curse of Adam, that he might in death bear it away.

THE LAW AND ITS WEAKNESS.

Paul says, Romans vii. 10, that "the law (or commandment) was ordained to life." That this means eternal life is proved by an incident several times recorded, (Matt. xix. 16; Mark x. 17; Luke xviii. 18,) namely, that a certain young man came to Jesus and said "good master, what good thing shall I do that I may have eternal life?" Jesus answered, *If thou wilt enter into life keep the commandments.* He saith unto him, Which? Jesus said, Thou shalt do no murder," &c. Here we have the declaration of Jesus that the keeping of the law would have led to life eternal. How are we to reconcile this with the fact that the supposed keeper of the commandments was Adamicly condemned? The answer is that such a person would have been in the position of Jesus himself; death would have purified him from the Adamic condemnation, and righteousness would have admitted of his resurrection.

How comes it then that eternal life could not come by the law (as Paul plainly says in Galatians iii. 21)? Paul answers this question, by saying that the law could not do it "in that it was weak through the flesh"—that is the flesh in Adam's descendants was incapable of perfect obedience. If it kept some, it broke other requirements. Its righteousness was altogether as filthy rags.—(Isaiah lxiv. 6.) When Paul spoke of being blameless, "touching the righteousness which is of the law," he did not contradict what he said in Romans vii, "that sin, by the law, slew him." He merely intimated that so far as his general course in the law, as a Jew was concerned, his fellow-countrymen could impute no blame to him. Now, a single offence against the law, was equivalent in its results to a breach of the whole, for the law enacted "cursed is everyone that continueth not in all things which are written in the book of the law to do them" (Gal. iii. 10,) and again, "he that offendeth in one point is guilty of all."—(James ii. 10.) Now, because there never lived a man who kept the law spotless (the flesh being unequal to the task), the law was weak *through the flesh.* It could do nothing in opening the way to life, because human nature was too weak to keep it. This was of design. Paul expressly tells us that "the law entered *that the offence might abound.*"—(Romans v. 20.) The situation was divinely contrived that God's magnanimity might come into play for our salvation and His own glory. Paul's words are "The law entered

that the offence might abound, but where sin abounded, grace did much more abound, that as sin hath reigned unto death even so might grace (or favour) reign unto eternal life by Jesus Christ our Lord." And again, "What things soever the law saith, it saith to them that are under the law, *that every mouth may be stopped and all the world become guilty before God.*"—(Romans iii. 19.) "What therefore the law could not do in that it was weak through the flesh" God himself has done, not by setting aside the law of Moses, nor by setting aside the law of Eden, but by raising for himself a holy one under both, who in dying could bear the curse of both, because his perfect obedience admitted of the Father's raising him from the dead. The Father's honour thus vindicated and the Father's mercy thus brought forward, the Father invites to forgiveness and salvation all who recognise their position, and accept the Lord Jesus, "who of God is (thus) made unto us, wisdom, righteousness, sanctification and redemption, that according as it is written let him that glorieth glory in the Lord."—(1 Cor. i. 30.)

LIFE AS A RANSOM.

Jesus says he came "to give his life a ransom for many." This is one of those figures of speech with which the Lord's discourse on earth abounded. It is based upon the custom of demanding a price for the release of captives. To construe the words on the basis of this literal fact, is to destroy the doctrine of which it is a figurative expression. There is no literal tyrant anywhere holding the human race in bondage, who will be satisfied with the payment of any ransom to let them go. Literally, it is God who holds man in death because of disobedience. *He himself* proposed their release, and Jesus is the illustration of the way of His wisdom in the matter. He sent him forth in the nature of the condemned, that sin might be condemned in him. Hence he was "*made sin,*" (2 Cor. v. 21,) and when he died, "*he died unto sin,*" (Romans vi. 10,) and when he comes again, he comes *without sin.*—(Heb. ix. 28.) Regarding sin in a figure, as the captor of the human race, the death of Christ is in the same figure, a ransom; but it is a ransom in harmony with the revealed principle of action in the case, viz. the death of a sinless wearer of the condemned nature; and not a ransom in the ordinary literal sense; for this ransom was only made effective for the deliverance of the captives by that resurrection to life again which his sinlessness allowed. Every element of truth can be packed in the same box. In a wrong treatment of any truth, all the parts went pack: of which we have illustration in many orthodox cases; and now, in the new interpretation of the Son of Man giving his life a ransom for many.

EDITOR.

THE SPIRITUAL SUBSTANCE OF A REVIEW LATELY PUBLISHED BY THE EDITOR IN DEFENCE OF THE FAITH.

As children of Adam, we inherit his condemnation, but we did not forfeit our lives in him. We have forfeited our lives since by transgression. In addition

to inheriting Adam's condemnation, we are personally transgressors, and therefore cannot of ourselves escape from the law that appoints death as the penalty of transgression. But Jesus was not personally a transgressor. Hence, though he inherited the condemned nature of Adam, God could "justly" deliver him from death after he had died. His death met the requirements of the Adamic and Mosaic curses which were both on him: his personal sinlessness ensured his resurrection. And thus is apparent the answer to the question: "Has the fact (that God was the Father of Jesus) no value?" Great value indeed. We could not have been saved but for this. God thus saves us. God is the Saviour by Christ. If Jesus had not been the Son of God, Jesus would have been a sinner, as shewn by the fact that all men born of the flesh are sinners without exception. The value of Christ's divine extraction lies in its result—the sinlessness of the Lamb of God. Was any other man ever sinless? How came this man to be without sin? "By sheer determination," says the new theory; but (supposing the gracelessness of such an answer is passed over,) how came he to be possessed of a "sheer determination" that no other man ever possessed? Christ supplies the answer: "Ye (the Jews) are from beneath: *I am from above*. Ye are of this world; *I am not of this world*. . . . I do nothing of myself, but as my Father hath taught me, I speak these things, and *He that sent me is with me*. . . . I speak that which I have seen with my Father, and ye do that which ye have seen with your father. . . . If God were your Father ye would love me, for I proceeded forth and came from God; neither came I of myself, but He sent me."—(John viii. 23, 28, 42.) "The Son can do nothing of himself but what he seeth the Father do; for *whatsoever things He doeth*, these things also doeth the Son likewise."—(John v. 19.) The secret of Christ's power lay in his connection with the Father, both by begettal and subsequent indwelling of the Spirit, which established unity between them. This it is that makes Christ's work the Father's work—God in him and by him, "through the eternal Spirit" (Heb. ix. 14), accomplishing the work of reconciliation.

And here it is that the glory is to *God manifest in the flesh* and not to man. God produced a sinless man. Granted the sinlessness was due to the volition of the man Jesus, but this volition was the result of what God did in the womb of Mary and afterwards on Jordan's banks. And this sinless man so produced was in condemned human nature, as even the new theory now conceives.

The suggestion that Jesus "inherited Adam's nature" without inheriting Adam's life, is absurd! What is the nature of Adam? Paul tells us: "The first man, Adam, was made a LIVING soul." "Living soul," therefore, defines his "nature:" the living element is a part of it, without which it ceases to be Adam's nature, but becomes the inorganic dust from which it was at first fabricated.

A strained distinction between life and the organism which develops it will logically land in immortal-soulism. Condemnation fell on "Adams

flesh?" as evidenced in the words of the sentence, "Dust THOU art." Adam's flesh was Adam, containing blood which was the life of the flesh, oxygenised from without, and supplied with food from the elements of vital combustion. It was not Adam's life in the abstract that was condemned; it was his flesh; his nature: by affecting which, its *tenure* of life was shortened. The life of all flesh, in the abstract, is the same, and is of God, and cannot, in the abstract, be condemned. It may be compared to water in a vessel. Make a hole in the glass, and the water runs out. Condemnation is knocking a hole in the vessel. Or steam in an engine: derange the parts, and it works crankily, while the same steam will work a sound machine all right.

If Jesus inherited Adam's nature (which is admitted), he certainly inherited Adam's life, which is the principal element of that nature. God built a man from Mary's nature who should meet all the requirements of the situation, in view of His purpose to save the condemned; of which we shall see more anon.

Adam's nature was condemned to die, and Jesus was a divine form of that condemned nature for the meeting of the condemnation in a way that would admit of its salvation. The production of this form was no ordinary operation, and is not to be judged by the laws of physiology. It was the act of the Eternal Spirit which antecedes, and has made, and when need be, overrides the laws of physiology. All we know and need to know in the matter is, that the Spirit quickened Mary's womb, impressing on the human ovum a certain latent impress of the image of the Invisible, on the basis of which, the babe came forth the Son of God, in the nature of Adam—the whole nature of Adam, not a part—for the bearing of the condemnation inherited by that nature. This was "the body prepared," and this the purpose.

That purpose is indeed the key to the whole matter. What is the purpose? To save men from a law of God's own imposing, but on a principle that does not upset or compromise it, and that while upholding the majesty of God's own government, presents Himself in the front, as the Benefactor of man, that the glory may be to Him (as it in reason ought to be) and not to man, who, as a mere creature existing by Him, cannot take the glory.

What does the new theory say? That God destroyed a life that ought not to have been destroyed; in consideration of which, He is to allow to live a million lives that ought not to live. This is the old orthodox heresy of substitution, the only difference being, that death instead of torment is accepted in "satisfaction." It is the old insult to God, representing Him as winking at the violation of His own laws; accepting a compromise; destroying where He ought not to destroy, and saving alive where He ought not to save alive.

We have been delivered from this blasphemy by the revival, in our day, by the instrumentality of Dr. Thomas, of the sublime doctrine of God-manifestation in the flesh, for the condemnation of sin in the flesh, that the

poor flesh may be saved, without stultifying the working of God towards it, or leaving it room to glory. This doctrine is a true one, and not to be imperilled by parley with a plausible but hostile theory that comes as an angel of light; to whom we give place by subjection, no not for an hour.

The evidence of it is complete in the few facts already conceded, if there were no other. The Spirit so to speak, arrays itself with the nature of Adam which is the nature condemned. The Son of God is thus no substitute, but the very bearer of the condemnation. Though personally sinless, he was by constitution condemned, and had therefore to offer for himself and his brethren.

This is proved in various ways. There is the declaration of Paul that God sent him forth in the flesh and blood of the children to *condemn sin in the flesh*.—(Rom. viii. 4.) Next, the corresponding statement that he took on him the seed of Abraham that "THROUGH DEATH he might *destroy* that having the power of death."—(Heb. ii. 17, 14.) Next the statement of Peter that he bore our sins *in his own body* on the tree.—(1 Pet. ii. 24.) Next Paul: He hath *made him to be sin* for us who knew no sin.—(2 Cor. v. 21.)

Then there are those statements which shew that it was THE BODY, and not the life, that was the sin-bearing element in the Messiah's death. "A BODY hast thou prepared me . . . we are sanctified through *the offering of THE BODY* of Jesus Christ once."—(Heb. x. 5, 10.) "A new and living way which he hath made new for us *through* the veil, that is to say, HIS FLESH."—(Heb. x. 20.) "This is my BODY which is given for you."—(Luke xxiii. 19.) "The bread that I will give is MY FLESH which I will give for the life of the world."—(John vi. 51.)

Another class of evidence exists in those statements which show that Jesus had himself to be saved: "In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to *save him from death*, and was heard in that he feared." "Though he were a son, yet learned he obedience by the things that he suffered. And being made perfect—(He was perfected on the third day when he rose to immortality)—he became the author of eternal salvation to all them that obey him."—(Heb. v. 7-9.) "By his own blood, (that is, by death) he entered at once into the holy place, *having* (thus) *obtained eternal redemption*" ('for us,' is not in the original).—(Heb. ix. 12.)

Then we have the declaration of Paul that Christ "needeth not DAILY, as those high priests, to offer up sacrifice, *first, for his own sins, and then for the people, for THIS he did once*"—(Heb. vii. 27). Paul's statement is that Jesus did *once* what the typical high-priest did *daily*. What was that? "Offered first for his own sins and then for the people's." It follows that there must be a sense in which Jesus offered for himself also, a sense which is apparent when it is recognised that he was under Adamic condemnation, inhering in his flesh.

Finally, and conclusively, is the sort of evidence obtainable from that Mosaic system of things which Paul says has its substance in Christ (Col. ii 17)—is a shadow of good things to come (Heb. x.1)—is "the form of the knowledge and

of the truth," (Rom. ii. 20.) "the pattern of things in the heavens (Heb. ix. 23). Jesus expounded to the disciples, from the LAW OF MOSES, the things concerning *his death*, saying, "Thus it is written, and thus it behoved Christ to suffer."—(Luke xxiv. 44, 46.) We have, therefore, a good example for applying to the same source on the same subject. And we do so under excellent guidance; for Paul, by the Spirit, has given us sundry hints, which as so many keys, open up to us the significances that are contained in "the example and shadow of heavenly things."—(Heb. viii. 5.)

For instance, he tells us that the veil of the sanctuary was representative of the flesh of Christ: "a new and living way, which he hath made new for us through *the veil*; that is to say, HIS FLESH."—(Heb. x. 20.) This is confirmed by the fact recorded, that at the moment of Christ's death, "the veil of the temple was rent in twain."—(Luke xxiii. 45.) Now what was the composition of the symbolic veil, which had its spiritual substance in the body of Christ? We are informed at Ex. xxvi. 31: "Thou shalt make a veil of blue, and purple, and *scarlet*, and fine-twined linen." What is the significance of those colours? We are not without guidance. Blue is healing (Prov. xx. 30), expressing that aspect of the body of Christ, "by whose stripes we are healed;" purple is royalty (John xix. 2, 5; Jud. viii. 26); showing his extraction from a kingly house: scarlet, what is the moral significance of this, as a type? Sin always. "Though your sins be as *scarlet*."—(Isaiah i. 18.) "*Scarlet-coloured beast*."—(Rev. xvii. 3.) The new theory makes no provision for this. His being the sin nature of the condemned Adam explains it: but this the new theory denies, and, in so doing, denies the truth. The fine-twined linen finds its counterpart in the righteousness of Christ.

Again; Paul writes: "The bodies of those beasts, whose blood is brought into the sanctuary, by the High Priest for sin, are burnt WITHOUT THE CAMP. Wherefore, *Jesus also*, that he might sanctify the people with his own blood, *suffered without the gate*."—(Heb. xiii. 11.) Here is a parallel between the burnt bullocks, as the type, and the slain body of Jesus as the antitype. Now, let us mark the facts connected with "the bodies of those beasts," in their significance with regard to the body of Christ. "Speak unto the children of Israel that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke. And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face And one shall burn the heifer in his sight: her skin and her flesh and her blood with her dung shall he burn. And the priest shall take cedar wood and hyssop and *scarlet* and cast it in *the midst of the burning* of the heifer. Then the priest shall wash his clothes and shall bathe his flesh in water, and afterwards he shall come into the camp and *the priest shall be UNCLEAN* until the even. And he that burneth her . . . shall be UNCLEAN unto the even. . . . It is a *purification for SIN*. He that gathereth the ashes of the heifer shall wash his clothes and be UNCLEAN until the even." Everyone who had to do with "the bodies of those beasts burnt without the camp" (for the purification of *sins*) contracted

uncleanness by contact with the bodies. Now, the type being so wholly unclean, what is the uncleanness of the anti-type? The heifer was without spot and had never been put under yoke, pointing to the sinlessness of Christ and of the fact that he was brought into the world for the service of God alone; but what counterpart had the uncleanness? The answer is found in the fact that he was "the seed of Abraham," the flesh of David,—the sin-nature of the condemned Adam, for the condemnation of sin in the flesh. The condemnation rested on him, which was the uncleanness, and this antitypical uncleanness of the "one great offering" could only be cleansed after the example of the type—by death and burning: the burning being the change effected by the Spirit on the risen body of the Lord after his death for sin. The new theory contains no parallel to this uncleanness of the typical "bodies of those beasts burnt without the camp."

So with the two goats (Lev. xvi. 15, 21, 26): the one that was burnt without the camp was unclean, necessitating ablution on the part of the man who carried out the body to be burnt; and the one that was allowed to escape alive into the wilderness, as the sin-bearer of the people, imparted uncleanness to the man who let her go. The sins were ceremonially put upon the goats before the goats were fit for sin-bearing, testifying beforehand that there is no such thing as substitution, but that death can only come where condemnation is, and that the antitypical sin-bearer must be clothed with the condemned nature before he could suffer the condemnation.

But not only the bodies of the beasts, *the whole system of the law* was pre-figurative of Christ. Thus, the priest was his type (Heb. ix. 11); the brazen altar was his type (Heb. xiii. 10); the tabernacle was his type (Heb. viii. 2; ix. 9-11); so with the golden altar of incense, the mercy seat, and the whole furniture of the sanctuary.—(Heb. ix. 1-9.)

Now in view of this, the fact has to be noted that *the whole had to be atoned for once a year*.—(Lev. xvi.) Aaron was first to offer a bullock for *himself* and his household.—(verse 6.) He was then to offer a goat for the people.—(verse 15.) He was then to make an atonement for *the holy place*.—(verse 16.) He was then to go out unto the altar that is before the Lord, and make an atonement for *it*, touching it with blood.—(verse 18.) In short, he was to "make an atonement for the holy sanctuary, for the tabernacle of the congregation, and for the altar, and for the priests and for all the people of the congregation."—(verse 33.) As Paul expresses it (Heb. ix. 22), "Almost all things are by the law *purged with blood*, and without shedding of blood there is no remission. It was therefore necessary that the pattern of things in the heavens (that is the things pertaining to the law) should be purified with these, but the *heavenly things themselves* with BETTER SACRIFICES THAN THESE." Now Jesus was the substance of all these. He was "the heavenly things" in compendium; and the testimony of the law argued out by Paul, is that before his sacrifice, they were unclean, and had to be purified by his sacrifice. The exact meaning of this is not obscure when it is recognised that Jesus was the sin-nature or sinful

flesh of Adam, inheriting with it the condemnation clinging to it; that sin being thus laid on him he might die for it. He bore in himself the uncleanness of the sanctuary, the altar, the high priest, his own house, and of the whole congregation; for he was born under their curse, being born in their nature, and could therefore bear it. A theory takes all this away, which says that he was not under the curse at all.

Jesus was born a Jew to redeem those that were under the law. How did he redeem them that were under the law? Was it by dying to compromise a law that had no hold on him? No. Paul states the matter clearly: "Christ hath redeemed us from the curse of the law, being *made a curse* for us;" how? "It is written, *cursed is he that hangeth on a tree.*"—(Gal. iii. 13.) So that in the mode of his death, he came under *the actual personal curse of the law*. Now, as brother Smith pithily asked: If it was necessary that Jesus should come under the actual curse of the law of Moses to redeem them that were under it, how can he redeem them that were under the Adamic curse except on the same principle, that is, of coming actually under it? The answer is obvious and is fatal to a new theory, which, as Dr. Thomas says, "destroys the sacrifice of Christ."

The process of generating the new race began by God manifesting Himself in the nature of the old, for the condemnation of sin in a way admitting of its deliverance conformably with His ways; and surely it needs no great argument to prove that in the days of his flesh, in the days of his weakness, Jesus was not a specimen of the glorious, powerful, incorruptible and immortal race that will yet inhabit this globe under his visible leadership.

As has been said, "a mere babe in the word must know why Jesus came from Mary." The substitution theory cannot explain it. It would be satisfied with an uncondemned new man made fresh from the ground. But the truth requires the sin-nature of condemned Adam to suffer the death to which it is subject, in a Holy One whom the Father could raise, being well pleased with Him.

Jesus opened the way to life by perfect obedience. In plain words, though under condemnation, by the power of God, who he was in manifestation, he earned resurrection; for "by man came also the resurrection of the dead." By this blessed arrangement he could die under the condemnation, and yet look to the opened way of resurrection. "God raised him from the dead." The whole arrangement is the Father's own devising, of his abundant mercy, for our salvation, that the praise be to him.

Jesus was human stock divinely fashioned and used; the clay worked by the hands of the potter for the great work of honour and mercy purposed towards men. He was the antitypical altar of unhewn stone (Ex. xx. 25), upon which the children of Israel were not to lift a tool. The stones were *the same* as those they used in building, but were to be in the form received from God's hand. The application of a tool to the stones of the altar defiled it; this was the type: the antitype is that if a man had been the father of Jesus, Jesus must have been a transgressor, and, therefore, not an acceptable altar of Sacrifice. Through Mary, he was the Son of David, son of Abraham (Matt. i. 1), and son of Adam (Luke iii. 23-38).

He was, therefore, the flesh of sin, specially manipulated for the great work of putting sin away in its condemnation therein, and bringing resurrection by the personal righteousness of the sin-bearer. "Behold the Lamb of God that taketh away the sin of the world!"

Ineffectual ultimately must be everything that can be said against the sublime doctrine of God (in love) manifest in the flesh for the nullification of sin therein, that we may be saved in harmony with all His ways towards us; and vain all attempts to establish a theory which degrades the scheme of redemption to a man-glorifying and God-dishonouring commercial compromise. But apostasy once succeeded, and may again.

The words, "in him (Adam) all sinned" (Rom. v. 12), only amount to an "as I may so say," as in the case of Levi said to have paid tithes, (or more properly, "to have been tithed") in the loins of his father Abraham (Heb. vii. 10). He says (verse 9), "As I may so say, Levi did so and so." That is, in an indirect sense, not to be practically pressed. Our sinning in Adam can be made to mean nothing more than that from him we were destined to be generated, and that his act affected our state when we should appear. But this is not the meaning of "sin," when we come to discuss "sin" as affecting individual destiny. Using the term in its correct sense, Paul expressly isolates Adam's descendants from Adam's sin. He says: "Death reigned from Adam to Moses, even over *them who HAD NOT SINNED AFTER THE SIMILITUDE OF ADAM'S TRANSGRESSION.*"—(Romans v. 14). The point of his argument is that "through *the offence of ONE many are dead,*" who sinned not after the similitude of that offence, being no "parties to the transaction," and not being "in at the job"—to use phrases whose allusion will be understood; but that the glory of God's grace is to release penitent and reforming offenders from *many offences* through the righteousness of ONE. The new argument destroys this beautiful fact by huddling the millions of Adam's race all into one Edenic offender, and making them all "parties to the transaction" and "in at the job." Adam's descendants *have not sinned after the similitude of Adam's transgression*; but are his companions only in the sense of being heirs of the consequences of his act; among whom was Jesus, who, however, being the begotten of God in the channel of those consequences, could annul them, in the bearing of them into a grave that God could open because of his holiness.

TENDENCY OF THE HUMAN SPECIES TO DEGENERATE.

"DURING last month the members of the British Medical Association were the guests of Dr. Langdon-Down, of Normansfield, who is well known to the Medical profession as having been most successful in his treatment of imbeciles. The visitors inspected the establishment, in which over 50 high-class patients reside, and some of the more remarkable cases which were brought under their notice appeared to excite much interest. Dr. Langdon

in the course of the inspection stated that while some idiots were found with a negro and others with a Malay type of head and features, at least 10 per cent. were of the Mongol type; showing there is a tendency to degenerate from the highest or Caucasian type, and affording a strong argument against the theory that the various races of mankind originated in several different centres instead of one pair, according to the Mosaic account."—*Daily Telegraph.*

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 48.

“Exhort one another daily.”—PAUL.

1 PETER i.—Sometimes in reproof, sometimes in comfort: thus the spirit speaks as need requires. For some time past we have been listening to James, one of the “sons of thunder” whose voice is a stern voice: the voice of correction and rebuke, as the state of things in Israel in his day required. To-day, it is the voice of Peter: the voice of comfort; the voice of the shepherd, as he executes the commission assigned to him in the parting words of the Chief Shepherd: “Feed my lambs.” It is pleasant to hear such a voice. We need comfort. We are in a world of evil, in which are many hindrances. The Father is never thought of; the Son forgotten; and the children (such few as there are) despised. This makes the situation bleak enough for the lambs; but there are other trials; false brethren, wolves in sheep’s clothing, biting “winds of doctrine,” and poor weak failings in all of us that make us self hidden and condemned. We need to be comforted, and the Lord commands it for such as are broken and contrite in heart, trembling at His word.

Peter addresses himself to “the strangers scattered.” In Peter’s day, they were scattered throughout Pontus, Galatia, Cappadocia, &c. To-day, they are scattered throughout England, Wales, Scotland, America, Australia, &c.; and though differently situated in many respects, their spiritual needs are the same. They are strangers and not strangers. The truth has made them at home where they were strange, and strange where they were at home. They are no longer strangers and foreigners to the commonwealth of Israel with its all-glorious covenants of promise, with which in the days of their darkness, they had no connection. They have

received the adoption of sons, and rejoice in being fellow-citizens with the Lord Jesus, with Abraham, Isaac and Jacob, and all the prophets and saints, of that splendid polity that will one day fill the world with light, and life, and love, and joy, and glory to God in the highest; in this, they are at home where they were strange. But this has more of the future than the present in it. We rejoice in hope it is true; but we walk by faith and not by sight, and this is burdensome to the natural man.

In the things that are seen, we have been turned just the other way about. We once belonged to the world, and the world loved its own, and we were at home in it, but now we are strangers and sojourners, as all the fathers were. We look not at the things which are seen. We await the day of the manifestation of the sons of God. In this attitude we need the exhortation of this chapter: “Gird up the loins of your mind; be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.” Without the continual girding of the loins of the mind (in the continual adjustment of our mental relation to the things that are and shall be, in the unfailling study of the holy oracles), we shall grow weary and faint in our minds, and hope will die instead of continuing, and we ourselves become cast away on the great ocean. We must train ourselves to accept the position of strangers and sojourners. “If ye call on the Father,” says Peter: that is “if ye really mean to be children of the Father, “who, without respect of persons, judgeth according to every man’s work, pass the time of your sojourning here in fear.” Our salvation is not otherwise to be

wrought out than in fear and trembling. There is no time for 'pleasure'-hunting. The service of Christ is now, as it always has been, a course of self-denial. Analyse most men's hearts, and self-comfort, self-prosperity, self-honour, self-pleasure, in some form or other, will be found the directing motive. Christ is made to wait on Mr. Self's convenience. It is a dangerous policy; for, without respect of persons, the Father, who judgeth every one's work, will shortly ask of the whole programme. "Did ye it for me?" Christ stands now at the door and knocks. If we open to him and take him in as our friend and counsellor, dwelling in our heart by faith, he will become captain, and will direct the whole course of things for us, and enable us to render a good account in the day when the great question is put. But if we listen to other voices rather, and neglect the reading of the Word, giving heed only to the demands of business, the love of money, the claims of kindred, the wants of the flesh in houses, lands, clothes, eating, drinking, marriage, &c. Christ, after a while, turns away from the door, and the Christless house, joined to its idols, is given over, at last, to desolation. Christ means to bestow immortality and a kingdom, and, therefore, he asks a high price, even the whole heart and life. He is patient; but he will not, in the day of his glory, accept the homage of an eye-servant. Many, no doubt, in that day, will prostrate themselves eagerly before him, and claim kinship, as he himself tells us; but his favours will be reserved for those who faithfully serve him in his absence, declining association with a world that knew him not, taking part in the testimony of him which the world despises, and diligently observing his precepts, while all is untoward, self-crucifying, and silent. He will be to us what we are to him. In this he is like the Father, who to the pure shews Himself pure; to the righteous shews Himself righteous, &c.—(Psalm xviii. 25.) Deny him, and he will deny us; confess him, and he will confess

us; neglect him, and he will neglect us; serve him, and he will gird himself and make us sit down to meat and come forth and serve us.

His great rule is, "He that doeth the will of my Father, the same is mine." Often did he enforce this rule when on earth. He comes soon again to enforce it as he never has enforced it before. Of how great consequence then, it is to place ourselves in the right relation to this rule while opportunity continues. The Father's will is many a time and clearly expressed in these holy oracles which it is our privilege to read from day to day. It is expressed thus in the chapter before us: "As obedient children, fashion not yourselves according to the former lusts in your ignorance. But as he that hath you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy for I am holy." This is the spirit's own standard. To reach it we must continually strive, for we are assured on the same authority of the spirit, that "without holiness no man shall see the Lord." Let there be no talk of the standard being too high; this is the language of the unwise. We must rather accustom ourselves to the thought and the language of the spirit, and labour to conform to that statute of the kingdom which requires us to "deny ungodliness, worldly lusts, and live soberly and righteously, and godly in this present world."

We shall be greatly helped in this if we remember and in daily prayer realise that lovely aspect of the Eternal Mind presented by Peter when he says, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his *abundant mercy*, has begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." Our salvation is of God. Christ is of God. It is of His *ABUNDANT MERCY* that we have hope. He is kind. He is love. He is not willing that any should perish. In Christ He invites all to come, saying, "him that cometh unto me, I will in no wise cast out." In this we have strong consolation, which comes like

dew on the parched ground. Christ's resurrection was the Father's act, not by any rule of commercial satisfaction or equivalent, but of His "abundant mercy," the obstacle being removed in the condemnation of sin in the flesh: sin having been nailed to the tree in the body of His beloved one. According to His abundant mercy, which He was not compelled to show, he raised His beloved from the dead for our justification, that we who were dead in trespasses and sins might have hope who had none. The Father begot us again to this lively hope by the resurrection of His Son. The resurrection is everything, without which the condemnation of sin in the flesh would have been nothing. The apostacy destroys this by making the condemnation everything and the resurrection of Christ a thing of which no reasonable account can be given so far as effecting our salvation is concerned. It errs also in making the condemnation bear on the "soul" so called—the immaterial principle of life—instead of on the flesh—that "body of his flesh" in which through death, we are reconciled.—(Col i. 22.) Certain good words and fair speeches have been sounded in our ears which would drag us in the same fatal direction. Let us be on our guard. There is need for the apostolic exhortation that we take heed that we lose not those things which we have wrought.

The comfort is to realise the whole arrangement as the Father's love. It is His way for His own honour and our salvation. We have but to learn what that way is and worship. The love that has devised it is a love passing knowledge. The goodness that will come of it eludes the highest effort of imagination. We are begotten "to AN INHERITANCE" such as no mortal ever possessed. The highest state to which man can attain in this life is disfigured by the moth and rust that doth corrupt, and exposed to various kinds of thieves, including death, the most formidable of them—that break through and steal. The fine houses take much keeping

in order; the fine ways of life bring much labour; this vile body wants much tending in bath room and laundry to keep it even tolerable. All tends to decay and dissolution; but "the inheritance is incorruptible, undefiled, and fadeth not away." These characteristics apply to all its elements. Bodies spiritual, delivered from the tendency to decomposition inherent in all animal organisations; faculties exalted; emancipated from the heaviness and cloud that haze over the most brilliant of mortal powers; life immortalised by the transmutation of our substance from the frail fibre of animal being to the indestructible tissues of spirit-body; society obtained such as poets never sung—the society of impeccable immortals, radiant with life, light, and praise; dominion secured in all the earth; honour, wealth, joy and renown our portion in the high places on earth when the voice of the scorner has ceased; the earth a smiling paradise; its valleys jubilant with righteous mirth; "glory to God in the highest; good will toward men; health, blessing and plenty crowning all lands with joy; time not dimming the glory or weakening the zest; the advent of an enemy or an end to salvation impossible; an inheritance incorruptible, undefiled and that fadeth not away."

But, meanwhile, "it is reserved in heaven." The Lord is there; therefore, all is there: for all this will come of him. We are not of those who make the mistake of supposing that because it is reserved in heaven, therefore, we must go there to obtain it. We have listened to the exhortation which, in the same chapter, tells us to hope to the end "for the grace THAT IS TO BE BROUGHT UNTO US at the revelation of Jesus Christ." We are of those who look for his appearing in the love of it, knowing that the kingdom, which is the inheritance, will, at that time appear also. Its being out of sight makes a demand on our faith and patience; but we wait, knowing that he who hath promised is faithful, and that he who shall come will come, and will not tarry.

But to whom will his coming be a joy? To all? Nay, verily, to them "who are kept by the power of God through faith." The gospel is the power (Rom. i. 10), and faith cometh by hearing it.—(Rom. x. 17.) Those who keep it in memory (1 Cor. xv. 2), are kept by the power of God through faith, if their memory be of the earnest sort recommended by Paul to the Hebrews, "giving the more earnest heed to the things which we have heard, lest at any time they slip." This memory depends upon compliance with another apostolic recommendation: "Give attendance to reading;" "as new-born babes, desire the sincere milk of the Word that ye may grow thereby." A constant and diligent attendance upon this will include us among those "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

"Wherein we greatly rejoice;" yet our experience is that of those to whom Peter wrote: "For a season we are in heaviness, through manifold temptation." Our "temptation" may not be precisely the same order as that of our brothers in the first century, but its operation and effects are the same. It is not joyous; it presses on us unto weariness and groaning, and, perhaps, tears; but it is not accidental. It is part of the Father's programme "that the trial of our faith" may yield joyous results in the day of glory. If it be found unto "praise, and honour, and glory, at the appearing of Christ," we shall not have suffered in vain. This will be if we come through trial-proof. Peter mentions gold in the furnace as an illustration. Our faith must not disappear in the process of trial. The gold may dissolve, but it is gold for all that, and is visible. Let us see to it that our faith fail not in the heaviness that comes with manifold temptations. There is great joy, at last, if we overcome; "and this is the victory that overcometh the world, even our faith!"

"Whom having not seen, ye love," says

Peter. He does not say "we," because he was among those who had seen him. But thousands, in the first century, believed who had not seen. They believed on the same principle that men believe in anything they have not seen with their eyes. They believed on the evidence of credible eye-witnesses. This is the solid foundation of our faith. The apostles make a strong point of this always: "We have not followed cunningly-devised fables," says Peter, "when we made known unto you the power and coming of our Lord Jesus Christ, but were EYE-WITNESSES of his majesty."—(2 Pet. i. 16.) "We cannot but speak the things which we have seen and heard."—(Acts iv. 20.) "That which we have heard, which we have seen with our eyes, and handled with our hands."—(1 John i. 1.) The men of the first century not only heard the testimony of eye witnesses, of whose integrity they had a guarantee, in the steadfastness with which they declared their testimony, in the face of evil consequences, but they saw their word attested with wonders and signs. Our foundation is the same, but being on a higher stratum, we get down to it by excavation. By the exercise of reason upon the facts of history, we are enabled to get to the same point of belief in the resurrection of the Lord Jesus. We have not seen him, but we believe he exists. We have not seen him, but we love him. How could we do otherwise than love him? And this love constrains us as it constrained Paul, to do those things which he has required at our hands; in much weakness, it may be; in much sorrow and travail of soul, because of the hardness of the way; but yet, in love, in hope, in faith, and, in a certain sense, in joy unspeakable. We contemplate him as our high priest, and are comforted; we think of him as our Elder Brother, and we are drawn towards him. We remember him as God manifest, and bow before him in great awe. We remember him as our coming deliverer, and our hearts rise and our hearts fill with great joy. Anon, we recollect him as the

Lamb slain, and, with all our hearts, we yearn for the opportunity of joining our song to those who, surrounding him in the day of his glory, will sing, "Worthy

is the Lamb that was slain to receive power, and riches, and wisdom, and honour, and glory and blessing. Amen, and Amen."—EDITOR.

THE MOSAIC CURSE IN RELATION TO JESUS CHRIST.

BY J. J. ANDREW, London.

In writing to the Galatians, the apostle Paul says: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written Cursed is every one that hangeth on a tree."—(Gal. iii. 13.) That this verse has special reference to Jesus is evident. It forms part of an argument in which the apostle is endeavouring to convince certain Jewish believers that salvation comes by faith, and not by the works of the Mosaic law. Having illustrated this by the case of Abraham, who was not under the law, and yet an heir of salvation, and pointed out that God had announced His intention of justifying the Gentiles on the same principle, namely by faith, he affirms that "as many as are of the works of the law are under the curse."—(verse 10.) That curse was death; therefore, all who were under the law were condemned to death; and it was impossible for any Jew to obtain eternal life by it. How was this? The apostle proceeds to explain it in the following words: "for it is written, Cursed is everyone that continueth not in all things written in the book of the law to do them."—(verse 10.) The law was so stringent that it required every tittle of it to be kept in order to escape its curse. But no Jew had ever been able to do this, therefore, all were condemned to death by it. Under these circumstances, how could any Jew be saved? He must be released from the Mosaic curse of death. How was this to be done? The apostle explains this in the verse quoted at the commencement. Christ redeemed the Jews from the curse of the Mosaic law by being made a curse for them, and then being released from the power of that curse. As the curse which the Jews were under was death, it follows that the curse which Jesus suffered to redeem them was death; for the curse is precisely the same in his case as in theirs. But before Jesus could be "made a curse," he must submit to some operation condemned by the Mosaic law. How was this done? Throughout the private life and public ministry of Jesus, he had complied with the various ceremonies and injunctions of the law; and therefore the law could not take hold of him. Paul shows how it was effected by saying "for it is written, Cursed is everyone that hangeth on a tree." The place where this is written, is Deut. xxi. 22, 23, which reads as follows: "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in anywise bury him that day (for he that is hanged is accursed of God); that thy land be not defiled, which the Lord thy God giveth thee for an inheritance." An objection has been raised against the applicability of this passage to Jesus Christ, on the ground that it refers to one who has done "a sin worthy of death." To this it is sufficient to reply that the part referred to by Paul, "he that is hanged is accursed of God," is parenthetical, and it is here introduced as a thing true in itself, irrespective of the command in connection with which it is quoted, and therefore, as not in any way dependent upon the actual *doing* of something worthy of death. Not only was the apostle, as a Jew, well instructed in the Mosaic law, but it must be remembered that his exposition is inspired, and therefore, it ought to be accepted by all

who recognise the word of inspiration in him. He expressly says that Jesus Christ was "MADE A CURSE," and no amount of reasoning can alter this or evade its force. The quotation from Deuteronomy is given for the purpose of showing that the law cursed Jesus: if it does not prove that he was cursed for being hung upon a tree, there is no meaning in the quotation; and there is then, no proof that Jesus was under the Mosaic curse; a conclusion which would make Paul's assertion untrue, that Jesus was "made a curse." The words "for us" do not in any way qualify or nullify the preceding statement: they simply state the object for which Jesus was made a curse; they could have been omitted without altering the force of the apostolic utterance. Taking the statement as it stands, the only conclusion that can be arrived at is, that Jesus Christ was brought under the curse of the Mosaic law in consequence of hanging on a tree. The curse must therefore follow that operation. What, then, was it? The only curse which Jesus Christ suffered after he was put on the cross was death; and this is the very curse from which Jesus thereby redeemed the Jews. The curse being death, Jesus must have been subject to it before he actually expired; for the law could not curse dead men with death; it could only curse living ones. Some suggest that the curse consisted of hanging on the tree, and not in being made liable to death. This will not bear a moment's reflection; the curse which Jesus suffered was *that which all Jews were under*. But few Jews hung on trees. All Jews, on the other hand, were under the curse of death. If the curse under which Jesus was brought by hanging on a tree was not death, he did not suffer the curse that the Jews were under, and consequently did not redeem them from it. Adam Clarke in commenting on the parenthetic clause in Deut. xxi. 23, says: "For he that is hanging is accursed of God, that is, *he has forfeited his life to the law*; for it is written, cursed is everyone who continueth not in all the things that are written in the book of the law, and in his body, in the execution of the sentence of the law, the curse was considered as alighting; hence the necessity of removing the *accursed thing* out of sight." These words accurately describe the relation which Jesus occupied towards the Mosaic law after he had been hung upon the cross. Through submitting to that act he became a curse; his life was forfeited Mosaicly, or in other words, the Mosaic law claimed it. That claim was paid: he expired on the tree which had made him a curse, and the demand of the law was satisfied. But the consequences of being Mosaicly accursed did not end here. After expiring, the law asserted its right to deal with the dead body of Jesus in accordance with its enactments. "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away."—(John xix. 31.) This request was granted, and accordingly we read in reference to the garden of Joseph of Arimathea that, "There laid they Jesus, therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand."—(John xix. 42.) Thus the Mosaic decree which required that one who had been hung upon a tree should be buried the same day (Deut. xxi. 23), was literally applied to Jesus. This fact is in itself sufficient to show that he was cursed by the Mosaic law in consequence of being hung on a tree. If his death had not been effected in a way which the law condemned, there would have been no ceremonial necessity for his being buried the same day. It was necessary that this should be done to prevent "the land" being "defiled."

To these conclusions, or rather scriptural facts, an objection is raised on the basis of the apostle James's statement: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—(James ii. 10.) This passage is supposed to teach that

if a Jew offended the law in one point, he was considered to have committed every other offence; and that consequently if Jesus was cursed by the Mosaic law through hanging on a tree, he was regarded as having infringed the law in every other particular. But this contracted view of the apostle James's words, is contrary to facts. When a Jew committed a breach of the law, he had simply to offer up a sacrifice for that particular offence; whereas if he had been accounted guilty of every other point in the sense suggested, he would have had to offer a sacrifice for everything which the law denominated an offence. This passage is elliptical, and its simple meaning is this: every offence of the law was punishable with death. When a man had incurred this penalty for one offence, he could not be condemned to any greater punishment. If he infringed every enactment, he could do no more than suffer death; hence to offend in one point was equivalent in its consequences to offending in all. But although the result was the same in these two cases, the moral aspect was very different. The man who only committed one breach of the law could not be regarded by God as on a level with him who recklessly transgressed every command. Both were accounted transgressors, but not to the same degree. The object of the apostle James was to show that one offence constituted a man an offender in the eyes of the law; for he continues in v. 11 as follows:—"For he that said, do not commit adultery, said also, do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

To obviate the force of the evidence adduced to prove that the Mosaic law cursed Jesus with death, it may possibly be said that the curses of the law comprised other things besides death, such as famine, "pestilence," "sickness," "fever," "mildew," the "sword," &c. It must be remembered, however, that there were national curses, and that they all led to death. That this was their object is evident from the statements in Deut xxviii 15-68, predicting that these things should come upon the Jews "until" they were "destroyed," "until" they "perished," "until" they were "consumed," &c.—(verses 20-24, 61, &c.) These punishments were, therefore, but a slower mode of inflicting the ultimate curse of death. But when the curse came upon individual Jews, it was inflicted upon them in a more direct manner. Presumptuous sins (Num. xv. 30, 31.), brought instant death, when the law was rigidly carried out, as in the case of the man stoned for gathering sticks on the Sabbath Day (Num. xv. 32-36), and in the cases of Korah, Dathan, and Abiram, whom the earth swallowed up on account of rebellion.—(Num. xvi. 21, 32.) In view of these facts we see the force of the Psalmist's petition: "Keep back thy servant from presumptuous sins, let them not have dominion over me; then shall I be upright, and I shall be innocent from the great (or much, margin) transgression."—(Ps. xix. 11.) "Presumptuous sins" being more offensive in the sight of God than any others, are appropriately spoken of by the Psalmist, who was probably expressing the mind of the Messiah, as "the great or much transgression." When sins were not presumptuous, the immediate infliction of the curse was averted by offering up the appointed sacrifice. It was to redeem Jews from the individual curse that Jesus was "made a curse;" therefore, he suffered the individual curse. Before this can be disputed it must be shown that Jesus suffered any Mosaic curse short of death, *after being hung on the tree*. The national curses are out of the question; and even supposing he had suffered any of them they would have ended in the final curse—death.

The law was so stringent that if any of those under it committed a breach of any of its enactments, either through ignorance or accident, they came under its curse. In Lev. iv. instructions are given as to what was to be done in case of sins of ignorance by the priests, the congregation, a ruler, or any of the common people. In every case,

where the offence was discovered, blood was required to be shed in order to obtain forgiveness. But this forgiveness did not remove the curse, or enable the offenders to be released from it; for the blood offered was simply that of animals, which could never "take away sins."—(Heb. x. 4.) All that the shedding of that blood effected was the obtaining of temporary forgiveness by the sin being covered for the time being; but the sin could not be taken away without the shedding of the blood of a human sacrifice. If the latter had never taken place, the former would have had no efficacy. In Lev. v. instructions are given what to do in the case of what may be called sins of accident. If a soul touched anything unclean, he became defiled by it, although it might be "hid from him," *i.e.* though he might be unaware of it; but as soon as he became aware of it, he was accounted "guilty," and was required to "confess in that thing." In this case also, blood was required to be shed in order to obtain temporary forgiveness, until the antitypical Lamb of God, by his death, completely blotted it out, and so removed the curse resulting from the defilement. With such rigorous enactments as these, no wonder the apostle Peter described the law as a yoke which the Jews were unable to bear.—(Acts xv 10). And yet, rigorous as it was, Jesus kept it absolutely as long as his will was free in the matter. His being hung on a tree was on a par with offences brought about by accident; for it was the result of circumstances into which he was brought by his Father; he could not help himself. Nevertheless he could not escape the curse of the law, because no provision was made for its suspension in any case. He must suffer the curse. This he did, and, at the same time, his blood being that of a perfectly righteous being, cleansed him from the legal defilement, just as it cleansed all Jews who manifested that faith which would be counted to them for righteousness.

Paul, as a Jew writing to believers, of whom some were Jews, could not safely, neither would he, use an unsound argument, or its fallacy would at once have been detected, and his apostolic authority thereby weakened. If it had not been known by those Jews who understood the law that hanging on a tree brought a man under its curse, it would have been useless for the apostle to refer to the enactment as evidence that Jesus was cursed. And to have recognized the fact that Jesus was hung on a tree, and denied that he was cursed by the law, would have afforded the Jews good reason for saying that God was unjust. They might very properly have said that God condemned them to death for technical offences against the law, of which they were ignorant at the time, or which resulted from accident, and yet when His son was brought into a position which the law condemned, he was allowed to escape the curse. Anyone can see at a glance the evil which would have resulted from such a position as this. It would have presented the character of God in a false light, increased the contempt of the Jews for Jesus of Nazareth, made them more jealous than ever in seeking salvation through the works of the law, and frustrated the labours of the apostles among Israel after the flesh.

In view then of the weakness of the flesh, it is evident that the Jews required something else than the law by which they could be saved. This was faith. Although all Jews were cursed by the law, all did not manifest faith; only by faith could they be redeemed from the curse they were under; and only to those who manifested faith is the death of Christ available as a means of salvation. By faith the twelve tribes of Israel were divided into the two classes described in the following extract from *Eureka*:—"Tried by a law of faith, this nation (*i. e.* Israel) was partly believers of the promises and partly not. The believing section, which was always a small number, were the real 'Israel;' all the rest of the fleshly descendants were 'not Israel;' as it is written in Rom. ix. 6: 'They are not all Israel who are of Israel; neither because they are the seed of Abraham are they

all children; but in Isaac, O Abraham, shall thy seed be called." That is, they who are the children of the flesh, these are not the children of the Deity; but the children of the promise are counted for the seed, Moses, Phineas, Joshua, Caleb, David, the prophets, and those of their school were 'Israel;' Korah, Dathan, Abram, Saul, Ahab, Manasseh, and their class, though descended from Abraham, Isaac, and Jacob, after the flesh were 'not Israel.' The difference between these two classes, of the same nation, was purely a matter of faith. The Mosaic law condemned both classes to death; for by the works of the law shall no flesh be justified; 'for by the law is the knowledge of sin.' 'The law was weak through the flesh' in which 'dwells no good thing;' therefore the law which was good in itself, became death to those who lived under it: for it is written, 'Cursed be everyone that continueth not in all things which are written in the book of the law to do them.' No Israelite ever escaped this curse; for although Jesus was 'without sin,' the law cursed him, saying, 'Cursed is everyone that hangeth upon a tree.'—*Eureka*, vol. II. page 298.

In order to understand how Jesus could at the same time be "without sin," and yet under the curse of the Mosaic law, it is necessary to consider the nature and scope of his probation. The righteousness which he was required to fulfil pertained to the following:—

I.—The Abrahamic law of faith.

II.—The proclamation of John the Baptist.

III.—The Mosaic law.

IV.—The will of his heavenly Father in reference to himself.

1.—The evidence already adduced to shew that Jews were saved by faith and not by the works of the law, is in a sense applicable to Jesus Christ. He was a Jew, and, therefore, faith was required of him. That he believed the promises made to Abraham and to David is manifest from the fact that he called himself the Messiah, the heir to David's throne. He could not have done this without believing that those promises centred in him; and he could not have this conviction without at the same time believing that the promises would be fulfilled. The statement that Jesus "for the joy that was set before him endured the cross" (Heb. xii. 2), is itself sufficient proof that he fulfilled the Abrahamic law of faith. The "joy set before" Jesus consisted of immortality, with exaltation to the right hand of God, the inheritance of the land of Canaan, the occupancy of the throne of David, the rulership of the whole world, and the power completely to abolish the seed of the serpent from the earth. Abraham, says Jesus, rejoiced to see his day and was glad.—(John viii. 56.) The faith of both, therefore, was fixed upon the same things.

2.—The mission of John the Baptist commenced about three years before the public ministry of Jesus Christ. It not only prepared the way for the Messiah, but it comprehended him within its scope; and he, knowing this, came to John with childlike humility "to be baptized of him."—(Matt. iii. 13.) John at first refused, but Jesus repeated the request; and then the son of Zacharias complied. The baptism of John had relation to sin, and as a consequence to death also, which is the wages of sin; for it is recorded that the people of Jerusalem and Judea "were baptized of him in Jordan confessing their sins."—(Matt. iii. 6.) Jesus having committed no actual transgression could not, of course, make such a confession as this. Nevertheless, there must have been some reason for having to undergo a ceremony which had relation to sin and death. What could that be but the sentence of death inherited from Adam? The Jews generally in submitting to the baptism of John, practically confessed that they were worthy of death on account of their iniquities; Jesus in going through the same

ceremony thereby acknowledged that he was under sentence of death on account of the sin of the first man. That it was necessary for him to undergo this rite is clear from the words he addressed to John: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness."—(Matt. iii. 15.) If then Jesus had not been baptized of John he would not have fulfilled all righteousness, or in other words would have sinned. Thus he was obedient to the proclamation of John the Baptist.

3 and 4.—It is expressly stated that Jesus Christ was "made under the law."—(Gal. iv. 4.) Therefore, to him is applicable the apostolic dictum, "What things soever the law saith, it saith to them who are under the law" (Rom. iii. 19); in other words it was necessary for him to render obedience unto the law. This Jesus did; for during the whole course of his life, he never appeared at the Temple to offer up sacrifice as an atonement for any breach of the law. If he had had to do this, he would have been a personal sinner, and, therefore, unfit to become the Saviour of others. He alone of all Jews "made under the law" could triumphantly say, "Which of you convinceth me of sin?"—(John viii. 46.) Up to the time immediately preceding his being hung on the cross, he had "continued in all things written in the book of the law to do them." But at that time it became necessary for him to come personally under the curse of the law. How was this to be effected, and at the same time Jesus not be accounted a transgressor by his heavenly Father? The solution was effected in this way: God commanded Jesus to submit to something which would bring him under the condemnation of the letter of the law. The law said, "Cursed is everyone that hangeth on a tree." So the Divine Author of that law made use of this enactment for the purpose of bringing His beloved Son under its curse, by commanding him to be crucified. Jesus was "obedient unto death, even the death on the cross."—(Phil. ii. 8.) For Jesus to be "obedient" unto this form of death, it must have been commanded him. Neither the Abrahamic law of faith, the proclamation of John the Baptist, nor the Mosaic law, contained any such command to those under them. Therefore the command must have come direct from God and have been exclusively intended for Jesus Christ. From this we see that the Messiah went through a probation different from that of every other member of the Adamic race. He had to do the same things that were required from other Jews of his day, with the addition of something not exacted from them. To have failed in this last point would have rendered all his previous obedience nugatory. It is true that the command to die the death of the cross came into conflict with the Mosaic enactment; but could there be a moment's doubt as to which should be obeyed? Certainly not; compliance with the Father's later decree was of more importance than escaping the condemnation of the Mosaic law. Therefore Jesus submitted to the higher law, and so "was made a curse" under the Mosaic law. In doing this he set an example to his fellow-countrymen which it would have been well for them to follow. Had they done so they would not, after the Mosaic law was abolished, have shown more regard for its enactments than for the subsequent will of God spoken through the apostles. In thus complying with the Divine command, Jesus fulfilled the law in a far higher sense than he would have done if he had endeavoured to escape being condemned by its letter through hanging on a tree. He fulfilled it by becoming the antitype of the various sacrifices offered up under the law, and so giving effect to those sacrifices by his shed blood. His being thus offered up as a sacrifice together with his previous perfect faith and obedience constituted "the righteousness of the law," (Romans viii. 4,) which God required him to bring forth. All other Jews had been unable through the weakness of their flesh to fulfil the Mosaic righteousness demanded of him; and therefore God sent forth His own Son "made of a woman, made under the law" to effect

this object.—(Romans viii. 3, 4; Gal. iv. 4.) Jesus succeeded where all others had failed: hence he was a fit and proper subject for undergoing the death of the cross in order to redeem the transgressions committed under the Mosaic covenant, and give to those found worthy the promised “eternal inheritance.”—(Heb. ix. 15.)

As an illustration of the way in which Jesus could be cursed by the law and yet not sin against God, reference may be made to the case of Abraham. There cannot be a shadow of doubt that it would have been sinful for Abraham to have offered up his own son Isaac, or even to have attempted it, without the authority of Jehovah; but inasmuch as God commanded it, his action and intention instead of being sinful, were righteous. To see the parallel, however, between the two cases, we must imagine Abraham under a divine law, decreeing death as a punishment for offering up a human being as a sacrifice, or even for preparing to do so. If the Divine Lawgiver commanded him to do this forbidden thing, it would have been sinful for him to refuse compliance, although an offence against a previous law. By complying, he would undoubtedly come under its condemnation, and God would, so to speak, be compelled to inflict the threatened punishment. But by this obedient act he would merit God's favour, and might, consequently, rely with confidence on Jehovah's justice to redeem him from death; whereas by refusing to obey the specific command of God, in order to escape the punishment of His law, he would have incurred God's displeasure, and though escaping the condemnation of the first law, would have been condemned by the second, and would thus have been deprived of all hope of release. This is precisely the condition in which Jesus was: the Mosaic law threatened him with death if he was hung on a tree; but the Author of that law commanded him to submit to this operation. He did so, and thus obtained the approval of his Father for manifesting the last act of obedience required of him; and, as a consequence, was raised from the dead. Had he acted otherwise—disobeyed his Father to escape the Mosaic curse—he would have brought himself under a far greater punishment, one from which there would have been no release; instead of its being death for three days, it would have been death for ever; for by submitting to the second law, his obedience constituted him a Saviour, and redeemed him from the effects of the first; whereas, had he disobeyed the second by escaping the first, his disobedience to the Father's will would have disqualified him for being a Saviour, and hence unless another Saviour had been provided, he must have remained in the death state.

Having thus looked at the facts in respect to Jesus Christ being cursed by the Mosaic law, it is important to ascertain the principle on which those facts are based. That there is a principle involved in the case must be evident to anyone who is acquainted with the character of the Almighty as portrayed in His Word. He never does anything which is superfluous, and he never does anything without a reason. The fact that God commanded Jesus to submit to a death which brought him under the curse of the Mosaic law shows that this was necessary. He was “made a curse” in order to redeem those who were under that curse: therefore, if he had not been so cursed, those who were under the Mosaic curse would not, according to the Deity's principle, have been redeemed therefrom. The reason for this is not difficult to find. God did not require appeasing in any way by the offering up of a human sacrifice that was totally unconnected with the curse from which others were to be redeemed. And yet that sacrifice to have any virtue in it, must be free from actual personal transgression. These two desiderata were obtained by providing one who was morally pure, and was at the time brought under condemnation of death by becoming passively and yet obediently obnoxious to the Mosaic

law, in a manner somewhat analogous to breaches resulting from ignorance and accident; all of which, as already shown, brought the same punishment upon the offenders as did those of a more culpable character. It was not, however, an accident that Jesus was "made a curse;" it was ordained by God. No doubt He who seeth all things from the beginning so arranged it that the Mosaic law should condemn the Antitypical Lamb in the mode of his death. Had it been necessary for that Lamb to be free from the Mosaic curse, He must either have abstained from giving an enactment cursing those who were hung upon a tree, or chosen some other mode of inflicting upon him a violent death. Seeing that He did neither of these things, it is clear that He intended that Jesus Christ should be under condemnation of death when offered up as a sacrifice. In so doing He taught several lessons:—

I.—That He does not save men on the principle of substitution.

II.—That eternal life could not be obtained solely by "the works of the law."

III.—That the Jews could not have been redeemed from death, unless Jesus had been subjected to the Mosaic curse.

1.—The principle of substitution is often adopted in a conscription, i.e., a compulsory draft for military service. All men of a certain age are condemned by the law to serve in the army, unless they can find a substitute; to do this they have to pay some one else to take their place. If they succeed, they are relieved from serving, and the persons who are paid the ransom price perform duty in their stead. This principle is at the root of nearly all false systems of religion, from Paganism to Protestantism. The misguided votaries of these systems imagine that by offering-up a victim totally free from the condemnation which they are under, they completely escape it. Among idolatrous nations this victim is sometimes a human being and sometimes an animal. In Papalism it consists of an "Immaculate God," born of an "Immaculate Virgin;" and in Protestantism it consists of an Eternal Son of God, who came from heaven to die instead of men; by which act he is supposed to have abolished death as far as the faithful are concerned, and opened up a way through which they enter the next life immediately this one comes to an end. Had God adopted this principle in the redemption of the Jews from the Mosaic curse, they must have been redeemed by the infliction of the penalty of death upon one who was legally free from the curse; in which case Jesus Christ would not and could not have been "made a curse" for effecting this object, either by hanging on a tree or in any other way, because that would have interfered with the very principle of substitution. The fact that he was "made a curse" shows that he was brought under the same condemnation as that to which they were subject; and that consequently he was not their substitute. On the principle of substitution, none of those for whom he died ought to have suffered death. Therefore the adoption of this principle would have necessitated one of two things: First, the death of Jesus at the commencement of the Mosaic dispensation, and the consequent immortalization of all faithful Jews at the end of their natural lives; or Second, the prolongation of the lives of those Jews redeemed by him, until he had died as their substitute, and their immortalization immediately afterwards. But as neither of these things took place, the facts of the case render substitution an impossibility. Jesus Christ suffered death at the end of the Mosaic dispensation, when the vast bulk of the Jews had already been subjected to the Mosaic curse. Under these circumstances, therefore, it was impossible for Jesus to act the part of a substitute for them. And if he was not a substitute for them, there was no necessity for him to be free from the Mosaic curse. We have seen that he was not free from it; he was condemned, or, in other words, his life was "forfeited" before he gave it up—no

matter how short a time before his death, so long as it was before it occurred: therefore it was not an "unforfeited life" which he gave up on the cross.

2.—The Jews in the churches of Galatia were teaching that salvation could not be obtained unless a man submitted to the Mosaic rite of circumcision. Paul wrote his epistle to correct them on that point. In so doing he informs them that he who is circumcised is "debtor to the whole law," and that to all such "Christ shall profit nothing."—(ch. v. 2, 3.) And he reminds them, that only he keeps the law who keeps it in every jot and tittle; that all who failed to do this were cursed by it; that no one as yet had kept it in every point; and that consequently if salvation can only come by the works of the law, it is impossible that anyone can be saved. His argument is strengthened by the statement that even Jesus Christ, although free from sin against God, did not escape this curse. From this it follows that Jesus did not attain to immortality solely through obedience to the Mosaic law. A more conclusive mode of refuting these Judaizing disciples of Christ it would have been impossible to adopt. But if Jesus had not been cursed by the Mosaic law, and his life thereby forfeited Mosaicly, it would have been impossible for the apostle to use such a forcible argument. The belief that Jesus offered up a life unforfeited in any way whatever takes all the force out of Paul's argument, and in so doing denies the facts on which it is based. It thus opens the way for Jews to say that Jesus Christ became immortal solely through the works of the Mosaic law, and that therefore they can be saved in the same way. Practically speaking this may not produce much evil in an age when Jews wholly reject the New Testament record concerning Jesus of Nazareth; if such a theory had been in existence in the apostolic age, it would have been a handle both for the Judaizing believers to make use of in opposing the teaching of the apostle Paul. And surely it cannot be a light thing to hold a theory which in the first century would have brought its supporters into antagonism to the apostle of the Gentiles. And this undoubtedly would have been the result of believing and advocating in the apostolic age, the theory that Jesus offered up an "unforfeited life."

3.—The Jews were under a double curse, the Adamic and the Mosaic. Before they could obtain immortality, they must be released from both curses. If Jesus had died without previously being brought under the Mosaic curse, the Jews might have been freed from their condemnation in Adam, but they could not have been delivered from their condemnation in Moses; and thus their partial redemption would have been practically of no use to them. The Jews were like captives in a prison, having two doors barring their exit: both doors must be opened before they could be liberated. To deny, therefore, that Jesus Christ was cursed by the Mosaic law, and his life thereby forfeited to it, is equivalent to denying that Jesus has obtained both the keys necessary for their liberation from the prison-house of death.

Gentiles are like captives confined by one door only; for they are only under the Adamic condemnation. Therefore, but one key is required to liberate them from their bondage. But inasmuch as Jesus obtained possession of the Mosaic and Adamic keys of death by one and the same act, whatever affects the former affects the latter. That is to say, Jesus had only one life, not two. If, therefore, that life was claimed by the Mosaic law, it is of little consequence as far as Jesus is concerned, whether it was claimed by the Edenic law or not; it destroys the theory that he possessed and gave up a life free from all condemnation. But in relation to Jews and Gentiles, it is a matter of great importance as to whether Jesus was under the Edenic curse. That curse is precisely the same as the Mosaic, namely death. Therefore, the same principles which are

applicable to redemption from the one are applicable to redemption from the other. If, as already shewn, it was necessary for Jesus to be under the Mosaic curse in order to redeem Jews therefrom, it was equally necessary for him to be under the Edenic curse in order to redeem Jews and Gentiles from the curse brought on them by Adam. If Jesus had simply suffered the Mosaic curse, Jews would have been freed from it, but neither Jews nor Gentiles would have been freed from the Adamic curse; and thus for all practical purposes the death of Christ would have been of no avail. To free Jews from the Mosaic curse only would be as ineffectual as to free them from the Adamic curse only; they must be freed from both in order that they may be released from death.

We have seen how Jesus was brought under the Mosaic curse—namely, by a passive act commanded by God, and brought about in such a way that he was innocent of actual transgression. The same principle of action is applicable to his being brought under the Adamic curse. Simply to die is not to suffer the Adamic penalty; the “unjust” will, after resurrection and judgment, suffer death, but it will not be the Adamic curse; it will be a death inflicted for actual, personal transgression, and called the “second death;” the death in both instances is the same, but the causes which lead to it are not identical. For Jesus to suffer the Adamic curse he must be associated with it in some way. This could only be effected by one of two modes; he must either commit a transgression similar to that which Adam committed, or he must inherit the consequences of Adam’s transgression. Now, had he imitated Adam he would have been an actual sinner, and so could not have been a Saviour. The second mode, then, is the only one by which Jesus could be brought under the Adamic curse, viz., by inheritance. This was effected by his being “made” of an Adamic “woman” (Gal. iv. 4), by virtue of which he was “in all things made like unto his brethren.”—(Heb. ii. 17.) He was thus, by inheritance, brought under the Adamic curse to redeem Jews and Gentiles from the Edenic law; and yet he himself was personally innocent of that which caused the curse—as innocent as a new-born babe. To deny that Jesus was under the Adamic condemnation is to open the way for many of the errors of the apostasy. It affords a loop-hole for affirming that Jesus did not suffer the same death as that which was passed upon Adam; that he had within him an immaterial entity which possessed life apart from his bodily organization; that he was of a nature different from that of his mother; and that he was half God and half man. Any theory which prepares the way for such erroneous conclusions as these should be shunned, as a man would turn aside from a venomous serpent, by all who desire to uphold the unadulterated truth.

The apostolic statement just referred to, that Jesus was “made of a woman,” is coupled with another equally important, namely, that he was “made under the law.” (Gal. iv. 4.) These two statements necessarily go together. The “woman” was a Jewess under the Mosaic law; therefore Jesus was a Jew, and under the Mosaic law. To describe a man as being a Jew, and at the same time not a son of Adam, is an absurdity; because the term Jew simply denominates a portion of the Adamic race. Equally anomalous is it to speak of a man being under the Mosaic law, and yet not under the Adamic curse. That law was given only to beings who were condemned in Adam; its enactments were all based upon the fact that those under it were already condemned to death. Before the Fall, there was no such law, because there was no law of sin and death on which it could be based. Take away this fact and there is neither reason nor justice in imposing such a stringent law upon the twelve tribes of Israel. A moment’s reflection will show this: all Jews were by birth under condem-

nation of death. God gave them a law which was so burdensome that none of them could keep it, and the punishment for not keeping it was death; but inasmuch as they inherited this punishment through being in Adam, the Mosaic law simply rivetted them more securely in the bondage of death. Only in cases of wilful, or continued, disobedience against light and knowledge did the curse of the law overtake Jews earlier than the Adamic curse would have done. When breaches of the law were not wilful, the Mosaic sentence of death could be postponed by offering the required sacrifices, until the time for inflicting Adamic death.

Now let us look at the case of Jesus in the light of these facts. Being under the Adamic condemnation to begin with, his position was not rendered any worse by being placed under a law which made him liable to the same death. If God could release him from the former, He could also release him from the latter in case he came under it; and *vice versa*. But, suppose Jesus to have been free from the Adamic curse, and that this was necessary for his resurrection, what do we see? That immediately he was born, he was placed under a law which threatened him with death in the event of his becoming obnoxious to it, in any form or shape; we then see God commanding him to submit to something which made him obnoxious to that law, and so brought upon him its penalty. This, according to the theory of an "unforfeited life," would preclude his resurrection. How can such a theoretical anomaly as this be reconciled? It cannot. If it was necessary for Jesus to be free from the Adamic curse, in order to be raised from the dead, it was equally necessary for him to be free from the Mosaic curse. The fact that he was under the latter, and yet was the subject of a resurrection, is a proof that he could be under the former, and yet be delivered from the grave.

Let no one fear that there is anything dishonouring to Jesus in speaking of him being under the Adamic and Mosaic curses. The harbouring such a thought as this arises from a misconception. Jesus did not *place himself* under the Adamic curse; neither did he "*sin* after the similitude of Adam's transgression;" he was placed under it by the direct operation of the Almighty. In a like manner he was brought under the Mosaic curse by the Divine will. In both cases God was the cause of his being under condemnation. Now any position into which Jesus was brought, directly or indirectly, by God, could not be derogatory to him: this may be accepted as a divine axiom. Whatever it be there must have been a reason for it, and it must have had an object. Our duty is first to ascertain the facts and then to find out the principles on which they are based. This is the true inductive method of reasoning—a method as applicable to revelation as to science. Its application to science has resulted in all the great discoveries of the past century, and its application to revelation has resulted in the restoration of the truth in these last days of the apostacy. To affirm that it would be derogatory to Jesus to be under condemnation, and to allow that to influence the mind in arriving at conclusions on the subject, is to adopt a fallacious method of reasoning which has led to all the past and present mistakes in the world of revelation and nature. It results in both cases in the substitution of human speculations for actual facts. This is the course pursued by both Jewish and Gentile calumniators of the truth as it is in Jesus: the former assert that it is blasphemy against God to represent Him as bringing a son into existence in the way set forth in the first chapter of Luke, and that it is degrading to the Messiah to describe him as suffering a death so ignominious as that of the cross; and the latter (the Gentiles) affirm that it is disparaging to the Saviour of men to believe him to be anything less than the second person of a Triune Godhead. Thus the

glorious doctrines of Christ crucified and God manifest in the flesh have become "foolishness" to the fleshly wisdom of the Jewish and Gentile worlds. That which has led to these results may lead to others different only in degree. This will be the case if the idea once gets possession of the mind that it is dishonouring Jesus to speak of him as under condemnation of the Edenic and Mosaic laws. To represent those who believe this important truth as believing in a "condemned Christ" is on a par with the Jews who sneered at the apostles for preaching a "crucified Christ." Just as the latter was a "stumbling block" to a portion of Israel after the flesh, so may the former become a "stumbling block" to some of Israel after the spirit. In either case a barrier is placed in the narrow way which leadeth unto eternal life.

We now come to the question, How was Jesus Christ raised from the dead? No brother of Christ ought to answer this question with an uncertain sound. If he be guided by the divine testimony, he will not, for it is very clear and explicit. The following is a specimen: "Thou hast loved righteousness, and hated iniquity; *therefore* God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—(Heb. i. 9.) "Christ Jesus became obedient unto death, even the death of the cross; *wherefore* God hath highly exalted him, and given him a name which is above every name."—(Phil. ii. 8, 9.) To love righteousness and hate iniquity is equivalent to obeying Jehovah; and to be "anointed with the oil of gladness," is to realise the joy of being transformed into the spirit-nature; this, together with the exaltation to the Father's right hand, necessitated resurrection from the dead. Consequently it was by virtue of obedience that he was brought forth from the grave. Immortality was a conditional gift to him, as it is to his brethren, the difference being that he received the gift direct from God, whereas his disciples receive it through His Son. In the case of both we see the beauty involved in the distinction between the respective ways in which life and death are bestowed. "The wages of sin is death;" sin is the means by which death is earned; and the wages are paid at the proper time without any request from those who are entitled to them. But the gift of God is eternal life; (Rom. vi. 23); it is none the less a gift because certain conditions are imposed in order to obtain it. It is solely by the mercy and favour of God that the gift is offered in the first instance. To claim it, therefore, as wages or a matter of right, is to manifest an amount of presumption which ill becomes a creature so dependent on his Creator as is man. Jesus was not guilty of any such presumption; he asked his Father to release him from death and to give him life. This fact is plainly stated in the following passage: "The king shall joy in Thy strength, O Lord; and in Thy salvation how greatly shall he rejoice! Thou hast given him his heart's desire, and hast not withholden the request of his lips. For thou preventest (went before) him with the blessings of goodness: thou settest a crown of pure gold upon his head. *He asked life of thee, and thou gavest it him, even length of days for ever and ever.*"—(Ps. xxi. 1-4.) There can be no doubt that the "king" referred to here is the heir to David's throne; the whole scope of the Psalm shows that it applies to the Messiah. Of him, therefore, it is said, "He asked life of thee, and thou gavest it him, even length of days for ever and ever." The same truth is taught in the epistle to the Hebrews: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto *him that was able to save him from death, and was heard* in that he feared."—(Heb. v. 7.) Jesus Christ's prayer could not have had for its object entire escape of death; because such a request was not granted, and it is expressly said that in this particular prayer he "was heard." The prayer was answered by his being raised from the dead, because he had found favour

with his Father. God had promised him eternal life on certain conditions; he fulfilled the conditions to the letter; and therefore, God who is just and faithful, withheld not the promised reward. Jesus Christ's probation may be said to have been completed when God withdrew His Spirit from him while on the cross. He had then manifested his willingness to die the death of the cross, and was so circumstanced that he could not escape it. At that time he had perfected a righteous character on account of which his Father in heaven considered him worthy of immortality. But he could not give it to His beloved Son immediately, because, through being under the Adamic and Mosaic curses, it was necessary for him to suffer death. However great His mercy may be, He does not allow it to interfere with His previous decrees. He had passed sentence of death on all who came in any way under penalty of the Edenic and Mosaic laws. Jesus being under them, God could not suffer Him to escape death. He must carry out these laws before He could give His Son the benefit of the law of righteousness which he had obeyed. Therefore, Jesus was allowed to go into the grave and remain there for a short time, and was then brought out to receive immortality. By this means Jesus paid the penalties of the Adamic and Mosaic condemnation, giving to those decrees all that they demanded of him, and yet he received the reward to which Jehovah deemed him entitled. Thus God was just, and yet became the justifier of him who had "loved righteousness and hated iniquity." Who cannot see the beauty of this mode of procedure? or fail to exclaim, in the words of the apostle Paul, "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"—(Rom. xi. 33.)

To this solution of the question concerning Jesus Christ's resurrection, an objection is raised which assumes the following threefold form. If Jesus Christ had been under condemnation of death, he could not have been raised from the dead in consequence of his obedience, because :

a.—His condemnation in Adam would preclude him being put under probation to redeem himself from the penalty.

b.—His righteousness was required, day by day, in order to preserve his "unforfeited life."

c.—His being condemned in Adam would make him an unjustified person, and would, therefore, prevent him doing anything acceptable to God.

a.—If this be a valid objection, it would prevent any member of the Adamic race being placed under probation. To this it will perhaps be said that we are under probation by virtue of Jesus Christ having put away sin by his death. This is true; but what about those who lived before the crucifixion? They were favoured with a probation in view of the then future putting away of sin. If the Jews and Gentiles living at that time could be placed under probation, there is no impediment to Jesus having a probation before sin was actually taken away. If his righteousness and death could release others from the Adamic penalty, it could release him from it.

b.—The second objection is based upon two assumptions: - 1st, That Jesus was not under the Adamic condemnation; 2nd, That if he had had an "unforfeited life," God would have required him to do what he did, in order to maintain it. According to the rules of logic, the first point ought to be proved before advancing to the second; for if the first assumption falls to the ground the second, being based upon it, is inadmissible. It has already been shown that Jesus did not offer up an "unforfeited life;" therefore the basis on which the objection is founded has been destroyed. This in itself is a sufficient answer to the argument. Nevertheless it may be advisable, in

order to make the reputation more complete, to show that the second assumption has no scriptural ground of support.

There is only one man recorded in the Bible who possessed an unforfeited life. That man was Adam. How did he forfeit it? By disobedience. True; but disobedience is of two kinds—active and passive; the same may be said of obedience. Active obedience is to do things commanded; passive obedience is to abstain from things forbidden. When active obedience ceases, the individual becomes guilty of passive disobedience, and when passive obedience ceases, he is chargeable with active disobedience. The obedience required from Adam was of the passive kind. The obedience required from Christ comprised both descriptions—active and passive. The only command given to Adam was to abstain from eating of a certain tree; he might do anything else, and would have committed no sin. In this we see the perfection of God's justice. To do that which is forbidden requires a greater exertion of mind and indicates greater perversity, than to abstain from that which is commanded. If God had required active obedience from Adam and he had failed to comply, he might have excused himself on the ground of forgetfulness or some accidental cause; but, as it was, all he could say was that the woman gave him the fruit and he ate of it.—(Gen. iii. 12.) Of course, any excuse he might make would be no justification for disobedience of any kind; but it must be obvious that there is less room for excuse in the case of active disobedience than in the case of passive disobedience. Now seeing that in the first and only record we have of a man having an "unforfeited life," he was required to maintain it simply by abstaining from a positive action, is it not presumable that if Jesus had had an "unforfeited life" he would have been placed under the same rule of conduct? Instead of this we find God commanding him not only to abstain from certain actions, but to perform certain other actions. For instance, when applying to John to be baptized he said, "Thus it becometh us to fulfil all righteousness." Here was active obedience required from him; a feature which is not found in Adam's probation. Adam was not required to manifest righteousness by positive good actions; only by abstention from evil actions. Now if Jesus had been in precisely the same position as Adam—possessed of an unforfeited life—then, by parity of reasoning, he would simply have been required to manifest passive obedience. Therefore, the assertion that his righteous actions were acts required to maintain an unforfeited life is contrary to the only existing precedent and without any foundation; for there is not a single passage of Scripture which says anything about maintaining an unforfeited life.

c.—The third objection in effect affirms that justification is necessary before anyone condemned in Adam can be placed on probation. This is perfectly correct. But, to comprehend it we must know what justification means. Justification is of two kinds, typical and actual: typical justification is the performance of some ceremony which represents the reality; actual justification consists of change of nature—from flesh and blood to spirit. A necessary preliminary to real justification is resurrection; and before there can be a resurrection, sin must be taken away. Any ceremony, therefore, which is typical of the taking away of sin is a typical or representative justification.

Applying these principles to the Adamic race, what do we find? Immediately after the fall of Adam and Eve, God "made coats of skin and clothed them."—(Gen. iii. 21.) To do this necessitated the slaying of animals. Inasmuch, therefore, as sin was to be put away by the shedding of human blood, this was a typical justification. They had sewn "fig-leaves together" (Gen. iii. 7), for the covering of their sin; and so

justifying themselves in the sight of God; but this was not Jehovah's method; it involved no shedding of blood; so he superseded it by the skins of animals. Without this or some other mode of justification, the sentence of death would doubtless have been inflicted upon them immediately, in which case they would have had no descendants. But their Creator had a benevolent object in view; He intended to extract good out of evil. Therefore he provided them with a provisional justification which enabled them to appear in His sight, accompanying it with a prediction that the seed of the woman would bruise the seed of the serpent in the head; a promise which necessitated their having offspring. At this time all the human race were, so to speak, in the loins of Adam and Eve; consequently, in a certain sense, they were all justified in their first parents. But in addition to this, God has deemed it necessary to require every descendant of Adam subject to probation to be individually justified. For some time after the fall, this was effected by animal sacrifices only. But when we come to the time of Abraham, we find an additional ceremony instituted, namely circumcision. The cutting of a portion of the flesh from beings who were under condemnation of death, is typical of death cutting off Jesus Christ to take away sin. This does not rest upon speculation or imagination; it is distinctly affirmed by the apostle Paul in writing to the Colossians:—"In whom (*i.e.* Christ) ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him up from the dead."—(Col. ii. 11, 12.) The "circumcision made without hands" cannot have reference to literal circumcision, because that was performed by human hands; and it can only have reference to something ordained and effected by God: and seeing that it is associated with Christ and the putting away of sin, it can only be applied to his death. Hence all who, before the crucifixion, were circumcised, underwent an operation which was typical of the taking away of sin, and were thereby representatively justified. This mode of justification was embodied in the Mosaic covenant, and continued until its abolition by the death of Christ. That covenant enjoined other modes of justification, but many of them were for personal transgressions; none of them, however, set aside justification by circumcision, which could not be for individual sin, seeing that it was performed when children were only eight days old; it must, therefore, have been on account of the condemnation inherited from Adam. Jesus being born while circumcision was still in force, was necessarily subjected to it. That this was actually done there cannot be a shadow of doubt; for Luke expressly says that "When eight days were accomplished for the circumcising of the child, his name was called Jesus."—(Luke ii. 21.) If this operation had not been performed, he would have been liable, like any other Jewish male child, to have been cut off from the people of God.—(Gen. xvii. 14.) That would have deprived him of heirship to the throne of David, and have brought him under the curse of the Mosaic law in a way not authorised by God. But such a circumstance as this could not possibly be permitted, because it would have frustrated the purposes of God in regard to him. He required His beloved Son to be cursed by the Mosaic law, but it must be effected in the way appointed by Him. This we have seen was done. That curse necessitated his death, but "it was not possible that he should be holden of it."—(Acts ii. 24.) All the claims of the Adamic and Mosaic curses could not keep him in the grave, seeing that he had perfected a character acceptable to God. If, however, he had been brought into the death state by some infringement of the law, unauthorised by Jehovah, he could never have been released from the power of the grave by virtue of any personal

holiness. He would then have been like the rest of mankind, needing a redeemer perfectly righteous to die for him.

Since the death of Christ the shedding of blood, either animal or human, has not been necessary in order to effect typical justification. The blood of Christ having been shed, all that is now required on the part of those desirous of entering a justified state, is submission to a ceremony symbolic of his death and resurrection, by which they practically acknowledge that they are under sentence of death, and that they can only be relieved from it by the death of Christ. We have seen that Jesus was subjected to one mode of justification, which entitled him to be placed under probation. When, however, his private life had terminated, and he was about to enter upon his official duties, God required him to submit to another mode of justification—one which, unlike circumcision, involved the exercise of his own will. This consisted of immersion in water by John the Baptist. To give this act any validity as an example, it must have some reality or significance in it; that is to say, there must be some doctrinal reason for it, some fact which rendered it necessary. To affirm that there was nothing in him which required it, is to treat his immersion in the same way as his temptation is treated by those who say that he was not really tempted as we are, but only in appearance for the purpose of showing that he was proof against it. To consider either his immersion or temptation in such a light is to deprive his act in either case of its force as an example for us. The baptism of John was a cleansing ceremony, or means of justification, instituted on account of sin; those who submitted to it were baptized "confessing their sins."—(Matt. iii. 6.) But Jesus had no sin of his own to wash away; therefore his immersion must have been on account of Adam's sin. His submission to it was a practical confession not only that he was under the Adamic condemnation, but that he could not be released from it until he had died. It was thus to him a type of his future justification. He was morally pure, but physically impure; and his immersion was a representation of the mode by which on account of his moral purity, he was to be physically purified.

Thus Jesus was justified in that way which has been in force since his death, as well as by one of the modes prescribed previously. By the one it can be shown that he was under the Jewish law, and by the other that he was under the law common to both Jews and Gentiles. He can thereby claim to have risen from the same level as that on which they are placed; and thus the moral force of his example is much greater than if he had been placed on a higher level, which would have been the case had he been free from the Adamic condemnation. *He* was representatively justified according to God's requirements; therefore Jews and Gentiles must be justified in the appointed mode. *He* has since been "justified in spirit" (1 Tim. iii. 16); therefore Jews and Gentiles may attain to the same justification. But they cannot realise the latter without submitting to the former, inasmuch as he who was personally sinless, he had to attain to the first before he could attain unto the second.

Having now shown the fallacy of the objections to Jesus Christ being placed under probation, and by obedience obtaining eternal life, if condemned in Adam, the evidence and arguments previously adduced to prove that he did not offer up a life free from condemnation, stand irrefragable. It only now remains by way of conclusion, to summarise that argument in order to present it in a focalised form. This can best be done in the form of a mathematical problem:—

1st Proposition.—Jesus did not offer up an unforfeited life in order to save men.

Proof.—Jesus was born under the Mosaic law. That law cursed any under it who were hung upon a tree. The curse was death. Jesus Christ was hung upon a tree. Therefore, the Mosaic law cursed Jesus with death, or in other words claimed his life. Consequently his life was forfeited before he expired. (*Quod erat demonstrandum*).

2nd Proposition.—Jesus Christ was born under the Adamic curse.

Proof.—To redeem Jews from the Mosaic curse it was necessary for Jesus to come under that curse. Therefore, to redeem Jews and Gentiles from the *Adamic* curse, Jesus must be brought under it. The only way in which this could be accomplished was by inheritance, because he was personally sinless. Therefore, he was *born* under that curse. (*Q. E. D.*)

The Christadelphian.

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

AUGUST, 1873.

WE are obliged to omit “Answers to Correspondents,” “Signs of the Times,” Reply to Mr. Grant’s “Errors,” Intelligence

from foreign parts, &c., &c., on account of the large occupation of space, by matters pertaining to the Sacrifice of Christ. The importance of the subject and of scriptural views thereon, must be the excuse for so much of one thing. When the present crisis shall have passed away, the Lord still tarrying, we shall recur to the normal channel of things.

INTELLIGENCE.

BIRMINGHAM.—During the month, there have been immersed in obedience to the faith: July 22nd, EMILY ALLSOPP (28), wife of brother Allsopp; July 27th, THOMAS SYKES (28), miller, from Bourton-on-the-Water; August 3rd, SARAH WADDOUPE (25), domestic servant. Other applications are pending.

The annual midsummer treat and prize distribution of the Sunday School, took place on Wednesday, July 15th. Over 150 children went by train to the Lower Grounds, Aston Park, where, after some healthful out-door exercise in a field, tea was served in a room adjoining: the distribution of books following.

The meetings continue to be largely attended. Subjects during the month as follow:—

August 3rd.—“New Testament and ecclesiastical saints: a contrast—monks, nuns and friars—the sons and daughters of the Lord God Almighty, as they are and will be.” (Brother Roberts.)

August 10th.—“Dissent a duty; but modern dissent not complete. Dissent to be dissented from—painful duties and pleasant results.” (Brother Roberts.)

August 17th.—“Sinners—What is sin?—What comes of it?—Sinners small and great

—The end of the matter—Death and hell—The last enemy—Eternal day.” (Brother Roberts.)

August 24th.—“Two sorts of Fathers—Ecclesiastical Fathers dead and living, and the Fathers of Jewish History, whose are the Promises—Blasphemers and Fountains of Blessing—Desolating Lies and Enlivening Hopes.” (Brother Roberts.)

August 31st.—“Children: first the Natural, afterwards the Spiritual—Children of God and Children of Wrath—The Transformation—The Growth—The Full Fruition at the Harvest.” (Brother Roberts.)

DEVONPORT.—Brother J. W. Moore reports: “Brother John Davey, who has been in this locality about twelve months, formerly a member of the London ecclesia, fell asleep in Jesus on Sunday last, the 17th inst. The Sunday previous, he partook of the emblems of the Broken Body and Shed Blood with two brethren of the Stoke ecclesia. On Friday last I visited him for the last time. His faith was firmly fixed on the Rock. He said he looked forward to receive the crown of righteousness at the appearing of our Lord and Master. May his sleep be of short duration.”

