

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.

*"Behold, I come as a thief: blessed is he that watcheth
and keepeth his garments."*—JESUS.

VOLUME XI.

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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. XI.

NATURAL RELIGION versus SALVATION BY FAITH.

HEATHEN DEFINED—THE GOSPEL IS FOR THE SALVATION OF THE HEATHEN THROUGH BELIEF OF IT—NONE SAVED BUT THE DOERS OF THE WORD—IGNORANCE ALIENATES FROM ETERNAL LIFE—NATURE'S LOGIC—NATURE DEFINED—ORIGIN OF NATURAL RELIGION—ITS INVENTORS INDICATED—THINGS IN WHICH THEY AGREE—NATURAL RELIGION AND GOD'S RELIGION IRRECONCILABLE ENEMIES—"BY NATURE" EXPLAINED—HEART-CIRCUMCISED GENTILES AND JEWS TO INHERIT THE PROMISES.

BY DR. THOMAS.

HEATHEN is the Saxon equivalent for the Greek word *ethnos*, and the Hebrew *goi*, and properly signifies *nation*. It is in this sense that it is used in the sacred Scriptures. The word *Gentile* is of the same import, only derived from the Latin *gens*. All nations, except Israel, being under "times of ignorance," were merged in hopeless superstition; so that to be of the nations was equivalent to being an idolator; the word *heathen*, therefore, came to represent a man, or nations, worshipping idols; though the Hebrew, Greek, and Latin originals, are never used in this sense in the Scriptures.

The salvation promised in the gospel

is the salvation of Israel and the heathen, in the sense of blessing *all nations* in Abraham and his Seed, on the principle of individual and national faith and obedience. The gospel has been preached for eighteen centuries to the nations for the salvation of heathen, in the sense of idolators and natural religionists—"to take out from the Gentiles a people for God's name." This people are to be the immortal rulers of the nations, or heathen, in the Age to Come; when the heathen, no longer idolators and natural religionists, shall be enlightened and "serving the Lord with one consent." They are *then*

"the nations of the saved," sitting under their own vines and fig trees, with no tyrants to destroy them, and make them afraid as now. The separation of mankind into nations, however, is finally to cease; and all of the race who attain to eternal life will be merged into Israel, then become immortal, by "the adoption, to wit, the redemption of the body;" as it is written, "I will make a full end of all nations whither I have scattered thee, O Israel, but I will not make a full end of thee"—(Jer. xxx. 11). The last eighteen centuries has been "the Day of Salvation," the "accepted time," a day of probation for individuals who aspire to the glory, honor, and immortality of the Kingdom, as the reward of "the righteousness which is by faith:" the coming thousand years will be a day of blessedness and probation to the nations saved from the evils now besetting them; in which vastly greater multitudes than now or heretofore will become *heirs* of immortality and earth-inhabitation for ever, when the thousand years shall have passed away.

But, what D. and B. want to know is, is there not salvation from hell for idolators and natural religionists, idiots and sucklings, now, without believing the gospel and being baptized?—They, and not they only, but all antichristendom, say there is salvation for them.—But the Bible has nothing to do with the *soul hell* they speak of. The salvation it proclaims is the deliverance of God's people from sin, death and the grave, and the bestowal upon them of glory and honor forever in his kingdom; and the deliverance of the nations, as already stated.—If they modify their proposition, and affirm that the parties indicated have part in this salvation without faith and its obedience, there is something tangible to lay hold of. Well, if it be so, it can be easily proved. There are the Scriptures, show us the testimony; for the burden of proof lies upon D. and B. and the natural religionists. Ah, here they come with the second chapter of the letter to the Romans, telling us that the salvation of sinners without the

obedience of faith is taught there! Now behold the proof—"When the Gentiles, having not the law, *do by nature the things contained in the law*, these, having not the law, are a law unto themselves: who shew *the work of the law written in their hearts*; their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." But I object to this as perfectly irrelevant, having not the least reference to idol worshippers, or the unenlightened. It refers to Gentile "*doers of the law*," in the sense of their being justified by the righteousness which is "testified by the law and the prophets." The "work of the law is written in the hearts" of such persons only, be they Jews or Gentiles. Of Israel under the New Covenant Jehovah says, "I will put my laws into their mind, and write them upon their hearts." How is this done? Take an illustration from the doings on Pentecost.—The righteousness testified by the law and the prophets was put into the mind of the assembled multitude by the voice of the apostles, and written indelibly on their hearts by the divine attestation which miraculously confirmed it. The same thing occurred to the Gentiles afterwards at Cornelius', where the work of the law was written on the hearts of all his company. When the law was thus written, they "*showed the work of the law*" in loving the Lord their God with all their hearts, and with all their souls, and with all their mind, and their neighbours as themselves, in which all the law and the prophets are obeyed—(Mat. xxiii. 37-44; vii. 12); "for love is the fulfilling," or doing, "of the law"—(Rom. xiii. 10).

The natural religionists do not fairly quote their proof text. They should quote the whole passage. Their text is a reason given in support of the affirmation contained in the preceding verse, which they ought to have quoted to show what the apostle was writing about. The omitted words are "not the hearers of the law are just before God, but *doers of the law* shall be justified." And even this is but the

reason of another affirmation in the verse before, which declares that "as many as have sinned without law (that is, the Gentiles, who were never within the jurisdiction of the law) shall also *perish* without law; and as many as have sinned in (or under) the law (that is, the Jews to whom it was enjoined), shall be *judged* by the law, in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." This declaration is contained in the twelfth and sixteenth verses, the proof-text of the natural religionists being the fourteenth and fifteenth, which, with the omitted thirteenth, are a parenthesis between. But again, all these verses even are illustrative of the eleventh; which is itself the reason why God will render to both Jews and Gentiles according to their deeds, as stated from the seventh to the tenth verses both inclusive: that is, "Because there is no respect of persons with Him." Now, from the sixth to the sixteenth verses of the second chapter, the doctrine taught is, that Jews and Gentiles are all in the same category with respect to the gospel; because from the eighteenth verse of chapter one to the fifth of chapter two, the apostle had there "proved that they are all under sin," none being righteous, "no, not one;" and "all the world," consequently, "guilty before God."—(Rom. iii. 9, 19.) Mankind, then, being none of them "doers of the law," none of them are justified; and *without justification, there is no salvation*.—What remains, therefore, is only a question of condemnation. Are Jews and Gentiles equally vile in their conduct before God, to be subjected to execution in the same way? No; the Jews, sinning against light, deserve a sorer punishment than the Gentiles who sin under "times of ignorance;" therefore the Gentiles die and perish; while the Jews are reserved for judgment and execution till the day yet future, when Jesus Christ shall judge them "at his appearing in his Kingdom," as taught of Paul in the gospel he preached. This implies the non-resurrection of

those who being without law, sin in times of ignorance; and the resurrection of those who sin under law. Of the former class, it is written in the prophet, "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:" (Isa. xxvi. 14) but of them under law, it is written, "All they in the graves (*pantis hoc en tois mnemeiois*) shall hear of the Son of Man's voice and come forth; they having done good things for a resurrection of life; but they having worked evil things, for a resurrection of judgment."—(Jno. v. 28, 29.) So much for the guilty who are all under sin, and therefore heirs of death, being "condemned already." But, whether that death shall be "unto death" so as to end therein; or, the sinners without law, and under law, shall pass from under sentence of death, and come under a sentence unto eternal life, depends upon both classes becoming obedient to the truth, or "doers of the word:" for it is "he who looks narrowly into the perfect law of liberty, and perseveres, not becoming a forgetful hearer, but a doer of work, he shall be blessed in his doing."—(James i. 22, 25.)

The Jews and Gentiles in the days of the apostles were in the same state with respect to God that the idolators and natural religionists are at the present time: "Having the understanding darkened, being alienated from the life of God *through the ignorance that is in them*, because of the perverseness of their heart."—(Eph. iv. 18.) Truth is ever the same. It is therefore as true now as when written, that *ignorance alienates from God's life*. Let D. and B. look at this principle without blinking. Their theory demands the salvation of creatures in their ignorance of "the knowledge of God and of Jesus the Lord;" but the Scriptures place an emphatic veto on the notion, and declare that "Except a man be converted, and become as a little child, he can, *in no wise*, enter the kingdom of God," and out of that kingdom there

is no salvation. And again: "Except a man be born of water and of Spirit, he *cannot enter* the kingdom of God;" which is equivalent to saying: "Except a man believe the gospel of the kingdom, and is baptised, and raised from the dead incorruptible and immortal, he cannot be saved." There is no bliss in ignorance of God's truth; if there were, it would be folly to be wise, because wisdom and knowledge make responsible. If the ignorant were in a salvable state, it was cruel to send Paul to them to open their eyes, to turn them from darkness or ignorance "to light," or knowledge; because, in so doing, he was bringing them under the jeopardy of persecution and the hazard of the sorer punishment which is to devour the adversaries at the coming of the Lord. But the truth is that neither Jews nor Gentiles of any age, sex, or condition, can be saved or inherit the kingdom (which is the same thing,) who live and die in their ignorance of the truth. "This is life eternal, that men *should know* Thee the only true God and Jesus Christ whom Thou hast sent." Paul was, therefore, sent "to turn them from the power of Satan to God, by enlightening them *that they might receive* forgiveness of sins, and inheritance among them who are sanctified by faith that is in Jesus."—(Acts xxvi. 18.) Now, I argue that if this was necessary for the salvation of the heathen then, it is equally so for their salvation now; and that it was necessary, is proved by the testimony before us. To say that creatures may be saved without faith is to blaspheme, or speak evil of God and his Christ, and to pronounce the Scriptures falsehood; for they testify that "he that comes to God must believe *that he is*, and that he is a rewarder of them who *diligently seek* him." And again, "without faith it is impossible to please God;" and again, "no man cometh to the Father," says Jesus, "but through me:" but these are all vain words, and they who uttered them liars, if human creatures, "who know not God," who do not seek him, and are ignorant of the faith; and not only so, but are "filled with all un-

righteousness," have inheritance with the sanctified—if we say that these may be saved in their ignorance, we, in effect, proclaim our own faithlessness in the oft-repeated and positive declarations of God to the contrary—we declare it in defiance of testimony, sound reason, and common sense; not the common sense of the unthinking and fleshly multitude, for that is foolishness; but that natural sagacity which is common to the thoughtful and sober-minded among men.

But "*nature*" is truly the stronghold of natural religionists, although they profess to believe the scriptures. What they call "*nature*," that is, their interpretation of nature, is of greater authority with them than a "thus it is written," or a "thus saith the Lord." It is their rule of Bible-interpretation; so that if God's testimony does not speak in accordance with their interpretation of nature, they either reject it with contempt; or, give it a mystical signification; or, admit its truth, and at the same time contend that some nullifying supposition may be equally true. This last alternative is the gossamer that mantles the hypocritical infidelity of the age. "It is true," say they, "that 'he that believes the gospel, and is baptised, shall be saved;' but it is also true that if a man sincerely thinks he is right, he will be saved too, although he may not happen to understand the gospel!" "O yes, it is right to be baptised in the name of Jesus Christ for remission of sins," says another; "but then baptism in the name is not indispensable to forgiveness!" "We admit," say others, "that 'without faith it is impossible to please God;' but then, kind-hearted heathen and babes, who are 'germs of an immortal development,'² may be, yea are, saved without it!" "Yes, we believe in the resurrection of the dead; that is," says the "Swedenborgian Christian," "the awakening of the soul at the last pulsation of the heart in the article of death;" or says some other mystic, "the revival of the dead in trespasses and sins, when they get religion;" or

says a third, "the restoration of the ancient gospel some twenty or thirty years ago." Thus it goes in all the world. There is scarcely a single truth admitted, but there is some nullifying hypothesis tacked on to it, by which it is rendered of none effect. And they who practise this call themselves *logicians* and philosophers. Precious logic to admit the truth of A, and at the same time to contend that B, which denies it in toto, is equally true! Yet such is the reasoning (save the mark!) of nature's worshippers, who presume to subject the mind of God to the suppositions of their foolish hearts! Surely, it may be truly said

Truth hath fled to brutish beasts;
And men have lost their reason.

But this "*nature*" the perverters of the gospel so devoutly worship, what is it? In the universal sense of the word, it is *what God has caused to exist subject to unvarying necessity*—the existence is nature; the necessity its laws. Persons who see but little of God in anything, are accustomed to attribute the phenomena they observe to nature, as though nature were the God in whom they live, and by whom all things consist. Nature, however, is a mere necessity, and exists simply because it is God's will and pleasure. Those who are "taught of God" never look to nature as an authority in regard to things spiritual and moral, because they do not venerate the creature rather than the Creator.

Man, as he exists by pro-creation, is part of that terrestrial nature called animal. When allowed to ripen into maturity under the uncontrolled influence of his innate propensities, "he has no pre-eminence over a beast."—(Eccl. iii. 19.) His ideas and reasonings, if he have any, upon God, morality, his own constitution, origin, and destiny, are the workings of his veneration, conscientiousness, &c., styled by Paul "*the thinking of the flesh*;" and the conclusions he arrives at are *the teachings of nature, or natural religion*. This religion begins in the flesh, and ends in gas; which is all the spirit it contains. Confucius, Zoroaster, Ma-

homet, the Council of Trent, Luther, Calvin, Wesley, Campbell, and Joe Smith, not to mention a host of others, are all naturalists, whose systems of religion are all essentially the same. The reason of this is because they have all come to their several conclusions by natural reason, to whose dictates the least foolish among them have paid more deference than to the written testimony of God. It is remarkable that all these systematizing naturalists believe in disembodied immortal souls, heaven in the skies, a hell of fire and brimstone for separate spirits somewhere, the same sort of a devil, the salvation of creatures of all ages, &c. The thinking of the flesh upon its own consciousness, and the phenomena of animal magnetism, the means by which nature teaches, have conducted them to this universal and boasted uniformity. How common is it to hear them adduce "the universal belief of mankind" in proof of an immortal soul in man capable of a disembodied existence among the stars! They do not see that this is a substantial reason against the notion, seeing that all mankind are in a state of ignorance, and therefore think only the thoughts of nature or the flesh which God says are not His thoughts. The only difference between Confucius or Zoroaster and Mr. Campbell is, that the latter mixes up the sayings of the apostles with the thinkings of his flesh, which the former were unable to do, not having the Scriptures. This is the essential difference between that form of Natural Religion, called Campbellism, and the others styled Magianism, Buddhism, and so forth. Let me not be misunderstood. I do not say they are the same in detail; but the same in origin, and that origin the thinking of the flesh, and not the revelation of the mind of God.

As the heresiarchs named were mere naturalists, the religions that go by their names, are mere natural religions. This is the nature of the religion of anti-christendom, call it Mohammedanism, Grecism, Romanism, or Protestantism. The thing is the same, whatever designation taste may

give it. This is the reason why they are at variance with the Bible. The Scriptures are from God, and reveal the thoughts, ways, and purposes of God; but the theologies, or orthodoxies, or whatever you may call them, are of the unlightened flesh, and reveal the thoughts, or opinions, of the flesh concerning the Bible. Now, the thoughts of men and the thoughts of God, are as diametrically opposite as flesh and spirit. They do not, and can not, think in harmony; for "the carnal mind (*to phroneema tou sarkos*, the thinking of the flesh) is enmity against God; for it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh (think and act according to the dictates of nature) cannot please God."

From this it is clear that men cannot "do *by nature* the things contained in the law," in the sense of doing them from the dictates of unlightened flesh. Nature, in this sense, would impel them to do the very reverse, for all the precepts of God are in contrariety to the dictates of the fallen humanity we possess. "My thoughts," says he, "are not your thoughts, neither are your ways my ways; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "If any man will come after me, *let him deny himself*, and take up his cross, and follow me." "The grace of God that bringeth salvation hath appeared to all men, teaching us that *denying ungodliness and worldly lusts*, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God

and our Saviour Jesus Christ." These are not the dictates of nature, but of the Spirit. Nature could not dictate such principles of conduct. It is as impossible as for a river of its own tendency to ascend a mountain.

The word used by Paul, and translated "by nature," is *physei* from *phuo*, "to cause to be." *Physis* is that which is caused to be; hence to do *by physis* is to do that which is caused to be done; that is, to do in effect. "When the Gentiles do in effect the things contained in the law they show the work of the law, written in their hearts." This is intelligible enough. The writing the law there causes them to do the things it contains, which is doing as the effects of the writing; or doing in effect, that is, *by physis* or by nature. The Jews had the law, but did not do its work; the Gentiles had not the law; but having believed the Gospel, and yielding its fruit in their lives, they showed forth the law's work; and in so doing "kept the righteousness of the law," and put the Jews to shame. The Gentiles who obeyed the gospel, proved themselves to be better Jews than the hereditary sons of Abraham who had the law; "for he in the appearance is not the Jew; neither is the circumcision in the appearance, in the flesh; but he is the Jew in the hidden man; and circumcision is of heart by Spirit, not of men, but of God." He that is a Jew by becoming Abraham's Seed, through Jesus Christ, is the Jew to whom glory, honor, and incorruptibility in the kingdom for ever, with Messiah, is promised in the covenant made with Abraham before the times of the jubilees were arranged.—(*Herald of the Kingdom*, 1852.)

THE DEVIL.

GERALD MASSEY lectured on the Devil in New York some time ago. Having proved the Devil to be a myth, we are told, he proceeded to show that the only evil spirit now is one created by men themselves. We quote from a report in the *Tribune*:—"The Devil

acquired his name from the Egyptians, and has his worshippers. The old French represented a good devil. The good devil was lost because theologians have always done their worst to vilify preceding religions. Here, as elsewhere, certain natural facts were first

symbols of goodness, and afterward changed into things of horror, and gave birth to hell. In the book of Job * * * * *

work, Satan is one of the sons of God, and goes forth to be the tempter of men. As we go further, we find a satanical influence lying behind the serpent. This is a poor and wretched devil of our Christian theology. Imagine a spiritual being who would seem to be created by God expressly to torment humanity! The Devil of our most ancient traditions, in which nature in her darkest moods was personified and portrayed, was pretty much played out until it was revived by the theology of Luther and Calvin. The Devil of the middle ages is poor enough, indeed, and has become a grotesque image, for the poor ignorant peasant was cunning enough to outwit him. Jack always triumphed over the giant then, and, indeed, both Devil and giant had one origin. Our fathers, the Norsemen, had very little respect for the Devil, and thought of hell as the next best place to heaven. The Norsemen knew nought of a hell of everlasting fire. If they had heard of it, it might have proved the more attractive place of the two. A good man once went out among them to enforce that theory, but found himself in the wrong latitude. When he had pictured the burning lake, and the fire and terror of the place, he looked about him and was amazed at the result. Instead of seeing tears of anguish and expressions of dismay, he discovered they were blubbering in quite a different fashion, for their faces had brightened into full moons of happiness, and they sat rubbing their hands as if spiritually warming themselves at the fire which was warranted never to go out. For the picture was a delightful change from the life they

led in their inclement climate. They were ready and willing to go to such a place at once. Mr. Massey said further on: We have talked of the Devil long enough. We have a far more terrible way of realising the hereafter than any abstract idea of hell and the devil can offer. The real devil is alive, working with a most infernal activity and playing the very devil with this world of ours. We have been following a phantom of faith, and the Devil has been dogging us indeed. It is not a spiritual creature created for the purpose of dragging us down, but the Devil is to be realised in his likeness to ourselves—a devil bequeathed to us by the accumulated gains of selfishness. The evil shadow of self is the Devil, and we have the blasphemous impudence to cast the blame of an existence of a devil like that on God! There is no doubt of his responsibility for certain natural conditions which inevitably result in much that we call evil, nor will he shirk his responsibility in that matter. We are apt to look on things at first sight as evil, which we finally find to be blessings in disguise. The moment we recognise evil and the consciousness of its existence, the responsibility becomes ours. Here is a problem for us to solve by way of education. Here is a foe to fight to the death, no matter whether it be an individual or a nation. Here is something to be turned into good. Pain, mental or corporeal, is essential to the perfecting of conditions. It is God's reminder that there is something wrong, therefore something to be remedied. The loftiest pleasures of our spiritual life continually flower from a rootage in the deepest pain. Pain is a passing necessity, and as the imperfect conditions pass away it follows that the pain must pass away."

PSALMS BY A MOURNER IN ISRAEL.—No. 2.

GREAT and UNSEARCHABLE are all the ways of God:
Even the smallest confounds me,
When I try, with my weak faculty,

To trace its roots in the unfathomable depth
Beneath my feet and all around and o'er my head.

A ray of light :

A coloured dew-drop sparkling in the sun,
A fleecy cloud uphung in summer air ;
Yea, even the tiny blade of grass that springs
On mountain side or flowery mead :
All seem but simple things to common ken,
Yet are they each a deep inscrutable,
When I seek to know them
In the mode and secret essence of their being.

But what shall I say

Concerning the things and statutes of immensity ?
I lift my puny gaze
To the great sky above our heads ;
I see the full splendour of the sun by day,
And the soft brightness of the moon and starry host at night.
I am lost in the vastness. I vainly struggle
To realise even a momentary grasp
Of the surrounding greatness.

If I consider,
My amazement but increases.
For what are these sparkling lights of heaven ?
To the first thought of superficial sense
They are but lamps hung out in the sky
To light earth's darkness when the sun is down ;
Little things a short way off,
That might be reached by ladder or balloon.
But a closer observation shows
The way of God more perfect than the thoughts of man.
The sun and moon and stars give light
To the earth, but they are more
Than lamps to light the way of mortals.
They are worlds poised in the vast abyss of space,
And slowly wheeling in fixed courses.
Through vast distance incomputable,
Each governed by the rest, and all combining
In one noiseless mighty revolution,
Round the Seat of Power.

Amazing grandeur ! Overwhelming vastness ! Stupendous might !
How helpless are our utmost powers
To think, still less to speak
The greatness of THE POWER,
The Mystery of the Wisdom that holds them all
In one unfailing scheme of universal harmony !

That power is DEITY ; that wisdom God.
The Holy One of Israel, who Himself
Revealed Himself *Maker of heaven and earth.*
Here I rest. Not that this simplifies the thing,
Or brings it within range of our conception :
But it gives a comforting for a comfortless mystery ;
A rational for an irrational inscrutability ;
A universe that fills with satisfaction
For one that strikes despair.

O most mighty ONE !
I bless Thy wondrous name.
I will praise Thee while I live ;
I will sing praises while I have my being.
Yet I fear in Thy terrible presence.

What is man that Thou art mindful of him ?
I am a worm of earth, and Thou
The Eternal Self-existing Majesty of heaven and earth,
Whose presence fills all ages and all space :
To whom none can give anything ;
From whom cometh everything.
Thou art exalted
Far above all blessing and praise.
Thy works o'erpower with greatness,
And what art Thou that holdest all
In the hollow of Thy hand ?

But my heart revives
When I hear Thy voice
Speaking through Thy servants in Israel,
And preserved to us in the written oracles,
As Thou hast ordained for our learning and comfort,
That we might have hope in our trembling.
" Gracious, long-suffering, slow to anger ;
Full of compassion and tender mercy,
Pitying with a father's tenderness
The sons of men who fear Thee."
Such Thou hast declared Thyself.

My God, I am comforted ;
I will bless Thy name for ever and ever.
Hadst Thou not spoken,
We must have been in darkness ;
We never could have known that Thou did'st care for us,
Or hadst a heart to feel or eye to see
The things Thy hands have made.
Thy Word has come to us in power and consolation ;
We have heard in joy

The declaration of Thy goodness.
 We have learnt by Christ to call Thee "Father,"
 And to look up to Thee in rest and confidence.
 We have drunk deep sweetness in the thought
 That nothing is too little for Thy notice,
 Or too multiplied or subtle for Thine attention ;
 That though immensity is filled with Thee,
 And worlds on worlds receive Thy care and sustenance,
 Yet our little matters command Thy thoughts,
 And our feeble prayers receive Thine audience
 And a gracious answer.

With this thought, we take new comfort
 In the glorious spectacle of heaven and earth :
 Their glory would be cold without Thy presence ;
 Their magnitude would but crush our feeble minds ;
 Their all-pervading excellence and wisdom
 Would seem but mockery : Omnipotence at play
 Without a purpose ; all powerful might,
 Eternally subsisting for no equal end.

But full joy and comfort overspread
 The universal glory of the scene
 When we know that Thou art there.
 We see in heaven and earth the framework
 Of Thy glorious house of love and joy and praise ;
 And we are content to wait the working of Thy will ;
 Even with joy we bear the sorrow of the appointed hour.
 We see with resignation evil reign ;
 Thy majesty profaned o'er all the earth ;
 Thy law down-trodden, Thy love despised ;
 Thy name cast out as idle ; because Thou hast declared
 The counsel of Thine own eternal will
 That in the coming ages Thou wilt show
 The richness of Thy favour in all blessing,
 To those who in these times of bitterness
 Regard Thy name, perform Thy will, and wait Thy promises,
 Whom for the present Thou hast made
 Subject to evil for a needed lesson.

Mine eyes look forward to this hastening time
 And see the earth a house of glory,
 Resonant with Thy praise, resplendent with Thy beauty,
 Triumphant in Thine everlasting joy,
 The habitation of Thy rescued sons of sorrow,
 Who through tribulation passed,
 In many years of chastening and of death—
 Are then sprung forth from dust, and clothed
 With honour, glory, immortality.

Thou hast not made the earth in vain ;
To be inhabited, Thou hast designed it.
And in the glorious day of consummated purpose,
The wide realm of endless heaven will join
With earth in joyful celebration,
To Thine everlasting praise.

Thou hast promised it ;
Yea, Thou hast sworn and wilt perform ;
In this I will rejoice,
Though with a faltering voice ;
I magnify Thy name,
Though in my accents lame ;
Thy praise I strongly seek,
But mortal flesh is weak ;
I can but faintly speak
The wonders of Thy name.

THE JEWS IN ASIA.

AMONGST our town and village populations are to be found many Mahomedan families and, curious to say, many Jews. My attention was drawn to the Jews by their facial expression, and a nasal twang with which the readers of *Oliver Twist* are familiar. Proboscis long, indeed, quite Egyptian in style of feature ; — as much so and as clearly distinguishable as if you were walking along Houndsditch or the Minories. As was, indeed, to be expected, they have more of a yellowish appearance, closely approximating to the Chinese ; that may be sufficiently accounted for by a reference to the similarity of the food they eat, the climate they live in, and their general physical surroundings. But beneath these superficial points of resemblance there is evidence of distinctness of race. They are also distinct from the Mahomedans although confounded with them by the ignorant Chinese. Some of their names are also peculiar, such as Wank Jvan, — has this any relation to the Slavonic Ivan or John ? There are large settlements of the "peculiar people" in the neighbourhood of the Yellow River and Grand Canal only 200 or 300 miles distant. I have even heard of them as far south as Hangchow. In some of these places I am told they still preserve the Hebrew Talmud. I believe that Mr. Ney Elias visited one of their settlements some few years since when on his way to the Yellow River. Will not some of your

local savans give us some coherent and well-digested information about this strange race ? Of course I am aware that all through Asia tribes of poor Jews are found, adapting themselves to the local manners, customs, and even to the prevalent religion if a superficial compliance with external observances is deemed expedient, or if anything can be made out of it. They are not singular in this respect, for are there not some Christians who owe their social position to carrying a Bible under their arm occasionally ?

But the Jews in Asia, in the face of the disabilities, exactions and vexations which the different nations impose upon them, continue to spread themselves abroad, all the while maintaining more or less openly and thoroughly their distinctive nationality. I see no explanation of the phenomenon, except that these wide-spread, straggling, and often sadly degenerate colonies are the descendants of the Ten Tribes, so long lost to history, — "tribes of the wandering foot and weary heart," whose migrations began with the Assyrian conquest of northern Palestine some 700 years B.C. As to the Jews more strictly speaking who were carried captive to Babylon 536 B.C., we know that many of them rose to great eminence in the land of their captivity, and secured for their poorer brethren not only toleration and protection but even special privileges. In modern times their greatest

benefactors have been the English, who have admitted them to equal rights with all other nationalities and religionists. Russia, although the Jews form the very bone and sinew of her most successful colonies in Siberia, may still be said to rule them with a rod of iron. Bartering fish-hooks and coarse knives for squirrel skins and oil on the sea board of Saghalien; digging on the north banks of the Lena for mammoth tusks to manufacture into ivory ware; distributing through every village on the Obi his European wares bought at the fair of Nijni Novgorod and getting in exchange gold smuggled from the ill-regulated Imperial mines—everywhere in Siberia will be found the Jew, manifesting in the pursuit of wealth, qualities of endurance, energy, courage, patience, self-control, sagacity, that would do honour to the highest cause. As your sledge careers along the frozen snow, some little circumstance flashes upon you the fact that your driver is a Jew; and as he reins up at the next station house in the wild forest of pines, the post-master who turns out to supply the relay of horses is also a Jew. In the face of such facts, it seems to me at once a marvel and a dis-

grace that, with all the enlightenment of modern times, in which Russia is supposed to enjoy her full share, her statesmen should have been guilty of the blunder of banishing this most valuable class of her subjects from all her seaports on the Pacific coast. And on the other hand it is difficult to understand why the Jews should pertinaciously cling to a country where *dog* is the name commonly applied to them by the dominant class.

These last remarks are rather a digression, but, returning to China, it would be interesting to arrive at some reliable information as to the time when, and the circumstances under which, the Jews first settled in China; what kind of treatment they have in various ages received in a country which has always been remarkable for its tolerance of different forms of religion; whether we are in any measure to trace to their commercial genius, the similar aptitude for trade observable in the Chinese, and so on. Perhaps some of your more learned contributors will help us to elucidate these interesting points.—Chinkeang Correspondent of the *Shanghai Courier*.

HOW A CAMEL GOES THROUGH THE EYE OF A NEEDLE.

THE passage from the New Testament, "It is easier for a camel, &c." has perplexed many good men who have read literally. In Oriental cities, there are in the large gates small and very low apertures, called metaphorically "needles' eyes," just as we talk of windows on ship board as "bulls' eyes." These entrances are too narrow for a camel to pass through them in the ordinary manner, even if unloaded. When a loaded

camel has to pass through one of the entrances, it kneels down, its load is removed, and then it shuffles through on its knees. "Yesterday," writes Lady Duff Gordon, from Cairo, "I saw a camel go through the eye of a needle—that is, the low-arched door of an enclosure. He must kneel and bow his head, to creep through; and thus the rich man must humble himself."

WHY WAS THE LORD JESUS BEGOTTEN OF THE FATHER?

By J. J. ANDREW.

THIS question has been answered by saying that Jesus, the son of Mary, was begotten by God for the purpose of endowing him with a life independent of that of the Adamic race. The argument runs thus: God was the Father of Jesus Christ; God is free from the Adamic condemnation;

Therefore Jesus, in the days of flesh, had a life free from that condemnation.

If this mode of reasoning be sound, it proves more than is here stated. On the same principle it might be argued that Jesus partook of the nature of God:

God was the Father of Jesus Christ;
God is Spirit nature;

Therefore Jesus, in the days of his flesh, was partly made of Spirit.

If the former syllogism be admitted to be logical, the latter cannot consistently be

denied to be so too. And, indeed, if this fallacious system of human reasoning be once adopted, there is no end to the conclusions which may be drawn from it. Any of the attributes of Deity with which the imagination may be pleased to invest His Son, may be ascribed to the child born of the Virgin Mary. It is in precisely the same mode that man's natural immortality is argued. It is said:

Man was made in the image of God;

God is immortal;

Therefore man is immortal.

The existence of these sophistries illustrates the truth of "the preachers" saying that men "have sought out many inventions"—(Eccles. vii. 29). The only way to be saved from such fleshly conceits is to abide by the plain statements of Holy Writ. If the inspired testimony had stated that man was immortal because made in the image of God; or that Jesus was made of Spirit nature, or that he possessed a free life, because begotten by God, it would have been incumbent on us to accept it. But there are no such statements. On the contrary there are declarations which render each of them impossible. The nature of man generally not now being under consideration, it is unnecessary to say anything about the doctrine of natural immortality. In regard to Jesus being partly of Spirit nature, it would be quite sufficiently refuted, if there were no other passage of Scripture. than Hebrews ii. 17: "Wherefore IN ALL THINGS it behoved him to be made like unto his brethren." If Jesus was partly Spirit and partly flesh, he was not made like his brethren "IN ALL THINGS;" and thus the notion of his possessing two natures contradicts the apostolic declaration concerning his nature being identical with that of his brethren.

The narrative of the conception contains nothing at all inconsistent with the statement in Hebrews. The Evangelists record the Holy Spirit came upon Mary, and the power of the Highest overshadowed her, whereby "that holy thing" which was "begotten in her" was "of the Holy Spirit," and as a consequence was "called the Son of God."—(Matt. i. 20; Luke i. 35). It does not say that the Holy Spirit mingled with the substance of Mary in such a way as to produce a child composed of both flesh and Spirit. It simply affirms that the Holy Spirit was the power by which the babe born in Bethlehem was "made of a woman."—(Gal. iv. 4). God was the operator; His Spirit was the medium of operation, and the

substance of the Virgin was that which was operated upon. The result was, a child who, though miraculously begotten, was born in the ordinary way, and grew from infancy to manhood in accordance with the laws which govern human existence. In regard to the substance of his nature when born, there was no difference between him and the rest of mankind. And hence he could be called "a man." (John viii. 40). If he had not been of the nature, which is dust in the form of flesh and blood, he would not have been a man; if he had been half-flesh and half-Spirit, he would have been something between a man and an angel. To countenance the idea of a quality of nature such as this, there is not a tittle of evidence.

Equally unsupported by inspired testimony is the affirmation that Jesus, though of the same nature as Adam's descendants, possessed a life free from the condemnation which they are under. It has been said there is no passage of Scripture affirming that Jesus, in the days of his flesh, was under the Adamic condemnation. That there is no one passage which asserts this respecting Jesus in the form of words above used may be admitted. But this does not settle the matter. With just as much truth might it be said that there is no passage in the Bible asserting that man is not immortal, that the wicked will not suffer eternal torments; that the kingdom of God is not the church, that baptism is not infant sprinkling, &c. The facts of these truths not being so stated in the Bible, in the shape of definite propositions, is no argument whatever against their scripturalness. Though the Bible does not positively assert these things, it contains assertions which establish them beyond doubt; and, according to the very elementary rules of logic this is equivalent thereto. So with regard to Jesus Christ. The combined testimony concerning him shows that he was in the same position, so far as nature is concerned, as the rest of Adam's descendants. Therefore, nothing to the contrary being stated or implied, it follows that he partook of the physical conditions attaching to that position. Before Jesus can truthfully be viewed as an exception to the sentence of death hanging over the whole Adamic race, a passage of Scripture must be adduced which affirms this, or from which this conclusion can be logically deduced. Hence the burden of proof rests with those who contend that the child born of Mary was an exception.

Without, however, shielding ourselves by the strict rules of logic by waiting for such proof to be produced, we will proceed to indicate the evidence which shows that Jesus was a member of our race.

The word "seed," when applied to human beings to indicate their lineage, means a descendant. Thus the children of Israel are called the "seed" of Abraham, *i.e.*, according to the flesh (Acts vii. 6.) When, therefore, Jesus is called the "seed" of the woman, the "seed" of Abraham, and the "seed" of David, it is evident that he is related by natural descent to these three personages, each of whom were in Adam. To say that he was this "seed" and not their descendant, is a contradiction in terms; and to be their descendant, and yet not a descendant of Adam, is an impossibility; for, on the principle that the greater includes the less, all that have come forth from the loins of Abraham or David were necessarily in Adam and Eve, the latter of whom is called "the mother of all living."—(Gen. iii. 20.) When the apostle says: "Death passed upon all men (Rom. v. 12), he means all the descendants of Adam, from the youngest babe to the oldest adult. All who come under the category of being Adam's descendants are thereby under sentence of death. This is the position in which Jesus Christ was placed by his Father through being the "seed" of certain sons of Adam. No scripture evidence has yet been adduced stating that he was not a descendant of Adam, or that if such, he was an exception to the universal rule in regard to the Adamic sentence of death. Therefore, the proposition that he was free from that sentence remains to be proved.

It has been stated that only those who have two human parents are the posterity of Adam. But, for this statement no proof has been furnished. It is therefore a pure assumption; it is in fact a definition specially devised for the purpose of upholding a pre-conceived theory. Admit that assumption, and the conclusion based on it follows as a matter of necessity: if it be true, of course Jesus Christ could not have been a descendant of Adam. But, how are we to reconcile this conclusion with the fact that certain names are applied to him which recognise him as a member of the human race? Thus, in addition to those already pointed out, he is called "Son of Man" (Jno. v. 27), and "Son

of David."—(Matt. i. 1). If the Scriptures supported the above ingenious but fallacious definition, we ought not to find names connected with the Adamic race applied to one who had only one human parent. The application of these two titles to the child born of the Virgin Mary, is in itself sufficient evidence that two human parents are not necessary to constitute anyone a descendant of Adam. They furthermore show that the correct definition of the posterity of Adam is—Every human being born of an Adamic woman. To all such may be applied the words of Job: "Man that is born of a woman is of few days and full of trouble."—(Job xiv. 1). Woman was subjected to much "sorrow" on account of sin (Gen. iii. 17); therefore all who are born of woman partake of that sorrow. To this the son of Mary was no exception, or he would not have realised the title prophetically applied to him by Isaiah, "A man of sorrows and acquainted with grief."—(Isaiah liii. 3.) To him, individually, is applicable the principle involved in the axiom enunciated by himself when talking to Nicodemus: "That which is born of the flesh is flesh."—(John iii. 6.) Therefore that which is born of Adamic flesh is Adamic flesh." Now what is Adamic flesh since the Fall? It is mortal and unclean in consequence of sin. Whoever is born of Adamic flesh necessarily partakes of the qualities attaching to it. The Jews were constantly reminded of this truth; for, according to the Mosaic law the birth of every child rendered its mother unclean. The uncleanness produced by a male child lasted "seven days," and that by a female child "two weeks."—(Lev. xii. 2, 5.) The reason for a female child producing greater uncleanness than a male one is, probably, to be found in the fact that woman was the first in the transgression in Eden. Whatever be the reason, however, here is the fact, that the uncleanness was greater in the case of one sex than the other; and this fact shows that it was the child which was the cause of the uncleanness. Now only unclean things could produce uncleanness. Hence all Jewish children were unclean by birth; and as a consequence, all Jewish mothers were rendered unclean by their offspring. Mary and her son were no exceptions to this rule; for it is recorded that, "When eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

And when *the days of her purification*, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord.—(Luke ii. 21, 22.) From this testimony, it is evident that even at the birth of Jesus Mary was not relieved from the necessity of being purified in the appointed mode. “Her purification according to the law of Moses.” pre-supposes a state of uncleanness; and as in all other cases, the uncleanness was produced by the child, it follows that such was the case in the uncleanness of Mary. If he had been ceremonially clean at birth, how could Mary have been made unclean by him? It is worthy of note that according to Dean Alford and Tischendorf, the Sinaitic, Vatican, and Alexandrian manuscripts substitute “their purification” for “her purification” in the above passage. It is correct. It is evident that Mary’s son was comprised in the “purification,” and that consequently he was physically unclean when born. There is no conflict between this conclusion and the angelic words which describe the child unborn as “that holy thing.” The word “holy” is often a relative term, and simply means that which is separated or set apart for a certain divine purpose. It was applied to the offspring of Mary, on account of the object for which he was designed, not on account of any physical quality pertaining to his nature. His nature being derived from Mary, it follows that if his nature was physically holy, so also was hers. On the other hand, her nature being physically unclean, his own was unclean also. Moreover, all first-born Jews were holy, and yet they were at the same time unclean:—“On the day that I smote all the first born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast.”—(Num. iii. 13); “Sanctify unto me all the first born.”—(Exod. xiii. 1.) Jesus being a first-born necessarily came under this enactment. If, therefore, there were no other reason, it was perfectly within the limits of Mosaic usage to describe him as “holy” at birth, without at all conveying the idea that he was physically clean. The application of the term “holy” to him, even before birth, is sufficiently accounted for by the fact that he was “hallowed,” or set apart in a more special sense, than any other man, Jew or Gentile. In fact, we find the prophet Jeremiah referred to in language equally significant: “Before I formed thee in the belly, I knew thee; and before thou camest forth out of

the womb, I sanctified thee, and I ordained thee a prophet unto the nations.”—(Jer. i. 5.) If the word “holy,” as applied to Christ, proves any physical difference, what shall we say to its equivalent, “sanctified,” in regard to Jeremiah?

Circumcision and the purification of mothers, constituted a part of the ceremonial law which was imposed upon the Jews “because of transgressions.”—(Gal. iii. 19.)—Both these ceremonies, as we have seen from Luke ii. 21, 22, were rendered necessary by his birth. They were the consequences of the sin of others; and they were not suspended in the case of Jesus. What reason is there, then, for concluding that he was an exception to that greater consequence of sin, namely death? If he was subject to the smaller consequences of sin imposed by the Mosaic law, surely he was to the greater one imposed by the Edenic law. If he had been free from the latter, he would no doubt have been from the former; but not being free from the former, this fact furnishes presumptive evidence of a weighty character, that he was not free from the latter.

The all-important fact that God was the Father of Jesus, has been put forward as an insurmountable barrier to Adam being his father also. But this barrier exists only in a fertile imagination; it has no existence as a matter of fact. The Divine begetting of Jesus precludes his having a human begetting; God being his father makes it impossible for Joseph to have been his father. But inasmuch as a daughter of Adam was his mother, he cannot be excluded from Adamic paternity. There is no more confusion in saying that Jesus had God for his begetting father, and Adam for his ancestral father, than in saying that David’s immediate father was Jesse, and that Adam was also his father. In this sense, all men have two fathers. Therefore, there is no contradiction in affirming the same of Jesus Christ, who is called both “Son of God” and “Son of Man.” If these names do not prove that he had two fathers in the sense above defined, it is impossible to use language which would affirm it. This truth was clearly stated in the covenant which God made with David: “I will set up thy seed after thee, which shall proceed out of thy bowels;” “I will be his Father, and he shall be My Son.”—(2 Sam. vii. 12, 14.) Here it is distinctly stated that the future occupant of the throne of David was to have two fathers, God and man. He was

"Son of David" (Matt. i. 1), and "Offspring of David" (Rev. xxii. 14), through being the Child of Mary; and he was "Lord" of David (Matt. xxii. 43-45) and "Root of David," through being "Son of God." It is admitted that Jesus was a Son of David "according to the flesh;" but at the same time it is said, "not according to the life." This refined, subtle distinction assumes that the life is something distinct from the flesh; an assumption for which there is no proof. Life is not an entity; it is the result of certain conditions; as soon as one of those conditions is taken away, life ceases. Man is a breathing animal; without the breath of God he cannot exist; no human being possesses an independent life until that breath has entered its lungs; and when that breath has taken its departure, the living soul ceases to exist. To talk of the life as an entity distinct from the flesh, is to lay the foundation for the reception of the Platonic speculations of ancient and modern so-called philosophy. The passage which is used as the basis for the above contrast, is to be found in Rom. i. 3, 4): "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God, with power, according to the Spirit of holiness, by the resurrection from the dead." It will be observed, however, that the contrast here is not between the flesh and the life—to represent it as such is to pervert the apostle's meaning; it is between flesh and spirit. The apostle is describing Jesus in two different conditions, first as a Son in the flesh, and second, as a Son in the Spirit. While in the former condition he was a Son of God in weakness; now he is a Son of God with power.

To support the idea that Jesus by his paternity derived a life altogether independent of that of the Adamic race, great stress has been laid on the following two passages in the gospel of John: "For as the Father hath life in Himself, so hath He given to the Son to have life in himself" (John v. 26); "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me."—(John vi. 57.) In regard to the first, it is only necessary to examine the context in order to see that it is not referring to natural life. The preceding verse predicts the resurrection: "Verily, verily, I say unto you, 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."—(verse 25.) By way of confirmation Jesus proceeds to say that as the Father hath life so he hath given to the Son life. He introduces this statement by the word "For," thereby showing that it is connected with the preceding verse. For what purpose has the Father given life to the Son? That he may raise the dead, or in the words of Jesus, that "the dead" may "hear the voice of the Son of God." Would a natural life free from the Adamic condemnation enable Jesus to do this? If it would, then Adam had that power before he fell. But surely no one would countenance such a notion as this. By what power did Jesus raise certain dead ones, such as Lazarus, in the past? By Spirit power; and by the same power, though in a higher degree, will he raise the dead at his second appearing. This power is very appropriately called "life." It is inherent in "the Father," but it is derived in "the Son;" hence the statement that the Father "hath given" it to the Son. To this gift Jesus adds another in the following verse: "And hath given him authority to execute judgment ALSO, because he is the Son of Man."—(verse 27.) Inasmuch as Jesus was not authorised to "execute judgment" in the days of his flesh, the association of "life" with "judgment" shews that the former is resurrection life, and, therefore, not a natural life free from sentence of death.

The second passage forms part of a discourse in which Jesus describes himself as bread to be eaten: "He that eateth my flesh and drinketh my blood dwelleth in me and I in him."—(John vi. 56.) No rational being understands this utterance literally. The evident meaning is that a man eats Jesus Christ's flesh by mentally imbibing the doctrine concerning him. The verse immediately following is the one under consideration: "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." The two clauses of this verse are mutually explanatory of each other. About the meaning of the latter there is little likelihood of there being any dispute. It may, therefore, safely be used as the means of expounding the former. The life to be given to those who figuratively eat Christ is clearly eternal life; hence the life derived by Jesus from his Father is eternal life. He now "liveth by the power of God."—(2 Cor. xiii. 4.) He did not possess such a life in the days of his flesh; consequently it

cannot be the natural life possessed then to which he refers. The use of the present tense, "I live," is by no means conclusive that Jesus was referring to his then present life. The same form of speech is made use of in reference to believers in Jesus Christ: "He that believeth on me hath everlasting life."—(John iii. 36) A certain class of religious people adduce this as evidence that men obtain, as a matter of fact, "everlasting life" when they believe; but no one who understands the New Testament doctrine of life in Christ only would put such a construction as this upon it. A believer hath "everlasting life" now only as a matter of "promise" (2 Tim. i. 1) and "hope" (Tit. i. 2); he will have to wait until the Day of Judgment before he gets it as a matter of fact. If then eternal life can be associated with believers in the present tense, without their actually possessing it, the same thing may be done respecting the Captain of their salvation when in the flesh. Even supposing Jesus was referring to a life possessed at that present time, had he no other life than natural life? Had he not that which is called spiritual life, that is a spiritual state of mind—the same kind of life as that to which the apostle Paul refers when he says that though the outward man perish the inward man is renewed day by day? This spiritual life which Jesus possessed while in the flesh was derived through attending to the Father's instructions; and in consequence of its perfection, he has been exalted to his present Spirit life.

It is these two things, and not his mere natural life, that constitutes the basis for his disciples living through him. A mere natural life, without spiritual life or righteousness, could never have been the means of his disciples living eternally through him. As he lived spiritually in the past when a mortal being, and now lives as a spirit being, by or through digesting the Father's instruction, even so they who figuratively eat him by having the Word of Christ dwelling richly in them, now live spiritually while in the flesh, and shall hereafter live eternally by or through Jesus Christ.

From the scriptural narratives concerning the origin of Jesus, it is evident that he was not born "of the will of the flesh, nor of the will of man, but of God." It is very proper to lay great stress on this fact; for no one who ignores it can fully understand the divine plan of salvation which centres in

him. But care should be taken not to draw erroneous conclusions from it. This has, unfortunately, been done. It has been inferred from this fact that Jesus Christ's life was free from the Adamic sentence of death. This inference is based upon the notion that the conditions of life are determined by the mode in which it originates. This is a pure assumption. The fountain of all life is God. The mode in which it comes from God does not determine either its conditions or duration. These matters are determined by the organisation in which it is manifested. Thus the various kinds of vegetable and animal life are subject to the laws of their respective orders. So it is with life of a higher order. When life is manifested in spirit bodies its duration is endless; but when manifested in Adamic flesh and blood, its duration is limited by the term of human life. The life of Jesus was so manifested, and, therefore, his span of life was limited to that of the Adamic race. This is clearly indicated in Psalm cii. which represents him as saying, "My days are like a shadow that declineth; and I am withered like grass" (verse 11); "I said, O my God, take me not away in the midst of my days."—(verse 24.) If the Messiah's life had been interminable, or with no approximately definite limit to it, he could not have compared it to a shadow, or spoken of "the midst" of it. The average span of human life, according to known facts, and a statement of the Psalmist (Psalm xc. 10) is seventy years. Jesus being put to death at about thirty-three years of age, he was taken away in the "midst" of his natural or Adamic life. Thus, although not born of the "will of the flesh," his natural existence was dependent on the laws which govern the nature of which he was made. If in addition to not being born of "the will of the flesh," he had not been "born of the flesh," of course his life would have been independent of Adamic flesh, but inasmuch as the latter cannot be affirmed of him, it is wholly gratuitous to draw such a conclusion.