EDINBURGH.—Brother J. Paterson (July 29,) reports the obedience of ELIZA SPENCE,

which took place on July 16th. He adds in the same letter that circumstances compel his emigration to the States (Vicksburg, Va.), whither he is to be followed by his sister wife, and brother and sister Gascoyne, much to the regret of them all, and of the brethren in Edinburgh, with whom they have been associated. Brother Tait, writing Aug. 16th, intimates the departure of brother Paterson, per S.S. *California* (Glasgow to New York), which sailed on Saturday, Aug. 2nd. Brother Tait speaks of the great regret with which the Edinburgh ecclesia part with him and those to follow him. He also mentions the presence of brother and sister Brown from Australia. On Thursday, July 24th, the Annual Bible Class Trip took place to East Linton. About a hundred persons, old and young, were present from Edinburgh, Leith and Haddington. From 11 a.m. to 7.0 p.m. was occupied variously, out-of-doors and in, to the enjoyment of all, with the singing of anthems interspersed.

FAZELEY.—Sister Wood writes: "I have much pleasure in recording the obedience of JOSEPH BARBER (35), residing in Tamworth, but meeting with us at Fazeley. He was for some time a Primitive Methodist, and was first brought to our lectures from reading the correspondence in our local paper, between brother Hadley and the "Rev." W. Birks, P.M., Tamworth, on the similarity there existed between Protestant and Romish teaching. After giving earnest heed to the things spoken through the holy men of old by the Deity, our new brother put on the name of the Lord Jesus by immersion, at the Athenæum Rooms, Birmingham, on Tuesday, July 1st. During the past year, six have been added to our number, now fourteen, waiting for the Son of God from heaven, and earnestly desiring to be approved by him."

LEEDS.—Brother Dunn (removed here with his family from Birmingham), reports the decease of sister Willis. He says she put on the saving name in 1863, since which time she has been in fellowship with the brethren. She has been ill (softening of the brain) for three years. Her end was peaceful. Brother Dunn also reports (to his great joy) the immersion of his daughter JENNIE, who made an intelligent confession of the faith. At the same time was baptised PHOEBE FELLING, who had been formerly immersed in ignorance of the doctrine of judgment, and was in fellowship with those who deny it.

LEITH.—Brother Owler mentions his prospective removal to Glasgow, where he hopes to meet with the ecclesia on and after August 30th.

LIVERPOOL.—Brother Atkinson reports another addition to the ecclesia—a young man named WILLIAM LEWIS (23), a fringe and gump weaver by trade, and formerly connected with the Baptists. He was immersed on the 16th of June. Also the

immersion of the wife of brother Copeland, of Stirling, whilst staying a few days before proceeding to Kirkmichael, Isle of Man, where brother Copeland has obtained a situation. She was immersed on the 26th ult.

LONDON.—Brother A. Andrew reports: "On July 14th, we immersed Mrs. NORRIS (71), who for some 30 years has been searching for the truth amongst the sects, but unable to find it till now. On the 17th July, ALFRED ROSS MEDLICOTT was immersed, and added to the London ecclesia; and on the 19th July, Mrs. BENTON (78), of Gravesend, formerly of the Church of England (the mother of brother Benton of that place), was immersed in London, but will meet with the ecclesia at Gravesend."

He further reports the following immersions: "August 9th, WILLIAM CROUCH, formerly an attendant at a Congregational church; and GEORGE ATKINSON, formerly attendant at the Church of England, but not a member. August 14th, WALTER HAM, brother in the flesh to brother Rupert Ham, whose death was announced recently."

MANCHESTER.—Brother Wareham reports the immersion of HUGH OWEN (43), coachman, brought up amongst the Methodist body, but for many years neutral. He commenced to search some nine months ago, as to whether the things we set forth to be the truth are so or not; and having declared with joy in the affirmative, was immersed into the saving name on the 29th July.

NEWBURGH-ON-TAX.—Brother Hepburn (writing Aug. 11), says: "The perusal of the Intelligence in the *Christadelphian*, is a source of great pleasure to us, not merely as satisfying curiosity and anxiety about the spread of the truth throughout, but finding that it has invariably a good tale to tell, it acts as an incitant to be of good courage, and of unflagging zeal. Seeing that it so affects us, we naturally conclude that the recitation of our transactions from time to time will likewise tend to animate others. On the 6th July, brother Ellis, of Liverpool, in course of his tour, stayed some time here. He delivered a public address in the evening, in the Town Hall, on The Message of the Angels on the Plains of Bethlehem. Notwithstanding so interesting a subject, it failed to draw except a very few; these few, however, paid marked attention, and were quite liberal in their Bible searchings as requested, which fact germinated in us strong hopes of their return on the next Sunday, to hear brother Ellis again, whose lecture was upon "What are the Signs of the Times that indicate the Speedy Return of the Messiah to take Possession of his Kingdom?" These hopes, however, were not to be realised. Yet the truth is gaining ground. Some are troubled and go about enquiring. Some go the length of throwing man's immortality overboard; this is a grand step; and one is on the eve

of putting off sin's flesh for that which gendereth unto life. On Sunday evening, the 13th ult. brothers Scrimgeour, Mortimer, and Sutherland from Dundee, paid us a visit. We took tea together with brother Ellis, and enjoyed ourselves much. Brother Scrimgeour, a fortnight later, broke bread with us, and truly one and all can testify of the desirableness of these frequent interchanges."

NEWCASTLE-ON-TYNE.—Brother Samuel Turney (Aug. 22nd), intimates the formation of an eclesia in this place, consisting of JOHN B. HEDLEY (44), 1, Heaton Terrace, warehouseman; WILLIAM ORD (34), Buxton Street, chimney sweep; ROBERT ORD (29), Gibson's Gallery, Heaton Terrace, paviour; SAMUEL TURNEY, 1, Shumac Street, formerly of Nottingham; Mrs. W. ORD; Mrs. S. TURNEY; Mrs. LEADBEATER (of Byker, near Newcastle). He adds that the last-named sister, who was immersed on the 19th instant, has obeyed the truth in the face of serious opposition from near friends; but she rejoices in the strong consolation, and is encouraged by the sympathy of the brethren. She has been intelligent in the truth for some length of time. "We are," says bro. Turney, "a small and poor community, but we trust intelligent in the Word, and unspoiled by Dowieism or any other 'ism' that is in opposition to the word."

NEW PITSLIGO.—Brother Reid writes, August 12th: "I have pleasure in stating that the monotony of our little meeting was agreeably broken in upon by the application for baptism by JAMES ROSS, watchmaker, New Deer, seven miles distant. He was immersed on Sunday, August 3rd, and will meet with us. He had come into possession of a copy of the *Lectures*, probably left thereabout by brother Robertson a number of years ago, which assisted him greatly in understanding the Word. He was desirous of obtaining more information, but his *Lectures* were without the fly leaves at the beginning and end, so he knew not where to apply; and he was also ignorant of any of the brethren's addresses; but seeing my lectures advertised in the newspapers last winter, he came over, got more books, which, with the aid of personal intercourse with brother Sinclair, Turriff, who calls there, matured his knowledge and the desire to be a partaker of our hope. I keep advertising the books every other week, and the number and nature of applications are very encouraging." The following is a specimen advertisement enclosed by brother Reid:

"Could any Clergyman, Papal or Protestant, produce his authority for affirming that David's Throne, to which Jesus is Heir (Luke i. 32), is in Heaven? that Zion means

the Church? that Canaan means some place 'beyond the bounds of time and space?' and many other such statements, an exposure of which is contained in books obtainable from Charles Reid, New Pitsligo."

PERTH.—Brother Moodie reports the obedience of two others in this place, viz., his own wife, ELIZABETH, who was immersed on Saturday, June 21; and Mrs. SMITH, wife of brother Smith, who was immersed July 17. [Brother Smith has since removed to Dundee]. Brother Ellis, from Liverpool, was present, and assisted on the occasion. Brother Ellis also lectured in High-st. Hall, on "What is the eternal life of the saints: when and where to be obtained?" The weather was unfavourable and the meeting small. A visit from sister Fraser of Huddersfield, cheered the brethren.

YARMOUTH.—Brother Watts from London, spending his summer vacation at this place, has employed his leisure in putting in a word for the truth. During the first week, commencing July 19th, he spoke at the end of the jetty, for about one hour and a half each evening, to very attentive and large audiences, sometimes two to three hundred. On one of these occasions, a gentleman who turned out to be a travelling Protestant lecturer, an Irishman with strong proclivities towards Orangeism, interrupted him, and said he would upset every statement he had advanced. "I was," says brother Watts, "speaking about immortality to be enjoyed in the kingdom by means of resurrection. I, thereupon, told him I was willing to discuss with him the matter, assuming that he was a believer in the Bible. The result has been a three nights' discussion. The first night the place, holding about 200, was crammed, and about forty or fifty had to go away; second and third nights, numbers not so good. As to my opponent, he was all bluster. His first speech, for twenty minutes, was an attack on you, aided by Govett, from whom throughout he got all his ideas.

The discussion will do the truth here much service. The Chairman who had been baptized 34 years ago, and who has taken in the *Christadelphian* since 1870, and thoroughly understands the truth and has embraced it now by a believing response to the call to put on the name by baptism, I shall have the pleasure of immersing him to-morrow (Sunday).

I am surprised that the people on the beach listen so patiently to the truth. This they continue to do night after night, always giving me a most respectful hearing. My holiday tether being run out on Monday 4th, I hope some other brother may follow up the labours thus begun."

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. 112.

OCTOBER, 1873.

Vol. X.

RESTING FROM HIS LABOURS.

For the first time since the death of Dr. Thomas, we appear without a contribution from his pen. This is not the result of intention, but of a demand upon our space, which six months ago we little anticipated could arise. We do not suppose, if the Dr. were in the land of the living, he would object thus to be shelved for one month, that battle might effectually be made with those who have risen up to undo his work; unless, indeed, his own trusty weapon were unsheathed in the conflict, as it doubtless would have been, to the confusion and discomfiture of those—once his friends—who now in his absence stab while they compliment, and make confession, that for years they preached what they did not understand; taking the Dr.'s word merely for a doctrine on which their own minds were not enlightened.

But the Dr. rests from his labours, all unconscious of this shameful work of renunciation and attempted destruction; and the young warriors, who providentially owe their swordsmanship in the Spirit to his instruction, stand in the gap, and risk their lives if need be, in the endeavour to repulse the onslaughts of those who, in their infatuation, are seeking to destroy the truth of God. The more we become acquainted with the divine oracles in all their bearings, the more distinctly do we realise the marvellous fidelity with which Dr. Thomas on all points apprehended their teachings. We continue in this number of the *Christadelphian* the fight for the truth, inaugurated in previous numbers. Thanks be to God, necessity will not call for much further exertion. The battle, at first a treacherous and successful surprise from within the camp, is fast turning into the rout of the cover-loving foe, whose overthrow will more than ever strengthen the standard of King Truth, though attended with present pain and disadvantage. We deplore the mischief to them and to the truth; but the

bitterness of death is past. We have learnt that evil is sometimes the most powerful agency of good, and can believe that out of this earthquake and devastation will come pure benefit to those who are the called according to the purpose of God.—EDITOR.

THE SLAIN LAMB:

A LECTURE* DELIVERED BY THE EDITOR IN THE TEMPERANCE
HALL, BIRMINGHAM, ON FRIDAY, JULY 29TH, 1873.

IN REPLY TO ONE GIVEN IN THE RENUNCIATIONIST INTEREST THE PREVIOUS EVENING.

THIS meeting is necessitated by that which took place last night. As to some things which took place at the close having an untoward appearance, I would say, judge not according to the appearance, but judge righteous judgment. Paul turned upon Elymas the sorcerer with an emphasis apparently inconsistent with that meek and quiet spirit recommended under ordinary circumstances. We read also of Jesus being frequently stirred to anger by the perversity of subtle and hypocritical foes. Little wonder, then, if in our own weak days, under the goading presence of many evil circumstances, there should be a departure from that perfect equanimity which it is desirable at all times to observe.

You are aware that I was delegated by you to put questions to Edward Turney, at the close of his lecture last night. This was well known to him and those who were with him, yet no notice was taken of the fact. The whole time was occupied to deprive me of the opportunity. To add to the aggravation of this, the chairman refused me permission to make a communication to the meeting. What could I do but call "mere lung-power" to the aid of duty? As one with whom the interests of the truth are supreme, I felt called upon not to allow the conventionalities of public assembly to override those interests. Therefore, overleaping the opposition of the chair, I asked the lecturer, in loud voice, to meet me in public debate; for without loudness of voice, my object would not have been attained. You know his answer—"No!" I said "Why?" He said "You know why." I said "If it be your health, I am no more in a fit state of health to debate than you, but I am willing to sacrifice my health for the truth's sake, if necessary." He said "What you are willing to do is your look out, not mine. I'll be back in seven months, and then you shall have it." I then gave out, as you know, as my only remaining alternative, that I would, to-night, answer his lecture, and break, link by link, the whole chain of sophistical reasoning by which he had attempted to maintain his positions. What else could I do, deprived of the opportunity of putting his arguments to the proof, either by questioning or debate? It has been thus from the beginning of this mischievous matter. In the first instance, I proposed to test it by putting questions and submitting to be questioned under proper regulations. This was declined, and instead, an offer was made to engage in speech-discussion for publication. This, at that time, when there was a possibility of concealing the disgrace from the public

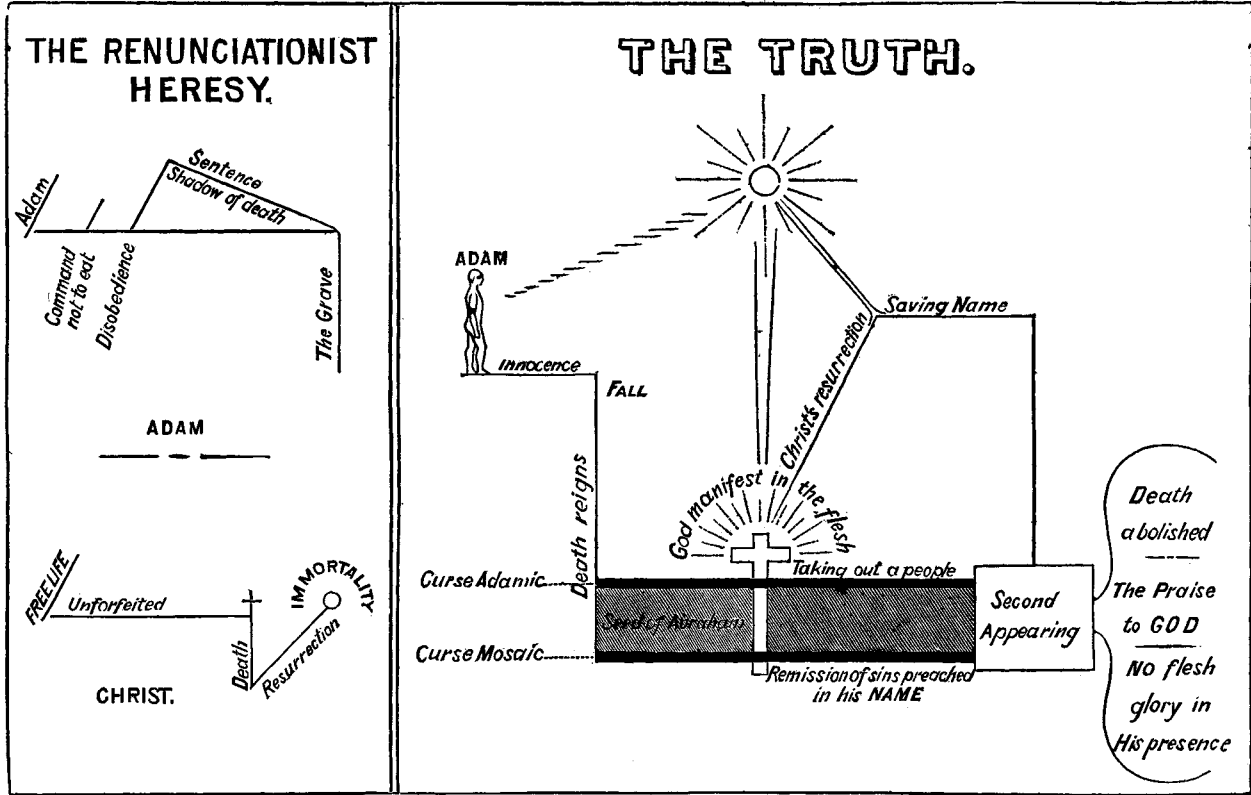
*From Shorthand Notes by brother Meakin. The Editor has taken the liberty of revising and improving the transcript, and adding some things intended to be said, but omitted in the weakness of the moment.

eye, I did not accept; but, at a later stage, when the reckless procedure of those who have espoused this heresy shewed me the disgrace could no longer be hid, I offered to debate the matter, in the ordinary way, with Edward Turney, before the Nottingham ecclesia; but this, though a debate with brother Smith was eagerly accepted, was disregarded. By the invitation of the Nottingham ecclesia, I submitted myself for two nights, in their assembly, to public and indiscriminate questioning. Instead of being present to test and be put to the test on this important matter, Edward Turney left Nottingham on the day of my arrival there. Two weeks subsequently, knowing that weakness compelled my absence at the sea-side for a week, he took advantage of the opportunity to come and lay his clever fallacies before you unresisted.

Under all these circumstances, aggravated by the circulated rumour that I feared to meet him, you cannot wonder that I was, last night, goaded into a breach of public etiquette. I am not dissatisfied with my offence in the matter. It enabled me to show you the true state of the case as regards the antagonist of the truth, as he has become, and it has enabled me to bring you together to-night to hear what I have to say in reply to the argument of last night's lecture. Leaving these personal but necessary explanations, I will now proceed to the question itself.

The question, as a whole, is a difficult question, for one reason: it has to do with God's view of the case; that is, God's objects, God's intentions, God's principles in the manifestation of Himself through the seed of Abraham; and it is testified through Isaiah that God's ways are not as our ways; that "As the heaven is high above the earth, so are His ways higher than our ways." It is difficult for the mind of the flesh to enter into the divine methods of working, and to realise divine views and principles of action. It is only after a prolonged spiritual education that we come at this. Paul expresses the idea in a form of words that are unintelligible on the theory propounded last night (1 Cor. ii. 12-13): "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, which things also we speak, *not in the words which man's wisdom teacheth*, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. *But the natural 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." Now, one thing that distinguishes this disturbing heresy more than another is that it cannot express itself in the words which the Holy Spirit teacheth, but is obliged continually to employ invented phrases, and those invented phrases, I will shew, contain invented fallacies. I will, to-night, place the theory of the truth side by side with the theory of this error, and I will explain the theory of the truth in the language of the Spirit; and I will shew wherein the language of the Spirit is destructive of the language—the artificial and carnal language—which this Renunciationist heresy is incessantly compelled to employ in defining its principles.

I employ the aid of a chart to do it, not because I think a chart proves anything; it is good to illustrate; it cannot demonstrate; but because a chart has been made use of to dazzle your eyes, so to speak, and to sorcerise your imagination, and to implant heresy in your minds—I thought it well, by the same means, to try and undo these mischievous effects; and, to-day, with the assistance of brother Shuttleworth, I have sketched out this diagram, in which you will perceive the one submitted to you last night and one not then submitted, but which represents the truth, which I will endeavour to unfold to-night.



For explanation of diagram, see Lecture, "Slain Lamb," beginning page 434.

I will begin with that part of the diagram setting forth the truth. I call attention especially and prominently, to the central sun at the top of the diagram. That sun, as I daresay you will be aware, is intended to represent the Father—God, of whom, and through whom, and to whom, are all things; and, this matter more particularly, for this is the contrivance of His wisdom, and not to be judged by carnal rules, such as the mind of the flesh may devise. I seek more particularly to impress God upon the mind to begin with, as the centre and focus and essence of the matter, for God is too much left out of modern theories and definitions of the plan of salvation. We want to get back to the apostolic method of expressing these things, and you will find that, through the whole of the epistles, and in all the discourses of Christ, the Father is brought forward as the great initiator and operator in the case. Paul speaks (Eph. i. 5) of the Father "*Having predestinated us unto the adoption of children by Jesus Christ TO HIMSELF, according to the good pleasure of His will.*" Again he says (Rom. iii. 23), "All have sinned and come short of the glory of God, being justified **FREELY** BY HIS **GRACE** through the redemption that is in Christ Jesus." And again, in the 11th chapter of the same epistle, at the 32nd verse: "God hath concluded them all in unbelief, that He might have mercy upon all." Again, in his second letter to the Corinthians (v. 18, 19), he tells us that *God hath reconciled us unto HIMSELF by Jesus Christ*; and that *God was in Christ, reconciling the world UNTO HIMSELF*. And, again, in his letter to Titus (iii. 4): "*The kindness and love of GOD our SAVIOUR toward man appeared, not by works of righteousness which we have done, but according to HIS MERCY, he saved us.*" And in chap. ii. 11: "*For THE GRACE OF GOD that bringeth salvation hath appeared to all men.*"

You also know that Jesus never disconnected himself from the Father in all his discourses. He always set forth the Father as the instigator and operator in all his proceedings. This is his style of language: "I came down from heaven not to do mine own will, but the will of Him that sent me."—(John vi. 38.) "I am not come of myself."—(John vii. 28.) "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works.—(John xiv. 10.) "I am come in my Father's name."—(John v. 43.) "I can of mine own self do nothing."—(John v. 30.) "He that sent me is with me."—(John viii. 29.) "He that hath seen me hath seen the Father. How sayest thou, then, Shew us the Father."—(John xiv. 9.)

And, therefore, the first idea which I seek, in those words of the Spirit, to impress upon your minds is, that the source, origin, and mover in this whole matter of the appearance, life, and sacrifice of Christ is to be found in that which is represented by the central figure at the top of the diagram, and that we have simply to ask What has been his way and object in the devising of it, and finding it out—to believe it.

Well, let us go back to the beginning. We find God creating Adam, but not manifesting himself in Adam, and, therefore, the line from the Central Sun, in the diagram, proceeding towards Adam, is a cloudy line. The first man was of the earth earthy; the second was different from the first. Paul defines them in contrast. While he says the first is of the earth earthy, he says, the second man, who will come into our consideration more particularly, when we come into this part of the chart, is "the Lord from heaven," by the manifestation of God in the flesh through the Spirit, as we learn from other portions of the testimony. The first Adam was merely a mechanism of "natural" life, produced as the beginning or the basis of a plan which God had in His mind from the beginning with regard to this earth which we

inhabited. Nothing is of chance. All things are foreknown of the Father, for all things are the work of His hands, and made to work out His ultimate designs. The rule in the working out of His plan on earth is "first that which is natural, afterwards that which is spiritual."—(1 Cor. xv. 46.) Adam is the beginning of the natural, Jesus is the beginning of the spiritual. He is God manifest in the flesh, and not a mere Adam. The Renunciationist heresy makes him a mere man. God-manifestation is denied, though in words professed. We shall see this more clearly as we proceed.

Looking back at the first Adam, we see him for a while in a state of innocence. An attempt was made, last night, to draw a parallel between this period of Adam's career and the probation of the Lord Jesus. But look, brethren, at the great difference. Adam suffered no evil, no pain, no weakness, no grief. His state was a "very good" state. He was no man of sorrows, had no acquaintance of grief, inherited no evil of any kind. But look at the Lord Jesus. From the very beginning, he experienced in himself those results that came by Adamic disobedience. This is sufficiently manifest in the apostolic testimony that he was the subject of "crying and tears" (Heb. v. 8), a man of sorrows and acquainted with grief (Is. liii. 3), made in all things like to his brethren of Adam's fallen stock (Heb. ii. 16, 17), and *finally crucified THROUGH WEAKNESS.*"—(2 Cor. xiii. 4.) But I propose to strengthen this testimony beyond the power of resistance, by reading to you the words of the Spirit in the Psalms, describing the personal experiences of the Messiah in the days of his flesh. That there may be no doubt as to the applicability of what I shall read to the Messiah, I will use only those Psalms which are quoted by the Spirit in the apostles, as applicable to the Lord Jesus Christ and belonging to him. I cannot read all that I have chosen out; it would take too much time. I will give you one or two extracts, and I will give you the references to the other places, with the parts where they are referred to in the New Testament, in order that you may see that Jesus, in the days of his flesh, inherited and experienced the results and feelings that have come by Adam's transgression; from which I will argue, and prove otherwise my argument, that this inheritance extended to mortality itself, and that "free life," so-called, is a myth. First, I will take Heb. x. 4-10. Here Paul applies the 40th Psalm to Christ. Let us be quite sure. I wish to establish, link by link, all my evidence, as I will undertake to destroy, link by link, the whole chain of sophistry by which the minds of the brethren are being bewitched and turned aside from the truth. Heb. x. 5: "Wherefore when he cometh into the world, *he saith*, Sacrifice and offering thou would'st not, but a body hast thou prepared me." Thus the Spirit in Paul says, Christ, in the 40th Psalm, speaks. Very well, now let us go to the 40th Psalm: "I waited patiently for the Lord, and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." At the 6th verse, we have the words quoted by Paul; and then, at the 11th and 12th verses: "Withhold not now thy tender mercies from me, O Lord; let thy loving-kindness and thy truth continually preserve me. For *innumerable evils compassed me about*; mine iniquities (the iniquities of his brethren laid on him in their effects) have TAKEN HOLD UPON ME, so that I am not able to look; they are more than the hairs of my head; therefore, my heart faileth me." 17th verse: "But I am poor and needy; yet the Lord thinketh upon me: Thou art my help and *my deliverer*; make no tarrying, O my God." Adam, in his probation, had not to ask to be delivered, and could not say that innumerable evils had compassed him about. But you will find something more striking in other cases. In the 1st chapter of Hebrews, Paul quotes, as you perceive,

at the 8th verse: "Unto the Son he saith" certain things; again, in the 10th verse: "And thou, Lord," and so forth. The things that the Spirit, in Paul, here applies to the Messiah you will find in the cii. Psalm, from the 1st to the 11th verse: "Hear my prayer, O Lord, and let my cry come unto Thee. Hide not Thy face from me the day when I am in trouble; incline Thine ear unto me; in the day when I call, answer me speedily. For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten and withered like grass, so that I forget to eat my bread. By reason of the voice of my groaning, my bones cleave to my skin. I am like a pelican of the wilderness; I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top; mine enemies reproach me all the day; and they that are mad against me, are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping, BECAUSE OF THINE INDIGNATION AND THY WRATH; for Thou hast lifted me up and cast me down. My days are like a shadow that declineth, and I am withered like grass." I quote that to shew that Jesus, in the days of his flesh (as Paul says in the 5th chapter of Heb., at the 7th verse) with strong crying and tears made supplication unto Him that was able to save him from death, and was heard in that he feared, and not because he had "free life." I will shew you before I am done, that he had not a free life, but bore our condemnation in his own person, as much as any of us, necessitating his death before he could be purified from the curse. This "free life" is a thing you do not read of in the Scriptures; it is a mere invention; a plausible thing, but a gratuitous thing; an unproved assumption, which is made the starting point of the train of reasoning by which it is attempted to establish this heresy. If the initial fallacy is taken for granted, the false conclusion comes with all the appearance of irresistible logic. But let the initial fallacy be perceived, and the whole argument falls to pieces like a rope of sand.

The fallacy is two-fold. First, it is a fallacy to speak of "life" as distinct from "nature." "Life" is used by the Lord and by the apostles in a way to cover the whole idea of existence; and not as an element of existence to be considered abstractly by itself. Thus the sacrifice of Christ is expressed variously, as the "laying down of his life," "the giving of his body" (Luke xxii. 19), "the pouring-out of his soul" (Is. liii. 12), or "the offering up of HIMSELF" (Heb. ix. 25), as the case requires. All these literally mean his submission to death, and not the disentanglement of a so-called "life" from his body for presentation to the eternal throne. It was "a body" that was prepared for sacrifice, and not a "life." It was death and not life that was required for the putting-away of sin. But by the incessant iteration of the word "life," as if it were an element separate from being, the Renunciationists bewilder the perceptions of inexperienced minds, and throw them into confusion, which time itself will, doubtless, enable them to recover from, where they are given to reading and thought.

We are not unacquainted ourselves with this elliptical use of the word life—I mean in ordinary talk. When we say a man's "life" is not worth a week's purchase, we do not mean that the vital energy in his body, considered as an element, is not worth purchase, but the body's possession of vitality is uncertain. So when we say a long life, we do not mean any peculiarity in the vital energy, but that the possessor holds it for a long time. Also, when we say a man's life is in danger, we do not mean that the invisible energy by which God preserves us in being is in danger; for that can never be in danger, because God is the fountain thereof, in whom we live and move and have our being, and to Him it returns. We mean that the living man's

continuance in being is imperilled. It is an elliptical way of expression. There are many other instances. How absurd it would be to construct a theory out of these elliptical expressions, which should assume, in every case, that the "life" was an entity, sustaining relations to length, danger, safety, &c. This is what is done with a few passages of Scripture, in the present case, with results vastly more mischievous, in a spiritual sense, than those led captive by the glamour are aware of.

But, returning to the testimony of the Psalms, which Jesus, by his own lips, said were "concerning him"—(Luke xxiv. 44), I will, without further quotation, give you a list of them and the New Testament reference, in each case, where the Psalm is by the Spirit applied to Jesus. You can put them down in pencil and compare them at your leisure: Matt. xxi. 42 (Psalm cxviii.); Matt. xxvii. 25 (Psalm xxii.); Heb. ii. 12 (the same Psalm); Luke iv. 10 (Psalm xci.); Luke xxiii. 46 (Psalm xxxi.); John ii. 17 (Psalm lxix); Acts i. 20 (Psalm cix.); Acts ii. 25 (Psalm xvi.)

And please remember that Jesus, in conversation with his disciples after his resurrection, reasoned with them and expounded unto them the things that were written in Moses, and the prophets, and in the *Psalms*, concerning himself. These very words were spoken by him in proof of the fact that *he was appointed to suffer*. In these things there is scriptural evidence of the entire dissimilarity between the position of Adam and the probation of the Lord Jesus Christ; and the difference arises from the difference of the position of the two, which I will proceed to illustrate.

Adam's innocence ended with the fall; and here a little dazzle is thrown into the eyes. Instead of taking the simple testimony of the word that death came, you have it that your life was forfeited—that your life came under pledge—that a debt was incurred which the theorists describe as "eternal death,"—and you are asked to look at the third upright line in the Renunciationist diagram, as the "debt" which had to be paid. And by much more of such artificial unscriptural jargon, you are argued into a conviction the very opposite of truth. Has it never occurred to these Renunciationists, that if "eternal death," so called, was the debt to be paid, as they say, and Jesus paid that debt, that the resurrection of Jesus was impossible? I will shew before I have done that our inheritance in Adam is not eternal death; that that which stands in the way of our resurrection by nature, is not our hereditary mortality in Adam, but our personal offences; and that what has brought resurrection is not "free life," but the personal righteousness of God's own anointed, specially provided in our mortal nature that he might open a way out of mortality by obedience, death, and resurrection.

Adam was condemned, and we have the testimony of the Spirit that his condemnation hath passed upon all men. Now what is that condemnation? Is it a condemnation against the nature or against the life in the nature? Which? It cannot be a condemnation against the life in the nature: that is what immortal-soulism says; and, in this respect, the new theory makes an advance towards immortal-soulism. The abstract life in all nature is the same. Men and animals have all one breath. With God is the fountain of life. God is the life of all; and He giveth unto all life, and breath, and all things; and when death happens, the dust returns unto the dust, and the spirit or the life returns to God who gave it. It is not the life that is condemned, for it is not the life that is the sinner. It is the person, the individual, the nature that is condemned, because it was the person, Adam, that was the sinner. Condemnation in Adam means, therefore, that we are mortal in Adam:

mortal in the physical constitution—the organisation. Look at any of us when we are just newly born. Why are we mortal at that moment? We have not sinned. "Oh, but we sinned in Adam," says this same theory. Did we sin in the individual sense in him? How could we sin individually when we did not exist? Paul says No. He says death reigned over them that *had not sinned after the similitude of Adam's transgression*. Why is it we are mortal then? In what sense is the sentence of Adam upon us when we are born? Well, we are Adam's organisation. It is in the organisation that the law of mortality resides. It is in the physical substance that the principle of death is at work. Hence the phrase, "this corruptible." If the substance were not corruptible, "life" would be ours for ever.

Here suggests itself the question with regard to sin in the flesh, which I will enter fully at a subsequent part of the lecture. I will endeavour to make manifest the most unscriptural, the most carnal, and the most untrue and mischievous character of the new philosophy, with which it is now attempted to inoculate the brethren, on the subject of "the flesh." Enough on that point when we come to the cross in the diagram.

"Death reigned from Adam to Moses." This fact is represented by the perpendicular line from the angle where you see the word "fall." The line stands for the posterity of Adam, between these two epochs, without taking cognizance of the flood, because posterity was continued through Noah: therefore, there was no break; death reigned in them all, though not without the light of hope through faith.

Coming down to the time of Moses, we note particularly the fact that God had chosen the "seed of Abraham," according to the flesh, as a nation for Himself, as the basis of the development of the purpose He had conceived in Himself from the beginning, which Paul styles "a purpose of grace," according to the good pleasure of His own will, "not of works lest any man should boast."

What do we find in connection with Moses? A law is given to the chosen nation. This law condemned to death all who disobeyed it in the meanest particular. Those to whom the law was given were, of course, under the Adamic curse; that is, they inherited Adam's mortal nature, because in him when he sinned. This Adamic curse is represented by the horizontal band between "Death reigns," and the cross; the Mosaic curse (for none kept the law in all particulars) is represented by the corresponding band below; the nation of Israel, "the seed of Abraham," between the two. The seed of Abraham, whose nature Paul testifies (Heb. ii. 16), Jesus took, are here represented as enclosed between two curses, the curse in Adam and the curse by Moses.

But before we consider how these two curses converge upon the Messiah (represented by the cross) that he might bear them away, let me ask what the law was given for. It was "added (to the promises) because of transgression" truly; but suppose the Jews had been able to keep it, what would have been the result to them? Now here let special attention be given to the testimony of the Word. Paul says, in the 7th chapter of Rom., 10th verse: "The commandment (speaking of the law) was ordained to LIFE." Does that mean eternal life? Yes. This is shewn by what we read at Luke x. 25: "And, behold, a certain lawyer stood up, and tempted him, saying, Master, *What shall I do to inherit ETERNAL LIFE?* He said unto him, *What is written IN THE LAW?* How readest thou? And he answering said so and so (recapitulating the chief points of the law.) And he (Jesus) said unto him, Thou hast answered right: *this do, AND THOU SHALT LIVE.*" Now there is

the word of the Master himself confirming the statement of Paul, that the law given was unto life, *if they kept it*.

But then how about the Adamic condemnation in such a case? Well, if there had been a Jew who had kept the law in all things, having done the will of the Father from the very beginning of life to the end of his life, he would have been in the very position of the Lord Jesus himself; it would then have been in his power, by dying, to cleanse himself from the Adamic condemnation, and his righteousness would have caused his resurrection from the dead. It is by the *righteousness* of one that resurrection has come (Rom. v. 18; 1 Cor. xv. 21); it is not by the "free life" of one. "Free life" is a myth; an invention of the new heresy. Adamic mortality would not be to our "eternal death," if we were ourselves "without spot" of disobedience. God will keep no man in the grave because of Adam's sin, if he himself be individually righteous. Death purifies him from hereditary condemnation (Rom. vi. 7; 1 Pet. iv. 1); resurrection comes by righteousness.—(Rom. v. 9.) How came it, then, that life could not come by the law, as Paul says, in the 3rd chapter of Gal., at the 21st verse: "Is the law, then, against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law." Let me give the Spirit's answer, Rom. viii. 3: "What the law could not do, in that it was *weak through the flesh*, God" has done in the way which we shall consider when we come to that point. Here, then, is the Spirit's teaching that the weakness of the law, in relation to the bestowing of life eternal, lay in the *incapability of the flesh to keep it*; as Jesus said to his disciples: "The Spirit indeed is willing, but *the flesh is weak*." This is the teaching of the Word, and the teaching of God's Word is decisive in such matters. You may shake a theory over it, and try to make it of none effect, but there the fact remains.

We next come to the question, Why was the flesh weak? Could not God have made human nature after such a pattern or constitution that it would have been able to keep the law? Doubtless He could. Why did he not? He had His own reason, and our wisdom lies in simply seeing and accepting it. I will give it you in the words of the Spirit: Gal. iii. 22: "The Scripture hath concluded all under sin, *that the promise by faith of Jesus Christ might be given to them that believe*." But this suggests another question: why was it devised that the promise should come in that way? The Spirit's answer is: "That every mouth may be stopped, and all the world become guilty before God."—(Rom. iii. 19.) But again, we ask why? The final answer of the Spirit is, "That He may have *mercy on all*" (Rom. xi. 32); that no flesh should glory in His sight (1 Cor. i. 29); not of works, lest any man should boast.—(Eph. ii. 9.) This answer is symbolized on the chart by the lines proceeding from the sun toward the cross and the resurrection point, and by the concluding motto to the right. The spirit and essence of the plan of God's redemption by Christ is that the praise and the glory may be to Him, and that no flesh should glory in His presence, in which we see at once the profoundest philosophy when we remember that God only exists inherently; that all things exist by His permission only; and that the highest delight of created beings is the recognition and adoration of the eternal prerogative of the Creator. In the proof I quote of these things, I use the words of the Father Himself. I give you the Father's own declaration of the Father's mind, instead of condescending, like the lecturer of last night, to quote heathen poets and the Doctors of the apostacy. I will read further testimony. Rom. iii. 9: "What then, are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that *they are all under sin*."—(19th verse.) The reason of which you

will find in the 1st chapter of 1 Cor. i. 29: "That no flesh should glory in His presence;" "Mine honour I will not give to another;" "Unto me every knee shall bow, and every tongue confess."—(Is. xlv. 23.) As Paul otherwise expresses it, the glory shining in the face of Jesus is the glory of the Father, not of mere man.—(2 Cor. iv. 6.) He is the central point of our adoration and the source of our indebtedness, upon a principle I will now proceed to illustrate.

Paul says, "But now is the righteousness of God *without the law* manifested." Does that mean that God set aside the law which was ordained unto life? No, for Christ (who is to us "the righteousness of God without the law") came to fulfil the law, and did fulfil it, entirely and absolutely, during the whole of his life. But, observe, to do this, it was necessary he should be under the law. Let me shew that point. Paul says, "God sent forth His Son, made under the law."—(Gal. iv. 4.) Now how was that done? By the mode of his introduction into the world. His mother was a Jewess of the house of David, under the law. Consequently, he was a Jew, as much under the law as any other Jew. He was no new Adam, such as the Renunciationist theory makes him. He was the seed of Abraham, and the seed of David, and, therefore, stood in all the constitutional relations of David as to the law, both Edenic and Mosaic. The object of Jesus being made under the law was that he might die under its curse; but how could the curse of the law lay hold of him so that he might endure it in his own person, seeing he kept the law spotless? Here comes that beautiful point set forth in *Jesus Christ and Him Crucified*, about which a joke was attempted to be made last night; but which shews the beautiful contrivance of God in working out the scheme of his redemption, without setting aside a jot or tittle of his requirements of those who were to be redeemed. It is written in the law, "Cursed is every one that continueth not in all things that are written in the book of the law." Here let us realise what the curse of the law means, as regards its effect on the subject of the curse. Paul says, and I quote his words, because I wish to make my ground scripturally sure upon every point—that your faith may stand in the wisdom of God, and not in my speculation or reasoning; he says, in the second epistle of Cor., 3rd chap., 7th verse, "If the MINISTRATION OF DEATH, written and graven in stones, was glorious," &c. Here he styles the law "the ministration of death." Again (6th verse), "the letter," he says "killeth" (speaking of the law); "but the Spirit" (that is the work of the Spirit of God in Christ; "giveth life." Now then, "cursed is he that hangeth on a tree." Jesus is represented by that cross in the diagram. He hung on a tree, and by that fact the law cursed him. Thus he was *made a curse* for us in so far as hanging on the tree brought the curse of the law on him. Now what was the argument which the other vainly attempted to upset? Brother Andrew argues thus in "*Jesus Christ and him crucified*," that it was necessary for Jesus to keep the law in all things, and yet that he should be cursed in this particular of hanging on a tree. But why? Why did Jesus incur its curse in that particular, in submitting to be hung on a tree? Because the Father required it of him, which I will prove. "This commandment I have received of my Father." What commandment? To lay down his life. How? He says "the Son of Man goeth up to Jerusalem, and he shall be mocked and spit upon, and *shall be crucified*, and rise again the third day." Therefore Jesus knew that it was crucifixion which was required of him, when the moment came for him to submit—for mind you it was his own voluntary submission so far as man was concerned; but those who are misleading the brethren do not distinguish between God and man in the case. Jesus meant to say that although sinners would destroy him, it would not be the triumph of sinners' violence, but a

submission required of him by the Father. In the garden of Gethsemane when the hour had come, he said, "If it be possible, let this cup pass from me, nevertheless *not my will, BUT THINE* be done." In this connection we can understand what Paul means by saying that he was *obedient unto death, even the death of the cross*, which implies that he was commanded unto the death of the cross; for how can a man be obedient unto that which is not commanded? If Christ had refused to do that which was commanded, would not that have been sin? And if Christ had sinned, could Christ have been saved? Where, then, is the talk of Christ having it in his power to enter eternal life alone, without dying? It is a carnal mind that talks thus; a mind not understanding God's plan. God required Jesus to submit to the death of the cross, in order that he might come under the curse of the law, in that particular way, because any other curse (involving his own personal transgression), would have prevented his resurrection. If he had stolen or lied, or worshipped Baal, he would have been a transgressor: in submitting to the cross, he was not a transgressor but an obedient child doing what the Father required of him; and therefore he did his Father's will in submitting to be placed in a position which the law cursed. When he died, the law obtained the utmost triumph it could claim. When God raised him because of his obedience, it had no further claim. So far as he was concerned, the law ended with his death. Its handwriting was nailed to his cross.—(Col. ii. 14.) He took it out of the way. Hence when Jewish believers buried themselves in the symbolic grave of Christ in baptism, and rose to a new life **IN HIM** (the risen Christ), whose name they thus took upon them, they became related to all that had been accomplished in Christ. Christ was "the end of the law for righteousness" to everyone of them (Romans x. 4), because Christ kept the righteousness of the law, and yet came under its curse, and gave it all it could claim. In Christ they were therefore free. As Paul said to them "Ye are become dead to the law by the (slain) body of Christ, that ye should be married to another (in baptism), even to him that rose from the dead."—(Rom. vii. 4) Now if it was necessary that Jesus should come personally under the curse of the law in his own person, in order that he might bear it away in his resurrection, and so open a way for the redemption of such under the law as should accept of his name, what about this other curse? What about this upper band, bounding the seed of Abraham in the chart, and like the curse of the law, passing over the cross? We will consider that now. Was not Jesus to bear away all curse? Surely no one can say no. If it was necessary he should have the curse of Moses on him to bear it away, was it not necessary he should have that other curse—the hereditary curse of Adam on him also? Yes, beloved brothers and sisters, he did have it on him, and he did bear it away; for what is the testimony? That he took not on him the nature of angels, but *the seed of Abraham*; "forasmuch as the children are partakers of flesh, it became him, likewise, to take part of the same, *that through death he might DESTROY THAT HAVING THE POWER OF DEATH, that is, the diabolos.*"—(Heb. ii. 14-15.) Upon what scriptural authority does this new theory say that he took the seed of Abraham without taking the curse inhering in it? What ground is there for the contradictory proposition that Jesus wore the nature of David, which was mortal, but was not himself mortal? There is no proof. A sign is gratuitously set up in the chart, and it is said "There is Christ free." Where is the evidence? The evidence is all the other way. Only one passage is quoted having at all the semblance of proof, and that is the saying of Christ: "As the Father hath life in Himself, even so hath he given the Son to have **life** in himself." But this does not bear on the subject. Any one may see by

observing the context that Christ is speaking of resurrection-power. The *verse before* is John v. 25: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." The *verse after* is: "And hath given him authority also to execute judgment." The matter in question, therefore, is the power given to Jesus by the Father over the lives of men, as he afterwards said in prayer: "Thou hast given him *power over all flesh*, that he should give eternal life to as many as Thou hast given him."—(John xvii. 3.) But the time had not come to exercise that power. He had not become the "quickening (life-giving) spirit" (1 Cor. xv. 46) till after his glorification. He was said to *have* received life and "glory" (John xvii. 22) only in the sense in which we are said to *have* received eternal life; that is, a prospective title only. The days of the flesh of the Messiah were days of weakness (Heb. v. 8), and through weakness he was crucified."—(2 Cor. xiii. 4.) "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. 2.)

If it be contended in spite of the evidence that Christ's words literally mean that life was, at that time, in him in the same sense as in the Father, the objector's attention has to be called to the fact that such a construction of his words would not prove "free life" so-called, but the deathlessness of Christ; for the Father is Spirit, and immortal and glorious and indestructible. Are the defenders of this heresy prepared to maintain that Jesus was so, "in the days of his flesh?" This "free-life" is a myth—a mere invention. Its advocates do not prove the starting point. The truth is the other way; the cross, as you see in the chart, is planted in the channel of the Adamic and Mosaic curses to illustrate the fact that Jesus was born in the channel of both.

And now let me ask why? And we begin again to enter upon a region of thought not congenial to minds little less than carnal. God is righteous. God will not do wrong. He will not do evil that good may come. This heresy represents God as doing wrong; for it says of the Christ, the Lamb of God, "here is a free life." If so, why should a free life die? But Christ, instead of being what is called a free life, was, in the condemned nature of the children of Adam. Hence, when he died, nothing wrong happened, so far as God's doings were concerned. The obedience of the Son of God led to his resurrection, and the triumph was complete.

Here I recur to Paul's statement: "What the law could not do in that it was weak through the flesh," weak through the flesh which all men have, the flesh of Adam, the flesh of Noah, the flesh of Abraham, the flesh of every man that ever lived—"God hath done." And if you ask how, the doctrine of God-manifestation comes to our aid. The power of the Highest came upon Mary and quickened her womb, causing germination and the formation of a child in nine months according to the ordinary gestatory law. This child was God manifest in the flesh—the sinful flesh—not all at once but gradually as the divine impress developed. You see it pretty much from the very beginning: as instance the boy of twelve puzzling the doctors in the temple. I have not altered on this question. I have understood this question. I require not to make the lamentable confession that was made last night; I cannot say as the leading champion of this heresy said: "I have taught it 15 years from the platform without understanding it." This is something for those to think about who have been misled. This confident teacher of heresy for ten years at all events, taught from the platform, with all confidence, a thing he did not understand. This is his own

confession. If so, what confidence are brethren to put in him now? How are you sure that he understands it now? I know he does not. It was said by an alien who heard him three years ago, that he was a good copyist of Dr. Thomas and had remembered *Elpis Israel* well. He is now a good copyist of David Handley. He did not understand in the one case, by his own confession, and I am sure he does not understand now. These unpleasant things it is necessary to say in the interests of the warfare provoked by him.

Now, with regard to the subject of the flesh, you have had the doctrine propounded to you that the flesh is a good thing; that there is nothing evil in it; and some wonderful remarks were made which I shall notice. But I would ask you how comes it, if the doctrine be true, that Paul should say, "if ye walk *after the flesh* ye shall die."—(Rom. viii. 13.) "He that soweth *to the flesh* shall of *the flesh* reap corruption."—(Gal. vi. 8.) "In me, that is *in my flesh*, dwelleth *no good thing*."—(Rom. vii.) "The carnal mind" (the fleshly mind), he says in the eighth chapter of Romans, "is enmity against God; it is not subject to the law of God neither indeed can be." Let us look into the philosophy of this, and I think we will see how shallow are some things that appear profound—but only profound because delivered with an air of profundity. I will quote from the notes I made. "There is nothing evil in the flesh." "Sin is not in the flesh, but sin is in the character." "Sinful applies to the character and not to the flesh." "We have sin in our character but not in our flesh." "Sinful is not the proper word to qualify flesh, but qualifies character." "So ignorant was I on this subject," he says, "that I expected so and so." Very well! Now what is character, brothers? Is it not the manifestation of the qualities of the flesh? I could understand an immortal-soulist talking like this; but how you can understand a man talking in this way who recognises that the flesh thinks, and that character is but the outward manifestations of that thinking flesh, is difficult to say. It is a marvellous piece of new-born wisdom to say that "sinful" applies to the character but not to the substance that produces the character. That it does apply to the thing that produces it we shall see. Paul's definitions are more philosophical than Edward Turney's; for Paul goes to the root of the matter, and says, that *in the flesh* dwelleth no good.

Let me ask you to realise how true that is. People, you know, are apt to judge in this matter by their own particular experience at the moment when they happen to be thinking. That is not the way to judge of it. Our present mental state is the result of many external influences operating for a long time, and no clue to what the flesh would produce of itself. To see what the flesh would produce of itself you must look at a child with only what is native to its brain, and realise the result that comes when put away by itself in a wood, brought up with wolves say, like a boy of whom I read only a week or two ago; what sort of mental manifestation was there in that case? Pure barbarism. The man was a brute with two legs, with more aptitude in brutishness than his four-legged companions. You do not require so extreme a case to perceive the natural vacuity of good which is characteristic of the carnal mind. Take a far more common case, where some members of a family are educated and some are not. Suppose the first-born is brought up as an illiterate labourer, and later members of the family, through a change in the fortunes of the family, are sent to first-class schools: do you not see a great difference at manhood? Whence this difference? Because in the one case, the mind has been left to its own resources, whereas in the others, it has been helped from without. The same rule applies in all the varying degrees of human experience. In

all society, men are barbarous or carnal in proportion as they are left to the unaided resources of the carnal mind; not that many, (or in the world, any) are spiritual; for though they differ in their artificial acquirements, they are almost all carnal, from the clod-hopper to the squire, only the differences in the form of mentality is illustrative of the original poverty of the brain left to itself. The power of the Spirit as an educator in the Word is not brought into play, by reason of human neglect; therefore, though most rise above the dead level of nature, they do not in many cases attain to the spiritual, which only comes in subjecting the mind to the Spirit's teaching. The point illustrated is, that there is nothing in the mind of itself, except certain blind cravings, desires and impulses. These are inherent: they are native to the flesh of the brain. The knowledge of God is not native to the flesh of the brain. The knowledge of how we ought to do is not native. What Paul says is absolutely true, that the mind of the flesh is an evil and a sinful thing; for its natural impulses resident in the brain flesh, are all in directions opposed to God. As Paul says, "The carnal mind is enmity against God. It is not subject to the law of God, neither indeed can be." Paul is truly philosophical in going right down to the root of the thing—to the source of the thing. He talks not as a child of the mere manifestations upon the surface, but of the origin—the flesh—in which, by natural constitution dwells no good thing.

Now, consider Adam in the garden of Eden; he had the instruction of the Father by the angels; for, as I admitted on Tuesday night last, he would not have known, in the absence of experience, how to walk or how to look at things, without this supernatural instruction. Those impressions which we get slowly from experience as children he got direct; as in the case of the apostles on the day of Pentecost upon whose brains the Spirit wrought those scholastic results which in the natural order of things could only be got at by five or seven years' grinding: and who were therefore able to speak foreign languages in a moment without learning.

Adam was driven out of Eden because of disobedience. He was therefore thrown back upon himself, so to speak, and he soon found in himself and his progeny how weak and evil a thing the flesh is, for his first son was a murderer. And because disobedience or sin, was the cause of his expulsion, and that sin was the result of the desires of the flesh, and because all the desires that are natural to the flesh organisation are because of native ignorance, in directions forbidden, there is no exaggeration, no high figure in talking of sin in the flesh. It is Paul's figure. He speaks of "sin that dwelleth in me," and as he defines me to be "*my flesh*," sin that dwelleth in me is "sin in the flesh"—a metonym for those impulses which are native to the flesh, while knowledge of God and of duty is not native to the flesh. I cannot do better than read what Paul says in Rom. vii.: "*What shall we say, then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust except the law had said Thou shalt not covet! But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.*" That is to say, so long as a man is not forbidden to do a certain thing, the doing is not sin. But when the law says "don't do it," then you are made conscious of the activity of the propensity to do it; and, therefore, without the law, sin is in a state of quiescence; but as soon as the law comes, you are made aware of native rebelliousness. He proceeds "*For I was alive without the law once:*" that is, while he was in ignorance of it: before he had woke to the bearing of the law upon him, as in the earlier part of his life; "*but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin—taking occasion by the commandment—deceived me, and*

by it slew me." Sin in me, Paul, by the commandment, which I disobeyed by reason of sin in me, or impulses which lead to sin, slew me. "Wherefore the law is holy, and the commandment holy and just and good. Was, then, that which is good," that is the law, which was a good thing, outside of him, "made death unto me? God forbid." But sin, that it might appear sin, working death in me by that which is good; that sin, by the commandment might become exceeding sinful." It is God's purpose to make us realise our native tendency to disobedience, and our native inability to conform; for there lives not a man who has, in all things, conformed, except Christ. "For we know that the law is spiritual, but I (that is, the natural Paul) am (by constitution) carnal, sold under sin. For that which I do I allow not; for what I would that I do not, but what I hate, that do I." The natural Paul was not destroyed, but only brought into subjection, and even in that state of subjection there were many things, as every son of God experiences, such as forgetfulness of God in sleep, for the sake of illustration, which the new man would rather not be subject to, and many aspirations and spiritual achievements to which it is impossible a saint in the flesh state can attain. "If then I do that which I would not, I consent unto the law that it is good. Now then, it is no more I that do it, but SIN THAT DWELLETH IN ME. For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not. For the good that I would I do not, but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but SIN THAT DWELLETH IN ME. I find then a law that when I would do good EVIL IS PRESENT WITH ME. For I delight in the law of God, after the inward man. But I see ANOTHER LAW in my members, warring against the law of my mind, and bringing me into captivity to THE LAW OF SIN WHICH IS IN MY MEMBERS. O wretched man that I am! Who shall deliver me from this body of death? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but, with the flesh, the law of sin."

Look at the 5th chapter of Gal.; you will there find the same doctrine taught at the 16th and 17th verses: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For THE FLESH lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Let us now look at the works of the flesh—this good flesh—for we are asked now to believe that the flesh is a good thing. This is one of the most abhorrent features of this heresy. Here are the works of this good flesh: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."—(19-21.) It is only those who sow to the Spirit that shall of the Spirit reap life everlasting. Those who sow to the flesh shall of the flesh reap corruption. The flesh is weak, unclean, and sinful.

Now, what the law could not do, in that it was weak through the flesh, God has done, in sending His own Son, in the likeness of sinful flesh. Let us consider this. What about this likeness? Moses informs us (Gen. v. 3) that Adam begat a son in his own image and likeness. You would not say the word "likeness" means that Seth was, in any wise, different from Adam. There is the word, "image." Suppose the word "image" had been used in this remark of Paul's: "sent His Son in the image of the earthy nature," we should then have had this argument—"Ah, you see it is only the image; it is not the nature itself." Whereas, what does Paul say concerning ourselves in 1 Corinthians xv. 49: "We have borne the image of the earthy, and shall also bear the

image of the heavenly." Shall we say we have not borne *the earthy*? Do not we bear *the earthy*? Yes. Therefore in apostolic language "earthy" and "the image of the earthy" mean the *same thing*. Upon the same principle, *sinful flesh* and *the likeness of sinful flesh* mean the same thing. And we shall find that the same they are.

And now we have to consider in what sense did Christ come in sinful flesh. I do not go away from that phrase, although "the flesh of sin" is a more literal translation of *σαρξ αμαρτων*. "Sinful flesh" is the English idiomatic equivalent. Word for word is not always a good translation of any language. There must always be an accommodation to the idiom: and in this, the translators of the English version have shown themselves fitted for their work. Romans vii., immediately preceding, supplies the sense of the words "flesh of sin" used in Rom. viii. 3. Galatians v., and all New Testament allusions to the subject teach that the flesh of human nature is a sinful thing. "Sinful flesh" in English, therefore, represents the Spirit's idea, which is of more consequence than a lexicographical equivalent. Now Christ took part of the flesh and blood of the children, that he might extirpate in it that which was destroying them. This is the apostolic testimony: "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of THE SAME; that through death he might destroy him that had the power of death, that is the devil" (Heb. ii. 14)—the serpent principle, the death-power in us. Christ took on him the nature of Abraham and David, which was sinful nature. How, then, some say, was he, with sinful flesh, to be sinless? That—(placing the end of the pointer on the sun at the top of the chart)—is my explanation, brothers—that is my explanation! And it is Paul's explanation. God did it. The weak flesh could not do it. Jesus was God manifest in the flesh, that the glory might be to God. The light in his face is the light of the Father's glory. If you ask me how the Father could be manifest in a man with an independent volition, you ask a question not truly founded on reason. Do I know how the Almighty causes substance organized as brain to evolve thought? No; do you? No. But do we doubt the fact the less because we are unable to comprehend it? By no means. Do we know how the Father performs any of the myriad wonders of His power? Know we so small a matter as the *modus operandi* of the germination of grain in the field, to its multiplication twentyfold? Nay verily; though we know a thousand things as facts, you will find, on a close scrutiny, that we are utterly ignorant of the mode of invisible working by which these facts have their existence. If it be so with things in nature, why must our inability to define the process be a difficulty to our receiving a heavenly fact, not only commended to us on the best of all testimony, but self-manifest before us? For who can contemplate the superhuman personage exhibited in the gospel narrative without seeing, with his own eyes, so to speak, that the Father is manifest in him? When did ever man deport himself like this man? When spoke the most gifted of men like this? Is he not manifestly revealed the moral and intellectual image of the invisible God? Is he not, last Adam though he be—is he not "the Lord from heaven?" But what are we to say to the plain declaration emanant from the mouth of the Lord himself, that the beholder looking on him, saw the Father, and that the Father with him by the Spirit—(for as he said on the subject of eating his flesh, it is the Spirit that maketh alive: the flesh profiteth nothing)—was the doer and the speaker? The answer of wisdom is, that we must simply believe; and true wisdom will gladly believe in so glorious a fact. What if our understanding be baffled? Shall we refuse to eat bread because we fail to comprehend the essences in which flour

subsists? A childlike faith is alone acceptable in this matter. The words used by Jesus to his disciples we may presume to be applicable to us, if they are true of us: "The Father himself loveth you *because ye believe that I came out from God.*" Those who make the mistake of the Pharisees, and "judge after the flesh," stand back in gloomy quandary and talk of "mere man;" others who think to make a great mystery "simple" and plain, speak of the flesh of Christ as a mixture of human with "divine substance." Wisdom takes her stand between the two, and seeks to dive no deeper than the testimony that God was in Jesus manifest in the flesh: she troubles not herself with the impracticable question of "how?" Seeing the fact and the reason of the fact, she rejoices and gives praise to God, from whom "the dayspring from on high hath visited us."

As for the question asked, that "if God gave Jesus greater power than we, has He not dealt unjustly with us?" it is not the question of a child of God. What was done by Christ was God's work out of love to us; that we, subject to His will, and recognising His supremacy, should become Heirs of his nature. Such a question as the one referred to is enough to secure for the questioner the grave of Korah, Dathan, and Abiram.

"What the law could not do, in that it was weak through the flesh, God (has done), sending His own son in the likeness of sinful flesh, and for sin condemned sin in the flesh." It was the same flesh, full of the same propensities, and the same desires. But, in Christ, all those desires were kept in subjection to the mind of God, because the Father, by the Spirit, taught him and led him from the beginning. "I do always those things that please Him. I do nothing of myself. I do those things that I have learned of Him." These are his own words. God gave not the Spirit to him by measure; therefore, the praise is entirely of the Father. Christ is God manifested in the condemned flesh (for it is flesh and not life that is condemned), and justified in the Spirit. And in all he did for us, he was individually comprehended. What he did "for us" was not "instead of us," but on our account. The notion that it was "instead of us" is the old orthodox superstition being foisted again upon the brethren. He was born for us. "He hath raised up *for us*, in the house of David, a horn of salvation." He hath not raised instead of us a horn, but for us; but of course the babe born was born for Himself as well surely. "He hath gone to appear in the presence of God *for us*;" not instead of us. Begotten of God in the channel of Adamic and Mosaic condemnation, he died on our account, that we might escape, but on his own account as the first-born of the family as well; for, in all things, it behoved him to be made like unto his brethren.

What is the result then? This: that God is pleased, the sin-and-death law of our race being carried out upon His hereditarily-mortal, but righteous though law-cursed Son, to raise him for his righteousness sake; and then asks us to look to him to whom He has given the power of dealing with the rest of mankind. If we bow down to Him and recognise our position, He is pleased, for Christ's sake, to forgive us. He is not obliged to forgive us. Christ has given Him no satisfaction; paid no debt in the commercial sense. Christ's birth and death is the arrangement of His own mercy. We cannot claim it: it is all of grace: not of works lest any man should boast. The scheme of salvation is never comprehended by those who embrace this "free life" heresy.

And as for hearing of this one and that one accepting it, of whom better things were to be expected, I have only to read the response that Paul made under similar circumstances: "Those who seemed to be somewhat, it maketh no matter to me. God

accepteth no man's person. They who seemed to be somewhat, in conference added nothing to me." Again: "False brethren brought in who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, to whom we gave place by subjection; no, not for an hour: that the truth of the gospel might continue with you." Therefore, if I am left alone on the top of a mountain; if all the brethren and sisters forsake me, I will stand alone, waiting for the coming of the Lord from heaven. But there are to be some ready for him. There are to be five *wise* virgins, if there are to be five foolish: and, for that reason, I have taken upon myself a great deal of labour, and have brought upon myself the infirmity of the flesh. But, for this I care not, if the truth be saved. I will die, if necessary, in the attempt to stem this tide of corruption which is streaming in and sweeping away the brethren.

The remaining part of the chart will be intelligible at a glance. The resurrection of the offered body of Christ was the Father's work as you know; and therefore a stream of light connects the central sun with that event. The glorious personage resulting from it, was by that means filled with the fulness of the Godhead bodily; consequently, when he was presented to men as the only name given under heaven whereby they must be saved, it was the name of God that was presented: the name of the Father and of the Son and of the Holy Spirit, comprehended in the name Jesus Christ. This glorious personage was exalted to heaven, and is absent from the earth for a time, as indicated by the elevated line, marked "the Saving Name."

During his absence, the work of taking out a people by faith, through the preaching of the remission of sins through his name, goes on, as indicated in the chart by the continuation beyond the cross of the broad band, representing the seed of Abraham, and the mottoes above and below. The Gentile element is not separately represented, because, in relation to the saving name, Jew and Gentile were all one after the apostolic sending forth. The return of Christ, to consummate the results of the preaching, is indicated by the line descending from the Saving Name, and his re-appearance in the earth, by the square of light, marked the Second Appearing. The result of this, after the kingdom, is the abolition of death, a result which will be directly due to the Father's own work of mercy, and not at all to the flesh, which He has expressly excluded from all share in the glory.

The other chart, illustrating the Renunciationist heresy, is altogether an anomaly, considered in the light of the Father's work in Christ. The first figure is well enough, as showing the individual history of Adam; but the second figure is a misrepresentation of the work of Christ. It represents Christ as independent of Adam; whereas he was born in the channel of Adamic generation. In Adam the human race fell into a ditch, and Christ is God come down into the ditch—so to speak—to lift us out. This finds no representation in a diagram which presents Christ, not in the ditch, but on the mountain top of "free life." In the death of Christ, the divine principles were not violated, because he was the mortal nature of the seed of Abraham, bearing the curse upon it; but here in this diagram you have the outrage of a so-called unforfeited life subjected to the fate belonging to forfeiture only, as represented by the cross at the end of the "unforfeited" line. Then you have, from the foot of the cross, an uprising line, which is logically unpermissible in the Renunciationist theory. That line is to represent Christ's resurrection; but how could that resurrection be possible if, as this theory says, the debt we owed was "eternal death," and Christ paid that debt? The theory is contradictory and self-destructive, and brings with it principles which lead far more widely and deeply astray from the purity of apostolic faith, than

some who are beguiled may conceive possible. They may awake to the discovery when it is too late. It is very natural for those who do not discern, to be cool and complacent, and respectful in their treatment of this heresy; but those who do see will by this class be considered harsh and intemperate, and unjustifiable in the strength of their denunciations. To this they can but submit, as one of the trials of the situation: the end will justify them. When the serpent, which is considered an inanimate and useful ornament of personal attire, is discovered in its true character as a venomous, living reptile, it will be thrown away and stamped under foot with all the vehemence of those who understood what it was in the first instance. Let us hope the creature will not by that time have fatally used its fangs on the necks of those for a time deceived.

Before concluding, I would notice a few points of detail in the Renunciationist lecture of last night. I had intended going through them all *seriatim*; but I find on looking at them, that I have virtually answered them all in the course of what I have said. Upon one thing I feel called upon to animadvert. You listened to the suggestion, last night, that Dr. Thomas Jesuitically trimmed his words in writing to *The Rock* upon this subject, in 1870. The question was asked, How came Dr. Thomas to express himself in such a style as the following: "Christadelphians mean to say neither more nor less than Paul said." And because it occurred not to the lecturer to discern the caution imposed on the Dr.'s speech when writing for the Episcopalian readers of *The Rock*, he chose to answer it in a style in harmony with his own state of mind. He deliberately stated that the Dr. expressed himself as he did "because he saw rocks ahead." Do you think that if Dr. Thomas had been sitting in the audience, instead of sleeping where I laid him over two years ago, in Greenwood Cemetery, by the American margin of the Atlantic Ocean, that Edward Turney would have dared to insinuate such a dishonour against him? Nay, verily; he would have been dumb in his presence, and would have been found sitting at his feet as a listener, with the abjectness of that personal admiration which none appreciated less than the Dr.; but which a certain class of minds renders and imitates in the living presence, and, like children, forget when the object of it is far away. In the providence of God, I have been entrusted with the affairs of Dr. Thomas while he sleeps, and his honour is as tender with me now as in the day when he came in and went out among us. I feel, therefore, called upon to rebut this foul accusation, which comes strangely from the man that wrote the following words: "You know I have held him as the only man commanding my full and entire admiration. * * He hears no more the voice of his traducers, and his work is finished. I hope he will be stronger in his death than he was in his life. I hope those who hold the grand truths he discoursed will redouble their efforts to spread them far and wide, so that when he gets up again, he will rejoice in their works." And again: "Well, we are left, and we must do our best to surprise the dear old man with joy when he wakes up again." What will "the dear old man's" surprise be when he gets up, to find that Edward Turney, one of his strongest personal admirers, two years after his death, publicly "renounced" his teaching on a vital element of the Mystery of Godliness, and before a large audience in Birmingham, in 1873, sought to create the impression that he was a trimmer of words under the influence of "rocks ahead?" The Dr.'s surprise will, doubtless, be great; but those will not share it who now withstand this shameful attempt to undo the "dear old man's" work, and to cast dishonour on his name. Dr. Thomas understood his subject, which Edward Turney, by his own confession, did not; and therein is to be

found the explanation of some things at which he now affects great surprise. And God, in His mercy, when Dr. Thomas is in his grave, has placed others in the work who understand it, and who will spend, if need be, the last drop of their blood in the attempt to resist the Satanic effort now being made to corrupt it.

He talks of "confusion worse confounded" in the Dr.'s writings. In this he only gives expression to the confusion that reigns in his own mind, and that must reign on this subject in all minds that judge after the flesh. The understanding of it is not a matter of "learning." It is only to be got at by dwelling in the presence of the Word, and by listening reverently and implicitly to its voice. "Learned men," so-called, are the wise of this world, whose wisdom is foolishness with God. That Edward Turney should invoke their name and aid in this matter, shews how much he is away from the Spirit's standard. You would observe how much he made of the fact that my copy of the Septuagint lacked the book of Daniel, except a brief Apocryphal version of it, and of my forgetfulness of the fact that two ancient copies of the Septuagint contained it. You were asked, with indignant scorn, if you were to accept such a man as I for an authority. Brothers, I do not put myself forward as an authority, and never have done, as you know. I put forward the Holy Oracles as an authority, and for them I shall fight so long as God pleases to continue life in this body. I am not learned in the conventional sense. I know more of God's book than of any other document under the sun; and in this I am content and thankful. To cause men to know what it contains is a higher work than making them acquainted with the oddities and quidities of human intellect, in past or present times, in countries near or far off. I leave those who are content with husks to make their bows at the shrine of human wisdom. I am determined to know nothing but Jesus Christ and him crucified. Shortly with him I hope to stand, when human learning and human pride, with all its rusty paraphernalia of parchments, papers, ink marks, books, libraries, contradictions, disputations, bewilderments, and general craze, shall have disappeared in the abyss of rottenness and eternal decay.

There are one or two other points in the lecture last night, which I must reserve for some future occasion. They are in substance answered in what I have already said, but a more detailed treatment of them might have been, had time and strength allowed. If necessary, I will soon make good my present omission. Meanwhile, I undertake to solve any difficulty, or explain any passage, in harmony with the truth I have presented this evening. I had intended inviting questions publicly to-night, but after this prolonged effort, I feel I must ask to be excused. At some other time, I will invite the advances omitted to-night. I will stand any number of nights, health permitting, to be questioned by anyone on this subject, and to be put to the test in the most searching way. Meanwhile, I think I have said enough to show that Dr. Thomas has no more failed to reach divine truth in this particular, than in any other. But that he has exhibited to us the mind of the Spirit, in teaching that in the flesh dwelleth no good thing, and that it was necessary for God to interfere, to open the way from present curse, by operating through the nature suffering that curse, to the production of obedience unto life eternal, for all who should receive in faith the work done.

THE SACRIFICE OF CHRIST.

WE conclude the canvass of this subject with the following further extracts from letters; and shall not again recur to it expressly, unless need seem especially to call for it. Enough has been said to confirm the faithful in their steadfastness, and to convince the erring of the mistake into which they have been led. Further discussion might be to the entertainment of the war-loving propensities, but could not alter the conclusions arrived at on one side or the other. He that is subverted must be subverted still. Next month we hope to clear the healthy channel of operations from the choke to which it has been subjected by the unexpected flood that has come upon us, and hope we may be permitted without further molestation to continue till the Lord's arrival, in the work of helping to cheer and sanctify the saints against that great and notable day :

Sister Wood (Fazeley) :—

“ Whilst regretting the painful circumstances of the last month or two, I can but think, in some cases at least, good will result. I am thankful to have been present at all the meetings last week. The truth never shone brighter than when confronted with spurious error.”

Brother Horsman (London) :—

“ I was at first under the impression that the statement that Jesus was not ‘ in Adam ’ was correct, but I can now see matters clearly; Jesus was made in the likeness (*μοιωματι*) of men (Phil. ii. 7.) Was he not actually or really a man? If so, ‘ likeness of men ’ means man. So in Romans, ‘ likeness of the flesh of sin ’ and ‘ *sin's flesh* ’ must be synonymous. Is it not evident that the likeness includes actual participation in the nature spoken of?

I must say that I felt very grieved at the extreme harshness of your writings at the first, but events have shown your clearer insight into these matters and foresight as to their results. How it may yet work, however, we cannot tell, but must patiently wait, knowing that ‘ all things work together for good to them that love God. For *nothing* shall be able to separate them from the love of God which is in Christ Jesus our Lord.’ ”

Brother Morrall (Bridgnorth) :

“ I am thankful that the feeling of love for a brother in the faith has not prevented you from at once exposing the errors contained in Thirty-two Questions. In Paul's day there were some whose ‘ mouths ’ had to ‘ be stopped.’ So in our day, however unpleasant the duty. I am not sorry the subject has been brought to the front, for I feel sure that it was a subject but partially understood by many brethren; but with Questions and Answers in the *Christadelphian*, and the *Review*,* all may now be able to say ‘ I know the truth.’ If brother Turney had only considered that God is the giver of life to all, both man and beast, and that all have one breath, he surely would never have sought to establish a distinction between the life and the flesh of Christ, because God was his Father, unless prepared to contend that the life could exist without the flesh, and this, I take it, is where the life heresy logically leads to. I trust you will let the *Review* have the widest possible circulation, that those brethren who have been gratuitously supplied with error from Nottingham, may have an opportunity of seeing the truth, and return to their first love, if they have (and I fear some have) left it.”

Brother Winterburn (Whitby) :—

“ If sympathy and gratitude would restore your health and strength, I doubt not but you would now be rejoicing in a superabundance of those necessities of mortality. You are suffering from the services you have rendered to the cause of the truth in the ‘ Turney ’

case. No doubt it is better so, that we may the better realise the truth, that flesh is nothing, but that all is from God through Christ Jesus. May our gracious Father, who has mercifully extended the 'day of salvation,' so that *we* might have an opportunity of becoming heirs of the kingdom, may He still support, strengthen and keep you in health, so that His truth may shine still more clearly and brightly in this degenerate age; and with the full assurance of *faith*, may you vanquish and overcome, through Christ Jesus, all opposition, and continue to be instrumental in preparing a people for the Lord.

Brother Osborne (Tewkesbury):—

"With many others, I have been lately groping in considerable fog, and thought, for weeks, that my only issue out of it into a clearer atmosphere, would be in the acceptance of the 'No-Adamic Condemnation theory.' I have carefully gone through the representations on both sides; but not till last (Sep.) *Christadelphian* could I at all see the matter clearly. J. J. A. on the Mosaic Curse has come home to me with the *principal* force. My usual slowness of appreciation retards me; but I think I am getting back to firm ground on anti-Renunciation principles.

I very much regret to hear of your indisposition, and the chief object of my writing to-day is to offer you a country retreat here for a week or two, if you would like to accept it."

Brother Horton (Tewkesbury):—

"I feel alarmed for you; but the Lord is gracious and full of wisdom, and all will work for the glorifying of His great and fearful name. I every day see and understand more of the beauty and wonderfulness of His ways, so that the way out of the present trouble will be made plain, and those that endure will be saved. We here have been watching the conflict with sadness and with prayerfulness: it is indeed another blow to the arm of flesh. I am getting more sceptical of human nature the older I grow; it helps to concentrate the gaze on the Crucified One, and brings us to our knees before Him who is mighty to save, and who has promised when the enemy comes in like a flood, that then the Lord shall lift up a standard against him."

Brother Clegg (Whitby):—

"Last night I heard your letter read, telling us of the serious crisis that has overtaken the truth, and how, to some extent, evil consequences have been averted. I am extremely thankful. Allow a humble addition to the sympathy which the brethren will everywhere feel towards you as one standing in the forefront of this lamentable conflict. The courage manifested by God's help will greatly encourage the rank and file of our little army. And if it be inevitable that some we had learnt to respect, turn round and use the remainder of their strength to establish that 'old heresy,' may every attack be repulsed by the brethren, earnestly contending for the faith which was once delivered to the saints.

And may the Lord stand by you, as he did by the harassed Paul, and strengthen you, that by your preaching of the truth may be fully known. And the Lord deliver you from every evil work, and preserve you unto His heavenly kingdom, is the prayer of your affectionate brother."

Brother Mann (Maldon):—

"I am sorry at what has taken place among us. We do sympathise with you very much. I earnestly pray that you may be enabled to stand and withstand every opposing influence. I am no stranger to electro-biology. I know well what it is to be infatuated. Sister Mann and I can both see the absurdity of the ideas that are conveyed, as well as the way they are conveyed. It is very unpleasant for us to be under the necessity of opposing brother Handley after being on friendly terms so many years. I have done all I could to shew him that he is doing very wrong. These are perilous times indeed. But while I can see that others are doing wrong, I pray to our God for moral power to enable us to walk according to the perfect rule of right, and hold fast the faith that was once delivered to the saints. We know what human nature is. It may be the wind is driving the chaff away; still it is sad to see it. And we know that the time is not far distant when the

Christ will handle the fan; then the floor will be thoroughly purged. We know that the Lord requires the fruit of righteousness, and that it is sown in peace of them that make peace."

The Sisters Board (Maldon), also write in terms of faithfulness to the truth.

Brother Brown (Edinburgh):—

"I think very highly of the prudent and straightforward way you have acted in this ill-considered and hastily-got theory of brother Turney's. I hope it will only tend to strengthen the brethren and sisters throughout in the truth of the Deity manifested in our nature, that through the obedience of one, he might be just in raising him from the dead, and the justifier of them who believe in him."

Brother Sinclair (Turriff):—

"Thanks for two copies of *The Review* of brother Turney's answer to the 'Sacrifice of Christ,' and two copies of *Review Reviewed*, received during last month. We could not understand the Answers to the Thirty-two Questions in July number of the *Christadelphian*, nor your bold announcement, that you would stand by the statements advanced by you, though all men should forsake you, until the *Review* came to hand. The brethren north of Aberdeen, with whom I have conversed on the subject, are unanimous in their opinion regarding the question at issue; and will support you against all-comers, at all hazards. At the same time, they are grieved to the heart that you have been so sorely grieved and annoyed by this unlooked-for and untoward affair; your hands being so full and your time so much occupied with things of more importance, to have to squander time and means to fight with new-fledged heresy, in order to stay its ravages in the tender body of Christ. At the same time, we cordially congratulate you upon the defence you have made for the good old truth, hoping that those led away from sound teaching, through traditional darkness remaining in them, may in due time see the danger of their position, and honourably relinquish it."

Brother Haining (Cumnock):—

"We are heartily sorry for the author of the controversy that has arisen as to the Sacrifice of Christ; but we have no fear as to the result. It will serve as another trial of our integrity; but the upright in heart, who are 'grounded and settled in the truth, as it is in Jesus,' will not be shaken in their position in the least, by such a palpable, absurd and unscriptural theory. All who esteem the truth for its own sake, and in whose affections it has the first and highest place, will pass through it unscathed. The wise in heart will instinctively turn away from such an error with loathing. I dare say some may cumber themselves with side issues, as to the mode and manner of its exposure, &c., &c., and instead of looking it fair and full in the face, such may take but an oblique view, and fail to see it in its true hideousness. I thank you for the answer given to the questions in July *Christadelphian*. They serve as an honest, and manly, and above all, a scriptural defence of a glorious and fundamental truth. They have the genuine ring of the pure metal throughout. My conclusion for a long time has been, that this section of the truth contained the most intricacies, just because a 'great mystery' must, revealed or unrevealed, that it might be the glory of kings, to search out a matter; and while we have to admit that much that has been spoken and written upon this subject previously, was more or less ambiguous, we have reason to be glad that in later years it has been stripped of this to such an extent that we have been enabled to behold it, and admire."

Brother McFadyan (Wishaw):—

"I have felt very keenly on the subject ever since brother Turney sent his questions here, and I can scarcely tell you how glad I was when I saw your answers to his questions in the *Christadelphian*. I felt perfectly satisfied then, that God strengthening you, you would be able to put to flight the 'armies of the aliens,' and from what has since transpired I have been confirmed in my belief, on both sides, with yours, that it is founded on the rock (Christ); with the other, that it is founded on the sands (of human invention) that will surely be swept away when the flood comes. If brother Turney and they who go with him *won't* be convinced of their heresy, from what has been written, there is little hope of them (humanly

speaking), as they appear to be like Ephraim, joined to their idols; and I am truly sorry for weaker brethren who are under their teaching. And I do hope, dear brother Roberts, that you may be preserved and strengthened with all might, by the Spirit in the inner man, to defend the faith in its purity, and that there may also be willing hearts and able hands raised up to assist you in the good work."

Brother W. Birkenhead (Sale), giving an account of the meeting with Handley, Farmer, &c., at Halifax, and explaining a pen and ink diagram which he finds it useful to employ in lecturing, says:—

"When Adam transgressed and was condemned, he fell from his position of divine favour, and all his posterity were included in the misfortune. It was out of this posterity under condemnation that Jesus was formed by the Spirit; in this condemned line, it was that he developed righteous character for thirty years, at the expiration of which time he was immersed in Jordan. After coming out of the water, he had the testimony that God was well pleased with him. Not because his flesh was better than other flesh, but because he had kept it in subjection to the divine will. Then, for 3½ years, he proclaimed the good news of the kingdom, and astonished the people with his wonderful works and words: after which he laid down his life for his friends in the midst of his days; for although both the Edenic and Jewish laws were in force against him, they could not claim him before the allotted time, three score years and ten, or thereabout; so that in meeting death at 33, he would seem to give up one-half of his days in order to benefit his friends, and, at the same time, do his Father's will, which required his obedience unto death. This accomplished, his Father raised him from the dead: so that the curse of the law brought him to the grave, but could not hold him there; for when a man is dead, he is free from the law. So then the Father could raise him up without setting aside His law in any way."

Brother D. Clement (Mumbles):—

"I have heard with much grief of the attempt now being made at Birmingham, by brother Turney, to corrupt the brethren. I am much more grieved and surprised at those who have been induced to give up the truth for the unscriptural and absurd views Turney advocates. [These have now recovered themselves.—EDITOR.] I am very sorry for you, and must express my sympathy for you. It is indeed very trying for the labour of a life spent in building up the truth, to be threatened with destruction by brethren who once assisted, in some way, towards the building up of the truth. Let us pray God that it may turn to His glory and our good, and then we shall be able to rejoice. In the mean time, *fight the good fight of faith; contend for the faith* once for all delivered to the saints, and rest assured of the sympathy and prayers of those who are too much enlightened by the truth to fall into the snare. I know you will be cheered by the fact that, without exception, we are all sound; and not only so, but we are determined to resist the attempt, whenever it may be made, to corrupt us.

While at Sale, I went to Halifax, and had a conversation with brother S——, in which I made him contradict himself on the *flesh* and *life* point. He says the contradicting of himself was the result of a categorical discussion: it would make them contradict themselves. What an admission! I found him determined to hold the views, although not able to defend them."

Brother Kerr (Edinburgh):—

"Brother Turney's strong point is that in Adam we all die, and therefore are all sinners. He points out that before Adam had the law he was not a sinner; after he received it he was not a sinner, but when he broke it, then he was. He then adds, in the public discussion, that Adam lived so many years after he broke the law as a condemned criminal and ultimately paid the penalty. This is correct; but why does he stop here? If Jehovah had stopped at this point, then brother Turney's statement that, all being sinners, no man could have redeemed his brother would have been correct, and is so in a certain sense. But Jehovah does not stop here; He gives other laws (to Cain and Abel, at least, if it is contended that Adam was not included). For what purpose were other laws given? Unquestionably that men

might obey them. What is the reward for obedience of these second laws? Life undoubtedly; But how can God carry out both the penalty of the first law (the Edenic), and still allow man to eat of the Tree of Life and live for ever by man's compliance with the second? Only by a resurrection from the dead. The one law, so to speak, was the key into death, and into death man must go; the second law was the key out of death if man could only use it. This agrees with Paul's statement, 'What *the law could not do* in that it was *weak through the flesh*, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.' God was the Saviour therefore. He gave the second law that the door of the prison-house of death might be opened; and it was opened by Christ's obeying the whole of God's will. If eternal death had been the sentence, then no law would have been of any avail. Death, however, alone is pronounced. The introduction a second time, therefore, of God's will is of the greatest possible moment if it is obeyed.

An illustration which seems to carry great weight in brother Turney's arguments is that, suppose the case of a man having committed an offence under the laws of a country, for which he had to die. Nothing can save him, says brother Turney, die he must. Brother Turney's illustration falls, however, to the ground; it does not go far enough. Suppose a man under condemnation of death; and he is allowed to live on yet for some time after the sentence is passed. During this time he is informed if he is very submissive and does all he is told, that after he is dead—after he has suffered the penalty because of his disobedience—a certain restorative will be administered which will bring him alive again; you have in this the real facts of the case. Jesus, so to speak, does not save us from death, but saves us *out of death*. The second intimation of the will of God has done it all, taken in connection with the beloved of Jehovah in whom He was well pleased."

Brother Habgood (Stratford-on-Avon):—

"TO THE BRETHREN AND SISTERS IN BIRMINGHAM.—Allow me thus to address you on the subject that is now being discussed. Hearing that brother Turney was going to lecture on it, and knowing that he takes an opposite view of it from brother Roberts, I determined to come and hear for myself, having always a *strong desire*, at *all times*, and upon *all matters*, to hear both sides of the question. Well, I heard the lecture. I got his Thirty-two Questions and his Answer, and I brought them home and studied them. With what result, say you? Well, with this: I AM ASTONISHED that the brethren are so *easily* led away from the WORD. As to the lecture on Thursday night, it was very conclusive. But conclusive of what? Why, that he is in the wrong. My dear brethren and sisters, this I say, that the great and glorious mystery of 'God manifest in the flesh,' is *not* to be demonstrated as brother Turney appeared to do it on Thursday night last. Had he taken a scriptural view of the matter, it would have baffled all his ingenuity and language.

In his Answer, p. 19, he says: 'If we say Adam's life was in Jesus, this is in effect affirming that his paternity was from man.' So it was. Else, how could Jesus be SON OF MAN! This appears to be too much for brother T.'s reason, as he directly adds: 'If we hold also that God was his father, then confusion sets in, for, in that case, he had *two fathers*.' So he had! and yet without 'confusion.' If God had not been Jesus's Father, then Jesus would not have been 'Son of God.' Again, if man (that is Adam) had not been Jesus's father, then Jesus *could not have been* 'Son of Man.'

It appears to me that brother T. has been studying the subject physiologically, and, no doubt, it is this that has confused him. Physiology knows nothing about two fathers, and, therefore, it won't have more than one. In this case, physiology is an infidel, and, therefore, a liar; and I would advise my brethren not to keep company with him. At this point, a verse of Wesley strikes me:—

'Let me cast my *reeds* aside,
All that feeds my *knowing pride*;
Not to men, but God, submit,
Lay my REASONING at *Thy feet*.'