One of the principal objections raised against Jesus being under sentence of death, is, that he could in that case have no life to give for others; it is said that he would be a dead man already, and that, therefore, his life would be no ransom. According to human ideas of what ought to constitute a ransom, it might not. But

the question must be looked at from a divine, not a human, point of view. When the term "dead" is applied to living men under sentence of death, it is of course used in a prospective sense. Until the time comes for the sentence to be put into execution, each man's life is his own, and whether he be righteous or wicked, he is allowed by his Creator to do with it as he thinks fit. It is on this view of life that the "Preacher" says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—(Eccles. ix. 10.) Jesus follows in the same strain, when he says, "What shall it profit a man, if he shall gain the whole world and lose his own soul?"—(Mark x. 36.) If a man's life be not his as long as he has it, how can he "lose his own life?" And how can living believers, who are prospectively described as "dead" (Col. iii. 3), carry out the following exhortation? "Hereby perceive we the love of God, because he (*i.e.*, Jesus Christ) laid down his life for us: and we ought to lay down our lives for the brethren."—(1 Jno. iii. 16.) A parallel is here drawn between Jesus Christ and his disciples; there can be no question about their having terminable lives; if, then, they could lay down their lives for each other, Jesus could lay down a similar life for them before its termination. Of course the *object* of the laying down of the life is not the same in the two cases; these believers could not redeem their brethren from death, because there was an element wanting in their case which existed in the case of Jesus, namely, perfect obedience. But so far as regards "life," the parallel holds good. We find this principle adopted in the sacrifices of the Mosaic law. All the animals appointed for offering were certain to die at the end of their respective terms of life; and yet their being slain before that time arrived, was sufficient to render them acceptable sacrifices for the purification of the flesh. This fact furnishes a powerful argument for concluding that the righteous Lamb of God had a terminable life, and that the offering of it up before it had run its course, was effective for the purification of the conscience. He, voluntarily, and as an act of obedience, gave up his life when still in its prime; a step which formed a part of that righteousness which made his life or blood "precious."

In addition to being born without the will of the flesh, Jesus was a child of promise, and even this fact has been considered as favouring the theory that his life was independent of the Adamic race. To be a child of promise, it is said, is to be "free-born," that is born free from condemnation. If this be admitted as a scriptural axiom, it will prove too much. Isaac was a child of "promise;" he was "born after the spirit," and he is contrasted with Ishmael who was "born after the flesh" (Gal. iv. 23, 28, 29), and, therefore, according to this dictum, he also, was "free-born." But it is not likely that this will be either admitted or contended for; consequently the fact that Jesus was a child of promise is no proof he had what is called a "free-life." It may be said that the parallel between the two is not perfect, inasmuch as the one had two human parents, whereas the other had only one. This is perfectly true. But the parallel is complete so far as regards the point now under consideration, namely, that both were children of promise; and therefore nothing can be deduced *from this fact* in regard to Jesus, that cannot with equal truth be affirmed in regard to Isaac. If there had been no miracle there would have been no Jesus, and without miraculous intervention there would have been no Isaac. Both of them owed their origin to God. On this point the following extract from *Phanerosis* may appropriately be introduced here.

"Abraham appears to have been taught representatively that the son of the woman was to be in his origin a son of power, that is, of God, and not of the will of man; he was taught this representatively by the case of Isaac. Isaac was as much a son of power as Adam and Jesus in relation to the flesh. Had there been no preternatural interposition of spirit-power, there would have been no Adam, Isaac, or Jesus. Now Isaac was a type of Christ, for Moses writes that Ail Shaddai said to Abraham, "In Isaac shall be chosen for thee a seed." Isaac in his generation, or a circumstance of his begetting, and in his sacrifice and resurrection, was the representative of the Christ to his father Abraham, by which he was taught:

1.—That Christ the son of woman was to be of preternatural paternity, and therefore son of power, or God, and to descend from Isaac; second, that he was to be killed as a sacrifice; and third, that he was to be raised from the dead.

"These things were expressed and implied in the representation, so that had the question been put to Abraham, "What thinkest thou of Christ? Whose son is he?" He would have replied, "He shall be the Son of God."

Put this, perhaps, may be objected to as only inferred, and not positively declared that Moses does not say in so many words, that the seed of the woman was to be the Son of God. But it may be replied, that the doctrine of *sonship to God* is a peculiarity of the christianity taught by Moses. What is the idea of *ish eth Yahweh** but that of a Son of God, whether we read it, "a man the Yahweh," "a man of Yahweh" "a man of the Spirit," or "a man the Spirit." It is a man of preternatural paternity in the estimation of the speaker. The Jews regarded Adam as the son of God, and the idea came to them from Moses, who gives him the paternity. See Luke iii. 38.

"It is truly absurd for Jews to talk of "shrinking back and standing sternly aloof, the moment they are told that God has a son." Were Moses in their midst he would certainly be ashamed of them. If they will not hear Jesus, do they not hear Moses deliver God's message to Pharaoh, and say, "Thus saith Yahweh, Israel is my son, my firstborn. And I say unto thee, let my son go that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, thy firstborn." Upon what principle was the Hebrew nation Yahweh's son? Upon precisely the same principle that the son of Mary claimed to be Son of God—upon that of Spirit paternity. Isaac was the father of the nation, and his begettal was miraculous. The nation descended from him was a "miraculous conception;" and Jews consider those who believe that God has a son, and in the miraculous conception of that son, "should be set down as demented, and only entitled to pity, and a cell in an asylum." All that the Jews say against the narrative of Matthew and Luke concerning the birth of Jesus might be turned with equal force against Moses' account of the birth of Isaac. Matthew says that "Mary was found with child of the Holy Spirit;" and Moses clearly shows that if the Holy Spirit had not affected Sarah, there would have been no Isaac, and consequently no Hebrew nation. The

peculiarity of Isaac's paternity is the ground of Yahweh's claim upon Israel as His Son. "When Israel was a child, I loved him, and called My son out of Egypt." These are the words of Yahweh by Hosea; and though spoken of a multitude, in that multitude is included the Messiah; who, federally speaking, was in the loins of Nahshon at the Exodus; and personally came out of Egypt at Herod's death."—*Phanerosis*, p. 35.

Nahshon was a member of the tribe of Judah who came out of Egypt with Moses (Num. i. 7; ii. 3). He is mentioned by both Matthew and Luke in the genealogies of Mary and Joseph. He was an ancestor of David; and, therefore, what is affirmed of Jesus in relation to David is true of him in relation to Nahshon. Jesus, by descent, came out of the loins of Nahshon and David, both of whom came forth from Adam and Eve; therefore, Jesus came forth from our first parents, and, as such, was their descendant. It is impossible, in view of the facts, to deny this. It may be said that Jesus was not a descendant of Adam in precisely the same mode as all other sons of Adam; but this is equivalent to admitting that he was a descendant of Adam in some other mode. This is all that we contend for. That there was a reason for his being constituted a descendant of Adam in an exceptional manner there can be no doubt; and it is quite proper to enquire what that reason is.

In considering that reason, only scriptural facts must be taken into consideration. It is through inattention to this axiom that the two errors controverted above have been entertained and promulgated. Nowhere does the Bible say that the nature of Jesus was partly spirit, or that he possessed a life free from the Adamic condemnation. If it did, no doubt they would be explainable by his paternity. But there is a feature concerning him which is distinctly stated, and which gives him a pre-eminence over all the other sons of Adam: and this is his perfect obedience. No other man exhibited a character equal to his. Good men lived before him, and good men have lived since, but all have disobeyed God more or less. Thus, Moses was a "very meek" man (Num. xii. 3), and he sinned; and David, though "a man after God's own heart" (Acts xiii. 22), was far from being perfect. How then was Jesus enabled to render perfect

* See Gen. iv. 1.—This is the Hebrew for "a man from the Lord," though the word "from" is not in the original.

obedience but through his paternity? He himself, in effect, affirms this when he contrasts himself with the Jews, saying, "Ye are from beneath; I am from above; ye are of this world; I am not of this world" (John viii. 23); "I speak that which I have seen with my Father; and ye do that which ye have seen with your father (verse 38); "He that hath sent me is with me; the Father hath not left me alone; for I do always those things that please Him."—verse 29.) John the Baptist testifies to the same truth: "He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth."—(John iii. 31, 32.) Obedience to God was the very object for which he was sent into the world, in order that "by the obedience of one" many might be "made righteous" (Rom. v. 19). He himself well understood this, and hence he said, "I came down from heaven, not to do my will, but the will of Him that sent me."—(John vi. 38.) Such being the mission for which he was designed, we may be quite certain that God would not leave the attainment of that object to chance. He would see that the means necessary to its realisation were all provided. And what were they? The first requisite was a mind of high intellectual and moral faculties: this constitutes the basis for the development of a perfectly righteous character. That Jesus possessed such a mind is evident from the wisdom and fidelity manifested by him at the age of twelve years, when Joseph and Mary "found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions;" on which occasion all that heard him were "astonished at his understanding and answers." (Luke ii. 46, 47.) And when his mother reproved him for absenting himself from her, he said, "Wist ye not that I must be about my Father's business?"—(verse 49.) From this incident it is evident that the divine paternity of Jesus gave him, from his earliest years, a strong affection for and sense of duty to his Father in heaven. This would grow stronger with age, and, in the end, would produce that moral gulf which, in his mature years, existed between himself and all his contemporaries; so that he would realise the words predicted of him by the Psalmist:

"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."—(Psalm cii. 6, 7.)

It is a well-known fact that, according to the law of the hereditary transmission of qualities, a child partakes, more or less, of the faculties of its parents. Thus parents, in whom the animal faculties predominate, have children of the same cast of mind; while those in whom the intellectual and moral faculties are the strongest, beget offspring having the same mental likeness. The existence of this law prevents the production of human beings above a certain mental level. Hence the necessity for Divine intervention, in order to produce one above this mental level. This was effected by what, from a human point of view, was a miracle: in reality it was by the operation of a power superior to that which is ordinarily at work. God dispensed with the male parent, and made use of the female only. By this means, a human being was produced, who, though really a man, was, nevertheless, of a higher mental type than other men. Thus he derived his nature from an earthly mother, and his mentality from his heavenly Father. The former was necessary, that "sin" might be "condemned" in him (Rom. viii. 3), and the latter, that he might manifest a heavenly character. The absence of either of these features would have rendered him unfit for the Deity's purpose.

The formative power of the Father is clearly indicated in the words of the Spirit: "A body hast Thou prepared me" (Heb. x. 5); and it is also referred to in the following passage in the Psalms: "Thou hast possessed my reins; Thou hast covered me in my mother's womb. I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well. 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; and in Thy book all my members were written, which in continuance were fashioned (or, what days they should be fashioned—margin), when as yet there was none of them."—(Ps. cxxxix. 13-16.)

The next requisite, after a good mental organization, would be proper instruction. This also would be attended to by God. No doubt he had a good mother, versed

in the Scriptures of Moses and the prophets, and able to teach him. But this, of itself, would not account for the wisdom which he manifested even at twelve years of age. He must, therefore, have received instruction from a Divine source. The mode in which it was given is of little importance; it may have been by the Spirit, or it may have been by angels; the precise channel of communication is not explicitly stated, but there can be little doubt about the fact itself. It is indicated in the following psalm: "O God, *thou hast taught me from my youth*; and hitherto have I declared Thy wondrous works."—(Psalms lxxi. 17.) This instruction was not lost on him. His mind being by constitution very susceptible to divine truth, that which was taught him would make a deep impression; for Isaiah predicted that God should "make him of quick understanding in the fear of the Lord."—(Isaiah xi. 3.) As the result of this teachableness he would be able to make use of the language of the 119th Psalm, which forcibly depicts the highly spiritual condition of his mind:—"Thou through Thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers; for Thy testimonies are my meditation. I understand more than the ancients because I keep thy precepts. I have refrained my feet from evil ways, that I might keep Thy word. I have not departed from Thy judgments, for *Thou hast taught me*. How sweet are Thy words unto my taste; yea, sweeter than honey to my mouth. Through Thy precepts I get understanding; therefore I hate every false way."—(Ps. cxix. 98-104.) By attending to the divine precepts he "increased in wisdom" and grew "in favour with God and man."—(Luke ii. 52.) "The grace (or favour) of God" which "was upon him" (Luke i. 40), when a child, continued till the end of his career. The spirit, speaking through Isaiah, describes him as "my servant whom I uphold; mine elect, in whom my soul delighteth" (Isa. xlii. 1); and the Psalmist represents him as saying, "For Thou art my hope, O Lord God; Thou art my trust from my youth. By Thee have I been holden up from the womb; Thou art he that took me out of my mother's bowels: my praise shall be continually of Thee. I am as a wonder unto many; but thou art my strong refuge."—(Ps. lxxi. 5 7.)

From these testimonies it is evident that

the relationship existing between Jesus and the Father, even from his very birth, was such as is to be found in the case of no other human being. On the one hand we see the Father exercising a special care, both temporal and spiritual, over His Son, and on the other, we see the Son manifesting a dutiful submission to the divine will. The former was not carried out to such an extent as to nullify the Son's free will, or to deprive his temptations of their reality. To him is applicable the apostolic statement concerning those whom Jehovah loves, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."—(Heb. xii. 6.) Hence the statement made concerning him. "Though he were a Son, yet learned he obedience by the things which he suffered."—(Heb. v. 8.) These sufferings though grievous for the time being, were for his ultimate good. And they would, no doubt, be exactly proportioned to his capabilities, for God suffereth no one who loves Him to be tempted above that they are able to bear.—(1 Cor. x. 13.) Jesus Christ had greater advantages than all, but he had also greater responsibilities, and more was required from him; "For unto whomsoever much is given, of him shall much be required."—(Luke xii. 48.) He was in a similar position to that occupied by the servant who received "ten pounds" or talents (Luke xix. 13,) to trade with. There was no injustice in giving him superior privileges; it was for the purpose of enabling God justly to bestow eternal life on those who were under sentence of death, both by birth and actual transgression. In this we see a manifestation of both divine love and justice.

It may be suggested that if Jesus was begotten of God simply for the reason we have stated, and not in order to give him a free life or part of His own nature, the same end could have been accomplished without any departure from the ordinary mode of begetting. As a matter of divine power no doubt this is true, but the wisdom of God did not deem that the best course. The reason is not far to seek. If there had been no departure from the laws of nature, it would not have been so manifest that the result was attained by divine intervention, and thus the hand of God would not have been so clearly seen in the scheme of redemption as it is now. No man having rendered that perfect obedience required by God, He provided a son who fulfilled His will in every

respect. "All have sinned and come short of the glory of God" (Rom. iii. 23), therefore justification can only come by the favor of God, "through the redemption that is in Christ Jesus."—(v. 24.) By this means all "boasting" on the part of man is excluded. He is shown to be in an utterly helpless condition in regard to a future life; God then steps in and by a direct interposition of His power provides one who is able to render perfect obedience which includes faith; and thereby become an acceptable sacrifice to take away sin, thus opening up a way from death to life. "Therefore as by the offence of one judgment came upon all men to condemnation; even so *by the righteousness of one* the free gift came upon all men unto justification of life. For as by one man's disobedience many

were made sinners, so *by the obedience of one* shall many be made righteous." (Rom. v. 18, 19.) Very appropriately may those redeemed in this manner be described as hereafter uttering the following words of praise:—

"Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests" (Rev. v. 9, 10); "Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever."—(Rev. vii. 12.) They will then realise in the highest sense of the Psalmist's words: "*Not unto us, O Lord, not unto us, but unto Thy name, give glory, for Thy mercy, and Thy truth's sake.*"—(Psalm cxv. 1.)

THE RENUNCIATIONIST HERESY IN LONDON.

THE following documents will explain themselves.

DEAR BRETHREN AND SISTERS. Grace, mercy and peace to you from God our Father and the Lord Jesus Christ.

On Sunday Morning last, the following resolution was proposed, seconded, and carried:—"That a Meeting of the ecclesia be held on Sunday Afternoon next, the 16th inst., to take into consideration the question of fellowship in relation to the recent controversy concerning the Sacrifice of Christ." According to precedent, the meeting will take place at Three o'clock, and at the close tea will be provided. As this is a matter of great importance, both collectively and individually, it is desirable that, if possible, you should be present.

In accordance with a request made last Sunday, I hereby submit the resolutions which I intend to propose at the ecclesial meeting next Sunday. "1.—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 Christ, those who cannot endorse the foregoing resolution, and believe that Jesus Christ came in the flesh free from the Edenic sentence of death, are hereby requested to withdraw from fellowship until they become of one mind with us on the subject."

In sending you the above resolutions, permit me to call attention to the following New Testament admonitions:—

"Be ye of one mind."—(1 Cor. xiii. 11.)

"Be likeminded, having the same love, being of one accord, one mind."—(Phil. ii. 2.)

"Stand fast in one spirit, with one mind, striving together for the faith of the gospel."—(Phil. i. 27.)

"I beseech you, brethren . . . that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."—(1 Cor. i. 10.)

"Finally, be ye all of one mind."—(1 Peter iii. 8.)

"Stand fast and hold the traditions

which ye have been taught, whether by word, or our epistle."—(2 Thess. ii. 15.)

"Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace."—(Heb. xiii. 9.)

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—(1 Tim. iv. 16.)

"Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus."—(2 Tim. i. 13.)

"There must be also heresies among you that they which are approved may be made manifest among you."—(1 Cor. xi. 19.)

"The works of the flesh" comprise "heresies;" "of the which," says Paul, "I tell you before as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God."—(Gal. v. 19—21.)

"A man that is an heretic, after the first and second admonition, reject."—(Titus iii. 10.)

"After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—(Acts xx. 29, 30.)

"There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them."—(2 Pet. ii. 1.)

"Beloved, believe not every spirit, but try the spirits whether they are of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come, and even now is in the world."—(1 John iv. 1—3.)

"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. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds."—(2 John ix. 11.)

When the Apostle John said "Jesus Christ is come in the flesh," he meant the

same flesh as that of all the sons of Adam; which flesh is under the Edenic sentence of death. The "unforfeited life" theory denies that the flesh of Jesus Christ was mortal, or under sentence of death on account of Adam's sin. Therefore that theory is not of God.

Should you be unable to attend the meeting next Sunday, I should be glad to hear what is your mind on the above two resolutions.

I am, yours fraternally

In the risen Christ,

J. J. ANDREW.

17, *Dunford Road, Jackson Road,*
Holloway, N.
Nov. 11th, 1873.

To this the following answer was circulated:—

DEAR BRETHREN AND SISTERS,—We salute you with every good wish, and earnestly desire that you may grow in the knowledge of our Lord and Saviour Jesus Christ. Brother J. J. Andrew having submitted to you a resolution to the effect that those who do not agree with him in a certain construction which he puts upon the words of Scripture—"seed of the woman," "seed of Abraham," "fruit of David's loins," "made of a woman," are to be requested to withdraw from the fellowship of the London Ecclesia. We think it right to inform you that we firmly believe the whole of Scripture upon this most important subject of the doctrine of the Christ, but do not accept Brother Andrew's conclusion that Jesus Christ inherited the sentence of death in Adam, for the following reasons:—
I.—Because God was his Father by pre-natural begetting. This fact gave him something more than better organization, inasmuch as he was "God manifest in flesh"—(1 Tim. iii. 16). "The word of life"—(1 Jno. i. 1). "The life" manifested in our nature for "the suffering of death," which he *tasted* by the "Grace of God," and *not by the wrath of God*. II.—That the life he laid down when he died on Calvary was a voluntary surrender of that which he had received from God. "Hereby perceive we the love of God, because he laid down his life for us"—(1 Jno. iii. 16; see also Jno. x. 17, 18; vi. 51.) III.—That he took away sin, or became the sin offering, not because sin was inherent in his nature, but because he would endure the deservings of sin, namely, "death;" and as the guiltless and un sinning victim opens the way to Eternal Life, by that

resurrection which was as much a predetermined fact as his death; thus he by dying abolished death prospectively for all who, believing into him, should become partakers of the Eternal Life so procured—(1 Jno. iii. 5). "Destroy this temple," said Jesus, "and in three days I will raise it up"—(Jno. ii. 19). IV.—Because he was God's holy one, and not permitted to see corruption; and the grave which has power over all Adam's posterity had no power to hold him. For the foregoing, among many other reasons, we hold that Jesus was not under the sentence of death, although bone of our bone, and flesh of our flesh; and as brother Andrew only assumes the question at issue by a "thereby" which Scripture does not use or sanction, we are firmly persuaded that the error of making Christ to be under "the law of sin and death" in the first Adam is unscriptural and God-dishonouring. All the scriptural admonitions used by Brother J. J. Andrew about being of "one mind," and heresies, and such like, would be to the point, if he with the infallibility of authority were able to say the things he affirms are the mind of the Deity—used as he uses them they are a mere wresting of Scripture. We sincerely exhort you prayerfully to consider the question now placed before you before you decide to withdraw from those who are deeply anxious to be guided by God in this and all other matters, and who firmly believe they have the mind of the Spirit in saying Jesus suffered death *not for himself but for us*. We are, yours fraternally in the Risen Christ of God,

C. J. WATTS.
THOS. C. NICHOLS

The following will be proposed and seconded as an amendment to the proposition of Brother J. J. Andrew: I.—We believe that the Scriptures teach that Jesus Christ, although he was the seed of the woman—the seed of Abraham—the fruit of David's loins, and made of a Jewish woman, and thereby capable of bearing the suffering of death for the human race, of which, by Divine begetting, he became a member, yet that the life he had by reason of such Divine begetting being untainted by sin, he could by a "sacrifice of himself" bear away the sin of the world. A.—By a voluntary surrender of a perfectly holy life in character. B.—By the submission of that life to a death undeserved, in order that by means of such death "justification to life" might be introduced, and the way opened from the prison-house of death to

all who should believe in his name, that he might attain to a lordship over dead ones, as well as those who shall be alive when he returns. II.—That in view of the apostolic injunctions requiring us to be of one mind, especially in regard to the doctrine of the Christ, it is highly desirable that such should be arrived at; but seeing there is no inspired teacher now alive who can pronounce with authority on this matter, and that a separation would create a great scandal, this meeting is of opinion that each brother and sister believing that Jesus Christ died in our human nature to put away sin by the sacrifice of himself, and that, as saith John, Jesus is Christ come in the flesh, shall be considered to be in full fellowship with the London Ecclesia of Christadelphians.

Brother Andrew thought the following rejoinder was called for:—

DEAR BRETHREN AND SISTERS,—Grace be unto you and peace from God our Father, and from the Lord Jesus Christ. The issue of a circular signed by brethren Watts and Nichols, containing some very plausible and subtle statements, makes it incumbent on me, in the interests of the truth, again to address you. I will deal with those statements *seriatim*.

I.—It is said respecting Jesus Christ that, "because God was his father by preternatural begetting, he possessed a life free from Adamic condemnation." This is nowhere stated in Scripture. It is a pure assumption. It might just as well be said, that because begotten by God, he partook of the nature of God. The fact of his being "the Word of life," is no evidence that he possessed a natural life different from that which we possess. He is the Word of life, because he is the means whereby eternal life is to be obtained. Truly he was "God manifest in the flesh," but not an embodiment of an "unforfeited life," about which the Scriptures are silent. To say that "God manifest in the flesh" means that *the life* of God was manifest in the flesh of Jesus and not in other men, or in a sense different from its manifestation in other men, is equivalent to affirming that he had that "immortality" which the Apostle Paul says "God only hath"—(1 Tim. vi. 16). In that case, how could He have laid down His life? If this phrase is quoted to show, not that Jesus possessed that life which is peculiar to the Deity, but simply a natural life such as Adam had before the Fall, then it follows that Adam was God manifest in the flesh, and, in fact,

that all creatures receiving life from the Almighty are God manifest in the flesh. This is in effect to affirm that God-manifestation is physical instead of moral.

To make a contrast between Christ dying "by the grace of God," and dying "by the wrath of God," is very fallacious. From whatever point of view the subject be looked at, Jesus Christ, by suffering death, necessarily suffered the effects of God's wrath, because death is a manifestation of His wrath on account of sin. The "grace of God" is exhibited in the fact that He provided one who, through suffering the punishment for sin, took away sin. In Ps. cii. 9, 10, the Messiah says, 'I have eaten ashes like bread, and mingled my drink with weeping, *because of thine indignation and wrath.*'

II.—No doubt the life which Jesus Christ laid down was a "voluntary surrender." He laid it down when it was only half expired; for His life, so far from being interminable, was "like a shadow that declineth"—(Ps. cii. 11). Hence He could speak about "the midst of my days"—(Ps. cii. 24),—which would have been an impossibility if He had had a life without any fixed limits. There is no more incongruity in His laying down a life which was under sentence of death than in His disciples laying down their "lives for the brethren"—(1 Jno. iii. 16).

III.—If there was nothing inherent in His nature which could be called "sin," it was impossible for God, by the sacrifice of His Son, to "condemn sin in the flesh"—(Rom. viii. 3);—it was impossible for Jesus Christ to "bear our sins in His own body on the tree"—(1 Pet. ii. 24),—or for "our old man to be crucified with Him that the body of sin might be destroyed"—(Rom. vi. 6.) And thus this theory makes the taking away of sin, according to God's method, an impossibility.

Undoubtedly Jesus was "the guiltless and unsinning victim" to take away sin; he was entirely free from actual transgression. But, through being born of a woman, he was made of the nature which had sinned, which nature had been condemned to death on account of sin. In this way his crucifixion was the destruction of "the body of sin," the putting away of "sin by the sacrifice of himself"—(Heb. ix. 26),—or the destruction of that which has "the power of death, that is the devil"—(Heb. ii. 14).

IV.—There is no evidence that because Jesus was "God's holy one" he was free from the Edenic law of death. The word

"holy" is frequently used in reference to purpose, not nature. All first born Jews were "hallowed," and therefore holy"—(Numb. iii. 13),—and Jeremiah was "sanctified" from before his birth—(Jer. i. 5). If, therefore, the fact that Jesus was called "holy" proves that he was free from the sentence of death, Jeremiah and first born Jews were free from that sentence for the same reason.

Why had the grave no power to hold Jesus? Not because he possessed a "free life." The Scriptures nowhere affirm this. It was because of his righteousness, and *that only*—(See Ps. xvi. 8, 11; Heb. i. 9, v. 7; Phil. ii. 8, 9; Rom. v. 19.) This theory affirms that righteousness alone could not have given Jesus Christ a resurrection; it says that an "unforfeited life" was necessary in addition. This introduces a physical element where only a moral one is required. It is, therefore, a carnal theory.

It is admitted in the circular referred to that Jesus Christ was the "Seed of the Woman," the "Seed of Abraham," and the "Fruit of David's loins." This is equivalent to admitting that he was a descendant of Adam, for no one could occupy those positions without being a son of Adam. He therefore comes under the following general statement: "By one man sin entered into the world and death by sin, and so death passed upon all men."—(Rom. v. 12). By "all men" the Apostle means every descendant of Adam from the youngest babe to the oldest adult. Jesus was a descendant of Adam, therefore he is included in the sentence of death; for *there is not a single passage of Scripture which affirms that he was an exception to it.* Until such a statement be produced, we are compelled to believe that he inherited death as well as the other consequences of sin, and are therefore quite justified in using in my resolution the "thereby" to which objection has been made.

It is true that we have no infallible person to guide us, but we have an infallible authority, namely, the Bible; and it is our duty to take it as our guide. On the question of fellowshiping believers of false doctrine, it speaks with no uncertain sound; and it is at our peril that we neglect those injunctions. In regard to the point now in dispute both views cannot be right; one must be right and the other wrong. And as it affects a vital point—the very foundation of redemption—those who hold the true belief ought to have no fellowship with those who hold the false one. The

"wisdom that is from above" places purity before peace—(James iii. 17). That "wisdom" which places peace before purity is "earthly." Sincerity is no reason whatever for fellowshipping believers of heresy. There are few in this position who are not sincere. Hence, if we were to be guided by sincerity, there would be no line of demarcation between those who hold the truth and those who do not. The fear of a "scandal" in consequence of a separation should not influence any brother or sister who desires to obey God; it is of little importance what men may think. The great question is, what does God think? What do the Scriptures enjoin? This you have already had placed before you.

In conclusion, I would call your attention to the fact that this new theory pronounces the flesh to be good, and thus contradicts Paul, who says, "In me, that is, in my flesh, dwelleth no good thing"—(Rom vii. 18). It affirms that there is nothing in the flesh called sin, and thereby makes void the following testimonies: "*sin . . . wrought in me all manner of concupiscence.*" "*sin that it might appear sin working death in me by that which is good; that sin by the commandment might become exceeding sinful,*" or a great sinner. "If, then, I do that which I would not, I consent unto the law that is good. Now, then, it is no more I that do it, but *sin that dwelleth in me;*" "With the flesh (I serve) the law of sin"—Rom. vii. 8, 13, 16, 17, 25). If sin be used only for a transgression of law, it could not be said to do the above things. By extracting from human nature, as a whole, what is called in the above Scriptures "sin" it is very easy for this theory to represent the flesh of Jesus as being free from it. It thus makes "the devil" to be something else than "sin in the flesh," and thereby makes void the necessity for Jesus being made of "the same" flesh and blood, in order to destroy the devil, or that which has the

power of death—(Heb. ii. 14).—namely, the law of sin in our members—(Rom. vii. 23). But it goes further—this theory says that the flesh of Mary was mortal, but the flesh of Jesus was not mortal. This is the first step towards the Popish dogma of the Immaculate Conception. Moreover, it makes a fictitious distinction between life and nature, and thus sows the seed for Platonic speculations. And, furthermore, in representing Jesus as in the same position as Adam before the Fall, when the latter had no knowledge of good and evil, and was not tempted in all points like as we are, it deprives God's Beloved Son of the very foundation of His present priestly office—(Heb. ii. 17; iv. 5).

As to the statement that it is "God-dishonouring" to say that Jesus was under the law of sin and death, it is sufficient to say that if, as shown above, it was God's will that Jesus should be in that position, it is in nowise God-dishonouring. In fact, the "unforfeited life" theory is God-dishonouring, in that it exalts the flesh, and the flesh can only be exalted at the expense of righteousness. It also makes God-manifestation physical instead of moral, and takes from Jesus that evil nature which is the birth-right of all who, since the Fall, have been born of woman. On this principle, a man created direct from the ground, could have accomplished all that was necessary in the taking away of sin.

For these reasons I trust that you will repudiate one of the most subtle and pernicious heresies which has arisen since the day of Pentecost. The question before us is, who will stand on the Lord's side? Only those who do so now will be permitted to stand on His side in the not far-distant day of His appearing.—I am, yours fraternally, in him who can be touched with the feeling of our infirmities,

J. J. ANDREW.

Nov. 14th, 1873.

THE MOSAIC CURSE—OBJECTIONS ANSWERED.

By J. J. ANDREW, LONDON.

SINCE the article on this subject appeared in the September *Christadelphian*, the conclusions therein arrived at have been subjected to sundry objections on the part of those who believe Jesus Christ to have been free from the condemnation to

death passed upon the whole race. These shall be dealt with seriatim. In order to clearly distinguish the "objections" from our remarks, the former are put in italics and quotation marks.

1.—"*There is no enactment in the law*

which says: *Thou shalt not hang on a tree!*" It is true this form of words is not used, but this is no proof that the curse of the law did not follow hanging on a tree. To speak of a man who occupies that position as "accursed," is equivalent to saying that a man was cursed as the result of hanging on a tree. This will be seen by the language in which certain curses are enumerated in Deut. xxvii. 15-25. The things against which a curse is there pronounced are the causes of the curse. Thus it is said: "Cursed be he that removeth his neighbour's landmark"—(ver. 17). Removing a neighbour's landmark was the offence; the curse was that which followed it. In every case there is a distinction between the curse and that which produces it. Hence, when it is said "He that is hanged is accursed of God," (Deut. xxi. 23), or as the apostle Paul expresses it, "Cursed is everyone that hangeth on a tree" (Gal. iii. 13), it is not the hanging which is the curse; the hanging on the tree is the *cause* of the curse: just as removing a neighbour's landmark is the cause of the curse in that instance. The apostle's statement about hanging on a tree is parallel to those in Deut. chap. 27. There can be no doubt about the meaning of the latter; therefore there ought to be none about the meaning of the former. We must remember that the statement in Gal. iii. 13 was written, not only by a Jew well versed in the law, but by an inspired Jew, who was for these two reasons well able to give an exposition of the Mosaic law. To contend for an exact form of phraseology is to make the same mistake as did many Jews—to lay stress on words rather than ideas. It is written in Josh. vi. 26, "Cursed be the man before the Lord that riseth up and buildeth this city, Jericho;" but it is nowhere said, "Thou shalt not build this city, Jericho." Are we, then, to say that a man would not be cursed as the result of re-building Jericho? Surely not. As in the case of the curses already referred to, the curse here consisted, not in the re-building of Jericho, but in that which followed it. Why, then, should we say that the curse did not follow the hanging on a tree? It was one of those things which did not require a formal "Thou shalt not;" for few would do it voluntarily: criminals and suicides are the principal persons to whom it would apply. Like many other things in the Old Testament, to which Jesus Christ is related, it

required the actual event to take place in order to perceive its full significance. It is admitted that "*by hanging on a tree Jesus came under the curse of the law,*" and thereby "*became an accursed one.*" and yet at the same time, it is contended that the curse was not a penalty which followed the hanging on a tree. This suggests a very simple question: Could anyone be "accursed of God" who did not place himself or allow himself to be placed, in a position to be condemned by a divine law? To answer this question in the affirmative, is in effect to charge God with cursing men arbitrarily, without previously giving a law to guide them. This is altogether inadmissible; therefore the question can only be answered in the negative—an answer which is equivalent to admitting that hanging on a tree brought one under the curse of the Mosaic law. To admit this, or to say "By the particular mode of his death Jesus became an accursed one," is equivalent to admitting that Jesus Christ was cursed by becoming obnoxious to that law. This is, in effect, what we contend for. It matters not by what form of words this circumstance is stated; here are the facts, which cannot be gainsayed. If the hanging itself was the curse of the law, *how* did the law curse Jesus? What did Jesus do or suffer others to do to him that brought the curse of hanging upon him? For if it was *the law* that brought him into that position, it must have been by the doing of something for which the law threatened hanging on a tree. To those who object to the words 'infringe' or 'offend' in reference to it, we would remind them that male children of Abraham not circumcised on the eighth day, are described as having 'broken' God's covenant (Gen. xvii. 14), although this neglect resulted from no fault of their own. The word 'broken' is a stronger expression than 'infringe' or 'offend;' if then, the former can be applied to infants to whom no moral guilt is imputed, why cannot the latter be applied to Jesus Christ respecting something of which he was morally guiltless? Moreover, what real difference is there between admitting that Jesus was "an accursed one by the mode of his death," and believing that he was under condemnation of death by his birth? In neither case is there any moral guilt imputed to him. To admit the former, and at the same time stand aghast at the latter, exhibits an amount of inconsistency which ought not

to exist in students of God's word. If those who believe Jesus to have been under the Edenic sentence of condemnation, through being born of a Jewish woman, are chargeable with believing in a "condemned Christ" and eating a "condemned loaf," it follows, on the same principle that those who admit Jesus to have been "an accursed one by the mode of his death," believe in an accursed Christ, and partake of an accursed loaf. "O consistency! thou art a jewel!"

2.—*The violation of the law consists not in hanging a man on a tree, but in allowing the body to remain all night upon the tree, and in not burying it the same day.*—See *Josh. viii. 29; x. 26, 27.* No doubt it was a violation of the law to omit to bury the same day the body of one who had been hanged. But this is no evidence that the man hanged was not cursed as the result of being hung. The omission to bury the dead body "defiled" the land; and this would defile the people living on the land. If there was any curse for this omission, it would come upon the authorities who permitted it, and possibly on the people who lived in the land. In reference to the hanging of the kings of Ai, Jerusalem, Hebron, Jarmuth, Lachish and Eg-lon, by Joshua, the question has been asked: "Did Joshua 'infringe' the law in hanging these kings upon trees?" Certainly not; nothing has been written which would authorise an affirmative answer to this question. The law did not say Cursed is everyone that hangeth man on a tree; it said "Cursed is everyone that *hangeth, i.e. is hung* on a tree;" hence the curse fell, not upon the hangman, but on the man who was hung.

3.—*It is difficult to understand how Jesus could obey the will of God by infringing His law.* The principle on which this could be done is very concisely stated in the following extract from *Elpis Israel*: "*Wrong* consists not in any particular act of which we are capable, but in that act being contrary to the letter and spirit of the divine testimony; in other words *right* is the doing of the will of God. Hence, if we saw a man bowing down before an image of the Virgin Mary, which is death by His law, and he commanded us to kill him, we should do wrong to refuse, although He has said 'Thou shalt not kill.' Men have lost sight of this truth."—(p. 82.) Yes, not only those who are ignorant of

the way of life, but those who profess to have known it, "have lost sight of this truth." In the case here supposed, the man would become obnoxious to one law, and, therefore, cursed by it, through obeying a superior law. Thus was it with Jesus Christ, whose standard of right and wrong was the will of his Father. The Mosaic law said to him, "Cursed is everyone that hangeth on a tree;" but his Father gave him a "commandment" (John x. 18) to this effect: "Be thou obedient unto the death of the cross."—(Phil. ii. 8.) Which was he to comply with? The latter, unquestionably: he did so, and was thereby "cursed" by the former. The law of Moses did not command Jesus to be hung on a tree; therefore, his submission to that mode of death was not an act of obedience to any specific enactment of that law. It was an act of obedience to God. Although viewed as an offender by the law, by which he was "accursed of God," not of man, he was free from transgression against his Father's will concerning himself; and, therefore, when he had suffered the curse of the law, the Father could justly release him from it and bless him with immortality. The phrase "passive act" in reference to Jesus hanging on a tree, may not be altogether free from objection from a philological point of view; but, theologically, there is no contradiction in it. In being "obedient unto the death of the cross," Jesus Christ was mentally active, but in the process of being hung thereon he was perfectly passive; and thus, while it is described on the one hand as an act of obedience, it is represented on the other as a passive operation; he was "obedient unto the death of the cross," and was, at the same time, "made a curse."

4.—*Hanging on a tree applied to the dead as well as to the living.* This is based on the statement that Joshua smote and slew the five kings before hanging them on trees. From this it is argued that the curse for hanging on a tree could not be death, inasmuch as a dead man could not be cursed with death. Assuming for the sake of argument that hanging upon a tree applied to the dead as well as to the living, how does it apply to Jesus Christ? Was he hung on a tree after or before his death? Before; therefore, being alive, he could be cursed with death. Hence, there is no parallel

between him and the five kings. Moreover he was a Jew; they were not; they had been guilty of fighting against God's people, which in itself was sufficient to make them obnoxious to God; whereas Jesus suffered in the defence of God's truth. Their deeds were sufficient to render them accursed, but there was nothing in Jesus to render him so, but the being hung on a tree. To represent the curse he suffered for this, to be something short of death is to destroy the analogy existing between the curse all Jews were under and the curse he had to undergo to redeem them. To those who do this, we would suggest the consideration of the following questions:

1.—Does not Gal. iii. 10 shew that all Jews were cursed by the law through not keeping it in every point?

2.—Did not the full curse of the law come upon everyone who failed to fulfil the law in every point?—(James ii. 10.)

3.—Was not the full curse of the law death?

4.—Was not then the curse from which Jesus had to redeem Jews, death?

5.—Would submission to a curse anything short of death have redeemed Jews from the curse of death?

6.—If the curse of the law which Jesus underwent was that of hanging on a tree, how could that have redeemed Jews from death?

7.—If Jesus was not cursed by the law as the result of being hung on a tree, why does the apostle follow the statement that he was "made a curse," by saying, "For it is written, Cursed is everyone that hangeth on a tree?" Is not this intended to explain by what means the curse came?

8.—Does not this show that Jesus was cursed simply through being hung on a tree?

9.—What other curse than death followed his hanging on a tree?

10.—Was not the curse of the law suffered by Jesus, death?

11.—And as this curse came upon him while alive, was not his life claimed by the Mosaic law before he died?

Ergo, he did not lay down a life free from condemnation.

5.—"The Mosaic law did not curse a man simply because he hung on a tree, but because of the crime he committed before he was placed there. But, being found there after sentence, whether guilty or innocent, whether alive or dead, such an one was accounted cursed by the law."

After the objections already considered, this is certainly a most extraordinary conclusion to come to. Contradiction, whether real or apparent, between different individuals is as nothing compared with the contradiction in these two sentences. We are told first, that "the law did not curse a man simply because he hung on a tree," and then that a man "found there" "was accounted cursed by the law," "whether guilty or innocent." This is in effect to admit the point at issue. Jesus Christ was sentenced to death by the Jews, but he was "innocent;" therefore, he could not be cursed by the law on account of the false charge which led to this sentence. He must, as a consequence, have been "accounted accursed by the law" "simply because he hung on a tree." *Q. E. D.*

CIRCUMCISION AND BAPTISM.

Exception is taken to the conclusion that, because Jesus was subjected to these ceremonies, he was therefore in the same position as other Jews in relation to the law of sin and death. It is said that they were merely initiatory ceremonies—the one to the Mosaic dispensation and the other to John the Baptist's dispensation. But what gave rise to such ceremonies? Was it not the existence of sin in the world? This is seen by the fact that there was nothing of the kind before mankind sinned. Adam had no ordinances to undergo, no positive righteousness to fulfil: he had simply to abstain from doing that which was forbidden. Now if Jesus was in the same position as Adam before the Fall, how is it he was not freed from all ceremonies which owed their origin to the existence of sin? "Oh, but he was a Jew," it will be said. Precisely so; and being a Jew, he necessarily submitted to that which was imposed on all Jews. And in the absence of any scriptural statement showing him to have been free from the law of sin and death, it follows that his submission to these ceremonies was based upon his being under that law. The affirmation of "orthodox commentators," believing in Eternal Sonship, to the contrary, will not supply the place of a scriptural statement. Their opinions may be very appropriately made use of by those who have taken a step towards the apostasy, but they will have no weight in a doctrinal matter of this

kind—however useful they may be in regard to matters of fact—with those who require a “Thus saith the Lord” or an “It is written” for what they believe. It is worthy of notice that when Jesus Christ was immersed he said, “Thus it becometh us to fulfil all righteousness.” The use of the plural pronoun shows that he was speaking of others besides himself. There must, therefore, be some sense in which they and he are all alike. What was that? In the possession of an unclean nature; for in character they were not alike. The fact that Jesus Christ’s baptism was to initiate his priesthood, does not destroy its connection with his uncleanness of nature; on the contrary, the

former establishes the latter. Why was washing necessary to the priests under the law? Because of their uncleanness of nature: “These are *holy* garments; THEREFORE shall he wash his flesh in water, and so put them on.”—(Lev. xvi. 4.) The garments were too “holy” to come in contact with Levitical flesh until it had been washed. On the same principle, Jesus Christ required his flesh to be washed before being anointed as a priest. His flesh would not have been unclean if it had been like Adam’s before the Fall; therefore his compliance with this ordinance is evidence that his flesh was unclean on account of Adam’s sin.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 50.

“*Exhort one another daily.*”—PAUL.

WHAT has been written is for “our learning,” so Paul says, and so the Scriptures themselves show. They are “profitable for doctrine, reproof, correction, instruction in righteousness.” This we find to be true. But specially profitable in those respects are the messages of the Lord Jesus to the ecclesias flourishing in the days when John was an exile in Patmos. Though sent to seven in particular, it is evident they were intended for all, from the conclusion of each message—“*He that hath an ear, let him hear what the Spirit saith unto the churches.*” And what was intended for all the ecclesias in A.D. 96 must be found to contain some instruction for those existing A.D. 1873. The seven were doubtless chosen as representing seven different conditions, comprising all the states in which an ecclesia could be recognised to exist, and, therefore, affording occasion for advice applicable to every age and every state.

Sardis is particularly before us in the chapter read. The one body in the city

receives first this solemn assurance: “I KNOW THY WORKS.” Here, at once, is matter for wholesome reflection. Jesus, our high priest now and judge to be, is not one who depends for knowledge on what he may see and hear as man sees and hears. He requires not to be told how it is with us—*He knows*: he did this even in the days of his flesh, as it is written—(Jno. ii. 25). “He needed not that any should testify of man, for he knew what was in man.” He knows now as he knew then; He knew *in his spirit*—(Mark ii. 8)—what was passing in the thoughts of the Pharisees. He is now the LORD THE SPIRIT, without a flesh veil: when he speaks, it is what *the Spirit saith* unto the churches. He designs that all the churches should know this. His words are “All the churches shall know I am he that searcheth the reins and hearts.” We are no less known of Christ than we are known of the Father; he *is* the Father in manifestation. All things are naked and open to the eyes of him

with whom we have to do. We have to do with the Lamb with seven horns and SEVEN EYES: omniscience incarnate, great but glorious mystery; none the less credible that we cannot understand it.

Jesus, then, could say to every ecclesia, "I know thy works." This is a comfort to all who are labouring with an eye to him, and a terror to such as seek only to make a fair shew in the eyes of men and brethren; because Christ not only knows the real state of all cases, but in due time he will declare it. There is a day appointed when he will "bring to light the hidden things of darkness and make manifest the counsels of the heart"—(Cor. iv. 3). In that day will be fulfilled the promise made to such in Sardis as should overcome: "I will confess his name before my Father and before His angels." This promise is to all who overcome, not only in Sardis, but everywhere else. The honour of such a confession can scarcely be appreciated now. It will be seen and felt by all then, and by none more than by those who make light of it at present, as a thing not to be taken practically into account; they will, when too late, curse the infatuation that shall have cheated them of the unspeakable honour of favourable mention by the king of glory in the audience of the Eternal One, and an angelic and all-powerful assembly of immortals.

But what did Jesus know of the Sardinian ecclesia? "Thou hast a name that thou livest, and art dead." Here sad thoughts arise; for if in the days of the beloved disciple—the gifts of the Spirit still flourishing—an ecclesia could be dead, what may we not fear in the nineteenth century, so far removed from the apostolic fountain of the gospel? Sardis had "a name to live:" the ecclesia would appear from this to have been in good repute among the brethren—known and spoken about as a thriving, healthy, model ecclesia, probably because the brethren would be energetic and friendly. Yet, by

infallible Wisdom, they were pronounced dead!" This suggests the wonder what the Lord's verdict would be were he to speak his mind about the ecclesias of our day. What would he say of Birmingham? We have a name to live. We are spoken well of by brethren here and there in the country as a lively, thriving ecclesia? But what is the fact as discerned by the eyes of Omniscience? Well, we cannot have the answer now. We must examine our own selves. What is the criterion of "life" in the case? Is it well-attended meetings? Not necessarily. Well-attended meetings are so far a good sign; but people may come to meetings from various causes apart from spiritual life. To come to the meeting is a pleasant variation from the monotony of home; it is an agreeable stimulus to the sociable faculties; it is possibly an entertainment in some senses. Well-filled benches do not necessarily indicate a spiritually-sound condition, though it is good to see the benches well filled, especially at the appointed hour.

Is great animation and friendliness among the brethren a sign that we are not of those who have "a name to live and are dead?" Not necessarily: friendliness as such is instinctive with those who have what the phrenologists call "adhesiveness" largely developed. A man with a good stock of animal vitality and a large social brain, may be demonstratively friendly without a particle of spiritual life. As sister Lasius said in her recent article on "Union and Unity," that "spiritual life does not always flourish accompanied with a high degree of animal spirits." We are not, therefore, to flatter ourselves that because we shake hands and smile and enquire cordially concerning each other's welfare, we are full of spiritual life. God forbid that I should seek to lessen our cordiality in this sense. Rather let us seek to excel in this as in every other excellence. Still let us not mistake the manifestation of what

may be but natural friendliness for that state of mind that the Lord would pronounce "life" as opposed to the death that reigned in Sardis.

Are we to find it in doctrinarian zeal and proneness to controversy in defence of the faith once for all delivered to the saints? Not necessarily. No ecclesia is in a state of spiritual life that gives place to error, or lacks courage and enterprise in that contention for the faith which is prescribed: but it is possible to argue from pugnacity and to delight in the polemics of the truth while in the very depth of spiritual death.

Where then are we to look for the indications of the real state of the ecclesia? The answer is, on the individual lives of the brethren and sisters. Let us follow them in their dispersion during the week, and ask how they act when thrown upon their own resources. What do they do with their leisure time and their surplus money? How do they transact their business or do their work? Do they continue instant in prayer, abounding therein with thanksgiving? Are they ready to every good work? Are they merciful to the poor and the penitent? Are they men of truth and honour? Have they the fear of God before their eyes? Are the commandments a law with them which they fear to break? Do they keep their promises, and are they punctual to their engagements? Are they bold to confess Christ before men, and forward to say "come" to those whom God may bring within their reach?

Or, instead of being servants of Christ, are they servants of themselves,—having a name to live and are dead? Do they work only that their business may prosper and their private resources increase? Do they think only of their houses and their families? Do their sympathies never go beyond their own door? Does the word of God go neglected in their houses while they bestow all their energies on business or work, or friends, or family, or pleasure?