My dear brethren, when we begin to argue against what God says, we assume the attitude of children who set themselves up to know better than their father. What should we think of the boy of ten who would dare to know better than his father of mature years? We

should think him conceited. I beseech you to be careful in this matter. I advise you to take the Thirty-two Questions as brother T. answers them, in one hand, and the Thirty-two Questions as brother R. answers them in the other, and compare them; you will soon see which is right according to the word of God."

Brother Smith (Edinburgh):—

"I have to thank you for your printed letter, and to express my sympathy with you in your contention for the truth. But you need not look for rest till the Lord comes. Human nature has not improved since the days of the apostles, although our contemporaries profess it has. The instincts of the flesh are the same, the carnal mind is still the fountain of uncleanness. And although men and women learn the truth, and put on the holy name of Jesus, they have still the same instincts, which if allowed play will soon lead them back to perdition. It is only those who drink deep draughts of the milk of the word, and by so doing, grow to be able to digest the strong meat, in subjecting their whole lives to the truth, daily putting to death the old man with his deeds, that any reliance can be placed on. Human nature in the presence of the powers of the Spirit of God, in the apostolic age, departed from the truth, causing Paul to weep over such. Can we expect any betterness now? No, dear brother; we must look for errors rising up and increasing. And so must our activity and resolution increase in wielding the sword of the Spirit.

Regarding the subject that has been leading astray so many at the present time, I have been struck by the very partial and limited view they take of the Scriptures. They almost entirely ignore the typical parts of the word, and as a consequence they must also set aside the memorial parts of it. Israel, as Jehovah's nation, received a system of rites and ceremonies, all pointing forward. In that typical system the High Priest offered for himself and the people. In offering for himself it was as *High Priest* and not merely as a man. When Israel is restored and in the Lord, the new temple built, and their princely High Priest among them, the memorial rites and ceremonies are instituted, and in the performance of them, the Prince, who is also a priest, on his throne *will offer for himself* and for the people. The type and the memorial meet in the manifestation of God in the flesh, Jesus the Christ. If he did not offer for himself, both type and memorial are incorrect. But all God's ways are equal, while man's ways are unequal."

Brother McKillop (Leith), for ecclesia:—

"Although located at a distance from the centre of the controversy on the Sacrifice of Christ, we, as an ecclesia, assure you we have not been indifferent spectators of what has been transpiring in your midst. Having received copies of the emanations from your pen bearing on the subject, as well as those from the opposition side, we have thus been enabled to judge on whose side the truth lies. We are firmly persuaded the truth is with you, and repudiate the doctrine hatched in Maldon, and promulgated from Nottingham, that the life of Christ was not condemned, which is in effect denying that he was in our condemned nature, and which is nothing less than a mere fleshly conceit of the originators of this new dogma. We are determined to remain old Christadelphians, in the strict sense of the term. The heretical contagion has not made any havoc in this region, and has not affected us as an ecclesia, and no doubt this is due to the controversy which took place here some years ago, on the same subject, and which ended in a thorough ventilation of the whole matter. In these ecclesial earthquakes, we desire future good, opening, as it must, the eyes of many of the brethren, to view the death of Christ in a light they never did before; and at the same time, fortify many against the attacks of those who seek to pervert the truth on this important doctrine.

We realise, to some extent, that the efforts you have put forth must have entailed much labour and mental anxiety, in assailing the enemy; but what has been put on record, will be beneficial to those in the truth in the future, as an exposition of the knotty points of this doctrine; and moreover, it will be advantageous as a test by which to try those who are yet to be gathered within the fold. Our prayer and desire is, that the portentous clouds which hover around the ecclesias of Christ may soon be dissipated, and be succeeded by the glorious sunshine of righteousness.

By the latest intelligence, we regret to learn that you are prostrate in bed, caused by the

excessive anxiety and labour to which you have been subjected in defence of the truth; but we trust you may soon be enabled to rise in renewed strength, to battle with darkness without, and to put to silence the enemy within.

We herewith send you a small remittance, to assist you in meeting expenses which have been thrust upon you in defence of the truth, as a tangible expression of what you have done, and desiring to help in bearing your burdens."

Brother Nichols (London):—

"I wrote F—— and H——, [two active Renunciationists—Ed.] on the subject now in dispute: and put this question to each of them separately: 'Do you believe the Spirit Word took the *same* nature as ourselves?' The former replied: 'We believe no such foolish and unscriptural thing.' The latter: 'Yes, undoubtedly, it was the very *same*.' How can witnesses in such contradiction be accepted in evidence? Do they not overlook the glorious truth taught by Peter: 'Who his own self bare our sins *in* his own body to the tree.' Bearing this body of sin enabled him to feel for and sympathise with the people in the days of his flesh, and now to be touched or compassionated with a feeling of our infirmities. Had Jesus not been as Peter says he was, where would the *1* fellow-feeling have been? We can only feel one for the other as we have been in the like circumstances. This we find by oft-repeated expressions. 'Ah, I can *feel* for him, having had the same.' May not the earnest believer feel confidence in the *feeling* affection of one High Priest? Our sins *in* his body produced a conflict he successfully endured. His perfect obedience triumphed once, and (through death) destroyed the *power* of sin; so that, after having died, he could, without any violation of the Father's law, be raised again. He was brought under the Adamic curse, not by self-committed sin, but in the fact of inheriting our nature, and so bearing our griefs and carrying our sorrows. It is written: 'The Lord hath made the iniquity of us all to meet on him.' Evidently '*on* him' and '*in* him' are convertible terms. In his human nature dwelt the people's sin; but having got rid of it all, in him now dwelleth all the fulness of the Godhead *bodily*. The sacrifice was perfect; sin was condemned *in* the flesh of human nature."

QUESTIONS AND QUESTIONS:

FOR THE CONSIDERATION OF ALL WHO BELIEVE THE

RENUNCIATIONIST THEORY,

AS

DEFINED IN THE FOLLOWING PROPOSITION:

That the body of Jesus did not inherit the curse of Adam, though derived from him through Mary; and was therefore not mortal; that his natural life was "free;" that in this "free" natural life, he "earned eternal life," and might, if he had so chosen, have avoided death, or even refused to die upon the cross, and entered into eternal life alone; his death being the act of his own free will, and not in any sense necessary for his own salvation; that his sacrifice consisted in the offering up of an unforfeited life, in payment of the penalty incurred by Adam and his posterity, which was eternal death; that his unforfeited life was slain in the room and stead of the forfeited lives of all believers of the races of Adam.

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- 1.—It is written, that "Jesus Christ was a minister of the circumcision for the truth of God, to CONFIRM THE PROMISES MADE UNTO THE FATHERS."—(Rom. xv. 8.) It is further written, that "He is the mediator of the new

- covenant*, that BY MEANS OF DEATH . . . they which are called might receive the promise of eternal inheritance; for where a testament is, *there must also of necessity be the death of the testator.*" Confirmatory of these declarations, Jesus, at the last supper, in handing the wine to his disciples, said, "This is the new testament IN MY BLOOD."—(Luke xxii. 20.) *Query*: Could the covenants of promise have been brought into force without the death of Jesus the testator?
- 2.—If not, how could Jesus, without dying, have obtained his portion of the covenant? seeing the promises (to Abraham) were "to thee and to THY SEED," "which," says Paul (Gal. iii. 16), "IS CHRIST;" and the promise to David was, "I will establish the throne of *his kingdom for ever.*"—(2 Sam. vii. 13.)
 - 3.—Jesus being included in the covenants of promise, and the covenants being of no force without his death, did he not in this sense, in dying, die for himself, as well as for all others interested therein?
 - 4.—Jesus tells us (Jno. x. 18) that he had received a commandment from the Father, to lay down his life, by submitting to be crucified. If Jesus had disobeyed this command, would he not have committed sin? If so, could he have been saved? How was it possible, then, that he could "enter eternal life alone?"
 - 5.—And seeing his obedience unto death (Phil. ii. 9) was a necessity to his own acceptance with the Father, did he not in this obedience, obey for himself as well as for the joint heirs (Rom. viii. 17)? And seeing that obeying in this case was dying, did he not in dying, die for himself as well as for his brethren? (Other questions will bring it closer than this.)
 - 6.—Jesus, in speaking of his death, says, "*For this cause* came I unto this hour" (Jno. xii. 27); further, that "the Son of Man is come to give his life a ransom for many;" further, that this was the will of Him who had sent him, and whose will he had come to do. He was introduced to Israel as "The Lamb of God that taketh away the sin of the world" (Jno. i. 29) "by the sacrifice of himself" (Heb. ix. 26); and Paul testifies that he was made a little lower than the angels, expressly *for the suffering of death.*—(Heb. ii. 9.) Does it not appear on the evidence, that the very work he was sent into the world to do was *to die*? Could he have "earned eternal life" without doing the work the Father sent him to do? If not, could he "earn eternal life" without dying? If not, is it not a violation of the wisdom of God for anyone to speak of the possibility of his claiming eternal life before his death, and entering into the enjoyment of it alone? (If Adam in Eden had been appointed to die, could you have said his life was "free?" Who can make "free" from the appointment of God?)
 - 7.—Peter testifies that "Christ hath suffered for us *in the flesh.*"—(1 Peter iii. 18; iv. 1.) What flesh was this? Was not this the flesh of his brethren?—(Eph. v. 30; Heb. ii. 16.) If so, was it not mortal flesh? And if "mortal flesh," was it not as much under destination to die as the mortal flesh of all men? If not, how can it be the flesh of the children?
 - 8.—Is not our destination to die an inherited physical law in the flesh, resultant in the first instance, from the sin of Adam, and, therefore, called sin? If not, in what sense has death passed upon all men? But it is not a matter of argument. We see it every day with our eyes that a fixed tendency to dissolution is a quality of the flesh of Adam. Can a man partake of the flesh of Adam and not partake of this? Where is the testimony that he can? (An opinion is worth nothing.)
 - 9.—Why was Jesus "put to death in the flesh" of Adam? Paul says it was that "THROUGH DEATH he might *destroy that having the power of death.*" If "that having the power of death" was not in his body, how could he "through death" destroy it? On the other hand, how could he be a body

- of the flesh of Adam without also having in himself that which was "the power of death" in it?
- 10.—You say that the body of Christ was not sinful flesh, but "a likeness" of it? In what did the *likeness* flesh consist if it was not of the same sort? It is testified that he was made in "the *likeness* of men."—(Phil. ii. 8.) Would you, therefore, say he was "not a man but a likeness of one?" If not—if you say he was a man, though Paul says he was made in the likeness, why not say he was sinful flesh though Paul says he was sent in the likeness of it?
 - 11.—Paul says that God sending forth His Son in the likeness of sinful flesh, "*condemned sin in the flesh*:" (Rom. vii. 3), how could this have been done if there be no such thing as "sin in the flesh," and if Christ was "not sinful flesh but a likeness of it?"
 - 12.—Moses says that Adam begat a son "in his own *likeness*" (Gen. v. 3): does this mean that the son so begotten was, in any sense, of a dissimilar nature to his father?" If you say No, as you are bound to, why do you contend that a "likeness of sinful flesh" is dissimilar to sinful flesh itself?
 - 13.—When Christ spoke of laying down his life, did he not refer to his voluntary (as regards men) submission to a violent death? If he meant that he was not mortal; and that away from a violent death, he would not have died, how are we to understand John's exhortation to "lay down our lives for the brethren?"—(1 John iii. 16.) Did John mean that in the ordinary course, those to whom he wrote would not die?
 - 14.—Peter says "he bore our sins in his own body on the tree."—(1 Peter ii. 24; Is. liii. 6.)
Does this mean the very acts of disobedience themselves or their effects? As the former is inadmissible, it must be the latter. If he bore their effects in his body, was not his body mortal, which is the effect of sin?
 - 15.—If you say that our sins were laid on him in the same way as they were laid on the sacrificial animals in the Mosaic system of things (which was a mere ceremonial or artificial imputativeness,) how comes it that those sacrifices never could take away sins? (Heb. x. 2,) and where then is the substance of the shadow? The ceremonial imposition of sins upon the animals was the type; the real putting of sin on the Lamb of God in the bestowal of a prepared sin-body wherein to die, is the substance.
 - 16.—Paul says that they who commit transgressions are "worthy of death," (Rom. i. 32), and that "the end of these things is death."—(Rom. vi. 21.) Is there any difference in point of fatality between sentence of death for these things, and the hereditary sentence of death upon Adam?
 - 17.—As you will not say that death is more fatal than death, howsoever incurred, tell me how it is that you think that death on Adam's account would have destroyed Christ, while believing that death because of our offences had no such effect?
 - 18.—Even if we "sinned in Adam," in the personal sense contended for on behalf of your theory, did Christ not bear the effect of that as well as all our other offences? If so, did he not come under Adamic condemnation? If not, is our sin in Adam untaken away, and in that case, how can we be saved?
 - 19.—John testifies that Christ is the propitiation for the sins of the whole world (1 John ii. 2), and this reaches backward before Christ's time, as well as forward; as is evident from Paul's statement that Christ died "for the redemption of the transgressions that were under the first testament." On what ground is Adam to be excluded from the scope of this provision? Did not the coats of skin provided in Paradise (Gen. iii. 21) convey an intimation that his sins could be covered? Is it not evident from this consideration that Adam's condemnation, as well as ours, rested on Christ?

- 20.—David was a mortal man. Was not the flesh of Jesus the flesh of David? If so, was not the flesh of Jesus mortal likewise? If so, why? Was it not the effect of hereditary condemnation? If it was not mortal, how could it be the flesh of David which *was* mortal?
- 21.—Was not Jesus the son of David? If you believe this, which you cannot deny in the face of so much explicit testimony, are you not bound to admit that he was son of Adam. If David was son of Adam, and Christ was son of David, is not Christ the son of Adam also? Does not Luke carry his paternity back to Adam?—(Luke iii. 31.) His sonship to Adam through Mary being unquestionable, does it not follow, that equally with us, he inherited mortality from him?
- 22.—Did Adam experience evil before disobedience? You are bound to answer No. What parallel then can there be between him in that state, and Jesus in the days of his flesh, experiencing weakness, grief, pain and death?
- 23.—If Jesus did not hereditarily participate in these effects of sin, how came they to be his portion in the days of his weakness, down even to the particular of eating his bread by the sweat of his brow?—(Mark vi. 3.)
- 24.—If he had not patiently endured these things for the joy set before him, would he have been accepted? As you must say, 'No,' does it not follow that in this sense he suffered them for himself, while for us also?
- 25.—Were they not results of sin, and though he was personally righteous, did he not suffer them in himself for his own proof? and if he had working within him *one* result of sin, upon what principle will you deny the presence in him of its one great result—hereditary mortality in the flesh?
- 26.—If Jesus Christ, in the days of his flesh, was in the same position as Adam before disobedience, why did Christ experience evil and Adam not? How could he be in the same position in which Adam was before disobedience, seeing he was born of a woman who inherited the results of that disobedience, and that which is born of the flesh is flesh?
- 27.—Paul says, "God hath made Jesus to be sin."—(2 Cor. v. 21). How is this to be understood, if death, the wages of sin, had no hold on him? Was he not made sin in being made of a woman, who was mortal because of sin, and could only impart her own sinful flesh to a son begotten of her?
- 28.—Paul says, (Heb. ix. 28,) that Christ will appear the second time *without sin* unto salvation. This is equivalent to saying that the first time was not without sin. In what sense did he come the first time with sin if his flesh was not sinful flesh, and the law of sin had no hereditary claim?
- 29.—If you say it means a sin-offering, can you explain how it comes that a sin-offering is expressed by the word "sin," if the sin-offering is in no sense sinful? and how do you in that case understand Paul's statement (Rom. vi. 10), that when he died, he died *unto sin* once? He did not die unto a sin-offering; but in making himself a sin-offering, he died unto sin. If the hereditary law of sin wrought in his members unto death, as in the members of his brethren, we can understand how in dying, he died unto sin; for as Paul says (verse 7), "he that is dead, is freed from sin," sin having no more claim after that; but how can you understand it?
- 30.—Then, suppose we accept your paraphrase of it, and read for "sin," "sin-offering," in what did the sin-offering consist? Was it not his body, even as Paul says, that "we are sanctified through the offering of *the body* of Christ once?"—(Heb. x. 10.) And in what sense can his body be called sin, if it was clean from the hereditary effects of the sin-nature from which it was extracted?
- 31.—Paul says (Gal. iv. 4), that Jesus in being born of woman, was "made under the law," which law he tells us in 2 Cor. iii. 7, was a "ministration of death." Now, why was Jesus made under this death-ministrant law? If you answer according to Paul, you will say, to redeem them that were

- under it. Does it not follow from this, that in the divine process of redemption, the Redeemer had to be personally subject to the law to be redeemed from?
- 32.—How, on your theory of redemption, as applied to the Edenic law, can you make out this to have been necessary? If the life of a free, uncompromised man, standing outside the Edenic law, could be accepted in substitution for that of offenders under that law, why could not the life of a free, uncompromised man, outside the Mosaic law, have sufficed, in the same manner, to redeem those who were under it?
- 33.—Does not your new-Adam theory, in fact, require that Jesus should have been born not under but outside of the law?
- 34.—Not only so, but consider how redemption from the Mosaic law was effected. You are aware that under this law, "he was made a curse," though he never broke it. You are further aware that this being made a curse did not simply consist in dying, but that it laid personal hold on him through the mode in which he was killed. "He that hangeth on a tree is accursed of God." Presuming you will not say that any of God's ways are unnecessary, are you not bound to admit from these premisses, that before Jesus could deliver those who were under the curse of the law of Moses, it was necessary that he himself should come under that curse, though guiltless?
- 35.—If so, was it not equally necessary that he should come personally under the operation of the Adamic curse, in order to redeem those who were under it?
- 36.—As a matter of fact, did he not come under that curse in precisely the way we do, in being born of woman condemned?
- 37.—For what is the curse? Is it a sentence passed on us personally, or is it an inherited condition of our physical nature? The former you will not maintain, and the latter you are obliged to accept.
- 38.—Upon which comes the question, Was not Christ's physical nature the same as ours? In saying "Yes," which you are obliged to do if you speak according to the Word, you concede the whole question, and must renounce the Renunciationist theory.
- 39.—If you take refuge in the new-born quibble about life, I must ask you What is life in relation to us? Is it not organism in a vital state?
- 40.—Can you have human life without human organism? And is not the character of the life determined by the character of the organism? Thus, out of the same materials, does not dog organism generate dog life, horse organism horse life, and human organism human life? (assuming the distinction between life and organism merely out of accommodation to the theory).
- 41.—These things being undisputed, does it not follow that if the body of Jesus, was the Adamic organism, generated in the womb of Mary, in the ordinary gestatory period, possessed and manifested Adamic life? (employing that phrase merely out of accommodation to the new theory).
- 42.—How can a man's flesh be condemned without the life generated in it being condemned also?
- 43.—And if the flesh of Christ was not condemned, how could the flesh of Christ be the flesh of David, Moses and Abraham, seeing that the flesh of these fathers was in that state of death-constitution through extraction from Adam?
- 44.—You seem to consider hereditary mortality in Adam more fatal than death incurred by individual delinquency. In other words, you call it "eternal death" apart from a Redeemer. If in this you are right, how comes it that the law of Moses would have given eternal life if the flesh had been equal to the keeping of it? Paul says it was "ordained to life."—(Rom. vii. 10.) Showing that this meant eternal life, Jesus, in answer to the

- question how eternal life was to be attained, said "What is written in the law? How readeest thou? Keep the commandments. This do, and thou shalt *live*." But Christ was the only man that ever kept the law without fault, and he was God-manifest in the flesh by the Spirit, for the purpose. All others were unable to keep it. Hence the law was "weak through the flesh." If men had been able to keep it, obedience would have led to resurrection after Adamic death, as in the case of Christ. God does not hold us individually responsible for Adam's offence. We inherit the effects, but could have been redeemed from them by obedience, if that had been possible. But how, according to your construction of Adamic death, could obedience have led to "eternal life?"
- 45.—Besides, if the Adamic penalty was eternal death, and the death of Christ was the suffering of that penalty in our stead, would not his resurrection, in that case, have been impossible?
- 47.—It is truly testified that Christ died "for us;" but it is evident that the phrase "for us," means on account of us, and not instead of us. It is not only testified that he died for us, but that he died for our sins.—(1 Cor. xv. 3.) Does this mean instead of our sins? So while it is said that he was sacrificed for us (1 Cor. v. 7), it is also said he was sacrificed for sins.—(Heb. x. 12.) Should you understand he was sacrificed instead of our sins?
- 48.—It is testified (Luke i. 69), that God "hath raised up *for us* a horn of salvation." Does this mean raised up instead of us?
- 49.—It is testified (Rom. iv. 21), that Christ was raised again *for* our justification. Does this mean instead of our justification?
- 50.—It is testified (Rom. viii. 34), "that Christ also maketh intercession *for us*." Does this mean instead of us? (See also Heb. ix. 24; x. 20.)
- 51.—So also with the statement, "Christ died *for them*."—(2 Cor. v. 15.) If this means instead of them, how are we to understand the following statements: "I pray *for them*" (John xvii. 9); "He ever liveth, to make intercession *for them*" (Heb. vii. 25); "Spirits sent forth to minister *for them*."—(Heb. i. 14., &c.)
- 52.—But though the appearance of Jesus in the flesh, and all that he went through, was "for us," surely you will not deny that in all he did *for us*, he was individually comprehended as the elder brother of the family. For instance, his birth was for us; "hath raised up *for us* an horn of salvation in the house of his servant, David;" but was his birth not for himself also? If he had not been born, where would have been the Messiah and the glory to be revealed? I could understand a Trinitarian saying that it was unnecessary for him to be born for himself; but one believing that Christ was Son of God from his mother's womb, and that the Deity in him was the Father, is bound to recognise the fact that Christ was not only born for us, but born for himself as well.
- 53.—Again, Christ was obedient for us, as is manifest from the testimony, "*by one man's* OBEDIENCE many shall be made righteous;" but was he not obedient for himself as well? If he had been disobedient, would HE have been saved, "in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto Him that was able to save him from death."—(Heb. v. 7.)
- 54.—So he died for us; but did he not die for himself also? How otherwise could he have been made free from that sin which God laid upon him in sending him forth in the likeness of sinful flesh? Paul says that "he that is dead is freed from sin," and that "in that Christ died, he *died unto sin once*," being raised from the dead, death hath *no more* DOMINION over him.—(Rom. vi. 7, 9, 10.) Is it not clear from this that the death of Christ was

- necessary to purify his own nature from the sin-power of death that was hereditarily in him in the days of his flesh ?
- 5.—If to this you object, let me call your attention to Paul's definition of the priesthood which Christ took not to himself, but received from the Father : "Who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmities, and by reason hereof, he ought, as for the people, *so also for himself*, to offer for sins."—(Heb. v. 2, 3.)
 - 56.—Again, if Christ's offering did not comprehend himself in the scope of it, how are we to understand the statement of Paul that he "needeth not DAILY, as those high priests, to offer up sacrifice, *first for his own sins and then for the people's*, for THIS *he did once* when he offered up himself?"—(Heb. vii. 27.)
 - 57.—As Christ was the antitype of the high priest who "went alone once every year, not without blood, which he offered *for himself* and for the errors of the people" (Heb. ix. 7), is it not required that his sacrifice should comprehend himself as well as his people in the effect of its operation ?
 - 58.—If you deny this most obvious conclusion, how do you explain the fact that the Messiah Prince in the future age, at the restored feast of the Passover, "shall prepare *for himself* and for all the people of the land a bullock for a sin offering?"—(Ezek. xlv. 22.) Do you deny that the sacrifices in the future age are memorial, like the breaking of bread of what has been, in the same way as the sacrifices under Moses are typical of what was to be? Presuming you are scripturally enough informed to give the right answer to this, let me ask how the Messiah's offering for himself as well as for the people can be a memorial offering, if Christ in dying for us did not die for himself as well ?
 - 59.—To put it in a simpler form, in whatever sense our sins were laid on Christ, did they not, for the time being, become his; and, if so, did it not require his death that he might be purified from them, and, in this sense, in dying for us, did not he die for himself as well ?
 - 60.—It is testified that he rose again for our justification, but was it not for his own justification as well? If not, how do you understand Paul's declaration, that in rising, he was "justified in the Spirit?"—(1 Tim. iii. 16.)
 - 61.—He ascended to heaven to appear in the presence of God for us (Heb. ix. 27); but was not this also for his own exaltation and glory? If not, what mean the words of Peter and Paul, "that because of his obedience, God hath highly exalted him" "to His righthand."—(Phil. ii. 9; Acts ii. 33; v. 31.)
 - 62.—He is coming again for us (John xiv. 3; Heb. ix. 28); but is he not coming for himself also, that he may see of the travail of his soul and be satisfied (Isa. liii. 11), and be glorified and admired in all them that believe?"—(2 Thess. i. 10.)
 - 63.—It is all "for us," but is he not included, as the first-born among the many brethren, whom, as captain, he leads to glory?—(Rom. viii. 29; Heb. ii. 90.)
 - 64.—Your theory alleges that Christ in dying, paid the debts we owed on account of our sins. If this unscriptural representation of the case were true, would it not follow that forgiveness was ours as a matter of fact, as soon as he died? and if so, how comes it to pass that remission of sins is only attainable by believing and obeying the gospel?
 - 65.—And in that case would not forgiveness be a right to be claimed? If another man pays my debt, can I not of right claim exemption from the demand of my creditor? And if divine forgiveness is of this order (viz: remission because of satisfaction obtained), how comes it that Paul says that "the remission of sins that are past" is "through the FORBEARANCE of God?"—(Rom. iii. 25.) And how are we in that case to understand the

class of declarations abounding in the apostolic epistles, of which the following are examples: "God hath shut up all in unbelief, that He might have MERCY upon all."—(Rom. xi. 32.) Again, "according to His MERCY He saved us."—(Titus iii. 4.) "The FAVOUR of God that *bringeth salvation*, hath appeared." (Titus iii. 11) "being *justified freely by His GRACE*, through the redemption that is in Christ Jesus."—(Rom. iii. 24.) "God was in Christ *reconciling the world unto HIMSELF*, not imputing their trespasses unto them."—(2 Cor. v. 19.) Again, "having predestinated us unto the adoption of children by Jesus Christ to HIMSELF, *according to the good pleasure of His will*, wherein HE hath made us accepted in the beloved."—(Eph. i. 5.) Do not these scriptural representations exclude the idea that we are saved, because Christ has "satisfied" God by "paying our debts?"

- 66.—Do you believe God is just and righteous? How then can you accept a theory which represents Him as requiring the death of one who under no law of His, could righteously be required to die?
- 67.—If Christ inherited Adamic mortality, was not his death in that case in harmony with the righteousness of God?
- 68.—Wherein lay the "help" laid upon Christ by God for us? Was it not in the power of obedience in conception imparted to him, for was it not his obedience that brought resurrection and life? If you say the "help" lay in "free life," (a thing about which the Scriptures are silent,) are you not committed to the conclusion that our "help" vanished when that "free life" was destroyed in death?
- 69.—I could understand the possibility of "free life" being "help" if it was necessary for the deliverer to be exempt from death, but seeing the necessity lay just the other way, that is, that he should "taste of death," is it not absurd, as well as unscriptural, to call his life "free?"
- 70.—Was not Jesus God manifest in the flesh? If you say that Adam was God manifest in the flesh as well (but surely no one would go to such a terrible depth of mere-manism), how comes it that the only place where Christ is called Adam, introduces Christ as a *contrast* to Adam, saying "the first man is of the earth, earthy, the second Adam is *Lord from heaven?*"
- 71.—If Jesus was God manifest in the flesh and Adam was not, is it not clear that you are precluded from drawing that parallel between them which your new theory assumes throughout?
- 72.—Does not the difference lie here, that in Adam man loses himself, and in Christ, *God* saves him, that salvation may be of grace and not of works, lest any man should boast?
- 73.—If Christ be a new Adam, merely succeeding where the other failed, was he not a mere man, and in that case is not Renunciationism mere-manism of the most definite character?
- 74.—Your theory compels you to teach that the flesh is not a sinful but a good thing. How do you reconcile with such a doctrine the continual disparagements of the flesh with which the Scriptures abound? Thus, "if ye walk after the flesh ye shall die" (Rom. viii. 13); "he that soweth to his flesh shall of the flesh reap corruption" (Gal. vi. 8); "in my flesh dwelleth no good thing."—(Rom. vii. 18.)
- 74a.—Paul says the substance of the law or things foreshadowed in it are to be found in Christ.—(Col. ii. 17; Rom. ii. 20; Heb. ix. 23; x. 1.) This being so, can your theory furnish the antitype to the High Priest offering for himself?—(Lev. xvi. 6.)
- 75.—Can your theory furnish the antitype to the scarlet which entered into the composition of the veil—(that is to say, his flesh?—Heb. x. 20.)
- 76.—Can your theory furnish the antitype to the uncleanness-imparting bodies of those beasts burnt without the camp? (Heb. xiii. 11).
- 77.—Can your theory furnish the antitype to the making atonement for the holy place (Lev. xvi. 16)?

- 78.—Can your theory furnish the antitype to the atonement made for the altar? (Lev. xvi. 18.)
- 79.—Can your theory furnish the antitype to the atonement made for the holy sanctuary? (Lev. xvi. 33.)
- 80.—Can your theory furnish the antitype to atonement for the tabernacle of the congregation wherein God dwelt? (Lev. xvi. 33.)
- 81.—If you attempt an answer, do not content yourself with "yes;" but show us wherein all these things which were typical of Christ, have their counterpart in a theory which teaches he had not the condemned nature on him, and therefore, needed not to offer for himself.
- 82.—Paul says that as it was necessary that these pattern-things in the Mosaic system should be purged with blood, so it was necessary that the things signified should be purged; but with a better sacrifice, that is the sacrifice of Christ—(Heb. ix. 23). The Christ of your theory needed no "purging:" therefore does it not follow that he is not the Christ of Paul, who required purging from the law of sin and death, by his own sacrifice?
- 83.—Paul says of Christ, "it is of NECESSITY that this man have somewhat also to offer."—(Heb. viii. 3.) You say of your Christ, that he was under no necessity to offer himself; but might have refused to die, and entered into eternal life alone. Is it not clear that your Christ is not Paul's Christ, with whom it was a necessity that he should offer up himself, for the purging of his own nature, first, from the uncleanness of death, that having by his own blood obtained eternal redemption (Heb. ix. 12), he might be able afterwards to save to the uttermost, them that come unto God by him?—(Heb. vii. 25.)
- 84.—Jesus said, he would be to the generation contemporary with him, "the sign of the son of Jonas," in being "three days and three nights in the heart of the earth."—(Matt. xii. 40.) He also said, in reference to his death, "I have a baptism to be baptized with, and how am I straitened till it be accomplished" (Luke xii. 50); and "the cup which my Father hath given me to drink, shall I not drink it?"—(John xviii. 11.) How agrees with these sayings, a theory which speaks of the possibility of death having been omitted from the work of Christ, and of his entering eternal life alone, the very gate to which lay through death?
- 85.—In fact, in view of all the facts, testimonies and arguments herein adduced, is it not evident that you have got hold of a mere plausible conceit of the fleshly mind, acceptable only to those who are more at home in calculations of pounds, shillings and pence, than in the apprehension of the lofty principles of the oracles of God?

Haste, haste, escape the snare, ere it be too late.—EDITOR.

TO SEVERAL.—We endorse the answer given to No. 19, of brother Chatwin's Questions, viz., "*Would the keeping of the commandments have entailed a man to eternal life, though under Adamic condemnation?*"—YES. We do so on the strength of Christ's teaching (Matt. xix. 16, 17; Mark x. 17; Luke x. 28; xviii. 18), and on the declaration of Paul (Rom. vii. 10), who also explains that the inoperativeness of the law to this result was due to the weakness of the flesh.—(Rom. viii. 3.) We admit, however, that the answer requires qualification. The meaning is, not that such a man would

have been exempt from death, but that, after death, his obedience would have opened the way for his resurrection. You rightly say the shedding of blood was necessary in the work of redemption; but this was owing to the prevalence of personal offence. A violent death was the penalty of personal transgression only. Brother CHATWIN'S question supposes the insupportable case of a man free from personal offence. Jesus was not liable to a violent death, being sinless; but as the appointed Redeemer of those that were so liable, it became necessary to make him so, by the "hanging on a tree." There

(For the conclusion of this, see page 477, second column, at the top.)

THE CONDEMNATION OF JESUS.

THE following remarks were written by brother Andrew for addition to his article last month, on the Mosaic Curse, in relation to Jesus, but there was no room for their appearing. They are not spoiled by appearing in this detached form.

"The suggestion may possibly be made that Jesus was brought under the curse of the law, not by the fact of hanging on a tree, but by the judicial sentence passed upon him by the chief priests. True, this fact led to his being hung on the cross, but it cannot be said that it brought upon him the curse of the law. The priests who condemned Jesus were bad administrators of the law; they condemned him unjustly. The law undoubtedly cursed Jews for blasphemy, or taking God's name in vain; but the chief priests failed to prove Jesus guilty of this sin. If God had allowed His Son to be cursed by the law in consequence of the charge of blasphemy, He would have thereby sanctioned their sentence of condemnation. This would have been unjust to Jesus Christ, and would have been contrary to God's own principles of action; therefore such a thing could not possibly take place. It is true that God permitted the chief priests to do what they did to His Son; but between permission and sanction there is a wide difference. Jehovah allowed the Messiah to be delivered into the hands of wicked men, but He did not allow him to be cursed in consequence of their false charges against him. He simply permitted them to place him in a position which brought him under the curse of the law; and Jesus, knowing that it was his Father's will that such should be done, yielded a willing submission. If it had not been God's will that he should have been hung on a tree, Jesus Christ could have prevented it as easily as he momentarily prevented his being taken by the Jews who came to capture him in the garden, when he caused them suddenly to fall backward to the ground.—(John xviii. 6.) While, therefore, God did not sanction the false accusation against Jesus—merely permitting it in order to bring about a certain end—*He did sanction* the act of hanging His Son upon a tree. He superseded the action of those who unjustly condemned Jesus to death, by, in an indirect manner, placing him in a position which, not only apparently, but, in reality, in the eyes of the law, condemned to death. The charge of blasphemy led to his being hung upon the cross, and the hanging thereon brought him under the curse of the law; but the sentence of the chief priests was not that which made him a curse. The condemnation of the priests was not the condemnation of the law, but merely the condemnation of its unjust administrators; for the law rightly administered did not condemn Jesus for blasphemy. Jesus Christ was "made a curse" after the same manner that he was begotten—not by the will of man, but by the will of God; for he said to Pilate, "Thou couldst have no power at all against me except it were given thee from above."—(John xix. 11.)

To describe the hanging on a tree in the case of Jesus as a ceremonial defilement does not affect the question one iota. This will be seen by a consideration of what had to be done in such cases. Take, for instance, defilement by touching a dead body:—"He that toucheth the dead body of any man shall be unclean seven days."—(Lev. xix. 11.) Uncleanness contracted in this way lasted seven days. If, before the termination of those seven days, a man purified himself in the way appointed in verse 12, he would be clean; but, "Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and *that soul shall be cut off from Israel*; because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness was yet upon him."—(v. 13.) So that a man who is ceremonially defiled and did not cleanse himself in the appointed mode, remained unclean and was cut off from Israel.

There is no evidence that hanging on a tree was a ceremonial defilement; but even supposing that it was, what would have been required in the case of Jesus in order to cleanse him? He would have had to come down from the cross and purify himself in accordance with the ceremonial law. But, under the circumstances, such an event as this could not take place; and even if it had been possible for him to be released from the cross, there was no special provision in the law for purifying those who were hung upon trees. The fact that no such purification took place in the case of Jesus is evidence that he remained

unclean until his death. In what way was he cleansed? By the shedding of his own blood. Nothing less would suffice. Even if he could have been purified from any defilement, that purification would only have been temporary; he would still have had to die in order to give it permanent efficacy, and entirely remove the uncleanness. His death was absolutely necessary in order to make valid the blood of animals shed for the faithful Jews who had transgressed the law.

Herein do we see the beauty and perfection of God's arrangements. He includes in the Mosaic law a clause cursing with death any Jew who was hung upon a tree; but He makes no special provision for anyone being purified from such an offence. He then causes Jesus, in the last few hours of his life, to become obnoxious to that clause, when it was impossible for him to escape its curse; Jesus suffers the curse, and, in so doing, abolishes the law which cursed him, cleanses himself from the defilement of that curse, and, as the antitypical Lamb of God, gives efficacy to the sacrifices and ceremonial purifications of all faithful Jews under the law.

If this scriptural truth be fully understood and duly recognised, it will be seen that it furnishes an irrefutable argument against Unitarians and those who say that the death of Jesus Christ was not sacrificial. For, here is a positive fact during the life of Jesus which necessitated his death on account of himself, if for no one else. It proves to a demonstration that his death was not an accident; that it was not the result of mere human will, and that it was not designed simply for a moral effect; but, that it was absolutely essential before he himself could obtain immortality. Deny that fact, and it takes away one of the foundation stones which prove Jesus Christ's death to have been absolutely essential to salvation. True, there are the numerous declarations of the Old and New Testaments on this point, but we know how, through the perversity of the human mind, those plain statements are repudiated or explained away. Here, however, is an undeniable fact, which notwithstanding man's ingenuity, cannot be so easily perverted. By the apostacy it is simply ignored. It was, indeed, through overlooking such apparently little things as these that the truth was perverted in the first few centuries of this dispensation, and the foundation thereby laid for the present great upas tree of religious error.

UNION AND UNITY.

BY DR. THOMAS'S DAUGHTER.

IN view of the great importance and high estimation which we have ever been wont to place upon the testimonies of Jehovah, we desire to draw your attention for awhile to the consideration of the subject of *Unity*. This has come to be a subject of primary importance at the present time. All true earnest believers of the truth everywhere feel the great importance of Unity, in order that they may not lose their early confidence, become shaken in mind, and be in a fit condition to be blown about by "every wind of doctrine and the sleight of men."

The apostle Paul, the great teacher of the Gentiles, dwells largely upon Unity. He speaks of the "Unity of the Faith" and "Unity of the Spirit." He never alludes to any kind of unity which does not include as a foundation these two kinds

before-named. A seven-fold unity is clearly shown in his Epistle to the Ephesians, a number of units which complete the whole. One of these is styled "the One Faith:" this we conclude to be the same that is mentioned in Jude, viz., "the Faith once delivered to the saints," which he exhorts us "to contend earnestly for." The body of Christ, another fold of the seven, has been honoured and appointed as the "pillar and ground of the truth." Pillars perform a very important office in upholding the edifice: the ground is also indispensable. But suppose the pillars and the ground were to take up opposite views concerning the edifice they were upholding, what would become of the building? "A house divided against itself cannot stand." If the body of Christ is to perform its proper functions—its legitimate office, it

must be an unit, based upon the seven, as taught by the apostle Paul. It may then be a "light shining in a dark place until the day dawns;" it may then be in a condition, not only to enjoy the truth within itself, but also to extend the same boon to others, and maintain an effectual defence of the faith until the Master comes. When firmly united in this kind of unity, however small in number or in worldly standing, the ecclesia cannot fail to exert a powerful influence in behalf of the truth upon society around, thus obeying the injunction given by Christ, to "let your light so shine before men that they may see your good works, and glorify your Father which is in heaven," and be able to carry out fully the exhortation of the apostle, to do all things without murmurings and disputings, that ye may be blameless and harmless sons of God in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life."—(Phil. ii. 15). If, on the contrary, we fail to secure Unity in those things set forth by the apostle Paul, we shall fail to sustain an effectual defence of the Faith—we shall fail to preserve harmony and love amongst ourselves, and we shall fail to shine as lights in the world; for each individual member will soon find the light which once did illuminate his own mind, through the truth, gradually diminishing, until it become finally extinguished; and while a form of Godliness may be preserved, it will be without the power—having very little vitality left in it.

Vitality is the life-power. Spiritual life is the life of the inner man, the spirit of the mind. It does not always flourish, accompanied with a high degree of animal spirits or natural life; for the apostle Paul recognises a condition of things, wherein, "though the outward man perish, the inward is renewed day by day."—(2 Cor. iv. 16.) When the two kinds of life accompany each other, it is well; but they may exist independently of each other.

If we desire to promote spiritual life in a community whose association together is based entirely upon a community of sentiments in regard to Scripture doctrines and precepts, it becomes necessary to keep in lively remembrance those elements which constitute the basis of their Union. Their faith, their hope, their purpose of life, their aims, objects and affections, all tending towards, and centering in this seven-fold Unity, by which alone the incense of their hearts' devotion can ascend with acceptance to the One God and Father of all, "and that we may stand fast in one spirit, with one mind, striving together for the faith of the gospel."

The Scripture testifies concerning Paul, that he "preached the kingdom of God, and taught those things which concern the Lord Jesus Christ."—(Acts. xxviii.) When giving account of himself, he states, that "after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." In his Epistle to the Galatians, he identifies the gospel which he preached with the promises made to Abraham. In his defence before Felix, the hope and resurrection of the dead form is the theme of discourse: "I stand, and am judged for the hope of the promise made of God unto our fathers;" and again, touching the resurrection of the dead, "I am called in question by you this day." He reasoned three Sabbath Days unto them out of the Scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead, and that Jesus was that Christ, thus uniting the hope of the promises with the things concerning Jesus Christ, to be attained after the resurrection of the dead. We find these things amplified and greatly enlarged upon in reading the epistles. The promises made of God unto the fathers, the covenants, both Abrahamic and Mosaic, are dwelt upon copiously in the epistle to the Galatians. In Romans we learn concerning justifica-

tion through faith; justification by grace, and not through the works of the law. According to the text, it reads: "Therefore, it is of faith, that it might be by grace, to the end the promise might be sure to all the seed." Both the natural seed and the spiritual seed are included in

the acceptance by grace, after repentance from dead works, and justification through faith, by the principle of obedience, "according to the election of grace." The natural branches to be grafted in again, if they continue not in unbelief, when the time of restitution shall arrive

(The rest of this Article unavoidably held over at the last moment.)

The Christadelphian.

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

OCTOBER, 1873.

We regret to be compelled to monopolise space for another month, in connection with an agitation which we might have been spared. Another month, however, will, please God, see us through it, so far as the *Christadelphian* is concerned. We may hope, next month, to resume the ordinary form of things as regards monthly contents. The agitation, though hurtful in some respects, may not have been without an intended blessing. It may be that it was necessary to revive our apprehension of him who was slain for us. The immediately hurtful effects will be apparent on reference to this month's intelligence from Birmingham, Glasgow, Leicester, Nottingham, and Stourbridge. The beneficial effects are such as cannot be so outwardly evident, but are not the less real to those who have received them in the quickening of their perceptions and appreciations of the mystery of Godliness, which is the central glory of the truth.

SUBSCRIBERS TO THE "CHRISTADELPHIAN."

American and other subscribers will please recognise the need, on receipt of this number, of renewing their subscription, if it be their intention to continue the *Christadelphian*. The terms they will learn from the cover. We could wish to dispense with this part of the arrangement. It would be entirely to our mind to simply ask for the names of those anywhere and everywhere, who are willing to receive the monthly

visits of the *Christadelphian*, like the living waters, "without money and without price;" but, unfortunately, it is not in our power. Printer's paper and ink we do not "freely receive," and, therefore, cannot freely give, because we have not been allowed of God to be put in trust of the mammon of unrighteousness. Had we the means consumed by the lords, "spiritual and temporal" of this *aion* on their personal comfort and glory, we should take delight in scattering far and wide, without charge, printer's sheets for the illumination of the minds of men as to the exceeding glory that is to be revealed; at least we think so, but God knows best. He knoweth what is in man, when man thinketh his case to be the very opposite of what it is. At all events, we are effectually hedged off from the opportunity of putting ourselves to the test in this matter. If the *Christadelphian* is to continue in this present evil world, the printer must be paid, and if the printer is to be paid, subscribers must remit the price, the receipt of which is an infliction which we put up with as a necessary evil, in patient hope of the day when we shall be able to fling pens, ink, types and paper, to the wind; and bidding adieu to the office, with all its cares and concerns, depart, in the mercy of God, for a portion in the inheritance of the King at his coming in power and great glory.

THE GLASGOW AND TROWBRIDGE DISCUSSIONS.

The Glasgow discussion has been postponed for six months, on a medical certificate that the Editor's health requires desistance from public effort for the period named.

The Trowbridge discussion has fallen through. It will be remembered, that this

discussion originated in a challenge from Mr. Young (editor of the *Christian Spiritualist*), who declared himself prepared to maintain that the doctrine of the resurrection of the body was unscriptural. When the terms of the debate came to be arranged, Mr. Young raised a difficulty, by departing from his original proposition, and wishing to substitute the following for it: "That the Jewish and New Testament Scriptures, considered as a whole, are unfavourable to the doctrine of the resurrection of the body." He said he admitted that some passages favoured the idea, and he, therefore, wished the insertion of what he called the saving clause "as a whole." The Editor pointed out that this was logically absurd, for if any part of them (the Scriptures) taught the resurrection, the rest could not be unfavourable to it, though they might be silent. The Editor did not undertake to prove that the Scriptures *everywhere* taught the resurrection, but only in certain parts; and

as Mr. Young's new proposition virtually admitted this, there was no issue upon which to go before an audience. Mr. Young was evidently frightened at his original proposition, advanced at a time when he did not suppose it would be seriously taken up, and he wished to change it into a form that would leave him what is called a "back door," in the certain event of the attack in front proving too strong for him. As the Editor cares not to deal with obliqueness in any form, preferring only straight and well-defined issues, capable of being expressed in the Saxon "yes" and "no," the discussion could not take place. The brethren desired that, in lieu thereof, a course of lectures should be given in Trowbridge by the Editor. This he would gladly have done, but his state of health does not allow of his concurring at the present time. In the mercy of God, he may do it at some future time.

INTELLIGENCE.

ABERDEEN (Scotland).—Brother Robertson announces the immersion and addition to the ecclesia of MRS. COOPER, wife of bro. Cooper, adding that others are interested.

BALLYBAY (Ireland).—Pursuant to a promise made to brother Mann, Worcester, Mass., who was desirous of presenting the truth to his friends during a short visit from the States, the Editor left Birmingham on Monday, August 18th, to lecture four times in Ballybay and Cootehill. Arriving in Dublin the same night, he there slept and went forward next day to his destination, which was in the county of Monaghan, between twenty and thirty miles to the north-west of Dundalk, a seaport on the west coast of Ireland. Ballybay is a small country town of but a few thousand inhabitants. Two lectures were arranged to be given in a meeting room, the free use of which was granted for the occasion. The room was by no means the sort of a place which will be suggested by the phrase "meeting room." It was a low roofed barn, at the rear of what appeared the descending passage to a stable yard, and as the door was on a higher elevation than the ground by several feet, access to it was obtained not by stairs, but by stones and earth heaped up. The navigation to a stranger, was rather difficult in the dark. At the first lecture there was a large attendance of men and boys. When the lecture was about half through (subject, man's mortality) questions began to be asked from the audience, and the Editor, who lectured with great difficulty on account of his health, was obliged to

humour them, and sat down and entered into conversation with the meeting. The meeting grew turbulent as the process went on, and finally broke up with shrieks and yells in true Irish fashion. Next day, word came that the use of the room would not be allowed for the second meeting, which was not altogether a disappointment, as the prospect of rest was agreeable. However, when the evening came, four gentlemen, one of them the magistrate's clerk of the place, called at the Inn where the Editor was lodging, and expressing their regret that the meeting had been stopped, said they were personally anxious to hear what was to be said on immortality, as to which the chief speaker said, "he believed it would only be possessed by the righteous." The Editor consenting to rehearse the substance of his lecture to as many as they might get together, he went out with them to a room which they had procured close by, behind a general store. The room was one ordinarily used as a drinking loft. It was a long low-roofed apartment, with naked rafters, and tables and benches at intervals for the use of drinkers. The aspect of the place was dismal enough as we sat by the light of a solitary candle. About twelve interested persons were gathered in due course, and for about an hour and a half, sitting with them round one of the tables, the Editor occupied their attention on the glorious subject of the life that is to come. Next night the Editor drove in a conveyance with brother Mann to Cootehill, a place rather larger than Ballybay, about eight miles

distant, where two lectures were to be given in the market house. A large crowd were waiting outside, and greeted the arrival of the conveyance with something like groans. Three constables were in attendance. Walking upstairs, the meeting was soon in public form. The Editor had to ask to be allowed to sit while speaking. The lecture was patiently listened to for half an hour, and then questions were begun as at Ballybay. With the questions the excitement increased, and the people came crowding forward, making a threatening crescent round the table at which the Editor was seated. Occasionally the whole meeting indulged in those shrieks and yells so peculiar to an Irish audience. By and bye rotten eggs began to be thrown, and one or two more hurtful missiles. It became evident that it would be wise to close the meeting, which was with difficulty done, the head constable taking charge of the Editor, and escorting him to the vehicle in the midst of an excited crowd. Darkness favouring departure, the vehicle was quickly off on the way to Ballybay. Brother Mann decided that it would be unwise to hold another meeting, and accordingly next morning, the Editor took his departure for Birmingham, where he arrived at 3 a.m., August 23rd.

BELFAST.—Brother D. Wylie writing September 11th, mentions that brother and sister Hunt have removed to Manchester, and that in consequence the meetings of the ecclesia are now held at the house of brother Daniel McCann, 12, Catherine street, Cromar street.

BIRMINGHAM.—During the month obedience to the faith was rendered by SELINA PARSONS (34), sister in the flesh to brother Parsons, of Birmingham. She was immersed on Tuesday, September, 9th.

The subjects of lectures at the evening meetings, for the same time, have been as follow:

September 7th.—Brethren: believers, Christ's brethren; other brethren, Plymouth brethren, Christian brethren, brethren in the flesh.—The brotherhood of the future age. (Bro. Hodgkinson, in place of brother Roberts, who was unfitted by illness.)

September 14th.—The Messiah of Old Testament promise and New Testament fact. or the doctrine of Christ made Sin—righteousness—wisdom—sanctification, and redemption; and the doctrine of his Great Name—the Wonderful—the Counsellor—the Mighty God—the Everlasting Father—the Prince of Peace, and the King of Gory. (Bro. Shuttleworth.)

September 21st.—A Great deliverer is waiting the appointed time of blessing; Christ at God's right hand, is the future King of the World; He who endured the shame of a malefactor's cross is coming to

wear the honour of a universal crown; and though dark be the clouds that will usher in his august advent, and fierce the convulsion that will attend the earth's deliverance, yet bright will be the glory that will afterwards cover the earth, and peaceful the repose that will settle upon its everlasting hills. (Bro. Shuttleworth.)

September 28th.—Flesh and Spirit: Human Flesh: its Physical, Mental, and Moral Attributes in the light of Revealed Wisdom. Spirit: its Revealed Forms and Phases, now and hereafter. (Bro. Shuttleworth.)

During the month, the brethren have been subject to considerable turmoil consequent on steps taken to agitate the Renunciationalist heresy. Those steps were at first attended by an unexpected degree of success. In the Editor's absence for a week from ill health, a private meeting was convened, to hear Edward Turney, whose long lecture and diagram and prompt rejoinder to some questions put to him (coming from one of such long standing in the faith and in such good reputation for ability and trust-worthiness in the things of the Spirit,) naturally had a staggering effect on the bulk of those present, most of whom went away with an impression, for the time being, that the new theory was the truth, which they accordingly began to advocate. In the following week, the Editor having again to be absent—in Ireland in the service of the truth—they arranged for another and more public meeting, in the next week, in the Temperance Hall, at which Edward Turney was again to expound the Renunciationalist heresy. Printed notices were distributed among the brethren, inviting them to be present. On the Tuesday previous to the meeting, which was held on Thursday, August 28th, the Editor submitted himself to public questioning by those inclined to believe Edward Turney's doctrine. At the close of the process, the brethren agreed to authorise him to question Edward Turney at the close of his coming lecture. On Thursday night a large meeting came together, many being present from other places, in the expectation that the Editor was to question Edward Turney. This expectation, however, was doomed to disappointment. Edward Turney spoke for nearly two hours and a half, filling up the whole of the time, and leaving no opportunity for questions. The Editor asked to speak, but was disallowed. He then asked Edward Turney, before the whole meeting, to meet him in debate, in Birmingham during the following week. This he declined to do. The Editor then announced that on the following night he would give a lecture in reply to the one which had been delivered. This lecture appears in the present number of the *Christadelphian*, under the title "The Slain Lamb." The

effects of it were far beyond the Editor's expectations. Most of the brethren who had been disposed in favour of the new theory, gave way before the testimony adduced, and are now united in the maintenance of the faith. A few only, and these, in nearly every case, such as distinguished themselves in a previous faction, hold on to the new conceit with which, if they desist not in their opposition to the truth, they must be left to themselves by the brethren, who cannot, beyond a certain time of patience, allow their edification to be interfered with, and their position in the truth to be compromised by fellowship with corrupters.

Brother and sister Hodgkinson, from Boston, Mass., U. S. A., after spending nearly eight weeks in Birmingham, have finally settled within five miles of Peterboro', in a house named Norman Cross. Brother Hodgkinson hopes to let the voice of God be heard in that neighbourhood.

BOG MINES, BISHOP'S CASTLE.—Brother Owen reports (Sep. 14th): "On Sunday, August 24th, we assisted in putting on the 'sin covering name,' ELIZABETH BUTLER (78), mother of bro. D. Butler, for upwards of 80 years a member with the Baptists. From the first appearance of the truth in the neighbourhood she has been interested, and ultimately decided to repudiate her former immersion and fellowship, by uniting with us."

BRIERLEY HILL AND STOURBRIDGE.—For some time the brethren and sisters living in Brierley Hill, have formed part of the ecclesia at Stourbridge, a place about three miles distant, but on Sunday, September 7th, they began to meet together as a separate ecclesia. Brother Shuttleworth of Birmingham, was present to help and encourage in the good work. The new ecclesia consists of about ten brethren and sisters. The step was decided on at a meeting convened on the previous Wednesday. Three reasons for it were written down: 1st, many persons in Brierley Hill are interested in the truth, and would be likely to attend a meeting if there was one. 2nd, the distance from Stourbridge was inconvenient for brethren and sisters. 3rd, favour has been shown to the Renunciation heresy by the Turney brothers at Stourbridge. For these reasons, the Brierley Hill brethren and sisters decided to withdraw from Stourbridge. Brother Parsons has kindly offered the use of his house for the meeting, till a suitable room can be obtained.

BRIGHTON.—Brother E. G. Holden writes (Sep. 11th), as follows: "As a resident here for some eight months, I (as well as brother Boshier, who has considerable business acquaintance in this town), naturally felt desirous that a public effort to set forth the truth should be made here. Accordingly, opportunity offering, by a visit of brother Hadley, of Birmingham, to Brighton, a hall

at the Royal Pavilion, holding about 250, was engaged for Wednesday evening, Sep. 3, and the following lecture (well advertised,) was given by brother Hadley: 'Death and Immortality. What is man? What is death? How can man become immortal? The Scripture answer to these questions, as opposed to Platonism and popular theology.' Brother Boshier, of London, occupied the chair, and introduced the lecturer by a few appropriate remarks. The hall was full, and the attention all that could be desired, except on the part of one lady, somewhat past the middle age, who on hearing the conclusion logically arrived at by the lecturer, that there was no immortal soul in man, precipitately made for the door, hastily exclaiming, 'What rank heresy!' At the conclusion of the lecture a number of questions were asked, and promptly answered by brother Hadley; one questioner stating that he was perfectly satisfied with the answers given, and that the lecturer had established his case as far as he had been able to follow him. At the close it was announced that another lecture would be given by brother Hadley on the following Friday evening. Accordingly, on Friday, September 5th, brother Hadley again lectured, his subject being 'The Bible *versus* Tradition, *The Scripture doctrine of a future life. How, when, and where will immortality be conferred upon the righteous. The unscripturalness of popular ideas of heaven and hell.* Brother Boshier, as before, occupied the chair, and there was again a large audience, who gave exceptionally close attention to the lecture. At the close, questions in harmony with what had been advanced were again asked and replied to, apparently to the satisfaction of those present, who testified their approbation by frequently applauding bro. Hadley's answers. One pertinacious individual, who, instead of asking a question, repeatedly asked to be allowed to recite a dream, was effectually silenced by one of the audience, who proposed that the individual in question should hire the hall for that purpose some other evening. A number of books and pamphlets were sold at the conclusion of each lecture, and we hope good results may flow from the seed thus sown."

CUMNOCK (Scotland).—Brother Haining reports that JAMES ELLIOT (18), son of bro. Elliot of Ochiltree, put on Christ by being baptized into his Saving Name on the 6th instant, having given satisfactory evidence of his enlightenment in the things of the kingdom and name. "Our earnest prayer," adds brother Haining, "is that in this evil time he may be preserved from imbibing the doctrines of seducing spirits, and that he may stand in the simplicity which is in Christ Jesus."

FROME.—"It is again my pleasing duty to have to announce another candidate for the 'holy square,' or symbolic number of

144,000, in the person of ALFRED SUTTON (27), turner of this town, who with my assistance, on the 24th ult., entered the sheepfold of the true Shepherd by the proper and legitimate way, viz., by the Spirit, the water and the blood. He has, up to within 12 months or so, been a visitor to, but not a member of the Independent chapel here. The truth was first introduced to him by brother Dyer, his uncle." C. W. CLARK.

GLASGOW.—We hear of four having separated from the ecclesia in this place, because of their acceptance of the Renunciationist heresy.

HUDDERSFIELD.—Sister Fraser announces the withdrawal of James Voyce, whose astrological practices had been condemned by the brethren. Sister Fraser adds he has so much faith in this false science, that there is very little hope of him seeing how sinful it is.

LEEDS.—Brother Dunn says that the name he last month wrote "Felling," in reporting a sister's baptism, ought to have been Fennell.

LEICESTER.—The ecclesia here has withdrawn from the fellowship of all who accept the Renunciationist heresy, of whom there are but one or two in Leicester. Brother Meakin, of Birmingham, visited, and lectured with acceptance on Sept. 7th.

LONDON.—The following immersions are reported from the Metropolis:—August 30th, EDWARD SHERRING and WILLIAM FRANKLIN, both Primitive Methodists formerly; Sept. 4th, ELIZA HAM, sister to brother Ham, and MATILDA ROUSTED FINLAY, both formerly attendants at the Church of England.

SHELLEY (Yorkshire).—Sis. Jessie Fraser, writing from this place, where she is mistress of the board school, states that she has succeeded in procuring the admission of a copy of *Twelve Lectures* into the Mechanics' Library there.

STOURBRIDGE.—(See Brierley Hill.)

TRANENT.—Brother Strathearn, contributing to the general cause of the truth, says: "In the meantime, we can do little for the truth in this place. Everything is against men giving heed to the word of God. Worldly prosperity seems to be the greatest enemy we have to contend with. Nobody will listen to anything concerning the future." He announces that young brother David Hastie fell asleep August 13th, and now rests in the blessed hope of a resurrection unto eternal life and glory, in the kingdom of our great God and Saviour Jesus Christ.

NOTTINGHAM.—As the disgrace of division can now no longer be hid, we give publicity to the following communication:—

"53, Marple Street, Nottingham,
September 14th, 1873.

DEAR BROTHER ROBERTS—The painful

duty devolves upon me, as secretary for those who still 'hold fast the name, and have not denied the faith even in Nottingham, where Satan's seat is,' to forward the intelligence respecting the division which has taken place here.

Several of the brethren who accept the new theory, having re-immersed themselves, an 'Important Communication,' signed by twelve brethren, was addressed to the ecclesia. The following is the principal portion:—

'To the brethren and sisters of the Lord Jesus Christ, meeting at the Christadelphian Synagogue, Shakespeare Street, Nottingham, greeting:

BELOVED IN THE LORD.—You are well aware that we have lately been disturbed by one coming among and trying to make us doubt whether we be in the faith. This would have mattered little, had not two of our leading brethren—E. Turney and W. H. Farmer—listened to his suggestions. These have not only listened to his suggestions, but have now proclaimed, both by words uttered in our hearing, but particularly by being re-immersed, that they believe the surmises of the said disturber to be true.

This presents before our mind a serious issue upon which you will have to come to some definite decision, one way or other. A considerable section of the ecclesia, some of whom have signed their names to this paper, think it is high time for the body, as a whole, to declare what they think.

The act of brother Turney and brother Farmer is a declaration by them that the rest of us are strangers and foreigners, without God and without hope in the world, because we did not at our baptism, and we are thankful to say, do not now (many of us at all events), believe the heresy taught by one who has crept in among us at unawares. The brethren and sisters must say if this is their mind. Upon their answer will depend the course of that section of the ecclesia already referred to.

If they endorse the action of the two brethren named, and the conclusion that springs from it as regards themselves and us, we have but one course before us, and that is, to accept the exclusion which they will thereby pronounce against us, and to seek in another place to maintain our adherence to the faith once for all delivered to the saints; and to give as strong a testimony as we can against this destroying leaven of heresy which is working evil among us.

If, on the other hand, they do not endorse the action of the two brethren named, we hold them bound, and shall ask them to withdraw from them, as having uttered a

grave slander against the brethren, and caused divisions contrary to the apostolic doctrine.

We ask a meeting of the ecclesia to consider and decide this exceedingly important matter.

EDWARD OWEN	SAMUEL RICHARDS
RICH. HOPCRAFT	THOMAS FISHER
HENRY KERRY	WM. R. DOBSON
EDWIN BROWN	JOHN KIRKLAND
WILLIAM MABBOTT	HENRY SULLY
ISRAEL LOVETT	JOSEPH FIDLER.

At a meeting held during the following week, the matter was discussed. The majority not only refused to withdraw from the brethren named, but passed a resolution (proposed by E. Turney), 'That we meet in future on the basis of an uncondemned Christ.' Nothing, therefore, remained but for those who would preserve their standing in Christ, but to withhold themselves from fellowship. Upwards of forty (most of whose names I enclose) have taken this step, and formed themselves into an ecclesia, meeting at present in the People's Hall, to comply with Christ's commandment, in loving remembrance of what he has done on our behalf. We rejoice at the oneness of purpose and desire manifested amongst us, viz., to help each other to continue steadfast in the apostolic doctrine. We feel that the severe trial through which we have passed has had a beneficial effect upon us. We recognise even in this 'our Father's hand,' and our hearts rise in thankfulness that we are still on the side of the truth; and in humble prayer, that being preserved from all error, we may be permitted to eat of the tree of life, and become constituents of that glorious temple builded together for an habitation of the Deity in the future age. I remain in Christ Jesus, your brother,

JOS. BURTON.

The list of names is as follows:—

BROBSON, WILLIAM	KERRY, HENRY
BROWN, EDWIN	KERRY, HENRY, jun.
BROWN, LOUISA	KERRY, MARY
BURTON, JOSEPH	KERRY, CAROLINE
BURTON, PRISCILLA	KEELING, HERBERT
DOBSON, W. R.	LOVETT, ISRAEL
DAYKIN, SAMUEL	LOVETT, MARY
ELSTON, JOSEPH	MABBOTT, WILLIAM
ELSTON, M. A.	MABBOTT, NAOMI
FIDLER, JOSEPH	OWEN, EDWARD
FISHER, THOMAS	RICHARDS, SAMUEL
FISHER, M. J.	RICHARDS, MARTHA
HOPCRAFT, R.	RTAFORD, LILLEH
HARRISON, JOHN	SULLY, HENRY
HIGGS, H.	TILLEY, CHARLES
HIGGS, ELIZABETH	TORR, WILLIAM
KIRKLAND, JOHN	TORR, ANN
	TURNERY, ANN

PETERBORO. — See Birmingham intelligence.

(For commencement of this, see foot of page 468.)

is no conflict between the teaching that life would have come by the law, if a law had been given that the flesh could have faultlessly kept on the one hand, and the declaration on the other, that righteousness unto life was, from the beginning, destined to be of faith. God foresaw the failure of the flesh, and provided accordingly; nevertheless, He put the flesh on its trial, that its failure might be manifest, and that grace or favour might then come into play. Hence the proposition, that eternal life by a resurrection would have come by a perfect keeping of the law, is not inconsistent with the self-evident truth, that the flesh being incapable of what was required, human redemption should be "of faith (in a crucified Saviour) that it might be by grace."—EDITOR.

AUSTRALIA.

WARRNAMBOOL (Victoria). — From this place we have received a series of interesting communications. Brother John Coghill, originally from Thurso, in Caithness (Scotland), and born in 1812, says he heard Dr. Thomas lecture in Edinburgh about 25 years ago, and afterwards was baptised, with fifteen others, in South Bridge Hall, by Moncrieff. Shortly afterwards he proceeded to the Colonies, where he remained for twenty-one years alone, and at the date of his letter, was meeting for the first time with those who had embraced and obeyed the truth. He desires to be remembered to all the brethren, some of whom he says will remember him. The next letter is from Charles Mitchell, also a native of Scotland, where he was born in 1842, in Morayshire. In 1864, he emigrated to Queensland. In 1867, or thereabouts, he settled at Warrnambool, and connected himself with the Scotch Presbyterian Church, in which he became leader of the singing, and also Sunday School teacher. For fifteen months he occupied this position; but not in comfort, "because" says he, "I never understood what I tried to teach the young myself." About this time, he received a copy of *Twelve Lectures* from a young man named Samuel McDonald, who came from New Zealand, and into whose possession the *Lectures* came in a singular way. A brother of his put them in his box unknown to him, before leaving New Zealand, in the hope that he would read them. He had no desire to do so at that time, but at last got interested in them. Getting into conversation with Mr. Mitchell, he told him about the book, and at his request gave him them to read. After a struggle, Mr. Mitchell concluded there was something wrong in

popular religion. He says "I gave up chapel going immediately, and spent my Sundays in the caves along the sea beach with no eye but God's upon me. I prayed earnestly to God to open my eyes. My prayer was answered. In three months I became a thorough believer in the truth as it is in Jesus; but how was I so long in getting baptised? I got no opportunity. I knew no one to help me; my friends and acquaintances persecuted me, and even my wife was opposed very much (though she soon came to a knowledge of the truth also). I have often exclaimed like the prophet "Lord, I am alone and they seek to slay me; send some servant that I may get baptised." My prayer has been answered; four of us put on the glorious name on the 22nd of June, assisted by bro. Coghill, who writes you along with this." The third letter is from W. J. Evans, builder, at Woodford, five miles from Warrnambool. He says he met with brother Mitchell, at the annual gatherings of the order of the Rechabites, of which they were both members. He, the writer, was at the time a lay preacher among the Baptists, and in converse with brother Mitchell, became aware of his religious sentiments. He prayed God would open brother Mitchell's eyes, and to make the writer the instrument. He went to brother Mitchell's house, for the purpose of bringing him to right views as he thought, but found his task very different from what he expected. Brother Mitchell gave him the *Twelve Lectures*. The writer read them carelessly and cast them aside, and betook himself to his favourite orthodox authors; but somehow they were not so satisfactory as they used to be, and he again took up the *Lectures* and read them searchingly, comparing them with his favourite old orthodox works and with the Bible. The result of several months' study was to convince him of the truth. He then left the Baptist Church, resigning his position as a preacher of that body. His beloved wife, reading, thinking and acting for herself, came to precisely similar conclusions. At that time brother Coghill, of Melbourne, came to reside temporarily in the district, and availing themselves of the opportunity, four of them got immersed as follows: CHARLES MITCHELL (31), and his wife, JANE MITCHELL (25), formerly Presbyterians, W. J. EVANS (31), and his wife, REBECCA EVANS (31), formerly Baptists. The immersions took place in the Merris River, on the 22nd June, in the presence of a large concourse of people. Two meetings were held on the following Sunday, at which brother Coghill and brother Evans addressed the few who attended. The expense of keeping up the meetings is too heavy for the brethren at present, but they hope by private effort and the diffusion of Christadelphian literature, to be able to pave the way for public effort hereafter. They ask the

prayers of the brethren everywhere on their behalf.

BEECHWORTH.—R. H. T. "Reconciliation and forgetfulness of the past," is the only practicable course in misunderstandings where both parties are convinced they are in the right. "Domineering manners" will never characterise a true servant of Christ, however much he may think another in the wrong. "Demanding apologies" is quite outside the line of practice belonging to the household of faith.—J. A. and D. P. The publication of personal misunderstandings serves no good purpose. We, therefore, always avoid it. Brethren should be very slow to separate for such reasons. Much must always be left to the judgment of Him who in due time will give to every man according as his work shall be.

CANADA.

CLARK (Ontario).—Brother McNELLIE says, he was accidentally led into the way of the truth in the spring of 1858, and coming to realise his true position, he was assisted in the obedience of the faith by brother Coombe, of Toronto, on the occasion of Dr. Thomas's last visit to that city in March, 1869. His wife followed him in a few months, then an elder sister and her mother, the latter aged 70, who has since died. They then met together every first day of the week for worship. Brother McNellie did his best to induce others to think and read. As the result, one young man, ROBERT Mc GIMSIE became interested and obedient. Afterwards, his mother MRS. JANET GIMSIE, followed his example, on the 8th of August last. These two live at Port Hope, about twelve miles east of Clark. At Coburg, about 17 miles, resides brother David Wright, an old and staunch brother, at present alone. Several at Port Hope are inquiring. (Your estimate of Baxterianism and those deceived by it, whatever their professions, is one that will be endorsed by all discerning friends of the truth.—EDTROR.)

HAMILTON.—Brother Powell reports that JAMES HEELEY (35), formerly Episcopalian, has put on the saving name. He also reports that the brethren have engaged a public hall, and besides their own meeting at 11 a.m. hold two for the public—one at three, and the other at seven p.m. The attendance is fair and the audiences increasing. (The parties concerned cannot be roused on the subject of large photos. Little matter; we shall soon meet before the Lord, when photographs will be superseded by connection in the spirit.—EDTROR.)

TORONTO.—Brother C. H. Evans reports the immersion, on 29th of June, at the Baths, of ROBERT S. WEIR (30), student, formerly Presbyterian, upon belief and confession of

the truth as held by the brethren. Another baptism is pending. "We number now in good standing 27."

NEW ZEALAND.

SELWYN.—Two communications come from this place, announcing the immersion of two brothers SCOTT. Their sister, MARY SCOTT, in a separate note says, "The immersion took place in a river at the Malvern Hills. No Christadelphian was nearer than forty miles, and there was no conveyance and many rivers to cross; altogether an unsafe journey." The brothers, therefore, immersed one another; and doubtless their act is accepted before the Lord. Brother Gorton of Canterbury, also mentions these immersions, and states that seven of this excellent family are now walking in the truth, and other members are expected to follow.

UNITED STATES.

BARRY (Ill.).—Brother R. D. Warriner reports the obedience of Mrs. C. SWEET (73), widow, who has long been a prominent member of the Campbellite association. She came to a knowledge of the truth through intercourse with her daughter and son-in-law, brother and sister Green. She took formal leave of her former associates, a few weeks before her immersion. The step was a trying one, as she was much respected among a large circle of friends, many of whom were present at her baptism. At the same time was immersed MARY G. JONES (26). These additions have greatly encouraged the little ecclesia at Barry.

CARROLL PARISH (La.).—Brother P. F. Sanders reports the obedience of his wife, MARTHA A. SANDERS and MATTIE SANDERS, wife of his brother, both in the flesh and in Christ; also REBECCA A. JOHNSON, sister in the flesh. They were all immersed into the Saving Name of Christ, on the 27th day of July, 1873; all formerly Baptists. "We now number," says brother Sanders, "eight in the one faith, and all closely related in the flesh. We have no one to lecture for us at this time; but our elder brother from Arkansas was with us during the spring, and delivered several lectures in the country, by which he seemed to arouse some few for a short time; and the seed sown may yet in some future time spring up and bear fruit to the glory of God."

CHICAGO.—Brother H. C. Jacobs writes as follows: "I have to report the increase of our number by brother John Keeling, who has stood with the Hacking party, and been presiding brother since the division, some four years ago. After long and diligent study of the subject of the Christ, he finally decided that no mere man, or flesh and blood organisation of the nature of the seed of

Abraham only, could in any way give to God a ransom for his brethren. He now rejoices with us in this glorious doctrine, and appears to see clearly the inconsistency of the Hacking party, and all other "who see nothing but flesh in the man Christ Jesus."

(In publishing the foregoing intimation, we would not be understood as sanctioning the doctrine that the substance of the body of Christ was other than human. The divine side of the Lord Jesus is to be found in the superabounding Spirit presence of the Father. How this combined with his person is a matter not to be understood but believed. The testimony is explicit as to his physical nature being the same as the children, and this is not to be set aside by any conceptions we may form as to the *modus operandi* of God-manifestation. We sympathise with those who seek to keep the Father in Christ in view, but we think they create needless difficulty by seeking to enforce their own inferences as to how the manifestation was accomplished. There is a possibility of being wise above that which is written. The Spirit's union with the flesh of David does not mean amalgamation, for then would the Lord Jesus have been of a different nature to his brethren. Wisdom lies in desisting from all attempts to define the mode of the mystery of Godliness, and implicitly accepting the testimony of the word; no part of which must be invalidated by our reasonings thereon. Mere-manism is blasphemy, and semi-spirit substanceism, is an error in the other extreme. Believers in Christ ought to renounce both, and unite on common ground.—EDITOR).

FREDERICKSBURG (Texas).—Brother G. W. BANTA, formerly connected with the Missionary Baptists, writes to report the immersion of himself and wife. He says that being questioned several years ago as to the substance of his faith, he entered upon an investigation which brought him to the conclusion that all sects upon earth were wrong; but fortunately meeting in with a Christadelphian (brother Oatman), some of what had been to him the greatest mysteries in the Bible, were unravelled to his perfect satisfaction. He afterwards met in with another member of the unpopular sect in the person of his own brother, John Banta, from whom, in three weeks intercourse, he learned the way of God more perfectly. They were baptised into the glorious name on the 24th of August last. Brother Banta is a farmer and aged 32; his wife, Susan M. Banta is 24." "We are now

ready," says he, "to give a reason of the hope that is within us."

KENDALL (N.Y.)—Sister Emma Duelli, writing for the *Dr.'s Life*, says her father, mother and herself (immersed in May, 1868) are an isolated family living in the wilderness, with no one around interested to search the Scriptures. They are thirty miles from Rochester, and meet together occasionally for the breaking of bread.

MOORE'S ORDINARY (Va.)—Brother M. L. Staples reports the death of sister Gee, on the 14th of July, "a middle aged sister of good standing among the despised few, who in contemplation of her departure took consolation in the glorious hope, and prayed come Lord Jesus, come quickly."

ROCHESTER (N.Y.)—Brother McMillan reports the death of sister Charles Boddy, who fell asleep, in childbed, on the 16th of July last, in hope. The child lived twenty-four hours, and the mother died on the fifth day. Four previous children are also in the grave. The brethren sympathise with brother Boddy left thus alone.

WEST HOBOKEN.—Sister L. reports: "One more has recently been added to our number by baptism—sister BARRON, wife of brother Barton, before mentioned. While we are called upon to rejoice on account of one added, we are on the other hand called upon to mourn the loss of one removed by the hand of death. On Saturday, August 30th, our little brother, Willie Smith, was conveyed to Greenwood Cemetery and deposited in the grave, there to await the dawn of the resurrection morning. The measure of his days was little more than sixteen years. His short life has been marked by much physical suffering; but his mind had attained a ripeness and maturity far beyond his years in the direction of the truth. Resignation to the will of God characterised him through all his intense sufferings, drawing out his sympathetic love toward his Saviour in the hour of His agony. When visited by a brother during his sickness, who sympathised with him, he said: 'The servant is not above his Master.'

'There is a calm for saints who weep,
A rest for Yahweh's pilgrims found,
Secure in Christ they sweetly sleep,
Hid in the ground.'

In a later communication, sister L. says "We are happy to be able to communicate to you a few more names, added to our number during the past month: brother BARRON and brother BEALE of Northport, Long Island. A letter from the last-named to sister Thomas may probably be interesting to your readers. It reads as follows: "I have through the directions of a friend, Mr. M. of Norfolk, Va., a member of the Christa-

delphian body, taken the liberty to address you. I received some papers from Mr. M. more than a year ago, which I read very carefully, and by them my eyes were opened; and since that time I have carefully studied the Scriptures, and am satisfied that they teach the true gospel of Christ. I now desire admission among you; and my object in writing to you is to learn the requirements, discipline and government. You will confer a great favour upon me by sending me what information you think I need, and I trust, advance the cause of Christ. I have been a professor of religion for a long time, and an active member of the Congregational church. I am now determined to be more active in what I believe is the true church, wishing to prepare myself for useful service in the cause of Christ. I learn from Mr. M. that there is an organization in Jersey city, and if there is none nearer than that, I propose to unite with it as soon as I receive the desired instruction. My wife also wishes to unite with you when she becomes satisfied on the subject of re-immersion."

In answer to the above, we forwarded two little tracts, presenting an explicit statement of first principles, one, the *Record of the Birmingham Ecclesia*, the other, *To All who Love the Truth*, both agreeing in substance, and likely to contribute to the promotion of the desired object. Mr. B. replied as being satisfied with the information given, and requested to be baptised on Sunday, the 10th instant, if suitable to the convenience of the brethren. Arrangements were accordingly made; and Mr. B., in the presence of several of the brethren, gave satisfactory evidence of his enlightenment in the fundamental doctrines of the truth. Baptism was administered in the ocean waves that wash the shores of Long Island, around Fort Hamilton.

We have recently had some interesting meetings on the hill, not far from our house. Some of the brethren in our immediate vicinity, being desirous of embracing every good opportunity for holding forth the word of life to the people of this neighbourhood, lent their aid and assistance in arranging for four lectures, to be delivered by brother Gratz, in a hall on Palisade Avenue. Their efforts were rewarded by a fair attendance of strangers, considering the disadvantages we labour under, and by an earnest spirit of inquiry being awakened in the mind of one stranger, who continues to attend the meetings regularly."

Brother Gratz writes to announce his safe arrival, and his cordial reception among the brethren there. He makes special mention of the sympathy experienced at the hands of sister Thomas and sister Lasius.

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. X.

TEMPTER AND TEMPTED;

OR THE BIBLE DOCTRINE OF SIN CONSIDERED IN RELATION TO
THE TERMS “SERPENT,” “DEVIL,” “SATAN,” &c.

“THAT *diabolos*, rendered *devil* in the common version, is SIN, appears from the expressions of Paul in various parts of his writings. He says ‘that having the power of death is *diabolos*.’ The power of death is that which causes death. In a venomous serpent the *to kratos*, or power of death, is in its fang or sting. Remove this, and the most deadly reptile is perfectly innocuous. It has lost its power, not of locomotion, but of inflicting death. So if the power that makes death work strongly within us could be removed, we should never die. It is that power Paul calls *diabolos*. It is not death; but the death-producing power, which is in every man, young and old, saint and sinner; therefore *diabolos* is in every human being.

Having ascertained, then, that the power of death resides in *diabolos*, if we can ascertain what is the death-power, we, at the same time, learn

who or what *diabolos* is. Let us, then, ask Paul a few questions. Thus, ‘venerable brother, you have said that *diabolos* hath the power of death; will you kindly inform us what that power is?’ Readily. It is death’s sting, and that sting is SIN, which is strengthened in its workings by the law of God, which is contrary to it.—(1 Cor. xv. 55, 56.) ‘Why do you triumphantly inquire, *O death, where is thy sting?*’ Because, in speaking of the mortal and corruptible body common to all the saints, putting on incorruptibility and life, I saw that the sin in our flesh, which stings us to death, would be extracted, and the body consequently healed; and that, although we had been severely wounded in the heel, so to speak, we should recover, and so cheat death of many victims. In other words, in the case of Christ’s brethren, they would get the victory over him, and verify

the saying, 'Death is swallowed up in victory;' 'You have said that *'the body is mortal because of sin'* (Rom. viii. 10, 11); pray how does the body get quit of this deadly principle, so as to be pronounced victorious over death?' 'In two ways, according to the believers acted upon; *first*, by resolution into dust, and reorganization thereof into body made incapable of decay by the creative Spirit of God, in the hands of the Lord Jesus. This is resurrection life. And *secondly*, by an instantaneous change wrought in living flesh and blood by the energy of the Spirit, which will destroy the sin-power or sting, which gives place to *that which hath the power of life, that is, the Spirit.*' 'But if the Spirit have the power of life, how is it that Jesus styles himself *'the life?'* 'And so he is; 'for as the Father hath life in Himself, so He gives also to the Son to have life in himself.'—(John v. 26.) The Spirit, which 'imparts life because of righteousness,' is placed at the Lord's disposal 'that he should give eternal life to as many as God has given him.'—(John xvii. 2.) The spirit-life, therefore, of the saints is hid with Christ in God; and when he who is their life shall appear, then shall they appear with him in glory.'—(Col. iii. 3, 4.)

'*Sin in the flesh,*' then, and *'the Spirit of God,* are the two antagonistic principles to which human nature is amenable in the present and future states. The former hath the power of death, and is termed *diabolos*; the latter hath the power of life, and is styled *'the Lord the Spirit.'*—(2 Cor. iii. 18; 1 Cor. xv. 45.)

Human nature is styled *'sinful flesh'* (Rom. viii. 3), and Paul speaking of himself as sharing therein, says, 'In me, that is in my flesh, dwelleth no good thing.'—(Rom. vii. 18.) Sin in the flesh, then, is a very evil thing. It is that principle which works within us what is not good in thought and feeling; and these workings, the apostle styles 'the motions of sins'—*ta patheemeta toon hamartioon*—the physical and mental

emotions which, when yielded to, work transgressions of the law of God. So that when a man is tempted, he is not tempted of God, nor of such a monster as the Gentile Devil; but as the apostle says, 'Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it will bring forth sin; and sin, when it is perfected, bringeth forth death.'—(James i. 14, 15.) This is the philosophy of temptation, so to speak. Man is made up of certain desires. He desires what he sees, hears, feels, tastes, and smells; in other words, he desires the gratification of his senses. There is nothing *essentially* evil in this. The evil lies in their *inordinate* gratification. Now, between the ordinate or regular and inordinate or excessive, God has placed His law. He has said you may desire, but you may not inordinately desire; or if you do, you may not gratify that desire contrary to My law, under penalty of death. Abstractly, there was no harm in picking up sticks on Saturday; but when God said 'Thou shalt do no manner of work on the seventh day,' this abstractly harmless thing became a high crime against heaven, and brought forth death to him who perfected the desire to gather on that day. Thus the divine law defines what is irregular, and therefore not to be done by those who would enjoy the favour of God.

Now, if God had given no law to His people (and He has given law to none else), they would not have known what He deemed regular and what excessive, what right or what wrong. In truth, there would have been no such distinction. There would have been neither virtue nor vice; and the only course would have been for a man to follow his instincts. In this there would have been no sin; because 'sin is the transgression of the law;' and where there is no law, there can be no transgression. Had the Lord God not forbidden to eat, there would have been no sin in Adam's eating of the fruit of the Tree of the Knowledge of good and evil. The pleasantness

of the fruit in Eve's sight, the appreciation of its goodness for food, and a desire to be as wise as the gods, and a desire to be as wise as the gods or elohim, were things in harmony with the nature God had given them, and which He pronounced 'very good;' but when He said 'Ye shall not touch the tree under penalty of death,' there was a law given that made the gratification of that nature sin. Hence, it was as true of them as of the apostle, who says 'I had not known sin but by the law; for I had not known lust (inordinate desire) except the law had said 'Thou shalt not covet.' They coveted, being enticed by their own lust, which drew them away from the Eden-law. The desire to eat was conceived within them, *by the suggestion from without, setting the flesh to think and reason without subjection to the given law.* The thinking and reasoning in harmony with their nature alone, was sophistry, and led them to conclusions in direct opposition to the divine law; had they allowed the commandment to guide their reasoning, they would have reasoned logically, and God's thoughts and ways would have been approved, and cheerfully acquiesced in. But the reverse of this was the fact; and sophistry led them in the way of death, as it has all their posterity ever since.

'By the law is the knowledge of sin;' therefore, those who are ignorant of the law do not know when they sin. This is the case of those 'without law;' who are consequently under 'times of ignorance.' Nevertheless, they sin though they know it not; and sin and ignorance work death, and 'alienation from God's life' (Eph. iv. 18); for 'the wages of sin is death,' and renewal unto life is by knowledge. (Col. iii. 10.) Thus, sin had the power of death in Adam's case, and in that of all his descendants. There was no sin in the terrestrial system till he ate. The serpent could not sin, because no law was given to it; and where there is no law there is no sin, and can be none. Sin entered the world—*not by the Serpent*, but by Adam; as it is written, 'Sin entered

into the world *by one man*, and death by sin; and so death penetrated into all men, because in him all sinned.'—(Rom. v. 12.)