Do they never practise thanksgiving? Do they cast prayer behind their back? Do they never put their hand to disinterested work—work for the good of others or pleasing of God? Do they do as other people do in business, acting as if they had no Master in heaven who will bring them to account? Are they destitute of faith; absorbed with the question "what shall we eat, what shall we drink? Is their enthusiasm dead to everything but questions of personal advantage? Have they no likeness to Christ, who came not to be ministered unto but to minister? Do they show no likeness to the elder brother, whose meat was to do the will of the Father? Do they, unlike him, resist evil, resent injuries, go to law and take part in the world's politics and social devices? Do they never realise that they are strangers and pilgrims, and stewards of the goodness of God, and that that stewardship relates to their private selves and their private affairs? and if they are not found faithful in these "least" things, they will not be accounted worthy of that calling with which they have been called?

These are some of the questions that would determine whereabouts an ecclesia stands in the matter of having a name to live and being dead. Let us try ourselves by them. They constitute the measure by which the Lord will measure the work of every man when the day of decision comes. If we apply it now, our work will have the better chance of passing then. If we find the work short, let us seek to rectify it. The message to Sardis gives good encouragement in this direction: "Be watchful and strengthen the things that remain that are ready to die." Christ is not an austere and unjust judge. Like the Father with whom he is one, he is long-suffering and slow to anger. He is patient with the erring, and gives them "space to repent," and exhortation too. His relation to us all may be taken as illustrated in his own parable of the fig tree.—(Luke xiii. 6.)

Three years the proprietor of the vineyard sought fruit on it, and then gave orders that it should be cut down as a cumberer of the ground. The dresser of the vineyard said, "Lord, let it alone this year also till I shall dig about it and dung it. And if it bear fruit, well, and if not, then, after that, thou shalt cut it down." A fair chance for every fig tree! Let us look round and be watchful, and strengthen the things that remain. This is Christ's exhortation to every one that "hath an ear to hear." If any have lost their first ardour, or been entangled in sin, or have been discouraged by the evil of the times, let them take heart again at the comforting counsel of the Lord. "Be watchful and strengthen the things that remain that are ready to die." It may be that the "things that remain" will take root again and recover the life that is ready to die. What even if it is applicable to us what he says to Sardis: "I have not found thy works perfect before God;" let us listen again: "Remember, therefore, how thou hast received and heard, and hold fast and repent." This is the Spirit's counsel, and it is for "him that hath ears to hear." There is no good to be done by giving in to failure. Some fall and incline to lie where they fall. This is a mistake. Let them get up and try again. We do not stand where Adam stood. One offence brought ruin on him; he had no High Priest; we have, and we are invited to make confession of our failures and trespasses and try again. Obtaining forgiveness, we are to "hold fast and repent," not losing hope, yet putting ourselves on a strict guard, for, with this, Christ is well pleased. If, on the contrary, we abandon hope and give ourselves up to the world, we seal our own doom; for hear what was said to Sardis: "If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know at what hour I will come upon thee; that is, Christ working in

what are called the ways of Providence, would invisibly compass their destruction, if they did not take up that position of anxious vigilance which the situation, in all respects, called for. He would cut down the barren fig tree. This is a lesson to us. If we diligently and anxiously improve our standing in the things of the Spirit, "doing justly, loving mercy, and walking humbly with God," we shall be assisted from behind the veil in ways not visible to man. Blessing will attend us in our spiritual concerns, even though it take the shape sometimes of chastening evil; all things will work together for good. But if we are like Sardis, and desert our watchfulness, and become enamoured of ourselves and our doings, and forgetful of the spirit of the calling, which is a spirit of gratitude and humility before God, they will work against us spiritually, and work out our destruction. This is true of individuals and communities bearing the name of Christ. The seven messages show it. Wisdom quickly points the lesson.

"Thou hast a few names even in Sardis that have not defiled their garments." The ecclesia in Sardis was, probably, a large community, and each member in it would be satisfied with his membership, as giving him a good standing in Christ; yet here is the Lord's declaration that only a few among them were well pleasing to him. If it was so with Sardis, may it not be so with us? Undoubtedly it may, and probably is so. Let us realise the idea, and ask ourselves, what class of believers is he pleased with? In Sardis, it was those who had not defiled their garments. In Birmingham it will be no different. This is, of course, the language of figure, but the figure is plain. Garment, as a figure, represents character. To keep ourselves unspotted from the world is to keep our garments clean. Fine linen, clean and white, is the righteous-

ness of saints.—(Rev. xix. 5.) Those in Sardis, then, who were pronounced “worthy” were those who walked in the truth, filled with it, governed by it, conformed to it in their entire “walk and conversation;” men who walked with God, not living to themselves but to him who died for them—passing the time of their sojourning in fear, in the world but not of it, having here no continuing city, but looking for one to come. Those in every place who belong to this Sardinian “few” will join them in the great day of muster, and walk with them in white, for

“he that overcometh, the same shall be clothed in white raiment”—the symbol of the new and clean nature imparted to all who are made the subject of the promised transformation by the Spirit. If some from Birmingham are found in the company, it will be because they have made the word their portion, and imitated the few in Sardis, in keeping clean their garments from the surrounding pollution. God grant there may be many such from all parts of the country. Let us be watchful and strengthen the things that remain. EDITOR.

DIFFICULT PASSAGES.—No. 1.

Obscurities and Apparent Contradictions elucidated by the help of Critical Emendations and various Readings.

EXODUS xxiv. 9.—Then went up Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel.

10.—And they saw the God of Israel; and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness.

11.—And upon the nobles of the children of Israel He laid not His hand; also they saw God, and did eat and drink.

EXODUS xxxiii. 20.—And He said, Thou canst not see my face; for there shall no man see me and live.

JOHN i. 18.—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him.

THE SEPTUAGINT.

EXODUS xxiv. 9-11.—9.—Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel.

10.—And they saw the place where the God of Israel stood; and under His feet was, as it were, a work of sapphire tiles, and like as the appearance of the firmament of heaven in its purity.

11.—And of the chosen ones of Israel, there was not even one missing; though they appeared in the place where God was, and did eat and drink.

S.R.

The Christadelphian.

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

JANUARY, 1874.

THE CHRISTADELPHIAN continues, in spite of the desertion of subscribers, and the practical annihilation of the arrangement made by Dr. Thomas with friends in England for its maintenance, a year before his death. It is saved through the instrumentality of those whom God hath stirred to fill the gap. Their mind in the matter is illustrated by the following specimens of many similar letters received on the subject:—

"We most heartily wish the continuance of the *Christadelphian*, as the uncompromising advocate of the revealed will of Deity, through the inspiration of the Holy Spirit moving the minds of holy men, who have preceded us in the same trying struggle to attain to immortality and life in the age of the ages, through a knowledge of the truth as it is in Jesus, and a patient continuance in well-doing. Truth, pure and simple, is at a miserable discount—as scarce commodity everywhere; and wherever it is held in a loose indefinite way, the conduct is too often tinged with the same degree of laxity, so that we need some monitor not only to teach the way to life, but also to rouse up the sleepy and careless, warn the unruly and wandering, bind up the brokenhearted, comfort the weary, cheer the downcast, and support those who, strong in the faith, go out to sow beside all waters, that a people may be prepared for the Lord at his coming and his kingdom. In these days of cold-hearted formality and new-fangled heresy, it seems about to come to pass what our Lord negatively said before his departure: 'When the Son of Man cometh, shall he find faith in the earth?' Alas, that such a state of matters should prevail amongst us and the Lord at hand! May you be long spared to conduct the *Christadelphian* in the cause of truth and righteousness till the Lord come."—
W. SINCLAIR.

"I trust the good sense of the united brotherhood will sustain the *Christadelphian*. We can ill afford to lose such a monthly incentive to godliness, at the present time. I detest flattery, and if I judge you rightly, you are of the same mind; but I will say that your writings and exhortations are always acceptable, encouraging and stimulating in a spiritual direction to me and many. Your Sunday morning discourses are the breathings of a

spiritual mind, and most highly appreciated by such as are like me, isolated and lonely. We are, doubtless, verging on a great crisis, and right-minded brethren cannot but be longing and praying without ceasing for the speedy coming of the Great One. At such a time, we need to be cheered and edified and upheld. I rejoice you have such genuine fellow-workers as brethren Andrew, Shuttleworth, &c. The Lord reward them and you according to truth and righteousness."—(J.G.)

"I hasten to enclose my small but most willingly-given mite towards the support of the *Christadelphian*. It was with a heavy feeling I read of the possibility of its being overthrown. It would be a great loss to the brethren I am sure. I hope it may be continued. I should have rejoiced if I could have sent tenfold what I have, but my earnings are small. Be kind enough to keep my poor donation private. I have derived much benefit from your writings. I heard you lecture only once. I was not a sister then but I am now, and it is with deep grief I think of what you have had to suffer through this dispute about Christ. I thank God I see eye to eye with you."—(ANONYMOUS.)

When Jesus was crucified, Herod and Pilate became friendly. Unlikely allies have united in the attempt to destroy this work. That they have become friendly we cannot say, but it seems probable. However, their friendship in an evil work has been rendered powerless, for which we render thanks to God. Yet we earnestly pray the *Christadelphian* may soon be discontinued. We earnestly hope that before 1874 is finished, the brethren may be gladdened by the arrival of the Great Comforter, the Bridegroom, to whose honour and service the *Christadelphian* is entirely consecrated. When this transpires, the *Christadelphian* will be gladly dropped and thrown away like the tattered clothes of a poor man who suddenly comes to a fortune.

"NOT GOD-MANIFEST BUT GOD."

Brother Armitage, of Heckmondwike, says: "I received a tract last week on the Nature of Christ, by W. A. Harris, of Chicago, with extracts from the pen of the Dr.; but it is clear, to my mind, he does not understand our beloved brother." We are sorry to agree in this verdict. We have long endeavoured to harmonise with those who issued the tract referred to, but we have failed, which we deeply regret, because

they were the Dr.'s friends. We would gladly have united in their definitions, but our conception of the truth prevents. A tract that teaches that Jesus, in the days of his flesh, "partook of his *Father's substance*," and was "*physically* more than flesh," and that "there never was a time when Christ did not exist *as a being*," is a long advance in the opposite and equally-erroneous direction to those who teach a "God-manifestation without God." It is to tell us that Christ was not God-manifest but God, and, therefore, not Christ; for Christ means *the Anointed One* or the Spirit-prepared flesh of David, anointed with the Spirit. The ONE MANIFESTED was eternally pre-existent, but not the one resulting from the manifestation. The substance or medium of manifestation was the seed of Abraham. The flesh and blood was "the same" as our own. This is the testimony, and we must believe it and not overthrow it by a theory which is founded wholly upon an inference of what must have been the result of the "miraculous conception." Those who contend that God-manifestation could not have taken place without an infusion of "God-substance," have need to be reminded of the very last words the Dr. wrote: "What is flesh?" His answer was, that in the abstract, flesh is a form of spirit, imperfect, corruptible, and ephemeral, because designed by the Great Artificer to be so. He did not live to finish his article, which bore expressly on the subject; but there can be no doubt that had he done so, he would have argued that if ordinary men are a form of spirit, what objection is there to the Lord Jesus being considered so, though proximately the substance of Mary? The fact is, all substance is of God. Its form and functions depend solely on *the will or purpose of the Creator*. In the case of Jesus, the purpose was the manifestation of himself in wisdom and power through flesh, which should afterwards be glorified by transformation into the Spirit. There was a reason for the purpose, which was considered at length in the lecture on "The Slain Lamb." The purpose was carried out, as all purposes are (whether in nature or "grace"), by the Spirit, but not by the formation of Spirit-substance in the flesh-tissues of the Lord Jesus. The Father's will or purpose, operating through the Spirit, was what has been

figuratively termed "the other side;" but the other side did not take physical effect till he was "justified in Spirit." That "other side" has no existence in other men; because they exist only for themselves as individuals pure and simple. The connection between Jesus and the Father made all the difference between him and other men; but it made not the difference of physical nature contended for: for the testimony is that he was of "the same" flesh and blood as the children, and that the "Word *became flesh*."

We regret these "strifes of words;" but it is possible in the midst of them to hold fast to the simplicity that is in Christ. The method of God's ways (even the simplest of them), we shall never comprehend till in the spirit ourselves, if even then; but the ways themselves we can recognise and believe in. We have nothing to add or take from the lecture of three years ago, to which we cannot do better than call attention, by quoting the following letter:

"East Linton Station, 19th Aug., 1873.

MY DEAR BROTHER ROBERTS.—I have just risen from reading (after tea) your paper or lecture on 'The Operations of Deity,' published in the *Christadelphian* for May, 1870. I have read that paper, these three years, over and over and over again, and again and again, and I rise from it every time refreshed and strengthened and confirmed in what Dr. Thomas taught me from his own lips, the last time I met him in Birmingham, May, 1870. That Saturday he and I walked in the suburbs near your house for two or three hours before dinner, you recollect. Well, I have always upheld that paper although I heard others condemn it.

I feel I must write you to tell you how much I like it. It is meat and drink, O, it is glorious, scriptural, and heavenly—grand. The Eternal Spirit, in the conception of Jesus, results in God manifested in the flesh from birth. What a grand spiritual idea; what a wonderful child at every step of his life as you say. Yes, truly, it is a great and glorious heavenly mystery indeed. And O, what love and grace and truth and justice combined to save us poor mortals from sin, death, and the grave, and give us his divine nature: surpassing love! O, may our heavenly Father ever fill us and bless us with all the

excellency of the knowledge of Christ Jesus our Lord. How often do the apostolic exhortations tell us to grow in the knowledge of the Son of God. How thankful, dear brother and sister, we ought to be for such teachings, to which God, by the beloved

Dr. Thomas, opened our eyes. Well, let us walk as he, watchful therein, and be found in that day spotless and blameless, to the praise of His glory, through Christ Jesus who loved us and gave himself for us. Amen. Yours truly. A. TAIT."

UNION AND UNITY.

The conclusion of sister Lasius's article on this subject, which we have been obliged to hold over since October, is as follows:—

THE apostle in his epistle to the Colossians explains concerning the mystery of our union with Christ, our burial with him, and rising again through the waters of baptism. Then we read about the great mystery of godliness—God manifested in the flesh—the nature of the Son of God: his humanity; his divine origin; the appearing of Deity in flesh. Christ as a sin-offering; Christ in his priestly office, after the order of Melchisedec; Christ as a king, descending to the earth with mighty angels, "taking vengeance on those that know not God, and obey not the gospel of our Lord." We are also instructed concerning the times and seasons, about the rise, development, and characteristics of anti-Christ: the mystery of iniquity, which should flourish with power, signs, and lying wonders, and be finally destroyed with the brightness of his coming.

This very concise summary of the doctrines taught in the writings of the apostle Paul, is all we can enter into at present; each one alone would form a theme for an epistle. The apostle leaves nothing untouched; he has even anticipated the inquiry which some might be prompted to make concerning the resurrection body; for he says: "Some men will say, How are the dead raised up, and with what body do they come?" Then he proceeds to illustrate the process of the change from the natural to the spiritual body, by the process of the development of grain,

taking things natural to make plain matters which might otherwise be obscure. The apostle then exhorts us not to be continually laying the foundation anew, but leaving first principles to go on to perfection. First principles, he says, are these: "Repentance from dead works, faith toward God, the doctrine of baptism, laying on of hands, resurrection of the dead, and eternal judgment." When we come to investigate closely these fundamental elements of the truth, we see how very comprehensive they are, and may be likened to so many seeds, from which beautiful plants grow, and unfold their various leaves and flowers. From these elements, the apostle proceeds to develop the doctrines contained in all his writings, and desires that we should proceed along with him in his unfoldings, and not to refuse to follow him; not settling down upon certain elementary principles, and refusing to make any move towards perfection. We can scarcely conceive of a real lover of the truth, who would feel as though he did not wish to know any more about it. But one may ask, by what means can I progress? Shall I go to the clergy or ministers of any denomination—Protestant or Catholic? Will they help me to a further understanding of the word of God? Alas, they cannot; the secret of the Lord is not with them; they cannot shew it. Can we search into the deep things of the Spirit for ourselves? We are thankful that we may do this; but if we attempt this singly and unaided, we are likely to fail in securing unity, harmony and light, and run the risk of finally drifting into chaos. The

Lord has looked upon our helpless condition, and what we were not able to do for ourselves, He has caused to be done for us, through certain instrumentality, raised up at certain times, both past and present; agencies thoroughly competent for the work. May we not, then, with great profit, avail ourselves of the aid that is within our reach, and cast not away our portion. The apostle Paul claimed to be in perfect unity with all the teachers of the truth that had preceded him. He began by identifying himself with all that was written in the law and the prophets. He said the Gospel that he preached, had been preached to Abraham before, and that in the last days, the great salvation began to be spoken by the Son of God himself. What authority could be greater than this? This great apostle, so closely identified with all who had gone before him, says, there is but one faith, and that was the one which he delivered unto the people; that there was but one hope, and that was the one which he stood to

answer before the Roman authorities; that there is but one Lord—the same whose nature, character and offices, he so clearly describes. That there is but one baptism, and that is it which is based upon the one Faith, and the One Hope; and which unites the believer to the name of the Lord. That there is but one body, and that is composed of a number who have been united to the One Lord, by means of the One Faith, One Hope, and One Baptism.

Those who have been subjects of this process, are then animated by the One Spirit, and are in a position to receive the grace or favour abundantly bestowed by the One God and Father of all. To retain this favour and grace, we have to remain true to this seven-fold Unity.

Faithfulness being one of Jehovah's attributes, all those who would serve Him acceptably, must be faithful also, if they would receive the approving sentence, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

ANSWERS TO CORRESPONDENTS.

THE TAKING OF OATHS.

R. H. T. enquires what attitude should be taken by brethren in regard to oaths administered to them as jurymen or in Courts of Law. This question has also been freely considered in past Nos. of the *Christadelphian*. (See vol. for 1867, page 127; also 1872, page 279.) Suffice it to say, that all difficulty which brethren in doubt may feel has been removed, in Britain, at all events, by the passing of a law, making the simple form of affirmation admissible where conscientious objection exists to the taking of oaths.

THE BOOKSELLING QUESTION.

R. H. T. asks "What is the position of a brother engaged in the bookselling business, where Catholic books are sold, and other literature calculated to do much harm?" We must refer our correspondent to remarks in answer to a similar question appearing in the *Christadelphian* for 1872, page 139. A

shopkeeper is in the position of a carrier of parcels. He undertakes to fetch an article for so much, without reference to the nature of the article, which is the consumer's business solely. Where there is a choice, a good man would prefer to "fetch and carry" in good things, but he cannot always choose. So that he keep himself unspotted, he will not be responsible for the evil to which his mechanical labours may have relation.

"CAN YOU REFUSE?"

"If one coming over from the sects honestly says 'I believe in Christ, the Son of God, as he is spoken of in the prophetic Scriptures, and that he will reign on the throne of David at the appointed time, and I believe this truth to be the glad tidings of the kingdom of God, preached by the apostles, I wish to be baptised.' If such an one have a willing mind to be taught, and is resolved to continue in well doing, can you refuse

baptism. Please to say 'yes' or 'no.'—
J.H.

ANSWER.—The question is not specific enough. The answer would be "yes," if the confession referred to were known to be a cloak to cover up the rejection of some integral element of the divine testimony. If it were not known which way the case stood, duty would require interrogation to make sure that the one faith existed in the mind of the applicant, which is necessary to constitute immersion the one baptism.

THE BRAZEN SERPENT.

J. S.—The brazen serpent was but a type. A type is not an exact representation, but a shadowing forth of some general feature of the thing represented. The brass placed on the top of the pole was first worked into the shape of one of the serpents that bit the children of Israel, to intimate (though that generation did not understand the intimation) that the deliverance of man from the death-bite of sin was to be effected by impaling on a cross the nature that had inflicted this bite—or to use the words of Paul, "condemning sin in the flesh;" "destroying through death that having the power of death." It would not have been suitable to have placed a living serpent on the pole; for this would have intimated that the deliverer was to be an actual transgressor: an impossibility. His sinlessness was the great necessity: his participation of the condemned nature was the next necessity. The first is signified by the lifelessness of the brass: the second by the serpent-shape of the metal.

"NOT IN THE FLESH."

A. B.: "What does Paul mean by saying, 'Ye are not in the flesh' (Rom. viii. 8, 9)?"
ANSWER—He means that the Romans did not stand in the flesh as regards their relation to God and the future. The flesh is destined to disappear. It has always proved itself in all its generations a weak and imperfect thing as regards righteousness. It has nothing good in it, and no power to devise anything that will emancipate it from the dominion of death. Therefore, all who are "in" it, in the sense of being related to nothing above or beyond it, will pass away with it. But such of the Romans as were subject to the Spirit, were not in this position. Their faith in Christ (who is the Lord, the Spirit) and union to him, incorporated them with "the Spirit," as regards principles and destiny. Some of them had been circumcised in flesh, but on this they did not rest, knowing that their breaking of the law had nullified the righteousness connected with this—(Rom. ii. 25). Their confidence was on and in the Spirit to which they were related by faith in Christ. "They rejoiced in Christ

Jesus and they had no confidence in the flesh"—(Phil. iii. 3). But in a literal sense, they were still in the flesh. As Paul says, "We walk in the flesh, but do not war after the flesh"—(2 Cor. x. 3). Literally they were in the flesh, but spiritually, they were "not in the flesh:" just as sinners are literally in God, who fills heaven and earth, while it is only the saints that are spiritually "in God the Father and in the Lord Jesus Christ"—(1 Thess. i. 1).

ECCLÉSIAL MANAGEMENT.

The following was written in answer to an enquiry as to what Scriptural authority existed for the system of ecclesial management in vogue in Birmingham, and whether there was any warrant for the plan advocated by some of the brother of longest standing, taking things into his own hand, and governing affairs practically in the character of dictator; a plan which could only be favoured by despotic minds, and could not fail but be productive of disaster to all the objects contemplated in the consociation of believers, in the bonds of a common brotherhood.

"As to the question of ecclesial management, the brethren appointed to the department in Birmingham, do not 'decide' matters in a final sense. They 'decide' in a representative capacity merely. All their acts come under the revision of the general body every three months, and may be overturned if the brethren think well. If it be asked, why not the matters be decided by the general body in the first instance, the answer is, it cannot be done without frustrating the general objects of our assembly as an ecclesia. We found this by experience in Birmingham. When we started, we were only a few, and any business to be attended to was attended to by all at the close of our ordinary meetings. But as we grew larger, business multiplied, and it grew to be a spiritual evil to have to detain the brethren after every meeting to attend to mere matters of temporal detail. It was felt to be a great nuisance to have the mind withdrawn from spiritual things to attend to trifles. Therefore, with one consent, we delegated the matter of management to a select few who would be able to attend to it during the week, without troubling the ecclesia on Sunday. But this delegating of the matter to them was carefully guarded, as you may see by our resolutions, so as to prevent future evils. The management was not surrendered by the ecclesia except as a master surrenders a department to a servant. The managing brethren are merely servants, whose acts require ratification, and whose decisions may be set aside by a special meeting of the ecclesia at any time, without waiting for the quarterly meeting.

If scriptural authority be needed for these

reasonable arrangements, it is found in the injunction to "let all things be done for edification," and "Let all things be done decently and in order;" to "walk wisely" and so on. We have no power to appoint rulers such as they had in the first century, for the Holy Spirit is not officially working with us as then. Else we could get at the same result of order and edification in a more direct way.

The same remarks apply to the appointment of presiding brethren. Someone must lead or guide the meeting if we are to have decency and order and edification. All are not qualified for the office. Who shall fill it, then? they who think themselves qualified or those whom the ecclesia think qualified? If the latter, how can the ecclesia express its mind except by what is technically called a vote?

As for "taking power into one's own hand and ruling the body," no wise man, of however long standing he may be, would do such a thing. A wise man aims at the benefit of all in the truth, even to the point of "suffering all things lest the gospel of Christ should be hindered."—(1 Cor. ix. 12.) To "take power," &c., would be the surest way of hindering the gospel. The right policy is to be the "servant of all." If a man of long standing deserves it by his wisdom, his counsel will be weighty enough to give things the right bent without "taking power," which, in the end, will destroy any good done. We must all submit to the common understanding arrived at among ourselves, as to what is best to be done, whether that be embodied in formal rules or be understood merely. When all are subject, there is no cause of complaint, and peace is the result, and in peace, edification grows.

ETERNAL LIFE & THE LAW OF MOSES.

The following is in answer to a brother, who objected to the statement in "Questions and Answers," published by brother Chatwin, to the effect that the law of Moses had power to bestow eternal life, notwithstanding the Adamic condemnation. The objecting brother contended that sin could not be put away without the shedding of blood, and that therefore a natural death would not have purged the Adamic condemnation.