Adam's nature was animal; very good of its kind, as was the nature of all the other creatures. These did not sin, yet they returned to dust whence they came. So probably would Adam, if he had been left to the ordinary course of things as they were. But he would not have returned to dust if he had continued obedient. He would doubtless have been 'changed in the twinkling of an eye,' on eating of the Tree of Life. But, being disobedient, his sin determined his fate, and that of the creatures. It doomed them all to death according to law, and 'nature' unchanged was permitted to take its course. This sin became the death-power; for had there been no sin, there would have been no death. Though death *could* have ensued without sin, it *would not have been permitted* to do so; but desire being conceived for an unlawful object, this unlawful desire enticed to a forbidden action; the enticement was yielded to, and shame and fear, the evidences of guilt, resulted. Thus a new mode of thought, the sophistry of sin, took possession of human nature, and *caused it to fall.* Sin reigned, and Adam obeyed it in the lusts of his body, yielding his members instruments of unrighteousness to sin. The sophistical thinking of the flesh gained strength, and became in him and his posterity the rule or law of their nature. This is termed in Scripture '*the law of sin;*' the presence of which, within him, every man may know by the passions or 'motions of sins,' at work there to bring forth fruit unto death. Because of this, it is also styled '*the law of sin and death,*' to which the flesh or humanity is subject. Cain was conceived under the activity of this law of nature; hence it is said to have been *ek tou poneerou*, from evil, that is, from sin. This was his origin. Had he been begotten before the tempest arose in his parents' nature which caused them to fall, he would not have been a murderer. But like produces like, and

sin in activity produces pre-eminent sinners. The storm of passion had subsided, and a repentant mind had been established, ere Abel was conceived. When he was born he was welcomed as 'from the Lord,' and though born of sinful flesh, he did not derive his origin under the impulses of transgression, but in parental reconciliation to the divine law. Thus, these two sons were the one from the evil, the other from the good; that is, of the devil, and of the Lord.

The word sin is used in two senses; first, to represent that combination of principles within us, which in excitation is manifested in passion, evil affections of the mind, diseases, death and corruption. They are called sin because their manifestation was permitted as the consequence of transgression. And this is the second sense of the word; as it is written, 'sin is the transgression of law.' Transgression was the effect of the *unbridled inworking of humanity*; and when the transgression was complete, or 'finished,' that inworking and its result were BOTH styled *sin*.

This unbridled inworking yielded to is licentiousness, and excessively deteriorating to flesh and blood. It degenerates the human organisation, and produces what is observed in the barbarous and savage races of mankind. Man left to himself can never improve; but must always get worse and worse, because his nature is subject to 'the law of sin and death,' which is degenerating in its operation. The only real antagonist to this law is *divine truth*—'the word of the truth of the gospel of the kingdom.' If this can be made to take root in a man's heart, it becomes there a rule of thought and action, incessantly antagonising 'the law of sin.' This rule is termed '*the law of the Spirit of life*.' Between these two laws there is a deadly enmity; for 'the law of the spirit of life' is '*the law of God*;' and the other law, the law of sin, is rebellion against it. God's law is from without; sin's law is born in us. The law of God is implanted

by *reasoning the mind into conviction of his testimony alleged*. It is the gospel transferred from the prophets and apostles to the believer's heart, and is contrary, in every particular, to 'the thinking of the flesh,' which is sin thinking within us. Now men the least fleshly can understand these things best. Hence Paul was well skilled in the matter. 'I find,' says he, 'a law that when I would do good, evil is present with me. For I delight in the law of God according to the inward man'—the '*new creature*' formed within him by God's knowledge; 'but I see another law in my members'—the law of sin 'warring against the law of my mind'—the law of the Spirit—'and bringing me into captivity to the law of sin which is in my members.' A man in whom the truth has no place cannot understand this; because he is subject to only one of these laws, namely, the law of sin and death. His experience and that of the apostle do not agree. It is only the true believer can sympathise with the apostle—he in whom the truth is most active; he can discern the evil of his nature most acutely. It is such a man can exclaim with Paul: 'O wretched man that I am! Who shall deliver me from the body of this death'—from this law of sin and death to which my body is subject? There is but one man that can deliver, even Jesus Christ the Lord, who partook of flesh and blood, that through death he might destroy this law of sin and death from the body, that is, *diabolos*. Paul, fully aware of this, therefore, thanks God in prospect of it. And there he leaves it in the patience of hope, continuing 'for his mind' the mode of thinking erected within him by the truth, as opposed to the unenlightened thinking of the flesh, subject to the law of God; but, for the flesh, to the law of sin.' This is the wretchedness of our case, that however approved of God for character, our flesh, because still subject to the law of sin, or 'law of nature,' in the language of 'philosophy,' is still burdened by that innate power, or *diabolos*, which

reduces to death, corruption and dust.

But how does Jesus, through his death destroy the devil? I could not answer this question if by 'devil' is to be understood the Gentile devil. But the devil Paul refers to in Hebrews, is 'that having the power of death,' which we have seen is sin. The question, therefore, is *How does Jesus, through his own death, destroy sin?* By making his life-blood an offering for sin, which offering is perfected by his resurrection; as it is written, 'he was delivered for our offences, and raised again for our justification.' Now this sacrifice of Jesus becomes sin-destroying in every one who believes the gospel of the kingdom preached in his name; and is sprinkled with his blood in being baptized into him. All the past sins of such a believer are cancelled or forgiven; and there is engrafted in him a principle, even *the word believed*, called 'the law of the Spirit of life,' which in the remission has 'made him free from the law of sin and death;' so that sin no longer *reigns* in his mortal body that he should obey in the lusts thereof. He is 'made free from sin' as the sovereign of his mind and actions; and has become the servant of God, whose will it is his study to learn and obey in all things; thus bringing forth fruit unto holiness, the end of which is everlasting life, when he shall be planted in the likeness of the resurrection of Jesus Christ. Such a resurrected man is like Jesus, incorruptible and immortal. The power of death is no longer in him, but thoroughly eradicated from his nature, which is then 'equal to the angels:' and as he is then, so will all the brethren of Jesus be freed from *diabolos*, and, therefore, subject unto death no more.

But though at the resurrection of the just, *diabolos* be destroyed to this extent, it is still strong and rampant in the rest of mankind, and consequently has then yet to be eradicated from among them: for it is Christ's mission to destroy *diabolos and the works thereof*, in other words, to take away the sin of the world. This is

his honour as the result of his obedience unto death. The first part of the work is *to restrain sin*, apocalyptically styled *binding the Dragon, the Old Serpent*; who is designated also by the words *diabolos* and *satanas*; the former being rendered *devil*, and the latter left untranslated. The last part of the enterprise is *to destroy sin*; so that thenceforth there shall not exist upon the earth a single man having *diabolos*, or 'that having the power of death,' in his nature; that is, that all the inhabitants of our planet, without exception, shall be incorruptible and deathless. The restraining of sin, or *diabolos*, is to be effected a thousand years before its destruction; the destroying process consummating the work of the millennial reign.

The sin-power in an individual man, uncontrolled by the law of God, is strong for evil and ferocious as a beast of prey. It converts a man, as the phrase is, 'into a devil;' and permits him to stick at nothing. The works of such a man are 'adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like;' the doers of which, the apostle says, 'shall not inherit the kingdom of God.' The Gentile devil cannot be fabled to do worse than this. Now when, instead of one such a reprobate, there are two hundred millions of the like associated together in one community, the power of the evil is increased so many million times. The increase of the power does not alter *the nature* of the evil: it is still sin in the flesh, having the power of death, and, therefore, *diabolos*. Now, what things that community of sinners wills, contrives, and does, are *the works of sin*, termed by John *ta erga tou diabolou*, 'the works of *diabolos*.' These works are civil and ecclesiastical institutions, styled in the Scriptures, 'things in the heavens, and things in the earth, visible and invisible, thrones, dominions, principalities, powers.' They

are political aggregations of the works of sin, or *diabolos*. In short, everything that is not of the seed or truth of God is a work of sin, and destined finally to be destroyed. The institutions or polity of the two hundred millions are a fair and just representation of the character of the vast majority of them, and, therefore, of their nationality. The individuals being sinners, and for the most part desperate ones, the community they constitute is pre-eminently *diabolos*, or SIN POLITICALLY INCORPORATE. The excessive wickedness of such a body politic is illustrated by the Inquisition and the Popish priesthood—associations of adulterers, thieves, murderers, idolators, and blasphemers; hypocritical pretenders to piety, but as 'earthly, sensual, and devilish' as their own 'devil' is supposed to be. Now, a community like this, with an Emperor, Pope, and ten kings at the head of it, is represented apocalyptically by a Dragon with Ten Horns; and to show its sin-origin, *sin's symbol* is associated with it, and it is styled '*the Dragon, the Old Serpent*;' and to show, furthermore, its antagonism to God and His people, it is termed '*diabolos and Satan*.' In the aggregate it is represented in Daniel by the *image of a man* which Nebuchadnezzar saw in his dream. This man-image is Diabolos and Satan in the climax of Sin's power, glory, and wickedness; and styled by Paul, *ho anomos*, THE LAWLESS, whose manifestation is the result of the energy of the adversary, which is not fully developed till the near future. When the premillennial autocratic empire foretold by Ezekiel shall be fully organised, the SIN-MAN, perdition's son, will stand God-defiant within the walls of Jerusalem. This sin-power, called the devil and satan in the English version, is 'that having the power of death' manifested in full political and military array. And, who shall bind this strong one? There will be no power on earth equal to the enterprise. Britain and the *United States* (notwithstanding their present professed adhesion to Washington's foreign policy, too antiquated for the

terrible future) will, on the principle of self-preservation, contend against him. But, their efforts will be vain. The binder of the Sin-Man must from heaven descend, as the apocalyptic angel, having 'great power,' symbolised by 'a great chain,' and 'enlightening the earth with his glory.' When He appears he will strike him such a blow on the feet as to send him maimed, halt, and crippled to the west. After this blow, which is the battle of Armageddon, by which Jerusalem and Israel's land are delivered, no more is heard in Scripture of the Dragon; for, deprived of the dominion of the east, the sin-power can no longer be represented by 'the Dragon.' What remains is *diabolos and Satan*, the Sin-Adversary, represented by 'the Beast, the False Prophet and the Kings of the Earth, with their armies;' styled in Matthew, *diabolos kai hoi angeloi autou*, anglice, '*the devil and his angels*,' but properly *the sin-power and its messengers*, or agents. These are the broken '*pieces*' of the Man-Image, which the Sin-Binder will have to reduce to powder subsequently to the fracture of its feet.

We see from these hints that *diabolos*, or 'that having the power of death,' appears in divers parts of Scripture in a sort of personal manifestation. The personality, however, is not that of a single individual; but *the personification of a power* in man, and in society antagonist to God and His people. Treating of sin in the flesh, the apostle speaks of it reigning, deceiving, and slaying its victims. While sin has the power of death, he says the strength of that power is the holy, just, and good law and commandment of God. That is, sin would have had no power to work death in a man for coveting, if the law had not said 'Thou shalt not covet.' It is manifestly good not to covet anything that is your neighbour's; therefore, the law that forbids it is a good law. But, if there had been no such law given, to be covetous would not be punishable with death and exclusion from the kingdom. Hence, the

apostle says, 'the good law was not made death unto me;' but it made sin appear sin *working death in me*; that sin through the commandment might become pre-eminently A SINNER.' In the common version *kath' hyperboleen hamartoolos* is rendered 'exceeding sinful.' This is a version, but not a translation of the words. *Hamartoolos* is 'one who deviates from the path of virtue, a vicious person, a sinner;' consequently 'depraved, sinful, detestable.' It is a substantive; not an adjective, as rendered in the English version; and, therefore, ought to be translated as above.

Now this exceedingly great sinner, Sin, working death in man, the Scripture styles *diabolos*: and it may be pertinently asked, *why is it so called?* The following I conceive to be the reason. The attribute most characteristic of sin's character is *deceitfulness*; as it is written, 'Exhort one another daily lest any of you be hardened through the *deceitfulness* of sin;' 'Sin taking occasion through the commandment *deceived* me;' 'Eve being deceived was in transgression;' and 'The Serpent beguiled her through his shrewdness.' Eve being deceived, the Serpent's part in the transaction was finished. He held no conference with Adam, who, the apostle says, 'was not deceived.' Sin, the Seducer, approached him through Eve, whose eyes were open to evil. Sin incarnate in Eve was Adam's tempter. 'With her much fair speech she caused him to yield, with the flattering of her lips

she forced him.' She gave him of the tree, and he did eat; and eating, fell. Thus *sin caused him to fall in casting him across the law line*; and, therefore, it is called *diabolos*. For *diabolos* is a noun derived from the verb *diaballo*, which is equivalent to the word *trajicio*, to throw, or cast over, or across. *Diaballo* is from *dia* and *ballo*, to throw, cast; and in the perfect passive, to be thrown, or cast down. *Diabolos* is one who casts over the line, in a scriptural sense, by misrepresentation and subtlety, which is lying. Hence, *diabolos* stands for slanderer, accuser, and whatever else may be affirmed of sin. This is the proper signification of the word, and intelligible to every one; its improper meaning is *devil*, and understood by none. *Sin is the devil of our planet*; which few, perhaps, will believe, being so much in love with it, and delighting in its pleasures wherever they can be found. Gentile superstition is terribly afraid of its devil; but it loves sin dearly, and serves it in all its ungodly lusts. The Scripture saith, however, '*he that committeth sin is of the devil*'—he is a child of sin; 'for the devil sinneth from the beginning'—sin transgresseth ever. This is the unhappy lot of all the world, composed almost exclusively of the children of sin. Therefore, the apostle saith, 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.'—(Dr. THOMAS in *Herald of the Kingdom*, August, 1852.

THE PSALMS IN METRE.

By DR. THOMAS.

[THE Dr. first published a few of the Psalms, with Notes, without reference to numerical order. We shall republish these first, as they appear in the *Advocate*, and afterwards give

them from the un-annotated M.S. which we have in our possession.]

A prediction of the subjection of the Age to Come to Messiah, the Lord of all things.

This psalm is frequently quoted by the New Testament writers, and applied to Jesus. Our Lord himself cited it to put to silence the enemy and avenger, or chief priests and scribes, who excepted to the Hosannas of the boys shouting His praises in the temple.—(Matt. xxi. 16). Paul reasons from the 6th verse, "Thou hast put all things under his feet," in 1 Cor. xv. 27. He there shows that besides animals the Father has subjected all human government, authority and power, and even death itself. In Heb. ii. 8, he shows that these things are not yet subjected, but that so much has been fulfilled as that Jesus the Son of Man, was for a time made a little lower than the angels, that he might taste death for all, and for the suffering of death be crowned with glory and honour, as he now is.

Jehovah, Lord, how excellent
Thy name in all the earth;
Thou hast Thy glory far above
The circling heavens set!

From the mouths of sucklings and
of babes
Thou hast ordained praise;
To put thine advers'ries to shame—
Th' avenging foe to stay.

When I survey Thine heavens, Lord;
The work Thy fingers fram'd;
The moon and stars which were by Thee
In ages past ordain'd;

Oh what is man that Thou of him
For ever mindful art?
Or what the Son of Man, that thou
Shouldst kindly him regard?

Him for a while infer'or to
The angels Thou hast made;
With glory and with honour too,
The crown on him Thou 'st plac'd.

Dominion over all Thy works
On him Thou hast conferr'd;
And all things Thou hast subjected
Beneath his sov'reign feet;

The bleating sheep and lowing ox,
Yea, and the forest beasts;
Ærial fowl and sea-born fish,
All gliding through its depths.

O great Jehovah, Thou who art,
Our God and mighty Lord,
In all the wide-extended earth
Thy name how excellent!

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 46.

THE CONDEMNATION OF SIN.

STRANGE extremes meet in Christ. "Flesh of sin" and "Spirit of holiness," God and man, earth and heaven, strength and weakness, poverty and riches, life and death, sorrow and gladness.

As chief among ten thousand, and as the subject of probably more than a thousand titles, types, prophecies, symbols, and descriptions, setting-forth the sublime and God-magnifying phenomena presented to our attention in Jesus of Nazareth, he may well be briefly but most gloriously styled in the Spirit's language, "The Wonderful," the mighty God, the everlasting Father.

The phrase "the man Christ Jesus" describes one side of Christ, the name

"Immanuel—God with us"—describes another side of Christ; while the more complete version of Paul, "God manifest in the flesh," uniting both sides in one view, presents us with the Spirit's key to the sublime mystery of Godliness disclosed in the doctrinal history of Jesus.

Christ's miracles, wonders and signs were things "GOD DID *by him*;" so also the condemnation of sin was something for which God sent him into the world, and which God effected in him. The same is also true of reconciliation—it was God's work by him; indeed God is our Redeemer; and besides Him there is no Saviour. The facts concerning Christ's sacrifice, are only the visible operations of His outstretched arm to this end. As the apostle says, "All things are of God," even the Son and the Spirit.—(Acts ii. 22; 2 Cor. v. 18, 19.)

The flesh in which God was manifested was weak "sinful flesh," or more exactly

"flesh of sin;" besides which there is no other sort extant, nor ever has been in Adamic likeness.—(Rom. viii. 3).

Since Paul affirms there is to be but "one kind of flesh of men" and "one blood" (which is the life of all flesh), and since, moreover, he testifies that Christ "likewise took *part of the same*," there remains no alternative but that both in the flesh, and the life of the flesh, the nature of Jesus was identical with that common to the race of which he was a member.—(1 Cor. xv. 39; Acts xvii. 26.)

Since again there is but one kind of flesh in the premisses, it follows that the phrases, "his flesh," "my flesh," "days of his flesh," "according to the flesh," "made flesh," "sinful flesh," "after the flesh," "manifest in the flesh," "put to death in the flesh," "suffered in the flesh," "come in the flesh," "body of his flesh," "through the veil . . . his flesh," "abolished in his flesh," "members of his body and flesh," as apostolically applied to Christ (in view of the premisses) are so many demonstrative evidences that, as to nature, he was made in all points like his brethren, and subject to all the disabilities common to the nature he came to redeem.

The nature Christ possessed was the nature that sinned, and the nature he came to save; and the life he possessed was the life common to Adam's children, and the life he came to redeem from destruction.

The flesh of Adam, and the flesh of Christ, before he died and when he emerged from the grave; and the flesh of his brethren now, and when they are re-formed from the dust of *sheol*, is all one and identically the same flesh, which, in all cases, before it can inherit the kingdom of God, must be changed in a moment, in the twinkling of an eye."

The figure used by the apostle when he enjoins to "crucify the flesh with its affections and lusts," is drawn from the fact that it was none other than the flesh containing these affections and lusts that was literally crucified when Jesus was put to death.

The death of Christ, apart from the resurrection of Christ, would have been unequal even to the remission of sins.—(1 Cor. xv. 17; Rom. v. 10.)

Paul teaches that it is necessary for a priest to be "compassed with infirmity," to the end that he may have "compassion on the ignorant, and on them who are out of the way;" for which reason also he says "he ought, as for the people, so also

for himself, to offer for sins."—(Heb. v. 2, 3.) Now, on Paul's authority, these three figures in the Mosaic pattern find their spiritual counterpart in Christ, who was first compassed with infirmity (Heb. iv. 15, v. 7; Psalm lxxvii. 10), and, therefore, 2nd, can be touched with a fellow-feeling of our infirmities (Heb. iv. 15), and, 3rd, offered also for himself, on the ground of said infirmity."—(Heb. vii. 27.)

The physically unblemished nature of the sacrifice required under the law, did not represent an immaculate physical nature, but one personally innocent of transgression: this peculiarity was met in Christ in a way which reflected the wisdom, goodness, and justice of God, and, at the same time, fulfilled the diverse and otherwise inexplicable types and predictions in Moses and the Psalms. Other theories *ignore* but cannot, by any possibility, explain them.—(Lev. ix. 7; xvi. 17; xix. 33; Psalm xxxviii. xl.)

Everyone who confesseth that Jesus Christ is come in the flesh, is of God; but everyone who confesseth not that Jesus Christ is come in the flesh, is not of God, but of anti-Christ.—(1 John iv. 2, 3.)

REFERENCE TABLET No. 47.

READINGS FROM THE SEPTUAGINT.

Messiah in the days of his flesh.

"After sixty-two weeks the anointed one shall be destroyed, and there is no judgment in him."—(Dan ix. 2. 6.)

"His form was ignoble and inferior to that of the children of men; he was a man in suffering, and acquainted with the bearing of sickness."—(Isaiah liii. 3.)

"And the Lord shewed me Jesus the high priest standing before the angel of the Lord, and the devil stood on his right hand to resist him. And the Lord said to the devil, the Lord rebuke thee, O devil . . . Now Jesus was clothed in filthy raiment and stood before the angel. And the Lord answered and spoke to those who stood before Him, saying, Take away the filthy raiment from him; and he said to him, Behold, I have taken away thine iniquities, and clothe ye him with a long robe, and place a pure mitre upon his head . . . and the angel of the Lord testified to Jesus, saying,

thus saith the Lord Almighty: If thou wilt walk in my ways and take heed to my charges, then shalt thou judge my house."—(Zech. iii. 1-8.)

"Behold thou hast made my days of old . . . deliver me from all my transgressions: thou hast made me a reproach to the foolish. I was dumb and opened not my mouth; for thou art He that made me. . . Thou chastenest man with rebukes for iniquity."—(Psalm xxxix. 11.)

"There is no health in my flesh . . . there is no peace to my bones because of my sins. For my transgressions have gone over my head: they have pressed heavily upon me like a weighty burden. I have been wretched and bowed down continually; I went with a mourning countenance all the day. For my soul is filled with mockings and there is no health in my flesh."—(Psa. xxxviii. 3-7.)

"I will declare mine iniquity and be distressed for my sin . . . they that reward evil for good slandered me; because I followed righteousness."—(Psalm xxxviii. 18-20.)

"Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I am conscious of mine iniquity; . . . For, behold, I was conceived in iniquities and in sins did my mother conceive me . . . Thou shalt sprinkle me with hyssop and I shall be purified, thou shalt wash me and I shall be made whiter than snow."—(Psalm li. 2-7.)

"Prove me, O Lord, and try me; purify as fire my reins and my heart. For Thy mercy is before mine eyes and I am well pleased with thy truth."—Psalm xxvi. 2, 3.)

"They tempted me, they sneered at me contemptuously. . . I will give thanks to Thee, even in a great congregation: in an abundant people I will praise Thee. Let not them that are mine enemies without a cause rejoice against me; who hate me for nothing and wink with their eyes."—(Psalm xxxv. 16-19.)

"The Lord also is pleased to purge him from his stroke. If ye can give an offering for sin, your soul shall see a long lived seed. The Lord also is pleased to take away from the travail of his soul, to shew him light and to form him with understanding; to justify the just one, who serves many well; and he shall bear their sins. Therefore he shall inherit many, and he shall divide the spoils of the mighty; because his soul was delivered to death: and he was numbered among the transgressors; and he bore the sins of many, and

was deliver'd because of their iniquities."—(Isaiah liii. 10 12.)

REFERENCE TABLE No. 48.

THE CIVILIZED WORLD.

The one God of this world is Mammon; the Trinity which it worships is the lust of the flesh, the lust of the eye, and the pride of life.—(1 John ii. 16.)

The civilized world represents a "mixed multitude" of evil doers, varying from the inhuman brutality and degradation of uncivilised life, to the more refined and polite etiquette of that not less evil-doing part of the community, known as the "commercial world," the "literary world," the "religious world," the "respectable tradesman," and the "middle" and "upper classes" of society.

The character of this "present evil world" cannot be estimated correctly in the twilight of its own maxims; neither can it be judged of rightly by any of the members of its sinful constitution; it can only be seen in all its moral obliquity and God-ignoring principles of action, when viewed in the sunlight of divine estimate, as recorded in the Bible; and by those who have separated themselves from all its unhallowed and godless enterprises.

The children of this sin-stricken world prey largely upon one another; the weak is meat for the strong, and the strong with the wrong is in the ascendant, while right and might are almost entire strangers the one to the other.

The world nationally is a forest of wild beasts, carnivorous fowls, and biting serpents, who suck the blood of the helpless, and grind the bones of millions of the sons of men."—(Dan. vii. Rev. xii. xvii. Ezek. xxxviii. 13.)

The world religiously is an habitation of devils, a stronghold of foul spirits, and a cage of unclean and hateful birds, who flap their clammy wings over mountains of human carrion, and satiate their voracious appetites upon the vitals of a people to whom they promise liberty, but whom they charm into destruction.—(Rev. xviii. 2.)

This civilised world, though it be inhabited, as it is said, by a free people, is nevertheless, almost universally characterized by the direst slavery; go where we will, men are the slaves of avarice, and the victims of their carnal minds, and ungodly

ambition; the fear of God is not before their eyes, neither is He in all their thoughts; the godliness of tyrants and oppressors, and liars, and systematic selfishness, is hypocrisy and pretence.

The much-boasted merits of this civilized world is only seen at its real value when calculated in the light of its revealed destiny, that it is to be broken to shivers as a potter's vessel dashed violently upon the ground.—(Psalm ii.)

The very best institutions of this world are the offspring of a cursed state of things, and are but so many evidences of existing wretchedness, ignorance, poverty, and disease; and so many monuments of imperfect government and short sighted administration, demonstrating how impossible it is for such a demoralized state of things, ever to be remedied by mere flesh and blood supervision.

God has fixed a limit to the suicidal progress of this sin-practising community; the filthy conversation of the wicked will come to an end; the world that now is will fill up the cup of its iniquity as the Jewish and Mosaic worlds did, and as Sodom and Gomorrah did; the climax will be awful and fearfully grand, sweeping into the vortex of fiery perdition and everlasting oblivion, all the human institutions, and all the world-applauded agencies of the present, together with all those who fatten upon the vices of the deluded multitude, and who receive the glory and adulation of fools: these will be found no more at all, they will be consumed as stubble, and finally substituted by a worthy and permanent order of things, bringing glory to God and peace to men.

WHEN DID THE PRIESTHOOD OF CHRIST COMMENCE?

In the seventh chapter of the Epistle to the Hebrews there occurs the following statement in reference to Jesus Christ: "For such an High Priest becomes us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."—(Heb. vii. 26, 27.) The ordinances under the Mosaic law here referred to, are described in the ninth chapter of Leviticus, where we read that Aaron the High Priest first offered up a sacrifice for himself, and then offered up one for the people. Now this, says the inspired writer, "Jesus did once, when he offered up himself." This is equivalent to saying that Jesus offered for himself as well as for the people. It is true that he had no actual sins of his own to offer for, being, as regards character, "holy, harmless, undefiled, and separate from sinners;" but inasmuch as the consequences of Adam's sin rested upon him, it was necessary for a sacrifice to be offered up in order to take it away. In addition to this, Jesus was made a curse under the Mosaic law by hanging on a tree; from this also he required cleansing. The only sacrifice available for this object was the antitypical Lamb of God, which, though physically de-

filed, was, morally, without spot or blemish. For this reason, and this only, could he offer himself for himself.

To this view of the passage under consideration, the following objections have been raised:—

1st.—If Jesus Christ offered up for himself as well as for the people, it ought to have said: "These he did once," instead of "This he did once."

2nd.—Killing is not offering; therefore, this passage cannot refer to anything which was done by Jesus before his death.

3rd.—Jesus Christ did not become a priest until he went to heaven, and, consequently, this passage cannot refer to his giving himself up to death, or to anything else he did on earth.

In regard to these objections, we have the following observations to offer.

1st.—No one, having due regard to the grammatical construction of the sentence would give utterance to this objection. The antecedent to the word "this" is the phrase "to offer up sacrifice." The plural relative pronoun "these," would, therefore, be quite out of place. As far as the relative and its antecedent are concerned, it would have made no difference if the phrase, "first for his own sins, and then for the people's," had been omitted; this is a parenthetical clause, defining more specifically the

preceding statement; it is necessary to the verse from a doctrinal, but not from a grammatical point of view. The sense in which the phrase, "his own sins," is used in reference to Jesus Christ, must be ascertained from other parts of the Bible. This has already been defined. The apostle is writing in a condensed form, and his main object is to show that Jesus was a priest, without explaining all the details of his priesthood.

2nd.—It is true that killing is not necessarily offering, any more than baptism is salvation. But it cannot be denied that the killing is comprised in the offering. Without baptism there can be no salvation, and without killing there can be no such thing as the offering of a sacrifice requiring the shedding of blood. That the word *offering* is not confined to that which follows the slaying of the animal, is apparent from the fact that the animals were called offerings before they were slain. 'He shall lay his blood upon the head of the offering, and kill it at the door of the tabernacle of the congregation.'—(Lev. iii. 2). "In the place where they kill the burnt offering shall they kill the trespass offering."—(Lev. vii. 2). The animal was offered as a sacrifice when it was slain; the blood and the other parts were offered, as evidence that the animal had been killed, when they were subsequently presented to the Lord. The whole process comprised the offering of the appointed sacrifice. In accordance with the type Jesus Christ offered himself as a sacrificial victim when he was crucified; for he submitted to death voluntarily. There was thus an element in his case which was not to be found in the case of animals sacrificed; they were not allowed to exercise any will in the matter; but he was. This difference enabled him to act the part of a priest as well as a sacrifice. And yet he did not slay himself. He was slain by wicked men who were unknowingly the instruments of Jehovah in this important event. The fact that God made use of them for His purpose, does not free them from guilt. Their motives were bad, and therefore, God could justly punish them. It was not the mere hanging on a tree that killed Jesus; this is shewn by the fact that he died before the two thieves who were crucified with him. Moreover, it is a well attested fact that death by crucifixion never occurred in anything like so short a space of time as that which elapsed between his being hung on the

cross and his death. What was it, then, that killed him? Grief: grief caused, no doubt, by the wickedness of men. Psalms 22 and 69 show this plainly. In the latter he is represented as saying, "Reproach hath broken my heart" (v. 20); and in the former, "My heart is like wax; it is melted in the midst of my bowels."—(v. 14.) Thus Jesus Christ died of a broken heart caused by grief. It was his Father's will that he should be placed in circumstances which produced this result. Hence, it is said that he, "through the eternal Spirit, offered himself," as a sacrifice, "without spot to God."—(Heb. ix. 14.)

That the offering in Jesus Christ's case comprised his death is clear from Heb. ix. 25, 26:—"Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." This passage, in effect, says that if he had had to offer himself often, he would have had to suffer often. Hence, the suffering is part of the offering. He first offered himself as a sacrifice and then, after his resurrection, offered or presented himself before the Lord.

The fact that part of the process of typical offering took place after the animal was dead, is no evidence that Jesus could not offer himself both before and after his death. In his case an event took place that is not represented in the sacrifice of brutes, and that was his resurrection. If for no other reason, this event was absolutely necessary from the fact that he comprised in his own person the temple and the priest as well as the sacrifice. Without the priest and the temple the process of offering could not have been completed. To have offered him while dead would have been useless, because, according to Ps. xxx. 9, there was no profit in his blood as long as it was in the pit or grave. Unlike the animals sacrificed, his restoration to life was essential to render his blood acceptable to his Heavenly Father.

3rd.—The last objection is the most important of the three. It has the merit of being very definite. It is either true or false; if true, it can be proved; if false, it can be disproved. Let us see what the New Testament says upon the subject. To enable us to do this we must

call to mind certain facts connected with the institutions of the Aaronic priesthood. Under the Mosaic law there was a tabernacle or temple divided into two compartments by means of the veil: the first was called the holy place, and the second the most holy place; the latter could not be entered except by going through the former. Only priests were permitted to go into the most holy place, and that only once a year. Before any priest could officiate in these holy places he had to go through certain ceremonies. These are described in Exodus xl. 12-15: "Thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons and clothe them with coats: and thou shalt anoint them: as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations." Any Aaronic priest attempting to minister in the ordinances of the temple, without having previously subjected himself to these ceremonies, would be guilty of presumptuous sin, and be liable to the punishment brought upon Nadab and Abihu for offering "strange fire before the Lord."—(Lev. x. 1) The injunctions respecting the ceremonies to be attended to by the high priest before entering the most holy place, are given with even greater minuteness. They are to be found in Lev. xvi. 2-4; "And the Lord said unto Moses, speak unto Aaron thy brother, that he come not at all times into the holy place, within the veil, before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place, with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are the holy garments; THEREFORE shall he wash his flesh in water, and so put them on." Any high priest entering the most holy place in any other than the mode here prescribed would have been instantly struck dead: he was not to enter it at all times "that he die not;" he was only to enter it "once a year."—(Lev. xvi. 24; Heb. ix. 7.) And

he was not to enter it even then without having previously washed "his flesh in water," and put on the holy garments. The clothing with holy garments is assigned as the reason for his washing his flesh with water. This shews that his flesh was considered as impure, and therefore unfit to come in contact with garments that were holy. What made his flesh impure? The Adamic curse resting upon him. In addition to this physical impurity he was morally impure; for he was not free from personal transgression. Hence the necessity for his being clothed with holy garments. The water provisionally purified him physically, and the garments provisionally purified him morally. Both were necessary to enable him to officiate as a high priest in the presence of the Lord.

All these things were types or "patterns of things in the heavens" (Heb. ix. 23); that is, they were representations of things of a more exalted character, things which pertained, not to the purification of the flesh, but to the purification of the conscience. Jesus Christ was the individual antitype of the temple (John ii. 21), of the altar (Heb. xiii. 10), of the sacrifice (John i. 29), and of the high priest (Heb. iv. 14). He was the antitype of the temple through the Father dwelling in him by the measureless power of the Spirit, during the days of his flesh. To be the antitype of the temple, and at the same time not the antitype of the priest, would be inappropriate, inasmuch as none but a typical priest could lawfully enter the typical temple. Hence we should expect to find that Jesus was a priest during some portion of his mortal career. How can this be definitely ascertained? By the statement that "the veil" of the temple typified "his flesh" (Heb. x. 20); the flesh of Jesus Christ was the antitype of the veil of the antitype of the temple. As long as he was in the flesh he could not enter into the most holy place; he must be "born of the Spirit" before he could enter into the presence of unveiled Deity. Seeing that the veil was his flesh, and that he was not in the antitype of the most holy place, and yet was the antitype of the temple, he must have been in the antitype of the most holy place. He could not be there without being a priest; hence he was a priest before his death, and, as a consequence, could offer himself up as a sacrifice either for himself or for others, or for both. That sacrifice was for the purpose of taking away sin, and so removing the

barrier to eternal life—he put “put away sin by the sacrifice of himself” (Heb. ix. 26): “We are sanctified through the offering of the body of Jesus Christ once” (Heb. x. 10); “this man after he had offered a sacrifice of sins for ever, sat down on the right hand of God.”—(Heb. x. 12). The offering in his case, as in that of animal sacrifices, comprised death. So that to have offered himself as a sacrifice in the complete sense of the term, he must have been a priest before he suffered death. To contend that his priesthood did not commence on earth, is in effect to affirm that he did not offer himself as a sacrifice for anyone. If he did not as a priest, “through the Eternal Spirit,” offer himself as a sacrifice, sin has not been put away, and, as a consequence, there is, as yet, no way of salvation for any human being.

The answer to the question at the head of this paper is to be found in an important event which took place on the banks of the Jordan. When Jesus came to John the Baptist, he did so that he might be consecrated or set apart for the work which Jehovah had set him to do. He had finished his private life, and was now about to enter upon his official career. But, before he could do this, he must undergo a typical purification ceremony, because, although perfectly righteous, in regard to character, his nature was unclean. He, therefore, applied to John the Baptist to be immersed that, like the Aaronic priests, he might be washed all over with water before commencing his official duties. He did not require to put on any special garments, after the manner of the Aaronic priesthood, because he was perfectly righteous; he had not, like them, any moral impurity, necessitating his being covered with holy garments. The Aaronic priests had to be provisionally purified from the effects of Adam’s sin, and also from their own individual transgressions. But Jesus only required to be provisionally purified from the former, and this was effected by his immersion in water; his own righteousness constituted a sufficient garment of holiness with which to cover him.

The inauguration of the official career of Jesus of Nazareth was not completed by his being washed in the waters of the river Jordan. Aaron and his sons were anointed with oil before they could commence their priestly functions. Jesus as their antitype, was anointed with Spirit, which is the antitype of oil. He,

thereby, became *de facto*, Jesus the Christ, or anointed one. He was anointed to be a prophet, priest, and king. He commenced his duties as a prophet immediately after his temptation in the wilderness. In fulfilling this office he manifested that righteousness which was necessary to constitute him the antitypical High Priest. When hung upon the cross, his probation had terminated, and he was then, at that time, completely invested with the antitypical holy garments, and was in a position to offer himself up as the antitypical sacrifice to cleanse himself from the Adamic curse under which he was born, and from the Mosaic curse, under which he was brought through hanging on a tree. Thus in faithfully performing his duties as a prophet, he prepared himself for officiating as a high priest, and in carrying out his priestly functions, he laid the foundation for hereafter becoming an immortal king.

To the conclusion to which the foregoing facts point, that Jesus Christ was a priest during the days of his flesh, while on earth, an objection has been raised on the basis of the following testimonies: “For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son who is consecrated for evermore” (Heb. vii. 28); “For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law.”—(Heb. viii. 4.) It is said that as the law only made men who have infirmities priests, Jesus could not be a priest while in the infirmity of the flesh, and that his priesthood being unchangeable could not commence on earth before his death. The obvious answer to this objection is that the apostle is not entering into an argument as to when the priesthood of Jesus Christ commenced; his object is to prove that Jesus is an immortal priest in heaven, and that his priesthood has superseded the Aaronic order. When he says that “if Jesus were on earth he should not be a priest,” he means that he could not be a priest according to the Mosaic law, because there still existed—notwithstanding the legal abolition of that law—Levitical priests who offered gifts pertaining to that priesthood. Jesus being of the tribe of Judah (Heb. vii. 14) could not, if he had been on earth, have offered in accordance with the

Mosaic ritual. He was of an entirely different order of priesthood; and, very appropriately, his priesthood was inaugurated before the Levitical was abolished. The mere fact of Jesus being upon the earth would not affect his priesthood, or else it could not be said of him in reference to the future, when a king on earth, that "he shall be a priest upon his throne."—(Zech. vi. 13.) His death did not abolish his priestly office any more than it abolished his prophetic and kingly offices; for all of which he was anointed on the banks of the Jordan; his death simply suspended his priestly functions until his resurrection; when he rose from the dead, he was as much a priest as before his death. His priesthood is "unchangeable" (Heb. vii. 24), because he has, since his resurrection, been made immortal. There is, therefore, no necessity for a succession of priests, as under the Levitical order. The one consecration lasts for evermore, or for that age extending from his inauguration as a priest until the abolition of sin and death. It is, doubtless, true that he did not commence the mediatorial functions pertaining to his priesthood until he went to heaven; but in view of the foregoing testimony, it is clear that this is not the case in regard to his being constituted a priest.

The priesthood of Jesus Christ has two aspects, one Aaronic and the other Melchisedec. Not being a member of the tribe of Levi, he could not be a member of the Levitical order of priesthood; but this fact did not prevent him becoming the antitype of that order. On the contrary, he being the embodiment of the better things shadowed forth in the law, must necessarily fulfil, antitypically, the Aaronic priesthood. He is the antitype of the Aaronic order, and is at the same time a priest of the Melchisedec order. In fact, the Melchisedec order of priesthood, as embodied in him, may be said to be the antitype of the Aaronic order. Hence, Jesus could not be called according to the former, without being the antitype of the latter. "Thou art a priest for ever after the order of Melchisedec."—(Heb. vii. 17.) This would be more correctly rendered, "Thou art a priest for the age after the order of Melchisedec;" that is, until the end of the millennial age, when the necessity for priesthood will cease in consequence of there being no longer any sin or mortal beings on the earth. It is not true, as

taught in "orthodox" theology that Jesus Christ is to be a priest throughout eternity.

The brethren of Jesus Christ all occupy in this life a priestly position similar to that which he filled in the days of his flesh. In the act of immersion they, like their head, have their "bodies washed with water;" (Heb. x. 22), and thereby fulfil the antitype of the priestly washings under the Mosaic law. They are anointed by being inducted into him, and they are clothed with his righteousness; for, like the Aaronic priests, they have no righteousness of their own. They are then introduced into the antitypical holy place, and it is a part of their duty to see that no one is permitted to enter the holy place who has not gone through the same purification ceremony, with its attendant belief, as themselves. To neglect or contravene this rule is contrary to the explicit injunctions of the New Testament concerning fellowship. The holy place in which the brethren of Christ are associated together, is not the building in which they meet; it is a "spiritual house," of which they themselves are the living stones. They are collectively a "holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ."—(1 Peter ii. 5.) They are not called upon to offer up the same sacrifice as did their head. They could never, by undergoing a death similar to his, atone for sin; for they have not manifested that perfect righteousness which was seen in him. They can however, present their "bodies a living sacrifice, holy, acceptable to God." In doing this they are not performing any acts of supererogation; it is but their "reasonable service" (Rom. xii. 1); and having done all, they can only say that they are unprofitable servants, having simply done that which it was their duty to do.—(Luke xvii. 10.) Jesus Christ did this in the days of his flesh, for it was his meat and drink to do the will of his Father (John iv. 34); and his brethren are called upon to imitate his example. Will any of them, while priests themselves, be so presumptuous as to deny that their elder brother was a priest in the days of his flesh? And yet, if they affirm that he did not become a priest until he went to heaven, they necessarily place themselves in this unenviable position. If Jesus Christ was not a priest in the days of his flesh, his brethren are not; and, as a consequence, they cannot offer their bodies as living

sacrifices to God. On the contrary, if they are now priests, he was one; and he could therefore offer himself up as a living sacrifice, and consummate his probation by an atonement for sin.

The means by which Jesus passed from the holy place into the most holy, is by no means an unimportant point. It is stated in Heb. ix. 12: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption." In the ordinary version, the words "for us" follow "redemption," to show, no doubt, that the redemption obtained is for others only. But these two little words are in italics, and are, therefore not represented in the original. They are not required to supply any grammatical hiatus, and may, therefore, be dispensed with. The question, then, arises, For whom was the "eternal redemption" obtained by Jesus Christ? For others or for himself? This question may be answered by stating that the verb translated "having obtained"—the correct meaning of which is *having found*—is in the middle voice. This is a form of verb not to be found in the English language. It means that a person has done something to, for, or in connection with himself. Therefore this passage affirms that Jesus Christ found eternal redemption for himself. Does not this fact indicate that he was under a curse from which he required redeeming? And what could that curse be but the curse of death imposed by the Edenic and Mosaic laws? Jesus was redeemed from these by his Father, in consequence of his perfect obedience, and so found eternal redemption. But, when redeemed from the curse of death he was not by the same act introduced into the most holy place; he was first redeemed and then, after the lapse of a short time, entered the holy of holies.

The question now arises, What is the most holy place? In the verse just quoted (Heb. ix. 12), the term "holy place" is used, but this really means the holy of holies. It is represented in Heb. ix. 24 as being "heaven itself;" but at the same time this is defined to be "in the presence of God." Did Jesus have to leave this earth in order to enter into "the presence of God?" "Did he not enter it when he ascended up to the nature of his Father (John xx. 17)? If so, the most holy place is not confined to the heaven where God resides. When

the apostle speaks of it as "heaven," he is not defining the exact period when Jesus Christ entered it: he is referring to the fact that Jesus Christ, who has gone to heaven, is now in the most holy place. For all practical purposes at the present time, the heaven where Jesus is, and the most holy place, are synonymous. But in considering the precise time when Jesus Christ entered the holy of holies, greater exactness is required. Under the Mosaic dispensation the most holy place was that part of the temple where God dwelt and manifested Himself by means of His Spirit. Therefore, to enter the Spirit nature is to enter the antitypical most holy place; as long as a man is in the flesh he is debarred from entrance therein. The saints will enter it when they are changed from flesh and blood to Spirit; they will then be joined to their Head, and he with them will constitute the multitudinous High Priest in the Holy of Holies in the age to come. They will never go to the heaven where Jesus Christ now is; and yet they will be in what is called "the heavenlies." This is evident from the fact that they are now, while in the holy place only, in "heavenly places in Christ," or in the heavenlies (Eph. i. 3; ii. 6). If in the heavenlies while in the holy place, they will surely be no less when in the most holy; for the antitype of the Mosaic system of things is described as "things in the heavens" or "heavenly things," which require purifying with "better sacrifices" than those under the Mosaic law.—(Heb. ix. 23). Jesus Christ being one of these "heavenly things," is necessarily comprehended in the statement that they require purifying by a better sacrifice than those under the Mosaic law. From this evidence it must be apparent that the most holy place cannot be exclusively applied to the right hand of God, where Jesus now is. Its chief reference is, not to locality but to nature. Hence Jesus entered the holy of holies when he was transformed into Spirit.

There can be little doubt that Jesus Christ entered eternal life while on the earth, shortly after his resurrection. When raised from the dead he was still in the holy place; for he possessed the flesh and blood nature, or antitypical veil which separated him from the holy place; the rent in the veil was healed, but it was still there. Having come out of the earth, he was of the earth earthy; but his nature was purified from the Adamic

curse: at this time, and this only, did Jesus Christ possess a free, unforfeited natural life like that of Adam before the fall. In this condition he would proceed to some spot to which he had been divinely directed, for the purpose of presenting himself to his Father. Having still a flesh and blood organization, he would be able to present or offer his own blood, and thus antitypically fulfil the act of Aaron when he waved the breasts and right shoulders of the slain victim as "a wave offering before the Lord."—(Lev. ix. 21.) Jehovah would then manifest His acceptance of the slain but risen Lamb, now pure in nature as well as in character—by sending down from heaven a spirit-house not made with hands, to clothe him; this would change him in a moment, in the twinkling of an eye, from flesh and blood to spirit, whereby his mortality would be swallowed up of life. In this we see the antitypical fulfilment of the fire of the Lord coming down upon the altar and consuming the burnt offering and the fat thereon.—(Lev. ix. 24.)

Before Jesus Christ could have been in a position, while in the flesh, thus to offer his own blood, he must have been constituted a priest. The ceremony of anointing was a necessary preliminary to his becoming a priest. He underwent no such ceremony between his resurrection and the offering of his own blood. The anointing with the "oil of gladness," or spirit nature, necessarily took place *after* he had presented himself with his own blood to the Father. Therefore that act could not have prepared him for priestly functions performed while in the flesh. In the light of these facts, the only logical conclusion that can be arrived at is, that the ceremony of anointing immediately after his baptism was the inauguration of his priesthood.

It is stated in Heb. ix. 12, quoted above, that Jesus Christ entered the most holy place by his own blood, *i.e.* by means of it. The most holy place, as already shown, represents eternal life. Therefore this statement is equivalent to saying that Jesus Christ entered eternal life by means of his own blood. This fact coupled with the one just pointed out, that Jesus Christ obtained, or found, eternal redemption for himself, gives rise to an interesting question, namely, Why was the blood of Jesus Christ the means by which he himself entered into eternal life? Before this question can be answered another must be put; *viz.*, What does the

blood of Jesus Christ signify? The taking away of sin. Sin is a barrier to entrance into eternal life, and blood-shedding represents the means by which the barrier is removed. Did the sin, or its consequences, which his shed blood took away, rest upon himself or upon others only? If on others only, it was no barrier to his entrance into eternal life; and consequently it could not be said that he entered eternal life by means of that which removed the barrier. To this it will probably be said that Jesus Christ shed his blood for others, and that this was the way appointed by which he was to enter eternal life; and that consequently it could be truly said, as a matter of fact, that he entered eternal life by means of his own blood. At the same time those who would give this reply, hold a theory which virtually nullifies it. They affirm that Jesus had an "unforfeited life," and that either at his baptism, or immediately preceding his crucifixion, he had "earned" eternal life; or, to put it in another way, his eternal life was but the prolongation of his natural life, the life in both conditions being the same but manifested through a different organization; and that consequently if he had not had to die for others, he would have been immortalised without passing through death. According to this theory Jesus was not under condemnation of death on account of Adam's sin, and, therefore, that sin could be no barrier to his entrance into eternal life; consequently whatever might be said of others, it could not be said of him that he entered eternal life through the barrier being removed; it could only be said that he entered eternal life by maintaining unforfeited a natural life, free from condemnation. It would, on this view, have been the same with Jesus Christ as with Adam, if he had not sinned. If Adam had been obedient, he would not have come under the condemnation of death, and would, no doubt, have been immortalised without dying. Why? Because there would have been no sin condemning him to death, and no sin in the world to take away. In that case it could not be said that Adam entered into life by means of his own blood; he would have become immortal by virtue of maintaining an unforfeited natural life. The fact that Jesus Christ died for others does not overthrow these conclusions. Supposing that in conjunction with that fact, he had possessed a life

free from the consequences of sin; could it then be said that he passed from natural life to eternal life by virtue of sin having been removed? Certainly not; for if he were not under the law of sin and death, it would make no difference as far as his own salvation was concerned, whether the penalty of that law was removed or not. It could be said that the brethren of Jesus Christ entered eternal life by means of his blood, but it could not be said that he entered it by that means. It could only have been said that he entered life eternal by means of a life free from condemnation on account of sin, not requiring the shedding of blood to redeem it. But this is not affirmed, directly or indirectly, either here or in any other part of the inspired testimony; therefore, such an idea is contrary to the scriptural teaching, and a departure from the strict line of God's truth.

The sacrifice which Jesus Christ, as a priest, offered up, was typified previous to its occurrence, by animal sacrifices. Since it took place, it has been memorialised in a different manner. Instead of bread and wine, animal sacrifices will be introduced in the next age to commemorate the taking away of sin. These sacrifices will be offered up by Gentiles (Mal. i. 11), by Jews (Mal. iii. 4), by priests in the flesh (Ezek. lxiv. 10, 11), and by immortal priests (Ezek. xlv. 15, 16). This, however, is not all: he who is spoken of as "the prince" will also offer up sacrifices. Who that individual is there can be no doubt. He is "the prince of the kings of the earth" (Rev. i. 5); that is, the chief of the immortal kings who are to "reign on the earth," and therefore called "King of kings and Lord of lords."—(Rev. xix. 16.) With the kingly office he will combine priestly functions, and thus, like Melchisedec, be "king of righteousness," and "priest of the most high God." The statement, that as a priest he is to offer up animal sacrifices is based upon the following testimony:—"In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. And seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin

offering. And he shall prepare a meat offering of an ephah for a bullock and an ephah for a ram, and an hin of oil for an ephah. In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, and according to the burnt offering, and according to the meat offering, and according to the oil."—(Ezek. xlv. 21-25.) It will be noticed that two kinds of sacrifices are here referred to; one for the prince and one "for all the people." If this distinction had not been made, and it had simply said that the prince was to prepare a sacrifice without defining its object, it would never have been supposed that he had to offer sacrifices for himself. But inasmuch as this is expressly stated, it is undeniable that such will be the case when the Ezekiel temple is built: "Upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin-offering." In the next chapter further particulars are given: "The prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate; then he shall go forth; but the gate shall not be shut until the evening." (Ezek. xlvi. 2.) "And the burnt offering which the prince shall offer unto the Lord on the Sabbath Day shall be six lambs without blemish, and a ram without blemish."—(verse 4.) "Now when the prince shall prepare a voluntary burnt offering or peace offering voluntarily unto the Lord, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the Sabbath Day; then he shall go forth; and after his going forth, one shall shut the gate."—(verse 12.) The perusal of these predictions respecting "the prince" naturally gives rise to an enquiry as to the reason for them. The explanation already given as to the object of sacrifice generally in the age to come is equally applicable to that to be offered by the prince. If the former be a memorial of a past event, so also is the latter. But of what is it a memorial? The prince's sacrifice for the people is to remind them that he put away their sins by the sacrifice of himself, and the prince's sacrifice "for himself" is as a memorial of the fact that his blood was

shed for himself as well as for others. If this fact be denied, then there is no significance in the prince offering a memorial sacrifice for himself. On the supposition that his death on the cross was for others only, the requirements of a memorial would be answered by the sacrifice which he is to offer "for all the people." But inasmuch as the memorial is not confined to this aspect of the sacrificial Lamb of God, it is obvious that the reality contains some other aspect. The sacrifice for the people being a memorial of sin having been put away for them, the sacrifice for the prince must be a memorial of sin having been abolished for him also.

We trust the reader will now be able to give from the scriptures a clear and satisfactory answer to the question at the head of this paper. It has been shown that Jesus Christ was washed in the Jordan, anointed with the Spirit, and clothed with his own righteousness to fulfil, among other things, the office of an antitypical Aaronic priest, and that,

consequently, in undergoing crucifixion, he both could and did offer up an antitypical sacrifice for himself as well as for others; that all believers, in the present dispensation, are priests to offer up spiritual sacrifices unto God through him; and that, in the age to come, Jesus Christ, as a priest of the Melchisedec order, is to memorialise, by animal sacrifices, the fact of his having died for himself. To deny that the Messiah did not become a priest until after his ascension to heaven, is virtually to deny these truths. Any theory which logically leads to such lamentable results as these, should be suspected as erroneous, and, therefore, a heresy, by all those who are at all favourable to it.

The following article from the pen of Dr. Thomas, although not written for the same object, bears upon the question treated above, and will be perused with interest by all who wish to understand the priesthood of the anointed Son of God.
J. J. ANDREW, LONDON.

AARON AND CHRIST.

BY DR. THOMAS.

"Thus it becometh us to fulfil all righteousness."—JESUS.

JEHOVAH (that is "I shall be:" Ex. iii. 15), said to Moses, "See that thou make what thou wast caused to see, after their pattern, showed thee in the mount" (Ex. xxv. 40), which things, Paul says, are only "the image and shadow of heavenly things," as God said to Moses; and elsewhere he says that "the Jews have the model of the knowledge and of the truth in the law," from which, and other passages that can be adduced, it is evident that the following proposition is true, namely,

That the Mosaic system of righteousness is symbolical of the righteousness of God in Jesus Christ. Definition: by "Mosaic system of righteousness," is meant, *all that was necessary to sanctify to the purifying of the flesh, but which could not free the conscience from sin. To impart this carnal purification to the worshipper, a High Priest and his household, distinct from the other classes of the Jewish nation, legally inaugurated and sanctified, were necessary; also a tabernacle, sacrifices, washings, &c.* Definition: by the "righteousness of

God" is meant a justification from all past sins, devised and enjoined by God—a purification of the heart or conscience, without the necessity of obeying the law of Moses (which since the destruction of Jerusalem cannot be kept), but attested by that law and the prophets—a justification through Jesus Christ's faith (*διὰ πίστεως Ἰησοῦ χριστοῦ διὰ*), that is, through belief of what he and his apostles preached concerning the kingdom of God and his name (Acts viii. 12); in other words, through belief of the gospel to all who shall put on Christ.—(Gal. iii. 27.) The "righteousness of God" is the "gospel of the kingdom," sometimes called "the gospel of Christ," and often simply "the gospel," which Paul says "is the power of God for salvation of everyone that believeth, to the Jew first and then to the Greek," or Gentile. Nothing can save Jew or Gentile but "the power of God." The power for that special purpose is the gospel only; so that *saving power* and *the gospel* are but different phrases for the same thing. Look into these things narrowly.

"Jesus became the author of eternal salvation to all them that obey him." "If ye love me, keep my commandments." "If a man love me he will keep my words." "Ye are my friends if ye do whatsoever I command you." "He that rejecteth me and keepeth not my words, . . . the word that I have spoken, the same shall judge him in the last day." "Love is the fulfilling of the law." Hence love and obedience in Scripture language are but two words for the same idea, or thing; so that God in Jesus Christ's words admits of no love or professions of devotion and attachment, that are unaccompanied with a childlike obedience to "whatsoever" He commands. Where obedience is not, there love does not exist; and where there is no scriptural love, there is no obedience in word or deed; and where these are absent, the spirit of love, which is "the spirit of Christ," is wanting. "Love suffers long and is kind; it envieth not; it boasts not itself (not full of wordy professions); is not puffed up; doth not behave itself unseemly; seeketh not its own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

To persons in whom such a disposition has been created, the precepts of Jesus are, "He who believeth the gospel of the kingdom, and is baptized, shall be saved; and he that believeth it not shall be condemned." Here the "gospel" is that proposed for faith; and baptism the thing prescribed for obedience, that the believer may show or prove whether that faith hath worked in him a true and genuine love to its author. Baptism is only for such believers; for baptism is "the obedience of faith;" so that where belief of "the truth" does not exist, there can be no true obedience.

When Jesus came to John, he demanded to be buried in water, that he might come out of it an immersed man. With a view to this, he said, "Thus it is proper for us to fulfil all righteousness;" and the apostle adds, "When he was baptized, he went up straightway from the water;" clearly evincing that he must first have gone down into it. And now mark this well: After he had done this, God acknowledged him as His Son, and declared Himself well pleased with him.—(Matt iii. 13 to 17.) Jesus had been God's most excellent Son for thirty

years, but He withheld His acknowledgment of Him till he signalled his filial obedience in being baptised.

Jesus was a Jew under the law of Moses. When, therefore, he spake of the "all righteousness" to be "fulfilled," he spake of the necessity of doing what was signified by the propheto-symbolic institutions of the Mosaic law.

Jesus being the anointed seed long promised of God, was, therefore, the High Priest who was to arise after the similitude, likeness, or order of Melchisedec, and to sit upon his throne as a priest upon his throne, and to bear the glory.—(Zech. vi.) This being so, he would have, at some future time, to occupy the place formerly held by Aaron; and as the Aaronic inauguration was representative of the Melchisedec, Jesus had to be consecrated after the same example or type, that in so doing, he might antitypically fulfil the representation of the law.

Aaron was forbidden to enter the most holy place of the tabernacle without being adorned and glorified with garments of splendour and holiness, and therefore styled "holy garments." Nor was he permitted to enter even when habited with these, unless he had been previously baptised, upon pain of death. The law said, "he shall wash his flesh in water and so put them on." He was not permitted to officiate as high priest in his ordinary attire. He must "put off" and "put on" the holy linen robe; and had he put this on without bathing his flesh in water and proceeded to officiate, this unbaptised high priest of Israel would have been struck with death. When legally invested and arrayed, the Aaronic high priests were "holiness to Jehovah," and the representatives of the Holy and Just One in his character and priestly office; though oftentimes, as in the case of Caiaphas, by practice of unjust and wicked men. The symbolism relative to the high priest was the "righteousness" to be fulfilled by Jesus before he could enter upon his functions by "the power of an endless life" as high priest, first over the household of God, and afterwards over the twelve tribes of Israel.

John the Baptist, a greater prophet than Moses (Luke vii. 28), but not so great as Jesus, preached and administered "the baptism of repentance for the remission of sins." Jesus came to him to be baptized of this baptism; for as Moses baptized Aaron and his sons, so the

greatest of all the prophets was appointed to baptize Jesus and his brethren. But some may object that Jesus had no sins to be remitted, and had no need of repentance, and was, therefore, not a fit subject for such a baptism. It is admitted without reserve that he had no sins of his own, having never transgressed the law: nevertheless, as the *sin-bearer of the Abrahamic covenant* through whom it was confirmed—(Rom. xv. 8). Jehovah made the iniquity of all “the children of the covenant” to meet upon him, that by his bruise they might be healed.—(Isaiah liii. 5, 6.) He was not the sin-bearer of every son of Adam that ever lived; but of the true believers from Abel to the day of Pentecost, and of the obedient believers of the truth constituting the household, separated by “the obedience of faith,” from Pentecost in the year of the crucifixion to his future appearing in Jerusalem; and of the living twelve tribes when their transgressions shall be blotted out, as a thick cloud at their ingrafting into their own Olive Tree; and of that family of nations of which Abraham is the constituted father, when they are made righteous; so that the sins of the whole of that world which shall dwell upon the earth in the post-millennial eternal ages, and which will all of it have been separated from Adam’s race by “the obedience of faith”—will have met upon Him, and been borne away into everlasting oblivion. This is the world so beloved of God, “that He gave His only begotten Son . . . that through him it might be saved.”

But to return. Jesus, with the sin of the world thus defined, ranking *in his flesh*, where it was to be condemned to death when suspended on the cross (Rom. viii. 3), came to John as the “*Ram of Consecration*,” that his *inwards* and his *body* might be washed according to the law.—(Ex. xxix. 17, 22.) But these representations of the law and the prophets could not have found their antitype in Jesus, if in the days of his flesh he had possessed a holier or purer *nature* than those for whom he was *bruised in the heel*. His *character* was spotless; but as being the seed of the woman, of whom no clean flesh can be born (Job xxv. 4), and seed of Abraham, which is not immaculate, be it virgin or Nazarite, his *nature* was flesh and blood (Heb. ii. 14), which Paul styles “*sinful flesh*,” or flesh full of *sin*, a physical quality or principle which makes

the flesh mortal; and called “*sin*” because this property of flesh became its law, as the consequence of transgression. “God made Jesus sin for us, who knew no sin; that *we* might be made the *righteousness* of God *in* him.”—(2 Cor. v. 21.)

In this view of the matter, the sin-bearer of the world indicated was a fit and proper subject of John’s baptism of repentance for remission of sins. The holy and undefiled disposition of Mary’s son was *granted to him for repentance*, in fulfilling the symbolical righteousness of the law when he descended into the Jordan to enter into the antitypical robe of righteousness, with which he must of necessity be invested before he could enter into the most holy as High Priest, after the order of Melchisedec. In being baptised, he proclaimed the development of a *character distinguished by perfect faith and obedience*. This character was his *holy raiment*, and was without spot, or wrinkle, or any such thing. This was the “*fine linen, clean and white*,” with which he arrayed himself; or “*the righteousness of the (king of) saints*.”—(Rev. xix. 8.) It was the antitype, in part, of Aaron’s holy garments; and he had to put it on in the same way that Aaron did, “by washing his flesh in water, and so putting it on.” He was baptised of John into a *holiness of his own*, which publicly *began with obedience* in the Jordan and *ended with obedience in death* on the cross. “He was obedient unto death, even the death of the cross; *wherefore* God hath highly exalted him, and given him a name which is above every name; that every tongue should confess that he is Lord to the glory of God the Father.” Had Jesus yielded to John (supposing the thing to have been possible) he would have stood before his nation as the High Priest of Israel, claiming to officiate in the most holy place without baptism, a spectacle it had never seen before, nor ever will while the world stands.

But the symbolic righteousness of the Mosaic law not only required the High Priest to put on the holy vestments by having his body baptised, but it also commanded his household to be baptised into theirs also. The law reads thus: “This is the thing Jehovah commanded to be done; and *Moses* brought Aaron and his sons, and *washed them with water*. And he put upon Aaron the coat, &c.; and he put coats upon his sons, and girded

them with girdles, and put turbans upon them, as Jehovah commanded.—(Lev. viii. 5, 6, 13; xvi. 4). Here, as I have said, Moses performed the part of John the Baptizer to Aaron and his sons, who were to be rulers and priests in Israel. Aaron and his family were their nation's priestly household; and it was the office of the high or chief priest to make atonement or reconciliation, first for himself, *then for his household*, and lastly for all the congregation of Israel; but admission into the holy and most holy places was only permitted to the baptised; they must bathe their flesh in water, and so put on their holy garments. Hence, all Israel's priests were immersed persons; and so also all that shall be their priests and kings in the age to come, and have power over the Gentiles, must be immersed likewise.

Jesus, the Melchisedec High Priest of Israel, has a household as well as Aaron had. A proof of this is found in the words of Paul. In writing to certain Hebrews who had *believed* the gospel of the kingdom and name of Jesus, and had *obeyed* it in having their "bodies washed with pure water," he says "Christ is 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."—(Heb. iii. 6, 14.) Now, Jesus, speaking for himself and others, said, "Thus it becomes us to fulfil all righteousness." It is, therefore, necessary for all "his house" to do as he did, but with this modification of the significancy of the deed, namely: he was baptised as the initiative of his own holiness, sacrificial and priestly; they must be baptised into his, and into a development of their own conformable to his; and with this induction for a beginning, thenceforth "continue patiently in well-doing," that they may be holy as he was holy in the days of his flesh; as it is written, "Be ye holy because I am holy."

Jesus and his household are the future kings and priests prepared of God to rule Israel and the nations for Him. The law and the prophets, which attest the righteousness of God, require them all to put on that righteousness by bathing. Jesus commands the same thing, and says: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, *till all be fulfilled*." Therefore, he said to his apostles, "Go and preach the gospel to every creature,"

and "teach them who receive your proclamation to observe whatsoever I command you." By virtue of this saying the apostles become the depositaries of his commands; so that, in the words of Jesus, "He that heareth them, heareth him; and he that despiseth them, despiseth him; and he that despiseth him, despiseth Him that sent him." Now, Peter, who was one of these plenipotentiaries of Christ, commanded Cornelius, "a devout man and one that feared God with all his house; and gave much alms to the people (Israel), and prayed to God daily." Peter, I say, commanded this company of pious Gentiles, who believed the word Jesus began to preach in Galilee, to be baptised in the name of the Lord. The apostolic style of address was, "Children of the stock of Abraham and whosoever among you feareth God, to you is the word of this salvation sent." A man's supposed piety did not exempt him from the necessity of believing and obeying the gospel of the kingdom, or as Paul styles it, "the word of this salvation." Peter went to Caesarea to tell pious, God-fearing men "*words whereby they should be saved*." But however pious they may be who are ignorant of these *saving words*, they are alienated from the life of God, through that ignorance.—(Eph. iv. 18.) Piety in general has so little to do with an understanding of the word of the kingdom, and the obedience it enjoins, that it has passed into a proverb, that "ignorance is the mother of devotion." In a certain sense this is true. *The most ignorant are, for the most part, the most pious, and the most intolerant of the truth and its obedience.* This is Pharisaism, whether it flourish in the first or in the nineteenth century; and in reference to which, Jesus has said, "Except your righteousness exceed that of the Scribes and Pharisees, ye shall, in no case enter into the kingdom of the heavens." Pharisaists "appear to men to be righteous;" but men uninstructed in the gospel of the kingdom are incompetent to distinguish the counterfeit from the true. A man, in this century, will have no more ability to enter the kingdom of the heavens, if his righteousness exceed not that of contemporary churchmen of the straitest sect, than would those addressed by Jesus, whose righteousness might have been on a par with the pietists of his age. Shall it be said that it was necessary for the Melchisedec High

Priest, who was innocent of transgression, and who, for thirty years, had enjoyed the favour of God and man, to be immersed in a baptism of repentance for remission of sins; but that it was not necessary for the pious, who would compose his household, who are sinners by nature and practice? Nay, if it were indispensable for Jesus to be buried in water, that he might begin an (official) career of holiness to Jehovah in coming up out of it, it is infinitely more so that all should tread in his steps of perfect faith and obedience, who would be invested with "robes washed white in the blood of the Lamb," having their loins girt around

with the girdle of truth, and having on the breastplate of righteousness, and their feet shod with the preparation of the gospel of peace, and in their hands the helmet of salvation. An immersed High Priest requires an immersed household. There is one law for both, as there was one baptism for Jesus and his apostles; on whom, as upon all others of the household, the necessity is imperative to fulfil all the righteousness foreshadowed in Aaron and his sons. There is no discharge from this necessity for Jew or Gentile; "for *thus* it behoveth us to fulfil all righteousness."

TWENTY-ONE YEARS' WAITING AND WATCHING; AND AT IT STILL.

It is twenty-one years since I began to look for signs of Christ's return, in the political occurrences of Europe. I was very young then, and would have known nothing of the subject but for reading Dr. Thomas's *Herald of the Kingdom*, which came month by month to my grandmother, who died in the faith ten years ago. I had seen the Dr.'s black beard (as it was at that time) in a pulpit three years before the time I speak of, and had heard the sound of his voice, but with no other effect at that time than that of being made drowsy as I sat in the congregation, by my mother, wishing the proceedings were over. When my interest in the truth was awakened three years afterwards, I was greatly taken with the Dr.'s exposition of current political events in the light of the prophetic word. The idea that Christ was at the door, and that there were tokens before our very eyes which we could read of in the newspapers, had a powerful charm for me, which has never abated; and I became from that time an interested watcher of European politics from the prophetic point of view. Twenty-one years have not weakened this interest, but have only sobered it, with the broadening effect of a larger and more accurate knowledge of men and things.

The Dr. was expecting the Lord in fifteen years from that time, and I shared his confidence ardently, making it one of my practical reckonings that I could not in the flesh attain a greater age than 28. I am now 34, but undaunted by the overrunning of the time, of which a good account can be given, still preserving to us the confidence that the weary watch of the saints will be terminated by the gladsome arrival of the Lord within the lifetime of the present generation.

The movement for the Bourbon restoration in France has suggested these thoughts while enjoying the recuperative repose of a hydropathic establishment, and I yield to the thought of indulging in a retrospect of the twenty-one years referred to, for the purpose of showing what rapid strides have been made in the anticipated direction. I am not fit to wield a pen yet with safety, but thanks to the kindness of the brethren, who have enabled me, I have a companion with me who will not find it a burden to put down what I say.

The progress of events has been slow as regards a week-to-week observation, but immense for the time occupied, when measured by the scale of the historic programme of

centuries of which it forms a part. Such as have allowed themselves to be engrossed in temporal affairs may not have perceived the advance. To those who have been intently "watching for the coming day," the progress is more than satisfactory, notwithstanding that some of the earlier anticipations have proved premature.

At the beginning of the time I speak of, Louis Napoleon's *coup d'état* had struck the first note in harmony with the Dr.'s prophetic-political interpretations. The world had been looking for the triumph of republicanism throughout Europe; and the establishment of a republic in France under the presidency of Napoleon's nephew, for the moment, gave countenance to popular expectations. But the Dr. maintained that republicanism must disappear, and that France would find herself under an imperial military leader, within four years of the outbreak of 1848 (*Herald of the Future Age*, vol. iv., p. 48.) The events of December 2nd, 1851, had verified this prediction, or rather prophetic interpretation; and France, under the author of that memorable usurpation, was rapidly rising into a position of European prestige and influence.

I have called this the first note which had been struck in harmony with the Dr.'s anticipations; but this is a mistake. Before then, the Dr. had predicted the failure of the Hungarian revolt against AUSTRIAN tyranny, at a time when Kossuth and his companions in arms were carrying all before them. Everybody was expecting Hungarian success, but the Dr. maintained that Hungarian vassalage must continue. The revival of Hungarian independence he held was impossible, because the extinction of that power at the hands of the Austro-papal horn had been prophetically decreed.

The establishment of Louis Napoleon's power in France introduced a new element in the European situation, and one in accordance with what the Dr. had written. In *Elpis Israel*, he contended that prophecy required, after 1848, a time of political ascendancy for France. This he argued from the Frog Symbol of the sixth vial. He pointed out the preliminary verification of this in the elevation of Louis Napoleon by the vote of the French democracy. This vote vested the authority of the nation in one man, and as the original symbol of the French nation is the frog, he argued that Louis Napoleon had become the imperial incarnation of the Frog element, and that the effect of his reign must be to stir up the world generally to a warlike state, and more particularly evoke war-producing effects from the three political centres—Constantinople, Vienna, and Rome, as required by the vision of John, who saw, under the sixth vial, a frog-like spirit proceed out of the mouth of the Dragon, the Beast, and the False Prophet, and go forth to the nations of the earth, to gather them together to the Armageddon conflict. The appearance of things at the time was very much against this expectation. Louis Napoleon made profuse peaceful declarations, and addressed himself to the commercial development of the country; however, as time went on, things turned out as the Dr. had said.

Louis Napoleon, as a member of the Napoleonic family was, by the Treaty of 1815, forever excluded from the throne of France. His appearance there was, therefore, regarded with reserve and suspicion by the European powers, who were slow to recognise the successful political adventurer, and not the less so, that the assumption of the imperial crown was endorsed by the vote of the people. Louis Napoleon knew how to endure while preparing to conquer, by the acquisition and display of strength, their unconcealed distrust. While declaring the empire to be peace, and attending to the commercial needs of France, he set himself diligently to the work of organising the army and equipping the fleet. These he increased to an extent unparalleled in time of peace in the history of France or any other nation. This was the first distinct step towards accomplishing his war-provoking mission. Politicians remembered the military traditions of Napoleon,

of which the new-fledged Emperor had given the world proof of his admiration in more than one published work. They asked themselves, with look askance, what meant this extraordinary activity in depot and arsenal throughout France. Various alarms were entertained. It was thought England was threatened, and what was known as the invasion panic, ultimately set in, resulting at last in the formation of volunteer corps throughout Britain. No nation felt itself safe; for no man knew what Louis Napoleon meant, who surrounded his person and counsels with an air of impenetrable mystery. The result was that every nation began to increase its military forces. From this is to be distinctly dated that tendency to soldiering which has been the marked and growing characteristic of the last twenty years, and has, at last, turned Europe, in the words of Disraeli, into one vast entrenched camp.

Louis Napoleon's individual designs were, probably, not very definite, beyond the aim to secure European respect and found a dynasty. Knowing that this must begin at home, and that his position with the French nation could only be established on the foundation of military glory, it was, probably, with this idea that he intermeddled in the East, seeking to get up a war with a comparatively distant nation, in which he could engage with little risk. At all events, shortly after his accession, the world heard of the Eastern question, whose development at that time is traceable to the intrigues of Louis Napoleon's political emissaries at Constantinople. An incident at the Holy Places, similar to what has happened within the last few months, raised the question of the relative rights of Greeks and Latins at the shrines, and generally, throughout the Turkish Empire. This would, probably, have been settled, as it has now been, but Louis Napoleon encouraged the Sultan to take strong ground against Russian claims to protect the Greeks, assuring him of military co-operation in case of need. This was too much for the proud mettled Nicholas, the then Russian Emperor, who marched his troops across the Pruth, to acquire "material guarantees" for the proper treatment of his co-religionists in Turkey. Then followed a declaration of war by the Sultan, but in reality by the French Emperor. Thus the Frog-like spirit emanated from the mouth of the Dragon—the symbol of the Constantinopolitan section of the Roman Empire.

This event filled the brethren with the most sanguine anticipations. The Dr. had written, even before coming to England in 1848, that after that year "we ought to receive information of important events in relation to the Turkish Empire; probably of a movement on the part of Russia against the Sultan with the ominous fleet that has lately weighed anchor for Sebastopol. Russia is destined to over-run many countries, and especially to lay hold of the Turk with the hug of Bruin. Whether you (editor of the *New York Morning Star*) have faith in this or not, place this document on record in your paper, and see if it does not turn out as I have said." Also in *Elpis Israel*, the Dr. had still more plainly indicated the seizure of Constantinople by Russia as a thing probable to transpire within a few years. And now here were the Russian hosts in motion, and Europe filled with the din of preparation for war on the part of France and her Allies against the Northern Power. Little wonder that we were filled with ardent expectation of the great event which we had been scripturally taught would transpire as the climax of the final war, which we seemed now to be entering. True, it lacked fifteen years at least of the time when the Lord might be expected; and, therefore, it was too soon to expect the sweeping triumph of the Russian arms for which we were looking; still we thought the conflict might in some way last all that time. Then it was noticeable that the Frog-like Spirit had to operate on the Beast and False Prophet mouths (Vienna and Rome), after the Dragonic or Constantinopolitan manifestation which we were now witnessing; and that there must, therefore, be an interval for these

developments before the final catastrophe could come. But this was indistinctly perceived in the high state of interest gendered by the actual outbreak of hostilities between Russia and Turkey. The war went on without success to the Russian arms. Turkey, unaided, checked the Russian advance on the Danube, and the arms of the Allies, after a stubborn conflict, destroyed her power in the Crimea, upon which peace was prematurely made on the initiative of the Emperor Napoleon, facilitated by the death of Nicholas and the accession of Alexander II, a peacefully-disposed monarch.

The result was disappointing to the brethren at the time, who had looked for Russian success and the opening out of the war into broader fields of action. The leading brethren in Aberdeen contended that a Russian check at the outset was required by Ezekiel xxxviii. 4, "And I will turn thee back and put hooks into thy jaws, and I will bring thee forth and all thine armies &c." This suggestion was submitted to the Dr., but he thought the turning back mentioned in the verse was the final turning back, mentioned first as a general presage of the upshot of the vision. The brethren had, at all events, to accept the situation in patience, and look out for the subsequent developments, which came in due course.

Looking back at this distance of time, it is easy to perceive the place occupied by the Crimean struggle, in the programme of the time of the end. It roused the nations from the military dormancy of forty years which had prevailed since the peace of Waterloo, and greatly strengthened that impetus in a military direction which was initiated by the advent of Louis Napoleon to power. It was also instrumental in developing the political ascendancy of the Emperor Napoleon, which enabled him to exercise virtual dictatorship for many years, and to mould the general situation of Europe into that harmony with the necessities of the time of the end which we now see existing.

At that time, power was very differently distributed in Europe from what it now is. In fact, there is a complete contrast between the Europe of to-day and the Europe of twenty years ago. Twenty years ago, Austria, the military element of the little horn of Daniel's Fourth Beast, was the dominant Catholic power of the world. The emperor was "his apostolic majesty," and was united in concordat with the Pope, to maintain the politico-ecclesiastical system of Europe as then existent. *Now*, the Empire of Austria is a shattered mass of disconnected nationalities, scarcely held together by a constitutional monarchy which has taken the place of the ancient Imperial *regime*. The concordat with Rome is at an end, and the name "apostolic majesty" has been deleted from the list of Francis Joseph's royal titles.

Twenty years ago, Italy was a heterogeneous mass of Austro-Papal principalities, independent one of another, but all holding power more or less from the Austrian Emperor. They comprised Naples, Parma, Tuscany, Modena, &c. Venice was a province of Austria, and the States of the Church constituted the temporal kingdom of the Pope. Sardinia in the north was a modest little kingdom with little prospect of becoming lord of all Italy. *Now*, the kingdom of Naples is no more; the dukedoms have been suppressed; Venice rescued from Austria and added to Italy; the Pope's temporality extinguished, and Sardinia made the head of the united kingdom of Italy comprising all these.

Twenty years ago, Germany was composed of a number of petty states, scarcely united by the institution known as the Bund, in which they were federated (and weakened) for political purposes by the first Napoleon. *Now*, this weak agglomeration of German States has been fused into a mighty empire, under the Prussian house of Hohenzollern, which under the guidance of a Bismark is bending its energies to the crippling and impoverishment of the Scarlet Lady, who has ruled the kingdoms by the kings for her

appointed time, but has now entered upon those days of tribulation which precede her momentary revival before the Lord destroys her at his coming.

Spain, which twenty years ago was a kingdom devoted to Papal interests, is now in the hands of the Pope's enemies and torn with intestine strife.

Not only have these changes taken place within the period named, but, as the result of the process by which they have been brought about, the world is now armed to the teeth, and the political situation trembles with the fermenting elements of more desperate mischief. These changes, it was the mission of Louis Napoleon, as the incarnation of the political frogs, to bring about, and the interval since the Crimean war has been diligently occupied to that end.

I return now to the narration of the events which were eagerly watched all along in the course of their development by the friends of the truth, but without being so clearly understood in their bearings as they may now be. Dr. Thomas, in commenting upon the close of the Crimean war, said, there would be three further stages in it; that in course of time it would be transferred to Germany, then to Rome, and finally to the land of promise. Austria was at that time the leading German power, and events soon began to take the course the Dr. had indicated. The frog symbol of the sixth vial required that war should next be enkindled from Vienna by French interference. Accordingly, in about four years from the close of the Crimean war, this came to pass. In that interval, France and Austria had been jealous rivals in Italy. Rome was occupied by French bayonets, and the Pope was therefore immediately under French charge, but Austria ruled in the duchies and throughout the Peninsula. The jar between the two powers in reference to this situation of things was marked and bitter. Louis Napoleon resolving to bring it to the arbitrament of the sword, made use of Sardinia as the tool to get up a war with Austria, and having privately embittered the relations of these two powers, he startled the world on New Year's Day 1859, at his usual reception of the members of the diplomatic body, by telling the Austrian ambassador that French relations with the Austrian Emperor were not satisfactory. Upon this preparations for war ensued on both sides. The hostile armies met at Magenta and Solferino; the French and Sardinians on one side and the Austrians on the other. The war was very brief, but productive of great results. The French arms were triumphant in both battles, and Louis Napoleon then proposed peace on the basis of the suppression of the Italian Duchies and their addition to the kingdom of Sardinia. These terms were accepted, and afterwards the King of Sardinia ceded to France as an equivalent, the Sardinian provinces of Nice and Savoy. Great uneasiness was felt at this territorial acquisition by France, which was indeed the price exacted by Napoleon for his part in the war. It was denounced in the British Parliament by the Prime Minister of the day; but as Victor Emanuel, the party principally affected was satisfied, nothing came of it. Victor Emanuel had good reason to be satisfied, for at the cost of two comparatively insignificant provinces in the west, he had his kingdom nearly doubled in a south-eastern direction into Italy. It was not Louis Napoleon's object that Victor Emanuel's power should be enlarged to the extent it really was. He had a scheme for the federation of the Italian Duchies under the Pope as honorary president; but it came to nothing through his want of firmness in the negotiations, and his eagerness to terminate the war before any adverses to his arms. His great aim was the glory of France as the means of consolidating his dynasty, but God was working out His own purposes by means of Napoleon's ambition, and therefore the results went beyond his designs.

This was more notably illustrated in the events precipitated in the south of Italy. The outbreak of the war brought Garibaldi and the revolutionists to the forefront of activity.

They hailed the French invasion as a means of liberating Italy from Austrian tyranny, and had commenced an irregular war of co-operation in the northern lakes, but the sudden conclusion of peace interrupted and disappointed them. It did not however allay them. The revolutionist element had been thoroughly roused throughout the Italian Peninsula, and availing himself of the situation, Garibaldi, with a mere handful of co-patriots, landed at Marsala in Sicily, and in a few weeks carried all before him throughout the kingdom of Naples, and through the disaffection of the army, compelled the flight of king Bomba, and invited Victor Emanuel to take possession and annex the conquered kingdom, which was done. This enlarged the Sardinian kingdom to an extent that alarmed even Louis Napoleon himself.

Things then went quiet, and the brethren had again in patience to wait and watch the evolution of the programme, which was slowly, but surely, tending to the disruption of the Papal power throughout Europe. About this time the American civil war broke out, which, though a gigantic affair, did not appeal directly to the interests of the brethren, because outside the field of prophetic vision. Nevertheless, the American struggle helped to modify the European situation. It emboldened the Emperor Louis Napoleon to make the attempt to found an Empire in Mexico, the failure of which, at the close of the American war, was the beginning of that decline in the Emperor's power which the Dr. had foretold would collapse, and vanish from the European heavens like a meteor, to give place to the original Bourbon horn. It also prevented an Anglo-French interference in the affairs of Germany at a critical point subsequently, as will appear. The only other question active during the time occupied by the American war, was the Schleswig-Holstein dispute; but this was so petty and obscure a matter as scarcely to attract attention. It was a misunderstanding between Denmark and the German Bund as to the right to rule these German-speaking provinces, which were occupied by Denmark. The question slowly fretted through a tortuous course in the diplomatic channels, appearing every now and then in the papers, but as the question involved was a complicated and dry matter of legal title, few took much notice of it. The Dr.'s eagle eye, however, was fixed upon it with expectation. He wrote me in 1863 that surely something would come out of this vexed Schleswig-Holstein question; and out of it something certainly has come with a vengeance.

The German States represented in the Bund resolved to go to war with Denmark for the possession of the provinces in dispute. Denmark appealed to the powers. England proposed to the French Emperor to forbid the German attack upon Denmark at the risk of war. There can be little doubt that if the Emperor had listened to England's proposals, the attack would not have taken place, and Germany would not have been a mighty Empire, and France and the Papacy would not now have been in the dust; but the divine purposes prosper. England had not consented to a proposal made by the Emperor Napoleon to interfere in the American war, and the Emperor now retaliated by refusing to join England in the proposed interdict against Germany. England threatened Germany alone, but did nothing, and the attack took place. The German army was composed of Austrians and Prussians, as these two powers were the principal members of the Bund. Of course the Germans carried all before them, and Denmark had to consent, amidst cries of "shame" from all parts of Europe, to part with the contested provinces. The war seemed over, but it was only a lull. The members of the German Bund could not agree about the settlement of the recovered provinces. Austria and Prussia were rivals in German affairs, and Bismark having been busy for some years with able coadjutors in organizing the Prussian army upon a new model, and arming it with a new weapon, the needle gun, which admitted of five shots being fired

for one of the old muskets, resolved to seize the opportunity of expelling Austria from the management of German affairs. He soon found occasion for war, in which some of the German States sided with Germany and some with Austria. The war that followed was "short, sharp, and decisive." Austrian power was overthrown at Sadowa, and peace followed on Austria consenting to evacuate Germany. Prussia thus elevated to the position of supremacy in Germany, annexed those States which had distinguished themselves most prominently in opposition to herself in the war, and entered into military treaties with all the other States, by which all their armies were subjected to Prussian control in the event of war. Prussia had secured the alliance with Italy in the conflict, and the price of Italy's assistance was the province of Venetia, which Austria was obliged to cede to Italy. Louis Napoleon came into the transaction here, though his star was on the decline. Austria could not stoop to give anything to her hated enemy, the Sardinian power, which till a few years before had been absolutely insignificant; but the cession of Venetia was one of Bismark's terms, and therefore could not be avoided. Austria got out of the difficulty by giving Venice to the Emperor Napoleon, who transferred it to Victor Emanuel. As the price of his services in the case, he asked from Bismark a small slice of Germany, which would have extended the French frontier to the Rhine, but this request was abruptly refused by Bismark, whereupon the Emperor felt greatly snubbed, and proceeded to re-arm and re-organize his army for a struggle with the rising power of Germany.

The effect of the Austrian defeat and expulsion from Italy, was most marked in relation to the Pope. It deprived the Church of its ancient prop, and lowered its prestige throughout the whole of Europe, in which, for some time, a hostile spirit against ecclesiasticism had prevailed, and now began to manifest itself openly in the appropriation of ecclesiastical property by the State throughout Italy, the very seat of the Beast. The effect of the war upon Austria was to give the Liberal or anti-church party the upper hand, and this anti-Popish ascendancy brought about the dissolution of the Papal Concordat, the emancipation of marriage and education from priestly control. The dissolution of the Concordat was a great blow to the power of the Church. It left her without a friend that could serve her; for although Isabella was yet on the Spanish throne and French bayonets guarded the Pope, the whole of Italy, with the exception of the Pontifical States was in the hands of an unfriendly power, with whom the French Emperor was on terms of amity, and Austria herself had become hostile to the "Holy See" after many centuries of the utmost devotion.

These results occurring in the year 1866, possessed a marked significance, in view of the expiry in that year of 1260 years since the donation to the Pope of universal power by the decree of Phocas, in 606. The minds of the brethren were on this account highly expectant; for in addition to the events just described, the Roman question was brought before the gaze of all Europe in a very distinct and portentous manner. A convention had been entered into in 1864, between the Emperor Napoleon and Victor Emanuel, by which the Emperor agreed in two years to withdraw his troops from Rome, and leave the Pope in the hands of his own people. The time for executing this convention arrived in December, 1866. True to his engagement, the Emperor withdrew his army from the Seven Hills. The result was not long in manifesting itself. King Victor Emanuel would gladly have marched his troops into Rome himself, and annexed the Roman provinces, but fear of the French Emperor, who had made him promise to respect the Papal independence, prevented this. Garibaldi, however, who was unencumbered by diplomatic obligations, seized the opportunity of raising the revolutionary flag with the object of ousting the Pope from Rome, and handing over his dominions to Victor

Emanuel, as he had done Naples. Hearing of this, the French squadrons hurried back, and arrived in time to frustrate Garibaldi's attempt at Mentana, where Garibaldi was himself wounded. Rome was then administered in the name of French authority, and the Pope practically lost his sovereign power. The brethren watching these events were full of anticipation. The events themselves proved the correctness of the date long fixed by all prophetic expositors for the extinction of the Papal authority; and knowing that the Lord's return is associated with the destruction of the Papal system, the brethren were hopeful that from the bosom of the storm, the Deliverer himself would then step forth; but the time passed, and the disturbance settled, and the brethren yet found themselves waiting and watching. But their disappointment was not of a depressing order. They could see that the situation was not ripe for the actual manifestation of the Lord, which occurs in connection with the Eastern phase of events. This, by itself, might not have been a reassuring fact, but here were events which shewed that their general reckonings were correct. The Franco-Frog Spirit, which had issued from the mouth of the Dragon (Constantinople), and then the Beast (Vienna), had now vigorously operated through the mouth of the False Prophet in his declaration of war against the revolution. The apocalyptic result of that proceeding forth (*viz.*, the gathering of the nations together to the final conflict), was the development next in order, and must take time to ensue. Therefore, with a certain satisfaction, they proceeded to preserve their souls in patience, looking out for the next unfolding of the programme.

Concurrent with the Frog section of the Sixth Vial is that part of it causing the drying-up of the political Euphrates. The decadence of the Turkish power, was, therefore, constantly watched for, as the indispensable condition of the "way" of the Eastern kings being prepared. Of this decadence, incessant symptoms have manifested themselves, all through the period under review. These were becoming more marked. The independent attitude of the Viceroy of Egypt, who has since been transformed from a Pashalic governor to a vassal king, the insurrection of Crete, together with the steady lowering of Turkish credit, as manifested by the repeated issue of Turkish loans, at a low figure in the market, were illustrations, at this time, of the advancing process of Euphratean evaporation.

While watching these quieter phenomena, a loud crack in the political heavens revived attention. General Prim raised the standard of revolt in Spain, and being joined by the army and navy, drove Queen Isabella, the Pope's special friend, into exile. This was an important event in alienating from the Papacy one of its most ancient supporters; but the events to which it led were unspeakably more important. The provisional Government established in Spain, when Isabella had fled, deemed Spain unripe for a Republic, and resolved to bestow the crown on the best constitutional Sovereign it could find. The crown was offered first to one and then to another, without success. A considerable interval elapsed, when a rumour appeared that a Prince of the House of Prussia had consented to occupy the vacant throne. No sooner had this report appeared than the world was started by a hasty declaration in the French Corps Legislative, that the Emperor of the French would not suffer the revival of the Empire of Charles the Fifth. Intense excitement filled Europe for the next few days, during which, negotiations proceeded between Paris and Berlin. The announcement appeared that the Prussian Prince would withdraw his candidature at the request of the King of Prussia, and the minds of men were relieved; but scarcely had they drawn their breath, when it was reported that the French ambassador had been authorised to demand that the candidature should not be revived at any future time, and that the ambassador had been repulsed by the King of Prussia. War broke out immediately, and the French

and German armies hurried to the Rhine. The result is too recent to require more than mention. With unprecedented celerity and disaster, Germany hurled the power of France to the ground, defeating and capturing two immense armies, forcing the capitulation of many fortresses, and laying siege to and capturing Paris itself. As the first-fruits of these gigantic occurrences, the French Empire, as the Dr. had all along said it would, vanished like a meteor. The Emperor went into captivity; the Empress and her courtiers fled into exile, and the Republic was proclaimed.

Many striking results, all of them significant and required by the exigencies of the time of the end, followed this unparalleled political and military disaster. Foremost, was its effect on the Pope. Till the outbreak of the war, Rome had been garrisoned by French troops, but when the very existence of France was threatened, she needed every soldier she could muster, and ordered De Failly's troops to quit Rome and repair to the scene of action. Upon the withdrawal of the French troops, a result followed which had been provided for in the terms of alliance between Germany and Italy. Italy was to hold herself in readiness to assist Germany with her armies, and in the event of success, Italy was to be allowed to annex the Roman provinces and to transfer the Italian capital to Rome. Following on the French defeat, therefore, on the withdrawal of the French troops, those of Victor Emanuel took possession, incorporated the Papal States with the Kingdom of Italy, and extinguished the Pope's temporal sovereignty; afterwards transferring the capital to Rome, in spite of Papal protestations. But though the Pope's temporal power was thus suppressed, a light was still left him in the Seven Hills. The Italian Parliament decreed that the Pope's independence should be recognised within the limits of the Leonine City, and that a revenue should be provided for him by the State. This arrangement holds good at the present moment, though it has never been accepted by the Pope, who will hear of nothing short of the evacuation of his territories, and the restitution of the vast quantities of ecclesiastical property which have been confiscated by the Italian Government in Rome and its provinces. This joint occupation of Rome by the King and the Pope is in harmony with the Dr.'s earlier forecasts of the end; and not altogether inconsistent with his most recent convictions. He had thought that Victor Emanuel would never reign in Rome, because the number of governments to appear on the Seven Hills was apocalyptically limited to seven, with the sixth repeated for an eighth. The instalment of Victor Emanuel there, the Dr. argued would be a ninth, and, therefore, thought it would not occur. However, as the Pope's government exists independently within the walls of the Vatican, the Eighth Head has not been superseded, and King Victor Emanuel's appearance by his side may prove but a provisional war-inciting accessory incident. Victor Emanuel's seizure of Rome is certainly lashing the Roman Catholic world into a state of vehement enmity. The Pope is looked upon as a captive and King Victor Emanuel as a robber, and the whole force of Catholic intrigue throughout Europe is being bent towards exciting hostilities against Germany and Italy as the church's persecutors, and no effort is being spared to procure military deliverance. Victor Emanuel's usurpation has, doubtless, created a question more fertile of universal anger of nations than any other at present or recently active.

Another result of the French overthrow was quickly visible in the increased impetus which the anti-Church movement everywhere received. This movement had been going on for years; but so long as the Pope was a king, and had the support of a mighty empire like France, priestism was something like respectable; but when the clerical party was overthrown in Austria, church property confiscated in Italy, the priests driven from power in Spain, France overthrown, and the temporal power destroyed, the enemies

of the church had cause to rejoice greatly, and felt strengthened in the persecution of the Roman Harlot, which is now, throughout the whole of Europe, passing through that phase of experience described as the Horns hating the Harlot and eating her flesh and burning her with fire.

Germany at the present moment is engaged in a deadly conflict with her clerical foe. The Church's hope lies in the weakening and overthrow of the newly-revived Empire of Germany, and priestly intrigue with the weapons of education and religion in its hands, is powerful to work out this result in time. Bismark sees this, and knowing that the only safety for Germany lies in depriving the priests of this power, he has expelled the Jesuits from the country and has now placed seminaries and ecclesiastical machinery under the supervision of the government. Beforetime, their authority was received direct from the Pope, and the State had no power to interfere; but now. German law refuses to recognise the Pope's authority within the German realm, and insists upon a civil sanction to all educational and ecclesiastical acts and appointments. This change is enforced under penalty and imprisonment. Many of the priests are refractory, and an attempt is being made to incite to civil war against the government. The Harlot has fallen on evil times through all the territory of the horns, and this, as finally resulting from the overthrow of France, points to that event as a supreme item in the divine programme of the time of the end.

But this is not the only result that has sprung from that marvellous catastrophe. Before the outbreak of the war, Russia's neutrality was purchased by the assurance that in the event of success to Germany, Russia's policy in the East would receive German concurrence, in so far as it did not interfere with German interests. The gain to Russia of the German victory was apparent before the war was over. During the progress of hostilities, while the Germans were in the full tide of victory, Russia issued a circular to the European powers, declaring herself no longer bound by the Treaty of 1856, in so far as it prohibited her from arming the forts in the Black Sea or keeping fleets there. Under other circumstances, England would have gone to war with Russia, in defence of the treaty obtained by the expenditure of so much blood and treasure in the Crimea; but in the face of a victorious German host, in alliance with Russia, prudence forbade the step which national pride would have dictated. England protested, and a conference was called to discuss the matter, the result of whose deliberations was to formally give what Russia, with the support of Germany, had made up her mind to take. The result was that Russia, without firing a shot, liberated herself from the shackles imposed upon her at the close of the Crimean war. The consequence is, that Russian power in the Black Sea is reviving, together with her old attitude of menace towards Turkey, which she is destined to crush.

The same moral support of the German arms emboldened her to push her military schemes in Central Asia; and in spite of British protests, she has subdued Khiva, and brought her Asiatic frontiers within easy marching distance of British India. The French Empire no more, Austria weakened by internal dissensions, Italy almost a vassal of Germany's, and Spain headless and torn by two civil wars—the political situation is ruled by Russo-Germany, or Gog and Magog, whose hosts, after a final combination, are to meet Britain in a death grapple in Jehovah's land, at the crisis of the Lord's appearing.

The political elements, at the present time, are forming for a new situation. The clerical party throughout Europe are looking to France and Spain, in the former of which they have, for the present, got the upper hand, and are exerting themselves to the

utmost, with every prospect of success, to bring about a restoration of the old Papal Bourbon dynasty, in the person of the Comte de Chambord. In Spain, the priests are abetting the Carlist insurrection, in hope of reinstating the Harlot-supporting horn of that country. Russia is, for the present, in some degree, detached from the German alliance, to which it is known the heir to the throne is strongly averse. An alliance between Russia and France is regarded as one of the possibilities of the immediate future, to guard against which, Germany is drawing close to Italy and Austria, whose sovereigns have been ostentatiously giving and receiving visits. The Berlin correspondent of the *Daily News* gives a very graphic picture of the situation in the following words:—

BERLIN, October 4th.

No one can fail to observe in the conduct of the German Catholics a more buoyant and hopeful manner. At all times, indeed, they have shown that cheerful confidence which is said never wholly to forsake the righteous; but the fresher and brisker feelings of satisfaction are encouraged by the general state of Europe, which is thought to be favourable to the Church. And from their standpoint it is impossible to deny the significance of certain facts and movements in the political world. Germany itself is by no means without its measure of consolation for them. In the first flush of patriotism after the reconsolidation of the Empire, and before the word had gone out that the Church was in danger, many persons thought that the love of Fatherland would prevail, and that a conflict would be averted. Many think even yet that the spirit of rebellion exists only among the clergy, and that the heart of the Catholic laymen is not in the work. The second of September removed the scales from a great many eyes, showing that in the present crisis the great body of the Catholics are deaf to the general joy of the Empire, and that in their conduct they are indirectly supported by one or two Catholic German States. The general indifference which prevailed in Bavaria is regarded as a menace for Berlin. The late local elections for the county assemblies were overwhelmingly Conservative and reactionary, and proved that the old Junker element, so favourable to Ultramontane pretensions, has by no means lost its hold on the peasantry. This result does not foreshadow a Conservative victory at the Parliamentary elections, but it warrants the fear that the Liberals may not be so strong in the next House. The occasional wavering of the Emperor himself affords now and then a ray of hope. It is certain that he is often apprehensive about the issue of the conflict; and when suffering, as he now often is, from depression of spirits, he sees the whole imperial fabric falling about him. These are trifles it is true; but everything which threatens the solidity of the new Empire, or breeds confusion in German society, is favourable to the Church.

The aspect of affairs outside Germany is thought to hold out the most brilliant encouragement to the pious belligerents. The progress of Henry V. in France shows, according to the approved formula, that Divine justice is slowly but surely making its way, and that society will be once more rescued from the control of the atheists. Matters do not look quite so promising in Spain, but even in that country there are encouraging signs. In this juncture Russia is thought to hold the key to the situation. But what will be the policy of Russia? It is clear that an impression is abroad that the Government of the Czar is favourable to the cause of Don Carlos, and that only an excuse is wanted for recognising, if not for openly aiding, that interesting adventurer. Is this a fact, or an *à priori* theory? The history and the nature of the Russian system certainly give the Church a right to claim the support of the Czar. To no other Government in Europe is the principle of authority, supported by religious fervour and superstition, such an indispensable necessity. The success of Don Carlos would be the success of the principle of authority over democracy, of faith and obedience over free inquiry, of ignorance over school-houses—in a word, of mediæval Monarchy over revolution and anarchy; and in this victory the Emperor of Russia may feel an interest wholly unfinanced by religious preferences. By this sort of reasoning, though of course not expressed in just these words, the German Catholics have been led to count on Russia as the ally of the Church. There is hardly a bishop in Germany who would not spend the rest of his lifetime in gaol to see Don Carlos on the throne of Spain.

The same reasons would lead Russia to support the pretensions of the Comte de Chambord, and to these must be added others of a political nature. The Czar is the natural ally of France, and the alliance has never been broken except by the spirit of revolution in France. Bonapartism has twice attacked Russia—the Bourbons never. This is why the Czar looked on so complacently in 1870, and saw the second Empire crushed. With all its pretended care for "Society," Bonapartism is held to be a subversive principle, as dangerous to the idea of Legitimacy as the Commune itself. The only safety for Society lies in a return to legitimate Royalty, to the descendants of the *émigrés* whom Russian arms once escorted back to France, to a Prince whose ancestor was twice set upon the throne of France by the aid of a Russian army.

German Catholics nourish their hopes on this sort of food, and are growing bolder every day. Yet they know very well that there is a jealous and fearless power above them and France too, a power which follows every movement of the clerical party over the Rhine, and will act with great resolution if circumstances render an interference necessary. It is folly to suppose that Germany will stand by and see formed around her a combination to rob her of all the fruits of the war. The restoration of Henri V. means a war of revenge, and a war in which the power of the Church, all the prestige of Legitimacy, will be pressed into the service of the foe. If I understand the temper of Germany, she is profoundly in earnest in this matter. She does not desire war, but neither does she shrink from it; and if the madness of clerical fanaticism in France forces her again to draw the sword, she will punish her troublesome neighbour in a way for which the history of national chastisements has no parallel. On the part of the Germans this would not be so much a war as the punishment of a malicious child; but it would be sharp, relentless, and complete. I could almost write the terms of peace; for Germans in conversation are far from reticent on the subject, and Bismarck professes to be governed by his forty millions. It is not so much a war of *revanche* that Germany would fear in the restoration of the Bourbons as the fresh impetus which it would give to the Ultramontane movements; for it is believed that the simultaneous triumph of the Comte de Chambord and Don Carlos would give to the Andrassy Ministry in Austria a violent shock, and perhaps overthrow it, while holding out to Russia great inducements in the name of religion and society. Thus a very embarrassing state of affairs for Germany might be created. Up to this moment an attempt at an alliance between Austria and France has been thwarted by Russia; but who could answer for Russia if the alliance should offer to cement itself by a principle which is indispensable to the Czar.

It will not do to infer indifference from the inaction of the German Government. There is reason to believe that more than one statesman in this country regards this present crisis—let us say the interregnum in the sovereignty of Europe—as one of the gravest in the history of the world. Hence the special significance of King Victor Emmanuel's visit to Berlin. His invitation to Vienna might have been nothing more than a courtesy which was extended to all rulers of men; but the journey to Berlin was distinctly and avowedly a political movement. Italy and Germany are not fighting a common foe, but are also menaced by a general reaction throughout Europe in favour of that foe. In a conflict with the Roman Catholic Church the slightest advantage cannot safely be despised.

To this alarming situation the events of the past twenty-five years have been steadily tending. As the above-quoted writer says: Russia holds the key. The question as to how she will use it is a matter of interesting speculation, but it does not affect the finality. She is the appointed head of the confederacy of nations which meet for "the battle of the great day of God Almighty." She may, and probably will, attain this position by lending her aid to France for the prize of the headship, in crushing her German foe; after which, the vassalage of the other powers would easily follow, or it may be, she may succour Germany at a trying moment, on the same terms with a like result; but by whatever path, she is bound to reach the goal of European leadership. A very short time will, probably, reveal this. There will, probably, be another convulsion in Europe, with the effect of making Russia the head, before the Eastern question comes into the strong view desired by the saints. Russia, master of Europe, will make short work with the Sick Man at Constantinople, whose estates he has a long time coveted, and is preparing to take to himself. This will be the event that will rouse the British Lion, who, in face of imperilled India, will fling her non-intervention policy to the winds, and seize the Egyptian and Syrian sections of the Sick Man's estates, for the preservation of her communication with that empire. It is at this point that the Jews flock back to their country under British standards. Not long after this—it may be after an interval of peace—the final wrestle for the mastery of the world takes place between Britain on the one side and Russia and her allies on the other, with that extraordinary result which none are looking for but a handful of obscure people, who have learnt to read, understand, and trust the oracles of the living God.

Looking back upon the twenty one years' watching and waiting, it is easy to discern how essential have been all the events transpiring in the period to the formation of the final crisis. Russia, at that time, was premature in her attack upon Turkey. It was necessary, however, to bring her out and give her a check, to keep her

out of European entanglements for twenty years, during which she should be strengthening and repairing for the final part allotted to her. Europe, on the other hand, was, at that time, too strong to come under Russian leadership. The unbroken power of the Austrian Empire, of a thousand years' renown, and the rising power of the dreaded Napoleonic dynasty, were insuperable obstacles. These had to be dashed one against another and be destroyed, while Russia was slowly recovering her strength. Then, at that time, there was an abnormally exuberant development of crowned heads. These had to be thinned down, that Roman Europe might conform to that ten-horned phase which appertains to her in the day of the conflict with the Lamb. This has been effectually done by the events that have intervened, resulting in the extinction of the numerous petty royalties that flourished in Italy and elsewhere. Then scope had to be allowed for the full development of the ten-horned hate of the Harlot, which has been in full progress ever since that time. The Political Frogs operating on Constantinople, Vienna, and Rome, had to work up the world into a thorough war temper, and prepare the final situation for the Armageddon gathering of nations which is at the door. In a word, the face of Europe had to be brought into harmony with the necessities of the last appointed crisis in the affairs of men, when God will again unbare His holy arm, and cause His voice to be heard in anger and righteousness to the ends of the earth, as He hath declared by His servants the prophets.

All this has been done by the evolutions of the past twenty-one years. Concurrently with these transformations, the fortunes of the Jews throughout the world have been steadily rising. In one country after another, they have been released from the political and social disabilities under which they have groaned, with little intermission, since Titus laid Jerusalem in heaps. The wealth of the world, in a financial sense, has been slowly gathering, and is now concentrated in their hands. In all the principal countries, they are looking up. They are now organised into associations throughout the world; "bone has come to his bone;" their land has been the subject of marked physical improvements. The latter rains have returned. Fertility is reviving; building is going forward. More than one Jewish agricultural settlement have been formed and are prospering. The whole land has been brought into the notice of all the world by the labours of a British Exploration Society, with the Prince of Wales at its head. Schemes exist in various Jewish quarters for the Jewish colonization of the land, and an idea begins to be prevalent among the Jews themselves, as evident from the pages of the *Jewish Chronicle*, that the time is at hand for their return from their long dispersion. To quote from so recent a No. as that for last month: "There seems undeniably an improvement in the conditions of our brethren in the Holy Land. Their position is, in some respects, promising. The water supply to Jerusalem is a marked amelioration. The chances of the Jaffa colony seem bright. If a new era is really about to dawn for our brethren in the sacred soil, the star of Judaism will be indeed rising from the night cloud of ages." It is evident that the situation is ripening, if not actually ripe, for that final impetus which brings about the pre-advantual colonization, under Britain, of the Holy Land. Let Russia seize Constantinople, and this impetus will come immediately into play. England is now busy with schemes of trans-Syrian communication with her Indian Empire; and the Suez Canal question is on her hands. Let Russia menace these communications with India, and we shall, doubtless, see Britain instal herself at once in the Land of Judah, as a necessary protection thereof.

And now, what wait we for? The storm-clouds gather in threatening masses over our heads. The premonitory mutterings of the tempest are heard at all points of the

compass, but we are not afraid. Seeing these things come to pass, like the disciples of the first century, though in a different relation of things, we lift up our heads, for our redemption draweth nigh. It is a long time since the Lord withdrew himself, till the time should arrive to make his enemies his footstool. That time is appointed, and is near. We may be spared the delay necessary for the carrying out of the remaining portion of the programme, or we may have slowly to see it all through, and the Russian hosts actually on the mountains of Israel before we hear the words addressed by Martha to Mary, "The Master is come, and he calleth for thee." In the former case, we should be with the Lord for judgment and the Marriage Supper, while the final situation among the nations was in process of formation. In the latter, we should share Israel's tribulation till the very hour of Israel's deliverance, which is probable. But this way or that, the time cannot be long. Waiting and watching for the last twenty-one years has not discouraged the Israel of God, who are waiting and watching still, even if it should be unto hoar hairs. Come, Lord Jesus, come quickly, is the cry of all the faithful servants. Even so, Amen.

October 11th, 1873.

EDITOR.

SIGNS OF THE TIMES.

See "Twenty-one Years' Waiting and Watching and at it Still;" also the article by brother Andrew, subjoined.

"I SIT A QUEEN, AND AM NO WIDOW."

Whatever be its significance, there can be no doubt that the influence of the Papacy is on the increase throughout Christendom. The wise virgins who are on the watch with their lamps full of oil and ready trimmed, will not be dismayed at this. On the contrary, they will be stimulated to enquire What does it mean? The answer to this question will be found in the above heading. For several years past the Roman Catholic powers of Europe have been compelled by circumstances to withdraw their support from the Pope. The kingdom of Italy has been an opponent of the Papacy ever since its establishment. The Austro-Prussian war in 1866 resulted in the abrogation of the Concordat between the Vatican and Austria, which, until then, was one of the strongest upholders of the temporal power of the Pope; the abdication of Queen Isabella left Spain to the mercy of Radicals and Republicans, who, under the Apocalyptic name of "the earth," have ever been the reckless opponents of clerical despotism; and the Franco-German War of 1870, compelled France to withdraw her troops from Rome,

whereby the capital of the kingdom of Italy was transferred to the "Eternal City." Ever since that memorable event, the Pope has been bewailing his condition and announcing to the world that he was "a prisoner." In Apocalyptic language, this means that "the woman drunken with the blood of the saints" is a "widow;" she is bereft of her husband, the political powers of Catholicism. But is this always to continue? Prophetic testimony and political facts unite in saying No. The Mother of Harlots is to be a queen, not a widow, immediately before her downfall. The Spirit says "She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. *Therefore*, shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God that judgeth her."—(Rev. xviii. 7, 8.) The introduction of the word "therefore" shows that what follows it is intimately associated with that which precedes it. The symbolic woman which "hath glorified herself, and lived deliciously" utters a proud boast that she "shall see no sorrow." This is the result of her being a "queen;" she does not say this while in the widowed condition. When deprived of the support of "the powers that be," she does see "sorrow," and the remembrance of this, doubtless, causes her to utter her defiant

boast when again restored to the position of a "queen" among the crowned heads. But on this, as on all other occasions, she proves herself to be a "false prophet;" for, immediately after uttering it, "her plagues" predetermined by Jehovah, "come in one day," that is, one prophetic day, namely a year.

To bring about this queenly condition in the Scarlet-clothed Woman, it is evident that some, if not all, of the "ten horns" must render allegiance to her. This prophetic contingency invests the events which are now taking place in France with two-fold interest. France is now being transformed into a kingdom, in order that it may take its proper place among the "ten horns" at the overthrow of Babylon, and the establishment of the kingdom of God. But by whom is that transformation being effected? By the clerical party, or those who are the staunchest supporters of the Papacy. The Vatican is the avowed supporter of the Count de Chambord, and its emissaries in France are doing all they can to feed the superstition of its votaries, by means of pilgrimages, fictitious miracles, &c. Even England has not escaped the rage for this spiritual mummery, as evidenced by the recent pilgrimage of several hundred Roman Catholics to Paray-le-Monial. It has been suggested that the restoration of these pilgrimages may have, for one of its objects, the familiarising of the public with the migration of large companies of people, and so prepare the way for the transfer of the brethren of Christ, by natural means, to Palestine to the judgment-seat. Whether this be so or not, it is quite certain that they are a sign of the reviving power of Roman Catholicism, and will not be without their effect in transforming the "woman" at Rome from a "widow" into a "queen."

France has always been called "the eldest son of the Church." Whatever, therefore, takes place in that nation may be considered as a sign of coming events in Papal-dom. No doubt, when the Bourbons get seated on the throne of France, they will assist in putting Spain under the same clerico-political yoke. And, as a little leaven leavens the whole lump, we may rest assured that things will not end there. The recent visit of the King of Italy to the Emperor of Germany is a political straw that shows which way the wind is blowing: it

indicates that he feels the need of German support in view of the events which are taking place, in order to counteract the clerical pressure which is being brought to bear upon French politics. For if France again become a strong pillar of the Pope, there can be no doubt that Italy will be one of the first to feel the effects of this event. That Roman Catholics are looking forward to French interference in behalf of their "infallible" head is evident from some of their recent utterances. The following from Archbishop Manning, when at Newcastle, is a specimen:—"I hope, and I think may reasonably believe, that the life of the Holy Father, prolonged thus long, has been prolonged for a purpose, and that he will not see his rest until he has seen the dayspring of returning peace and the triumph of the Church."—(*Daily News*, Sep. 12th, 1873.)

If these prognostications be correct, it is evident that the time is not far distant when the cry will arise, "Behold the Bridegroom cometh; go ye out to meet him." It behoves all, therefore, who have been espoused to him to see that their lamps are trimmed with oil. This is, no doubt, the tarrying time, during which some slumber and fall asleep. If so, the termination of the present dispensation must be near at hand. Since the termination of the 1,260 days, the truth has flourished to a remarkable and unexpected extent, and has been the means of gathering out a considerable number of "virgins." It is by no means certain that this progress will continue in the same ratio. With the resuscitation of Papal influence it may wane, in order to afford those who have embraced the truth already an opportunity of adding to their faith knowledge, and so give them time to manifest themselves in their true colours. Should this be really so, the really wise virgins will not be dismayed, but will follow out the apostolic injunctions, by redeeming the time because they live in evil days. It is by no means an insignificant coincidence that the apostasy of these last days should have arisen just at the same time the influence of the great apostasy of the apostolic day is reviving, for that momentary flicker which is to take place immediately before it is finally extinguished. "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."—(Matt. xxv. 13.)

J. J. A.

THE LIFE OF DR. THOMAS.

A SISTER thus expresses herself, on completing the reading of the Dr.'s biography just published. If others think in the same way, we shall be glad to let their voice be heard.

“ I have just finished the perusal of the Dr.'s Life. It is indeed a great treat. I feel thoroughly re-invigorated, especially at the present time, in the warfare for the truth into which we have been led by the providence of God, by the life and labour now recorded. I am afraid that in the excitement of the discussion recently raised, many have overlooked it. I judge so from cases under my knowledge, and I hope you will call attention to it again.

I feel deeply thankful that the record of his wonderful career has been given to us in such a permanent and ample form. The *Life of Dr. Thomas* seems a fitting sequel to his unequalled writings, which, indeed, would not have been complete without such a history of the man. It is valuable in giving to those who are unacquainted with it, a history of the revival of the truth in this century, and shows how unmistakably he was a fitted and chosen instrument for the work which had to be done, at a time when reverence for the clergy, and a superstitious belief in what they were supposed to teach from the Bible, laid anyone open to the charge of infidel who dared to call in question the revered religion of centuries. But it seems to me even of more value to those already acquainted with the man and the work he did. It is quite reviving. I have been interested and exhilarated by it beyond my power to exaggerate, and feel powerfully stimulated to follow up in the path so indomitably trod by him. His faithfulness in the midst of opposition, and at the cost of friends and worldly position; his fearless defence of what he discovered to be the truth, regardless of consequences, has indeed set us a noble example, the study of which cannot but awaken the desire to emulate, while the diligence with which he continued to study the divine oracles and the grand truths he brought therefrom, seems to arouse in the attentive reader such a sense of the responsibility resting on everyone who hears and understands, that he is stirred to ask in the words of Paul, “ Lord, what wilt thou have *me* to do ? ” The time seems so short in which to work, and the importance of the use we make of “ *our* days of the prophecy ” so overwhelming, that there seems nothing at all of any consequence in the present time of probation, but the work of preparing for the great day when what the Dr. has so largely written upon in the hope and earnest desire of directing men's minds thereto, shall be realised. There could not, I think, be a greater assistance to the brethren and sisters, in conjunction with the Word, than the study of the Dr.'s life and works, in attaining that intelligence in the things of the Spirit to which the apostles continually exhort, and through which we may hope, by a life subjected to that intelligent faith, to stand before the Son of Man, whose coming draws very near.

I am truly thankful for the appearance of the book. The reading of it has given me many pleasant hours of instruction and spiritual delight. The brethren

and sisters will exclude themselves from a powerful aid and refreshment, who neglect to read it. Several who have read it have expressed the same feelings to me, and I would like, through the *Christadelphian*, strongly to advise all who have identified themselves with the truth in our evil day, to do themselves the pleasure of making themselves acquainted with the wonderful career by which God has been pleased to revive the truth in these latter days. I have found it serviceable, even in the unfortunate agitation which has been raised up about whether Christ was mortal in the days of his flesh or not. I have felt greatly confirmed in continuing to stand by the side of the Dr., now that he rests from his labour, as regards holding fast to those truths that have been brought to light anew by his means. No one can read through the *Dr.'s Life* without having light thrown on this as on other subjects, for he seems to treat on nearly every question in those sparkling letters and articles which would have been lost to us if you had not reproduced them from his early writings."

THE NEW HYMN BOOK, WITH MUSIC.

WE hope in a comparatively few weeks now, to be able to place in the hands of the brethren the new Hymn Book, which has been in the hands of the printer so long. As regards the hymns and anthems, there will be little difference between the old and new hymn books. About twenty of the old hymns are omitted, and about a dozen new ones added. Some additions have also been made to the anthems.

In addition to the usual indexes, there will be an index at the end of the new book, indicating on what page of the old book the hymns and anthems are to be found. This will be a convenience in the transition state, during which both books are used together. Ultimately, the old book will pass out of use, as the stock of copies is exhausted.

The great feature of the new book will be the appearance, on the same page, of the music to each hymn and anthem. The music is in both notations, so as to be serviceable to all. Those who understand neither system, will of course fail to appreciate the musical characters; but even such will be benefited in being perchance helped to understand and use them, from their continually coming under their eye.

For the musical feature, the brethren will be specially indebted to the industry of sister Mary Turney, Birmingham, brother A. Andrew of London, brother Rayer, of Birmingham, and one or two others.

The size of the book is necessarily larger than the old one, to provide room for the music. The brethren may find this awkward at first; but use will soon accustom them to the new size.

The cost of the book has been great, but the price (that is of the first thousand copies) will, by a brother's kindness, be brought within a convenient figure. We are not yet able to state what this will be. Exact information from the printer will enable us to announce it, probably next month.

On the next page we give a specimen page of the new book.

SPECIMEN PAGE OF THE NEW HYMN BOOK.

180

COMFORTS OF THE TRUTH.



154.

7, 6.

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| <p>1 BRIEF <i>life is now our portion,</i>
<i>Brief sorrow, short-lived care;</i>
The life that knows no ending,
Nor pain, we hope to share.</p> <p>2 O, happy retribution!
<i>Short toil, eternal rest</i>
For us poor mortal sinners,—
A part with angels blest.</p> <p>3 And now we fight the battle,
But then, shall wear the crown</p> | <p>Of full and everlasting,
And passionless renown.</p> <p>4 <i>And now we watch and struggle,</i>
<i>Yet now we live in hope,</i>
<i>While Zion in her anguish</i>
<i>With Babylon must cope.</i></p> <p>5 BUT HE WHOM NOW WE TRUST IN
SHALL THEN BE SEEN AND KNOWN,
AND THEY THAT KNOW AND SEE HIM
SHALL HAVE HIM ALL THEIR OWN.</p> |
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KEY G.

Alphege.

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DIRECTIONS FOR SINGING.—The words in *italics*, softly; in common type, moderately; in **SMALL CAPITALS**, strongly.

TO THE POINT.

PROPOSITION.—(Who will contradict it?) When the apostles spoke of “the flesh,” they meant the *mortal flesh* of men.

FACT.—John declares that those who confess not that Jesus Christ is come in *the flesh*, are deceivers and anti-Christ (2 John 7), and he forbids believers to receive such into their house or bid them God speed.

ANOTHER FACT.—Renunciacionists deny that Jesus came in the *mortal flesh* of men.

CONCLUSION.—Therefore they deny that Jesus came in “the flesh” of apostolic discourse.

RESULT.—Consequently, they belong to the modern deceivers and anti-Christ, and are not to be received.—EDITOR.

The Christadelphian.

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

NOVEMBER, 1873.

WE had feared this No. would be late, through the Editor's absence from illness; but, thanks be to God, the rest and treatment of a Hydropathic Institution, for several weeks, have restored his energies and qualified him to resume his duties, to a certain considerable extent at all events, enabling him to get the November No. ready for the usual day of publication. The prospect is that he will be more than restored to usual health, and come out, as the Dr. said at the beginning, "a new man." He prays this prospect may be fully realised; for there is much to be done at the present trying crisis.

He has been prepared, as before, to do his part with thoroughness, even to the point of "extravagance and indiscretion," as considered by the children of the flesh, who think nothing extravagant and indiscreet that is done to feather a nest and provide for ease in this present evil world.* He forgets not that he who is penurious to God will have penuriousness shewn to him in the day of account; while the liberal devising liberal things, by liberal things will stand.

But while he endeavours to do his part, it will be necessary for the readers of the *Christadelphian* to do theirs. An effort is being made to destroy the *Christadelphian*. The Editor knows not if it is the will of God that the *Christadelphian* should be prevailed against, as His witnesses have always been in times past. If it is, no effort of man can save it; for "when He hideth His face, who then can behold Him, whether it be done against a nation or against a man only." But it may be that His will is otherwise than that it should go to the wall. It may be He means it to continue as a vehicle of intercourse and medium of enlightenment, good cheer, and sanctification for the scattered household, till the Lord step forth from the bosom of the "third woe," whose clouds are gathering thickly round the world. If so, this intimation of the danger may be one means in the hands of His providence of stirring up the determination

of those who desire its continuance, to those measures needful to the result.

What are those measures? Well, one is the taking of the periodical. Many might take it who don't. Probably the question never occurs to them in any other light than as a question of personal liking or convenience to themselves. They know the truth; they have put on the Name; they are waiting for the glory that is to be revealed; and it is not necessary for them to take the *Christadelphian*, and so they don't do it. But there is another side. If the *Christadelphian* is doing a good work (and that it is doing this good work in all the ways in which it is open to us, in the present age of the world, to do it, can be shown by many hundreds of letters in the possession of the Editor) then the "taking" of the *Christadelphian* is fellowshiping and taking part in this good work; for without subscribers, the *Christadelphian* could not exist. The cost cannot be a burden except to the very poorest. Who cannot afford 1½d. per week for the work of the truth?

Next to subscribing himself, a brother can help by inducing his neighbours to do the same. This done to any extent would make a wonderful difference to the stability of the foundation. But perhaps he has no opportunity of inducing a second person; then it is open to him to do as the Editor used to in the days of the *Herald of the Kingdom*, who, in renewing his annual subscription, always sent the price of five copies, though only receiving one.

Or they can give effect to their well wishes by following the example of several who present of their substance occasional free-will offerings to the Lord, in support of the *Christadelphian*, without reference to subscription or anything else, but merely to sustain the general work.

Co-operation, in any or all of these forms, will make the *Christadelphian* safe from the designs of those who would like to get it out of the way, as a troublesome impediment to their schemes. Those schemes will perish in the anger of the Lord in the day shortly to be revealed. Meanwhile, they will prevail with some to their hurt. That the evil may be limited as much as possible, and that the truth may be preserved unscathed in the earth, both in its doctrinal structure and in the objects for which it is to be preached

* "Men will praise thee when thou dost well to thyself."—(Psalm xlix. 18.) It is the old story, but we are near the end.—EDITOR.

among men and brethren, the Editor abases himself to make the frank declarations contained in these remarks. For the same reason, he will submit to the odium raised by such as, with knowing or knowable falsehood, jeer of "vested interests." Of these, the Editor has none at stake. His identification with the truth involves him permanently till the Lord come, in social degradation and mean things. If he had an eye to what is dear to those with whom "vested interests" are accounted something, he would seek a sphere having rather better promise of such things. Friendly aliens have assured him that his abilities, secularly directed, would secure him wealth and eminence in the world. Were he bent on these at all, he would try his fortune there, and abandon a matter which is fraught, at present, with nothing but poverty, weariness, and disgrace. But his eyes are on altogether another goal, though evil men understand not this. And because he is determined to know nothing in this life but the servitude of the Lord Jesus Christ, he accepts the humiliation of being at charges with the truth's friends in the work of upholding its voice and unveiling its smiling countenance, in a day when darkness covers the earth, and all seek their own and not the things that are Jesus Christ's. If their co-operation fail, and a single-handed battle be against him, he will recognise the hand of God and say "Let the will of the Lord be done;" and in the answer of a good conscience, he will, in the privacy of bygone days, wait for the soon-coming appearing of the Lord, to inaugurate a higher work for all his saints. But he anticipates not this present relaxation. He looks for a continuance of the toil and heat till the Lord arrive. At all events, that fellow-labourers may know the drift of things and devise accordingly, he makes known these things.

THE TRUTH IN THE LATTER DAYS.

The situation of things in our day is altogether peculiar as regards the proclamation of the truth and the results attending it. It could not well be more unfavourable. It is not merely that it is next to impossible to get the theory of the truth accepted, but the circumstances attending its acceptance almost

preclude the moral effects contemplated in the labours of the apostles. Society is pre-occupied with a system of false doctrine which is protected by the powerful aids implied in respectability, numbers, and wealth. The agency on behalf of the truth is limited to the advocacy of a few obscure persons, without influence, and with no other instrument of conviction than argument on the written testimony of God. Consequently, they get the ear of but a very few, and the impression they make is but faint for several reasons.

Their advocacy is necessarily of an iconoclastic character, in the first instance, requiring them to attack the fables of popular superstition, and the precepts, ordinances, and institutions sanctioned by popular traditions. Consequently, among the hearers whom they reach, it is rarely the devout that are convinced. Unenlightened minds of the reverential type are repelled by the propositions that have to be maintained. It is the democratic mind that is attracted—minds conscientious enough it may be, but of a "material" turn, and lacking in those elements of veneration and spirituality which constitute the most fertile soil for the germination of the seed of the kingdom, when combined with intellect sufficient to receive it. The result is seen in the poverty of spiritual results when judged in the light of apostolic standard.

This is one of the sore trials of the time of the end. In the first century, there were miracle and numbers and authority to arrest public and devout attention on a large scale, which prepared extensive and fruitful fields for the tillage of those spiritual husbandmen sent forth by Christ into his vineyard. In our day, there is the opposite of all these—fewness of number, absence of power, destitution of spiritual delegation. There is absolutely nothing to rouse the attention of society sunk in the apathy of irreligion and worldly engrossment. The harvest is, consequently, the opposite of "plenteous," and in character, answering somewhat to the lean ears of Pharaoh's dream, that were blasted with the east wind. What is to be done? We cannot alter the situation. We are powerless till the Lord come. We can only persevere in the occupation of what is ready to hand. We can only do a very little, but if we are faithful in that little, the

Master has left his word that we shall be accepted and exalted to a higher stewardship.

The spiritual leanness of the fruit brought forth to the seed-sowing of the present time is illustrated in the crisis now maturing in our midst. For about fifteen years man's mortality, the locality of the kingdom in the land of promise, the unscripturalness of clerical institutions, &c., have been preached and published up and down the kingdom on a certain limited scale. A class of believers has been created by these operations, whose intelligence, up to a certain standard, is unquestioned; but the spirituality and thoroughness of whose standing nothing had transpired to put to the test. The paucity of spiritual fruitfulness has been felt, and considerable effort put forth to water the seed of the word, and induce those beautiful results intended by God in the constant and practical fear of His name, zeal for His way and His righteousness, love to Christ and the brethren for his sake, and a readiness to do sacrifice in the work to which we have been called. How far professors of the truth were growing in these things, and having their minds expanded and warmed to the acknowledgment of the mystery of God, even of the Father and of Christ, could not be known. There were unfavourable symptoms at certain points of the field, but the best was taken for granted.

But now a crisis is on us which puts the work to the proof. A prominent professor of ability—under what impulse matters not, though that is known and will be revealed in God's own time—embraces and gets re-immersed on a subtle heresy, which he sets to work with the terse and facile tongue and ready pen which are undoubtedly his, to gloss over, with all the plausibility necessary for the unholy object in view. Accustomed to regard this man as a trusty man of the Spirit, they are taken altogether at a disadvantage by his cleverness. It wanted an Edward Turney to constitute the test. There is no doubt he is the instrument for the situation.

The trial is great for the brethren. For some who have been ensnared we are heartily sorry. Not knowing all there is under it, their own judgments have been overborne by the plausible words of one for years regarded as a trusty brother. At

others we do not wonder. Where serpent eggs existed, they have quickly hatched under this hot "wind of doctrine." The result, on the whole, will, doubtless, be good. The crisis will find out and separate the carnal from the spiritual; while one party, released from the bondage of the Spirit's precepts, which were applied with a strictness altogether too great for their taste, will drift into more and more worldly latitudes and conditions; the other, delivered from the incubus of a carnal fellowship, will advance in the path of consecration to the Spirit's mission, and grow in the knowledge and love of God, and increase and abound in the fruits of the Spirit, which have been frost-bitten in the fellowship of Satan existing in embryo all along, but now manifested and organized. We warn the brethren against their danger, and to have no connection with this section of the virgin community, which, in the hour of the Lord's appearing, take their lamps but take no oil with them.

"THE THIRD WOE COMETH QUICKLY."

There is much cheer in these words for the saints; first, by reason of the nature of the third woe, and next because of the time indicated in the declaration.

"The second woe is past," so we are now able to say, in the fulness of historic truth. We look back seventy-five years, and see all its features distinctly discernible in the terrible events of the French Revolution: "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of the names of men seven thousand, and the remnant were affrighted, and gave glory to the God of heaven." The French monarchy, as one of the ten horns of the Roman Body Politic, was the tenth part of the Great or Roman City, which was co-extensive with the territory of the Roman Empire. This tenth part of the city fell with a crash which terrified Europe. All titles and names of honour were abolished and thousands upon thousands slain. The Reign of Terror set in, and this was succeeded by a reaction which resulted in the ascription of glory to God. "This, the second woe is past," and behold the third woe cometh quickly—that is quickly in comparison with periods which preceded it. It is fifty-eight

years since the closing reverberations of the second woe died away at Waterloo. We have nearly reached the measure of the word "quickly," and we look at the sky overhead and see it obscured with clouds in all directions. The thunders of the third woe will shortly crash forth with terrifying effect, so far as the world is concerned, but to the great joy of those who are looking for these things to come to pass.

For what is the great climax of the third woe? It is the event proclaimed by the great voices, prophetically heard by John: "THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD AND OF HIS CHRIST, AND HE SHALL REIGN FOR EVER AND EVER." But something precedes this climax. What is that? It is the occurrences rehearsed thus, by the symbolic elders when they heard the revolution announced by the great voices in heaven; "the nations were angry and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward to Thy servants and prophets, and to the saints, and them that fear Thy name, small and great, and shouldest destroy them that destroy the earth." We see this interlude developing before our eyes. The nations are simmering in a state of anger. Wrath hangs over the world ready to burst. The time of the dead is at the door, which means the Lord is at hand; for no dead emerge from their sleep till he come. There will quickly be an end to the present polity, which will vanish away like smoke before the mighty event of his appearance on earth. Let us be found ready, not only with lamps but with oil in them. We shall soon be face to face with a more trying crisis than has ever transpired in the history of man.

THE BIBLE AGAIN CONFIRMED.

At the opening of the current session of the Birmingham and Midland Institute, Sir Henry Rawlinson, of Oriental antiquarian fame, delivered the inaugural address. The address was devoted to the illustration of the practical results springing from the study of antiquities and geography. In the course of his remarks the lecturer spoke of the light thrown on Biblical history by the inscriptions which had been deciphered from clay tablets and other monuments, found among Babylonian and Ninevite remains. The following

extract is worthy of quotation. "The last 500 years of Assyro-Babylonian rule, from the period of Solomon to that of Cyrus, is by far the most interesting and important portion of early Eastern history, inasmuch as it relates to events with which we are more or less familiar from other sources. Twenty-five years ago no single name of a Hebrew king had, I believe, been found on any Assyrian monument. Jewish history, as recorded in the Bible, was absolutely without corroboration from extraneous sources; but we have now points of contact between the Hebrew and Assyrian annals, extending over many centuries, and, at each point, there is so near an identity of name and circumstance, as to afford a full verification of the Scripture record. In the Assyrian Royal Annals, of which almost a continuous series has been found, from the ninth century B.C. to the destruction of Nineveh, there are notices of Omri, the founder of Samaria; of Jehu, Ahab, Menahem, Pekah, and Hoshea, kings of Israel; and of Azariah, Ahaz, Hezekiah, and Manasseh, kings of Judah; while among other Biblical characters of the same period with whom the Assyrians came into collision, mention is made of Benhadad, Hazael, and Rezin, kings of Syria; and of Sabaco, Tirhakeh, and Pharaoh Necho, kings of Egypt. The same events, too, are described in the two authorities with no greater variation than was to be expected from the differences of nationality. The raids of Tiglath Pileser upon Palestine; the capture of Samaria, and deportation of the tribes by Shalmaneser; Sennacherib's first attack on Jerusalem; Esar-Haddon's friendly relations with Manasseh—all these matters are treated by the Assyrian annalists from an independent point of view, but in general accordance with the Hebrew record. Sardanapalus, the son of Esar-Haddon, under whom Assyrian greatness perhaps culminated, and from the *debris* of whose library at Nineveh the greater portion of our literary treasures have been recovered, did not come in contact with the Jews; and his annals, therefore, although they contain copious notices of his expeditions against Egypt and Phœnicia and Arabia, and mention even his relations with King Gyges, of Lydia, are deficient in those allusions to Hebrew history which form a main element of interest in the edicts and proclamations of his predecessors."

INTELLIGENCE.

BIRMINGHAM. — During the last month several immersions, though not pertaining to Birmingham, have taken place among the brethren at Birmingham.

On Tuesday, Oct. 7th, at the usual quarterly meeting, withdrawal was made from William Sargeant, for disorderly walk, and persistent absence from the table.

The lectures during the month have been as follow:

October 5th.—Grace, Mercy and Peace—a glance at the breadth, length, depth, and height of the love of God. (Bro. Shuttleworth.)

October 12th.—Faith, Hope and Charity scripturally defined; Almsgiving—Charity not the Charity enjoined by Paul; the so-called “Christian Hope” of the Religious World a Christless delusion: the Faith of so-called Sabbath-keeping Christians no Faith at all, but a most abounding and entire corruption of the Truth preached by the apostles. (Bro. Shuttleworth.)

October 19th.—Peace and War.—Is it scriptural to pray “Give Peace in our time, O Lord?”—Coming Troubles.—The Lasting Peace. (Bro. Hadley.)

October 26th.—The Millennium, or thousand years’ reign of Christ upon the earth, in power and great glory, at the end of the present age—the great Hope of the Gospel, and the Divinely-appointed Remedy for the World’s Evils. (Bro. Shuttleworth.)

The following letter, sent through the post, to all the brethren and sisters in Birmingham, will best explain the crisis just at maturity there.

To the Brethren and Sisters of the Lord Jesus Christ (collectively and individually) assembling in Temperance Hall, Temple-st., Birmingham, from Robert Roberts, a fellow-partaker of the holy calling, and partner in the tribulation of the present evil world, to which the saints are subjected in hope.

GREETING IN THE LORD.

Grace, mercy and peace be multiplied unto you abundantly, from Him who is the Father of all, through His beloved one, our Lord and Master, who was manifested to put away our sins, and now sits, glorified, at the right hand of the Majesty on high, waiting the time when his enemies shall be made his footstool.

I find it necessary to address you from the retirement forced upon me by the weakness of this sin-stricken body (Rom. viii. 10; Col. iii. 3), but from the immediate burden of which I hope presently to emerge, in renewal of the good work to which the truth calls everyone who has ears to hear. You are aware that there have risen up among us those who deny that Jesus Christ was God manifest in our condemned nature, for the putting away of sin by the sacrifice of himself. The doctrine thus denied is a vital element of that truth which constitutes the

basis of our acceptance with the Father through His Son; consequently its denial is a barrier to fellowship between those who receive and those who reject it.

Unfortunately there are among us a few who have identified themselves with the rejectors of this saving doctrine of the cross, and who seek to force upon us the heresy which they themselves have accepted. It was hoped that time and the testimony so largely adduced within the last three months, would have enabled them to recover themselves from the snare of the devil into which they had fallen; and removed from our midst the unseemly discord which their departure from and resistance to the truth have caused. But this hope becomes less and less likely to be realised; and it becomes necessary for those who hold fast the name, and have not denied the faith, to take that attitude which duty and their own peace and edification and growth in peace require; and that is, to withdraw from all who persist in their rejection of the important element of the truth now in question.

This is no matter for the action of the managing brethren, whose duties are confined to the superintendence of the working affairs of the ecclesia as established on the truth. They have no jurisdiction in questions affecting the constitution of the ecclesia itself. The question now in agitation is a constitutional question; it affects the foundation; therefore, every brother and sister must act on it individually, as before God. For this reason, I do not address you as one of the managing brethren, nor in conjunction with them. I act in my private capacity as a brother of Christ, whose duty towards Christ cannot be fettered by any artificial rules of convenience we may find it necessary to adopt. I come forward as one striving to be, in this dark day of apostacy, an obedient believer of the gospel, walking in the simplicity and purity of the doctrine apostolically delivered, asking fellow believers to agree as to what duty requires at our hands.

Nor is this a matter to be dealt with under the law of offences between brother and brother. A first principle is openly rejected and assailed. Our foundation is called in question, as to which we are bound publicly to take positive ground, regardless of consequences to individuals. We must, in this matter, know no one after the flesh. Our partialities, on the ground of personal acquaintance, must never stand in the way of our duty to that gospel of our salvation wherein we stand, and wherein only is friendship of any account. Let us decide on our duty first, and let the consequences take care of themselves. Our declaration will bear unfavourably on no one unless he be unfavourable to the truth, and in that case,

he, and not our decision, will be responsible for the result.

I would also say that this is not a matter depending upon any vote that might be given. It relates to individual duty, which cannot be affected by votes one way or other. Voting is all very well for the settlement of mere matters of business or temporal arrangement. It is nothing to do with the question of whether we are to fellowship a lie. I will withdraw from the fellowship of that lie if all were to vote in its favour. I say this not that I fear such a thing, but merely to illustrate that our decision in this matter does not depend upon discussion and voting, like some things we have had to consider; but rests solely on an individual conviction.

There has been time enough for the settlement of mature conviction, since this mischievous controversy was originated three months ago. Further delay would only hinder our edification, impede the inquirer, and disgrace the truth. I, therefore, ask you to join me in a general declaration of withdrawal from all who deny that Jesus Christ was God manifest in our mortal nature. I ask you to do so in a manner that will enable us to give peaceable effect to our convictions, avoiding the turmoil of further discussion, which we may well dispense with after the thorough canvass of the question which has taken place, and which could lead to no good result, while it could not fail to be painful to many, and perhaps productive of some things that would be regarded with displeasure by the Master of the household and the Higher than the highest.

My request is, that if you agree with me, you will sign and return the declaration which you will find at the end of this letter. Addressed to me at the Athenæum Rooms it will reach me in my retirement; and on my return, I will ask you to meet me at the Athenæum Rooms, on Thursday night, October 30th, that our united declaration may be promulgated, and that we may take such further steps as the new situation will call for; after which it will be necessary to redraw ecclesia roll, that we may know who thereafter constitute the Birmingham ecclesia, on the basis of the unadulterated truth.

Thus may we hope to secure unity and peace at the table of the Lord, in the company of those who, in all humility before God, and zeal for His name, are waiting for His Son from heaven, in full desire with all diligence to purify themselves from the works of the flesh, and bring forth the fruits of the Spirit, in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.

Those who do not join in this act will remain in fellowship with those who deny the truth, and will disconnect themselves from those who may unite in stepping aside from a connection which has become a

fountain of every evil work. Please then, if you think well so to do, sign and return (not later than Sunday, October 26th, addressed to me at the Athenæum Rooms, Temple Row), the Declaration on the back of this sheet.

ROBERT ROBERTS.

Tuesday, Oct. 14th, 1873.

DECLARATION.

I do not agree with the doctrine concerning Christ which has emanated from Nottingham, in the Tract entitled "Thirty-two Questions" and otherwise, within the last three months. On the contrary, I believe that Jesus, in the days of his flesh, was a manifestation of God, in the mortal nature of David, and, therefore, inheriting, in his flesh, equally with ourselves, the mortal effects of descent from Adam, from which, by the Father's power, he was himself delivered by obedience, death, and resurrection; and is now the deliverer of all who truly come unto God by him. I hereby withdraw from all who do not believe this.

DEAL.—The immersion is announced from this place of AMELIA RENOLDS, daughter of sister Renolds, which took place in September last.

DERBY.—Brother Bannister communicates as follows: "The brethren and sisters of the Derby ecclesia, jealous of and zealous for the truth, which has made us free from the bondage of sin and death, commiserate with you in the affliction which its defence has brought on; and also congratulate you on the ability our Father has given you, so fully to expound and guard the faith, leaving little more to be done in this crisis, at the end of the calling-out period, to enable the wise virgin class of various mental capacity, to discern the nature of the Lord's body which was broken for us, and hold fast sound doctrine, until the bridegroom comes, leaving the determined *foolish virgins* to their folly and its fearful consequences.

We all believe that Jesus our Head, who was begotten and anointed by God's Spirit, was of the same flesh and blood nature as ourselves—that our Father by giving Jesus, his obedient Lamb, to be slain for us (on our immersion as commanded), has made us partakers of his righteousness, and fellow heirs with him of the mercies assured by his Heavenly Father, to his human father, David—even to sit with him on his throne in Jerusalem, which has remained vacant during the "many days" since the eleventh year of Zedekiah, the last who reigned of David's house.

We see it to be as easy for Him who is able of stones to raise up children to Abraham—who formed man of the dust of the ground—gave Adam the power of begetting a son in his own likeness; and caused Isaac to be born of Sarah when past age; to make of a woman the man Christ Jesus, declared to be of the seed of David according to the flesh, and to give power to his David nature,

* The declaration now appearing had to be substituted for the original one, to prevent the evasion of meaning.

to form such character, by "ever doing the things which pleased his (Heavenly) Father, as to be pronounced His "well-beloved Son," and accepted on his required obedience, even unto death, by raising him again, and highly exalting him. Hence we hail the approaching day, when he, who could do nothing of his own self, will come in the power of his Father, to raise his brethren from the dust of the earth, with whom to take the kingdom promised him, and destroy all that would oppose his right.

PHILIS MEAKIN, M. A. MEAKIN, T. MEAKIN, sen., T. MEAKIN, jun., T. KIRKLAND, W. ARMSTRONG, R. J. WRIGHT, W. ALLEN, H. BANNISTER, Sec.

HADDINGTON (Scotland). — Brother R. Armstrong, writes Oct. 16th, as follows:—"Hitherto I have had almost nothing of a cheering nature to report from this place, and it is with gratitude to our Father in heaven that I am enabled to inform you of the obedience of four within the past two weeks. They are as follow:—ROGER ROBSON (67), formerly Independent, and his wife Mrs. ROBSON (61), formerly Independent; ISABELLA ROBSON (24), daughter of the same, formerly neutral; JANE DENHOLM (24), our own daughter. Brother and sister Robson were for many years in connection with the Independents here. Their knowledge of the Scriptures, placed side by side with the teaching they were under, did not satisfy their minds, and it has been our privilege of late to set before them 'the truth as it is in Jesus,' the gospel of our salvation. The work of removing prejudices was somewhat difficult, but ultimately the light found an entrance, and they joyfully received the truth in the love of it, and have since, along with their daughter, put on the saving name in the appointed way. Our daughter Jane had nothing of the outer darkness of this world to contend with, having been taught God's way of righteousness in our own humble way for years past. The baptisms took place in the house of brother Gascoyne, Edinburgh, in the following order. September 27th, Isabella Robson and Jane Denholm, assisted by brother Smith; 28th September, Mrs. Robson, assisted by brother Gascoyne; 12th October, Roger Robson, assisted by brother Tait. Our little ecclesia, hitherto numbering only three, now numbers seven. This is cheering to us indeed, and we earnestly pray that we may be enabled to witness for Christ and keep ourselves unspotted from the world until our Lord appears. The part you have taken in the late 'falling away' in Birmingham, and your scriptural defence of the truth, meet our entire approval. We have been greatly strengthened in the perusal of your articles on the nature of Christ, and cannot help believing that many, if not all, who have taken the opposite part will soon return to

your fellowship. It is with pain and grief we hear of your present illness, and we pray that our Father in heaven may bless the means in use for your restoration to health, and that He may continue to bless your labours in endeavouring to proclaim His message of love and mercy to the world."

LEEDS.—It ought to have been reported last month, that Mrs. ANDREW, the mother of brethren J. J. and A. Andrew of London, has rendered obedience to the faith. The joyful event was mentioned in a private letter from brother Andrew, and also by brother Dunn, of Leeds; but through the Editor's illness, the matter was overlooked. Sister C. B. Andrew of Leeds, daughter of the first named, now mentions the matter. She says her mother's obedience is a source of great joy to them all, and a thing they scarcely dared to hope for at one time. She had been for many years a Baptist. Brother and sister Shemmans, of Birmingham, have removed to Leeds.

LONDON.—Brother A. Andrew reports as follows:—"On the 20th September, Mrs. ANNA COE, of Bury St. Edmunds, formerly Baptist, was immersed in London, and broke bread with the brethren there on the following day. On the 10th October, we had the pleasure of immersing ROBERT TUNNICLIFF (20), formerly an attendant at the Church of England, whose attention was first directed to the truth by seeing the publications in the window of the depôt, and who, having purchased some, came to a knowledge of the truth by private study of the Scriptures in the light of what he read in the publications. In the month of September, sister Fry, Weston-super-Mare, removed to London, and is now in fellowship with the ecclesia in the latter place."

NEWBURGH-ON-TAY.—Brother Hepburn, reports the addition to the ecclesia here, of EUPHEMIA KIDDY (41). She underwent the symbolic burial of the flesh of sin, in the presence of the Dundee brethren, being baptized by brother Scrimgeour, after a satisfactory acknowledgment of the faith once for all delivered to the saints. Brother Hepburn adds the following particulars: "Ten or twelve years ago she had her eyes opened to the prevailing fallacious system of the one man ministry, and wisely followed up her convictions in separating from this uncleanness, to meet with brother Paterson and a few others who were then designated by the name of 'Plymouth Brethren.' This step of progress was succeeded by the reception of a somewhat vague idea concerning the kingdom, and until the gathering had an increase of 50 or so, when the subject of man's immortality was questioned, which caused a schism, and which found her then with the larger number rejecting the vital truth of God only having immortality. Repenting shortly afterwards of this, she has been more or less in connection with the

smaller number, although far from keeping pace with their now rapid progress; but her tenacity and perseverance has crowned her with the success which gladdened us all, even with the joy that is in the heavens among the angels over one sinner that repenteth."

NOTTINGHAM.—Brother Burton reports: "We have been encouraged and strengthened by the following additions. Sunday, Oct. 12th, sister CATHERINE BROBSON, wife of brother Brobson, (who did not at first meet with us from other causes than those arising out of the discussion upon the Sacrifice of Christ); also sister JANE SULLEY, wife of brother Sulley, who since the division has kept aloof from both meetings, earnestly looking into the subject in dispute, and having come to the decision that we are in the right, and our position, therefore, a righteous one, she has allied herself with us.

The name Ratford in the last *Christadelphian* should have been Radford.

We still continue to meet at the People's Hall, but not being able to hold public lectures there (the only suitable room being engaged for the next 12 months), negotiations have been entered into elsewhere, which are likely to prove successful."

TEWKESBURY.—Brother W. Osborne reports thus: "I have now the pleasure of writing you that the 'seed of the Word' has lodged in the hearts of some of our townspeople, who it is hoped will prove 'honest and good, keep it, and bring forth fruit with patience.' On the 21st September we immersed into the saving name of our absent but expected Lord, FRANCIS MILLARD, a young man formerly connected with the Baptists. Since then, MRS. ELIZA SMITH, also connected and in former communion with the Baptists, has rendered the obedience of baptism, having come to see the mistaken and unsatisfactory hopes her former religious guides were indulging in. This, with one brother ENOS HEALEY, who was immersed in February, makes our little number up to six. Thus after patient waiting and watching, God is now encouraging us with visible increase."

We learn from other sources that the small company of believers in Tewkesbury have engaged a meeting room, in which they intend hereafter to hold regular meetings. The first meeting was held on Sunday, October 26th, when brother Thomas Boshier, of London, delivered an address, in the evening, on "MAN: his nature, present condition, and future prospects, as revealed in the Scriptures." All who feared God and loved the truth had been invited to attend, and were pointed to the example of the Bereans of searching the Scriptures to see

whether these things were so. The Christadelphian Meeting Room is in Barton Street, at the corner of Nelson Street.

AUSTRALIA.

SYDNEY.—Brother Graham writes to say that in the intelligence from this place, which appeared in the October number, twelve months ago, the names of Hinds, Marks, and sister Graham should be omitted. The first two, because they were not in Sydney at the time, and the last because there is no such person. (We have no guide in such matters but the letters of correspondents.—EDITOR.)

UNITED STATES.

HENDERSON (Ky.).—Bro. P. A. Blackwell, writes Sept. 15th, as follows:—"I have the melancholy task to report the death of my dear mother, which occurred this morning, after an illness of eight weeks, which she bore with calmness and resignation. She was in her 78th year. Having been a practical believer in the Abrahamic faith for eighteen years, she sleeps, we trust in Jesus, ready to come forth to the sound of the voice of the Lord from heaven, when she shall behold his face in righteousness, and shall be satisfied when she awakes with his likeness."

QUINCEY.—Brother A. L. Sweet, in writing Sept. 30th, reports that on the 31st. of Aug., the following persons were obedient to the faith at the hands of brother B. F. Sandford: MRS. LOUISA SPAULDING (46), wife of bro. Spaulding; SEBASTIAN ELLSESSER (30), stone mason, MRS. CAROLINE ELLSESSER (29), his wife; and MRS. ALICE LADSON (30). "We now number eleven," says brother Sweet, "with one, Mrs. Busby, temporarily absent."

WEST HOBOKEN (N. Y.).—Brother C. Vredenburg, writing of the death of brother Smith, reported last month by sister Lasius, adds, "the truth in these parts has begun to look up somewhat. Our ecclesia formerly numbering some 25 members, has nearly doubled during the past year. I trust that the good work will go on, and that the Lord when he comes, may find some whom he shall consider worthy to associate with him in executing the judgment written. Brother Paterson, of Edinburgh, called on us a few weeks ago, *en route* for Virginia, where I understand he intends with some others, establishing a colony. He appears to be a man able and willing to do battle for the truth, and undoubtedly has the good wishes of all true brethren."

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. X.

TEMPTER AND TEMPTED;

OR THE BIBLE DOCTRINE OF SIN CONSIDERED IN RELATION TO
THE TERMS "SERPENT," "DEVIL," "SATAN," &c.

WE have ascertained satisfactorily, because scripturally, as it appears to me, that the thing styled in the Greek New Testament *diabolos*, and rendered devil in the English version, is sin in the flesh. He that 'walks according to the flesh' 'serves sin,' *diabolos*, or the devil. The mortal body is '*the body of sin*,' or sin incarnate, which with its affections, lusts, and transgressions, is styled '*the Old Man*;' than whom no imaginary devil can be more wicked and defiant of God and his law. The Old Man, in his individual, social, and political manifestations, is the *diabolos* or devil of the New Testament *mystery*,² and treated of accordingly. Destroy the ascendancy of the sin-principle of the flesh over the thoughts and actions, and you have a moral development of the New Man; and then eradicate it

from the flesh by the Spirit in a resurrection or transformation to eternal life, and you have the New Man in combined moral and physical manifestation, '*isangelos*,' 'equal to an angel.'—(Luke xx. 36.) There is no sin in the flesh of the angelic nature, therefore, it cannot die. No element of it has 'the power of death,' so that *diabolos* exists not in angelic society. The devil has no place there. Being nothing in their nature causing them to transgress, or *cross the line* of the divine will, there are no *ta erga diabolou*, works of sin, among them. But all is just as God would have it; and it would be so here but for the disturbing principle called sin. Eradicate this, and 'the will of the Father will be done on earth as it is in heaven,' that is, in angelic society.

From what I have set forth on this subject, our worthy friend will see

¹ Tim. iii. 16.—The New Testament is the exhibition of the great mystery of godliness.

that I do not speak in *Elpis Israel* of the agency in the original temptation as *only* an animal. If there had been nothing in the constitution of the original nature of man impressible by the suggestions of the serpent, there would have been no *internal* response to the *external* enticement. That internal something was not essentially evil; because, though possessing it, Adam and Eve were pronounced 'very good.' It is not evil to admire the beautiful and to wish to possess it; to desire to gratify the taste, and to aspire to the wisdom of 'the gods,' or Elohim: but all this becomes evil when its attainment is sought by crossing the limit forbidden of God. The seeking to attain, by crossing the line, Paul teaches, was the result, not of innate wickedness, but of deception. The serpent beguiled Eve. Had she been certain of the consequences she would not have transgressed. She had no experience of evil. It might be a very agreeable thing for anything she knew, and highly promotive of happiness. God had warned her of danger in the pursuit of knowledge through disobedience; but then, if they were to *go back to the dust*, that is, to die, what was the meaning of that Tree of Lives? Did not God mean something else? If they crossed the line in relation to the Tree of Knowledge, could they not eat also of that other Tree, and live for ever? There seemed to her mind to be an uncertainty about returning to the dust, *when she lost sight of the law*. This was 'the weakness of the flesh.' There was no uncertainty of consequences so long as she thought God meant what He said; but being deceived on this point, and so made doubtful of it, she ventured to experiment. But however doubtful of what might be, if she had adhered strictly to what God had said, she would still have continued 'very good.' 'Weakness,' both mental and physical, is an *original* element of *animal* nature; as 'power' is of the angelic. Adam's nature was 'very good' as an animal nature; but still

it was weak, and, therefore, deceivable and terminable. This weakness is founded in the unfitness of air, electricity, blood, and food, to maintain organised dust or flesh, in life and power for ever. The life principles being weak, the flesh is weak in all its operations, mental and physical. The life of the angelic nature or spiritual body is not manifested on animal principles, but by the direct action of God's Spirit on dust, so organised as to be adapted to its operations. It is, therefore, strong. When Adam's weak nature began to think and act independently of the divine law, its weakness, before an undefiled weakness, became evil in its workings and deteriorating in its effects; and acquired the name of sin from its having brought forth sin, or transgression of law.

The undefiled weakness of the flesh, enticed and deceived by sophistry from without, is in few words, the definition of the original temptation. The law of God was weak through the flesh (Rom. viii. 3), and not through the strength of the serpent. Had the flesh been strong, the serpent would have been powerless with all his sagacity. But the weakness, thrown into a ferment by serpent subtily, became beguiling, and the beguiling subtily, taking occasion by the commandment, deceived them, and *by it*, slew them.—(Rom. vii. 11.) What I have said about the serpent in *Elpis Israel* stands as it was. I have affirmed neither more nor less than what Moses and the apostles say. 'It was more subtle,' or acute, 'than any *beast* of the field which the Lord God had made.' It is generally *supposed* that the serpent was employed by the devil to beguile the woman. 'It cannot be doubted,' says Calmet, 'but that by the serpent we are to understand the devil: who merely employed the serpent as a vehicle to seduce the first woman.' This teaches the existence of an invisible devil before the serpent. The Bible, however, does not teach this. *Diabolos* had no existence before the

formation of man; but the serpent had. Moses gives not the slightest hint of the existence of a devil before the creations of the sixth day. The serpent first; then man; afterwards, woman; and lastly, *diabolos*, or devil. This is the scriptural order of their manifestation, the revelation in the flesh of the incitant to transgression, or *diabolos*, being coeval with the Fall. Man existed before the devil, and will flourish in eternal glory after his destruction, when sin and all its works are eradicated from the earth.

"The beginnings" of Gen. i. 1; Matt. xix. 8; John i. 1 & 8; 44—are manifestly not all the same. The "beginnings" of Genesis, Matthew, and John i. 1, have relation to the creation week; but that of John viii. 44, to the conversation of the serpent with Eve, and the murder of Abel. The fall was probably several years after the creation week; and Abel's murder certainly many. Father *diabolos* was not a murderer before he brought our first parents under sentence of death. It was then he slew them by the commandment. The beginning referred to in this text is the *apo kataboles kosmou*, or foundation of the world, laid in its sin-constitution.—(Gen. iii. 14-21). Jesus is there talking to the Jews of their father, sin, whose servants they were. They regarded themselves as the freeborn descendants of Abraham; but he told them they were bondmen to their father, sin. 'Whosoever committeth sin is sin's *doulos* or bond-servant.' He offered to make them free of this yoke by the truth. 'I know,' says he, 'that ye are Abraham's seed, but ye seek to kill me, because my word hath no place in you.' This murderous disposition constituted them the seed of a *living father*, as well as of the dead Abraham; for Jesus says 'I speak what I have seen with my Father, and ye do *what ye have seen* with your father.' Here was a question between them of fatherhood. Jesus claimed to be seed of Abraham and God; while he charged them with being seed of Abraham and sin—they were in other words, *begotten* of sinful flesh, while

he was begotten of God, sinful flesh being the matrice of both parties. They said 'Abraham is our father,' or begetter; but Jesus objected to this, because they did not do the works of Abraham; showing that he was speaking, not of lineage, but of sonship based on disposition and character. They contended for purity of lineage—that their fatherhood was not of Gentile idolators, but Jewish believers in God, which constituted them children of God. Jesus charged them with doing the deeds of their father, which they understood to mean of their Gentile paternity; for they said 'We be not born of fornication; we have one Father, even God.' They considered that purity of descent from Abraham constituted them children of God, without regard to character; but Jesus taught them that 'the flesh profiteth nothing.' If men would be 'the children of God, being the children of the resurrection,' it was by being like Abraham in faith and obedience, which they were not; but being sin's bondmen, he said to them, in the words of the 44th verse, substituting Paul's definition of *diabolos* for 'devil,' 'ye are of the father, sin, and the lusts of your father (the lusts of sinful flesh) ye will do. Sin was a murderer from the beginning (or from the fall) and caused not to stand (*hesteken*) in the truth (or law) because the truth is not in it. When sin uttereth a lie, it speaks of its own things; for it is a liar, and the father of it.' This is perfectly intelligible. All men are sin's children who are born of blood, of the will of the flesh, or of the will of man; and they continue such until they 'become sons of God' by becoming Abraham's seed, through Jesus as the Christ.—(John i. 12, 13; Gal. iii. 26-29.)

From what I have said under this head, our good friend will perceive that I teach that the devil or *diabolos* had a place in the beginning as really as the serpent, and that place was in the flesh; while the serpent was somewhere not far off the woman and the tree.

I come now to Mr. Cook's third

inquiry, 'Does not the New Testament teach there is a tempter as really as a 'Christ' the tempted?' In reply to this, I remark, that in the case of Jesus, *diabolos* and *satan* were both concerned. When he was filled with the Holy Spirit he was led—Mark says 'driven'—by the Spirit into the wilderness *to be tempted*, or properly, *to be put to the proof* under sin—*hypotou diabolou*. Their nature was his nature; for the 'children of God being partakers of flesh and blood, he also himself took part of the same.'—(Heb. ii. 14.) Hence, he was sent forth 'in a form of sin's flesh'—*en homoimati sarkos hamartias* (Rom. viii. 3), and thus God made him sin (that is flesh and blood) for us (2 Cor. v. 21), and on account of sin, gave judgment against sin in the flesh of Jesus.

The testimonies show that Jesus was 'under sin' as a man under a burden. He groaned under it in painful travail. While among the wild beasts of the wilderness (a similar situation to the first Adam's), he felt the danger and desolation of his situation and the cravings of a long protracted fast. He ate nothing all this time, his life being sustained by the Spirit; and at the end, became very hungry. Luke terms this 'being forty days put to the proof under *diabolos*,' or sin; that is, in his case, under the perturbation of weakened flesh and blood. This was before the adversary came to him. His nature was severely tried during this period; and it remained to be seen whether his flesh, thus weakened, would stand in the truth; or like Adam's, seek present gratification by transgressing the divine law. The end of the forty days appears to have been the prepared crisis of the trial. At this juncture one came to test him. Jesus styles him, as he termed Peter, '*Satan*,' that is, *adversary*. This individual, probably, was an angel; for angels were concerned in the matter, as appears from the testimony. Christ's visitor was evidently a person of scriptural information; and as he appeared as a tester at a time es-

pecially prepared for the trial, I have no doubt he was sent by the same Spirit that led Jesus into the wilderness, there to be put to the proof. I conclude then, that he was 'an angel of light,' not shining with brightness; but appearing as a friendly man, well instructed in the Word.

Now Luke attributes what this concealed adversary suggested to *diabolos*, or one causing to transgress, but in this case without success; for they were suggestions to Jesus under the workings of sin's flesh, seeing that 'he was in all things put to the proof according to the likeness without offence.' The visitor, though styled 'devil,' was not *diabolos* within, as in our case, but an excitant thereof in 'the likeness,' or sin's flesh; therefore, his sayings are recorded as those of *diabolos*. Jesus being begotten of God, as was Adam the first likewise, and not of the will of sin's flesh, the promptings to transgression *did not proceed from within*. In this, the form of sin's flesh he assumed, differed from the form we possess. The promptings in our case do often proceed from within. In the two Adams they came from without—from the serpent in the one case, and from the angel of light in the other. These occupied for the time the position of the then as yet unbegotten *diabolos* relatively to their flesh, till the lust they might excite should by the strength thereof bring forth sin, when their personal missions would be terminated, and sin enthroned as the conceived *diabolos* of the form, or likeness of sin's flesh.

In the second Adam's case the testing adversary failed to move him from the stand he had taken of absolute obedience to the will of God, whatever might ensue. He appealed to the lust of the flesh, the lust of the eye, and the pride of life, but all without effect. The law of the Spirit of life within him was too strong for these appeals. He extinguishes their effect by the word of faith, which was his shield, and emerged from the trial undefiled. The tester of his allegiance then left him; and whatever perturba-

tion may have been excited, it subsided into the peacefulness of a conscience void of offence toward God. * * *

The Serpent because of his agency in Adam's temptation, became the symbol representative of the evil he had done in the unconsciously immoral use he had made of what he knew by observation, and was able to express in speech. It would be very injudicious to rush to the conclusion that, because the serpent and the angel of light stood related to the two Adams as the *diabolos*, or that causing to err, therefore, whenever the word *diabolos* occurs, it means the serpent or angel of light. If it did, it by no means follows that it would signify the devil of Gentile 'organised theology,' which is as dissimilar from them as they are from one another. Christ was not put to the proof by a serpent, nor by the serpent; nor was Adam by an angel of knowledge, nor by the angel of light, who offered his suggestions to Jesus. They were both probed to the quick; but by *provers* suitable to the times, place, and circumstances around them.

But, though the proving agents in the trials of the two Adams have never experimented upon any others of our race, Christ's brethren stand related to a power, styled *ho peiradsoon*, which which is rendered in the English version, 'the tempter.'—(1 Thes. iii. 5.) By reference to the passage it is manifest that the tempter alluded to there was not an invisible devil, but a persecuting power under which the disciples lived in Thessalonica. They were suffering persecution when Paul wrote to them for their encouragement. 'Let no man,' says he, 'be moved by these afflictions: for yourselves know that we are appointed thereunto.' He then refers to what he had told them before, and not them only, but all others; that 'it is through much tribulation that they (the baptized) must enter the kingdom of God.' But he reminds them that they are not alone in their trouble, but are 'suffering like things of their countrymen,' that Christ's brethren in Judea had of

the Jews. This saying reveals the power as that of the Gentile authorities in Thessalonica, who, stirred up by 'lewd fellows of the baser sort,' were carrying into effect as far as they could 'the decrees of Cæsar,' with all the pains and penalties annexed against the refractory.—(Acts xvii. 5-8; 2 Thes. i. 4. 5.) These were torture, imprisonment, and death, which served to *prove* their inseparable devotion to the doctrine of God's kingdom, for which they suffered. These 'persecutions and tribulations' might be avoided upon one condition, which was offered to them by the enemy—if they would renounce the faith, and burn incense to Cæsar's image. This was the temptation offered to them by the tempting power. If they yielded to the temptation, they saved their lives, but lost 'God's kingdom and glory.' Fearing this result in some cases, Paul says, 'I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.'

In the case before us, the tempter was the *imperial pagan Roman power*, styled in the apocalypse, 'a Great Red Dragon,' and the Great Dragon, the ancient Serpent, the surnamed *diabolos* and the *Satan*.—(Rev. xii. 3, 9.) The Dragon, or Serpent, was the symbol of the Roman sovereignty selected by the Romans themselves as representative of its imperiality. Chrysostom, who flourished in the 4th century, says that 'the emperors wore among other things to distinguish them silken robes embroidered with gold, in which *dragons* were represented.' Gibbon also says, speaking of the procession of Constantine from Milan to Rome, 'he was encompassed by the glittering arms of the numerous squadrons of his guards and cuirassiers. Their streaming banners of silk, embroidered with gold and shaped like *dragons*, waved round the person of the emperor.' The emperor Constantine speaks of the dragon as the symbol of Pagan Roman sovereignty in his epistle to Eusebius and other bishops concerning the rebuilding and repair of churches, 'Liberty being now restored,' says he,

'and that dragon being removed from the administration of public affairs, by the providence of the great God, and by my ministry; I esteem the great power of God to have been made manifest even to all.' Moreover, on the testimony of Eusebius, we are informed, that a picture of Constantine was set up over the palace gate, with a cross over his head, and under his feet 'the great enemy of mankind, who persecuted the church by means of impious tyrants, *in the form of a dragon*,' transfixed by a spear through the midst of the body, and falling headlong into the depths of the sea. Hence it is evident that the species of serpent called the dragon was as much the symbol of the Roman power as the lion is of British at this day. The Romans probably borrowed it from Egypt, which had become a province of their dominion. When an independent monarchy under the Pharaohs, its majesty was represented by 'the Great Dragon, that lieth in the midst of his rivers.' The annexation of so ancient and renowned a kingdom was very likely celebrated by the adoption of its ancient symbol into the Roman heraldry. Hence, the Roman dragon is styled '*the ancient serpent*,' or the Egyptian.*

Whether God in His providence influenced the governments of the world to represent their several sovereignties by peculiar symbols, I cannot say; but that He has adopted them in His word when treating of their policy and destiny relatively to Israel and the saints, is beyond all question. The Egyptian *serpent*, the Assyrian *lion*, the Persian *ram*, the

* Rev. xi. 8.—The great city, or Roman empire, is here figuratively styled Egypt.

Macedonian *goat*, the French *frogs*, &c., are all examples that He has done so. The adoption by the Romans of the serpent, styled in the prophets, 'the piercing serpent, even leviathan that crooked serpent; the dragon that is in the sea,' (Isaiah xxvii. 1,) as the symbol of the sovereignty that rules the imperial territory, is singularly appropriate. Its scriptural fitness is seen in the fact, that 'all the power of the enemy' with which God's people have had to contend on the arena of prophecy, *originated* in the sophistry of the serpent; and is found civilly and ecclesiastically organized in the ancient and modern imperial dominion of the Roman earth. This power has ever been the *adversary* of Israel after the flesh and spirit, and of the truth, since the Holy Land became a Roman province; and will so continue to be 'until the Ancient of Days shall come, and judgment shall be given to the Most High; and the time comes that they shall take the kingdom, and possess it.'—(Dan. vii. 22, 18.) It is not only their *adversary* in making war upon them, as a people who will hereafter seize upon its dominion; but when it gets them into its clutches, it endeavours to turn them from the faith, and to compel them to embrace its own superstition, and so cause them not to stand in the truth. It is, therefore, a power *causing to cross the line*, or to transgress the divine law, that is, a *diabolos*, as well as THE ADVERSARY, or, *ho Satanas*. It is for this reason the Spirit has 'surnamed' the imperial serpent, in the words of the English version, 'the Devil and Satan,' or more particularly, 'the surnamed Devil and *the Satan*,' *ho kaloumenos diabolos kai ho Satanas*.

DR. THOMAS.

THE MONUMENTAL INSCRIPTIONS OF EGYPT AND THE BIBLE.

Notes from a series of Lectures at the Christadelphian Hall, Rochester, N.Y., U.S.A., August and September, 1873.

BY BRO. SINTZENICH.

NEXT to the Holy Land, the land | Abraham, Isaac, Jacob, and David, the
covenanted by the oath of the Deity to | inheritance of the tribes of Israel, and the

centre of the future kingdom and dominion of the Lord Jesus Christ and the saints, there is, perhaps, no country of the ancient world of more interest to the believer of the gospel of the kingdom and its glorious message of salvation, in which are unfolded the mysterious dealings of Jehovah with the nations, than is Egypt, the land of the Pharaohs. Its history reverts back to the primitive ages, and establishes the fact that it is one of the most ancient of kingdoms. Its monumental memorials, as the great pyramids and the tombs of the kings, remain to us, almost solitary and alone, among the ruins of empires and the wreck of centuries, as wonderful exhibitions of human skill in mechanism, art and science, a development of human intellect, which if guided aright by the wisdom of the great Architect Himself, might have assured for Egypt a higher and nobler destiny. No country is more ancient; none have presented a longer catalogue of dynasties and kings; none have shone more brilliantly in the galaxy of heathen nations; none have been more intimately connected with the "chosen people" of Jehovah and their land; none are more conspicuously the subjects of judgment in the mouths of the prophets, and none furnish more thorough and convincing proof of the testimony and exact fulfilment of prophecy than does ancient and modern Egypt.

Egypt is a child of destiny, the destiny of a fixed status, as the result of the outworking of her own character, in the blackness of national darkness. She has been and is the burden of many prophecies and predictions of inspired men of old, and she will, to the end revealed, most emphatically shadow forth to the nations the status and mark of her condition, as foretold by the word of Him who "bringeth the counsel of the heathen to nought, and maketh the devices of the people of none effect" (Psalm xxxiii. 10); for "the Lord is high above all the nations, and His glory above the heavens." (Psalm cxlii. 4.) "All nations before Him are as nothing; and they are counted to Him as less than nothing and vanity."—(Isaiah xl. 17.) But "blessed is the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance."—(Psalm xxxiii. 12.)