"I agree with brother Chatwin and I agree with you. There are certain qualifying elements coming between your positions which unite them. The law was unto life, if the flesh had not been inherently "exceeding sinful" as Paul says. Its powerlessness to give life lay in the weakness of the flesh. If it had been possible in any case to have rendered a spotless and perfect obedience, "justice" would not have required a violent death in that case; but apart from Christ, there never was such a case. "All have

sinned;" therefore the need for the shedding of blood, without which, I agree with you eternal life is impossible. Brother Chatwin's question affirms a fact with regard to the law in the abstract, which has a very important bearing in the argument against Renunciationism. The other fact—that in the situation of human nature, the law was powerless, does not destroy the first fact.

The same brother makes the following remarks, in a letter to brother J. J. Andrew: "Whatever God has appointed is the only way. He has no yea and nay. All the types would have failed in their pointing to the Christ, if a natural death would have sufficed. But more, the sealing of the covenant required the violent death of a victim. Sin, or the transgression of Jehovah's law required to be judicially and publicly condemned. The enormity of sin may be seen in God forsaking the Son of His love, and by the hands of wicked men slaying him, and so condemning sin in the flesh.

"A natural death would not have been the execution of the penalty, but merely the natural decay resulting from the weakness of the provisionally covered constitution. The immutability of God is shown in the vindication of the law (i.e. of Eden). I have not the shadow of a doubt in my own mind that the natural death of the Christ would have accomplished nothing. If he had died naturally, the unchangeable character of God would have required the raising-up of one who should suffer the judicial execution of the sentence. Men are apt to judge of God as if He were like themselves. As regards the facts, we know he suffered a violent death, and that such was pre-determined before by God; and that it was God who did it all through or by the hands of wicked men, with His sword or priestly knife; we may as well say that a ram or goat which had been brought up for sacrifice, would have been an acceptable offering if it had lain down and died (i.e., naturally)."

THE "CHRISTADELPHIAN" AND THE NATURE OF CHRIST.

The following was written by the Editor, in answer to a letter seeming to imply that his attitude on the nature of Christ had changed since the death of Dr. Thomas, and also contending for the existence of spirit-substance, as an element of the flesh of Christ.

"I am not anxious to justify my 'course' on the subject of the Christ. My course in this, as in all other things, is directed as in the sight of God whom I serve in the gospel of His Son, and may consequently be out of harmony with all by turns. Nevertheless, it is a sorrow to me to be even apparently at issue with any whom I con-

sider to be the true and loyal servants of the truth. How to put an end to the sorrow I know not. You employ wrong definitions, or right definitions are not understood. Consequently, the controversy becomes more complicated with every attempt at extrication. My 'course' is now, in all respects and particulars, precisely what it was 'while in America, and during the life of Dr. Thomas.' I cannot unite with those who see only flesh in the man Christ Jesus, and who attribute his mind, wisdom, and intelligence to the evolutions of a superior organization of flesh; but neither can I endorse definitions which mean (whether intended to mean so or not) that we are to see no flesh at all in the man Christ Jesus, but a new and mongrel nature, made up of a mixture of flesh and spirit. I stand out for Jesus being the seed of Abraham (Heb. ii. 16), the seed of David (2 Tim. ii. 8), the flesh and blood of the children (Heb. ii. 14), the likeness or form of the flesh of sin.—(Rom. viii. 3.) But I recognise that, in his case, it was the Spirit converted into this nature (like unto his brethren), and that with this nature, so produced, the spirit (afterwards superadded) dwelt not as a physical element of the flesh of sin, but as an abiding or overshadowing presence of wisdom and power resting on or in the "body prepared." These are "the two sides" — a figure of speech, borrowed from the illustration of the shield, with a different colour on each side. Your definition, whether intended to do so or not, destroys this double-sidedness, and presents us with a shield of a mixed colour on both sides alike. I object to interpret the miraculous conception by the laws of physiology. A male of one nature and a female of another results in offspring, partaking of the nature of each; but this is the result of organic law, to which male and female are helplessly subject. You cannot put God into this position which your argument does. When God does anything, the result is according to His will, and not governed by a physiological or any other sort of necessity. Hence the question concerning the birth of Christ is not what must have been the physiological results of such and such a process: but what did God design? The answer to this will show us a perfect man, made in all things like his brethren, of the physical nature of Abraham, for the condemnation of sin in its own flesh; and the same answer will justify the use of the word 'instrument' to which you object. This is but another way of saying what Peter said on the day of Pentecost, that 'Jesus of Nazareth (was) a man approved of God among you, by miracles and wonders and signs, which God did by him.' He was an instrument, yet the operator in manifestation; we must give a place to both sides of the shield.

I don't know that I need say any further by way of answer to your letter, except to add that it is far from my mind to 'turn my back on these long recognised in the truth,' or to identify myself with those who deny that Jesus was God manifest in the flesh. My position is absolutely unchanged. I have no personal or secondary objects to subservise; and to those who are tempted to think I have, it is sufficient to remind them that my middle course endangers me with both. My sympathies and my interests — if I have any — would lead me to speak exactly with some with whom, considering the past, and the noble part they have performed, it is to me a real pain even to appear to disagree; but my course is dictated by consideration of truth, wholly, absolutely, simply, and purely, whether such as I please not believe it or no."

A RENUNCIATIONIST LEAFLET.

C. R. having sent a Renunciationist leaflet, entitled "To the Point," with a request to have its flaws pointed out, if there were any, the Editor wrote the following answer:

I cannot spare time for all that might be said in exposure of the sophistry pervading the paper you have sent me. It is a piece of assertion from beginning to end, and contradictory all through. It starts with a juggle. What is the meaning of Christ not being "in Adam's transgression?" If Christ was not "in" it, we are not; for we are both of the same stock as concerns the flesh. Does it mean we are guilty of Adam's offence? Absurd! We are no more individually responsible for Adam's offence than Christ was, yet we inherit the consequence; so did Christ as the seed of Abraham according to the flesh. It was "by the offence of ONE that all have been condemned;" but Renunciationism makes this read, "By the offence of ALL, all have been condemned;" for it makes "all" parties to the offence, which is an absurdity. By this, of course, it tries to exempt Christ, who was without sin, from a result that came by sin. But, the argument is pure sophistry. We inherit the result by physical extraction, not by moral responsibility. God is just, and does not hold us morally responsible for another man's offence. But still we are mortal, because propagated from a condemned man, who could not do otherwise than transmit the mortal quality of his being to offspring. Again, the statement that "*Christ's life was not uncertain, as ours;*" while in a sense true, is not true in the sense intended, viz. — as regards nature. "Oh, no, I don't mean nature," says the paper; "I mean relation." This is an impossible distinction in such a matter. We are *related* to mortality by being mortal in *nature*. We

are related to death by inheriting a nature given over by sentence to death. To separate the one from the other is one of the fallacies which impose on undiscerning minds, and which opens the door for a difference between Christ's flesh and ours, which Paul says are "the same." If Christ had not been sent to Egypt, Herod's fury would have included him among the baby-victims of Bethlehem, which shows he was equally with us exposed to the peril of circumstances. "Death has no legitimate claim but upon sinners;" so says the paper, upon which it has to be asked, "Why, then, do infants die, who have committed no sin?" Death reigns over the descendants of Adam who have *not sinned after the similitude of Adam's transgression* (Rom. v. 14), on the principle that they are the offspring of a condemned man, whose condemnation laid hold on his physical nature, like the curse on the ground, and was consequently transmitted to the inheritors of his being. Then says the paper, "*Mortal men can live in an uncondemned state.*" This contradictory proposition shows the writer of it does not understand what he has undertaken to write about. You might as well say that mortal men can live in a non-mortal state, for what does "mortal" mean? Subject to death. And what does "condemned" mean? Made subject to death. How can those who are subject to death live in a state not subject to death? The "proof" of this contradictory proposition is as contradictory as the proposition itself. A "flesh and blood body" free from condemnation, as Adam was in his innocence, is not a "*mortal body,*" as you find carefully maintained by Renunciationists, whose case the writer of this paper has undertaken incompetently to expound. It is a natural body, free from sin-caused tendency to dissolution. But Christ's body was of the same nature as ours, which is one under the dominion of this inherited tendency. Hence he was mortal. Renunciationists have renounced this. The leaflet-writer says Renunciationists believe so. This is a misrepresentation. It is their denial of Christ's natural relation to mortality that has created the difficulty. "*Adopted sons are free from condemnation.—*" (Rom. viii. 1.) *Therefore, Jesus was free.*" Adopted sons are free, in the sense in which they have passed from death unto life,

which is not yet a *real transition*, but one of prospect only. The body is still "dead because of sin" (Rom. viii. 10), and will continue so until THE ADOPTION, to wit, the redemption of our body (23.) But even so much of present freedom from condemnation as they may have is no clue to the position of the Lord before that freedom was purchased. Adopted sons attain to this freedom because of their participation by faith, in *what was wrought out by Christ*. To argue that because we are free in him after his achievement of our freedom, therefore he was free before the freedom was achieved, is as reasonable as it would be to argue that because a son is rich in the inheritance of a fortune made by his father, therefore his father was rich before the fortune was made. "*Jesus did not turn to dust;*" true, but he would have done, if the natural course had not been interrupted. The statement, that God did not suffer him to see corruption, implies that if He had not interposed, corruption would have set in. To say that because this was not allowed, therefore he was not naturally mortal, is to affirm a paradox. The argument proves just the opposite. And as to his not bearing "the full weight of the curse" because he turned not to dust, the suggestion is childish. A literal turning to dust is but a corollary of death, and is figuratively used to express death. The real curse is death. It matters little what becomes of a man's body after he has died. He is none the better for being embalmed like an Egyptian mummy. In the case of Jesus, the Father suffered not his holy one to be subject to more indignity than the vindication of His law absolutely required. This was amply vindicated in his death: he was preserved from unnecessary decomposition against the appointed resurrection on the third day. The difference between Christ and the ordinary sons of Adam lay in his obedience; and this difference was due to the fact that though of identical nature and relation, (for the one is involved in the other,) Christ was an Adamic body formed by and for the Spirit, and employed by the Spirit in working out deliverance from death, upon the Spirit's principle of God's supremacy in all things. This is not comprehended by those who write or believe the dogmatic inconsistencies set forth in the paper with a pointedness entirely away from the point.

INTELLIGENCE.

ABERDEEN.—Of the course of lectures, by brother Macdonald, advertised by the brethren, brother Macdonald says: "Five of the lectures are past at this date. The room has been filled to its utmost capacity by attentive audiences, and our prayer is, that

the blessing of the Lord may attend His message for the good of honest-hearted ones." He adds: "I was sorry to see the reference to the brethren meeting in the Music Hall, on the cover of the *Christadelphian* for December. It tends to convey, what I

conceive to be, a wrong impression. What would your correspondents regard as evidence of spiritual life? The Music Hall brethren visit the fatherless and widows in affliction; they do what they are able to aid and relieve them; when cases of need arise, their sympathies are not in word only, but in deed; they keep themselves unspotted from the world, and in their humble sphere, adorn the doctrine of God the Saviour. Their meetings on the first day of the week are a pattern of regularity, order and earnestness, under the presidency of the honest-hearted and earnest brother whom you know so well; these, with other evidences that might be mentioned, though unassuming, are yet valuable as the trial of faith; and if continued in to the end, will be found unto praise, and honour, and glory, at the appearing of the Lord and Saviour."

BIRMINGHAM.—The following immersions have taken place during the month. Dec. 2, FRANCIS MARKLEY, painter, formerly Wesleyan; Dec. 16, WILLIAM HARDY, commission agent, of Westbromwich, formerly Wesleyan.

The lectures for the past two months have been as follow:

Nov. 2nd.—Events in France. The Royalist intrigues—a monarchical restoration long looked for by the prophetic students. Why? Louis Napoleon's downfall—Time of the end—European complications—The Pope and Victor Emanuel—The Lord at the door. [Brother Roberts.]

Nov. 9th.—The parables of Christ: Why did he adopt that form of discourse? the leading idea in them: modern interpretation at fault because the gospel of the kingdom is rejected. The blessed foreshadowing in them all. [Bro. Roberts.]

Nov. 16th.—Can salvation be obtained without water-baptism? Has water-baptism been superseded by Spirit-baptism? Are the Baptists right? [Bro. Shuttleworth.]

Nov. 23rd.—The parables: further illustration of the principles elucidated a fortnight ago: the kingdom of heaven in the time of the end. [Bro. Roberts.]

Nov. 30th.—One night with Paul: as a Jew; as the chief of sinners; as the apostle of the Gentiles; as a prisoner at Rome.—Paul's faith and teaching, and wherein it differed from the Jewish zealots of our day. [Bro. Shuttleworth.]

Dec. 7th.—The parables again: Jerusalem at the beginning and end of the times of the Gentiles: The friends of Christ in the day of his coming: the eleventh hour: the door about to close. [Bro. Roberts.]

Dec. 14th.—Death, hell and purgatory: Do men truly die? Are the wicked-dead alive in hell? Is there an after-death existence of disembodied souls and spirits? Are post-mortem punishments purgatorial? The true purgatory defined, and the true spirit

worlds (present and future) explained. A word about Godless speculators and religious blasphemers. [Bro. Shuttleworth.]

Dec. 21st.—The ten virgins: the brethren of Christ in the time of the end: Christ's exhortation to them: the meeting and the parting: the finale. [Bro. Roberts.]

Sister Kate Fraser, for some time of Faveley, having obtained a situation in Birmingham, has come to reside there, to the joy of the brethren.

BRIGHTON.—Brother E. G. Holden writes Dec. 11th:—"I have great pleasure in announcing, by way of first-fruits unto God in this place, the immersion, on the 10th instant, of CLARENCE HAWKINS (27), engineer, formerly Wesleyan, after a satisfactory confession of faith in the things concerning the kingdom of God and the name of Jesus Christ. The wife of brother Hawkins will be immersed at Aylesbury for convenience sake, where her brother in the flesh, brother Wheeler, resides, and where she goes on a visit this week. Thus has patient effort been productive of fruit, causing gratitude of heart and determination of purpose to hold out the lamp of life, that if possible, some may be turned from darkness to light, ere the door of the kingdom be finally closed."

DUDLEY.—Brother Jackson reports the following: "On December 2nd Mrs. MARY COLLINS, of Netherton, formerly Methodist, was immersed at Birmingham, and is now waiting for the glorious return of the Master. Sister Radford, of Cradley Heath, who has been meeting at Stourbridge, is now meeting with us, owing to the time appointed for breaking bread there being altered, making it impossible for her to attend there for that purpose. A Bible Class has been commenced at Netherton, for the benefit of the brethren and sisters who reside there."

DUNDEE.—Brother Gill reports "We have made another attempt here to call the attention of the people of Dundee to the truth. But very few have come to hear. The morals of the working class here are of the lowest order; but still some good and honest hearts may be amongst them. In order that such might have an opportunity of learning the truth, it was announced by placards, and advertisements in the four newspapers of the town, under the heading 'Truth versus Error,' that 'Mr. W. Gill, of Aberdeen, would deliver a course of lectures on the Salvation of God as revealed in the Bible, contrasted with that preached from the pulpits, in Waverley Hall, Tally Street, commencing on Sunday evening, Nov. 23rd.' The subject of the first lecture was 'What is the Salvation God purposes to bestow, and where will it be received, in heaven or on earth?' About 40 strangers were present, who listened very attentively. Next Sunday the subject was 'The promises made to Abraham

not yet fulfilled.' The audience was smaller but attentive. The third subject was 'Ancient Truth v. Modern Superstition. God's promise to David, and his dying expression of faith thereon contrasted with the hopes and death-bed utterances of Gentile Christians of our day.' Only eight strangers responded to the invitation to come and hear. It was announced that next Sunday the subject would be followed up by treating more fully of the nature of the kingdom promised to the seed of David. Since our little ecclesia was formed six months ago, several additions have been made, which have been reported. First, my son William joined it from Aberdeen, on the last Sunday of June. The next Sunday after, I also joined in from Aberdeen. My wife and two daughters, Ann and Elizabeth, were added two weeks after I arrived. The wife of brother Mortimer was also united at the same time. She was previously in connection with King's Road Hall. But my wife had but a brief enjoyment of our fellowship here, having fallen asleep in Christ on Sept. 19th, rather suddenly. She was in the meeting the Sunday previous, apparently in her usual health. Other two additions have been made. Brother John Smith from Perth, after several visits, has come to reside in Dundee with his sister wife. Our number is now 14. Brother McDonald is engaged in delivering a course of lectures in Aberdeen, where he has good audiences. We expect him back at the New Year, where we hope he may be the means of drawing out and instructing the people here.

Writing again on December 14th, brother Gill says "The audience that night was by far the best yet realised. The following advertisement was put in the newspapers:—'THE WORD OF GOD v. THE TRADITIONS OF MEN.—The world to come—Christ the future King of the whole earth; how will it affect nations and individuals? contrasted with the orthodox delusion of world burning. All respectfully invited. Questions answered.' The Hall was nearly full. I spoke for an hour and a half, and was patiently listened to till the end. But no question were asked. I announced the 'Immortality of the Soul,' as the subject for next Sunday evening."

EDINBURGH.—Brother Tait mentions the settlement of brother and sister W. R. D. Gascoyne and brother and sister J. Paterson, at Richmond, Va., United States. The two brethren went first, and were followed, early in October, by the two sisters and their families. On the occasion of the departure of the sisters, there was a farewell tea meeting in the Temperance Hall, on the Edinburgh "fast day," when all were at liberty. Appropriate addresses were delivered. The Edinburgh brethren grieve much at the loss caused by the departure, but find comfort in trusting to the living God. Brethren and sisters from various

places accompanied the travellers to Glasgow, and even to Greenock, and saw them safely on board the *Georgia*.

GLASGOW.—Brother Nesbit reports: "On 22nd November we had four added to our number, viz., brethren Mulholland and Johnston, and sisters Mulholland and Macintyre (from the Howard Street Meeting). These four have left the hall in Howard Street in possession of the Renunciationists. Eight have gone out from amongst us in George Street, not being of us. Those who remain are all the more closely knit; besides there is no dead weight hanging about us now that those who were of the darkness have been made manifest."

GRANTOWN.—Brother J. Grant reports: "Sister Christina Clark and brother William Grant removed from this place on 10th Dec., for situations in Edinburgh, and will unite in the fellowship of the truth with the ecclesia in that city."

HALIFAX.—Brother Firth reports: "We are glad to report another addition to our ecclesia, that of CHARLOTTE TEAL, who put on the sin-covering name of Christ, through a belief and surrendering to an immersion in water, on Wednesday, Dec. 3rd. Also the lectures by brother Bairstow continue to be well attended, and we still hope to see more fruit by and bye."

DISCUSSION AT MALDON; AND OTHER THINGS.

Brother J. J. Andrew, of London, reports thus: "On the 7th December I went to Maldon for the purpose of discussing the 'free life' heresy with David Handley. The circumstances under which this was brought about are as follow:—two or three brethren in London, who had embraced this heresy, announced their intention of bringing the supposed originator of it to London, for the purpose of propagating it amongst us. Thinking that it would be better to have the question openly discussed before the ecclesia than to have it talked over in private meetings as in other places, I proposed to meet David Handley before the London and Maldon ecclesias. This was agreed to. The first discussion took place in the early part of November (see Dec. No.), and the second commenced on the above date. Two evenings were occupied in discussion and one in questioning. As the 'fountain head' of what is called this 'glorious truth,' has been alleged to exist at Maldon, it may be interesting to some to know a few of the principal arguments put forth in its support.

1.—It was admitted by my opponent that Jesus Christ was only partly in the position of Adam before the Fall, that part being in the possession of a free life. When asked for proof of this, John i. 4 was quoted: 'In him was life; and the life was the

light of men.' The obvious reply that this referred to the Spirit-words spoken by Jesus Christ (John vi. 63) was considered as foreign to the subject; nothing but natural life could be seen in it, a life which Jesus Christ had from his birth. So that according to this view, that which was 'the light of men' was a physical thing, the life of the flesh; and as this life was as perfect at the beginning of his career as at the end, there was as much life-giving power in Mary's new-born babe, as in the Son of God at his baptism and anointing! Moreover, if this passage teaches that Jesus had a life free from condemnation, like Adam before the Fall, it follows that Adam had, at that time, as much life-giving power in him as had Jesus Christ!

2.—Of course the existence in the flesh of anything called 'sin' was denied; and the conclusion which logically flows from this position was admitted, viz., that Adam was in a condition before the Fall for sin to be condemned in his flesh, and to become thereby a Saviour for others, if such a thing had been needed.

3.—In the course of the discussion it was asserted that Mary was the 'seed' of David and the 'fruit' of his loins, not Jesus. This was based on the statements in Acts.—'Of the fruit of his loins . . . he would raise up Christ' (chap. ii. 30); of this man's seed hath God . . . raised unto Israel a Saviour' (chap. xiii. 23). Jesus Christ, it was said, was made of David's 'seed' and 'fruit,' but he himself was neither; he was the 'of.' Consequently, however, in the course of the questioning, it was admitted, on the basis of 2 Sam. vii. 12-16, that Jesus was the 'seed' of David, but it was still contended that he was not the 'fruit' of David's loins, and was never in the loins of David. Considering the relationship which fruit bears to seed, it is impossible to see how he could be the one without being the other. But such are the fine-drawn distinctions and quibbles which are made use of by those who have become infatuated with a lie.

4.—It was admitted that Jesus was indirectly a son of Adam (although the author of the *Thirty-two Questions* has affirmed, without qualification, that he was not a son of Adam), but it was contended that he was not a descendant of Adam because he could not be traced genealogically to Adam. To support this, Luke's genealogy was said to be that of Joseph, not Mary. The fact that the genealogies of Matthew and Luke went through two different lines of ancestors as far as David, was considered no obstacle to such an extraordinary conclusion, though no explanation was given. Matthew expressly states that the father of Joseph was 'Jacob.'—(chap. i. 16.) If Luke's genealogy be also that of Joseph, then he must have had 'Heli,' for

his father in addition to 'Jacob' (Luke iii. 23); and, as a consequence, Joseph must have been begotten by two fathers, which is an impossibility. A man may have an ancestral father and a begetting father—notwithstanding the assertion to the contrary by the author of the *Thirty-two Questions*—but he cannot have two begetting fathers. The simple explanation of this genealogical difficulty is this:—the parenthesis in Luke iii. 23, instead of being, 'as was supposed,' should be, 'being as was supposed the son of Joseph.' This shows that Jesus was 'of Heli,' not Joseph; Jesus was 'of Heli,' because Heli was the father of Mary.

5.—It was admitted that the Adamic penalty was simply death, and did not comprise corruption (contrary to the assertion of some Renunciacionists); but an attempt was made to show that there was a difference between the sleep of believers and ordinary death; Luke xx. 38, was quoted to show that Abraham and all his faithful children are not really dead in the sight of God, because they are to live again at a future day; though it could not be denied that the death of the heathen was spoken of as a 'sleep.' It is not difficult to see that if time were to last long enough, such language as this would gradually lead to a belief in sleeping saints having an existence in death.

6.—Stress was laid on the fact that the seed of the woman was not promised until *after* the transgression of Adam and Eve: from which it was inferred that Jesus was not in the loins of Adam at the time he sinned. On the same principle it might be said that Cain and Abel, and through them the whole human race, were not in the loins of Adam when he sinned; for, before the Fall, there was no indication of such beings coming into existence. If this fact be of any value at all, it shows that Jesus was not in the position of Adam before he transgressed; the promise of the woman's seed was based upon the fact that sin was already in the world.

7.—It was positively denied that Jesus was one of the 'heavenly things' typified in the Mosaic law, which required purifying 'with better sacrifices' than animals (Heb. ix. 23); but no reason was furnished for excluding him who was the 'body' or substance of the Mosaic 'shadow.'—(Col. ii. 17; Heb. x. 1.)

8.—The physical purity of the typical Lamb was considered a strong argument in favour of the physical purity of Jesus Christ. This idea destroys the relationship between type and antitype; and it is contrary to the inspired statement that 'the law' was 'not the very image of the things' in the heavens.—(Heb. x. 1.) The types exhibit, on a lower scale, that which was to occupy a higher sphere; the former

were, for the most part, physical; the latter, moral. If both type and antitype were physical, they would be on the same level, and the former would be the 'very image' of the latter. Moreover, the very term 'heavenly things,' or exalted things, applied to the antitypes, would be nullified.