While intelligent and educated men of infidel proclivities, like Gibbon, Volney, and others of this school of man's philosophy, may glory and boast in the

material splendour of the ancient nations, and speculate, theorise, and wonder how such (to their vision), highly civilised communities could descend to the condition of moral corruption and barbarism in which they have made their final exit: it is intelligible enough to those who understand and believe divine truth. Such know the things written are for their edification and instruction, and, consequently, see in the prophetic judgments of the Father on Babylon, Assyria, Egypt, Persia, Greece, Rome, Tyre, and other of the ancient nations, as well as His chosen people, His firstborn, the most conclusive demonstration of the truth of the written mystery of His will. For, says the apostle Paul, "We speak wisdom among them that are perfect (in the faith), yet not the wisdom of this world, nor of the princes (rulers) of this world (*aiōnos*, age) that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world (*eis*) for our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory. But as it is written: "Eye hath not seen nor ear heard, neither have entered the heart of man the things which God hath prepared for those who love Him. But God hath revealed them unto us by His Spirit."—(1 Cor. ii. 4, 10; also Eph. iii. 1-6; ii. 11-22.)

The terrible records of history (history, in a scriptural sense, is fulfilled prophecy), show us that Jehovah is verily "a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate him, and shewing mercy unto thousands of them that love him, and keep his commandments." Truly Yahweh is faithful in all His sayings and just in all His doings, and as we read the thundering denunciations of the prophets against the heathen nations, and their accomplishment in the past and present, we may well be led to exclaim with David: "Thy word is true from the beginning, and every one of Thy righteous judgments endureth for ever."—(Psalm cxlii.) The heathen are sunk down in the pit that they made; in the net which they hid is their own foot taken. The Lord is known by the judgment which He executeth; the wicked is snared by the work of his own hands. The wicked shall be turned into hell (*hades*) and all the nations that forget God."—(Psalm ix. 15-17.) "Thou hast magnified Thy word

above all Thy name."—(Psalm cxxxviii. 2.) Therefore, let the saints rejoice, for "The Lord is righteous in all His ways, and holy in all His works. The Lord is nigh unto all that call upon Him—to all that call upon Him in truth. He will fulfil the desire of them that fear Him . . . The Lord preserveth all them that love Him; but all the wicked will He destroy."

The history of a nation which dates its kings to the days of Abraham, which has a national record of 4,000 years, a Bible history, as an ally, an enemy and persecutor of Israel, and which has been in so many ways an instrument in the hands of Deity for carrying out His purposes, ought to present an attractive field of study to the Bible student, for it is only such who can benefit by the story.

The discovery of the true interpretation of the monumental inscriptions of Egypt, and the near identity of the Coptic with the language of ancient Egypt, confirm and elucidate the Scripture narrative in many particulars. I propose to point out some of them for your consideration and study. A very painstaking and elaborate summary of the deciphered inscriptions has been published by "Canon" Trevor, and from his series of papers we extract the leading facts.

It will be borne in mind that the ancient Egyptians are supposed to be descended from Caphtorim, son of Mizraim, son of Ham, son of Noah. Mizraim in the Hebrew Scriptures, is a common name of Egypt, and it is still so called by the Arabs. In Psalm lxxviii. 51; cv. 23, 27; cvi. 22, it is styled "the land of Ham." The more modern name familiar to us, "Egypt," is a word of Greek origin, signifying "the land of the Copt," the most ancient race of the country. The Coptic language was the language of Egypt till about the time of the Saracen invasion, A.D. 640, and it has been ascertained to be a corrupted form of that on the monuments which are now revealing to us, on stone tablets, the history of its people before, contemporaneous with, and subsequent to the exodus under Moses, strongly confirmatory of the Mosaic record.

From these discoveries it has been ascertained that the name "Pharaoh" is not an individual, but a dynastic name of the Egyptian royal house, and is thus defined: *Ph* (the definite article *the*) *ouro* (king), which is derived from *ra*, the name of the sun; hence the origin of the heathen symbol of the sun to represent kingly

power; and as in the minds of all the ancient heathen there was a semi-deified authority in the kingly office, the two ideas of kingship and the rule and authority of the Supreme Being were blended in one, hence the radical definition of the term, "*Ph-ra-ouro*"—Pharaoh—The Sun King, or a "king," "the sun" of his people, and also the additional title to deified, "*Si-Ra*," "Child of the Sun." The idea is undoubtedly derived from the Mosaic record of the creation of the sun and moon, as rulers in the arrangement of the physical heavenlies. "And God made two great lights, the greater light to rule the day and the lesser light to rule the night. He made the stars also. And God set them in the firmament of the heaven to give light upon the earth; and to rule over the day and over the night, and to divide the light. And God saw that it was good."—(Gen. i. 16, 18) David is thus metaphorically called a "sun," or light of Israel: "When the Philistine giant thought to slay David, Abishai, the son of Zeruiah succoured him, and smote the Philistine and killed him. Then the men of David swore unto him, saying, Thou shalt go no more with us to battle, that thou quench not *the light* of Israel."—(2 Sam. xxi. 17.) David's son and Lord, on the same principle, is the "sun" that lightens the world—*kosmos*. Of John, Zacharias prophesied: "And thou, child, shall be called the prophet of the highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by remission of their sins, through the tender mercy of our God, whereby the day-spring (margin, sun-rising) from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death (night-state), to guide our feet into the way of peace."—(Luke i. 76-79.) "Now when Jesus had heard that John was cast into prison, he departed into Galilee, and, leaving Nazareth, he came and dwelt in Capernaum, . . . that it might be fulfilled by the prophet Esaias, saying, the land of Zebulon, and the land of Nephtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles. The people which sat in darkness saw great light, and to them which sat in the region and shadow of death (night-state), light is springing up."—(Matt. iv. 12, 16; Isaiah ix. 1, 2. "In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehendeth it not.

That was the true light which lighteth every man that cometh into the world."—(John i. 4, 9.) "I am the light of the world."—(John viii. 12; ix. 5; xii. 35, 36; iii. 19, 20; Isaiah xlix. 6; 1 John ii. 8.)

We will not enlarge further on this beautiful scriptural symbol. As representative of the personal and multitudinous Christ, on the occasion of the transfiguration, it is said "his face did shine as the sun, and his raiment was white as the light"—(Matt. xvii. 2.) This is the glory of the Father, manifested in His many sons and daughters in the kingdom, and it is then they become "as the sun when he shines in his power," as "the Sun of Righteousness," shining forth in power and light in the millennial day; for then the sun and moon of the nations will be ashamed. Yahweh Tz'vaoth shall reign in Mount Zion and in Jerusalem (Isaiah xxiv. 23), the sun of an unclouded day of one thousand years; for at this time it has been said for the saints: "Then shall the righteous shine forth as the sun in the kingdom of their Father."—(Matt. xiii. 43.)

A discovery of importance to the Bible student in the deciphering of the monumental records is the fact that the Pharaohs of Abraham's time, who were the builders of the grandest of Egyptian monuments, the great pyramids, were not idolaters who worshipped "images, birds, four-footed beasts, and creeping things," which has been very generally attributed to the Egyptians of this era; they worshipped an invisible spirit called "Kneph," and in their devotions offered the sacrifice of a ram, using water, as in Lev. i.

"Canon" Trevor says that Col. Vyse found, in the interior of the large pyramid, a hieroglyphic name reading Chafu, which, having regard to the difficulty of expressing Egyptian sounds in Greek letters, is easily recognised as the Cheops of Herodotus, and the Suphis of Manetho. The name is followed, in one place, by the ancient symbols of Kneph, this name and the water pot, proving that Cheops was neither a foreigner nor an Atheist, but one of the primitive Egyptians who worshipped the great Spirit without beginning or end, and despised idols. This appears to be one of the clearest, as it is certainly one of the most important utterances from the graves of ancient Egypt."

Concerning the purposes of the great Pyramid; the evidence seems to prove it to have been intended as a sepulchre,

and for astronomical uses. The larger one contains a subterranean vault for its founder's sepulchre, and two chambers in the heart of the structure, each of which once contained a corpse, and none of them present idolatrous emblems. Egyptian tradition has always connected the Pyramids with astronomical cases. They are constructed on accurate mathematical principles—the four faces fronting the cardinal points in the heavens. The great Pyramid was entered by a passage in the northern face, which descends in a long straight slope to the subterranean vault in the centre. This square tunnel, only just large enough to admit the sarcophagus, is so accurately constructed that the sky can be seen from the bottom, at a distance of 320 feet from the mouth. To a person seated at this point, the long dark passage would act as a kind of telescope, enabling him to see the stars at noon-day, or observe in a mirror the transit of a star across the mouth of a tunnel. These indications induced Sir John Herschel to calculate the object at which this primitive telescope might be pointed, and he found it hit a star in the constellation Draco, which was the polar star 4,000 years ago.

Abraham's call from Chaldea is given by Usher in B.C. 1921; Dr. Hales 2 078; Dr. Jackson 2,023; Dr. Russell 2,038; Stuart Poole 2,082; and by Dr. John Thomas, who is more probably nearer the true data than any of the preceding, at about B.C. 1971—a difference in the two extremes of only 161 years. Abraham's visit into Egypt followed soon after his arrival in Canaan, and would therefore fall in the very period indicated as the time of the erection of the Great Pyramid

The dynasty of the Pharaohs is first brought to light in Bible history as associated with the call of Abraham, and his journeying through the nations to the Promised Land. Read Gen. xii 10, 20. Let it be remembered that what is called Lower Egypt, or the alluvial country of the Lower Nile, where the delta traverses the country from the "river of Egypt," on the east, to the borders of Cyrene on the west; and from the coast to above its capital city—the Memphis of Hosea ix. 6. (Memphis according to Egyptian tradition was founded by Menes—supposed to be the Mizraim of the Scriptures)—and the Noph of Isaiah xix. 13 (now the modern Cairo) is the Egypt of Scripture, the Rahab and Land of Goshen of the Bible, including the well-known cities of Zoar (Numb. xiii. 22),

the scene of the Lord's wonders in Egypt. (Psalm lxxviii. 12, 43). Sin or Pelusium and Tahpanes or Hanes, Upper Egypt, is not mentioned in the Mosaic record. A better understanding of the locality will be had by consulting a map of ancient Egypt, and the Scriptures having reference to them. The distinction as to the real Bible Egypt shou'd be borne in mind as having an important bearing on the conclusions we arrive at.

1.—The monumental inscriptions prove that the grossest form of idolatry—image and creature worship—did not originate in Lower or most ancient Egypt; but that its people worshipped an invisible Spirit. They assert that image and creature worship originated in Thebes, Upper Egypt, many years after.

2.—In confirmation of this, we have the Bible record that the nations of the Canaanites, and the adjoining kingdom of Egypt were settled contemporaneously by the grandsons of Noah and their descendants in Mizraim and Canaan. Zoar (Tares), on the second branch of the Nile from the east, was built seven years after Hebron (Num. xiii. 22.) in Canaan. This proves the settlement of the two countries to have been almost if not quite contemporaneous. The gradual declension of the Canaanitish and Egyptian nations, as was undoubtedly the case with Assyria and Babylonian nations, seems to give a clearer understanding to the apostle Paul's argument on the inexcusable sin of the Gentiles in the worship of "images made like to corruptible man, and to birds, and four-footed beasts, and creeping things." The apostle speaks of this class of the Gentiles as at one time "holding the truth in unrighteousness" (Rom. i. 18); and then shows the process of their declension to the abominations of verse 23, "Because that when they knew God, they glorified Him not as God; but because vain in their own imaginations and their foolish hearts were darkened." The apostle assured us that these Gentiles at some anterior time in their history "knew God." The query naturally arises, at what time? Scripture history remands us back to the times soon after the flood. In Gen. x. we have a list of the descendants and families of Noah, with the first of the nations they founded, and it is added, verse 32, "These are the families of Noah, after their generations in the nations; and by these were the the nations divided in the earth after the flood." The whole habitable of the nations of that time was settled by Noah's immediate descendants who were

contemporaneous in time, and equal in the knowledge of the Deity, and therefore all had equal opportunities for knowing and obeying Him, and were therefore equal in responsibility and guilt. There is a remarkable similarity in the language of Moses and Paul in their account of the *modus operandi* by which the declension of the antediluvians and the Gentiles of Paul's day from the knowledge of the Deity had been brought about. Moses says "God saw the wickedness of man was great in the earth and every imagination (purpose, desire: margin) of the thoughts of his heart was only evil continually."—(Gen. vi. 5.) While Paul says that "when they knew God . . . they became vain in their imaginations, and their foolish hearts were darkened," or in other words, a prey to the conclusions and reasonings of sin's flesh, which unlightened by Deity's wisdom, are devilish and sensual. The knowledge of the worship of God bequeathed by Noah to his sons, grandsons, and descendants must have been the knowledge in wickedness for which mankind were destroyed by water; the knowledge of the worship of Jehovah by sacrificial atonement by shedding of blood, shadowing forth the condemnation of sin (Gen. viii. 20), the mystery of the undeveloped promise to Eve as to the seed of the woman, the command to be fruitful and replenish the earth, in harmony with the will of the Deity, or in subjection to that will made known, the prohibition of life-taking except for sin sacrifice, and the rainbow covenant of blessing. Now this knowledge was a legacy or national constitution to each of the primitive nations, and they were all placed alike under its provisions and blessings. Hence we see the propriety and truthfulness of the apostle's argument in Rom. 1; and the justice of the Deity's sentence, as Paul expresses it, "We have before proved both Jews and Gentiles that they are both under sin . . . there is none righteous, no, not one. There is none that seeketh after knowledge." Thus with the facts of history and the truths of Scripture, we may clearly understand the Deity's dealings with both Jews and Gentiles, and why it is that all are concluded under sin alike, although Gentiles have never been in specific national covenant relationship to the Deity, and why being "without the law" or covenant relationship to Deity, shall also "perish" without the law.

The Pharaoh of Abraham was not an idolator, such as Paul describes among

the Gentiles of his time; for Egypt, at that time, was not polluted with the polytheistic abominations which afterwards obtained under the Pharaoh of Moses and his successors. The Scriptures do not say that the Canaanitish nations were idolatrous at this time. In Chaldea, Abraham's relatives served other gods (Joshua xxiv. 2), which is proof of that country's priority in idol worship, and where it is supposed to have originated. Much might be said on this point, but time forbids the deviation. Gross immorality obtained among the descendants of Ham (Gen. xviii. 20), but idolatry is not, at that time, mentioned. Afterwards, when Joshua entered Canaan, idols were to be seen (Deut. xii. 2),—(please read the Scripture references in connection wherever given in this article) but there is no record of anything of the kind in Abraham's journeyings. He reared an altar to Jehovah (Gen. xii. 8; xiii. 18; xiv. 17-20), in each place of his dwelling, and was not molested. Melchisedec, king of Salim, who was a priest of the Most High God, blessed him; and Abraham, Paul says, accepted the blessing (Heb. vii. 6), and the king of Sodom joined in his thank-offerings. It may also be observed that the war between the Assyrian and Canaanitish kings was an issue between idolatrous and non-idolatrous nations. Further, in order to show the declension of Egypt and Canaan into gross idolatry was a work of time, we call your attention to the reason given by God to Abraham for delaying the promise of the land to his descendants, was that "the iniquity of the Amorites was not yet full."—(Gen. xv. 16.) This fulness, matured at the expiration of 400 years, when Joshua went up to take the country.—(Deut. xii. 2.)

Again, Abraham exhibited no fear from Pharaoh on account of idolatry, though he did on account of Sarah's beauty, which led him to dissemble in regard to her, and represent her as his sister. Pharaoh submitted to the Lord's plagues, and respected the connubial relation of Abraham and Sarah. There is no allusion to the "gods of Egypt," as the Pharaoh of Moses (Ex. v. 2; xii. 12), and finally Abraham went up out of Egypt "very rich in silver and in gold."

The monuments of Egypt exhibit no reliable date from the building of the Pyramids by Cheops, contemporary with Abraham, and the ruins at Kamak (ancient Thebes). "These attest," says Trevor, "a vast revolution since the days

of Cheops. In place of the plain unscriptural Pyramid, we meet with columns, obelisks, and sepulchres, implying not only a great advance in art, but a marked change in religion. The inscriptions attest the worship of various new deities, and especially the veneration paid to Osiris, as god of the dead. The peculiar superstition, in virtue of which Isis and Osiris supplanted the elder deities, and engrossed universal honours in Egypt, was, probably, of still later growth. It was connected with the five intercalary days, and there is no reason to think these had been yet added to the year, which at the era of the pyramid was reckoned at 360 days. Still, there is abundant proof of the prevalence of polytheism in Upper Egypt, from which it would appear to have descended on the lower region." Here commences in Egypt that species of idolatry referred to by Paul in Rom. i. 23.

On the shield or escutcheon of these kings is the throne-name of each ruler, surmounted by the emblems of royalty. These are a Fly for Upper Egypt and a Bent Reed for Lower Egypt. This can be seen on the tomb of Sesostris. These emblems identify Egypt in the Scriptures where these national emblems are used to symbolise the nation. We have a familiar instance in Isaiah vii. 18: "And it shall come to pass in that day that the Lord shall hiss for the Fly that is in the uttermost part (Upper Egypt) of the rivers of Egypt, and for the Bee that is in the land of Assyria." Here Egypt is spoken of as a fly, when used as an instrument of punishment in Israel. The same power, when spoken of as a false friend orally, is called a broken reed in Isaiah xxxvi. 6. Says Rabshakeh to Hezekiah, "Lo, thou leanest in the staff of this broken reed, on Egypt, whereon if a man lean, it will go into his hand and pierce it; so is Pharaoh, king of Egypt, to all that trust in him."—Also 2 Kings xviii. 21: Ezek. xxix. 6, 7: "And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. When they took hold of thee by thy hand thou didst break and rend all their shoulder, and when they leaned upon thee, thou brakest," &c. Another emblem was a representation of the sun, which the Egyptians had deified, believing the shining of that orb to be the ruling power or face of the deity, and that displeasure or anger of the god was expressed by refusal to shine, or a black or dark appearance; and to this

idea the prophet has reference in his predicted judgments on Egypt, Ezek. xxxii. 7: "And when I shall put thee out, I will cover the heaven and make the stars thereof dark. I will cover the sun with a cloud, and the moon shall not give her light:" a prophecy of the utter extinguishing of the royal government and ecclesiastic "heavenlies" or ruling powers of Egypt.

Your attention is here invited to a perusal of Exodus i. 7-14, and v. 1-19. In one of the tombs of the kings of Thebes is a monumental bas-relief minutely corroborating the Scripture account. It represents the process of brickmaking; the workmen are shown by their physiognomy to be foreigners, the features being peculiarly Jewish. Some are digging out the clay, some carrying it on their shoulders, others pressing it into the mould, others carrying the brick to dry in the sun, and others piling them in stacks. Their naked limbs are splashed with mud. In the middle sits the taskmaster, clothed, with a baton in his hand to enforce his authority, and on the right two foremen are seen beaten by a superior officer, and compelled to perform the task they allowed the workmen to escape. This tomb is dated in the reign Thotemes III. It may be stated that the ruins of this period exhibit huge constructions of brick mixed with straw to improve their consistency, on account of the softness of the Nile mud, and their not being burnt in kiln, but dried in the sun.

Space forbids much additional detail in these notes to the remarkable confirmation of Bible history, and the records of the monuments. They are truly wonderful in their confirmation of every particular of the word of God. We must conclude with the quotation of a few more notable instances, and leave this interesting study in its elucidation to the intelligent student of the word, who with faith and the Spirit's teachings before him, and these interesting facts in his possession, will of a truth find and realise that the word of the Deity "is a lamp unto the feet and a light unto our path."

The first Bible Pharaoh whose proper name is given in the Bible, is in 1 Kings xi. 40; xiv. 25: Shishak. This host and ally of Jeroboam is recorded on the monuments of the first Pharaoh of the twenty-second dynasty—written "Sheshonh." Remarkable on the history of this Prince, "Canon" Trevor says, "In the great court of the gigantic structure at Karnah, are still seen the sculptures of this victorious Pharaoh,

and by a surprising coincidence the conquest of Judea is among the triumphs depicted. He is delineated of gigantic stature, indicating according to the usual symbolism of the East his superiority to common mortals. The Theban god Amun-re is represented as delivering into his hands a number of prisoners bound with cords, whom the king seizes by the hair, with uplifted scimitar. These are the chiefs of the conquered nations or tribes. Each has a buckler by his side, inscribed with the name of his country. Altogether the sculpture contains 133 names of places or peoples subdued in the wars. Above 50 are identified with scriptural names, among which we find several of Rehoboam's cities of defence. Of the fifteen enumerated in 2 Chron. xi. 5, 10, three are clearly identified. Adoraim, *Ajalon*, and Shoco. Other well known names are, *Taanach*, Shunem, *Rehob*, Haphraim, *Mahanaim*, *Gibeon*, *Beth-Horon*, *Redemoth*, Megiddo, *Bileam*, *Alemeth* or *Almoor*, Nebaioth, Negeb, *Golan*, &c. The places in italic were Levitical towns, showing that the war was directed with special vengeance on the tribes which adhered to the house of Solomon. Among the badges of power displayed in this sculpture are the *lotus*, symbol of the south (Ethiopia), the *papyrus*, of the north (Egypt), and the "*nine lions*" which denoted the Lybians, or Lulim of Scripture. The most celebrated of all is the well-known shield on which Champollion read the inscription "kingdom of Judah—Judah Malk." We have thus a direct and positive confirmation from Egyptian history of the truth of sacred history.

So, king of Egypt, whose assistance the last king of Israel invoked (2 Kings xvii. 4,) is identified by an inscription at Khursabad purporting that So (Sobee, Coptic) in alliance with Hanon, king of Gaza, was defeated by Shalmanezar at Raphia, and his land subjugated to Assyrian tribute, thus explaining the conspiracy of verse 4, and thus Egypt according to the prophecy, proved a "broken reed" in the hour of Israel's extremity.

"Tirhaka, king of Ethiopia" (2 Kings xix. 9), is recorded on the monument that in the 26th year of his reign, he came with an army to relieve Hezekiah when Sennacherib took to flight. The priests ascribed the victory to the gods.

The Pharaoh Necho (2 Chron. xxxv. 20; xxxvi. 4) is confirmed by Herodotus.

The last Pharaoh mentioned in the Scriptures is Pharaoh Hophra, who

attempted to relieve Jerusalem from the Chaldeans under the last king of Judah.—(Jer. xxxvii. 5.) The Chaldeans raised the siege on the approach of Pharaoh's army, but the Egyptians were finally compelled to retire in accordance with the word of Jeremiah, verse 7. The siege was resumed, Jerusalem, the two tribes, the king and nobles were taken captive. Not believing the express predictions of the prophet as to the final result, Israel again put faith in their ally, who, once again as before, proved a "broken reed," which when Israel leaned upon it, "broke" and "made all their loins to be at a stand." With blind fatuity, many persisted in flying to Egypt for protection, forcing Jeremiah to go with them. Pharaoh received them kindly and they dwelt at Migdol, Taphanes, Noph (Memphis) and Pathros.—(Jer. xlv. 1.) The prophet however, warned them that it would only prove their exclusion from the restoration promised to those who should go to Babylon." Verses 15-19 inform us that the idolatrous Jews still persisted in their determination, and then the prophet prophesied the final destruction of Egypt, and the end of her king Pharaoh-hophra, like to his idolatrous ally, Zedekiah, king of Judah, and all Judah who had taken refuge in Egypt, except a small remnant. Read this interesting historical prophecy at your leisure, in the 37th to 46th chapters of Jeremiah.

Trevor says, in commenting on this Egypto-Israelitish prophetic history, "The ruler whose protection these apostates preferred to the Lord's chastisements, is denominated Pharaoh-hophra."—(Jer. xlv. 30.) This appears to be the throne-name of a Psamaticus, who followed either second or third after Necho. His hieroglyphics are the sun (*ra*), a flower (pronounced *nah*) and a heart, signifying the sun-purified heart." Herodotus says of this king that he used to boast that "not even a god could deprive him of his kingdom."

So the heathen boasted; but another of Deity's prophets hath said: "Blessed be the name of God for ever and ever: for wisdom and might are His, And He changeth the times and the seasons; He removeth kings and setteth up kings." And so the prophets announce the hour of judgment."—(Jer. xlv. 30; Ezek. xxix. 3.) Josephus relates of Pharaoh-hophra, that he was put to death by Nebuchadnezzar, who invaded and subdued Egypt.

Says Trevor of the succeeding era: "Cyrus, who was to fulfil the Lord's

pleasure in the restoration of his people, was also the beginning of heaven's judgments on Egypt. The Persian armies burst on the devoted land with unexampled vigour, inflicted the most cruel outrages on the priests and people, and reduced the kingdom to a satrapy. The forces of Sparta and the sailors of Athens came in vain to its succour. After a long struggle, the last of the Pharaohs fled into Ethiopia. The sacred Apis was sacrificed to an ass, and his priests were compelled to eat the flesh. The cities were dismantled, the temples plundered, and the whole nation lay ravaged and lifeless under the Persian heel." Then followed Greece, Rome, the Saracens, the Turks, the Mamelukes, with a long era of crushing despotism; for He who removeth and setteth up kings at His pleasure, had said by His prophet, Egypt "shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations; for I will diminish them that they shall no more rule over the nations" (Ezek. xxix. 15); and "there shall be no more a prince of the land of Egypt." And an attentive perusal of the history of that country for the last eighteen hundred years will attest the literal truthfulness and exact fulfilment of every particular of the divine utterance.

THE FUTURE OF EGYPT.

Egypt has witnessed great changes in its political, material, and social condition within the last twenty-five years. These changes have been contemporaneous with, and in the same ratio, as in the Holy Land itself. This is according to the spirit of prophecy; for Egypt is yet to find mercy at the hands of Deity; for it is said "He shall send them a Saviour, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation. In that day there shall be an altar to the Lord, in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." In that day He will heal them, and "Israel shall be third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel mine inheritance." Here we see glorious promises of a political resurrection and a high position in Deity's purposes for the triple nations of

Israel, Egypt, and Assyria, partakers in a triumvirate of desolation, sorrow, and judgment. The Lord's wonders in Egypt are only typically fulfilled. They will be again exhibited on a grander scale when He "sets His hand the second time to recover the remnant of His people from Assyria, from Egypt, and from Pathros," &c., when Yahweh, Israel's Elohim "shall give Egypt for thy ransom, Ethiopia and Seba for thee." When all Israel shall be assembled for the anti-typical coming out of Egypt, the Deity will show them marvellous things, "according to the days of thy coming out of the land of Egypt," which be forty years; and these "marvellous things" will be done in public national view, with mighty power and judgments, even as with Pharaoh's; and as a result, the nations shall see and be confounded. They shall lick the dust like a serpent, and they shall move out of their holes like worms of the earth, and shall fear because of Thee." Egypt is yet to be the scene of mighty wonders. But time and space forbid a further elongation of these notes at the present. We may, at a future time, go more into detail on this portion of the subject, and, in conclusion, would refer the reader to the Scriptures of the prophets, which tell us of the mighty works of the Lord our God in Israel, in Egypt, and among the nations; for these necessary works are to purge out sin and its consequences from our sin-cursed earth; for the grand result of these judgments and dealings are that Jehovah "will cast all their sins into the depths of the sea." For "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn to our fathers in the days of old." Then, indeed, will be

fulfilled the glorious promise to Abraham: "In thy seed shall all the nations of the earth be blessed."

We have seen from the word of God the facts of history, and the later testimony of the monuments of Egypt, that every jot and tittle of the divine purpose as respects that country have been wonderfully fulfilled and demonstrates the inspiration of the Scriptures concerning them; and these facts are a stronghold to the faith; they are invulnerable to every assault. May we not glean a solemn lesson from the facts before us? We learn that our God is a true and faithful God, and that He has of a truth, magnified His word even above His name—the fearful Yahweh name, and we may say with the Psalmist, "Thy testimonies are wonderful." "Thy testimonies have I taken as a heritage for ever; for the entrance of Thy words giveth light," therefore they are the rejoicing of my heart. And as the Deity has been thus faithful in the past, may we remember that He will be equally so in the future. All things He hath committed to us He will require at our hands, and in view of His wonderful works, may we be led to greater gratitude and trust in His mercies of thankfulness for His goodness, and seek more earnestly than ever to keep ourselves unspotted from the world, the pure white linen garments which is the righteousness of the saints; giving thanks to the Father in gratitude for His great mercy, in having opened the eyes of our understanding that we might know what is the hope of His calling and the riches of the glory of His inheritance in the saints. May we all continue to grow in grace, and in the knowledge of His Christ and Son, have an entrance ministered to us abundantly into his kingdom.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 49.

A SECOND APOSTACY.

The following items are gathered from Britain and America and recorded here (by way of warning) as fragmentary elements of a pre-advantual apostacy from apostolic doctrine and practice, as providentially revived in our day (through the instrumentality of Dr. Thomas), for the

preliminary recreation and sanctification of a people against the impending advent of the Lord.

1.—That an ecclesia is not required to be of one mind.

2.—That Jesus did not eat the memorials of his own flesh and blood at the paschal supper.

3.—That man is not a free moral agent in any sense.

4.—That baptism is a delusion.

5.—That the Lord's Supper is a "thing of the apostacy."

6.—That there is no such thing as sin in the flesh.

7.—That we should "preach no gospel to any one."

8.—That the gospel preached by the apostles in all the Roman habitable contained no promise of "life in immortality."

9.—That obedience to the first principles of Heb. vi. 1-6, did "not make sons of God for eternal life, but only gave them Roman life."

10.—That the Lord Jesus was not out of the loins of his father David."

11.—That Jesus was not the son of Adam.

12.—That the flesh of Jesus (as well as his character) was immaculate.

13.—That the weak flesh of Rom. viii. 3, was the flesh of the animals offered in sacrifice under the law.

14.—That we could live without sin if we would.

15.—That Christ could have refused to die for us without being disobedient, and could have obtained eternal life for himself alone, without dying.

16.—That Christ was not a priest until subsequent to his resurrection from the dead, he entered heaven itself.

17.—"Christadelphianism never accepted as a finality."

18.—That the breaking of bread is of no more importance than any other meal.

19.—Not to be thought that all sects are wrong and we only are right.

20.—That the saints being judged in this life there is no judgment for them at the Lord's coming

21.—That emergence from the grave is not introductory to the obtaining of immortality at the judgment seat, subject to approval; but that resurrectional emergence from the ground and the possession of immortality are synchronous events.

22.—That flesh is not a bad thing but a good thing.

23.—That the law of Moses was not "ordained to life," and would have been powerless even if men had kept it.

24.—That Jesus did not offer for himself as well as the people.

25.—That clerical commentators are to be considered "authorities" in matters of doctrine, and acceptable expounders of the dangers which beset the Christian faith.

26.—That in Rom. vii. Paul is not speaking of himself or his brethren in

Christ (as in chap. viii.), but of his kinsmen after the flesh.

27.—That Christ was born into the world with a "free life," and that his flesh from the beginning was exempt from the law of sin and condemnation which pertains to the rest of the race.

28.—That the life affirmed of Jesus in John v. 26, is the free life with which he was born, and which he inherited from his divine paternity, and which was, in the days of his flesh, the peculiarity which even in that state distinguished him from the common law of life affecting his brethren.

And so on and so on, to more and more ungodliness. Escape for your life!

REFERENCE TABLET No. 50.

THE TRUTH CONCERNING THE FLESH.

The flesh is an hot-bed of iniquity and the fountain of all uncleanness.

The sophistry of reasoning flesh cannot be excelled, neither can its depths of wickedness be fathomed by any human penetration.

Flesh unconstrained is like fire or water uncontrolled.

There is no worse devil in creation than flesh and blood; neither is there any evil under the sun which it is not equal to. It is Satan's seat.

There is nothing more unconquerable than flesh, nothing more deceitful, nothing more false, nothing more wicked, nothing more envious, nothing more ambitious, nothing more capable of evil in the world than flesh.

Nothing can be found to equal flesh for irreverence and lawless democratic clamour.

A man can have no worse enemy to his own salvation than his own flesh.

There is nothing so unruly as the tongue of the unsanctified, nor anything so full of poison; it is a world of iniquity in itself.—(James iii.)

The flesh is the very backbone of iniquity of every hue, the very marrow of rebellion, and the very life and soul of every evil purpose upon the sun.

The better state of things in the age to come will be due (in one direction) to the restraints imposed upon the flesh.

Where the flesh reigns, there is every evil work; so long as it predominates it will be a power for mischief in the earth; sin will only be perfectly extirpated when flesh and blood is no more.

Nothing is so distasteful to those who have some confidence in the flesh, as an unsparing description of its works, and a faithful warning against its tendencies. On the other hand, there is nothing to which those truly humiliated by the truth more readily and unreservedly assent than the divinely-attested fact that the heart is desperately wicked and deceitful above all things.

The triumph of the truth, in all spiritual enlightenment and holy walking, and in all sanctification and preparedness for the Lord's coming, is contingent upon our keeping the body under, and subjecting continually its unholiness to the restraints of the truth, believed with all the heart.

To slander a man is figuratively to stab him; while to hate him and wish him dead is spiritually to murder him. To cease from the flesh is the only safeguard against final shame and everlasting contempt.

REFERENCE TABLET No. 51.

JUSTIFICATION.

Scriptural forgiveness is the justification of an ungodly man. The justifying principle in this case is faith, which, in the absence of works, is imputed to the believing sinner.—(Rom. iv. 5-8.)

The righteousness by which we are justified is the "righteousness of faith;" the righteousness by which Christ was justified was the righteousness of perfect obedience.—(Heb. i. 9; John x. 37-8.)

Now where justification is by faith, it is also by grace, and if by grace, then it is no more of works; and if not of works, then are we clearly proved to be transgressors.

The faith which counts for righteousness in the scheme of divine grace, is the faith which recognises "the one obedience," by which the reward has first been secured in trust for those who, by "one disobedience" were made sinners.

The covenants of promise which are the substance of things hoped for are only made possible of inheritance by faith and grace, upon the basis that the right and title to the things covenanted has first been obtained upon the principle of complete and unswerving faithfulness to the law of obedience.

That which is to be obtained on our part as transgressors, must needs first be

ratified by the innocent blood of a non-transgressor.

Justification by works must needs come where there is no transgression: this it did in Jesus, who could therefore as a matter of favour become the righteousness of works for as many as having no works of their own should believe unto his name.

The preciousness, and therefore purchasing power of Christ's blood, lay not in any literal superiority in the life-principle between him and his brethren, but in the fact that in his case it never energised him to the commission of sin.

REFERENCE TABLET No. 51.

ECCLESIAL.

It is a comforting reflection amidst our many trials and short-comings, to know that God has given the charge of our affairs into the hands of a sympathising high-priest, at the right hand of power, who having been touched during the days of his flesh with a feeling of our infirmities, is now prepared to succour all who come to God through him, and to afford them grace to help in time of need.

When a brother is known himself to be striving successfully after what he exhorts others to, his counsel will be received with confidence.

Exhortation is a wholesome stimulant to duty, which can never be dispensed with whilst we are in the flesh.

Prayer is speaking to God on behalf of men (one or more), in respect of what we need, and what He has promised and already bestowed. It is the supplication of thanksgiving souls, the yearning of sons and daughters after the benefaction of an all-wise and loving Father; the prostration of our spirits as in the presence of God and the Lord Jesus; the sincere outpouring of our inmost minds as unto our best friend; the Abba Father of childlike simplicity and undoubting confidence; the peaceful breathing of chastened affection; the grateful attitude of rebels conquered by love; the holy oblation of a spiritual priesthood presenting their own bodies as a living sacrifice.

"A man who is an heretic after the first and second admonition, reject; knowing that he who is such is subverted, and sinneth, being self-condemned:" even one sinner destroyeth much good.

The truth is a life-spring of health, refreshing thirsty souls with the sure

mercies of David; those who accept it in the love of it, as all their salvation and desire, will be like God; they "will not turn from it."—(Psalm exxxii. 11.)

The preaching of the truth is not a mere combating of crooked ideas, but the laying of an holy and spiritual foundation, as a preliminary to the upbuilding of faith and love, agreeable to the architecture of the Spirit, in all holy conversation and godliness.

The "strong delusion" sent upon the first-century heretics consisted in blindness, judicially inflicted by the God of heaven, because, loving unrighteousness, they had not received the truth in the love of it. What happened then may happen again. The wise will take warning.—(2 Thes. ii. 11.)

Seductive influences will have no chance except with such as walk after the flesh. Those whose walk is exclusively after the Spirit will not be decoyed from their steadfastness even by the prospect of riding in chariots, or satiating their

outward man with good things.

Enmity is the Spirit's ensign, pointing to where the battle rages between the seed of the serpent and the seed of the woman.—(Gen. iii. 15.)

The kingdom of God will be upon a broad and liberal basis (in a scriptural sense), but the entrance gate is straight, and the pathway leading thereto is narrow. A broad church is a broad way, which will sooner or later come to grief.

Time and an evil state of things (in the light of the world) a fiery ordeal making manifest both the righteousness of the righteous, and the wickedness of the wicked, to complete which it only remains for God having judged the *secrets* of men by Jesus Christ, to reward every man according to his work.

If we would be found of the Lord Jesus in peace, we must needs pass the time of our sojourning here in fear, not in spiritual rioting or wordy strife, but as always abounding in the sober and sanctifying work of the Lord.

PSALMS BY A MOURNER IN ISRAEL.—No. 1.

POSSESSOR OF HEAVEN AND EARTH, Who engraspest all
In Thine own immeasurable being, I mourn.
My days are spent with sighing: mine years with grief.
Wherefore? Because thy goodness faileth?
Because the glorious sun no longer pours his golden flood
O'er the rejoicing earth? Because the stars forsake their stations?
Or the fields refuse their bounteous store for man and beast?
Because no longer plays the healthful breeze o'er land and ocean?
Because chaotic ruin has engulfed the countless and supernal beauties of
Thy universal handiwork?

Nay: in these Thy wondrous power and goodness ever show
To mortal man, the strong beneficence that ruleth over all;
And tell him in his inmost soul, if he at all be wise,
Of higher ends, and sweeter joys, and purer life to come,
Than in his present lot he tastes, except by dream.

Wherefore, then, mourn I? Because my lot is cast in days
When hidden is Thy face, and folded in Thy bosom
Is that mighty arm which in the days of old, wrought visibly
In vindication of Thy name, and rescue of Thy people.

Hushed is the voice that spoke at sundry times
In divers manners, to the saints of old.

Silent is the comfort that of yore came
 Straight from the Eternal Fountain, by the seers,
 To those who feared the Lord and waited Him.

Dark is the sky above, and still the night. Yet hark!
 Through the gloom comes pealing the voice of Gentile mirth;
 From men of carnal might who know of nothing
 But their own desires, like beasts that perish;
 Before whose eyes the fear of God is nothing.
 Who say "We are our own: who 's Lord o'er us?"
 Who, without mercy for the poor, think of themselves alone,
 And pile their godless hoard in secret. These
 I hear in revel, as in proud delight they waste Thy goodness,
 Without one thought of Thee, or mercy for their fellows.
 This sound I hear in the dark shadows of the chilly night;
 'Tis no night for these, but the flaring torchlight day of madness.
 Oh, my God! my heart sinks down within me
 At the prolonged prosperity of the wicked.
 How long, O Lord, how long?

But, my soul, hast thou not His written message,
 Breathing hope and comfort from His very presence?
 Yes, yes! with tears of gladness I grasp the prize.
 O my God, how desolate had I been
 Without Thy Word. It is to me
 My portion more than daily food.
 By this mine eyes are lightened—my ways corrected;
 My heart's desire drawn up to Thee continually in prayer and hope.
 By this my heart is purified, my life redeemed
 From all the vanities of darkened nature.
 By this I am reproved and drawn from sin;
 By this the future is to me all-gilded;
 By this I see the light of coming day—
 More glorious than the earth has ever seen—
 Fill all the eastern sky with glory, far excelling
 The brightest dreams of unlightened man.

But I long for something more
 Than comfort of the Word.
 This is but faith, and faith is toilsome
 To the frail mind of earth-borns,
 Standing in the dark and silence of the night.

My soul, remember faith is well-pleasing
 To the Father. Without it
 'Tis not possible you should please Him.

Yes, I know it, and in this rejoice;
 Yet must I not desire to hear His voice?

I yearn, I sigh, I mourn,
Nearly I am forlorn,
I wish for day; I pant like breathless hart.
My flesh hath constant longing
To come into His presence.
To see His face, to hear His voice,
To be covered with the mantle of His spirit;
To have communion in the thrill of His eternal joy
To exult in the fulness of His glorious praise.

To see His name exalted in the earth,
To see men happy in the doing of His will;
To behold the nations saved
From darkness, from poverty, from ignorance:
From godlessness, from sin, from vanity,
From badly-built cities, from horrid dwellings, from grinding toil,
From demoralising pleasures, from destructive vice, from false philosophy.
From selfish monopolists of land, from soulless hoarders of gold,
From oppressive masters, faithless servants, unprincipled traders,
From skinflint attorneys, cruel law courts, and unfeeling governments.

This I shall see in God's good time,
If a starving earth-born such as I
Receive the wondrous mercy of His cognition.
Nothing yet have I seen,
Not such as some, I mean;
Moses was summoned at the burning bush,
And through many years
God wrought and spoke with him
As a familiar friend.
Israel was guided by the cloud
Of smoke by day and fire by night,
And ate the daily manna from His hand.
Often in after times, the voice of God,
And the dread operation of His hand
Sustained and guided them in darkness.
The prophets felt His hand: the
Apostles heard, and saw, and handled,
The very Bread of Life, the Word made flesh,
And afterwards received the abiding comfort
Of the Spirit's teaching presence to the end;
But we poor shivering watchers
In the night of Gentile darkness,
Have not seen or heard as these.

Yet have I heard their witness,
And believing, wait, and watch, and work,

With patience, hope, and gratitude, and
Sometimes with joy, if yet in tears.

Blessed be God: exalt His name!

JERUSALEM'S HISTORY.

No city on earth has had such a history as Jerusalem. Beloved, honoured, and famed above all the cities of the world; chosen of God as the place of His honour and His worship; it has, for the sins of its inhabitants, been the sport of contending nations, the prize of the warring races of earth, who have conquered it, kept it, and lost it by turns; while the *Jews*, who have loved it as no nation ever loved a city before, have been deprived of its possession and enjoyment for nearly two thousand years.

The following wonderfully condensed and exhaustive sketch of Jerusalem's eventful history, taken from *The Encyclopedia of Chronology*, by Woodward and Cates, is a most impressive verification of Christ's prophecy delivered eighteen hundred years ago: "Jerusalem shall be trodden down of the *Gentiles*, until the times of the *Gentiles* shall be fulfilled."—(Luke xxi. 24.) And in the ruin of fallen Jerusalem and the dispersion of her scattered people, the infidel may find both miracle and prophecy so combined, as to prove the Messiahship of Jesus and the truth of the Scriptures beyond all reasonable doubt or successful contradiction.

JERUSALEM (*Salem*, *Jebus*, *Hierosolyma*, *Æelia Capitolina*, *El Khuds*)—[B. C.]—taken in part by Israelites, about 1445—recaptured by Jebusites after Joshua's death, 1427—taken by David, 1048—Zion built by David, 1045—Temple built by Solomon, 1012-1005—taken by Shishak of Egypt, spring of 971—threatened by Zerah the Cushite, saved by Asa, about 940—plundered by the Philistines, spring 888—threatened by Hazael of Syria, about 838—taken and plundered by Jehoash of Israel, 826—fortified by Uzziah, after 810—improved by Jotham, about 750-740—adorned by Hezekiah, the aqueduct built, 713—fortified by Manasseh, after 699 taken by the army of Esarhaddon, 677—taken and destroyed by Nebuchadnezzar, after a year-and-a-half's siege, June, 587—rebuilt by Zerubbabel, after 536-534-516—fortified by Nehemiah, after 454—visited by

Alexander, (?) 331—taken by Ptolemy, 324—visited by Ptolemy Euergetes, 245—taken by Antiochus the Great, 206—re-taken by Scopas, 199—again submits to Antiochus, 198—dismantled and plundered by Antiochus Epiphanes, December, 168-170—taken by Judas Maccabæus, 163-2—dismantled by Lysias, 163—fortified by Jonathan, 153—taken wholly from Syrians by Simon, and re-fortified, 142—again held by Syrians, 133-128—siege of, by Hyrcanus and Aretas, raised by Scaurus, 65—taken by Pompey (690, A. U. C.), 63—pillaged by Crassus, 54—fortified by Antipater, 47-43—seized by Antigonus and Parthians, 40—unsuccessfully besieged by Herod the Great, 39—taken by Herod, 37—visited by Cleopatra, 34—Earthquake, spring 31—Temple re-built, about 17-9.

A. D. Disturbances at Jerusalem, 48—conquered by insurgents, under Eleazar, 66—unsuccessfully assailed by Cestius, 66—invested by Titus (14 Xanthicus), 13 April 70—first wall taken (7 Artemisius), 6 May—second wall stormed (12 Artemisius, 11 May—Wall of the Antonia taken (1Panæus), 28 Jun.—the Temple burnt (10 Lous), 5 August.—last wall taken, (8 Gorpiaus), 2 September, 70—the city razed, September, 70—visited by Hadrian, 130—rebuilt by Hadrian, 131—called [ÆLIA CAPITOLINA] occupied by Barchocheba, about 133-135—visited by the Bordeaux pilgrim, about 333—recovers its ancient name, about 335—adorned by Constantine and Helena, about 335—Jews permitted to visit once a year, about 350—unsuccessful attempt of Julian to rebuild the Temple, 363—erected into a patriarchate by Council of Chalcedon, 451—repaired and adorned by Justinian, 527—the holy vessels restored to the Temple by Belisarius, 534—visited by Antoninus, martyr, 570—Gregory the Great founds hospital at, 590-604—taken by Chosroes II. and the Jews, the Christians massacred, Jun. 614—visited by Arnulph, 614—churches restored by Modestus, 614-628—visited by Heraclius, who banishes the Jews, Spring 629—besieged by Abu Obeidah, close of 636—entered by Caliph Omar, (16, A. H.) 637—[HOLY PLACES]—visited by Arculfus, about 690—taken by Zimisceus, before 970—becomes subject to Fatimite Caliphs of Egypt, about 976—becomes place of Pilgrimage, about a

1000—pilgrimage of German prelates to, 1065—conquered by Afsiz, lieutenant of Malek Shah, (469) 1076, 1077—given to the Turkman Ortok, about 1084—on his death, held by his sons, 1091—visited by PETER THE HERMIT, about 1093—recovered by Sultan Afdal (489), 1096—siege of, by CRUSADERS, formed, 7 June, 1099—taken 15 July, 1099—erected into a Kingdom, under GODFREY OF BOUILLON, 23 July, 1099—visited by Sacwulf, 1102—by Benjamin of Tudela, about 1160—1170—by William of Tyre about 1170—taken by Saladin, Oct., 1187—threatened by Crusaders under Richard I, and the fortifications strengthened by Saladin, 1192—fortifications demolished by order of Sultan Melek of Damascus, 1219—taken possession of by Emperor Frederick II., by

treaty with Malek el Kamel, 17 March, 1229—again taken by Mussulmans, 1239—given up to the Franks by the Sultan of Damascus, 1243—ravaged by Kharismians, 1244—nominally annexed to Kingdom of Sicily, 1277—the Christians expelled by Sultan Asraf, May, 1291—becomes subject to Ottoman Sultan, SELIM I. (922) 1516—walls re-built by SOLYMAN *the magnificent*, 1542—submits to MEHEMET ALI, 1832—seized by Fellahin insurgents, and recovered by Ibrahim Pasha, 1834—restored to Sultan by European intervention, 1841—made seat of Protestant bishopric, by England and Prussia, November, 1840—visit of Prince of Wales, March 31 to April 10, 1862.—*The Christian.*

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 49.

“*Exhort one another daily.*”—PAUL.

2 JOHN.—This epistle brings out a few things about “love,” which it is important to recognise. “Love,” in the world, is one thing; “love,” according to the ideal of the sects, another; and the “love” of apostolic discourse, yet another. The two former we may dismiss. The world’s “love” is an ephemeral affair, having its foundation in the instincts, dying with use and age, and passing away in death. Orthodox “love” is a sickly distortion, lacking the elements that give strength and comeliness to the “love” of the Scriptures. It works spiritual mischief now, and, is destined hereafter to vanish like smoke. The “love” of John’s epistles has foundations, without which it cannot exist. This partly comes out in the very first sentence of this second epistle: “The elder unto the elect lady and her children, whom I love IN THE TRUTH.” Outside the truth, a brother’s love is not operative. He loves not the world, neither the things that are in the world, remembering that “if any man love the world,

the love of the Father is not in him.”—(1 Jno. ii. 15.) His friendships are bounded by the truth, as regards both men and things. In Christ, he is a “new creature.”—(2 Cor. v. 17.) After the flesh, he knows no man. The friendship of the world is enmity with God.—(James iv. 4.) Therefore, he cultivates no friendship with those who know not God, and obey not the gospel of our Lord Jesus Christ. His love is bounded by the truth.

Does he, therefore, shut up his bowels of compassion against those who are without God? By no means. He recognises the obligation put upon him by the same law, to salute not his brethren only, but to do good unto all men, as he has opportunity, even to his enemies. But there is a difference between doing good to unbelievers and cultivating friendship with them; and the saint is careful to observe this difference, lest he come under the rebuke that greeted the ears of Jehoshaphat, on his return from friendly co-operation with Ahab: “Shouldst thou help the

ungodly, and love them who hate the Lord? Therefore is wrath upon thee from before the Lord."—(2 Chron. xix. 2.) We can have our conversation towards the world in all courtesy and benevolence, without going on to their ground, and joining affinity in schemes of pleasure, profit, or friendship.

The "love" that belongs to the household of faith is "*for the truth's sake that dwelleth in us, and shall be with us for ever.*" This is John's definition of its source and scope. Everyone that is truly of the household, responds instinctively to it. To the carnal mind it appears very "narrow," but this is an illusion of ignorance. It is the true breadth, for it relates to that which *shall be for ever*, while the world, which would have us unequally yoked, passeth away. The truth connects us with "the shoreless ocean of eternity," while the friendship of the world is confined to "a narrow neck of land"—the brief existence of this animal probation. The (presently) "narrow" operation of apostolic "love" is also founded in wisdom; for unrestricted friendship with the world is full of danger: it draws away from the fear of God, the hope of the calling, and the holiness of the Master's house, "whose house are we, if we hold fast the beginning of our confidence steadfast unto the end." It is, therefore, a snare; pleasant and advantageous meantime, but having the suction of the maelstrom with it, drawing us to death; for when the Lord of Light stands on earth, to set in order destiny, according to the Father's purpose, the world will have, from his presence, "fled away."

John rejoiced concerning those to whom he wrote that he had found them "walking in the truth." Saints walk not otherwise. Their actions, plans of life, friendships, aims, enterprises, hopes—everything connected with them, in some way or other comes from, originates in, and is conformed to the truth. The truth is their inspiration—the controlling life-stream. "If any

man be in Christ, he is a new creature"—not that all answer to this. There are professors who serve not our Lord Jesus, but themselves; but such are abortions and bastards. None but sons will be mustered in the day of the 144,000. They are few now, as they have always been, and the world "knoweth" them not in many senses; but they know what they are about. They are not dreaming; they are not fanatics. They are the children of wisdom; and wisdom is justified of them all, though they may be hard to read sometimes. They understand the world too well to be entrapped into its fellowship. They are known of God, and will be publicly revealed in due time, in glory, honour and immortality. Meanwhile, they "walk in the truth." On this ground they are to be met and understood. Approached on any other ground, they will seem not what they are. They are not to be comprehended "after the flesh."

"This is love," says John, "that we walk after his commandments." No man loves after the Spirit's fashion who disobeys. Apostolic "love" is that state of enlightenment and appreciation in relation to the things of God that impels a man to be "a doer of the word." John gives this an application that was special to his day; and yet not special, as it is appropriate wherever the same need and the same danger manifest themselves. "This is the commandment," he says, "that as ye have heard from the beginning, *ye should walk in it.*" We are wondering what he means when presently the light dawns; "for, many deceivers are entered into the world who confess not that Jesus is come in the flesh." He means that they should hold fast to the doctrine of Christ as originally delivered; because many were drawing the disciples away therefrom. The obedience of this commandment is the evidence of New Testament "love," and it is also necessary for our acceptable standing before the presence of the Lord's glory at his coming. This is John's view, as evident from the

words immediately following: "*Look to yourselves, that we lose not those things which we have wrought*; but that we receive a full reward." There would have been no need for these words if the things that had been "wrought" were not imperilled by the doctrine of the deceivers of which he is speaking.

He indicates, in strong language, the consequences to the individual ensnared by the deceivers: "Whosoever transgresseth and abideth not in the doctrine of Christ *hath not God.*" This may seem a strange saying in view of the fact that the "deceivers" referred to believed in one God, the Creator of heaven and earth; and also in Christ, after their own fashion. But the apparent strangeness disappears when we look closely at the matter John is writing about. To "have" God in the sense of John's words, is to stand in His favour, both now and hereafter. All things are in His goodness. As David says, "Thy goodness is over all Thy works:" but the goodness of God in common benefits that come upon all alike, is a different thing from that personal "favour" which guides, attends, and prospers (even if by chastisement), with a view to a perpetual sonship in the Spirit-nature. The enjoyment of this favour is a thing of conditions. One of those conditions is a recognition of the channel in which He offers it. Out of Christ, sinners cannot come near. They have the goodness of God as creatures, like the sparrows, not one of which can fall to the earth without the Father's knowledge; but they are not in the privilege of children. They have not the Father's favour and purpose concerning the ages to come. This is only to be enjoyed in Christ; but even here, it must be the Christ of God's appointing. Any other than this is presumption, and a mockery of His wisdom; and they who teach otherwise than the truth concerning Christ, preach another Christ, though it be intended to refer to the Christ of Nazareth. This is evident

from the case of those to whom John is referring. They believed that the person known as Jesus of Nazareth was the Christ; but in their reasonings upon him, they reasoned away the truth about him, and consequently believed and preached another Jesus than the Son of the Father. There were different sorts of the class, but all their heresies had a common origin, viz., an attempt to bring the mystery of Godliness within the rules of human reason, instead of accepting the testimony with humble and childlike simplicity. One set argued that such a character as Jesus was a moral impossibility in flesh and blood, and that, therefore, his whole life was a mere accommodation on the part of a spiritual being to the senses of mortals. Another believing him to be flesh and blood philosophized in a contrary direction, concluding that as such, he must, from the nature of things, have been a "mere man," and that the idea of his being God in flesh-manifestation, was preposterous. The Papal breed blended the two, and taught that though flesh, his flesh was not the corrupt and mortal flesh of men, but a superior, clean, "immaculate" sort. In our own day, as recent painful experience has made us aware, a class of believers are treading the same dangerous ground, in teaching that the flesh of Jesus was destitute of that which, in the flesh of his brethren, constitutes the cause or source of mortality.

In relation to all of them, John's declaration reveals the mind of the Spirit: "Whosoever transgresseth and abideth not in the doctrine of Christ, *hath not God.* He that abideth in the doctrine of Christ, he hath both the Father and the Son." The doctrine of Christ is that he is God made and manifested in the mortal flesh of Abraham's race for the deliverance thereof, on his own principles, from "that having the power of death." Those who hold fast to this have both the Father and the Son; for in Jesus they have the Son, and the Father manifest in him.

As to those who "bring not this doctrine," John's commandment is: "Receive him not into your house, neither bid him God speed!" This command we can no more evade than any other commandment delivered unto us. The obedience of it may cost us something. It is crucifying to the flesh to refuse friends—some of them excellent people as human nature goes—who in one way or other have been seduced from their allegiance to the doctrine of Christ; but there is no alternative. Friends are but for a moment; the truth is forever; and if we sacrifice our duty to the latter from regard to the former, the latter will sacrifice us in the day of its glory, and hand us over to the destiny of the flesh, which as the grass, will pass away.

"He that biddeth him God speed is partaker of his evil deeds." This applies to all without distinction, and erects a barrier to fellowship with even some who hold the truth; for though they may hold the doctrine of Christ themselves, yet if

they keep up a "God-speed" connection with those who don't, by John's rule, they make themselves partakers with them, and therefore cut themselves off from those who stand for the doctrine of Christ.

The epistle, as a whole, is singularly applicable to the situation in which we find ourselves this morning. We have been obliged to stand aside for the doctrine of Christ from some we love. The epistle of John justifies us in our course, both as regards those who have departed from the doctrine of Christ, and those who, while holding on to it themselves, see not their way to break connection with those who have departed. It is a painful situation, but we must not falter, nor need we fear or be discouraged. God is with us in the course of obedience, and we shall see His blessing in the increase in our midst, of zeal and holiness, and love and preparedness for the great day of the Lord, which is at hand.

EDITOR.

QUESTIONS ON THE DEATH OF CHRIST.

BROTHER J. Grant, jun., of Grantown, Strathspay, who has not let go the Spirit's testimony that "OF THIS MAN (David's) SEED hath God, according to his promise, raised unto Israel a Saviour Jesus" (Acts xiii. 23), proposes the following questions:

THE BLOOD OF CHRIST

1.—The taking away of believer's sins is much associated with the blood of Christ (Eph. i. 7; Col. i. 14; Heb. ix. 22; 1 John i. 7), his offering (Heb. x. 12; Isaiah liii. 10), and his death (Rom. iv. 25; 1 Cor. xv. 3; Gal. i. 4; Heb. i. 3; ix. 26; 1 Peter ii. 24.) Why is this, seeing that, failing his resurrection, sins would have remained notwithstanding his death (1 Cor. xv. 17), and that seeing sins are not forgiven (even though Christ has died and risen) until the conditions of faith and obedience are com-

plied with?—(Acts ii. 38; iii. 19; x. 43; xxii. 16.)

WHY "FOR US?"

2.—Why is so much more stress laid upon the death of Christ for or on account of us (Rom. v. 6, 8; 1 Cor. viii. 11; 2 Cor. v. 14, 15; 1 Thess. v. 10; Tit. ii. 14; Heb. ii. 9; 1 Pet. iii. 18; 1 John iii. 16), than upon his existence, obedience, and resurrection for us?

"OFFERED FOR HIMSELF."

3.—In the offering of Jesus for himself (Heb. v. 3, 7, 27; ix. 7, 9-12), can we understand anything else by it in relation to sin, than that in the pouring out of his blood to death, God's law upon condemned nature was thus upheld, and the flesh freed from (in fulfilling the claim of) that which is the cause of death, viz., Adam's sin?—J.G.

REPLIES.

1.—The taking away of sin is specially associated with the bloodshedding, death, or offering of Christ, because that is the one element of the process of sin-taking-away, which implies all the rest. It is a common and natural peculiarity of speech to employ that feature or element of any act or matter which logically involves all its other elements. To say that Parliament passed the Education Act is a sufficient intimation that the Act was first framed, drafted, introduced, and discussed, and that all the forms of the House were complied with. There could not, of course, have been a "passing" of the Act unless the framing, drafting, introduction, and discussion had taken place; but in subsequent allusion, no one thinks of mentioning these minor (though essential) matters. The passing stands for all, and involves all. Endless illustrations of the same sort will occur to the thoughtful mind.

The death of Christ implies all the other parts of the process by which sin was covered. When you say Christ died, you intimate his birth, his nature, his character, and his resurrection. These all go with it. Thus, Christ could not have died if he had not been born. He would not have been Christ if he had not been from the loins of David. Christ could not have died if he had not been mortal. He would not have been Christ if he had been a sinner, and he would not have been sinless unless he had been God manifest in the flesh by the Spirit; and when he died with these conditions preceding, his resurrection was the secured sequel; for it was not possible, being an holy one, that he should be holden of death.—(Acts ii. 24.) The death of Christ, then, is that feature of the process of sin-covering which logically involves all the rest, and, therefore, is the appropriate description of that process, although it be absolutely true that the death of Christ would have availed nothing for sin-covering if he had not risen.—(1 Cor. xv. 17.)

The prominence of "the blood of Christ" is due to the symbolism of the law which converged and terminated in him. Blood-shedding was its constant feature in the slaying of animals from the foundation of the world. This blood-shedding had two significances, related one to the other, and both declarative of a fundamental principle in the relations

between God and man, and illustrated in the death of Christ, who was slain for us. The first is that death is the penalty of sin. The blood is the life (Lev. xvii. 11-14), and the shedding of blood was, therefore, typical of death.

But it was typical of more than death: it was typical of a violent manner of death: for in natural death, the blood is not shed. Violent death includes death, but death does not necessarily include violence. Bloodshedding included both ideas. But why was it necessary that both should be thus prominent in the law? Because death had a double hold upon those for whom Christ was to die. They are hereditarily mortal because they inherit their being from one who was condemned to death because of sin; and their own numerous offences render them liable to the violent death decreed by the law. Christ came under both curses, and discharged them both by the shedding of his blood. He came under the first in being born of the same condemned stock "of this man (David's) seed." He came under the second in the act of crucifixion; for the law declared the man "*accursed of God*," (Deut. xxi. 23), who hung on a tree; and the spirit in Paul applies this to Jesus.—(Gal. iii. 13.) Hence the shedding of his blood comes to be expressive of his whole work, even more completely in a verbal sense than his death; inasmuch as the shedding of his blood tells us he not only died but died violently. The literal shedding of his blood by the nails and spear of Rome was the Spirit's ritual in the one great offering, connecting the offering with the slain beasts of the Mosaic law, and repeating the symbolism set forth from the beginning in the shedding of their blood; in the same way as the rending of the temple veil coincided with his death.—(Matt. xxvii. 51.) The shedding of his blood would not have availed had he not died; and the crimson fluid would have been of no value to any human being, had it been caught in a bottle and preserved, as it oozed from the lacerated flesh. Its "preciousness" lay in the precious results it effected for us by the favour of God; and its cleansing power lies not in its physical nature, but in our spiritual perception of what God connected with it, and faith in His assurance of what He will do for us, if we submit to this vindication of his way towards men. The washing of us in his own blood is a figurative expression of the forgiveness

of our sins we receive on our recognition and submission to God's whole work in Christ, whom he hath set forth as a propitiation for our sins. God for Christ's sake forgives us if we believe and obey him.

2.—This question is answered in the first part of the reply to No. 1; but it may be well to say something on a feature in it not intended by the querist to be prominent; but nevertheless which is liable to appear a difficulty in the light of the fact that Jesus was personally comprehended in his offering for sin. And that is, the incessant "stress laid upon the death of Christ" as being "for on account of us." The question suggests itself—why "for us" if *he* was included? The answer is clear without setting aside the fact that he partook of our mortal nature, and was redeemed from death because of his obedience. That answer is that in the matter of personal offences, the death of Christ was not for himself but for us. He was absolutely without sin. He kept the law spotless. In no point had he offended: in no sense was he liable to a violent death before his suspension on the cross. If it were lawful to at all consider his case separately from those he came to redeem, we might say that where all others from the weakness of the flesh had found the law to be unto death (Rom. vii. 10; viii. 3), Jesus would have found it unto life in his resurrection, when the life of this mortal had with him terminated.

The case of his brethren was much different. They were "dead in trespasses and sins."—(Eph. ii. 1.) It was not merely that they were mortal because descended from Adam, but they were "alienated and enemies in their minds by wicked works."—(Col. i. 21.) They were among the *children of DISOBEDIENCE*; "Among whom," says Paul, "*we all had our conversation in times past in the lusts of our flesh fulfilling the desires of the flesh and of the mind.*"—(Eph. ii. 3.) It was this* that constituted them the *children of wrath*, even as others; for "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men."—(Rom. i. 18.) The wrath of God is not revealed toward us because Adam sinned, (as the Apostacy and Renunciationism teach,) but because we ourselves transgress. Believers were all at one time subject to this wrath, because as Paul further says, "*We ourselves also were sometime foolish, DISOBEDIENT, deceived, serving divers lusts and*

pleasures, living in malice and envy, hateful and hating one another."—(Titus iii. 3).

The most conspicuous feature of the goodness of God toward us in the gospel is in the forgiveness of these "many offences."—(Rom. v. 16.) Our hereditary mortality would have been a trivial obstacle if we ourselves had been found righteous before God. It was our iniquities that separated us from God. Hence the glory of the gospel is the proclamation of the remission of these, in the belief and obedience of the gospel of His Son.

Now Jesus had no offences to suffer for. He was without sin. "For himself" it was unnecessary he should have been nailed to the tree, except as part of the obedience the Father required at his hands. It was "for us" he thus was slain; for this violent death was the penalty due to the "many offences" that held us captive, and which God laid upon him. His stripes were for our healing. But let it be observed that this was not on the principle of substitution. The act of hanging on a tree, which God required him to surrender to, brought him under the curse of the law, which said, "He that hangeth on a tree is accursed of God." Therefore, *he himself* was made a curse in this part of the process of redeeming us from the curse. Before he was lifted to his place on the cross, he was not liable to a violent death; but as soon as he suffered himself to be suspended there, he became so by reason of the curse of the law resting on him. Yet it was "for us;" for it was for our sakes that he submitted to come under this curse. The mistake lies in supposing that because it was "for us," he was not personally subjected to the burden laid on him. The beauty of the divine remedy is that it interferes with no divine law or arrangement. In the person of Jesus (a son of Adam as well as a son of God), Adamic mortality and the Mosaic curse were vanquished by his resurrection, after a mode of death which brought the curse of the law upon him. In him only, therefore, is life for the sons of men. In him only are the privileges of forgiveness and adoption unto eternal life. We partake of them by incorporation with his name in the appointed way. Out of His own goodness and mercy, God forgives us for Christ's sake, in whom His honour and authority have been vindicated; not that Christ has

* To which they were prone by nature.—EDITH.

satisfied Him or that He has accepted a compromise for our offences, or punished him in substitution for us; but merely that His way is upheld, and the door opened for man to be saved on the basis of forgiveness without the danger of forgiveness being used as an incentive to licence or rebellion.

Truly it was "for us" that Christ was born a mortal man, and made subject to weakness, and tempted in all points like as we are, and nailed to the cross and raised again from the dead; but unfortunately perverted are those who suppose that because God manifest in the flesh

went through all these things "for us," therefore he was not himself included in the entire operation.

3.—This question is fully met in the reply to No. 2. He offered for himself, first, by reason of his participation in Adamic mortality, and second, because his hanging on a tree brought on him the curse of the law, from which he could only be delivered by death. The resurrection that followed was the Father's interference on behalf of His holy one, whose very condemnation by the law was the result of his submission to what the Father required—his death on the cross.

IN ENGLAND, FROM AMERICA, AT THE CLOSE OF 1873.

The following communication from a beloved brother, lately come to England from the States, with his equally beloved sister-wife, will be read with interest:—

November 8th, 1873.

DEAR BROTHER ROBERTS.—We breathe somewhat freer, of late, in view of the settlement of recent disturbances; I say settlement, inasmuch as peace is restored, and without compromise; although we have lost some adherents that we all esteemed most highly. In all compromise, truth must suffer and error must gain. We have unclasped the bands by mutual consent in the great battle of doctrine, upon an intricate and important question; and condemning the doctrine of those leaving us, we dare not travel in their company, nor can two diverging roads lead to the same place. Speculation may succeed, but oftener leads to ruin. I add to the heap of testimony one quotation which I have not noticed in the argument. Paul tells us, that "it is appointed unto men once to die."—(Heb. ix. 27.) Was Jesus a man? If he was a man, he was appointed unto death. This is short and easy of digestion to a dainty soul.

Dear brother, when I left my native soil last July, for a residence in Albion, I hoped to leave all chemical analyses of impracticable substances; yet I found myself plunged into a perfect maelstrom of flesh and spirit in uncertain whirl; and I acted upon the latter end of the wise saying, "that speech is silver, but silence is golden." Depend upon it, a spectator on the adjacent hill sees more of the battle than he who leads the charge or repels the attack. It has been "short, sharp, and decisive," as the Prussian campaign; and we thank God that the flag of Nazareth waves o'er so many brave sons of Deity. We will give no praise to any, nor censure any, hoping only that some may yet gulp down a foolish lump of pride, and rally to the standard ere it is too late; for we are doers of the law, not judges of our brethren. We may judge ourselves *ad infinitum*. So also must we forgive our brother seven times three score and ten.

The times are pregnant with the coming of the King; the hope too great to weigh for an instant in the scale against self love. Delay is dangerous, and the procession must pass on.

Perhaps after the weighty matters of the past few weeks, you might be interested and refreshed by a little sketch of our movements since we left

Boston. We left that city July 8th, in the *Olympus*, and hoped for pleasant weather at such a season; but in fourteen passages across the Atlantic, I have never made a worse. We were caught in a species of cyclone, and at 2 a.m. shipped a wicked sea, which stove in the saloon, and visited us in our state rooms below most liberally. The lights were extinguished by it; crockery annihilated; cushions, beds, clothes, boots, trunks, settees, and all the paraphernalia of the toilet, mixed in one heterogeneous mass of foamy brine, knee deep. A few forgot themselves for awhile, but upon the whole, the behaviour was exemplary. I believe that in these last times of the Gentiles, a less value is placed upon life by the owners of it than formerly. Why is this? "Christadelphians do not scream," of course, as sister H. observed; but the genteel, genteel Gentile of either sex, shows the stoicism of an Indian in danger. It is good to be in danger, brother, once in a while. It is a great test of the quality of our faith; it bears the strain well. Perhaps the resurrection and power of God obtains the greater prominence under such circumstances. The utter helplessness of man, the impracticability of anyone forcing his way up a gangway in a reeling ship, down which tons of green water are rushing, was exemplified to my entire satisfaction. I have heard, in earthquakes, of men and women rushing into company regardless of costume or appearance; so it was in this trying scene; but there is an end to all things, and we are *here* to reflect upon the lesson, thank God.

Imagine yourself, my brother, suddenly surrounded by a gentlemanly clergy, in a new home, addressed as the squire of the parish, requested to set a good example to the people in church duties and church going, with two pews belonging to the house! What an anomaly for a Christadelphian! and yet I have not sought this situation. The position is not an easy one—"to give none offence neither to the Jews nor to the Gentiles—seeking the profit of many, that they may be saved," and to have my "conversation honest among the Gentiles." With a view to a possible opening for the truth, I went to church, as a spectator, and heard that "our blessed Lord said, 'My kingdom is not of this world.'" The hymn sung set forth that the kingdoms of this world are become the kingdoms of our Lord and His Christ. I have written for an explanation, and here the matter rests.

Prepare, my dear brother, if the Lord will, for a shot or two of blank cartridge, "to wake up those that sleep, that Christ may give them light," for *we can* answer these questions, although sometimes we ask them.—In peaceful hope, your brother in a risen Christ,

F. HODGKINSON.

THE MOSAIC LAW; ITS POSSIBILITIES AND IMPOSSIBILITIES.

In judging of these, we must look both at the law, and at those to whom it was given. In full view of both, we shall be able to see each in their own place, and to reconcile apparent conflicts in the testimony concerning them.

Of the law itself, it is testified "the law is spiritual," "the law is holy, and the commandment is holy, just and good." This might appear to conflict with the declarations "The law *worketh wrath*" (Rom. iv. 15); and "the law entered that the *offence might abound*" (Rom. v. 20), did we not know

that the source of the wrath is not in the things, but in the disobedience of the things, as it is written: "cursed is everyone that *continueth not in all things* which are written in the book of the law to do them."—(Gal. iii. 10.) In the same way, the law did not command offences to abound, but set forth such a multitude of rigorous injunctions that offence was certain to abound among the weak and fallible race to whom it was given. The law would not have "wrought wrath" if it had been obeyed, but would have been

a gateway to the favour of the law-giver in all the blessings covenanted to the obedient. But it was not obeyed. Even Moses, under provocation, stood in the way of the glory it commanded to be given to God alone.—(Numb. xx. 12; xxvii. 14.) Hence, as a matter of fact, though “holy, just, and good,” it was found to be productive of wrath and offence and evil; wrath, by its condemnations of disobedience; offence, by its enjoining and forbidding many things, some of which the nation to whom it was given inevitably failed to observe; and evil, by its punishment of the offence.

In the same way, “the commandment was ordained to LIFE.”—(Rom. vii. 10.) “The man that doeth them shall LIVE in them.” (Gal. iii. 12.) “This do then and thou shalt live.”—(Luke x. 26-29.) There appears to be a conflict between such statements and those that speak of the law as a ministration of DEATH” (2 Cor. iii. 7); as one that could not give LIFE (Gal. iii. 15); and declare that “By the works of the law shall no flesh be justified.”—(Gal. ii. 16.) But all conflict ceases when it is perceived that the inability of the law to give life lay in the incapability of men to “continue in all things written in the book of the law to do them.” The law was “weak through the flesh.”—(Rom. vii. 3.) This is the Spirit’s declaration which supplies the key to both sets of testimonies.

Just as the law was good, and yet wrought wrath in actual experience, so “the commandment was ordained to life,” and yet, as a matter of fact, was incapable of bestowing eternal life upon flesh in which there was no good thing (Rom. vii. 18), and the mind of which was enmity against God, and incapable of natural subjection to his law. No amount of derision can dispose of these scriptural testimonies and experimental facts.

Now Jesus was “made under the law” (Gal. iv. 4), that in the fulfilment thereof he might be righteousness for everyone coming into him; and so in the obedience of one might many be made righteous.—(Matt. v. 17; 1 Cor. i. 30; Rom. x. 4.) The law did not work wrath in his case, nor prove unto death: because he was in all things obedient. There was no transgression with him. The very act of submission to a Roman crucifixion, which brought him under its curse, was an act of obedience, and therefore opened instead of shut the door against those blessings of

life and favour promised to obedience.

Had he been disobedient to the law under which he was born, Paul could not have written “By the OBEEDIENCE of one shall many be made righteous.” But he was obedient, even in the death of the cross; and in this death, the law obtained all it could exact under the curse. His resurrection, by the Father’s favour, gave him the triumph over it for us. Thus he “blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.” Christ is therefore *the end of the law FOR RIGHTEOUSNESS to everyone*” entering into him.—(Rom. x. 4.) The law is not set aside but *fulfilled in him*. Apart from him, it would have been powerless. It could not give life to weak flesh unable to keep it; and it was utterly powerless to justify men from sins actually committed.—(Acts xiii. 39.) Hence the Jews erred dangerously in Paul’s day in seeking to be justified by the law. It was a vain endeavour. They were attempting an impossibility, and ran in great risk of missing the justification which was alone accessible by faith in a risen Christ, who had been born of their own race, in their nature, under their law, to which he had been obedient in all things, and yet was cursed by it in hanging on a tree.

Even their very circumcision was invalidated by their non-observance of the law in all things. Circumcision was the sign of the covenant of the national election. It was typical of the putting off the sin which reigned from Adam to Moses, and like baptism in our day, cleared the way for a possible acceptance by obedience. It therefore introduced them into a state of privilege before God; but its value was destroyed if they broke the law. Paul says, “Circumcision verily profiteth IF THOU KEEP THE LAW; but if thou be a breaker of the law, thy circumcision is made uncircumcision.”—(Rom. ii. 25.) Now, all were breakers of the law. This is the testimony of the word, however unacceptable it may be to such as teach the inherent goodness of human nature. “All have sinned and come short of the glory of God.”—(Rom. iii. 24.) “There is none that doeth good (in the perfect sense), no not one.”—(Psalm xiv. 3.) All being breakers of the law, circumcision was of no avail for eternal life. Circumcision was but the site

for the house, so to speak; but if the house (perfect obedience) were not built, the site was useless for habitation. Hence it is that Paul, after saying that "circumcision profiteth," apparently contradicts himself, by saying "If ye be circumcised, Christ shall profit you nothing."—(Gal. v. 2). There is no contradiction. Circumcision would have profited "if"—(there are a good many "ifs" in this subject, the neglect of which leads to misapprehensions, and causes discrepancies and contradictions to appear where there are none.) The condition of the profitableness of circumcision was the *keeping of the law* absolutely; for it required "*continuance in all things*;" it was founded on the principle expressed by James: "He that offendeth *in one point* is guilty of all."—(James ii. 10). But this condition no man but Christ ever fulfilled. Hence, only *in him* can any man obtain the blessings connected with the law as part of the obedience which Jesus rendered; and into him men can only get by believing on him. Thus justification is by faith and not by the works of the law, by which no flesh can be justified.

But the law is not thereby made void. It is rather made effective through Christ's fulfilment of it. Nothing of God's work is really displaced. Hence as Paul asks, when seeking to turn men from the law to Christ for justification, "Do we then make void the law through faith? God forbid, yea, we *establish the law*."—(Rom. iii. 31.) Yet so far as sinful man's approaches to it are concerned, the law is no more. It ended in Christ, and the benefit is offered to men through faith in him. This result is no work of chance or blunder. It is a deliberate plan. Salvation is

**"OF FAITH THAT IT MIGHT BE
BY GRACE."—(Rom. iv. 16.)**

Herein is a great spiritual beauty, and the essence of the "everlasting joy" that is in store for the chosen of God. If a law had been given that could have given life, the reward would have been reckoned a debt. There would have been room for boasting and self-complacence on the part of man. As the architect of his own fortune, he would have gloried in himself and given honour to his fellow-fortunates on the same principle of human glory that we see illustrated in the world so abundantly, where all the credit of

success is set down to our own abilities, and no recognition made of God who gave the ability. So dire a calamity as the establishment of this principle in an eternal state is averted by the adoption of a plan which makes him helpless, and excludes boasting. As Paul says, "Where is boasting then? It is excluded . . . by the law of faith."—(Rom. iii. 27.) And again, "Not of works lest any man should boast."—(Eph. ii. 9.) The only glory admissible in the sight of God, or admissible in true reason, is the glory in him of whom are all things. Therefore it is written, "He that glorieth, let him glory in the Lord."—(1 Cor. i. 31.) "Thus saith Yahweh, let not the wise man glory in his wisdom; neither let the mighty man glory in his might: let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am Yahweh, who exerciseth loving-kindness, judgment and righteousness in the earth, for in these things I delight, saith Yahweh."—(Jer. ix. 23, 24.)

In the situation of things established by the law, Israel was helpless if left to their "works." They were cursed by it one and all, and without hope; for none of them had "continued in all things written in the books of the law to do them." Here grace or favor came into play. God manifests *Himself*: God stretches forth His own arm. No mere man but Yahweh veiled in David's seed, comes forth to do what the mere flesh could not do, that the praise may be to Him and not to men. The work is done: the law is magnified and made honourable.—(Isaiah xlii. 21.) Sin is condemned on Calvary in our common nature; the curse of the law endured; and the holy sufferer cries, "It is finished," and dies; but is rescued from death by the Father's grace. Henceforth, whosoever believeth on him and loveth him, in the obedience of his commandments, will, by the favour of God, participate in the glorious inheritance of life wrought out by the obedience of Christ.

This is nothing "new" in the revival of the truth that has taken place in our day; though it may be new to such as have not seen deeply into it. It is merely a larger unfolding, compelled by circumstances. Dr. Thomas writes thus on the subject, in *Epistles Israel*, pp. 220, 221.

"What obligation, then, did this (circumci-

sion) sign of the covenant and seal of Abraham's justification by faith without circumcision, impose upon the circumcision? Let the apostle answer the question. 'I testify,' says he, 'to every man that is circumcised that he is a debtor to do the whole law.' This was a fearful obligation for a man to be brought under, who sought to be justified to the end that he might obtain an everlasting inheritance in the land of Canaan, which implies the acquisition of eternal life and glory. *The law was weak through the flesh*, and gave only the knowledge of sin. It was an unbearable yoke of bondage, and a law which no one born of the will of the flesh had been able to keep without sin. If then a man sought to obtain a right to an everlasting possession of the land by obedience to it, he had undertaken an impossibility; for the law, on account of human weakness, could give no one a right to live for ever, and without life eternal, a man could not everlastingly possess the land. And this life no one can attain to who is not justified from all his past sins; for the wages of sin is death. The apostle speaks directly to the point, for he says, if there had been a law given which could have given a title to life eternal, verily righteousness (or justification from past sins to life) would have been by the law; 'for if righteousness had come by the law, then is Christ dead in vain.' He says explicitly 'By the law shall no flesh be justified.' A circumcised person is therefore bound to keep that which he cannot possibly keep, and which if he did keep could not benefit him, because justification to life is by faith in the promise, and not by conforming to the Mosaic Law."

The Dr. recognises the law powerless

"through the weakness of human nature," implying that if human nature had not been weak, the law would have been operative unto that "life," to which it was "ordained."—(Rom. vii. 10.) There is nothing inconsistent with this, in the remark with which the extract closes, that "even if he could keep, the circumcised man could not be benefited by it, because justification unto life was by faith." It is evident from the use of the word "justification," that this remark applies to a transgressor for whom it is unquestionably true there could be no justification by the law.—(Acts xiii. 39.) It was appointed, that remission of sins unto eternal life could only be by faith in Christ, who was made sin for us. "It was not possible that the blood of bulls and goats should take away sin;" and hence offences under the law remained untaken away, though their effect, as regards mortal life in the land, was remitted, on the transgressor offering the typical sacrifice of bulls and goats.

Under the actual circumstances, the law was incapable of conferring a title to life eternal; all under it, except Christ, were transgressors; and it contained no provision for the putting-away of transgression. But "what the law could not do in that it was weak through the flesh, God (bath done) sending His own son" "made under the law," that in obedience and fulfilment of the law (in submission to the curse of the law), he might become the end of the law for righteousness to all who by the favour of God are invited and permitted to believe into him for life eternal. Thus "grace reigns through righteousness, unto eternal life, by JESUS CHRIST OUR LORD."

EDITOR.

HOW SAY YOU ?

Or Short Arguments addressed to those who believe that Jesus Christ possessed "a life free from condemnation," and was in the same position as Adam before the Fall.

By J. J. ANDREW, LONDON.

1.—"How say you" that Jesus of Nazareth was not a descendant of Adam? If not a descendant of Adam, he was not "the seed of the woman," for "the woman is of the man" (1 Cor. ii. 8), if

not the seed of the woman, it was impossible for him to "bruise" the seed of the serpent in the head (Gen. iii. 15); if unable to "bruise" the serpent's seed, he could not take away sin; if he took

not sin away, he did not abolish death; if he did not abolish death, he has not brought immortality to light (2 Tim. i. 10); and if he has not brought immortality to light, there is no hope of a future life for anyone, for "there is none other name under heaven given among men, whereby we must be saved."—(Acts iv. 12.)

2.—"How say you" that Jesus of Nazareth was not one of Adam's posterity? If not one of Adam's posterity, he was not the "seed" of Abraham; if not the seed of Abraham, he is not the heir to the land of Canaan; if not heir to the land of Canaan, he is not heir to the whole earth (Ps. ii. 8); if not heir either to Canaan or the earth, his disciples are not heirs of either inheritance, for they are only "joint heirs with him (Rom. viii. 17); and if they are not heirs of a terrestrial inheritance, they have no hope of ever realising the promise, "the meek shall inherit the earth."—(Ps. xxxvii. 11; Matt. v. 5.)

3.—"How say you" that Jesus was not born "in Adam?" If not in Adam by birth, he was not the "seed of David," who was "a son of Adam" (Matt. i. 1); if not the "seed of David," he was not the "fruit of David's loins" (Acts ii. 30); if not "the fruit of David's loins," he was not the heir to David's throne (Luke i. 32); if not the heir to the throne of David, not the lawful "King of the Jews;" if not the lawful "King of the Jews," he was an impostor, and, consequently, the Jews were justified in charging him with treason and securing his execution; if an impostor, his title to be future king of the earth is fictitious, his future kingdom is a myth, and the hope of his disciples being the future kings of the earth a fond delusion.

4.—"How say you" that Jesus was not a son of Adam as well as son of God? If not a son of Adam, he was not Son of Man; if not son of man, he has not been endowed with "authority to execute judgment," for that power is based upon his being "Son of Man" (John v. 27); if not authorised to execute judgment, he is not the "judge of quick and dead" (Acts x. 42), and not the "Faithful and True" one, who will "in righteousness judge and make war" (Rev. xix. 11); if no authority to judge and make war," neither will his faithful brethren be endowed with any such authority; and if neither he nor they are authorised to "execute judgment,"

they will not receive power to bind the kings of the earth and execute vengeance on the nations (Psalm cxlix. 5-9), in order to transform the kingdoms of men into the kingdom of God.

5.—"How say you" that Jesus Christ was not a member of the Adamic race? If not a member of the Adamic race he was not a member of the Jewish race; for all Jews have descended from Adam. If not a Jew, he was not under the Mosaic Law (Gal. iv. 4); if not under the Mosaic law, he could not be "made a curse" under that law (Gal. iii. 13); if not "made a curse" under the Mosaic Law, he did not redeem any Jews from that curse; if he did not redeem any Jews from the Mosaic curse, there is as yet no way of salvation opened for Moses, the Hebrew prophets, or any faithful Israelites living before the abrogation of the Mosaic Law.

6.—"How say you" that the "Last Adam" was, in the days of his flesh, in the same position as the first Adam before he fell? If that be true, then he did not "know good and evil" (Gen. iii. 5-7); if he did not know good and evil, he was not "tempted in all points like as we are" (Heb. iv. 15.); if not "tempted in all points like as we are" he was not "made in all things like unto his brethren" (Heb. ii. 17); and consequently cannot be "touched with the feeling of our infirmities" (Heb. iv. 15); if he cannot be "touched with the feeling of our infirmities," he cannot be "a merciful and faithful high-priest" (Heb. ii. 17), and is not fit to be our intercessor. How, then, if we deny the very basis of his mediatorial office, can we expect him to intercede for us?

7.—"How say you" that the flesh and blood of Adam was not condemned, but that his life was condemned? If this be true, there must be some part of Adam which was not condemned; if a part only of Adam was condemned, there must be some part of each of his descendants which has not been condemned; and if some part of Adam and his descendants has not been condemned to death, they cannot be entirely mortal, and hence there must be some part of them which does not die.

8.—"How say you," that the life of Adam was condemned in contradistinction to his flesh and blood? If the life was condemned, the breath of life that was in him was condemned; if the breath was condemned, Adam was not condemned, for

Adam was made of the dust and then the breath of life was breathed into the dust-formed man; if the breath of life was condemned, then that which committed no transgression was punished, and if the flesh and blood were not condemned, that which did transgress was allowed to go free.

9.—“How say you” that the babe born in Bethlehem was not constitutionally a sinner? If the child of Mary was not a sinner by constitution, no children are; if no children are constitutional sinners, they ought not to die, for they have committed no actual transgression. But they do die; therefore they are constitutionally sinners, and consequently the infant son of Mary who, though miraculously begotten, was born in the ordinary way, was also a constitutional sinner, at the same time being free from actual transgression.

10.—“How say you” that Jesus required a life free from condemnation in order to be raised from the dead? If a free life was necessary to his resurrection the value of his righteousness is diminished; if his righteousness be depreciated by being married to a free life, righteousness was not the sole cause of Jesus Christ’s resurrection; if righteousness was not the sole cause of his resurrection, it cannot be said that he was anointed with the oil of gladness *because he loved righteousness and hated iniquity* (Heb. i. 9); that God hath highly exalted him and given him a name above every name, *in consequence of his perfect obedience* (Phil. ii. 8, 9); that the free gift of eternal life has come *by the righteousness of one* (Rom. v. 18); and that “*by the obedience of one shall many be made righteous.*” — (Rom. v. 19.) According to the “free life” theory, that supposed free life ought to have been conjoined with righteousness as a reason for Jesus Christ’s resurrection and exaltation.

11.—“How say you” that Jesus was not made of sin’s flesh? If not made of sin’s flesh, it was impossible for God, by him, to “condemn sin in the flesh” (Rom. viii. 3); if sin could not be “condemned in his flesh, there was nothing in him that could be called “sin;” if nothing in him that could be called sin, he did not “bear our sins in his own body on the tree” (2 Pet. ii. 24); if sin was not borne “in his body on the tree,” “the old man of the flesh” was not crucified, “the body of sin,” was not destroyed by his death (Rom. vi. 6), sin was not “put away by

the sacrifice of himself” (Heb. ix. 26), and consequently there is no hope of a resurrection through ceasing to “serve sin.”

12.—“How say you” that Jesus, in being made in the “likeness” of sin’s flesh, was not made in the identity of sin’s flesh? If he was not in reality sin’s flesh, because made in the “likeness” of it (Rom. viii. 3), then on the same principle he was not really a man, because made in the “likeness of men” (Phil. ii. 7); the resurrection of believers will only be a *resemblance* of Jesus Christ’s resurrection, for they are to be planted in “the likeness of his resurrection” (Rom. vi. 5); and they will only *resemble* him in the next life, for they are to be made “like him” (1 Jno. iii. 2), that is, in his *likeness*.

13.—“How say you,” that Jesus was not a priest in the days of his flesh? If not a priest while in the flesh, he was not in the anti-typical holy place; if not in the anti-typical holy place, “his flesh” could not be “the veil” which divided the holy place from the most holy (Heb. x. 20); if his flesh was not the veil, his death was not the rending of the veil; if his death was not the rending of the veil, his death has not opened up “a new and living way” of access to the Deity (Heb. x. 19, 20); if he has not opened up “a new living way,” neither Jews nor Gentiles can approach God through Jesus Christ; if Jews cannot approach God through Jesus Christ, they can only approach Him through the Mosaic system of things, and consequently they are quite right in still clinging to the Mosaic law; and if Gentiles cannot approach God through Jesus Christ, they cannot approach Him at all, for Jesus Christ is the only covering name provided for them whereby they can have access to God.

14.—“How say you,” that in suffering death Jesus Christ paid a debt for his disciples; if he paid a debt for them, they ought not to be liable to pay the same debt; they cannot be “partakers of Christ’s sufferings” (1 Pet. iv. 13), they cannot “suffer for his sake” (Phil. i. 29), neither can any of them be “made conformable unto his death.” — (Phil. iii. 10.)

15.—“How say you,” that redemption was effected on the principle of barter or pawnbroking? If on this principle the giving up of Jesus Christ’s life was all that was necessary; if the giving up of his life was the only thing necessary, the bringing back of that life was not essen-

tial to make redemption possible; if the bringing back of his life was not necessary to make redemption possible, his resurrection was required for his own salvation only, and consequently the apostle Paul was wrong when he said that Jesus Christ was "raised again for our justification."—(Rom. iv. 25.)

16.—"How say you" that those who are in Christ Jesus "sleep" but do not die? If to fall asleep in Christ is not to die, then the awaking from that sleep (Dan. xii. 2) cannot be described as the "resurrection of the dead" (1 Cor. xv. 21); and if their terminable "sleep" be not death, then the "perpetual sleep" of the heathen (Jer. li. 57) is not death. Moreover, if sleeping in the grave for hundreds and thousands of years be not death, then lying in the grave for three days could not be death; in which case Jesus did not really die: and if he did not really die, he has not yet taken away sin by "obedience unto death."

17.—"How say you" that "sin" is used in the Scriptures only to describe actual transgression? If "sin" be

applied only to actual transgression, it was impossible for the apostle Paul to say that "sin wrought in him all manner of concupiscence," that "sin" dwelt in him, and did that which he would not (Rom. vii. 8, 16, 17), and that by the sacrifice of Jesus Christ, God "condemned sin in the flesh."—(Rom. viii. 3.) And if there be nothing in the flesh called "sin," wherein lay the necessity for Jesus Christ being made of the same flesh and blood as the children of Abraham in order that "through death he might destroy" that in the flesh which has "the power of death," namely sin, or *diabolos*.

Such are the conclusions which logically flow from statements made by believers of one of the most subtle, plausible, and pernicious heresies which have arisen since the ascension of Jesus Christ to heaven. To embrace it is to take a step from Jerusalem to Rome. And to do this is to imperil our position in the coming conflict concerning these two cities. He who would be on the Lord's side then must be on the Lord's side now.

The Christadelphian.

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

DECEMBER, 1873.

THIS number concludes our tenth volume. The eleventh will proceed, if a sufficient number, by subscriptions, wish the *Christadelphian* well. The future is with God, and with Him we leave it, in resignation to whatever He may, in His providence, decree. If it be His will, we shall continue this monthly labour till the Lord appear; with the same objects we have been aiming at all that time, which are known to God and such as are of kindred spirit, though misunderstood by the envious. For ten years we have persevered in spite of evil speaking, and at the present moment, the work is stronger in all departments than ever it was in our dark day, notwithstanding the defection of such as have been led captive by plausible heresy. For whatever short time may remain of this time of the end of the times of the Gentiles, we shall persevere still, unless in the counsels of God, perseverance become impossible in this line of things.

In that case, we shall "occupy" in the next most practicable sphere of duty, patiently waiting the efflux of this evil time, when the Heir of all things will step forth, to arrange everything in his own way, giving to every man according as his work shall be found. We wait his will.

GOD-MANIFESTATION WITHOUT GOD.

Renunciationism exposes the brethren to the danger of being taken captive by a specious fallacy which separates God from Jesus; presenting to view a mere man, while professing homage to the sublime fact of God-manifestation in the flesh. "We believe," say these perverse disputationists, "the Scripture teaching of God manifest in the flesh; for the scheme is all of God." If a "scheme" of God is God manifest in the flesh, then the law of Moses was God manifest in the flesh, for it was a scheme of God. But there is a difference between a scheme of God and God Himself. The mystery of godliness is not the manifestation of a scheme, but the manifestation of the Schemer, for a reason that comes not within the understanding of such as speak and judge of God as if He were a man.

Then it is said, "Without God, there could be no Son of God." If this makes Jesus God manifest in the flesh, then is an elephant God manifest in the flesh, for without God, there could be no elephant. "God devised the plan," is the rejoinder. The answer is, a plan is not God. "Marvellous manifestation of God's love to death-stricken man," is the next periphrasis, by which it is attempted to make plausible God-manifestation without God. The manifestation of God's love is seen in rain on the just and unjust, but God's love is one thing; God Himself another. Then it is put forward as sufficient, that the Spirit of God gave Mary power to conceive. So the Spirit of God gave Elizabeth power to conceive (Luke i. 7, 13), and Sarah also (Heb. xi. 11), but neither John nor Isaac was God manifest in the flesh. Then it is said, the Spirit was on Jesus; so it was on John the Baptist (Luke i. 15), but John the Baptist was not God manifest in the flesh. The manifestation of God in the flesh is displaced by all definitions which seek to bring Christ's case within the lot of mere men. And much as those who put forward these definitions may profess the acceptance of God manifest, they, in fact, deny the doctrine, and impose on others, if not on themselves, a deception. Jesus was Immanuel—God with us—for the doing of what human weakness could not accomplish of itself, that the praise might be to God and not to men. By him and in him, God helped the seed of Abraham out of condemnation. Renunciationism denies God in Christ, and it denies man in Christ; for it says, he had not our mortal nature, and that he had "no power within him superior to man, enabling him to pass through this state of existence without sin." It, therefore, denies, despite its protestations to the contrary, the great doctrine that God was manifest in the flesh. It preaches a God-manifestation without God, a doctrine which will be to the certain destruction of all believers of it.

—
"PERILOUS TIMES."

"This know also that in the last days, perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, and some shall depart from the faith, . . . speaking lies in

hypocrisy." Doubtless, these words referred to the apostacy which was incipiently active amongst the ecclesias in the days of Paul, and which attained final development in the establishment of the Papal abomination some centuries afterward; but there does not lack reason for believing that the same experience will, to a certain extent, befall the latter-day revival of the truth. Flesh and blood is the same, and under similar circumstances, will manifest itself identically. Israel was true to God "all the days of Joshua and of the elders that overlived Joshua."—(Judges ii. 7.) A remnant of the brotherhood remained faithful while the apostles lived: but after they disappeared from the scene, speculation, lukewarmness and disobedience took the place of faith, zeal, and submission to God, and soon brought forth the Man of Sin. In our day, the truth has been brought to light by Dr. Thomas. Now he is dead, and many who continued in the faith so long as he was alive, have begun within so short a time as two years and a half, to wander far out of the way, under the guidance of one or two who cause to err from the words of knowledge. It was the leaders of the people that caused Israel to err. It is so now. "One sinner destroyeth much good;" especially if he be a clever sinner and have acquired influence with the people.

Brother Shuttleworth in his "Things New and Old," has this month summarised a few of the peculiarities of this in-setting "second apostacy." He has not in any degree drawn upon his fancy in making out the category. Some of the things appear monstrous enough, but are actually advocated by those whom we have been accustomed to know as "brother." We have before us a tract from one such in America, the writer of which is excellent enough in a personal sense (which cannot always be said of those who lead the way in heresy), and was of no mean repute as a man of understanding and a good writer. The tract is in the shape of a letter from a demurring correspondent and a reply ably written: (when was ability lacking on the side of error?) The writer maintains that the gospel preached by the apostles was for the special purpose of saving the men of that age from the judgment that was coming on Israel; that it gave no immortality, but, like the ark to Noah and his sons, saved them from destruction, and gave them "the life

of the age then near." Baptism did not make them sons of God, but "congregated together a people over whom God agreed to pass when he came to destroy the nation, out of which body of baptised believers He chose a few Abrahams." The sons of God were His sons without the gospel. Baptism and the breaking of bread, he likewise regards as intended for the apostolic age exclusively, and contends that the continued observance of baptism and the Lord's supper belongs to the apostacy. He has "left them both," where he says God left them, and "preaches no gospel to any one."

In these extraordinary propositions, the writer, like our Renunciacionist friends, claims the support of Dr. Thomas. He says, "the good and beloved old saint, John Thomas, and I are at accord." He adds "perhaps he saw some questions more fully than I do, and perhaps what he saw caused me to see some questions more fully than he did." He contends that men are not free agents; that God has sons among men, but they are "born, not made;" that "the gospel" has nothing to do with the begetting of them. He argues his points with a plausibility equal to that which has caused our Renunciacionist friends to stumble, among whom he ought not to find it difficult to make converts.

Further, he repudiates the charge of apostacy, "You think I have departed from the faith: why, my dear sir, I never was so strong in all my life." He claims to have made an advance, and lays it down that those who oppose him "do not understand him in the great question he has been studying for months." This is a favorite refuge for an

impotent cause.

Then we have our Renunciacionist friends with their good flesh, their "life" that can be condemned or uncondemned apart from the flesh; their immaculate Christ and immaculate conception; their Jesus with no God in him to do the appointed work, but a "sheer determination" of unaccounted origin; their ignoring of the Eternal Spirit as the offerer of the spotless Lamb, &c., &c. Another class would wink at immortal-soulism; another would discard the judgment from the category of first principles; another would admit the monster-devil of paganism; a fourth would make morals of no account in a saint; another would have Christ a mere man; another that he was the son of Joseph; still another, that he was the "eternal son."

In fact, there is no element of the truth that has not a secret enemy in some who profess friendship for it as a whole. If they were all to have their way, there would be no truth left. The times are perilous. There is but one safe position, and in that we mean by the favour of God, to entrench ourselves "for better or for worse" viz., *the whole truth as brought to light by Dr. Thomas*. A brick displaced loosens the building. We understand the structure of the edifice. We yield not a slavish deference to the judgment of Dr. Thomas; but we rejoice to be able to see that by the grace of God, he exhorted for us the whole truth; and for this we shall stand till death or the Lord's coming end the fight. This is our "platform:" here we shall be found or not at all.

INTELLIGENCE.

ABERDEEN.—The following communication explains itself:—

"The church assembling in Music Hall Buildings, Aberdeen, to their brother, Robert Roberts, editor of the Christadelphian.

DEAR BROTHER.—It will be in your recollection that, while you were a visitor in Aberdeen, in the month of March last, some conversation passed between you and us, respecting the circumstances that have for some years rendered our mutual intercourse, to some extent, a half-hearted and restricted communion. You gave us to understand,

that so long as we maintained fellowship with the brethren meeting in King's Road Hall, Dundee, you could not feel at liberty to hold fellowship with us. At that time, we knew of nothing pertaining to the Dundee ecclesia, that should impel us to stand aloof from them, and we expressed our disinclination to do so, unless we saw it to be duty. Still, as we felt sure that your attitude towards these brethren had not been assumed without reason, we were disposed to assent to your recommendation, that we should inform ourselves of their standing by enquiry.

You suggested, and we employed, a means of ascertaining wherein these brethren, and the great body of the faithful throughout the country, are at variance. The statement of the one faith, contained in the *Record of the Birmingham Christadelphian Ecclesia* (which we, as a church, accepted as expressing Divinely revealed truth and our faith), was transmitted by us to the brethren in Dundee, and also to those who co-operate with them in Edinburgh and Glasgow. We invited them to consider the subject with the serious care demanded by its importance; suggested the desirability of all believers of the gospel being of *one mind, striving together* for the faith of the gospel, and asked that if they dissented from any part or parts of the statement, they should state clearly *wherein* they disagreed and *why*. Responses to our communication were received, none of them being of the nature hoped for. It would be neither agreeable nor profitable to set down here their contents in detail. Suffice it to say, that none of the three ecclesias would accept the statement as being to them what it is to us. The brethren in Dundee were the most explicit, their letter in reply to ours containing this very distinct statement of their opinion, regarding the document submitted to them—"that we all, with one exception, consider it is so imperfect in itself, and in some cases so far from Scripture, that it would be foolish, and dangerous, and wrong to adopt it." This result seemed to us a confirmation of your estimate of their condition; and in course of time, additional testimony presented itself, derived from various reliable sources, so that we were driven to the conclusion, that to the condition of these churches the apostle's words are applicable, that they really "have need to be taught which be the first principles of the oracles of God." Since "two cannot walk together, except they be agreed," and in view of discordances so deplorable as we found existing, we came to the conclusion, that the best interests of all concerned, as well as the cause of the truth, required that we should withdraw from fellowship with these ecclesias. This decision has been intimated to them, not without an expression of our earnest desire that they all might be stimulated to self-examination, and an enlightened study of the word.

With the view of making our position definite and easily appreciable, we have this day formally expressed our adoption of the *Birmingham Ecclesial Record's* "Statement of the One Faith," as embodying our faith and hope, and as the standard by which we shall henceforth test the claims of all to fellowship with us in the truth.—In name of the brethren,

J. STEEL, *Secretary*.

Aberdeen, Oct. 12th, 1873.

Brother A. Robertson, for the brethren

meeting in George-st., reports the obedience of JAMES MILNE, paper maker, Woodside, who formerly belonged to the Free Church. Three others are looking into the truth—one a Roman Catholic. Brother Marr continues his lecturing, and the brethren are refreshed by the monthly visits of brother Sinclair, of Turriff.

BIRMINGHAM.—During the month, the following persons have become obedient to the faith: CALEB KILLICK (27), of Coleshill, formerly neutral, immersed Oct. 30th; MARY EMMA FREEMAN (17), daughter of brother and sister Freeman, immersed Nov. 11th; Mrs. CHARLOTTE DURANT (41), formerly belonging to the Church of England, immersed Nov. 18th. Several other applications are pending.

The meeting referred to in the letter published last month, was duly held on Thursday, October 30th. Nearly 150 brethren and sisters responded to the invitation to sign the declaration contained in the letter and assembled in the Athenæum Rooms, to unite their individual signatures in a general declaration of withdrawal from all denying that Jesus came in our flesh. The following communication addressed to those who did not take part in the proceedings, will best explain what took place:—

"The following announcement is communicated to you with a sincere desire for peace, friendship, and your fellowship; if it can be had on the Scripture basis of agreement in the things of the Spirit.

In consequence of the uprising of heresy in our midst, and the desirability of a peaceable adjustment of the difficulty thereby created, the brethren and sisters (to the number of 142)* who signed the declaration of withdrawal from all holding that heresy, met together on Thursday, October 30th; and being the majority of those formerly constituting the Birmingham Christadelphian ecclesia, they unanimously used the power they have in that capacity, in temporal things, in passing resolutions having the following effect.

1.—Vesting the funds and effects in William Whitecomb and Charles Smith, in trust for appropriation as to be directed.

2.—Dissolving the Birmingham Christadelphian body in a legal sense, by abrogating all the rules and appointments that gave it a corporate existence in the eye of the law, and held its members in corporate association together; of course, not touching the fellowship created by the truth, which is not subject to human legislation.

3.—Ordering an inventory of the funds and effects vested as aforesaid, and the transfer of a proportionate share of the same at the end of three months, to those who may re-form themselves as an assembly on the basis of the doctrine that has emanated from Nottingham, according to the number of the persons who shall, at that time, be

* Afterwards increased by several additions.

shewn to constitute that assembly: all debts now due being first paid.

At the same time and place, the brethren and sisters aforesaid, reconstituted themselves as the Birmingham Christadelphian ecclesia, to meet in the Temperance Hall, on the basis of the truth held from the beginning by them, and received a preliminary proposal, adopting the old system of rules, with some additions and amendments; and they united in a unanimous act of withdrawal from all holding the doctrine concerning Christ which has emanated from Nottingham.

They earnestly invite the brethren who have accepted or parleyed with that doctrine, to reconsider their position, and, casting aside a specious and dangerous travesty of the truth, to re-unite themselves with those who are compelled to stand aside from error, and to stand up for the truth which has been regained in our day with great difficulty, and is as easily lost as in the first century. On the question of how those stand with God who have embraced the new heresy, they pronounce no opinion: they leave this with Him. Their only concern is their duty. This is their rule of action, and this requires them, as the collective pillar and ground of the truth, to reject fables and fabulists, and especially to be wary against those who deny the Father in the Son, and who confess not that he has come in our own mortal flesh.

Those who do not unite with them on the foundation of the old faith (on which they have re-constituted themselves as regards corporate existence only), are no longer members of this body in any sense; and cannot henceforth be invited to participation in fellowship. It is to be hoped there will be no rude attempt to force an unnatural companionship on us at the table. We pray that our subverted brethren may be restored; but, if not, that they may, at all events, submit to the rules of civilised life, accepting a separation which has become inevitable, and peaceably pursuing that course of action which they may consider their duty.

We present to them this statement in all solicitude for our mutual well-being.—For the ecclesia,

THOMAS DAVIS,	} Committee, pro tem."
CHARLES MEAKIN,	
R. ROBERTS,	

A goodly number among those who refrained from taking part in the withdrawal, hold the truth themselves, but are not yet clear as to parting with the fellowship of those who reject it. It is expected that a number of these will eventually see their way to returning to their connection with the ecclesia on the established basis. The violent among the subverted declared they would disregard the withdrawal, and take their places and break bread as usual. It was, therefore, necessary, in the interest of ultimate peace and edification, to admit by

ticket to that part of the building where bread is broken. Those unprovided with tickets were allowed to be present in the gallery. Peace and truth are now restored to the assembly, and the work of God prevails in the comfort of those who are looking for the Lord's appearing, and the enlightenment of the stranger who comes to hear the word preached.

BILSTHORPE.—Sister Martha Hage writes: "When in the Church of England (Episcopalian), I was taught as all are, that the Deity came down to earth, was born of the Virgin Mary, went through the stages of childhood and manhood until he died on the cross for us. I used to wonder to whom his prayers were addressed. I ceased to believe in the immortality of the soul as soon as I could reason. Brother J. Hage sent us a many pamphlets from the Dr.'s pen, which I always read and could understand; your *Twelve Lectures* decided me; after begging hard both of brother J. Hage and brother Walker, of Scarborough, and threatening also, I was immersed into the truth, from which, I have neither the "wisdom" nor the folly to depart. In the glorious hope of the splendid prize to be won by all who strive, in which there is no cause for envy."

BOURTON-ON-THE-WATER.—Bro. Phillips, of Dudley, thus writes: "On October 6th, I visited this beautiful little town, or rather, I should say large and fashionable *village*, surrounded by the Cotswold Hills, with a pleasant stream of water running through its midst (a tributary to the Thames) and hence its name Bourton-on-the-Water. On this stream a relative of sister Phillips owns a flour mill, in fact all her friends reside here, and in this place I myself spent the first four years after leaving my father's roof. Well, you will wonder what all this has to do with the brethren in Christ, so I will out with it, and tell you that this place and said mill I found to have become the sojourning place of a brother and sister in the faith, named 'Sykes.' Brother Sykes is a very intelligent and earnest brother in the faith, and I discovered he had the day before I found him out taken his wife over to Cheltenham, and she was there immersed into the saving name of Jesus by the Cheltenham ecclesia. They appear to be the only witnesses for the truth within a radius of about twenty miles. This makes them naturally very lonely, and for this reason they desired me to write to the *Christadelphian* and inform the brotherhood of their whereabouts, and tell them, they should be extremely pleased with a visit from any, at any time, and they will gladly find any sincere brother or sister a few days accommodation who would be benefitted by a change of air.

Brother Sykes used every means, together with myself, to obtain a room to proclaim the truth during my short visit. We tried the

Baptists (where I was formerly a member, a teacher, &c.), but the subjects I named for Three Lectures were looked upon as suspiciously antagonistic to this *ancient cause*. I next tried the vicar for the use of the National School; then the Chairman of the School Board for their new school-room, but all to no purpose, though the Vicar was exceedingly courteous; last of all brother Sykes went to an old friend of mine, a member of the Methodist Chapel, who expressed a 'great desire to hear his old acquaintance speak, and would have used all his influence to obtain the chapel for the purpose, but it was at that time occupied in preparation for a large tea meeting and therefore would not be at liberty.' Brother Sykes was very disappointed, but I was as usual not surprised in the least. People there as elsewhere are all looking out for the gold that perisheth, and have no eye to the glory to be revealed through the person of the Lord Jesus. I had two evenings with the newly-born disciples of Christ, during which time they became strengthened in the hope, and stimulated in their faith; but having at last to bid them farewell, I returned with my sister and wife again to the town of Dudley.

I may just add that when brother Sykes was immersed in Birmingham, he, like myself and many others, was struck with the cordial greetings, and loving conversations of the brethren; but oh! how sad to think that cruel rivalry, jealousy, strife, and heresy has at last forced its way into our midst. Those earnest and sincere in the faith have need to exclaim—"Come Lord Jesus, *come quickly!*"

BRIERLEY HILL.—Brother Dawes reports the immersion of ANNIE HARDWICK, wife of brother Hardwick (formerly Baptist), which took place October 9th, being the first added to the Brierley Hill ecclesia since its formation a month ago.

CHELTEMHAM.—Bro. Otter reports: "On Oct. 4th, brother Sykes from Bourton-on-the-Water paid us a visit, and brought his wife for examination and subsequent obedience, if her knowledge should be found to warrant that step. Such being the case, she put on the saving name in the way appointed the same night. They broke bread with us the next day. Sister Sykes has been brought to the truth by the help of her husband, coupled with the reading of *Twelve Lectures*, &c., and a diligent comparison of this teaching (written and spoken) with the mind of the Deity as recorded in His Word.

DUDLEY.—Brother Jackson reports the regular continuance of lectures by brethren Phillips, Blount, and others, with favourable results. On September 21, WILLIAM BARDSLEY and SARAH HANNAH LAKES, of Nether-ton, near Dudley, both formerly Methodists, having made a good confession, were intro-

duced into Christ by immersion, at Birmingham. Others are expected to follow their example. A Bible class and a Sunday school are held on Sunday afternoons.

ELLAND.—Brother Spencer continued activity among the brethren in this place. They are now giving a course of lectures on the soul, consequent on some excitement created by the Wesleyan Reformers preaching near to the meeting room. Brother Spencer also reports the decease of sister Mary Ann Marsden, on October 31st, after a protracted illness. The brethren had made a practice for some months of going to break bread with her every Sunday morning. "These meetings," says brother Spencer, "have been feasts of love, and strengthening to all. Our sister became a disciple of Jesus, and put on the name on the 11th day of May, 1873. She was born May 26th, 1851, and was interred in Rastrick churchyard, Nov. 4th, 1873."

GLASGOW.—Brother Nisbet reports: "The truth here continues to make little headway, but what little is made, we gladly communicate:—WILLIAM BREAKENRIDGE and wife, who have, for a considerable time, been attending the meeting in Howard Street, having determined to cast in their lot with the people of God, after an intelligent confession, put on the covering name on Sunday morning, Oct. 26th. Brother Breakenridge came to a knowledge of the truth through brother Johnstone. He was brought up in the U.P. body, but had joined the Baptists latterly. Sister Breakenridge belonged to the Established Church."

GRANTHAM.—The Renunciatorist heresy has been mischievous here, which is not a matter of marvel, considering the close connection of most with Nottingham and the Turney family. The marvel is that any are left for the truth. If we mistake not, four have been ensnared. The truth remains in possession of the room. Three (brother Hawkins, brother Buckler, and sister Jackson), break bread in the morning, and in the evening there is proclamation of the truth by brother Hawkins.

HALIFAX.—A syllabus of twenty-four lectures, commencing Nov. 2nd, and reaching to April 12th, has been issued in neat eight-page small pamphlet form, in pink cover. The subjects are founded on the contents-index of *Elpis Israel* (a good idea, &c.) The following is the syllabus for November:—

Nov. 2nd.—The necessity of a revelation to make man acquainted with the origin, reason, and tendency of things in relation to himself and the world around him—The Bible furnishes us with this necessary revelation—The creation—The earth—The living creatures—Man—Woman—Eden or Paradise.

Nov. 9th.—The Sabbath Day—The Lord's Day—Man's original dominion—The two

trees of the Garden, literal and allegorical—Man in his original state.

Nov. 16th.—The probation of Adam and Eve—The serpent an intellectual animal but not a moral agent—He deceives the woman—She becomes the tempter to Adam—The nature and effect of the transgression—An evil conscience established—Man's attempt to cover himself repudiated by God.

Nov. 23rd.—The carnal mind—The reasonings of the serpent, metaphorically the serpent in the flesh—God's truth the only rule of right and wrong—The serpent in the flesh manifested in the wickedness of individuals, and in the temporal and spiritual institutions of the world.

Nov. 30th.—The trial of the transgressors—The sentence on the woman and the man—The sentence on the serpent, literal and allegorical—The enmity between the seeds a divine appointment—The abolition of war between them an impossibility except by the death of the one of the two seeds—Cain, as the fruit of the transgression, was of the wicked one, and rejected—He was the serpent's seed—Seth appointed as the representative of the woman's seed, in the place of Abel whom the serpent's seed had killed—The Cainites and Sethites the two hostile parties—Their union and fraternisation the ruin of the Old World, of which only eight survived the Flood.

Brother Charles Firth reports the immersion of MARY ELIZABETH MCCARTNEY (17), daughter of brother and sister McCartney. She put on the sin-covering name of Christ, on Sunday, June 29th, and fell asleep in Jesus, October 22nd, 1873. Brother Firth says her immersion would have been reported sooner, but for the disturbance caused by Renunciationism. The ecclesia, he says, is now settling into its old position; and as the new course of lectures, by brother Bairstow, is being largely attended, the brethren are hopeful of fruitfulness by and bye.

HUDDESFIELD.—Brother Rhodes is still ailing. Sister Mitchell is not expected to live. Sister Fraser writes that the liberality of the brethren in sundry parts has been a great comfort in their affliction.

LEICESTER.—Brother Collyer reports two immersions, which he says ought to have been reported sooner, but was overlooked in the excitement caused by the Renunciationist efforts in Leicester. The particulars are as follow: SARAH DODGE (31), wife of brother Matthew Dodge, early in the month of August; JOSEPH GAMBLE (17), clothier's cutter, on the 23rd ult. Both these, says brother Collyer, were immersed in my bath, on account of the awkward position we have been placed in through the Handley-Turney interference. Brother Gamble's is an interesting case. He was deterred somewhat by

the recent controversy, but has now been immersed in full sympathy with the truth on the vexed question. He has come amongst us at a critical time. We find there is quite a disposition in some of the less stable brethren here to fall in with this "new *alms* old heresy." I think they take persistency on the part of its advocates for ability, and wicked and presumptuous statements for positive truth, for they are *freely* informed that *you* are sure to embrace and teach it sooner or later; at any rate some of them do not seem to be proof against the "push" and persistency brought to bear. I prefer to avoid this sort of competition. [so have true brethren everywhere; preferring to leave the truth to work its own work. The personal canvass policy of the Renunciationists savours of the electioneering tactics of the world, or of the spirit of certain of old of whom the Lord said, "they compassed sea and land to make one proselyte: and when they got him, made him ten-fold more the child of hell than themselves." They are like the false brethren among the Galatians who, wishing to make a fair show in the flesh, desired to have the others circumcised that they might glory in their flesh."—(Gal. vi. 12, 13.) Like them they "zealously affect the brethren, but not well," aiming at sinister objects under guise of a zeal which slumbered when no factious ends were to be accomplished. There is more mesmeric and sophistical sorcery in this process of personal persistency than the offenders or their victims are aware of. God grant them deliverance if it be His will.—EDITOR.] I hope, says brother Collyer, the faithful in this place will be preserved from this kind of trickery."

LONDON.—Brother Arthur Andrew says: "I have the pleasure to announce the following immersions, on the respective dates mentioned. October 25th, FREDERICK DISHER, leather clicker; Nov. 1st, JOHN SYDENHAM, formerly Baptist; WILLIAM SYDENHAM, ALFRED SMITHERS, and EMILY TOURLE, all three formerly with the "Plymouth Brethren," and JAMES DOWN, neutral. November 8th, JANE SYDENHAM, formerly Baptist, wife of brother John Sydenham, mentioned above; JANE ATKINSON, formerly neutral, wife of brother Atkinson, who was immersed in August last; and LUCRETIA HEPHIZBAH SMITH, formerly with the "Plymouth Brethren." Brother Disher left us the week after his immersion, and, together with brother and sister Morgan, sailed for Christchurch, Canterbury, New Zealand. We have also lost, during the past and present month, sister Twelvetees, who is now on her way to Auckland, New Zealand; brother Skinner, who has gone to Philadelphia, U.S.A.; and sister Emerson, who has gone to Thurston, near Bury St. Edmunds. We have added 9 and lost 6 (8

by emigration). 'Men may come, and men may go,' but the truth remains the same amidst all the changes of this ever-changing world. What a gathering 'from the four winds' there will be when the Lord comes!

Although the London ecclesia has not been mentioned in the *Christadelphian*, in reference to the recent controversy which has caused division in several ecclesias, the subject has, of course, not escaped attention here. In addition to the printed matter issued on both sides of the question, which has been circulated amongst the brethren, and read by them, we have had five special meetings for the consideration of the matter, viz. a lecture by brother J. J. Andrew, who afterwards submitted to questioning thereon; a lecture by brother Waits (maintaining the unforfeited-life theory), who also answered questions afterwards; then a meeting at which brothers Waits and J. J. Andrew questioned each other in turn; and finally, a two nights' discussion between brother J. J. Andrew and David Handley. This discussion is to be repeated at Maldon shortly. At first, many of the brethren were impressed with the 'uncondemnation' arguments, but upon further reading and reflection, assisted by the meetings referred to, most of them have come to see that the new theory is opposed to the Scriptures. On the 16th inst., we held a meeting, 'to take into consideration the question of fellowship in relation to the controversy concerning the sacrifice of Christ,' when the following resolutions were carried by a large majority (about 12 voting for amendments to the opposite effect):

'That we believe that the Scriptures teach that Jesus Christ, being the seed of the woman, the seed of Abraham, the fruit of David's loins, and made of a Jewish woman, thereby inherited the consequences of Adam's sin, including the sentence of death passed upon the whole race of which he was a member, and that, therefore, he did not possess a life free from the Edenic condemnation; that through having God for his Father, he was enabled, although tempted in all points like as we are, to render perfect obedience to the Divine will; and that in consequence of that obedience, he was raised from the dead and endowed with eternal life by the power of God.'

2.—'That in view of the apostolic injunctions requiring us to be of one mind, especially in regard to the doctrine of the Christ, those who cannot endorse the foregoing resolution, and believe that Jesus Christ came in flesh free from the Edenic sentence of death, are hereby requested to withdraw from fellowship until they become of the same mind with us on the subject.'

MUMBLES.—Brother D. Clement reports the opening of the New Hall which the brethren have been compelled to build for

their meetings, owing to the chapel being in the hands of Mr. W. Clement, from whom and a few sympathisers, the ecclesia some months ago withdrew. The hall is centrally situated in the village, and comfortably seated for 300 people. It is called the Mumbles Assembly Room, so as to admit of its being let for general public purposes, by way of providing a revenue necessary for keeping it in the hands of the brethren for their own use. It is not the property of the ecclesia, but of brother Clement who has built it at his own risk, supported by the resolution of the brethren to rent the same of him. There is a small ante-room under the platform. The hall—a neat edifice, outside and in—while fronting the road, stands with its back to the sea, which at high tide washes the bottom of the strong wall built as a buttress behind. In times of storm, the dashing of the sea on the wall outside is not an impossibility. The hall was opened on Sunday, October 12th, with lectures by brother J. J. Andrew. He was to have been joined in the work by brother Roberts, but the latter was prevented by illness. Brother Andrew lectured five times: twice on Sunday, Oct. 12th, once on Tuesday, Oct. 14th; once on Thursday, 16th; and again on Sunday, Oct. 26th. There were large audiences on each occasion, particularly at the first lecture, when the hall was filled. Brother D. Clement lectured Sunday, Oct. 19th; and brother Roberts on Sunday, Nov. 16th. The subjects were 1. "The sect everywhere spoken against;" 2. "The way they call heresy;" 3. "The world to come;" 4. "The gospel of Christ;" 5. "The things written in the psalms concerning Jesus," and "God's purpose to regenerate the world." In connection with the opening, a circular was addressed to the people of Oystermouth, explaining the attitude and objects of the Christadelphians in their testimony against the fashionable superstitions of the day.

The ecclesia numbers 40 brethren and sisters. They stand fast in the truth. They have adopted a resolution, inviting none to the breaking of bread but those who believe that Jesus partook our mortal nature, and bore our sins in his own body on the tree.

There have been two immersions within recent weeks—WILLIAM JONES, about 20, son of sister Jones; and RICHARD BENNETT, about the same age.

It has been resolved to resume the Sunday school, which was given up for want of convenience when the ecclesia had to leave the chapel. It has also been resolved to adopt the forthcoming new hymn book, with music; and to permit the singing of hymns, as well as anthems. Heretofore, nothing but anthems have been sung in the public worship of the ecclesia.

NOTTINGHAM.—Brother Burton writes,

"We have been enabled to again unfurl the banner of the truth, and step to the forefront for the proclamation of it. On Sunday, Nov. 9th, we removed from the Ante-room of the People's Hall, to the lecture hall at the Mechanics' Institute. The event was made known by the following announcement:—

MECHANICS' LECTURE HALL. RE-OPENING OF THE ABOVE ROOM AS A PLACE OF MEETING BY THE CHRISTADELPHIANS. Lectures will be delivered on Sunday evenings, as from time to time announced.

On Sunday, November 9th, by Mr. F. R. Shuttleworth (of Birmingham). Subject: 'The Millennium, or thousand years' reign of Christ upon the earth in power and great glory, at the end of the present age, the great hope of the gospel, and the divinely-appointed remedy for the world's evils.'

On Sunday, November 16th, by Mr. F. Hodgkinson (of Peterborough, late of Boston, Massachusetts, U.S.A.). Subject: 'World Burning: a delusion, and not taught by Peter.'

On Sunday, November 23rd, by Mr. J. J. Andrew (of London). Subject: 'The Bruising of the Seed of the Serpent by the Seed of the Woman.'

On Sunday, November 30th, by Mr. R. Roberts (of Birmingham). Subject: 'Signs of the Times.' All seats free. No collections. Each lecture to commence at 6.30.

The 'adversary' is hard at work; they have, as the enemies of the truth always have had, wealth, power and influence on their side. We have, however, learnt, by a bitter experience, to put no confidence in an arm of flesh; but having determined to faithfully and unflinchingly do our duty, we look confidently unto the living Jehovah to help and sustain us. We would also earnestly request the prayers of the brethren scattered abroad, that a "door of utterance having been given unto us, we may open our mouths boldly, to make known the mystery of the gospel, in the midst of heresy and renunciation."

SALE.—Brother J. Birkenhead sends intelligence of an addition to the number of the Sale ecclesia. The name of this new addition to the family of the Deity is JAMES BARLOW, of Heaton Norris, near Stockport, concerning whom, interesting particulars are supplied. "A little more than three years ago, he was going to the Isle of Man, on board the same steamer as brother Willis. Brother Barlow was reading his Bible and brother Willis seeing him so occupied, asked him if he understood what he was reading? Brother Barlow replied that he was trying to understand. This led to a conversation which lasted the whole of the journey, and during the week he was at the Isle of Man, they had many hours' conversation. When brother Willis came back he wrote us about brother Barlow, since

which time, we have corresponded and repeatedly visited each other, he having attended a number of lectures at our room. About six months ago, he lost his wife to whom he was much attached; but he had become so much acquainted with the teaching of the Scriptures that this did not hold him back so much as it otherwise might have done, and on Sunday, Nov. 9th, he came over and was baptised into Christ for the remission of sins. He appears to thoroughly appreciate the love of our heavenly Father as He has manifested it towards us in the past in giving His Son, and in the glorious promises He has made, which we are assuredly certain *when the time comes He will fulfil.*"

STATHERN.—Brother Oliver reports, with joy, that a dear sister of his in the flesh surrounded with Methodism, has had her eyes opened to the unscripturalness of that system of things, and is asking for baptism. Heretofore brother Oliver has been alone in a numerous family circle.

AFRICA (South)

PIETERMARITZBURG (Natal).—It will be remembered that some time ago, a Mr. Boyley wrote to London from these parts to find out if he could get any more of Dr. Thounas's works; if the Dr. were alive, and if the truth was making any progress. A set of the Dr.'s works was forwarded to him with other publications, including a copy of the *Christadelphian, Record, &c.* He now writes as follows:—

"*South Africa*, Sep. 23rd 1873.

I write with a deep sense of gratitude, feeling that my heavenly Father has been wonderfully good to me in bringing about the good end I have so ardently longed for, namely, the communion of saints and a sight of truthful writings in accordance with the written Word of God. I received the good books you sent me about a month ago. I was struck comparatively speechless and hardly believed it for joy. I found my nerves greatly excited and my fingers palsied, as it were with trembling as I opened the parcels of books. The most I could possibly have expected was what I begged for of Mr. Robertson, should my letter reach him; namely, information how to get said books, and price, little suspecting that the information and the books would come together. I am very glad you have distinguished yourselves from all the isms by the name Christadelphian—Christ's brethren. We can glory in that name because Christ is not ashamed to call us his brethren. I am originally from Southampton and the son of a blacksmith. When I was old enough I was put to the same trade. When I was 17 years of age I became a zealous Primitive Methodist. By and bye, I was a Sunday school teacher, and there was some chat about putting me on the 'plan'

as it is called, but it was never done. The leaders seemed to think I was not ranter enough for preaching, for I used to speak doubtfully of the extravagant conduct of my clan when they would leap from form to form and shout in the prayer meetings with all their might till the sweat ran down their faces. They called it 'wrestling with God for a blessing,' 'getting souls converted,' &c. I left them after a time and joined the Plymouth brethren. When I got married we left England for the Cape of Good Hope. I found some Plymouth brethren there and met with them. In two years and a half we came to Port Natal, where we now are; I found some Plymouth brethren here also, and met with them till I met with an old lady who had an old worn vol. I. of *Eureka*; by its means I began to unlearn all I had learned, and, Oh how delicious, how precious the words of the Bible appeared and tasted. I heartily believed the things of the kingdom, was convinced through the power of the truth, and desired to put on Christ by being baptized into his name. But here was a great difficulty: who was to baptise me? Who would? There was no man here who understood the truth. I prayed the Lord to guide my decision and thoughts in the best direction to do right. I went to a Baptist and said I wished to be baptized in the name of Jesus Christ for remission of sins; I told him my belief varied with his own on different points, and hinted I did not want him to ask many questions. I told him I wanted to obey my Lord's commands; so after pretending to instruct his candidate (which he thought he had done) he slowly gave his consent to baptise me. I was compelled to be immersed at the Baptist Chapel in the midst of their services, which I had to endure as best I could. I am sure he did not know what he was doing or he would never have allowed me into the baptistry. Now, dear brother, what else could I have done, was I to blame? O, dear brother, you have never known what it is to be placed in such a solitary position as I am where all are foes and aliens (except a dear old lady 82 miles off) I have never had the happiness to hear the sound of a dear brother's voice, or meet one face to face. Even my wife scorns the truth and says I am gone cracked, and making every one miserable about me, pretending to know more than anybody else, making myself disagreeable in company, and so on. I am so delighted to read the *Record*. You can't think how it makes me feel to see so many names on a book, forming a real ecclesia on earth at the present moment, holding the same precious faith with us; it seems almost too good to be true."

AUSTRALIA.

BEECHWORTH.—Mrs. Jane Ladson thus

writes: "It is with deep thankfulness I feel I may address you as brother, and though so far away, having read so much of your writing, both in the *Christadelphian* and other books, I do not feel as if you were a stranger. I rejoice with joy unspeakable, that after, I think nearly eight months' study of the Bible, with the help of other books lent me by brother Pfeffer, I have been enabled to see its true beauty and simplicity. At first I saw very many difficulties, but as I read on, truth after truth revealed itself and I could not help thinking you must be right. And although I have had to go against a great many very dear relations and friends, I could not feel happy until I had put on the saving name, but amidst the sorrow of feeling so many are against me, I have one great joy that my dear husband is not. I know he earnestly desires to find the truth as it is in Jesus, and although he has not yet decided, he is deeply interested, and I believe and pray soon will. It is a great relief to my mind not to have to teach my dear children anything about the terrible devil and hell of orthodox belief."

Brother Pfeffer also announces **SISTER LADSON'S** obedience, and says several others are interested. The enemy is sowing tares both within and without. The Lord preserve all true fearers of His name.

MELBOURNE.—Brother J. Kitchen (who is in the 75th year of his age) has decided to establish a depot of Christadelphian works in Melbourne, the metropolis of the colony, and to advertise the same in the newspapers. He says if there had been such a thing when he first heard of the truth, he should have considered it a great boon to have been able to supply himself with books, instead of having to wait some months while getting a supply from England. He says it is now two or three years since he first saw an article in the *Rainbow*, opposing Christadelphian views, which led him to make further enquiries about them. Since then, he had obtained some of their writings, lent them about, reprinted some of the articles in tract form, and circulated them. One result of his efforts has been, that the Christadelphians are a people everywhere spoken against in Melbourne, and their writings condemned; while the mover in the matter is subject to the finger of scorn being pointed at him; but none of these things move him, as he (Bro. Kitchen) has a deep heartfelt consciousness that the cause is of God, and cannot be overthrown by man's devices.

WARRENAMBOOL.—Brother Mitchell reports that since his last communication, the brethren have done their best to bring the truth before the notice of the people. A spirit of enquiry is aroused. There are constant applications for something to read, but books are scarce. Brother Kitchen's

depôt will be a special service. Mr. James Falconer (brother Mitchell's brother-in-law) writes for works, and says he is deeply interested in the truth, and hopes soon to render obedience.

CANADA.

TORONTO.—Brother Evans writes to report the following immersions, all of which took place at the baths, except that of brother Baillie, which took place in Lake Ontario.

13th July, CHARLES ROBERTSON (24), formerly of Preston Pans, near Tranent, at which last named place he became partially acquainted with the truth; 24th August, MISS CATHERINE MALCOLM (28), formerly Presbyterian; 31st Aug., WILLIAM BAILLIE, merchant, uncle to sister Malcolm, both now in business at Peterboro', Ontario; 21st Sep., MRS. ELIZA WATTS (24), formerly Church of England, daughter to brother and sister Hault; on the same date ALEXANDER RAMSAY (21), son of brother Ramsay, formerly of Beith, Scotland; 28th September, MARY ANN GRADY (22), daughter of brother and sister Grady. "These all," says brother Evans, "Gentiles believing the testimony of Paul who was chosen to enlighten the same, that the Gentiles should be joint heirs and joined in the same body, and joint partakers in the promise in Christ Jesus through the gospel, have not only submitted to the required obedience to the commands of Jesus and his apostles, but have been conformed to the likeness of the death, burial and resurrection of Christ. Circumcised with a circumcision not wrought with hands in putting off the body of the flesh in the circumcision of Christ, having been buried with him in baptism, and having been adopted into the family of God. We pray that we all may rejoice in the answer of a good conscience, and be sincere and without offence unto the day of Christ, and that we may hope perfectly for the grace that is being brought unto us therein." A Bible-class, started some weeks since, held weekly at different brethren's houses, we find highly instructive and interesting. On 16th Oct., about fifty, including some friends, took tea together, after which our aged brother Milne (97), brother Scott (of Paris, Ontario), and brother Hall gave short addresses. The sisters on the occasion presented us with a beautiful copy of the Holy Scriptures, sister M. A. Goody reading a very appropriate address."

UNITED STATES.

BUFFALO.—Brother A. D. Strickler says: "We are much pleased with your defence of the truth on the Sacrifice of Christ, as it shows who Christ was and is, and where he belongs in the purpose of God."

Brother James Elliott, expressing himself in a similar manner on behalf of another

company of brethren, adds that an addition to their number took place a few weeks before the date of writing (November 3rd), by the immersion of sister CLAYTON.

CHICAGO (Ill.).—Bro. Wallace announces the immersion, on the 20th of September, of the wife of brother North, of Wauconda, who has himself been in the truth for something more than a year; and also of RICHARD BROWN, of 381, West Harrison-street, Chicago, who was immersed on the 8th of September.

MOORE'S ORDINARY (Va.).—Brother M. L. Staples communicates as follows:—"During this month, obedience to the faith was rendered by JOHN ARVIN, quite an old man, once connected with the Campbellites, and brought to a knowledge of the truth by trying to detect error in a pamphlet written by brother W. Jones, of Norfolk, Va., titled *Plain Truths plainly told*. He will meet with the Nutbush ecclesia. Others are interested, of whom we hope they have good and honest hearts."

RIVERSIDE (Iowa).—Brother R. J. Jones reports the declension of brother J. K. Speer, as set forth more particularly in editorial remarks in this number, on "Perilous Times." Brother Jones says brother Speer ran well for a time, and was dearly beloved by the brethren. He did not keep pace with the brethren generally, but when he began to teach (after his removal to Claremont) that the assembly of the brethren together, for the breaking of bread, was a detusion of the apostacy, and that baptism belonged to the same category, they could bear with him no longer, "so in sorrow we leave poor brother Speer in his own misguided way." Brother Moyer is firm in the faith, and fought manfully in the noble cause. They are now twelve in number, striving to keep the unity of the Spirit in the bonds of peace. Brother and sister Bingley are with them.

ROCHESTER (N.Y.).—Brother Sintzenich writes: "We are trying to do our duty. We have meetings twice on Sunday, and a public Bible class on Wednesday evenings. Peace reigns among us, and all is harmony within. I speak at the desire of the brethren and sisters every Sunday evening. We have strangers in, more or less; no new accessions recently. We are expecting brother Dunn to labour with us in January, and shall then make another special effort to interest the aliens.

I sympathise with you in the heresy which has broken out among the English ecclesias, especially Nottingham. It is sad to think there are a class of people among Christadelphians who are not satisfied with *truth, pure and simple*, but must add their philosophizing, endeavouring to elaborate and establish points and matters *not revealed*, aiming to be wise above what is written."

One or two items of American intelligence are held over for want of space.

The Christadelphian,
Jan. 1, 1873.

No. 103.—January 1, 1873.

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^r PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENEUM ROOMS, TEMPLE ROW.

Published by the Editor,

ON THE LAST THURSDAY OF EACH MONTH, FOR THE MONTH FOLLOWING.

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*No Subscription accepted for less than twelve months, and each Subscription must
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BOOKS TO AMERICA.

MRS. E. THOMAS, WEST HOBOKEN, NEW JERSEY,

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.

CANADIAN AGENTS.

John Coombe, 8 Adelaide-street, East of Yonge-st., Toronto; R. T. S. Powell, Hamilton, Ontario.

W.W. AND OTHERS.—We have no numbers for January and February of the year 1872.

J. C.—The reference to Moir's magazines and new address, &c. is not comprehended.

W.A.H.—At present rates, the money pays for fourteen copies, leaving a balance of 3s.4d.

R.H.D.—The two letters have been received. If they did not appear among the acknowledgments on the cover, it was because they came to the house instead of the office.

T.A.—When remittance is by P.O. order, the order should be made payable at the General Post Office, Birmingham.

L.E.—Remarks on the duty of brethren in relation to politics, voting, &c. will appear anon, if the Lord will.

J. M.G.—You will find the death, resurrection, and ascension of the two witnesses fully explained in the second volume of *Eureka*.

G.H.K.—Brother Nichols is a printer. His business is in London. Consequently, removal from Gravesend would only mean to some other part of the metropolitan suburbs.

CORRESPONDENTS SHOULD never omit "Athenaeum Rooms," in addressing their communications, as there is another R. Roberts in Temple Row, to whom letters sometimes go.

W. D.—The Nightingale discussion, on the immortality of the soul, after long delay, is promised by the printer before Christmas day. We are hoping the promise will be fulfilled.

This month we return to our natural size—4s pp. For three months, we have been 8 pp. short, in consequence of the great number of pp. required in the September number for the Fraternal Gathering.

A GOOD EXAMPLE.—A brother, having a shop, has ordered a card for exhibition in his window, worded as follows:—"Any person wishful to know the truth about the kingdom of God and eternal life by Christ Jesus, can obtain the loan of books and pamphlets by applying within."

T.W.—The "withdrawal accomplished" at Nottingham, mentioned in last month's intelligence, was a withdrawal on the part of the brother and sister mentioned—not necessarily on the part of the ecclesia. The ecclesia is willing they should resume their places at the table.

ERRATA.—In the article on *Christmas*, last month, there were errors requiring the following corrections:—Page 572, column 1, line 34, for "Telephorus," read *Telesphorus*; line 35, for "Antonius," read *Antonius*; column 2, line 44, and line 12, for "Lulia," read *Judea*; page 573, column 1, line 16, for "son," read *Sun*.

J.T.G.—The department, "Our Warfare," is

intended for those thorough-going attacks of the enemy which frankly and honestly aim at the destruction of the truth as a system. It has nothing to do with factious disputations of such as make a partial profession of the truth. These are best dealt with by occasional demonstration of the points disputed, without reference to the persons. It is a waste of power to employ an army against a disturber who can be dealt with by a policeman.


MANY ESQUIMOS.—The fever has abated, and the two surviving children, who were attacked, are convalescent. The writers of numerous letters of sympathy will please accept this intimation in thankful acknowledgment of their words of consolation. To have written them separately would have interfered with other work. The visitation leaves sorrow behind it, yet gratitude for mercies left, and perhaps improved clearness of spiritual vision, and increased resolve to forget things behind and push onward.

SCOTCH APPOINTMENTS.—God willing, the Editor will keep appointments in Scotland as follows:—Edinburgh, Friday, January 31; Berwick, Tuesday, February 11; Aytoun and Eyemouth, Thursday, February 13; Tranent, Saturday, February 15th; Cupar, Wednesday, February 19th (and perhaps Dundee); Passing, will stay at Aberdeen, Monday, February 24; Turiff, Wednesday, February 26; Balaclava, Friday, February 28; New Pittsigo, Saturday, March 1; resting at Aberdeen on the return journey, Monday, March 3; Wishaw, Wednesday, March 5; Glasgow, Saturday, March 8; Paisley, Wednesday, March 12; Beith, Friday, March 14; Galston, Monday, March 17; home, Wednesday, March 19th.

D. W.—Thanks for the suggestion about the £100 mentioned last month. It will not, however, be necessary. The brethren only require to know to do their duty. They may not be aware of the footing upon which books are published. In the absence of capital (for the house left at the disposal of the truth by Dr. Thomas is still unproductive), the Editor is dependent on a printer, who prints the publications at his own risk, except the *Christadelphian* and *Eureka*. The arrangement is, that while unsold, the publications are his property; but when they leave the office, he is entitled to payment. Hence the point of last month's remark. With capital, the Editor could secure a quicker publication of books. The Dr.'s Life and New Hymn Book (with music), for instance, could, as he has ascertained, be brought out in a month, instead of nine or twelve.

In the Press,

DR. THOMAS: HIS LIFE AND WORK.

A Biography illustrative of the process by which the system of truth revealed in the Bible has been extricated, in modern times, from the obscurations of Romish and Protestant tradition. By ROBERT ROBERTS, of Birmingham. Price 7s6d. in Britain and her Colonies,  postage extra; in the States, Three Dollars, carriage and duty free. A book about the size of *Etpis Israel*. The charge for postage cannot be exactly stated till the weight of the book is ascertained; but probably 8d. in Britain, 2s. to Canada, and 2s8d. to New Zealand.

There will be an engraved Frontispiece in Steel, exhibiting Dr. Thomas's Likeness at four different periods of his life.

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

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

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

Communications for the *Intelligence* department should be in the hands of the Editor by the 15th of the month at the latest; and as much earlier as possible. *They should be written on ONE side of the paper only.* In reporting immersions, as much information as possible should be given respecting the individuals, so that brethren everywhere may feel introduced.

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

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

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

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

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

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

TO FRIENDS IN THE UNITED STATES AND CANADA.

See the foregoing so far as applicable. The letter postage between England and the States is now reduced to SIX CENTS per 4-oz. Orders may be sent direct to the Editor, and all orders must be accompanied with the amount required to cover them.

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

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

TO FRIENDS IN NEW ZEALAND.

See the foregoing so far as applicable. J. BROWN, Abbotford, 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.

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LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITAIN.—Nov. 25th, J. Savage, J. J. Andrew, H. Dyer, J. Dalgleish, E. Lowe, A. Morely; 27th, W. Smith, C. Weale, W. R. Otter, Miss Dawburn, R. P. Gilton, T. C. Nichols, C. Reid, R. Hodgson, J. Mulholland, B. Bennett; 29th, J. Beddoes, W. R. D. Gascoyne, G. Dowkes, J. J. Andrew, R. Oliver; 30th, A. Warner, H. Bannister, G. Allen, D. Shanks, Dec. 2nd, T. E. Clegg, W. Osborne, J. Mycroft, T. C. Nichols, W. Thomas, T. Fisher, W. Birkenhead, H. L. Darnby, J. O'Neil, A. Smith, A. Dowie, J. Hayward; 3. J. Horton, W. Galloway, D. Gascoyne, Anonymous, A. Sharp, J. G. Baker, T. C. Nichols, D. Rowlands, J. Barrow, G. Owen; 4, J. Macdonald, J. Turner, W. Farrar, J. Maitland, A. Williams, R. Melrose, J. Nesbit, G. Dowkes, D. Handley; 5, J. Everitt, A. P. Willis, E. Thornton, E. Tilford, J. Menzie, T. Lowden, A. Dowie, J. Stewart; 6, G. Drake, J. Mulholland, W. Dasher, H. Vesey, T. Boshier; 7, J. Clark, T. Haining, E. H. Hebdon; 8, J. J. Andrew, J. Phelps, E. Moulton, W. W. B.; 10, S. F. Gratz, Anonymous, J. Watson, J. Nesbit, W. Farrar, A. Williams, W. Sinclair, B. Bannister; 11, W. Owlter, D. Wadsworth, J. Wareham, J. J. Spencer, T. Watton, J. Burton; 12, W. H. Farmer, E. Edwards, R. Goldie, E. Lowe, R. Melrose, C. Reid, W. Murray, J. Betts; 13, J. O'Neil, D. Bairstow, Sulley and Farmer, T. Nesbit, T. Sutherland, C. Spence, J. Clerk, D. Wylie, D. Atkins; 14, T. C. Nichols, J. J. Andrew, V. Collyer, J. McIntosh, W. R. D. Gascoyne, T. Wilson, R. Oliver, J. Beavan, H. S. Sherwood, E. Tilford, T. Watson, G. D. Handley, J. Murton; 16, F. R. Winterburn, G. Baker, J. McGillivray, J. A. Jackson, W. Galloway, W. Wallace, C. Handley; 17, G. H. Kidd, J. Mulholland, T. Watton, W. Dugdale, J. Mycroft; 18, A. D. Eve, T. Cornall, J. O'Neil, T. Otter, G. Wait, J. Lind, T. Swindel. (This does not include letters to house.)

FOREIGN.—Nov. 25th, E. G. Miller, J. Coombe; 27, A. D. Strickley, W. Smith; 30th, A. Robb, R. D. Warriner, F. Hodgkinson. Dec. 2nd, W. E. F. Keltner, J. Luxford, D. Brown's agent, C. H. Morse, J. W. McKay, G. H. Ennis, E. Howell; 3, M. L. R. Risen, E. Ervinger, R. Shields; 4, P. Graham, W. Brown; 5, J. Coombe; 9, G. Chitty, J. Southill, P. A. Blackwell, L. Harp; 10, D. E. Williams, E. Lasius, W. A. Harris, J. K. Speer, A. Cooke, O. C. Brown, A. L. H.; 11, D. Llewellyn, R. Hamilton; 12, W. Wood, T. Adamson, J. Coombe; 16, J. McMillan, A. L. Whiting, J. W. Griffin, U. S. Algire, W. N. Brown, J. Sivan, T. Hart; 17, J. M. Albert, Kelly & Covey, D. Shanks, J. Elliott; 18, R. C. Bingley, W. T. J. Coombe, L. Edwards.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Nov. 26th, H. Dyer, J. Coombe, J. Dalgleish, J. Coombe, Mrs. Sutherland, J. Savage, R. Roberts & Co.; 27, Miss Dawburn; 28, M. A. Hayes; 29, W. Smith, S. S. Smith, J. Mycroft, A. Andrew, B. Bennett, E. Francis, R. Oliver, G. Dowkes, W. R. D. Gascoyne, W. Smith (6 parcels); 30, W. Sadder, H. Bannister. Dec. 3rd, A. Smith (3 parcels), W. Campbell (2 parcels), E. Howell, A. Sharp, W. Galloway, E. Ervinger; 4, W. Birkenhead, J. Nesbit, G. Dowkes, W. Farrar, J. Merry (2 parcels), A. Robb; 5, E. Conuel, S. F. Gratz, W. Shelvoek, S. L. Risen, J. Menzie, D. Rowland, W. Moore; 6, J. Barrow, J. Howatson, R. Melrose, W. Wilson, J. Mulholland, W. Wallace (2 parcels), W. Dasher, J. Fulton, A. S. Thompson, E. Shields, R. D. Warriner; 7, Ann Shearer; 9, G. Chitty, E. Moulton, J. Wootton, W. Ellis, W. Vernon, T. Haining; 10, Mrs. Gould, Mrs. Gratz, W. Farrar; 11, A. Andrew, W. Kerr, D. Drake, J. Spencer, G. Armitage, O. C. Brown, A. Hall, E. Thomas (9 parcels); 12, J. Betts, W. R. Otter, H. Bannister (3 parcels), W. Murray, E. Lowe, C. Reid, J. Coombe, (4 parcels), T. Nesbit (2 parcels), D. Atkin, Z. Drake, E. Thomas; 13, J. Betts, J. Mycroft, V. Collyer; 14, S. Wood, W. H. Farmer, V. Collyer; 16, G. Ashton, D. Burstow, J. A. Jackson, T. E. Clegg, E. Lowe, W. Blount; 17, W. Dugdale, J. W. Griffin, W. Galloway, A. D. Eve, Mrs. Oliver.

The Christadelphian,
Feb. 1, 1873.

No. 104.—February 1, 1873.

THE CHRISTADELPHIAN

A MONTHLY PERIODICAL

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

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THE NEXT FRATERNAL GATHERING.—See Birmingham intelligence.

W. P.—The October numbers were sent, and sent again at your request. We cannot understand why you did not receive them.

SEVERAL items of intelligence (Stourbridge, &c.) are to hand, too late for appearance this month.

M. T.—We may answer your articles some day. Meanwhile, we are busy with Mr. Grant, who is able to well say all that can be said on your side.

CORRESPONDENTS should never omit "Atheism Rooms," in addressing their communications, as there is another R. Roberts in Temple Row, to whom letters sometimes go.

H. L. D.—Bro. Renshaw's remittance through you had been overlooked, owing to his usually remitting through brother Coombe. Confusion results from using two agents. The mistake is now rectified.

D. W.—We have no control over the New Zealand mail, otherwise the irregularities might not occur. The *Christadelphian* goes regularly from the office month by month.

A. P.—The address of brother Bingley is 14, Davis-st., Chicago, Ill., U.S.A.; and of brother Tomkins, 3, Belle Vue Avenue, Greenwood-st., San Francisco, California, U.S.A.

INTELLIGENCE.—Correspondents are requested to write intelligence on a separate slip of paper, marked "Intelligence" on the top, and on one side of the paper only: instead of setting it forth in the body of a letter, mixed up with other matters. Some do this already—it is a great convenience.

C. W.—The "Cities of Nations" anon. Mr. H — is premature in his construction of our silence. We have too much on hand to reply straight off. He will find out by and bye whether he has puzzled us or not. If he were acquainted with all that has been written for twenty years past, he would not have put his questions.

THE SCOTCH APPOINTMENTS (Subjects).—We are applied to for "subjects." If the brethren will look through the intelligence department of almost any number of the *Christadelphian*, they will find an ample variety from which, or from any other source, let them make selection according to their conception of what may be needed. We only stipulate to see a proof of bills before printing.

BOOKS FOR THE WELSH.—Brother Benjamin Bennett, of Mount Pleasant, Swansea, having had many requests from Welsh people, for tracts on the truth in Welsh, is desirous of having a few translated and published in that language. He could do the translation, but lacks the means to pay the printer. He believes the press in the *Young Man* speaks more powerfully than the platform, and, therefore, makes bold to ask if any are prepared to contribute towards this object.


NOTTINGHAM (Corrections).—We were misinformed as to the cost of the Synagogue. It is much less than £3,000, which is the sum we stated on authority we supposed to be good. We were also, it appears, led into a mistake in saying the ecclesia did not withdraw from brother and sister Phelps. Two resolutions are forwarded to us, from which it appears a withdrawal was made on August 25th, and confirmed October 16th.

SCOTCH APPOINTMENTS.—God willing, the Editor will keep appointments in Scotland as follows: Edinburgh, Friday, Jan. 31; Galashiels, Monday, Feb. 10; Berwick, Tuesday, Feb. 11; Ayrton & Eyemouth, Thursday, Feb. 13; Tranent, Saturday, Feb. 15th; Cupar and Newburgh, Wednesday, February 19th; Passing, will stay at Aberdeen, Monday, February 24; Turiff, Wednesday, February 26; Ballaton, Friday, February 28; New Pittsigo, Saturday, March 1; resting at Aberdeen on the return journey, Monday, March 3; Wishaw, Wednesday, March 5; Glasgow, Saturday, March 8; Paisley, Wednesday, March 12; Beith, Friday, March 14; Galston, Monday, March 17; home, Wednesday, March 19th.

L. C.—Literary contributions by brethren in general are used when they are readable and profitable. To use them when they are not would neither be wise nor kind. Opinions will differ as to what articles are worth publishing and what are not; but it is obvious we must abide by our own judgment. To do otherwise would be to exemplify a celebrated fable, both as regards present muddle and ultimate disaster. We should like to please all, but do not look for the impossible. We have, however, and have had for some time, several articles on hand which are intended to appear in due time, concerning which delay is wrongly interpreted if thought to mean rejection.

In the Press,

DR. THOMAS: HIS LIFE AND WORK.

A Biography illustrative of the process by which the system of truth revealed in the Bible has been extricated, in modern times, from the obscurations of Romish and Protestant tradition. By ROBERT ROBERTS, of Birmingham. Price 7s6d. in Britain and her Colonies,  postage extra; in the States, Three Dollars, carriage and duty free. A book about the size of *Elysis Israel*. The charge for postage cannot be exactly stated till the weight of the book is ascertained; but probably 8d. in Britain, 2s. to Canada, and 2s8d. to New Zealand.

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FORGIVEN.—Dec. 23rd, E. Thomas, J. H. and F. Hodgkinson; 25, J. Ward, J. Brown, J. McMillan, W. C. Taylor, W. H. Reeves, T. Fowlkes, J. Boyd, W. B. Jeffries, W. Fisher, C. H. Morse, S. J. Bottorff, W. W. Holmes; 30th, C. B. Hume, J. Muir, A. Pitt, W. Guan, J. Coombe, H. L. Drake; 31st, G. Morgan, J. T. Benton, G. G. Bickley, S. Work, E. J. Ward, L. A. Anderson, W. Paine, D. Skeeman. Jan. 1st, J. Luxford, E. J. Ward, A. L. Sweet; 2, F. Emerson, J. W. Tichenor, R. C. Bingley; 7, E. M. Foulkes, R. C. Bingley, H. Shiells, C. H. Morse, J. Luxford, A. Graham, R. C. Laing, J. Benedict; 8, J. Boyd, A. D. Strickler, J. Luxford; 10, H. W. Hudson, J. Roberts, J. Croston; 11, T. Hart; 13, T. A. Corbell, E. Thomas; 15, F. Robertsshaw, J. Colder, W. A. Harris, J. Boyd, M. Greenlee, H. Guise, E. Beck, A. Fenton, F. Chester, J. Wood, M. Scott, T. Gruit, D. White, J. Campbell, W. G. Mackay, J. S. W.; 17, F. Hodgkinson; 20, J. W. Boggs, F. Hodgkinson; J. K. Speer, R. Williams; 21, E. J. Lasius.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Dec. 19th, A. L. King, R. C. Bingley (2 parcels), G. Kidd, E. Morral, T. Swindel, J. Savage, H. Sulley, F. Cheetham, R. P. Willis, L. Stern, T. Harrison, T. Fuller, F. Howe, E. Thomas, J. Locke; 20th, R. Whitworth, F. R. Winterburn, J. Grant, R. Armstrong, D. Baintow; 21, T. Fuller, J. Durrie, (2 parcels), T. Glennie, J. Box, T. Watton; 24, E. Thomas (3 parcels); 27, S. F. Gratz, E. S. Evans, W. R. Otter, H. Knapp, R. Whitworth, S. Phillips, A. L. King, J. Sander, G. Taylor, J. Hawkins, J. Handley, R. Kerr (2 parcels), Madam Britain, J. Ward (2 parcels), T. Kidd, R. Whitworth, J. J. Andrew, J. Mycroft (2 parcels), W. Dugdale, W. Cameron, W. Galloway, J. Chaplow, G. Marshall, G. Lees, J. Lewis, F. M. Lester; 28, J. Ward (6 parcels), T. Salt; 30th, R. Roberts & Co., J. Savage (2 pcls.); J. Boler; 31, W. Dasher (2 pcls.), T. Salt, J. Keighley, J. Coombe, J. Sanders, J. Evans, J. Luxford, D. Skeeman, G. Lillie. Jan. 2, Mr. Kent, E. H. Hebden, Mrs. Atkinson, E. Risien (2 pcls.), T. Salt; 3, J. Beddoes, J. J. Spencer, R. T. S. Fowell (5 pcls.), T. Chaplow, Mr. Green, J. Coombe, J. Lawson (3 parcels), J. R. Nelson (2 parcels), J. Gillies, G. Dowkes; 4, J. Wilkinson (2 parcels), J. Savage, R. T. S. Powell (4 parcels); 5, J. Roberts, T. Cornwall, S. Carrie, C. W. Clark (2 parcels), Mrs. Graham, S. Miss Dawburn, J. Boyd, C. H. Morse (5 parcels), G. D. Dalgliesh (3 parcels), J. Sanders, J. Habgood, J. J. Spencer; 11, T. Haining, Mrs. Dixon (3 parcels), M. H., W. Greenwood (2 parcels), Mr. Prece, C. Heard; 13, F. Thomas (5 parcels), G. Taylor, Mr. Blinkard, T. A. Corbell, Mr. Wolfenden, G. H. Ennis, E. Darker, T. Holroyd; 14th, R. Roberts & Co.; 15, J. Mycroft; 16, M. H., D. Clement, T. Swindel, T. Taylor, T. Salt, J. Campbell (3 parcels), E. Turney, W. H. Farmer, J. Sanders, R. Collins, T. Moore, T. Boshier, A. Tait, J. D. Coffman, F. Hodgkinson, J. Barlow, T. Scott (2 parcels), H. Grouden (2 parcels); 17, W. Osborne, D. Leah, W. Goldie, W. Hamilton, W. Osborne, T. Weston, H. Grouden; 20, G. Dowkes, T. Williams, G. Smart, J. Wareham, W. Ellis; 23, J. Wood; 23, R. Roberts & Co., T. Randles, C. Smith, F. R. Winterburn, G. Owen, J. Richards, J. McIntosh, J. O'Neil, J. Grant, J. Loke (2 parcels), A. Warner, E. Bellamy, E. Lester, R. Roberts & Co., A. Warner, J. MacGillivray, R. Harper.

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| " 4.—"The Devil as a Roaring Lion." | " 6.—"The Spirits in Prison." (partially re-written.) |
| And a Third Edition of No. 2.—"Absent from the body, present with the Lord." | |

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Owing to the increased cost of printing, it has been found necessary to raise the price of the *Shields* to the uniform price of 1d. each, instead of having some at ½d. and others at 1d. When, however, a number are taken, they can be had at the above reduced price per dozen.

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| No. 1.—"Obedience better than Sacrifice." | No. 5.—"Britain in Prophecy." |
| " 2.—"The Mark of the Beast and the New Name." | " 6.—"The Sabbath Day: some errors on the subject exposed." |
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THE NIGHTINGALE DISCUSSION,

"IS THE BIBLE AGAINST THE IMMORTALITY OF THE SOUL?"

MR. ROBERTS affirms; MR. NIGHTINGALE denies.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—Dec. 19th, E. H. Evans, R. Harrison, T. Fuller, T. Haining, A. M. Arcus, R. Howe, L. Stern; 20th, W. Chandler, T. Leigh, H. Andrew, R. Armstrong, J. Grant; 21, H. Vesey, W. Copeland, W. R. D. Gascoyne, J. W. Turney, T. Boshier, J. J. Andrew, A. Andrew, R. Hodgkinson, W. R. D. Gascoyne, J. Kerr; 22, J. Cooke, T. Watton, M. A. Hayes, J. Hage, G. Gore, W. Watson, J. Wootton, J. Durrie, J. Pettigrew, T. Glennie, J. J. Andrew, W. H. Farmer, M. Fraser, C. Weale; 24, T. C. Nichols, J. Richards, W. Copeland, T. Hood, J. Mowatt, J. Robertson, R. Kerr, J. Herriott, W. Owler, C. Reid, M. A. Kelsal, J. Hawkins, W. Dew, A. L. King, J. J. Andrew, T. Boshier; 25, F. Bannister, J. Sanders, J. Kirkland, H. Phillips, G. Taylor, J. Alexander; 26, R. Whitworth, G. Lillie, J. Hendry, A. Tarves, G. Cree, R. Paterson, T. Hopton; 27, C. Brawn, G. Haines, W. Copeland, H. Knapp, C. W. Clark, S. F. Gratz, T. Slater, W. R. Otter, T. Kidd, E. S. Evans, D. Clement, E. E. Wood, J. Mycroft; 28, J. C. Phillips, T. Salt, J. B. Hedley; 30, T. Parkes, J. Savage, M. A. Kelsal, J. Keighley, J. Hayward, T. Swindel, J. Stephen, R. Cranville, J. Sanders, J. Phelps, E. Tanner, H. Bannister; 31, T. C. Nichols, W. Dunmore, W. Dashper, T. Watton, T. Salt, W. Dugdale, T. Boshier, W. L. Atkinson. Jan. 1, B. Lowe, G. Lillie, A. Andrew, J. J. Spencer, J. Atkinson, E. H. Hebden, E. T. Awdry, A. Blackhall, T. Parkes, A. Tait, D. Spinney; 2nd, H. Vesey, E. Tanner, E. Risien, J. J. Andrew, W. Fisher, R. Horion; 3, T. C. Nichols, F. R. Winterburn, J. K. Snelson, W. Green, T. Chaplow, G. Dowkes, C. Walker; 4, J. Savage, S. F. Gratz, D. Gascoyne, J. Robertson, R. Black; 5, J. H. Snelson, T. Parkes, W. Birkenhead, A. Hopper, C. W. Clark, J. Mowatt, R. Currie, V. Collyer; 7, H. E. Bray, W. Copeland, W. H. Newport, B. Bennett, C. Smith, E. Calkins; 8, A. Andrew, S. F. Gratz, sister Robertson, Miss Dawburn, A. Hopper,

(For rest of Letters, &c., see inside of cover.)

The Christadelphian,
Mar. 1, 1873.

No. 105.—March 1, 1873.

THE CHRISTADELPHIAN

A MONTHLY PERIODICAL

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

EIGHTEEN HUNDRED YEARS AGO,

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

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM ROOMS, TEMPLE ROW.

Published by the Editor,

ON THE LAST THURSDAY OF EACH MONTH, FOR THE MONTH FOLLOWING.

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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 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.

CANADIAN AGENTS.

John Coombe, 8 Adelaide-street, East of Yonge-st., Toronto; R. T. S. Powell, Hamilton, Ontario.

This number is late owing to the Editor's absence in Scotland.

S. S.—The printing of the Dr.'s Life is well advanced. Another month, we should hope, will bring it within sight of land.

R. D. W.—The *Christadelphian* was despatched in due course to yourself and Green. We cannot account for its non-receipt.

Brother Gratz, about to emigrate to America, would be glad of the company of any brother about to visit that country.

IN TYPE NOT YET HELD OVER.—“Answers to Correspondents,” “The Angel that appeared to John in the Isle of Patmos,” “Learning the Truth under Difficulties—Extraordinary Narrative.”

S. E.—The Music Hymn Book is getting on very slowly. The work is new to the printer. We wish we could mention a probable date of publication.

EXCHANGE.—A sister, desirous of possessing the *Investigator* (a magazine of twelve numbers, published by the Dr. in 1844, or thereabouts), offers to give *Eureka* in exchange for it. Communicate with the Editor.

GEORGE PEARSON, Lemmie Bros., jewellers, Bush Street, San Francisco, California, U. S. A., would be obliged to any one who would furnish him with the address of brother Andy Mundell, late of Belfast, Ireland, to whom he is indebted for his knowledge of the truth.

INTELLIGENCE.—Correspondents are requested to write intelligence on a separate slip of paper, marked “Intelligence” on the top, and on one side of the paper only; instead of setting it forth in the body of a letter, mixed up with other matters. Some do this already; it is a great convenience.

SCOTCH APPOINTMENTS.—New Pitligo, Saturday, March 1; resting at Aberdeen on the return journey, Monday, March 3; Wishaw, Wednesday, March 5; Glasgow, Saturday, March 8; Paisley, Wednesday, March 12; Belth, Friday, March 14; Galston, Monday, March 17; home, Wednesday, March 19th.

E. E.—The forthcoming biography of Dr. Thomas will not be “the old story that appeared in the *Ambassador*.” That narrative is but used as a backbone for matter illustrative of the Dr.'s transition from Campbellism to the truth. It will be a far more interesting and useful book than we had any idea of at first.

T. W.—We know no more of the *Gospel Advocate* (new paper commenced at Swansea) than you

may learn from the prospectus. We wait for time, the grand trier of all things, to show what this is. You must do the same. We have learnt the wisdom of Paul's advice to let men be proved, and to lay hands suddenly on none, however favourably introduced.

CAUTION.—An old impostor has been at work again, and fleeced a small community of a little fund they had got together for the service of the truth. It is necessary to act on the plan of asking reference from unknown strangers, who may solicit alms in the name of the truth, and writing to the reference given, before receiving the stranger, who is more likely than not to be a wolf in sheep's clothing.


D. P. R. and W. J.—The concealed significances of some Old Testament things, and statements brought to light in the New, are all in harmony with revealed principles. Those you suggest on the subject of dead children are not of this character. For this reason they fail to yield comfort. We do not, of course, deny the possibility of resurrection of mortal dead, as when Christ was on earth, to a renewed probation; but we see no tangible ground for hope. We can but wait and see.

“TO ALL WHO LOVE THE TRUTH.”—This is the name of a four-page tract, brought out jointly by brother Gratz and brother Birkenhead, of Sale. They have had several thousands printed, and can supply at 12s. per thousand, carriage extra. Address, “W. Birkenhead, Sale, near Manchester.” Each page shows a separate feature: Page 1, Propositions, with an invitation to discuss them; page 2, List of Christadelphian meeting places and publications; page 3, Synopsis of the one faith and its perversions; page 4, Questions for thinkers. Brother Gratz says he has found it useful for distribution at chapel doors on his travels, also to drop in letter boxes, leave in railway carriages, waiting rooms, &c. It has attracted attention to the truth where other means have failed.

A DESIDERATUM.—Brother Osborne, of Tewkesbury, says: “I think the desideratum now is, and has been for some little time, condensed truth, in fly sheets, for distribution broadcast, something at 4d., 6d., or 8d. per hundred. Some orthodox zealots scarcely ever get into a railway carriage without a handful of some cheap tract or other. We may profitably take a leaf out of their book.” (We shall see what can be done. —Ed.)

In the Press,

DR. THOMAS: HIS LIFE AND WORK.

A Biography illustrative of the process by which the system of truth revealed in the Bible has been extricated, in modern times, from the obscurations of Romish and Protestant tradition. By ROBERT ROBERTS, of Birmingham. Price 7s6d. in Britain and her Colonies,  postage extra; in the States, Three Dollars, carriage and duty free. A book about the size of *Elpis Israel*. The charge for postage cannot be exactly stated till the weight of the book is ascertained; but probably 8d. in Britain, 2s. to Canada, and 2s8d. to New Zealand.

There will be an engraved Frontispiece in Steel, exhibiting Dr. Thomas's Likeness at four different periods of his life.

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FOREIGN.—Jan. 25th, H. Fish, R. Harper; 25, C. B. Hume; 27, J. McMillan, A. Christadelphian, T. J. Anderson; 29, J. Kitchen, W. Rooke, E. Howell; 30, R. T. S. Powell, Feb. 5th, D. P. Ross, W. Oakley, A. Hall, P. A. Blackwell, L. Edwards; 6, J. Boyd, D. Ross; 10, J. Coombe, S. J. Batorffe, R. Cranshaw; 12, G. W. Moberley, P. De Geer, S. W. Coffman; 13, J. J. Smith, P. A. Blackwell, J. McMillan, R. D. Warriner; 13, S. Risien, W. H. Reeves, A. D. Strickler, E. P. Couser, W. Brittle, J. Coombe.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Jan. 24th, F. R. Winterburn; 25, J. O'Neil, T. Randles, J. Grant, G. Owen, J. Richards, W. Smith, J. McIntosh, C. B. Hume, D. Colder, J. Brown, R. T. S. Powell, W. W. Holmes, T. Scott, G. Lees, J. Coombe, J. Luxford, W. A. Hood, W. G. Mackay, D. Brown, W. Newton, W. Campbell, R. C. Bingley, J. Kitchen, C. H. Morse, F. Hodgkinson, W. H. Reeves, C. W. Clark; 27, T. Anderson (6 parcels), J. Paterson, W. Dasher, T. J. Anderson (2 parcels), J. Yule, J. Dodge, Mr. Wardley, R. Whitworth, J. Yule, J. Sanders, L. Stern; 29, Mrs. Hayward, A. W. Warner, J. Beddoes, J. Kitchen, R. Roberts & Co.; 30, A. Andrew, J. Mycroft, G. Gallop, S. Evison, L. Gratz, J. Kitchen (9 parcels), Feb. 1st, W. Osborne, A. W. Warner, J. Mycroft, G. Marshall, G. Lees, C. Riggs, Mr. Collin, G. Lees; 3, R. T. S. Powell (3 parcels), T. Spoon, J. Holling, W. Johnstone, G. Dowkes, A. Warner, W. Gundry (2 parcels), J. Hayward; 5, W. Oakley, E. Morrall, W. Dew, J. Betts, J. Brown, T. Chaplow, Mr. Sykes, H. C. McLaughlin, J. P. Heath, J. Nesbit, W. Johnson, Mr. Sykes, H. C. McLaughlin; 6, R. Roberts & Co., J. W. Moore (2 parcels), E. H. Hebden, J. Boyd, R. Roberts & Co., T. Haining; 7, R. Peters, M. A. Hayes, W. Smith, M. Hill, R. T. S. Powell; 8, J. Hodgson, G. Gallop, W. Smith (8 parcels), D. Strathearn, E. Risien; 10, E. P. Morrall, G. Parnell, J. Kitchen, T. Randles, F. R. Winterburn, J. Richards, Dr. Cummings, W. Smith, G. Owen, J. O'Neil, J. McIntosh, J. Grant; 11, R. Roberts & Co., W. Smith, J. Scott, J. C. Akester, E. Thomas, W. Campbell, R. T. S. Powell, W. H. Reeves, T. Scott, J. Luxford, W. G. Mackay, F. Hodgkinson, W. Dugdale, C. Morse, R. C. Bingley, J. Kitchen, J. Coombe, T. Scott, W. W. Holmes, W. Dugdale, G. Cox, W. A. Hood (2 parcels), J. Sheddon, W. H. Andrew; 14, G. H. Kidd, G. Lillie, R. Howe, R. Kerr (2 parcels), Mr. Gilmore; 17, J. Lewis, J. Durrie, Captain Ward, D. Spinney, W. Cheaney (2 parcels), M. Moir; 19, W. H. Reeves (2 parcels), W. Fisher, J. M. Riggs, C. Weale, E. Connell, E. P. Couser, F. Lofthouse, G. Donaldson, E. Thomas (3 parcels), J. O'Neil, D. Wylie, J. Steel (3 parcels), A. Harwood, R. Howe, J. O'Neil.

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| „ 3.—"The Water of Life." | „ 7.—"The Crown of Righteousness." |
| „ 4.—"The Great Salvation." | „ 8.—"The Cross of Christ." |
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(For rest of Letters, &c., see inside of cover.)

The Christadelphian,
Apr. 1, 1873.

No. 106.—April 1, 1873.

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CANADIAN AGENTS.

John Coombe, 8 Adelaide-street, East of Yonge-st., Toronto; R. T. S. Powell, Hamilton, Ontario.

W.W.K.—The proposal is impracticable from several points of view, but your object is good.

F.R.S.—The *Defence* will be re-published by and by. It was to have been re-printed some time ago, but other work intervened.

AMERICAN REMITTERS!—Don't send by Post Office Order. In several cases, money sent in this way has not come to hand.

T.H.—The books used in the Christadelphian Sunday School, Birmingham, are not peculiar to the Christadelphians. They are procurable from any ordinary bookseller.

G.P.—Letter, ordering twelve copies of *Twelve Lectures*, to twelve separate addresses, with your wish inscribed, just received. Particulars entered and will be complied with. Good idea!