9.—In connection with the last statement, it was asserted that Jesus Christ required no purification beyond the sanctification referred to in John x. 36, and that he was in as fit a condition for believers to be baptised for the remission of sins in his name, before crucifixion as he was after resurrection. The only reason vouchsafed why none were so baptised at that time was, that they did not understand it. If the only sanctification required by Jesus was that which took place at his birth, when he was called 'holy,' then it follows that remission of sins could be obtained through him while he was a babe! This is the inevitable result of a theory which makes a 'free life' the all-important thing in the way of salvation; for the natural life of Jesus was just the same in his first year as at thirty.

10.—Without any proof it was affirmed that Jesus Christ was the same at birth as we are at adoption. In the sense of being sons of God this is correct; it is also true that both are alike physically, that is, in regard to flesh and blood nature. But it is not true in regard to relationship. A moment's consideration will show this. When men become adopted sons of God by immersion into Christ, they are the subjects of redemption, and are, therefore, entitled to resurrection in case of death. If this was the position of Jesus by birth, then if it had been possible for Herod to carry out his nefarious designs, the infant son of Mary would have been entitled to a resurrection! It is said that such things as these should not be supposed. The answer is, that it is only done to show the fallacy of an erroneous theory. It is, indeed, much the same as saying that if Jesus Christ had yielded to temptation, he would have sinned, and been unfit to be the Lamb of God. The fact is, there is not a complete parallel between Jesus at birth and his brethren after baptism; the latter are intelligent believers of the truth, whereas the frailties of the former were not fully developed, and, therefore, there could not be that intelligence and wisdom in the things of the Spirit which were afterwards—even at twelve years—exhibited by him. This alleged parallel only exists in the imagination of those who place Adam and Jesus Christ on the same level.

11.—The offering up of sacrifice 'for himself,' in the age to come (Ezek. xlv. 22), was stigmatized as 'absurd.' It was considered that the 'prince' mentioned by Ezekiel could not be the Messiah, because of the statements in Ezek. xlv. 9; xlv. 16-18.

The first passage simply shows the contrast in the character of the 'princes of Israel' in the age to come, and the princes of Israel in the past; the latter were unjust, the former will be just. The second passage is perfectly compatible with the name given to the Messiah in Isaiah ix. 6, 'Everlasting Father,' or 'Father of the Age, and with Heb. ii. 13: 'Behold I and the children which God hath given me.' To deny that the 'prince' of Ezekiel is the Messiah is equivalent to affirming that there is one who will attain a higher position on the earth, in the age to come, than the 'King of kings;' for in Ezek. xlv. 1-3, it is expressly provided that the eastern gate of the future 'sanctuary' shall be reserved for the 'prince,' that he may go through it to 'eat bread before the Lord.' This is sufficient in itself to show that Ezekiel's 'prince' is identical with the 'prince of the kings of the earth.'—(Rev. i. 5.)

12.—Total inability was expressed to see that the fact of Jesus Christ being under the Mosaic curse was evidence of the necessity of his being made under the Adamic curse. For all who are, unfortunately, in such a blind condition as this, we can only hope that they will, in time, obtain that 'eye salve,' by which they 'may see;' when they do, they will realise how 'blind' they have been. In the course of the discussion a statement of mine that there were contradictions among the 'free life' believers was positively denied, but in process of questioning, we came across one, which is mentioned above. If it were worth while the time and trouble, a number of such contradictions could be collected, as anyone who has carefully read what has been in print and has heard them talk, can testify. If, therefore, the dictum of one of their number be correct, this is sufficient to show they are in the wrong.

I was glad to find that there were nearly a dozen at Maldon who have not denied the name of Jesus Christ, and who meet in brother Mann's house to break bread.

As there appears to be some misunderstanding as to how David Handley came to be immersed while holding his free-life theory, and as I have had some enquiries on the subject, I may as well briefly state the facts. When looking into the truth, he objected to our belief, that Jesus Christ was born under the Adamic sentence of death. I endeavoured to show that this was so, and that he was wrong. Finding that what was said made no impression upon him, I communicated his ideas to you, and asked you to write something in reply, thinking that printed arguments might have more effect than spoken ones. This resulted in the article in the *Ambassador* for March, 1869. That article cleared the matter up to a few at Maldon; or, as David Handley said to me at the time, 'the women

swallowed it.' Among these were Mrs. Handley and Mrs. Mann, who came up to London to be immersed, as I understood, with the belief that Jesus Christ was born under the Edenic curse; the latter has held fast to this truth from that day to this. David Handley came to Birmingham, and was immersed there the same night that his wife was immersed in London. According to his own account, narrated before our ecclesia last month, what passed between you and him on that occasion, on this point, was as follows:—He objected to the statement in the *Birmingham Record*, that Jesus Christ 'purchased eternal life by obedience;' he would rather say that Jesus Christ did not forfeit his life. To this you replied, 'I think that is a better way of putting it.' From this it would appear that the impression conveyed to your mind was, that the difference was simply one of words. (It certainly was so. I understood the remark to apply to Christ's personal sinlessness, as to which we were both agreed: I had no conception that it was meant to convey the Renunciationalist idea of Christ's non-inclusion in our hereditary mortality.—R. R.) For some time after his immersion, I heard nothing from him about the idea, and so concluded that he was clear on it. Even when he did begin to talk about it, it was with some diffidence, and for the most part, as a physiological question; the amount of scriptural evidence adduced was so infinitesimal as not to make it worthy of being exalted to any prominence. Moreover, there was the hope that time and reflection would make the truth of the matter clear. Until the Nottingham pamphlets appeared, the theory was never set forth in the full-blown manner in which it has recently been exhibited. The idea that David Handley was the first discoverer, in the present generation, of this supposed 'glorious truth,' is quite erroneous. It was one of the elements which led to a division among the Plymouth Brethren upwards of twenty years ago. One of their leading writers (B. W. Newton), contended that Jesus Christ 'was exposed because of his relation to Adam to that sentence of death that had been pronounced on the whole family of man;' that 'he had in his nature not only a possibility and aptitude, but even a necessity of dying;' all that pertained to man's nature in Mary, pertained to Jesus—its weakness, its dishonour—sin only was excepted. He was in the likeness of sinful flesh; penalties, therefore, of the fall were connected even with the constitution of his human nature; 'this was 'a condition,' said B.W.N., 'out of which he (Jesus) was able to extricate himself, and from which he proved that he could extricate by his own perfect obedience.' The opposite party, answering to the Renunciationalists with us, held that the miraculous action of

the Holy Spirit, in the conception of our Lord, removed not only the sinfulness of nature, but the seed of physical corruption and decay which exists in all others, so that in this sense they understood the meaning of the words, 'That *holy thing* which shall be born of Thee, shall be called the Son of God.' So far from it being a new idea, it is as old as the apostasy and no older. It is necessarily involved in the popular idea of substitution. And those who, while professing the truth, still believe, show thereby that they have not got their minds wholly exorcised of the wine of the Romish harlot."

MITCHELDEAN (Herefordshire).—Mr. Samuel Davies writes: "I have read several of the Christadelphian publications, and I now from my heart believe the gospel of Jesus Christ, as therein expounded. I feel thankful to God that these publications ever crossed my path, and that I had the privilege of hearing Mr. Shuttleworth at Lydbrook, as I already possess through faith a foretaste of that peace which passeth all understanding, and am anxious to be immersed. As we are at so great a distance from any of your people, I am trying to induce a few more to understand and believe the truth, so that we may be able to start an ecclesia here. People here call us infidels, and will not have anything to do with us, on account of the dangerous doctrines we are supposed to hold. Besides my wife and myself, there is no one in this immediate neighbourhood that seems prepared to come out publicly and acknowledge belief in such heretical opinions; but there are three men reading the *Lectures* and unable to contradict or upset the conclusions arrived at. One of them is a 'local preacher' of good character, and generally considered a good Christian. After he is convinced and acknowledges it, I have no doubt but that some more may take notice of the doctrines, and then we shall be able to make a beginning. We shall doubtless request you to come down here shortly."

NORMAN CROSS.—Brother Hodgkinson, engaging in conversation with a neighbouring preacher at the close of a "service," aroused attention in the crowd who listened, and was requested by some of them to lecture to them. Accordingly, he engaged a room in the neighbouring village of Yaxley, and issued bills announcing lectures. He speaks thus when two had been given:—"I have given two lectures in the village of Yaxley, and the people are stirred up very much. I had, the first night, a packed audience of about 300. Last night I expected a falling-off; but no; it was as full; lots of grey heads and perfect attention; and I may say astonishment at the power of the truth. Subjects: 'The Gospel;' 'The Kingdom.' Next week (D.V.), 'The Restoration of Israel.' At the close of the lecture I was asked if I

would allow discussion. I said 'certainly;' and after the course of lectures is finished I will produce a man, &c. So stand by me to spit a bishop. Why, sir, our audience here is larger than any I have addressed, save Birmingham, and the crop seems ripening, for they are at loggerheads with the parson. Now I am educating the poor things to a certain point on the merciful plan, so as to get them well in hand before presenting the austerities of the truth. This you will admit is wise. So on the 15th Jan. I think it will be well to answer questions, and I will so announce, if you like; but the discussion by and bye, if it fadeth not away. I must say I am rather surprised at the result of the two lectures. One old chap's criticism was good: 'O! never seed the Boible cleared out to the bottom so loike.' This was a muck-fork man, of great acumen."

PETERBOROUGH.—Brother Hodgkinson, who lives five miles from this cathedral town, has arranged for a course of lectures therein. He says, "For January 18th-22nd, I have engaged the Wentworth Assembly Rooms, under the bells of the cathedral. It is the fashionable hall of the city, and will hold about 800 people. Bills, posters and advertisements out in due time, to wit:—

Sunday, January 18th.—(R. Roberts, of Birmingham.)—'The Return of Christ to the Earth: are we prepared for it?'

Monday, January 19th.—(J. J. Andrew, of London.)—'Earth, not Heaven, the Abode of the Righteous.'

Tuesday, January 20th.—(R. Roberts.)—'The Nature of Man: is he immortal?'

Wednesday, Jan. 21st.—(J. J. Andrew.)—'The Devil.'

Thursday, January 22nd.—R. Roberts will answer any question upon the foregoing subjects.

STOURBRIDGE.—Sister Jardine (the Editor's only sister in the flesh), died in child-bed, on Saturday, December 13th. The event has plunged many into deep grief, to whom her many excellencies endeared her. She was buried Friday, December 19th, in the Witton Cemetery, near Birmingham, in the "sure and certain hope" which the gospel brings.

CANADA.

HAMILTON.—Brother and sister Bolingbroke report: "We have been favoured with a visit from brother T. H. Dunn, who on the 16th inst. gave two soul-stirring

lectures; one on the 'Mortality of the Soul,' and one on 'Is there no balm in Gilead,' to a very influential and attentive audience; and together with lectures from brother Powell and other of our brethren, we may safely say we are, thanks be to God, progressing."

UNITED STATES.

SHENANDOAH (Pa.).—Brother Brittle writes: "I wish to speak a word in sympathy with you in the truth in its entirety against the Turney schisms. I have no sympathy with any who deny Christ suffered in the same nature that sinned; and a sacrifice in any other nature than one under sentence of death would avail nothing. He took not hold of angels (because they are not under sentence of death), but he took hold of the seed of Abraham, because it is under sentence of death by sin, therefore coming in sinful flesh and for sin, and while in the nature which was under sentence of death because of sin, developed a character of spotless purity, thereby effecting a condemnation of sin in the flesh. A condemnation of sin could not be effected only in *our* nature, wherefore in ALL THINGS *he was OBLIGED (ophelc)* to be made like unto his brethren under sentence of death, and by his death destroy him that had the power of death, afterwards made a merciful and faithful high priest, because he can sympathise with us. We are not without our troubles here; but they refer to the subject of resurrection and judgment."

WEST HOBOKEN (N. J.).—Sister Lasius reports as follows: "In the latter part of the month of August, we were visited by brother James Donaldson. He delivered four lectures: Sunday morning and evening, at Jersey City; and on Wednesday and Thursday evenings, lectured on the hill. The subject advertised for Wednesday evening was, 'The immortality of the Soul a pagan fiction, and subversive of the only true hope of eternal life.' For Thursday evening, the subject was announced at the close of the previous lecture, viz., 'The things concerning the kingdom of God and the name of Jesus Christ.' Having taken away their false hope, brother D. then proceeded to present to their minds those things which constitute the only true hope of eternal life. Audiences, though small, seemed attentive, and some expressed their appreciation of the things they had heard. On Sunday, October 19th, we were permitted to witness the baptism of two persons, into the saving name of Christ—Mr. COLE, jun., residing on Palisade avenue; and Mrs. C. Henderson, a resident of Brooklyn, L.J.

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. XI.

DR. THOMAS AMONG THE JEWS IN 1857.

(We extract from the “Herald,” September, 1857, the following interesting account of two meetings of Jews, at New York, at which Dr. Thomas was present, and spoke on the question of the authenticity of the New Testament and the Messiahship of Jesus. It was published under the title of “CHRISTIANITY THE TRUE JUDAISM.”)

“In the early part of this year meetings were commenced at a Hall, 106, Centre street, New York City, by certain בני ישראל *benoi Yesraail*, styling themselves ‘Christian Jews.’ With one exception, however, *Gentilized Jews* would be a truer designation of the agents in the affair. They were Jews after the flesh, who, as far as known to us, had abandoned the Talmud for Congregationalism, Methodism and Lutheranism. An incarnation of Congregationalism was the principal orator, announcing himself as ‘The Challenger,’ throwing down the gauntlet of ‘*Christianity the True Judaism.*’ He invited all the Jews under these heavens to pick it up and to come and discuss that question at 106, Centre Street, which had been granted by the holders for that

purpose. Gentiles and Jews were all invited; and discussion declared free for all.

We were not present at the first meeting, but were informed that a goodly number of Jews and Gentiles were convened. The genuineness and authenticity of the *New Testament* was the point of departure. This was Congregationalism’s mode of introducing ‘Christianity’ into the Jewish mind; and, as might have been expected, resulted only in ‘beating the air.’ The conduct of the argument emboldened a non-christian Jewish gentleman to take the floor against ‘the challenger,’ and to deny all his premisses and conclusions. In short, we were impressed with the idea from the reports that reached us, that the challenger had ‘caught a Tartar’ who

was in a fair way to demolish him.

But before the second meeting, Congregationalism, accompanied by a Jewish friend of ours who had obeyed the gospel of the kingdom, made a special visit to us at Mott Haven. He had once listened to us at our place of meeting in the city, on which occasion his nervous system had experienced shocks and vibrations of an intense and thrilling character. As a Jew, his soul was moved to admiration; but as a Congregationalist, or as a Gentile in effect, he was filled with wrath and indignation. He could not endure to hear the besom of destruction making a fell swoop of the clergy and their traditions; which, as our readers know, we do not hesitate to aver are pure and simple heathenism, rhantized with 'holy water.' Having been theo-gentilized at Andover, Mass., he was exceedingly zealous for the craft by which his order 'had their wealth;' and though a Jew, out-gentilized the Gentiles in his zeal. 'Do you believe,' said we, 'in the immortality of the soul?' 'Yes.' 'That, then is heathenism! Do you not practise sprinkling the faces of babies in the name of the Father, and of the Son, and of the Holy Spirit?' 'Yes,' said he, 'and circumcise them too.' Baby-sprinkling, we remarked, 'is not to be found in the Bible; but is heathenish and a blasphemy. Is it not the religion of 'Christendom' for the salvation of what they term 'the immortal soul' from eternal punishment in 'hell?' 'Yes.' 'That also,' said we, 'is heathenism.' Of course, he was horrified at these sentiments; and in opposition to what we said about searching the Scriptures of the old and new volumes to get at the truth, remarked, that 'religion could be got in an instant!' Such were the notions substantially avowed by this 'converted Jew,' who challenged the Israelitish World of New York City to accept the Christianity he proclaimed as the 'true Judaism;' or to acknowledge themselves infidels, hypocrites, or anything but Jews!

But, notwithstanding our bold and

unqualified rejection of 'the sentiments of all Christendom' as heathenish and blasphemous, he visited us with our friend to invite us to their meetings for discussion with the Jews. They had caught a Tartar, who bade fair to prostrate in wreck and ruin all Andover Christianities. Congregationalism was prepared to defend as the Judaism of Moses and Jesus. D. E. de Lara, LL.D. was bold and defiant of the Gentilisms to which 'converted Jews' sought to turn their fellow Israelites. He challenged them to a regular and formal debate; and undertook to demolish their whole fabric, whether he might succeed in establishing Modern Judaism as the truth or not.

This was a tight squeeze for our Jewish champion of all the Christianities, or 'Names and Denominations,' except the Mother of the Harlots and Abominations. In this extremity, as we have said, he invited us to attend. But knowing we could not defend the sort of Christianity he believed in, and unwilling to be an occasion of difficulty in their meetings, we excused ourself on the ground that our health was then inconveniently disturbed, and that we should not be able to get home till midnight. But at the solicitation of our *Christian* friend, also a Jew by birth and education, but, who having believed 'the gospel of the kingdom,' and thereupon been immersed, not a Gentile like 'the challenger'—at his solicitation and for his sake, and for the sake of the truth, which we determined should be heard until so hampered that it could not be spoken at 106, Centre Street, we at length consented to entertain the idea, and, if possible, to attend.

On the following Sunday, several of our brethren who had attended the first meeting, expressed their anxiety for us to be at the discussion. Many Jews were in attendance, and it would be a fine opportunity, they thought, for introducing the Christianity of the New Testament to their notice. Our Christian Jewish brother also renewed his request, so that we concluded to go at the hazard of being obliged to leave the meeting

under the urgency of alvine irritation, which usually attacked us about eight p.m.

We accordingly attended on several Sunday evenings, but did not make a note of the meetings in particular. Our statement of things will therefore be general. We proceed, then, to say that the Russian Jew 'converted' to Protestantism, and indoctrinated at Andover into the mysteries of Congregationalism, and who invited us there, on the first night we were present, occupied a considerable portion of time in reading extracts from a book written by one McIlvaine, a bishop of the Anglo-American Episcopal descendant of the Mother of Harlots. The title of the book we do not remember, but the extracts read amounted to this; *that quotations from all the writings constituting the volume termed the New Testament, are found in the works of 'the fathers' from the beginning of the second century; and that consequently the New Testament scriptures must have been in existence during the first century; and therefore written by persons contemporary with the transactions they narrate.* This reading was 'the challenger's' argument for 'the genuineness and authenticity of the New Testament.' He did not submit to the audience any definitions. If he defined what was to be understood by said 'genuineness' and 'authenticity,' we did not hear him. A good logician will always define his terms, that his hearers may know in what sense he uses the words he utters; and that in speaking he may feel that he is not 'beating the air.' But it is not the forte of clergy and their disciples to be too particular, or precise; for being sophists, and not reasoners, they honour definition in the breach rather than the observance.

Genuineness signifies 'freedom from anything counterfeit, freedom from adulteration;' and *authenticity* signifies *authority*; from *authentic*, 'that which has everything requisite to give it authority.' Hence, the proposition before the meeting was, *that the New Testament was absolutely free from the least particle of interpolation or departure from the original*

manuscript; and has, in itself, apart from all other writings, everything requisite to give it authority in matters of faith and practice. This proposition defining the problem before the meeting, and 'the challenger' affirming that he had solved it by the reading from McIlvaine's book, he proclaimed himself victorious, if the extracts he had read were not disproved by Jews or Gentiles present. His syllogism in effect amounted to this:

A.—The extracts from McIlvaine prove that the New Testament existed in the first century.

B.—That which exists contemporary with the transactions it treats of, must be genuine and authentic.

C.—*Ergo*, the New Testament must be absolutely free from every particle of adulteration, and of independent authority in faith and practice.

This was 'the challenger's' position, which, however, it was manifest he did not perceive. The premiss 'a' is, doubtless, true; but the premiss 'b' is self-evidently absurd. To affirm it is equivalent to saying that all histories of transactions written by scribes contemporary therewith are genuine and reliable! This is contrary to experience and fact. The second premiss of his syllogistic position was, therefore, false, and consequently, his conclusion 'c' was not proved. Dr. De Lara, a non-Christian Jew, saw this, and planting himself right in the breach, opened his battery upon the false premiss, taking no cognizance of the first, and with a whole broadside raked and swept the deck of 'the challenger's' conclusion.

It was evident that most of the Jews who presented themselves were there in the spirit of fun. Non-Christian Jews have an intense and supreme contempt for 'converted Jews,' who become hirelings of the Gentiles for what they regard as the perversion of needy and ignorant Israelites. We are sorry to say, and we know honest Christian Jews who say so too, that this contempt is merited to a great extent. For ourselves we have no

confidence in Jews converted to Methodism, and kindred Gentilisms. If they are honest, they must be profoundly ignorant; if enlightened, grossly hypocritical; for the Christianities of the Gentiles are a burlesque upon the Christianity of Moses and the Prophet like to him.

'Do you believe that Jesus of Nazareth is the Messiah?' demanded a Jew of 'the challenger,' 'I do,' said he. 'I don't believe you!' cried the other. 'You are hypocrites,' exclaimed 'the challenger,' on another occasion, 'if you do not believe that Jesus is the Christ.' Upon this, up started our friend acting as chairman, and calling him to order, said, 'No, brother, they are not hypocrites; they are ignorant.' 'Oh, very well, you are ignorant. You are not Jews. We are the true Jews. You are ignorant!' 'Thank you,' said they with a laugh.

Another Jew arose, and telling the audience that he was a lawyer, proclaimed 'the challenger' a renegade. This very much excited him. 'I'm not. Sit down, Sir.' But the lawyer's face was brass, and his nerves iron; so that he heeded not. 'Sit down, I say, Sir; sit down!' At length he resumed his seat; and the storm subsided in the challenger's apostrophic murmur of 'Call me an apostate!'

Another Jew stood up and said, he arose to pour oil upon the waves. But this being deemed as 'not speaking to the point,' he also was ordered to sit down. He supplicated, however, with humble intonation, to be allowed to 'speak out his seven minutes anyhow!' But this being refused, he subsided, doubtless in despair of the blessedness in making peace.

'My Friendsh, — Gentlemens and Ladies,' said a benign and venerable, but somewhat arch-looking gentleman, sparkling in brilliants, and stepping upon the platform, 'I am a Jew. My father was a Jew; but my mother was not. She was a Jewess.' Having indulged in much rambling discourse after the same style, the amount of which was that all would find themselves right in the end, if they acted honestly according to the light they

had; and that all should continue in the religion in which they were born. He turned to the chairman and 'the challenger,' and said, 'I have several houses in such a street, and if you will convert me I will give you one of them.' This produced a scene. 'We don't want your house!' 'I'll give it to the church then, if you will convert me!' 'We can't convert you. God only can convert you! We don't want your house!' He seemed to think that the object of the meeting was conversion of the Jews for the sake of gain.

Another rose and said, he had a few questions to put, which he could not see into; but if they could answer them to his satisfaction, he would join their church. They were most of them frivolous and foolish, but among them there two not to be slightly passed over in conducting a controversy respecting the 'true Judaism.' One was concerning the miraculous conception of Jesus; the other, his occupancy of David's throne. 'The challenger' made some attempt to explain the last; but his effort was only a darkening of counsel by words without knowledge. Upon orthodox Gentile principles the difficulty cannot be explained so as to satisfy the Jewish or any other mind that the prophetic testimony does not militate against the claims of Jesus to the Messiahship. 'David shall never want a man to sit upon the throne of the House of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.'— (Jer. xxxiii. 17.) *If Jesus be the Son covenanted to David, why is he not sitting upon David's throne in Hebron or Jerusalem? And why are not the Levites doing perpetual sacrifice there before Jehovah?* This is a question Andover and other Gentile divinities cannot answer. It was not answered by 'the challenger,' and the querist did not join his church!