EXCHANGE.—A sister, desirous of possessing the *Investigator* (a magazine of twelve numbers, published by the Dr. in 1844, or thereabouts), offers to give *Eureka* in exchange for it. Communicate with the Editor.

J.W.—We are sorry to hear of the division. Jesus had but one physical nature in the days of his flesh—the seed of Abraham; but that nature was generated by “the Word,” and became an instrument in the hands of the Father.

J.P.—The pictorial illustration of God manifestation is on supply at Birmingham. The intimation in the list of “books in supply,” that “sister Thomas supplies,” means that American brethren do not need to send to England.

W.A.H.—The correspondence represents two extremes, which are equally to be regretted. We stand between them. Jesus was the Word made flesh, which flesh was the medium of the Father's further manifestation after the anointing of it by the Spirit.

J.P.—The “Laodicean state” of a community is no reason why the Ephesian element should separate, if the community acknowledge the faith, commandments, and patience of Jesus Christ. It is only when they lend themselves to the destruction of these that separation becomes necessary.

INTELLIGENCE.—Correspondents are requested to write intelligence on a separate slip of paper,

marked “Intelligence” on the top, and on one side of the paper only; instead of setting it forth in the body of a letter, mixed up with other matters. Some do this already; it is a great convenience.

W.W.H.—The papers duly received with thanks. You are fortunate in being able to obtain insertion to such lengthy vindications of the truth in the public press. Your brethren in Britain do not enjoy a similar advantage; but as you will see by “a Brush with Modern Scepticism,” in this number, have to pay—and that dearly—for it.


E.T. (D.)—Time will cure your “heaviness and sorrow of heart,” which comes, in the case you describe, from mistaken expectations. The world is not so good, nor friends so true to God, as we imagine during the first part of our lives. Our dream is dispelled by experience—painfully sometimes; but the result is patience and a higher courage, if we live in the word.

NOTICE FROM LONDON.—“The brethren in London have left Wellington Hall, and (pending their removal to more commodious and better situated premises, at No. 69, Upper Street), they will meet at the Literary Institute, in Wellington Street, (directly opposite Wellington Hall), for some six or eight weeks, at the end of which time they expect to remove to the new premises. Brethren and sisters likely to visit London are requested to notice this.”

SEVERAL.—The discontinuance of the *Christadelphian* was not due to your names being struck out, but to their non-entry in the new list which we find it necessary to make at the beginning of each year; and this non-entry was owing to non-intimation on your part that you desired continuance. The ordinary rule is to continue unless countermanded, but there are disadvantages in this way of working which have convinced us of the wisdom of the rule recommended by Dr. Thomas: of waiting till subscribers renew; but be assured it is far from our desire to inflict personal slight in the case. Where we have personal knowledge, we do not wait to be told.

In the Press,

DR. THOMAS: HIS LIFE AND WORK.

A Biography illustrative of the process by which the system of truth revealed in the Bible has been extricated, in modern times, from the obscurations of Romish and Protestant tradition. By ROBERT ROBERTS, of Birmingham. Price 7s6d. in Britain and her Colonies,  postage extra; in the States, Three Dollars, carriage and duty free. A book about the size of *Etpis Israel*. The charge for postage cannot be exactly stated till the weight of the book is ascertained; but probably 8d. in Britain, 2s. to Canada, and 2s8d. to New Zealand.

There will be an engraved Frontispiece in Steel, exhibiting Dr. Thomas's Likeness at four different periods of his life.

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EREUNA :

An Answer to Mr. Govett's Attack on the Christadelphians, in the pamphlet,
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FOREIGN.—Feb. 21st, W. A. Harris; 24, J. Luxford; 26, W. W. Holmes, T. Hart; 27, A. Sin'zenich, S. Work, J. Luxford, R. H. Dean, C. Askew, G. H. Nelson; 28, J. Donaldson, March 1st, W. Bricker; 3, P. F. Sanders, J. Roberts, C. H. Morse, R. T. N. Powell; 5, J. Swan; 11, J. Merry; 12, F. Chester, J. Coombe; 18, E. J. Lasius and E. Thomas; 18, A. E. McDaniel, J. Campbell; 19, W. A. Harris, H. L. Drake, J. L. Epperson.

DESPATCH OF PARCELS DURING THE PAST MONTH.

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LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH—Feb. 21st, J. Harward, T. C. Nichols, E. S. Evans, J. Steel, W. McDonald; 25, J. Burton, J. R. Walmisley, J. Maitland, J. Brown; 26, H. Clarkson, J. Beddoes, A. Mason; 27, W. Leask, Anonymous (Hull), J. Warsham, M. Tracey, J. Wallace; 28, J. Mycroft, R. Melrose. March 1, T. Bosher, R. Strathearn, Observer; 3, G. Lawrence, W. Hearne, J. Milman, J. McIntosh, W. Hamilton, J. Wareham; 4, Dr. Leask, F. M. Lester, J. T. Batley, R. Chippendale, J. W. Moore, R. Backler; 5, J. McIntosh, J. Stephens, T. Leigh, R. Weldon, T. C. Nichols, J. H. Fowler; 6, C. W. Clark, W. Dashper, A. L. W. T., E. Telford; 7, T. Betts, W. Pescock, R. Melrose, C. Kellick;

(For rest of Letters, &c., see inside of cover.)

The Christadelphian.
May 1, 1873.

No. 107.—May 1, 1873.

THE CHRISTADELPHIAN

A MONTHLY PERIOLICAL

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.

R.T.S.P.—The intelligence was inadvertently omitted. It now appears.

H.L.D.—The *Christadelphian* for J. A. McKinnon had not been ordered. It is now forwarded.

D.B.—The annotations (a brother £6, and an ecclesia £1, less exchange, 10s. 4d.) safely received, and will be applied as directed.

"HOW TO SEARCH THE SCRIPTURES."—Sister Thomas (West Hoboken, New Jersey, U.S.A.) can supply this pamphlet—15 cents.

J.C.—Received P.O.O.: the amount will be applied as per directions, in the account between us and the parties referred to.

THE HYMN BOOK.—Spare copies of the present hymn book will be gladly received at Birmingham, if not sold. The stock is sold out, and copies are wanted against the appearance of the new one.

J.S. (America).—Your offer of £5 towards a course of lectures in Northampton, your native place, is the right thing. We are in course of arranging for the same, conjointly with Leicester.

D.L.—We shall probably be in Mambles, if the Lord will, before the year ends. The question as to sick clubs, &c., you will find answered in the *Christadelphian* for July, 1872, page 331.

G.E.—Yes, we have an idea of republishing our answer to Grant in separate form. We are doing so thoroughly, because his book is calculated to do harm if not refuted.

"ONE WHO HAS SOUGHT THE PEARL OF GREAT PRICE."—The amount will be forwarded in tracts to Beechworth. A sister has also sent a supply of books and publications to friend (now brother) Willis.

"WHEN WILL THEY BE READY?"—R.S.—The 3rd vol. of *Eureka* is on the point of delivery from the printer; the *Drs. Life* is promised for the end of June. The new hymn book is in progress; but owing to the nature of the work, the printer is yet unable to fix a date for its appearance.

CHANGES IN ADDRESS.—Brother Tomkin's address is altered to 715, Filbert Street, San Francisco, California, U.S.A. Anyone having written to the address given in the *Christadelphian* for February, are requested by brother Tomkin to write again. Also brother Bingley's address is changed to Riverside, near Yatton, Washington Co., Iowa, U.S.A.

C.H.—There are deeper causes than you describe. Eruption indicates disease in the blood in bodies mystical as well as literal. Faults on both sides, no doubt, but the sympathy of Christ's brethren will always go with zeal for the commandments.

AMERICAN ORDERS FOR THE DR.'S LIFE must be sent direct to Birmingham, to avoid the exorbitant customs charges when they are sent in the bulk—3 dollars carriage free.

LECTURING APPOINTMENTS.—The Editor is under engagement to the following places and dates:—Fazeley, Sunday, April 27; Oswestry, Wednesday, April 30; Nottingham, Sunday, May 4; also Sunday, May 11; London, Monday, May 12; Maldon, Wednesday, May 14; again in London, Sunday, May 18. The Editor leaves for Edinburgh, May 26, to do battle in four days debate, with the demoralising theory of Universalism.

J.O'N.—The lines are good as indicating the right sort of aspiration, and giving promise for the future; but our poetical critic does not think them yet ripe enough for the *Christadelphian*.

In the Press,

DR. THOMAS: HIS LIFE AND WORK.

A Biography illustrative of the process by which the system of truth revealed in the Bible has been extricated, in modern times, from the obscurations of Romish and Protestant tradition. By ROBERT ROBERTS, of Birmingham. Price 7s6d. in Britain and her Colonies, ~~6s~~ postage extra; in the States, Three Dollars, carriage and duty free. A book about the size of *Elpis Israel*. The charge for postage cannot be exactly stated till the weight of the book is ascertained; but probably 8d. in Britain, 2s. to Canada, and 2s8d. to New Zealand.

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

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

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

Communications for the *Intelligence* department should be in the hands of the Editor by the 15th of the month at the latest; and as much earlier as possible. They should be written on one side of the paper only. In reporting immersions, as much information as possible should be given respecting the individuals, so that brethren everywhere may feel introduced.

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

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

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

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

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

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

TO FRIENDS IN THE UNITED STATES AND CANADA.

See the foregoing so far as applicable.

The letter postage between England and the States is now reduced to six cents per 4-oz. Orders may be sent direct to the Editor, and all orders must be accompanied with the amount required to cover them.

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

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

TO FRIENDS IN NEW ZEALAND.

See the foregoing so far as applicable.

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

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

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Owing to the increased cost of printing, it has been found necessary to raise the price of the *Shields* to the uniform price of 1d. each, instead of having some at $\frac{1}{2}$ d. and others at 1d. When, however, a number are taken, they can be had at the above reduced price per dozen.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—March 24th, M. A. Hayes, T. Parkes, T. Haining, Mr Campbell, J. Hayward; 25th, W. Copeland, J. Young, J. U. Mitchell, W. Sinclair, J. Steel, J. Sanders, W. Dew; 26th, G. Haines, W. Farrar, M. H. W. J. Springs, E. Sevb, D. McCann, A. L. King; 27th, W. Smith, G. Weale, M. Fox, W. R. D. Gascoyne, J. Phillips, G. Hollier, W. Bright, A. Dowie, A. Goldie; 28th, J. Milman, N. Lewis; 29th, G. Haines, T. Nichols, W. H. Farmer, T. Jarkes, D. Clement; 31st, W. Beddoes, M. A. H., J. Hood, M. Hayward, J. Grant; April 1st, G. Haines, W. H. Farmer, A. Harwood, H. Sulley, T. Bosher; 2nd, J. U. Mitchell, W. Owler, G. Palmer; 3rd, J. Stephenson, W. Brown, G. Lillie, E. Tanner, G. Haines; 4th, J. Dalglish, Anonymous; 5th, W. R. D. Gascoyne, J. W. Moore, M. A. H., D. Lewis, C. W. Clark, J. Elliott, W. Dashper; 8th, J. Wilson, G. Palmer, W. H. Newport, H. Sulley, J. Mycroft, G. Gallop; 9th, J. Phelps, W. Smith, W. R. D. Gascoyne, J. Nesbit, J. Boler, J. Birkenhead; 10th, J. Gamble, H. Sulley, T. H. Dunn, J. Spencer; 11th, A. Farves, J. O'Neil (2); 12th, W. Peacock, J. Nesbit; 14th, H. Bannister, J. Wootton, J. O'Neil, J. Scrimgeour, J. Birkenhead; 15th, V. Collyer, E. E. Wood, Miss Dawburn, R. Melrose, J. Nesbit, R. Strathern, D. Handley, H. Dyer, Rev. J. C. McCausland, 16th, E. Tanner, J. J. Spencer, J. Holland, W. Peason, W. R. D. Gascoyne, A. Sharp, J. Wallace; 17th, T. Swindel, G. Kidd, T. Haining, C. Handley; 18th, R. Phillips, W. Ellis, T. Carruthers, G. Leeson, M. A. Hayes, A. Andrew, C. Earnby; 19th, A. Andrew, J. Dalglish, F. N. Turney, A. Millenarian, J. Slack, J. Law.

FOREIGN.—Mar. 26th, L. West, G. Pearsen; 25th, J. G. Tomkins, H. D. P., J. Campbell; 26th, J. Coombe; 27th, P. Graham, J. J. Hawkins; 28th, A. Rood; April 1st, G. Smart, M. M. Corney, D. Brown's Agent; 2nd, P. Graham, W. Brittle; 7th, G. Emery, S. McDonald, H. L. Baker, H. Shields; 8th, D. Brown; 9th, E. Jacobs, R. D. Warriner; 10th, R. T. S. Powell; 14th, D. Pfeferer; 15th, W. H. Reeves, E. Lasius; 16th, R. C. Bingley; 18th, L. J. Harp.

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March 24th, M. A. Hayes (8 parcels); 25th, J. O'Neil, G. Tomkins, J. Steel, J. Sanders, C. Jones, (2 parcels), W. Dew, J. Young, A. L. King, D. McCann; 27th, D. McCann, A. Andrew, J. Mycroft, G. Hollier, W. Bright, F. Darker, W. Smith, J. O'Neil, T. Randles, F. H. Winterburn, J. Richards, G. Owen, J. Grant, W. Smith, J. McIntosh, J. Delve, Mr. Spoor; 31st, W. Beddoes, J. O'Neil (2 parcels), A. Harwood, G. Haines, E. Tanner, G. Haines; April 2nd, J. Stephenson, E. Tanner, G. Palmer; 23rd, W. Smith (2 parcels), J. W. Moore, E. Lewis, W. Willis (4 parcels); 7th, J. Richards, L. Bailey, W. Dashper, H. L. Baker, M. L. Staples, G. Emery, C. W. Clark (2 parcels), S. McDonald; 8th, G. Palmer, E. Tanner, G. Gallop, R. D. Warriner (3 parcels), W. Smith, C. B. Hodgson, R. D. Warriner (2 parcels); 10th, G. Scott, G. D. Wilson, T. H. Dunn, G. White, Mr. Sonerville, H. Bentley, C. J. Lloyd; 12th, C. Crowder, Swinscan, J. Pearson, W. Keighley, J. Holt, J. M. Twibell, R. Wilkinson, H. S. Webster, H. Gill, G. Harrison, Miss A. Losely; 14th, A. Rood, W. Farrar, Capt. Ward, W. Wallace, C. Killock, J. Mortimer (2 parcels), J. Coombe; 15th, E. Thomas, W. H. Reeves, Mrs. Clements, Miss Dawburn, M. Sutton, R. Melrose, R. Strathern (7 parcels), T. Bosher; 17th, W. Willis, C. Weale, R. Roberts and Co., J. Dalglish, J. Savage, W. Argument, R. C. Bingley, H. Turney, W. Birkenhead, W. Smith, T. S. Swindel, W. H. Farmer, E. E. Wood, G. H. Kidd, J. H. Fowler, J. O'Neil, W. Pearson, J. Boyd, J. J. Spencer, R. C. Bingley, J. Boyd, J. Holland, D. Clement, J. N. White; 18th, R. Phillips, G. Leeson, T. Todd, T. Carruthers; 21st, C. Handley, W. Wallace, J. D. Begg.

The Christadelphian,
June 1, 1873.

No. 108.—June 1, 1873.

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 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.*

J. O. N.—Yes: We can supply back numbers of the *Christadelphian* for the present year.

A MILLENARIAN.—Your anti-Christadelphian criticisms on the Ezekiel Temple will appear when we have had time to write an answer to appear along with it.

"THIRTEEN LECTURES."—Brother Turney's lectures have been neatly bound together in pink glazed cover, and can be had in that form for a shilling—postage extra.

LECTURING APPOINTMENTS.—After the discussion at Edinburgh (May 27-30) the Editor goes to Glasgow, Tuesday, June 3 (four lectures); Dundee, Saturday, June 7 (course of lectures); Northampton, third week in June.

DUNDEE.—Brother Scrimgeour was never connected with the Dowieite assembly in this place. Our remark in "Seven weeks in Scotland," implying that he was, is true only of two friends who were with him at Cupar. He says he had had enough of Dowieism at Jarrow, and resolved on going to Dundee to stand aloof from its deadening influence.

MEMBLES, J. H.—We have not given "the other side," and therefore do not feel under an obligation to give the one represented by your letter. "Sides" in such matters we expressly avoid, deeply regretting there should be "sides" at all. We merely published one fact, and now publish the other, at your request, that the ecclesia withdrew from you three weeks before they did so from brother W. Clement, and that five others were withdrawn from at the same time as the latter.

OF IMPOSTORS BEWARE!—There is need for the repetition of this caution. From two quarters we hear of a man imposing on the liberality of the brethren by plausible tales, which have afterwards turned out lying fabrications. He manifests a certain familiarity with well-known brethren, which throws those he visits off their guard. This is about the eighth or tenth time we have heard of this person's exploits. He is Scotch, middle aged, medium size, dark complexion, and hairy. There is only one safe rule when strangers representing themselves as brethren apply for material assistance, and that is to write to the parties they profess to know, and wait the answer before responding. Resort to this method has saved some from being victimised.

A CRY OF DISTRESS.—Sister Fraser reports a painful case from Huddersfield, where the brethren (poor) have done their utmost, but are unable to do what is necessary. A brother's employer failed many months ago, and the occupation being peculiar (tobacco manufacturer), he has hitherto been unable to obtain another situation. He has been all this time unemployed. During this time his two sons, who were the support of the house, have died, and there is nothing now to depend on but a daughter's scanty earnings. There are a mother and several children. Want and anxiety have brought illness, and the brother is at present unable to work if he could get it. The Editor can vouch for his personal worth. Contributions in aid will be to Christ.


The brethren in the north of Scotland are raising a sum to help a worthy brother, who has been deprived of a principal means of livelihood by the death of a horse. The task is too much for them unaided. We will gladly take charge of money sent in fellowship of this Good-Samaritan work.

[We had intended managing these cases privately (which it is best to do when possible); but find public appeal necessary.]

THE CHRISTADELPHIAN LIGHT BEARER.—This is the title of a neatly-printed pamphlet of 86 pages, published by the brethren in Worcester, Mass., U. S. A. It contains a definition of the meanings of the various Hebrew names of the Deity, on the basis of Dr. Thomas's expositions, and a list of the passages where and in the order in which they occur; also the names, titles, and characters of Jesus the Christ, and the principal oracles concerning him: as to which the compiler properly observes that "so fully dull or prejudiced must be the mind that can carefully ponder them and still regard Jesus the Christ as simply and only a man." The pamphlet is not expository, but lexicographical, yet highly suggestive of Scriptural conclusions. There is a preface of four pages, mostly consisting of extracts from *Phanerosis*. Part iv.: "The names, titles, and characters of the Son of God" is from Bagster's Bible, which probably accounts for the unscriptural suggestion that the angel who spake to Abraham was Jesus. With this exception, there is nothing to object to, if a due discrimination be exercised as to the things signified. The list of Jehovah's names will be prized. The price to the English reader (including postage) will be 2s. 6d. Will brother Lovell send us fifty copies on sale?

In the Press,

DR. THOMAS: HIS LIFE AND WORK.

A Biography illustrative of the process by which the system of truth revealed in the Bible has been extricated, in modern times, from the obscurations of Romish and Protestant tradition. By ROBERT ROBERTS, of Birmingham. Price 7s 6d. in Britain and her Colonies,  postage extra; in the States, Three Dollars, carriage and duty free. A book about the size of *Elpis Israel*. The charge for postage cannot be exactly stated till the weight of the book is ascertained; but probably 8d. in Britain, 2s. to Canada, and 2s 8d. to New Zealand.

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

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

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

Purchasers of books must, in every case, pay carriage, except when the price is stated to be inclusive of postage, or the book or pamphlet is post free. The omission of some to observe this rule makes this notice necessary. Orders will be executed with the utmost practicable promptitude. Purchasers, however, must not consider themselves neglected or forgotten if delay should sometimes take place, as there are many causes which occasionally prevent the immediate despatch of parcels.

TO FRIENDS IN THE UNITED STATES AND CANADA.

See the foregoing so far as applicable. The letter postage between England and the States is now reduced to SIX CENTS per 4-oz. Orders may be sent direct to the Editor, and all orders must be accompanied with the amount required to cover them.

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

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

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BRITISH.—April 21st, R. Whitworth, T. S. Swindel, J. Dalghish; 22nd, T. C. Nichols (3 letters), J. Slack, J. Shuttleworth, J. Beddoes, brother Ross, H. Lovell; 23rd, A. Andrew, J. Smith, W. Gill, M. A. Hayes, A. L. King, H. Sulley, J. J. Andrew, W. Unsworth; 24th, J. Milman, E. Tanner, J. Mitchell, J. Sanders, A. Farves, Mrs. J. Muir, W. Unsworth; 25th, J. Shuttleworth, J. Stevenson, J. Booth, T. C. Nichols, F. W. Blay; 26th, J. Woodruff, E. E. Wood, E. Thornton, W. H. Griffin, J. Parkinson; 28th, E. McIntosh, J. Betts; 29th, T. C. Nichols, W. Osborne, C. Swanston, Mr. Riggs, J. W. Moore; 30th, J. Boler, C. W. Clark, W. Dasher, H. Dyer, A. Bradsworth. May 1st, J. Stephenson, W. H. Farmer, J. Shuttleworth, E. Seyb, D. Spinney, C. C. Mitchell, W. R. D. Gascoyne, D. McCann; 2nd, C. W. Clark, J. Clark; 3rd, T. Randles, R. Turner; 5th, J. R. H., J. Scrimgeour, J. Nesbit; 6th, W. Beddoes, T. Sykes; 7th, C. T. Wengerski, W. Wallace, S. F. Lowe, T. S. Swindel; 8th, J. McWhitehouse, C. Kellock, G. Lillie, J. McIntosh, T. Boshier, H. Sulley; 9th, A. Andrew; 10th, T. Nesbit, B. A. Hollings, Mr. Perkins, E. Seyb, Miss Dawburn; 13th, T. Moodie, W. H. Farmer, E. Roberts, W. Robertson, J. Shuttleworth; 18th, W. Smith, W. R. D. Gascoyne, G. Davidson, 14th, C. Reid, J. J. Spencer, G. Lillie, R. Strathearn, W. Gill, H. Vesey; 15, J. Clark, J. Scrimgeour, J. Power, J. Wareham, D. Laverock, J. Hayward, J. Spencer, G. Barnby; 16, J. Richards, J. Grant, J. Mycroft, J. O'Neil, H. Vesey, R. Hodgson, D. Gascoyne; 17, C. Reid, J. Parkinson; 19, W. H. Farmer, J. Grant, J. Keighley, J. Wallace, S. F. Gratz; 20, J. T. Atkins, A. Bradsworth, J. Pettigrew, T. Betts, C. Firth; 21, T. Nesbit, S. F. Gratz, J. Howie, E. G. Holden, C. W. Clark, T. Parkes, W. Robertson, J. C. Phillips, T. Townson.

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April 21st, W. Willis, J. Shuttleworth, E. Utley, J. White, J. S. White; 23, J. Smith, J. Delve, A. L. King, J. Smith, G. Mitchel, W. Frazier, W. Norrie, M. H.; 24, J. Grant, J. Richards, F. R. Winterburn, T. Randles, G. Owen, J. McIntosh, J. O'Neil, W. Smith, J. Sanders, C. Emmerson, J. W. Moore, W. Unsworth, R. Henderson; 25, E. Darker; 26, S. Robinson (2 parcels), J. Brown, W. W. Holmes, D. Brown, E. Thomas, R. C. Bingley, W. H. Reeves, J. Coombe, C. Morse, W. Campbell, J. Luxford, W. A. Hood, R. T. S. Powell, D. Colder, F. Hodgkinson, W. G. Mackay, G. Lees, W. Smith, T. Scott, J. Grant, J. Richards, F. R. Winterburn, T. Randles, G. Owen, J. McIntosh, J. O'Neil, W. Smith; 28, E. Darker; 29, J. W. Moore, J. White; 30th, W. Dasher (2 parcels), Mrs. Fry, S. E. Cooke, J. Duncan, J. Stephenson, W. Greenwood, E. Silverwood, T. Boler, J. Skinner. May 2nd, D. McCann, E. Seyb, D. Spinney, C. W. Clark, J. Clark, A. Smith; 3rd, T. Randles (2 parcels), G. E. Hindley, D. Rowland; 6, M. Jefferson, J. Scrimgeour (2 parcels), R. Turner, M. Sykes, Miss Thomas, J. Hughes; 7, W. Wallace, C. Wengerski, J. Coombe (2 parcels); 8, W. Smith, G. Lillie, C. Killock; 9, A. Andrew, C. B. Hume, J. Parkinson, Miss Dawburn, E. Seyb; 13, J. Herriott, A. Shearer, W. Robertson, G. Davidson, C. Beyer, W. Vanderpool, J. Dobbs, W. Smith, W. Cook (2 parcels), J. Campbell, W. Smith, (3 parcels); 14, R. Strathearn, W. Gill, C. W. Clark, A. Gibb, W. W. Holmes, E. G. Holden; 16, J. McGaven, J. Richards; 17, J. Parkinson (2 parcels), J. Burnett, C. Reid (5 parcels); 19, J. Keighley (2 parcels), G. Pearson, G. Inwood, W. Cameron, G. Taylor; 20, J. Pettigrew (2 parcels), J. T. Atkins, J. O'Neil; 21, T. Parkes, D. W. Scott, B. Spoor, W. Robertson, Q. Moore, M. Simpson, E. G. Holden, C. W. Clark, T. Townson, D. Bancroft, W. Braithwaite, G. Blackburn, Mrs. J. Fox.

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NOTES.

OF IMPOSTORS BEWARE!—See Bewdley Intelligence. We have also heard of brethren at Stratford being victimised by the same person since our last issue.

J.N.—Yes; the word "Christadelphian" ought to have been "Christian" in the 20th line from the end of the article, last month, "The Name Christadelphian."

H. E.—Proposals of arbitration must emanate from both parties before they could lead to any result. But there are some questions that cannot be arbitrated. Matters of account, contract, or trade custom may be successfully dealt with in such a way; but matters of principle can only be decided by individual light, irrespective of the opinion of any third person.

S.G.H.—We intended to write you privately but have been, as regards work, somewhat in the state described in part of 2 Cor. i. 8. The publication of the Universalist Discussion is problematical. Means are straitened, or this and a few other printing problems might easily be solved. Yet to think of what has been done is wondrous, and causes thanksgiving to abound, that out of the abundance of deep poverty, so much liberality should, for Christ's sake, have prevailed—such as think of us as if we walked after the flesh, speak evil of the things they understand not.

DEATH OF A HORSE.—Towards the need created by this event, we acknowledge the following sums: a brother, 5s; an ecclesia, 5s; an ecclesia, 10s; an ecclesia, 15s; a brother, 10s.; a brother, 2s.; a brother, 2s.; a brother, 2s6d.; a brother, 2s3d.; a brother, £1 6d.; a brother, £5; an ecclesia, 10s.; a brother, 10s.; a brother, 2s6d.; a sister, 1s.; an ecclesia, 10s.; a sister, 10s.; a sister, 15s.; a brother, 2s3d.; a brother, £4; a brother, 10s.; an ecclesia, 5s.; an ecclesia, £1; a brother, 5s.

THE TRUTH AND THE LEDGER.—Why should they be separated? A brother afar off evidently thinks they should be kept together. His letter is written on blank account headings used in his business, and on the left corner at the top (in a square where business men usually puff their specialities) are the words, "The Kingdom of God is at hand," and on the opposite corner, in a similar device, "Russia preparing (Ezek. xxxviii. 1-7), Britain's work (Ezek. xxxviii. 13; Is. xviii. 1, 2; Lk. 9; xvi. 4.)"

A central motto calls attention to "Israel's partial prosperity."


A. W. W.—In the month of March, 1869, we replied to the "Likenist" theory of the death of Christ. The article by brother Handley, which appeared in November, 1871, we took to be aimed against "mere-manism," and published it with that idea. We did not perceive all that is now revealed in the thirty-two questions. A note on page 276, June, 1872, shows there was something to object to, but the full extent of the objectionableness is only now apparent, and calls for the stand we make in the present number. We shall maintain the truth if we sacrifice every friend and perish. Yahweh, the Deity, is the redeemer; not man. Redemption is not a commercial transaction as some would make it, whose minds act only on the surface of things.

THE CRY OF DISTRESS.—We have to acknowledge the following contributions during the month:—A brother, 10s; a brother, 1s6d; an ecclesia, 5s; a brother, 5s; a brother, 10s; an ecclesia, 6s6d; a brother, 5s; a brother, 2s6d; an ecclesia, 15s; an ecclesia, £2; a brother, 10s; a brother, 2s; a brother, 2s; a brother, £1; a brother, 2s6d; a brother, £1 0s 6d; an ecclesia, £1; a brother, 10s; a brother, £1; a brother, 5s; a sister, 1s; a brother, 5s; an ecclesia, £1; an ecclesia, £2 10s; a sister, £1; a sister, £3; a brother, 2s6d; a brother, £1; a friend 2s6d; a brother, 10s; a sister, 5s; a brother, 1s9d; an ecclesia, 5s; an ecclesia, £1 2s; an ecclesia, 10s; a sister, 5s; a brother, 10s.

E.N.—Our thanks for the contribution, which we accept as an act of fellowship in the truth—all the more acceptable because unexpected and unsuggested. It is by such co-operation that we have been able for now a goodly number of years, to carry, for the truth's sake, burdens for which our shoulders, in a financial sense, were never fitted. Applications sometimes made to us indicate an opinion that there is affluence behind the struggle. There is nothing like a fair understanding. We, therefore, tell such, once for all, that we are without a portion, having absolutely nothing to call our own except a few articles that would be put into a cart were we compelled to move from one rented house to another. Outside observers mistake a business which pays the printer and the truth, for one that puts money into our pocket, which it has never done.

NEARLY READY,

DR. THOMAS: HIS LIFE AND WORK.

A Biography illustrative of the process by which the system of truth revealed in the Bible has been extricated, in modern times, from the obscurations of Romish and Protestant tradition. By ROBERT ROBERTS, of Birmingham. Price 7s6d. in Britain and her Colonies,  postage extra; in the States, Three Dollars, carriage and duty free. A book about the size of *Elpis Israel*. The charge for postage cannot be exactly stated till the weight of the book is ascertained; but probably 8d. in Britain, 2s. to Canada, and 2s8d. to New Zealand.

There will be an engraved Frontispiece in Steel, exhibiting Dr. Thomas's Likeness at four different periods of his life.

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BRITISH.—May 22nd, T. Gruit, J. Mycroft, B. Bennett, C. Reid, J. Scrimgeour, 23rd, E. Phelps, W. Green, J. Nesbit; 24, V. Collyer, F. R. Winterburn, T. C. Nichols; 26, W. Vernon, W. Walker, F. Jones, J. Scrimgeour, W. R. D. Gascoyne, A. Andrew; 27, W. Owlser, R. Paterson; 28, J. Skinner, E. Head, S. Fletcher, J. Mycroft; 31, W. Smith, R. Carruthers, A. Andrew, J. Habgood, W. Robertson, V. Collyer, J. Millman; June 2nd, J. Smith, J. Hood, Miss Fraser, J. Mill; 3, H. H. Keeling, J. K. S., J. S. Wilson, L. Riste, J. Nesbit, J. Boler, J. Steel, G. Taylor, J. Sanders, B. Bennett, T. Brown; 4, J. Gillies, R. Carruthers, J. W. Moore, J. Wootton, J. Barrow, D. Handley; 5, H. H. Keeling, J. Grant, D. S. B., T. Betts, A. Gibb, G. Davidson, W. Peacock; 6, J. Dalghesh, G. Leeson; 7, T. G. Haines, A. Sharp, W. Sinclair, D. Hespburn; 9, P. Bennett, J. Pettigrew, M. Fraser, J. Boote, J. Phelps, S. G. Hayes, a sister; 10, W. Osborne, H. H. Keeling, a brother, W. Dew, W. P. Crompton, W. E. Coles, W. Dasher; 11, E. Riste, J. Wilson, J. Hawkins, A. Thomson, G. A. Kinnaird; 12, L. P. Lowe, D. S.; 13, W. Blount, J. Grant, T. W. P., D. H. Smith, T. Betts, W. H. Farmer, T. S. Swindell, T. Cornwall, F. N. Turney; 14, T. Boshor, D. McCann, H. Evans, G. Lillie; 16, J. Wilson, V. Collyer, E. P. Morrall, J. Scrimgeour, J. McCann, R. Sinclair, J. Wilson, W. H. Farmer, W. Hirkenhead, E. E. Boudry; 17, T. Betts, C. W. Clark, M. Savage, T. Watton, J. Brown, W. Peacock; 18, J. J. Spencer, T. C. Nichols, J. Maitland, H. Turney, J. Mycroft, R. Hodgson, W. Bailey, a sister, J. Bell, T. Nesbit; 19, C. Smith, R. K. Cooper, a brother, G. Leeson, W. H. Andrew, G. Waite; 20, J. Hawkins, Mr. Pritchard, C. Weale, W. H. Farmer; 21, A. F. Willis, C. Handley; 23, W. H. Farmer, W. C. Henderson, L. P. Lowe, Mr. Pritchard, J. Wootton.

FOREIGN.—May 23rd, P. Graham, F. E. Henderson, G. Lees, T. Hart, W. Rooke; 26, J. Wallace, C. C. Mann; 28, J. F. Gellity; 31, G. P. Mackay, June 2nd, M. H. Staples, W. G. Kollmyer, A. D. Strickler; 8, A. B. McDaniel; 4, G. P. Mackay, F. Chase; 9, F. Hodgkinson, J. McKinnon, J. Campbell; 11, E. Lasius; 16, D. Pfeffer, and R. H. Tucker, P. Graham, W. W. Holmes, M. Scott, G. Lees; 17, G. W. Bantae; 18, J. Coombe; 19, A. Hall, T. A. Corbett.

DESPATCH OF PARCELS DURING THE PAST MONTH.

May 15th, J. Wareham; 20, T. Betts; 21, T. Gruit; 23, T. Hart (3 parcels), P. Graham; 24, F. R. Winterburn; 26th, C. Mann, W. Strickland, W. Wallace (5 parcels); 28, b. E. Head, S. Fletcher, 29th, J. Andrew, J. Mycroft; 30th, W. Smith; June 1st, R. Carruthers, J. P. Mackay, W. Robertson, M. L. Staples; 3rd, C. Walker, J. Nesbit, J. Steel, Messrs. Brandon Brothers, Mr. Christy, C. Swepson, H. N. Frazer, B. Bennett, G. Kollmyer; 4th, J. Sanders, J. W. Moore, C. W. Clark, W. Fowler; 5th, P. Hall (2 parcels), W. Peacock, W. Greenwood, S. Dixon, G. Haines, W. Willis, J. Barrow, J. Jefferies, J. Gillies, W. H., J. Gillies, J. Smith (2 parcels); 6th, J. Habgood, T. Smith, A. D. Strickler, J. Fendley, Dr. Suffron, L. Wood, J. Craig, T. Betts, G. Leeson, J. Dalghesh (2 parcels), P. Hall (2 parcels), V. Collyer, J. Spencer, J. Boyd, A. Sharp; 9th, J. Boote, J. Pettigrew, J. McKinnon (4 parcels), J. Camshell, J. Phelps; 10th, W. Osborne, W. Dasher (2 parcels), H. H. Keeling, J. Crompton; 11th, A. Thompson, E. Thomas (4 prels.), J. Wilson, E. Riste, C. Mann, W. Edwards; 12th, L. P. Lowe, E. Neillings, J. Scrimgeour; 13th, W. Blount, J. Limberick, R. Carruthers, C. Reid, G. Leeson, W. Smith (2 parcels); 14th, G. Lillie, D. McCann (2 parcels), E. Thomas (2 parcels); D. Pfeffer (5 parcels); J. Nairn, J. Keightley, J. Duncan, G. Lees, G. Scott (4 parcels), R. Sinclair, Mrs. Robertshaw; 18th, W. Bailey, J. J. Spencer; 19th, R. K. Cooper, G. Leeson, J. J. Andrew, J. Ford, J. Hall; 20th, J. Hawkins, Mr. Pritchard; 21st, J. Habgood, H. H. Keeling, J. Hawkins; 23rd, J. J. Andrew, C. Henderson, R. Roberts and Co., Mr. Pritchard, David Pfeffer, H. Shuttleworth.

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- Are you wishful to become acquainted with the whole counsel of God, and be made wise unto salvation? by all means **READ EUREKA.**
- And should you be tempted to consider the foregoing recommendation extravagant or too highly-coloured, **READ EUREKA.**

And if you have read it,

READ EUREKA AGAIN.

The Christadelphian,
Aug. 1, 1873.

No. 110.—August 1, 1873.

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 FOBERTS.

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BIRMINGHAM: ATHENEUM ROOMS, TEMPLE ROW.

Published by the Editor,

ON THE LAST THURSDAY OF EACH MONTH, FOR THE MONTH FOLLOWING.

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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.

NOTES.

W. H. E.—The hymn book gets along; but setting music is slow work. We shall gladly mention a probable date of appearance when we can do so.

R. C. B.—Job lived after the flood, but nevertheless, represented the patriarchal constitution of things which had not yet given way before the Mosaic.

THE LIGHT BEARER.—We have received a parcel of this. Brother Lovell wishes us to state to American readers that it can be procured of sister Thomas (West Hoboken, N.J.), and H. Lovell (Worcester, Mass.)

J. B. AND OTHERS.—The "Review" distributed gratis during the month has been published at our own cost. We do not object to participation therein on the part of such as sympathise with the object in view.

J. C. P. AND OTHERS.—It is impossible at present to say what the result will be. Certain it is, that any community endorsing the proposition that Jesus did not come in sinful flesh, shut their door against all who belong to the fellowship of the apostles.

M. H. J.—("Sacrifice of Christ").—Our reason for omitting names was that the truth might be saved from disgrace; its friends from discouragement; and that an open door might be left for the retreat of those who ought to retreat.

A. O.—Jesus was not "merely the flesh of David." He was the seed of David in the mould of the Spirit, manifesting its moral and intellectual qualities (by reason of its underlying presence), till 80. After then, the Spirit was with him in power: He is now the Spirit in substance.

FRIEND OF TRUTH.—We do not guarantee to publish intelligence in the form in which it is sent. Wisdom requires editorial modifications sometimes. We shall be thankful to be rid of a disagreeable post; but will not leave it till health unfits, death removes, or the Lord's coming provides a pleasanter occupation in his service.

N.B.—In the note to A. W. W. last month, we used the word "perish" in its temporal sense, of course. We would not on any consideration incur the risk of perishing at the Lord's coming. We merely meant that should our maintenance of the truth detach from our co-operation every friend who now assists, leaving us to sink in the waves in a temporal sense, we should not hesitate to go in the face of such a result, knowing that the kingdom of God remains for those who endure to the end.

S.O.—We did not publish the wrong answers to the questions, because we don't believe in giving error more opportunities than it can make for itself. It surely has enough. The truth has scarcely any; what it has has been dearly bought; and as we hope to rejoice with the truth in the day of its coming glory, we stand by it jealously now in the day of its reproach.

MISFARE.—In the *Christadelphian* for March last, application was made on behalf of bro. Geo. Pearson, of San Francisco, for the address of bro. Andy Mundell (late of Belfast), to whom it was stated brother Pearson was indebted for his knowledge of the truth. It now appears that brother Pearson applied for another, and that it was this other and not himself who was indebted, &c.

NOW READY,

DR. THOMAS: HIS LIFE AND WORK.

A Biography illustrative of the process by which the system of truth revealed in the Bible has been extricated, in modern times, from the obscurations of Romish and Protestant tradition. By ROBERT ROBERTS, of Birmingham. Price 7s6d. in Britain and her Colonies, ~~8s~~ postage extra; in the States, Three Dollars, carriage and duty free. A book about the size of *Elpis Israel*. The charge for postage cannot be exactly stated till the weight of the book is ascertained; but probably 8d. in Britain, 2s. to Canada, and 2s8d. to New Zealand.

There will be an engraved Frontispiece in Steel, exhibiting Dr. Thomas's Likeness at four different periods of his life.

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LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—June 20th, A. W. Warner, M. A. Hayes, T. W. Rowel, R. Carvie, J. Cook, P. Hall, J. Hollington; 25, J. J. Andrew, T. Weston, J. Richards, W. R. Otter, D. Laverock, W. Pearson, W. Dent, E. Parsons, D. Wylie, J. J. Andrew; 26, J. J. Andrew, E. S. Evans, A. W. Warner, T. Haining, D. Handley, R. Black, D. Clement, J. J. Andrew; 27, J. T. Atkins, J. Mycroft, W. Blount, D. H. Wright, W. Gall; 28, D. Atkins, T. Townson, T. Hackett; 30, J. Birkenhead, A. W. Warner, J. Keighley, W. Birkenhead, E. Birkenhead, J. Grant, E. Risien, W. R. Otter. July 1st, G. Taylor, T. Parkes, W. Blount, E. Robertson, S. J. Rodgers; 2, H. Dyer, C. Jacobs, T. C. Nichols, A. Friend, B. C. A.; 3, J. Sutherland, J. Savage, J. Birkenhead, W. Grimsdick, W. Gall, R. Kerr, W. Peacock, J. J. Andrew, S. J. Rodgers, C. M. Handley; 4, Miss Kennedy, H. Vesey, H. Sulley, M. Fraser, T. Boshier; 5, C. Grimsdick, D. Pogson, W. Pearson, W. Smith; 7, E. Hamilton; 8, C. W. Clark, A. Williams, W. Moss, J. Paterson, a brother, D. Pogson, a Christadelphian, J. C. Phillips; 9, J. Dodge, R. Livingstone, G. Lillie, J. E. Hedley, M. Fraser, E. Hamilton, C. C. Mann; 10, R. Melrose, T. Parkes; 11, A. Andrew, brother Ross, E. Hamilton; 14, E. Phelps, W. Owler; J. Steel, J. Yardley, H. E. Coles; 15, D. Brown, C. Smith, W. Gill, W. Blount, J. D., T. B., H. Bannister; 16, D. Wylie, W. Robertson, J. Scrimgeour; 17, J. Mycroft, C. Smith, E. J. K. Jakeman, S. E. D., G. Lillie, L. F. Lowe, J. Savage, C. C. Mann; 18, S. Turney, J. Phillips, A. Farves; 19, V. Collyer, T. Townson, J. Burton, W. Copeland; 21, C. Smith, J. Grant, J. B. Mann, T. Parkes, T. Boshier, H. Sulley, J. Birkenhead.

FOREIGN.—June 24th, M. A. Staples, S. E. Cooke; 25, P. Graham; 26, S. and W. Harvey; 30, P. H. Smith, J. W. Boggs, Mrs. J. J. Robertson, H. L. Baker, W. G. Kollmyer, M. Dunn, July 1st, B. Franklin, a Christadelphian, J. Coombe; 7, H. Ennis, R. C. Bingley, C. Collon, J. Swan; 8, H. Lovell, E. Jacobs, L. Woods; 14, C. C. Kelly, R. Glenn, E. Lasius; 15, H. Shiels; 16, A. B. Magruder; 17, T. and M. Scott; 21, W. H. Reeves, M. E. Delozier, E. Lasius.

DESPATCH OF PARCELS DURING THE PAST MONTH.

June 28rd, J. Cook, E. Risien, S. E. Cooke, J. Taylor, T. N. Rowe; 26, D. Wylie, T. Weston (2 pcls), W. Dent (2 pcls), W. R. Otter, A. W. Warner, J. T. Atkins, W. Gall, J. Mycroft; 28, R. Robertson; 30, J. Birkenhead, A. W. Warner, J. Keighley, H. L. Baker, G. Kollmyer, H. L. Baker, J. Grant, Mrs. Robertson, D. Mason; July 2, S. Boyley (South Africa, 8 pcls.), H. Dyer, J. W. Boggs, S. F. Gratz; 3, W. Gall, W. Grimsdick, J. Sutherland, R. Kerr; 4, G. Lillie, J. Rhodes; 7, J. Boyd (3 pcls.), C. Collon, R. C. Bingley, W. Hollier, E. Hamilton; 8, W. Moss, C. W. Clark, D. Pogson, Miss Hayes, J. Gillies, J. W. Moore, J. Sanders, T. Swindell; 9, R. Livingston (4 pcls.), E. Hamilton, J. B. Hedley, C. C. Mann (3 pcls.); 10, W. Kay, S. Parkes; 11, A. Andrew; 12, E. Hamilton; 14, J. Habgood, F. E. Barnes, C. C. Kelley, "Rev." Prichards; 15, D. Brown, J. D.; 17, F. M. Lester, E. K. Jakeman; 18, G. Lees; 19, H. Sulley, E. Turney, W. J. Turney, H. Turney, W. D. Jardine, W. H. Farmer, Dr. Hayes, T. Boshier, W. Vernon, Miss Hayes, J. Scrimgeour, H. Dyer, C. W. Clark, G. Armitage, W. Birkenhead, R. Bell, J. Burton, D. Bairstow, T. Swindell, W. Blount, V. Collyer, D. Clement, D. Brown, W. Dasiper, W. Ellis, J. Greenwood, J. Gillies, Miss Rodgers, J. Phelps, A. Warner, R. Whitworth, Miss Wood, F. R. Winterburn, D. Handley, G. Haines, J. Habgood, R. Hodgson, G. Hollier, G. Kid, J. Sinclair, C. Reid, J. W. Moore, J. Mycroft, S. Richards, T. C. Nichols, W. R. Otter, J. O'Neil, J. Osborne, G. Owen, W. Owler, W. Peacock, T. Parkes, J. Rhodes, Miss Rodgers, T. Randles, J. Grant, Mrs. Roberts, J. Savage, C. Smith, J. Wootton, D. Strathairn, J. Teasdale, A. Farves, E. Thomas, H. Vesey, A. P. Willis, J. Grant, J. Sedgwick, M. E. Delozier, H. Sulley.

EUREKA,

THE APOCALYPSE EXPLAINED (IN THREE VOLS.),

BY DR. THOMAS.

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The Christadelphian,
Sept. 1, 1873.

No. 111.—September 1, 1873.

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 FOBERTS

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BIRMINGHAM: ATHENÆUM ROOMS, TEMPLE ROW.

Published by the Editor,

ON THE LAST THURSDAY OF EACH MONTH, FOR THE MONTH FOLLOWING.

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in advance.

No Subscription accepted for less than twelve months, and each Subscription must begin with the January number.

NOTES.

S. D. L.—The lettering on the back of the *Dr.'s Life* ought to be "Dr. Thomas: His Life and Work," and not "The Life of Dr. Thomas: Roberts." This latter was the bookbinder's own device and appears only on the first 50 copies.

"THE SECT EVERYWHERE SPOKEN AGAINST."—This excellent leaflet (by brother Andrew, of London) has been reprinted to the extent of several thousand copies, and can be supplied at 8d. per hundred; 2d. extra for postage. It is well suited for general distillation.

A. D.—We know of no reason why brother and sister Phelps, of Nottingham, should not be received in fellowship by the friends of the truth. The withdrawal of the late Nottingham ecclesia was of doubtful validity at the time, and is now rendered nugatory by the self-destruction of that community.

CHRISTADELPHIAN BOARDING SCHOOLS.—We have been asked in times past, if there were such institutions. We are now in a position to report the existence of two; one at Swansea (17, Henrietta Street), under the charge of sister Evans, formerly of Llancly; and the other at Taunton, under brother H. Vesey.

FOR ANOTHER CASE OF NEED (an old brother, of good standing, accidentally disabled from work), we acknowledge the following contributions: two sisters, £1; ecclesia, £2 10s.; E. A., (4 dols., at 3s4d., which is the price they fetch in Birmingham), 13s4d.; a sister, 11s; a sister, 11s6d.; a brother, 6s8d.; a brother, 5s.; A. P. H., 3s4d.; a brother, 10s; a sister, 2s.

"THE MOSAIC CURSE IN RELATION TO JESUS."—Special attention to the article in this number, by brother Andrew, bearing this title, will be rewarded with an improved apprehension of the plan of divine love which centres in the sin-bearing Lamb of God. It is an unanswerable demonstration of the fact that Jesus had to come under both the Adamic and Mosaic curses before he could, in God's arrangements, bear them away.

THE REVIEW.—Towards the cost of this (which, with postage, &c., amounted to £13 8s. 9d.), we have to acknowledge the following contributions: a brother, 5s.; a brother, 1s.; a sister, £1; an ecclesia, £1 18s6d.; a brother, 5s.; a brother, 2s6d.; a brother, 4s.; a brother, 3d.; a brother, 1s10d.; an ecclesia, 11s6d.; a brother, 6s5d.; a brother, 2s6d.; an ecclesia, 2s6d.; a brother and sister, £5. To the contributors, one and all, we return unfeigned thanks. It happens now, as it has always been during these probationary centuries, that wealth and power are on the side of the enemies of the truth. The poor have to combine to fight the truth's battle, but the victory is with them at the last: so may they take courage. The once Poor and Needy man is at the door for the rescue of his brethren.

W. C.—"Deceiving and being deceived" is nothing new in the history of the truth. No error ever yet established a footing without its

being made, in clever hands, to have a strong semblance to the truth. When God gave the early ecclesias over to strong delusion, that they might believe a lie, because of their want of love for the truth which they had, they thought the lie they believed was the truth. It could have been shown to be a lie, but the preachers would not come to the light that their deeds might be manifest. So it is now. The purveyors of heresy will not submit to the test. They only succeed by working under cover. God preserve all faithful hearts from the snare.

T. M. B.—Your words of comfort are appreciated. We accept the situation with patience. The time of the end is a time of trouble—within as well as without; and, doubtless, the present irruption of diabolism is an intended trial of the faith and patience of the true saints; and perhaps a punishment for some things that may not have been right. Blessed is he that watcheth and keepeth his garments. The Lord's return finds on the scene evil servants who say each in their hearts, "My Lord delayeth his coming," and begin to smite their fellow servants and to eat and drink with the drunken (that is, to take part with the world in doctrine and practice).—(Matt. xxiv. 48-51.) This same crisis finds another class represented by the faithful and wise servants giving meat to the household in due season, who being found so doing when the Lord appears are to be entrusted with higher things. To this second class, in this time of the end, we aspire to belong, knowing that it is now the kingdom of heaven is likened unto five wise and five foolish virgins, who find themselves separated at the hour of meeting.

H. S.—An ecclesia commits suicide which resolves on the suspension of the breaking of bread on any ground. Such an act destroys their claim to be considered brethren, except they repent; for Jesus defines as his brethren those who do the will of the Father as revealed in the "whatsoever things" Jesus has commanded, amongst the which is the breaking of bread as the family characteristic. It is not for true brethren, who doubt not their standing in the Lord, to resolve on disobedience, because some are bewitched. Let the fellow-heirs stand true to the Master's will, whatever those may do who discern not the Lord's body as the sin-offering. If they eat unworthily, they eat to their own condemnation; but this will not affect those who are prepared to eat discerningly. And as for the proposal to resume the breaking of bread "on the basis of a so-called 'uncondemned Christ,'" it is one that no enlightened believer could be a party to. The Christ symbolised in the breaking of bread is a Christ in whom God "condemned sin in the flesh"—(Rom. viii. 3.) This is the only Christ that will avail us who are condemned. A so-called "uncondemned Christ" is an invention, having to do with Paganism and not with the wisdom of God.

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LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—July 22nd.—A. Lester, D. Brown, T. Holroyd, J. Sanders, W. Evans, J. J. Spencer, J. L. D. Slocomb; 24, T. Betts, G. B. Follows, J. H. White, W. Ellis, C. W. Clark; 25, D. Wylie; 26, E. Phelps, J. Gorton; 28, J. Grant, H. Sulley, C. C. Mann, J. Keighley, T. Fisher, A. Andrew; 29, W. Smith, J. Robertson, J. Cooke, H. Turney, T. Fowson, E. Hamilton, J. Yardley; 30, W. H. Andrew, H. Evans, J. Sanders, G. Gallop, C. Reid, H. Sulley, T. Bosher, T. Randles; 31, S. Watkins, J. Paterson, D. Wylie, D. Slocomb, S. Smith, J. Millman, J. Ambrose, Aug. 2, W. Osborne, F. R. Winterburn; 4, W. Dew, D. Bairstow, E. Risien, C. Walker, J. Grant, C. C. Mann, J. Hawkins, J. J. Andrew, H. Sulley, T. Watton, G. Smith; 5, J. Watts, T. Haining, C. Smith, F. S. Homewood, H. Sulley, M. A. ...; 6, V. Collyer, C. C. Mann, T. Bosher, C. W. Clark; 7, A. W. Warner, J. McIntosh, J. Stephens, T. Leigh, a brother, J. Birkenhead, H. Bannister, F. R. Winterburn, S. Davies, W. Watson, E. Risien, J. H. Fowler, T. Bosher, D. Clement, H. A. Warner, L. F. Lowe, M. M. Paterson, J. Grant, J. Hood, J. Parkinson, J. Everitt, A. Dixon, W. Dasher, C. C. Mann; 12, A. Dabell, A. W. Warner, T. Slater, W. Smith, E. G. Holden, G. Haines; 13, J. Grant, D. Hepburn, A. Andrew, D. Wylie; 14, B. Lansdown, V. Collyer, J. Alexander, C. Reid; 15, T. Moodie, J. O'Neil, J. Leask, J. Booth, J. Wareham, D. Brown, R. Bell; 16, W. Dasher; 18, A. W. Warner, M. Sim, T. Haining, J. Hawkins, J. McIntosh, V. Collyer; 19, J. T. Atkins, W. Mellor, W. Sincclair, J. W. Moore, W. O'wler, A. Tait, W. L. Atkinson; 12, A. W. Warner, D. Fraser, J. Smith, T. Watton, E. Wood; 23, A. Andrew, W. Birkenhead, J. W. Thurtle, T. Parkes; 25, W. R. D. Gascoyne, S. Turney, J. Alexander, C. C. Mann, D. Clement.

FOREIGN.—July 22nd, C. H. Evans, G. W. Banta, H. T. S. Powell; 28, R. Cranshaw, T. Hart; 29, J. S. Leonard; 30, L. Woods. Aug. 4th, J. W. S.; 5, H. C. Jacobs, J. Coombe, J. Wood, J. W. S.; 7, A. Christadelphian, M. L. Staples; 11, R. D. Warriner, A. L. Whiting, E. B. W. A. Fordham, S. S. Smith; 13, E. Bott, W. H. Gorton, W. Rooke, T. G. Newman, W. W. Holmes, D. Pfeffer, J. Allan, W. Willis, P. H. Tucker; 18, S. M. Thomas.

DESPATCH OF PARCELS DURING THE PAST MONTH.

July 22, J. J. Spencer, D. Brown, C. H. Evans, E. E. Wood, M. E. Delozier; 24, R. T. S. Powell (19 pcls.), C. Wedge, Mr. Renshaw, P. Degeer, J. Brown; 28, J. Grant, Mr. Maycock, J. Keighley, A. Andrew, T. Bosher, J. Campbell (2 parcels), T. Hart; 29, W. Smith, Mrs. Hamilton; 30, G. Gallop, H. Evans, M. Stephen, E. Morrall; Aug. 4th, J. Grant, J. Hawkins, W. Dew, E. Risieu (2 parcels), J. Wood, D. Wadsworth, J. Grant, Rockford Free Library, T. Watton; 5, F. S. Homeward, M. A. H.; 7, A. W. Warner, J. Evans, T. Swindell, H. Sulley, J. Beddoes, T. Cornwall, G. Scrimgeour, S. Dixon, G. Haines, H. Sulley, W. Dasher, J. Grant, C. Walker, J. Coombe, J. Grant, R. Hodgson (3 parcels), J. Martin, G. Scott, A. Macdonald (2 pcls.), J. Birkenhead; 8, S. Davis, M. L. Staples; 12, T. Slater, J. Everitt, S. S. Smith, Mr. Brown, "Rev." D. Jones, E. G. Holden; 13, W. Rooke, J. Grant (2 pcls.), M. Tait (2 parcels), P. H. Tucker (3 parcels), J. Rotherham; 15, H. Harris, D. Brown, W. Dasher; 18, T. Randles, J. Wareham, J. McIntosh, M. Sim, J. Leask, H. Sulley; 19, W. O'wler, J. T. Atkins, J. Brown; 20, J. Mellor, T. Watton, D. Fraser (2 parcels), M. Tait, W. Dasher, T. Leigh, J. Hood, J. Steel, Mrs. Roberts, J. Bell, M. Hunt, G. Kidd; 21, J. L. Epperson, A. Blackwell, G. W. Moberly, J. J. Smith, F. Chester, W. W. Holmes, T. Chaslow, W. H. Reeves, P. Degeer, J. M. V. Graham (3 parcels), A. Rood, G. Lees, R. Strathern, W. Wallace, J. Boyd, S. J. Evis, W. G. Kullmer, T. H. Coleman, W. G. Banta, S. Boley, W. Willis, W. Smith, J. S. Leonard, H. Lovett, P. Graham, J. Nurimer, J. Grant, J. Richards, F. R. Winterburn, T. Randles, G. Owen, J. O'Neil, W. Smith; 22, C. C. Mann, Mr. Leatham, M. Lester, C. C. Kelley, W. Greenwood, E. Thomas, H. Shieus, J. Campbell, W. G. Mackay, T. Randles, A. W. Warner, Miss Kitchen, J. Boyd; 23, J. W. Thurtle, T. Parkes; 25, J. Alexander, J. Turney

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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.

NOTES.

THE NEXT NO. OF THE "CHRISTADELPHIAN."—We give notice, beforehand, that the next No. of the *Christadelphian* may be late, or may even be deferred for issue under the same cover with the Dec. No. The reason of this is that the Editor, who has prepared this No. in bed, goes, by medical advice, to a Hydropathic Institution for the next few weeks. With the treatment there to be received, accompanied with perfect rest, he hopes to be sufficiently recruited in the energies of this mortal, to resume his work for as long a time as the Lord may delay his coming.

W.J.—Pamphlet received. Contents fair, but for some reasons, we cannot undertake publication.

"When did the Priesthood of Christ commence?" (by brother J. J. Andrew) will appear in the next number.

The woodcut appearing in this number was engraved by brother Nesbit, of Glasgow.

H.H.—The new *Hymn Book* is now making rapid progress in the hands of three printers. Its appearance is promised by Christmas.

For the other case of need (still continuing) we acknowledge the following: brethren, £1; a brother, 2s.; a brother, 6s.; a sister, 2s6d.

P.B.—We received but did not notice the Chicago tract, because we did not wish to oppose friends on the right side of the Christ question, though regretting their zeal has led them beyond the Word.

J.M.—The things mentioned "pack in one box" well; but there is an art in the packing, in which some will acquire increased skill with practice. If the Lord will, we may show you some day soon how they pack.

H.S.—Superfluous re-immersion is a profanation of the Lord's institution for the remission of sins. Nevertheless, it is a sin, that on repentance and repudiation will, doubtless, be forgiven. At all events, the brethren would do wrong to refuse such penitents.

J.R.—"Antipas, F.D." is a man, who having been withdrawn from by the Birmingham ecclesia about three years ago, is ashamed of his own name, and has no claim to the self-imposed title, which will not deceive discerning friends of the truth.

The lecture in this number, entitled "The Slain Lamb," and also the article, "Questions and Questions," are printed in separate form for distribution, and can be obtained, the Lecture at 2d., and the "Questions and Questions" at 1d. each.

R.T.S.P.—Sterling is put instead of Canadian currency, because we are at a loss to state the price in the latter. The price to the States is no guide, because of the duties enforced there. We presume that Canadians know the Canadian equivalent of English sterling, and, therefore, how much to remit in every case.

Brother Willis, of Bendsworth, Australia, acknowledges with surprise and thankfulness the receipt of *Exnis Israel, Earth's*, vols. 1. and 2. *The Apostasy Unveiled, Antisites*, &c. He says: "Whoever the brother or sister is that has sent them to me, return them my most sincere and heartfelt thanks. They are truly, as you say, 'worth their weight in gold.' I pray the ever-loving Father that I may not forget to reward them at the resurrection of the just."

D.B.—Those who sympathise with heresy naturally dislike the disrespectful style of language employed towards it by those who contend for the faith. We cannot take their squeamishness into account. With trumpet at the mouth, we shall cry aloud and spare not, conferring not with flesh and blood, when the precious interests of the newly-recovered truth are imperilled by men who have shown indifference to the tender interests of the truth and its poor friends, in this cloudy and dark day.

J.H.—The cost of the *Review*, mentioned last month, included also the *Rejoinder*, and postage for the transmission of both. The printer's charge was higher than usual because of night work and special expedition. We have to acknowledge the following further contributions in aid of this and other expenses incurred in the defence of the faith: a brother, 3s.; a brother, 2s6d.; a brother, 5s.; an ecclesia, £2; a brother, 10s.; a brother, 1s4d.; a brother, 10s.; a sister, 2s6d.; a brother, 1s4d.; an ecclesia, £1; an ecclesia, 10s.; a Bible Class, 10s.; a sister, 10s.; a brother, £1; a sister, 5s.; an ecclesia, £5; a sister, 5s.; an ecclesia, £2.

J. McM.—The friend who discovered in Handley's article "the voice of Antichrist," was, we believe, one in New Zealand, either J. Campbell or D. White. For the remark we made in June, 1872, with regard to his judgment of that case, we have, several times, intended to apologise, and now do so. Our discernment was at fault, from regarding the article as an impersonation of offension. It certainly was sent to us in that character, and having confidence in the writer, and having much else to occupy thought, we passed it to the printer without the scrutiny to which, in more leisurely time, it would have been subjected.

THE CRY OF DISTRESS.—Sister Fraser writes as follows: "Brother — has desired me to express his thankfulness to the brethren for their liberality towards and warm sympathy with him and sister — in their trouble. We rejoice, indeed, that the trial has been somewhat removed by the kindness of the brethren; but they are still passing through the furnace. The son that was mentioned in the previous letter to the *Christadelphian*, died a few weeks ago; there is very little hope of the daughter's recovery. Through the fatigue caused by waiting on them, sister — is now very ill. Brother — is suffering from disease of the lungs, and has had to leave his situation, not being able for the work."

ERRATA.—Sister Lasius writes: "Your proof reader wants looking after; he should not have said, in quoting Galatians, that we are heirs 'according to the flesh,' nor should he have quoted from the 11th chapter of Ephesians." As to which, the Editor has to say that mistakes frequently happen; but, as a rule, they are self-evident or unimportant, in both of which cases we prefer letting them pass, to unbending the reader, and reflecting on the printer (who does his work wonderfully well) by publishing long lists of corrections. Brother Andrew sends the following as occurring in the article last month on *The Moslem's Curse in relation to Jesus Christ*: p. 414, line 2, for "Jesus" read "Jesus;" p. 414, line 24, for "them" read "thou;" p. 415, line 23, for "them" read "thes;" p. 422, line 24, omit "but;" p. 424, line 8 from bottom, for "world" read "worlds;" p. 425, line 5 from bottom, for "claims" read "chains;" p. 429, line 8 from bottom, omit "he" at the beginning of the line.

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LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—Aug. 25th, J. Lovett; 26th, W. Scott, C. Reid, A. Robertson, W. L. Atkinson; 27th, J. Hayward, S. Fletcher, W. Dunmore, H. Sulley, T. Bosher, M. Fraser; 28th, J. H. White, J. Hawkins; Sep. 1, J. B. and M. Mann, M. H. (2 letters), T. Nesbit, T. C. Nichol, C. C. Mann, W. H. Andrew, S. Fletcher, T. Smith, G. H. Kidd, D. Culbert, W. R. D. Gascoyne, T. Watton; 2nd, J. Teasdale, W. R. Otter, J. Robinson, J. W. Moore, J. Grant, C. Firth, E. Morrall, J. Habgood, R. Leatham; 3rd, R. Carruthers (2 letters), M. Fraser, J. J. Andrew; 4th, Miss Kitchen, R. Paterson, J. Mellow, G. Lillie, J. J. Andrew; 5th, W. Dashper, T. Parkes, J. Clegg, V. Collyer, T. Nesbit, E. E. Wood, M. A. H., J. Horton; 6th, H. McFadyan, F. R. Winterburn, J. Mellor, T. C. Nichol, J. J. Andrew, M. A. H., B. Jardine; 8, Miss Kitchen, D. Pogson, C. Smith, H. H. Horsman; 9th, J. J. Andrew, J. Booth, Mr. Buckham, R. Hodgson, W. Muir, A. Thompson, J. Sanders, M. Childs, B. Atkinson, H. Sulley, T. Weston, J. Nesbit, J. Birkenhead, H. Board; 10, H. Jackson, R. Strathearn, W. Gall, H. Sulley; 11, T. Nesbit, T. Weston, W. W. Kerr, J. Burton, C. Reid, J. Fraser, M. Fraser; 12, A. Blackhall, C. Smith, T. C. Nichol, E. J. Holden, V. Collyer; 13, T. Betts, C. Weatherhead, R. Harrison, D. Paul, D. Wylie, J. Ambrose, V. Collyer, J. J. Andrew; 15, R. Hodgson, J. Burton, G. Owen, J. Steel, H. E. Bray, H. Sulley; 16, T. C. Nichol, G. Armitage, J. Mycroft, C. Smith, T. Nesbit, A. D. Crawford, J. Hawkins, T. Haining, J. Birkenhead, J. Dalgliesh, J. Harrison, J. J. Andrew; 17, C. Firth, W. R. Otter; 18, B. Atkinson, J. Lovett, M. A. H., J. Nye; 19, J. Dodge, J. Limberick, H. Sulley; 22, D. Fraser, J. Grant, J. Hayward, C. Handley.

FOREIGN.—August 26th, J. Johnson, E. D. Nichols, G. M. Nichols, M. McNellie; 27, J. Wallace; Sep. 1, T. Hart, D. Pfeffer, E. Thomas, S. F. Gratz, F. S. Dunn; 2, W. Jones, W. G. Kollmyer, J. Kitchen, W. Dugdale, A. D. Strickler; 4, J. Cooke, E. Duelli; 8, J. B. Paton, P. A. Blackwell; 9, C. Kelly, C. Mitchell, J. Coghill, W. J. Evans, P. F. Sanders, J. Campbell, W. H. Harris, S. Coffman; 15, E. J. Lasius; 16, J. Luxford, J. McMillan, C. W. Tomkins, W. Farrer, C. Vredenburgh.

Sept. 1st.—Money Order sent through Postal Authorities. Please do not send money in this way, or in any way in which it is not enclosed in your own letter of explanation. It is otherwise impossible to know where it comes from.—F. R. S.

DESPATCH OF PARCELS DURING THE PAST MONTH.

August 26th, W. Rosencrane, W. Hudson, D. Low, G. M. Nichol, E. Nichols, J. Johnstone, J. Wicks; 27, S. Fletcher, J. Spencer (2 parcels), J. Wallace (2 parcels), Mr. North, T. Williams (2 parcels), S. T. Norman; 28, S. Fletcher. Sept. 2, E. Thomas (2 parcels), W. H. Andrew, J. Teasdale, J. W. Moore, A. Leslie, G. H. Kidd, (4 parcels), Miss Kitchen; 3, R. Carruthers, E. Morrall, J. Kitchen (2 parcels), G. Lillie, J. Cook (2 parcels), E. Duelli, J. Booth, M. A. H., W. Buckler, J. Martin; 5, R. Paterson; 6, J. Mellor, H. McFadyan; 9, C. C. Kelly (3 parcels), Mr. Buckham, Mr. Child, Miss Kay (2 parcels), A. Thompson, T. Weston, H. Turney, G. Armitage, J. Sanders; 10, J. Birkenhead, J. Campbell, C. Mitchell, J. McMillan, G. Fall, J. Davidson, W. Sanders, W. Muir, C. Mitchell (3 parcels), J. Campbell, G. Chilly, M. Fraser, C. Reid, H. Sulley; 13, D. Wylie, R. Harrison, J. Ambrose; 16, J. Hawkins, J. Howatson, T. Gary, Lieut. Dalton, J. Farrer, D. Lonsdale, Miss Segill, B. Hardy, S. Farrar; 17, G. Southall, Miss Barker, W. R. Otter, E. Thomas (8 parcels); 18, J. Nye, E. Thomas (20 pls.), J. Tilley, Low and Searle; 19, W. H. Andrew, H. Sulley, W. D. Jardine, W. H. Farmer, Dr. Hayes, T. Bosher, W. Vernon, M. A. Hage, J. Serimgeour, W. Dyer, C. Clark, G. Armitage, J. Birkenhead, J. Bell, J. Burton, D. Baird, T. Swindell, W. Blount, V. Collyer, D. Clement, D. Brown, W. Dashper, W. Ellis, W. Greenwood, J. Gillies, M. H. F. Dunn, J. J. Spence, T. Watton, J. Sanders, W. Buckler, S. Torrey, D. Brown, J. Phelps, J. McIntosh, E. G. Holden, A. W. Warner, R. Whitworth, E. E. Wood, F. R. Winterburn, D. Handley, G. Haines, J. Habgood, R. Hodgson, W. Hollier, D. Brown, G. Kidd, W. Sinclair, C. Reid, J. W. Moore, J. Mycroft, S. Richards, T. C. Nichol, W. R. Otter, J. O'Neil, W. Osborne, G. Owen, W. Pescock, T. Parkes, J. Rhodes, Miss Rodgers, T. Randies, J. Grant, E. Roberts, J. Savage, C. Smith, J. Wootton, R. Strathearn, J. Teasdale, A. Tarris, E. Thomas, H. Vesey, A. P. Willis; 20, T. C. Nichol; 22, D. Fraser.

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- And should you be tempted to consider the foregoing recommendation extravagant or too highly-coloured, **READ EUREKA.**

And if you have read it,

READ EUREKA AGAIN.

The Christadelphian,
Nov. 1, 1873.

No. 113.—November 1, 1873.

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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NOTES.

THE NOVEMBER NUMBER.—Despite the unpromising prospects of last month, we are able to appear this month at the usual time. Five weeks at a Hydropathic Establishment (which will have expired when this meets the eye of the reader) have nearly restored health and allowed of the customary publication. Thanks be to God and to those many brethren and sisters who have spontaneously plied at our disposal the means of this recovery. For more on this subject, and also as to the continuance of the *Christadelphian*, see editorial remarks on page 521.

H.N.—"Street Baptists" require to be re-immersed on coming to a knowledge of the truth as contained in "the things concerning the kingdom of God and the name of Jesus Christ."

M.P.—It requires "extreme men" to do effective work in an evil day. All great work has been done by extreme men. Who so extreme as the Master of the House?

Brother Ellis, of Liverpool, having embraced the Renunciationalist heresy, cancels so much of his letter in the September *Christadelphian* as may be inconsistent therewith. Bro. T. C. Nichols, for the same reason, does the same thing with regard to his letter appearing last month, and says: "Allow me to offer an apology for the injury by misrepresentation unwittingly done by myself in the letter published under my name. It is clear that I wrongly interpreted the reply made by F——."

F.H.—Yes: "once a brother always a brother," as regards judgment about responsibility to Christ, but not as regards communion with the family; this depends on steadfastness in the faith and practice of the household. In so far as "brother" is expressive of this communion, it is out of place towards those who of the faith have made shipwreck.

J.R.—If a man believe a doctrine he does not understand, and then renounce it, he exemplifies a performance which may appear paradoxical and impossible, but is, nevertheless, actual, unless we suppose the first profession was a lie.

O.Q.—The Athenaeum Rooms are in the sole occupation of the Editor, who places them, on his individual choice, at the service of the truth. The Temperance Hall is held for the ecclesia in his name. In the one case he is lessee, and the other, a tenant in trust for others. Between the two things, there is a great difference. The misstatement of the first case is one of many misrepresentations to which malice has given currency.

H.T.B.—When John anathematized those denying that Christ had come in THE FLESH, he meant *mortal flesh*, for it was defined to be the flesh of the brethren. The renunciationalists deny that Jesus came in mortal flesh; therefore, in the sense of John's words, they deny that he came in the flesh, and, consequently, exclude themselves from the fellowship of all who abide faithful to the doctrine of Christ as apostolically delivered.

M.—The Renunciationalist controversy does not originate in a mere conscientious change of view, as distant observers would imagine, (though it has brought about this in the case of some who are beguiled). It represents the old antagonism between the children of the flesh and the children of the spirit, which has many and deep-rooted points of divergence as the near-

coming day will bring to light. Meanwhile, the truth is the test and the divider.

Brother DUNN, Hayfield, Pa.—We had intended writing, but many things have prevented. Suffice it now to say that your defence against a paper that denies that Jesus in his death confirmed the promises made to the fathers, is unnecessary so far as those who know you are concerned. And as for the paper itself, it is best left alone.

T.O.—In re-producing Dr. Thomas's old articles, we, of course, subject them to editorial revision to harmonize them with the matured apprehension of the truth he finally reached, after years of continuous study of the holy oracles. But the need for this is slight indeed. Occasionally the alteration of three or four words is necessary in the course of an article; but more frequently there is no need for alteration at all. The scripturalness of the Dr.'s ideas and style has been remarkable from the very beginning.

J.M. (P.)—Your independent criticisms are appreciated, though disagreed with in some particulars. You are no "fool" if you are considered so. We can stand personal stricture to any extent, so long as you are on the side of the truth. As to the "intolerable scum" swimming on the surface of the Renunciationalist controversy, it is due to the nature of the bones in the pot. Could you discern this, your wonder would cease, if your disgust remained the same. Perhaps you may discern some day—at all events when the Lord comes. It is our misfortune to be boiling in the same pot, causing us to suffer wrongfully in the estimation of some. This we are trying to "take patiently," against the day of the Lord's vindication.

A.W.W.—The printer of the *Christadelphian* has been paid for the printing of the same each month on delivery, during the whole ten years of its existence; and sometimes a day or more in advance. The statement that we are in debt is false. The other books, printed at the printer's own risk, are his property, though in our hands. When sold, we are responsible, and always pay. We never made "false charges" against any man. We have brought hatred on ourselves in the cause of righteousness. The result, in these evil reports, is painful to endure; but the experience is not new in the history of the saints—(John vii. 7.)

CATEGORICAL DISCUSSION.—The correspondent at Halifax, referred to in brother D. Clements' letter published last month, writes to deny that he contradicted himself in the conversation referred to; except in brother Clements' estimation; and wishes to explain that what he said on the subject of categorical discussion, was that "one great objection to categorical discussion was, that answers given to questions without explanation or definition were very liable to be misunderstood." He says he used no such words as that "it would make them contradict themselves." We publish his correction, recognising that from their several points of view both accounts may be right, at the same time declaring that our experience is in harmony with the sentiment imputed to our correspondent by bro. Clements; and the class appear so conscious of this that with scarcely an exception, they refuse to submit to the process, though those whom they oppose gladly court it. To disparage the process as an "entailment of talk," is to imitate the part of false witnesses in court, who have a supreme aversion to cross-examination, and condemn it as an altogether unnecessary addition to the process of evidence. It destroys the impression made by their examination-in-chief. They avoid the

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FOREIGN.—Sep. 22nd, R. D. Warriner, R. H. Dean; 23rd, T. Hart, H. Neale, H. Thomas; 24th, G. Smart. Oct. 1st, J. S. Leonard, J. Wallace. 2nd, T. Cole, J. Kitchen, P. A. Blackwell; 6th, P. P. Brown, C. H. Morse, G. H. Ennis; 7, S. F. Norman; 8, P. Graham, B. Powell, A. Sintzenich, J. Ward; 9, T. Scott; 12, R. J. Jones, J. Evans, J. Wood; 14, A. L. Sweet, 15, L. Adamson; 16, N. M. Nicholson, M. L. Risien; 22nd, P. A. Blackwell.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Sep. 22nd, R. D. Warriner; 23, T. Nesbit, H. Neale (2 parcels), B. Parsons; 24, G. S. Stone, T. Hart (5 parcels), A. E. Smithers, S. Fletcher, J. Hay, L. Nesbit, G. Smart; 26th, J. Mycroft, A. Andrew; 27th, J. Dalgleish, W. Green, T. Nesbit; 2, J. Kitchen (2 parcels), W. H. Andrew; G. Stone, W. Green, T. Cole, W. Hartley, J. W. Thaird; 3, J. Kitchen; R. Roberts & Co.; 7, J. Kitchen (7 parcels), T. Hart (2 parcels), D. Hepburn (2 parcels), J. P. Dixon (2 parcels), J. Boler, T. C. Nichols, P. P. Brown, S. F. Norman, D. Wylie, P. H. Tucker, H. Sulley, J. W. Moore; 8, A. W. Warner, R. Roberts & Co., W. Osburne (2 parcels); 9, R. Armstrong (2 parcels), D. Strathearn; 10, J. Kitchen, W. Routley, J. Coombe, J. Ward, T. Moore (3 parcels), Barford & Newitt, P. Powell (2 parcels), Mrs. Bromley; 13, J. Scrimgeour, R. C. Bingley, J. Boyd, J. Wood; 14, J. Boote, D. L. Naylor, J. Evans; 15, T. Hart (7 parcels), T. Adamson, L. M. Nicholson, T. Dobbs; 17, E. P. Morrall, W. Dasher, T. Watson; 20th, E. C. King, A. Lowe, W. Robertson, J. Booth; 21st, E. Empsall, W. Johnson; 23, E. Thomas, T. C. Harrington, P. A. Blackwell (2 parcels), E. Trueblood, G. Taylor.

questions and prefer to "make a statement," or "offer an explanation," bringing upon themselves often the imperious command of the Bench to "answer the questions, and give your explanation afterwards." This is a very common occurrence in the courts. On the other hand, a witness of truth cannot be shaken or made to contradict himself, but courts the most stringent test that can be applied. In twenty years' polemics, we have times without number observed the operation of the same rule in the behaviour of disputants.

The words of Christ have many applications; "He that doeth evil hateth the light, neither cometh to the light, lest his deeds be reproved; but he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." Those who may feel themselves wrongly suspected of belonging to the first class, act the worst part for themselves in refusing to come to the test. The time for fraternal test, however, seems now to be past. The far more dreadful test of the judgment-seat is at the door.

EUREKA,

THE APOCALYPSE EXPLAINED (IN THREE VOLS.),

By DR. THOMAS.

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The Christadelphian,
Dec. 1, 1873.

No. 114.—December 1, 1873.

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 FOBERTS.

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begin with the January number.*

NOTES.

THE CHRISTADELPHIAN.—(J.H.)—The Editor's health is restored, and the probability is the *Christadelphian* will be continued. There will be somewhat of a strain caused by the desertion of former friends. Some of these would continue their assistance, but this we cannot accept unless they return to the truth. Apart from the truth, we have no object in publishing the *Christadelphian*. Leaves and fishes we could find more abundantly in other channels. If, therefore, friends are not prepared to co-operate on the basis of the whole truth without compromise, we would rather be without their co-operation. God is able to raise up others who will rejoice in the opportunity which they have not been wise enough to recognise and continue in.

A.B.—Remarks on "Ye are not in the flesh" (Rom. viii. 3, 9) are written, but held over till next month for want of space.

TO ALL AND SUNDRY.—Be sure any books ordered are in the table of "Books in Supply" before you order.

J.S.—Remarks in reply to your criticism on the argument on "the brazen serpent," are written, but held over for want of space till next month.

D.P.—The doctrine of judgment at the appearing of Christ is undoubtedly among first principles, and will not be compromised by faithful friends of the truth.

THE MOSAIC CURSE.—Brother Andrew has written a reply to objections on this subject. The reply was intended to appear this month, but is inevitably held over till the January number.

J.B.—The books used in the Birmingham Christadelphian Sunday School, that are not peculiar to Christadelphians, are reading books, consisting of digests of Scripture history in simple language. The hymn books, of course, are peculiar to them.

"WHY WAS THE LORD JESUS BEGOTTEN OF THE FATHER?"—A long article on this subject has been written by brother J. J. Andrew, and was intended for publication this month; but through a misunderstanding on the part of the printer, the principal part of it was held back till it was too late to put it in type. It will appear in January, God willing.

R—c.—Contribution per sister L. received and forwarded to sister Fraser, for application to the use intended. (To sister L. the amount contributed by the N.J. ecclesia—also by "two sisters"—was handed to the same sister for use in another case in the same town. Its acknowledgment will be found in sterling on the cover of the September No.)

F. B. S.—The part referred to is omitted from our republication of the Dr.'s articles, "Tempter and Tempted," because of its capability of being twisted into opposition to what the Dr. always believed; that Christ partook of our mortal nature. The Dr. avoided equivocal language on the subject in his later writings, as we have shown in the quotations in the *Christadelphian* for August last.

J.R.—The "brother Clement," of Mumbles, mentioned in the paper referred to is not brother Dan Clement, but his father, who was withdrawn from by the ecclesia long before the Renunciatorist heresy cropped up. Brother Dan Clement is too wide awake to be entangled by Renunciatorism, even when backed by the Satanic

trinity of flattery, mesmerism, and sophistry. The "sixteen brethren" are composed of twelve women and four men.

C. RICKUS.—We have received the Renunciatorist leaflet, entitled *To the Point*. It is a piece of sophistry from beginning to the end; and contradictory at that. It is evident the writer does not understand what the Renunciatorist theory is, or he would never make the holders of that theory say that Jesus was mortal in the days of his flesh. We had written a few remarks on the leaflet to appear in this number; but we are obliged to hold them over till next month.

F.W.—"Mortal" means subject to death. Our flesh is subject to death, and is therefore mortal. The Renunciatorists deny that the flesh of Jesus was subject to death; therefore they deny it was mortal. See question 19, *Thirty-two Questions*; also Question 22. See also all Renunciatorist arguments that have been published. But if you have any doubt, ask the question direct of the writer of the *Thirty-two Questions*—yes or no; was the flesh of Jesus mortal?"

H.C.J.—God was pleased with the character of Jesus; but it was not the character, as an abstraction, that was the Son of God. "Character" is but expressive of his mental attributes; but those attributes would not have existed in him had he been born of the will of the flesh. They were the result of the Spirit's operation. We require not to ask "how" the Spirit wrought those results in the seed of David. He did work them, and that is sufficient. We do not understand the writer in question to deny this.

J.P.R.C. AND OTHERS.—Our obstacle in Aberdeen was the Dowicite fellowship. This removed, reunion ensues as a matter of course, unless the existence of other scriptural barriers can be shown. Alleged torpidity of spiritual life would not be a reason. We are not judges. If the truth is recognised and Christ's commandments upheld, fellow believers are bound to unite, even if practical coldness may be felt to exist. Such a state would be an evil, but we know of no New Testament warrant for making it a reason of separation.

J.M. (P.)—Your calculations of the Ezekiel measurements are correct, if ten feet be taken as the length of the reed; but there seems reason for thinking that "six cubits and an handbreadth" in Ezekiel's time amounted to more than ten English feet. The calculations in *Twelve Lectures* are based on this thought. As to the subject of "maz" your advice coincides with editorial intentions; but as to the extraordinary suggestion that Paul meant sacrifices by "the flesh" in Rom. viii. 3, we cannot receive it for reasons we shall probably give next month.

TO FRIENDS FAR AND NEAR.—Works of Dr. Thomas wanted: *Apostolic Advocate*, vols. 1, 2, 3, 4, and 5; *The Investigator*, 1 vol.; *Herald of the Future Age*, vols. 1, 2, 4; Nos. 10, 11, and 12; vol. 5, Nos. 1 to 10 both inclusive; *The Wisdom of the Clergy proved to be a Folly; Herald of the Kingdom and Age to Come*, vol. 3 (1853), Nos. 1, 2, 3, 4, 5, 6, 8, 9, and 11; vol. 5 (1845), Nos. 1, 2, 9, 10, 11, and 12; vol. 6 (1855), Nos. 1, 2, 3, 4, 6, 7, 8, 9, and 11; vol. 7 (1857), the whole 12 Nos.; vol. (1858), Nos. 3, 6, 8; vol. 9 (1859), Nos. 1, 2, 4, 5, 8, 9, 10, 11, and 12; vol. 10 (1860), Nos. 1, 2, 7. Anyone having any of the foregoing works to dispose of will greatly oblige by communicating with F. A. Chatwin, 12, Temple Row, Birmingham.

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FOREIGN.—Oct. 28th, J. W. Boyce; Nov. 3, E. E. Erringer, M. Dann, H. W. Hudson, Z. D. Bichee, W. G. Kollmyer, H. C. Jacobs, J. Wallace, M. Lowden, T. Cole; 4, S. Ravley, A. Nottin, D. Pfeffer, J. Ladson, J. L. Hathaway, P. Hart, W. Jones, C. Mitchell, J. Falconer, J. Coumbe; 5, E. Thomas, E. Larius; 10, J. B. Paton; 12, C. H. Evans; 15, W. Brittle, A. B. Strickler, M. L. Staries; 18, J. Elliott, B. F. Sandford; 19, S. J. Boffoff, D. Wright; 24, R. Grod, J. O. Woodruffe, J. Swan, P. Norton, Mrs. Pitts, E. A. Hare, D. Pfeffer, R. W. Tucker, R. C. Laing.

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