Such were the materials with which 'the challenger' occupied his time. His work seemed to consist in

arbitrarily commanding them to 'keep to the point,' which, in truth, he did not himself perceive, or to sit down. Altercations, reproaches, and assertions unproved, as far as our observation went, made up the discussions about 'the true Judaism,' as far as 'the challenger' and his turbulent and fun-loving opponents were concerned. These evidently did not attend in the spirit of earnest inquiry after truth; for when the truth was submitted to them from another quarter, they had not a word to say concerning it. Their demonstrations were against Jews turned Gentiles, with whom they felt they were sufficiently strong successfully to contend. Indeed, it is clearly to be seen that Christianity is a lost case with Israel in the hands of 'converted Jews.' We use this phrase in the sense ordinarily attached to it. We mean by it Jews turned Methodists, Congregationalists, Lutherans, Episcopalians, etc.; Jews converted to the Names and Denominations of the Gentiles, whether Latin, Greek or Protestant. Such are Jews turned Gentiles. They are Gentiles in every particular except the accident of birth, over which they had no control; even as Europeans and Asiatics are Americans by adoption. The *conversion* of Jews to 'the Names' is their adoption, by which their Judaism is merged into Gentilism, and the 'old clothes' of the Synagogue exchanged for 'the purple and fine linen,' and every day sumptuousness of fare, of the temples of the heathen. Our experience is that, with very rare exceptions, there would be no such 'converted Jews' if it were not for the loaves and fishes. There were multitudes of such in the days of Jesus of Nazareth, who called him 'Rabbi,' and sought his company, to whom, however, he said, 'Verily, I say unto you, Ye seek me, not because ye saw the miracles (proving that I am that prophet that should come into the world—John vi. 14), but because ye did eat of the loaves, and were filled. Labour not for the meat that perisheth, but for the meat which endureth unto *aionion* life (the life of his *aion*) which

the Son of Man shall give to you; for this (man) the Father hath sealed God:' *τουτον γαρ ο πατηρ εσφραγισεν, ο θεος*—Jno. vi. 26, 27. We say this is our experience; for we have met with many 'converted Jews' who privately express their delight with the doctrine we teach, and confess that it is true; but, nevertheless, turn their backs upon us, and seek the fellowship and fishes of the heathen whose dogmas they despise. If Jews really believe that Jesus is the Messiah of Jehovah foretold by Moses and the prophets, let them also believe the gospel of the kingdom he preached, and obey it as he commanded. Let them thus believe and do, and starve as others have done before them, if need be; let them 'provide things honest in the sight of all,' and if they are able to state, illustrate, and prove 'the faith' to the conviction of their contemporaries in Israel, let them do it without fee or recompense, and the contempt bestowed on 'converted Jews' by Israelites will not fall upon them. Let them have nothing to do with the churches of the heathen; but let them 'contend earnestly for the faith once for all delivered to the saints' before those 'churches' had a being—the New Testament Christianity interpreted in rigid conformity with the Scriptures of Moses and the prophets. If they do this, they will save themselves at least. They will acquire an honourable reputation with all who venerate truth; and wield an influence that will command the respect of, though they may fail to convince, their 'brethren according to the flesh.'

While the fun-loving Jews played off their jokes upon 'the challenger,' as we have shown, Dr. De Lara was evidently in earnest. He challenged 'the challenger' to a regular and formal debate, in which each party should occupy alternate half-hours, until the issue was settled one way or other. But 'the challenger,' whose stronghold was in McIlvaine, had no taste for such a formidable encounter

as this. He insisted that his 'proofs' of 'the genuineness and authenticity' should be replied to on the spot. Dr. de Lara said that at the next meeting, if he might be permitted to occupy the platform, he would adduce abundant evidence from Christian and other authors, against 'the genuineness.' This was agreed to. In the meantime he spoke many things, and among them delivered himself substantially as follows:

'When I open a geography or other elementary work of science, the first thing that salutes my eye is a definition of the subject treated of in the book. Now here am I, a poor ignorant Jew, obnoxious to damnation in the flames of hell for ever, in the opinion of the orthodox faith, unless I become converted to Christianity. Suppose, then, that it be granted that the New Testament is all that is claimed for it by its friends; still, seeing that there are so many different faiths in the world, and all claiming to be truly Christians and taught in the New Testament: what am I to do when I am called upon to turn Christian or be lost? WHAT IS CHRISTIANITY? Give me a distinct and intelligible definition, that I may know what the thing is I am called upon to embrace. If I say that I believe that Jesus of Nazareth is the Messiah, that would not be accepted as sufficient to constitute me a Christian. The Romanists tell me that I must believe in transubstantiation—that a mortal priest can make his God and eat Him:'—

At this point, the doctor was interrupted by the chairman with the remark, that 'they had nothing to do with Romanism.'

'But, as an unconverted Jew, I have to do with Romanism. This system is the form which Christianity assumes in large and populous countries; and is recognised by multitudes of Protestants as a true church, only containing many great corruptions—a church which, notwithstanding these, receives many converts from among the clerical orders of Protestantism. This church tells me, that though I believe

in Jesus, I should be damned if I died out of its pale.

On the other hand, pious Christians of divers denominations tell me that damnation awaits me in Romanism, which is idolatry. Protestant Christians even condemn one another to perdition. The 'orthodox' tell me to beware of the Unitarians. They declare that they deny the Lord, and are not Christians; while the Unitarians warn me against Trinitarianism as absurd. The Unitarian tells me that Christianity teaches but one God; Trinitarians, that it teaches three; and if 1 John v. 7 be genuine, it seems very much like it. I find it written there, 'There are three that bear record in heaven, the Father, the Son, and the Holy Ghost; and these three are one.'

Here we suggested that it did not read as quoted. It stands thus: 'The Father, the Word, and the Holy Spirit.' The doctor thanked us and adopted the correction.

He proceeded: 'Now, here am I, a Jew, enquiring after the truth, in the midst of confusion, asking a definition of Christianity, and can get no satisfactory reply. Again I ask, What is Christianity? You say, Believe in Jesus. But you are not content with this belief. You require me to believe that he is Son of God; that he was crucified for the sins of the world; that he rose from the dead; that he ascended to heaven; that he is God. But if I believe all this, yet am I not a Christian; for I may thus believe, and be damned by Romanism; or if Romanism accept me, for that very reason be turned over to Satan by the pious of Protestant sects.'

While Dr. De Lara was speaking, we inquired of 'the challenger,' in a whisper, 'Shall I answer his question?' At first he replied, 'Yes,' but the word was scarcely out of his mouth before he recalled it, and said, 'No.' We inquired, 'Why?' 'I have,' said he, 'a particular reason.' We apprehended that the particular reason was, that he knew from what he had heard from us at Jefferson Assembly Room, where

our congregation met, that we would not endorse the Christianity embraced by 'converted Jews,' like himself, and approved by the heathen or Gentile who patronized him. We said no more to him, but resumed our seat, with the determination to be on our feet the instant Dr. de Lara prepared to sit. The present was not an opportunity to be lost for introducing New Testament Christianity to the notice of the Jews, and for giving it a distinct position, apart from all the foolishness which so embarrassed the question in the estimation of Israelites.

Having secured the floor, we remarked that 'the question asked by Dr. De Lara was of primary importance, and was quite in place and to the point on the part of a Jew whose conversion from Modern Judaism to Christianity was desired. It was a question that should be answered in the terms of the New Testament itself. It was not a difficult one; still it was one that could not be answered by 'the names and denominations' of which the nations were full—*γεμον ονοματων βλασφημιας*.—(Rev. xviii. 3.)

They would, perhaps, admit that Paul taught the true Christianity, if there be any such; that he fully understood it; and was quite competent to define the Christianity he taught. This granted, we should then ask Paul, What is the Christianity you preached? We should not go to the Pope, to Luther, Calvin, Knox, Wesley, &c., or to any of their followers or approvers, to ask, What is Christianity? We might go to them to ask, What is Romanism, Lutheranism, Calvinism, Wesleyanism, and so forth? They could answer these questions satisfactorily enough; but to ask them, What is the Christianity taught by Jesus and his apostles? and to expect a scriptural and rational definition, is preposterous in the extreme. Now in order to get Paul's answer, we must go directly to his writings and speeches, and extract the information thence. I pray you, then, to mark attentively what he says in 1 Cor. ii., in answer to the question,

What did you make known in Corinth to the synagogue of the Jews there, when you first introduced the Nazarene Christianity to their notice? Now hear him:

'I came,' says he, 'declaring the testimony of God; or of the Christ.'—(v. 1; i. 6.)

Inquirers.—'But in declaring that testimony, what did you and your co-labourers speak as the subject matter of it?'

Paul.—We speak the WISDOM OF GOD IN A MYSTERY, the hidden, which God ordained before the ages—*προ των αιωνων*—for our glory.—(ii. 7.) Even the Majesty that hath been hid from the ages and from the generations, but now is made manifest to His saints; to whom among the Gentiles God would make known what is the richness of the glory of this mystery; which (*richness ο πλουτος ος*) is Christ in you, the hope of glory.—(Col. i. 26, 27.)

This is Paul's *general* answer to the question, What is Christianity? as that geography is a description of the earth is a *general* reply to the question, What is geography? The *particulars* of the science must be learned by the study of the geography—of the book containing the principles and details of the subject. So also, if we would know the principles and details that in systematic combination constitute the Nazarene Christianity as a whole, we must diligently and dispassionately study 'the testimony of God,' which is contained in Moses and the prophets; and, as the friends of Jesus, believe also in his doctrine and the writings of the scribes which Jesus sent.—(Matt. xxiii. 34.) These writings constitute the volume ordinarily styled 'THE NEW TESTAMENT,' or, *The Revelation and Interpretation of the Mystery*, hidden both from angels and prophets in the times and ages of the Mosaic dispensation or *aion*—(1 Pet. i. 10-12), and absolutely inscrutable to Jews and Gentiles, who do not understand the Old Testament, and are content with the traditions of the synagogue, and with those of the schools, colleges, and pulpits of 'the church.'

Whether the New Testament be

regarded as true or false, it is certainly of authority in all questions of the Nazarene interpretation of Old Testament Christianity. The facts reproduced in the extracts from McIlvaine prove that it belongs to the age of the apostles, and is the most ancient Nazarene record extant. Reason, therefore, if not prejudice, readily accepts it as the symbol or compendium of Christianity; as it accepts the Koran as the authentic symbol of Mahommedanism. Thus, if you wished to know if modern Islamism were the original doctrine taught by Mahommed, you would not spend time in discussing the genuineness and authenticity of the Koran; but you would at once study the Koran, or Mahommedan Bible, to know what it teaches. Having learned its doctrine, you would then proceed to try its verity. Mahommedanism and Christianity are existing facts. They are

in the world. How came they here? And what do they teach? Reject the New Testament as a history of the transactions and teaching of certain men called Jesus and his apostles, &c., and these questions cannot be answered. Reject the Koran, and we know not what was the doctrine of the Arabian prophet. Reject the New Testament and Koran, and the world finds in it two religions of great power and influence, and nothing certain is known about them. Our conclusion, then, is, that the New Testament and Koran are, by the consent of unprejudiced reason, endorsed by veritable history, the original books of the two faiths; and the only authentic records or sources of information concerning the sayings and doings of Jesus and the apostles, and of the dogmas of Mahomet."

(To be continued.)

THE PROMINENT FEATURES OF THE CHRISTADELPHIAN FAITH.

BROTHER Geo. H. Ennis, of Troy, New York, forwards a clipping from the *New York Times*, (circulation over 100,000 copies,) to which we gladly give place in the *Christadelphian*. It is a letter written by himself in answer to a sketch of the Christadelphian faith, which appeared in that extensively circulated paper some months previously. Brother Ennis says the limited space allowed in the paper to correspondents, compelled him to condense and contract his statement of the faith held by the brethren. It will be allowed that the necessity for condensation has not spoiled his endeavour. He expresses the hope that "the seed thus broadly scattered may find lodgment in some honest enquiring mind, and under proper circumstances fructify and mature." The letter is as follows:—

To the Editor of the *New York Times*.

There appeared some months since in your editorial columns, what purported to be a true statement of the

religious belief of the Christadelphians (brethren of Christ). This statement being a mixture of truth and error, your subscriber, presuming upon the fairness and impartiality of your paper in the discussion of important political and religious questions, would respectfully request the insertion of the following necessarily brief statement of the prominent features of the Christadelphian faith.

They aim to return to the simple, pure faith of apostolic times, as contained in New Testament history. They attach equal importance to the teachings of the Old and New Testaments, treating one as a necessary counterpart to the other, and firmly believing that when taken together and interpreted upon the same broad principles of reason and intelligence which characterise modern scientific investigation, free from prejudice and preconceived opinions, will reveal the true relation of man to his Creator, and also exhibit the past acts of the

Deity and His future relations and purposes as foreshadowed in His word, as founded upon the highest principles of wisdom, and dictated by supreme love and affection for the objects of His creation. They understand the great fundamental principle of the teaching of the Scriptures to be the intention of the Deity to people this earth with immortal beings who have shown their love and devotion to Him while in this probationary state, by implicitly believing His word, and displaying a character in harmony therewith. To this fundamental proposition they believe that all of God's past and future acts are subordinate. The nature of man they believe, from abundant Scripture testimony, and the teachings of reason, to be of the "earth, earthy," and the popular ideas of man's inherent immortality to be without God's authority, and in direct collusion with the great revealed truths of the Scriptures. Death they believe to be, both from the direct teaching of the Scriptures and the experience of mankind, the resolution of man into dust, and an extinction of life.

Hence the great central feature in the apostolic teaching of the resurrection of the dead as practically exhibited in the death and resurrection of our Saviour, becomes an event with them of momentous importance.

It is that period when, at the hands of the only vicegerent God will accept of, the dead will be raised from their slumbers, those who are found worthy invested with immortality, and those who have disgraced the name of their Master remanded into eternal death. The "devil" is believed to be simply a scriptural expression, covering sin and the impulses (and personal and political manifestations—Ed.) of the flesh, thus rejecting the idea of an immortal, diabolical being, constantly opposing the will of the Deity, and by his wiles and subtleties, enticing men to their destruction. They believe in one God, omniscient, omnipotent, substantial, and corporeal, dwelling somewhere in the vast expanse about us, creating and main-

taining all things by His Spirit, radiating from His person or presence, and which, when concentrated in the hands of his representative angels, enables them to create the world and the things therein, and when filling or investing His prophets, apostles, and Jesus Christ, enabled them to perform the wondrous works recorded in the Scriptures. They believe Jesus Christ, by the supernatural circumstances of his birth, to have been the Son of God, deriving from God supreme moral character, and inheriting from his mother the common nature of Adam. That he was not God, neither a mere man, nor had an existence prior to his supernatural birth or creation. That he was destined, in the wisdom of God, to play three great characters in the drama of human affairs—prophet, priest, or mediator—king; that he has fulfilled the rôle of prophet; that he is now officiating as High Priest or Mediator for the faithful, but has yet to return to the earth and assume his kingly office, which consists as a lineal descendant, and the legal heir of David, in his rule over the twelve tribes of Israel, located and established in their native land. This has been the hope of Israel for centuries: and all that the malignity and cruelty that man could invent or suggest never could obliterate it from their hearts and fondest aspirations. With God's holy nation as immediate subjects, the returned king of the Jews as the King of Glory, his associate kings and priests, the purified saints of the preceding ages, God will establish a divine, just, iron government over the entire world—thus securing to mankind privileges and advantages never before enjoyed; obliterating war from the annals of mankind, distributing righteousness over the earth as the waters cover the sea, instructing the entire human family, from the least to the greatest, in the knowledge of God, and withdrawing the attention of men from the intestine struggle for bread and illusory power, to love and devotion to their Creator and the study and contempla-

tion of His works.

The works of the Christadelphians are various, but the most prominent and comprehensive, treating upon these questions, are from the pen of the late Dr. John Thomas, who, for many years, was the champion of the restoration of the apostolic Christianity, and are, *Elpis Israel*, *Eureka*, an exposition of the Apocalypse;

Phanerosis, a treatise upon the unity and manifestation of the Deity; *Anastasis*, judgment and resurrection. Public meetings of the Christadelphians are held each Sunday in the principal cities of England and America.—CHRISTADELPHIAN.

New York,

Thursday, May 3rd, 1873.

THE PRESS AND THE CHRISTADELPHIANS.

Now and then, newspaper notices appear, professing to describe the faith and peculiarities of the Christadelphians, as a new religious curiosity. As it is impossible for those unacquainted, or but superficially acquainted, with a thing, to describe it correctly, it rarely happens that these newspaper notices are accurate. There is a mixture of truth and error, having a grotesque appearance to those who know the matter attempted to be written about. The most recent illustration is a sketch appearing in the *North British Daily Mail*, a widely-circulated daily paper, published in Glasgow. Copying the example of the London *Daily Telegraph*, it is giving a series of sketches, headed, "Orthodox Glasgow." The truth is evidently regarded as so great an oddity in the religious world, as to be entitled to second rank in that character. The article is numbered "II." It says:

"The Christadelphians are a modern sect. Their place of meeting in Glasgow is a small room, called the 'Christadelphian Hall,' at 280, George street. They are the representatives of certain sets of ideas, each of which has found not a few admirers in recent times. In theology they are akin to the Rationalists—(A mistake.—Ed. *Christadelphian*); in philosophy, to the Positives (Another mistake.—Ed. *Christadelphian*); and in politics, to the apostles of 'Liberty, Equality, Fraternity' (The most egregious mistake of all. The sentences have an

epigrammatic way, but they totally misrepresent the facts.—Ed. *Christadelphian*). A visit to the 'Hall' in George street is very interesting to those who wish to understand all the factors which make up the sum of modern thought. The stranger will there find men who neither bow to traditional authority nor reverence existing institutions. They are chiefly young men, and men of comparatively humble positions in life; but they expound ideas which have always had an irresistible charm for those who believe in the ultimate renovation and happiness of mankind. Tradition sighs over a golden age that is past; the dream of the Christadelphian is of a golden age to come."

Then follows a condensed biographical sketch of the Dr. (drawn principally from his published *Life and Work*); and of his visit to Glasgow in 1848. Speaking of the publication of *Elpis Israel*, he says:

"The book was anxiously looked for by Dr. Thomas's Glasgow admirers. They had instigated him to write it, and subscribed liberally towards the expenses of its publication. At length the expected parcel arrived, and was opened in the presence of an eager crowd, in the shop of Mr. Henry Duncan, hatter, Argyle street. Never were hopes more rudely disappointed. As an aged Christadelphian said to the writer, 'Some at once sold the book, some put it into the fire, and some few read it as a great boon. They had listened with pleasure to

Dr. Thomas on prophecy, but the book contained something else in addition to prophecy, and so 'away with it,' said they. The book, which was called *Elpis Israel*, was handed over to the *Index Expurgatorius* of Protestant contempt, and was speedily forgotten by most of those who had eagerly subscribed for it. After writing his book, Dr. Thomas returned to America, where he died in 1871, being then 66 years of age. Although the publishing of *Elpis Israel* had caused such a split in the camp of the disciples of prophecy, there was a considerable number left who regarded the work as truth and sound divinity. These shortly formed themselves into an ecclesia, which met in the Glasgow Mechanics' Hall."

After describing the distracted fortunes of the truth in Glasgow, the article proceeds:

"The present church of genuine Christadelphians meet, as has been said, at 280, George street. This ecclesia was formed about seven years ago, and consisted originally of a few brethren who came out from the other Glasgow meetings. These brethren, having sought and obtained fellowship with the general body, kept themselves together by going from house to house, and breaking bread with each other on the Sabbath day. In course of time they took the present Christadelphian Hall in George street, where they have remained in peace and good order ever since. They are all agreed as to doctrine and practice. They, in common with the whole sect, have used the distinguishing name of Christadelphian for about seven years. Their numbers have fluctuated very considerably, but have never been large. They are greater now than when they were first formed into a distinct society: the membership being about 60. The Christadelphians hold many doctrines which are common to every Christian church, such, for instance, as the Inspiration of the Old and New Testaments, the Incarnation (A mistake, as applied to the 'Eternal Son' of Trinitarianism. They believe in the manifestation of the

Father in the nature of David, resulting in the Son.—ED. *Christadelphian*), the Resurrection, the necessity of faith and virtue, and many others. They have issued a declaration of those things which they believe. The following extracts, selected from it, will give an idea of their more peculiar views:—They believe, 'That the gospel preached by Jesus had reference to the kingdom of God; that the kingdom of God is a divine political dominion to be established on earth; that the city of Jerusalem will become the queen city of the world, the residence of the Lord Jesus, and the head-quarters of the kingdom of God; that Jesus of Nazareth will be the Supreme Ruler in this glorious dispensation; that the reward in store for those who are Christ's, is a participation in the honour, glory and power of the kingdom, in the sense of being coadjutors of Christ in the work of ruling the world. For the purpose of bringing about all these things, Jesus Christ will return from heaven and visibly appear, and take up his residence on the earth a second time. At the end of the millennial dispensation, Christ will become subject to the Deity, and God will manifest Himself as the Father, Governor, and Friend of all. Sin and death will be abolished.' The Christadelphians do not believe that there are three persons in the Godhead. Their view of this mystery is, that 'Jesus Christ is the manifestation of the one eternal Creator—the Deity dwelling in him was the Father.' 'The Holy Spirit,' say they, 'is not a personal God, distinct from the Father, but the instrumental power of the Father.' Of the Devil, they say that 'there is no such being in existence. The Devil is a scriptural personification of sin in the flesh.' They further teach on this subject, that evil spirits were merely fanciful creations of the Pagan mind. Perhaps the most startling of the doctrines of the Christadelphians, is that which expresses their utter disbelief in the immortality of the soul. These are the words of the

'Declaration:'—'The immortality of the soul we declare to be a Pagan fiction. In death, a man, instead of having gone to another world, is simply a body deprived of life, and as utterly unconscious as if it had never existed.' 'There is,' say they, 'a doctrine of immortality contained in the Bible;' but it 'is to be manifested as the result of the resurrection or change of the body.' 'This immortality is to be manifested and enjoyed on earth, instead of something to which a man ascends in starry regions after death. The earth, and not heaven above, is the inheritance of the saints.' The popular theory of hell and eternal torments is declared by the Christadelphians to be a 'fiction.' They say, 'The destiny of the wicked is, that they will be for ever annihilated by the Divine judgment.' They further believe, that those who have never heard the gospel, that is, a great part of the heathen world, will never see the light of resurrection . . . The young men of the Glasgow ecclesia have given great attention to

the peculiar doctrines of their church concerning the 'kingdom of God,' the 'mortality of the soul,' and other kindred subjects. They have evidently searched the Scriptures from beginning to end, and are ready with a long array of texts which, they believe, establish their conclusions. Their only appeal is to the Scriptures. They regard the Old and New Testaments as both alike infallible; and both alike in favour of themselves. They maintain that they are the one and only true church. Whosoever does not hold the faith which they hold, to quote the words of the Athanasian Creed, 'without doubt he shall perish everlastingly.' The Christadelphians are more numerous in England than in Scotland. Their chief centre is at Birmingham, where the editor of their principal serial lives. It should be stated that they have neither elders, priests, nor deacons. Their preachers are simply 'brethren,' like the rest. Churches exist in Edinburgh and several other Scotch towns."

PSALMS BY A MOURNER IN ISRAEL.—No. 3.

BLESSED AND ONLY POTENTATE, first and evermore,
 Without beginning and incapable of end,
 The Eternal Energy invisible, by which all things subsist,
 The secret spring of universal wisdom,—
 My thoughts ascend to Thee continually,
 In mingled conflict.

I know Thou art because Thou must be,
 And art manifest in all the things we see;
 Yet I desire to see Thee more immediately,
 I long to hear Thy voice, to see Thy hand made visible;
 To know Thy love as David, Thy friendliness as Moses;
 The sweetness of Thy bosom, like the greater Moses;
 To lean thereon in constant comfort of the enswathing Spirit—
 No longer groping with the hand of faith.

In the surrounding dark
 There are hidden glories: there are depths unfathomed
 Of wisdom, power and beauty, goodness, joy—

Into these I yearn to peer
With unobstructed eyes. I thirst, insatiable,
For the pure life's water that ever flows
From the eternal fountain.

I am wearied of myself. I am poor—
I do not mean in money, though I am poor in that :
I am poor in all that makes Thee rich ;
And Thou art not made rich by goods,
Though cattle on a thousand hills are Thine,
And the whole earth with all its fulness Thine.
I am poor
In wisdom, in strength, in life, continuance, joy ;
I am but flesh : if I sleep not, I fail ;
If I read not, I grow brutish ; if I eat not
I perish. Even sleeping and reading and eating,
I am but a faint machine of life, which works
With creaking sound and clumsy motion,
For a short, short time, and then stops short
In death, which ends it all. I have not native energy ;
I have no power innate to live ; nor power of any kind
To live continually. I am but a transient thing,
That yesterday was not ; to-day is fading,
And to-morrow (if Thy power still tarry)
Will disappear from view like driven smoke.
My days are as a shadow. I have no abiding.
I look to Thee, the Eternal, with a hope
Born of thine own all-sweetening promise
Of glorious days to come.

I am crushed under the weight of mine own insignificance ;
I am a worm : I am dust : so much earth and air,
And fluid, in precarious combination ;
A punctured bag of wind, steam escaped, a plucked foxglove
Boasts as high a gift of self-enduring power as I,
Though the degree be different in my favour.
I have more power of a sort than they ;
But it is only mine while I am undissolved
In death. And such as it is, it is poor.
I have no penetration into things as they are ;
I have none of Thy wisdom that errs not ;
None of the fulness of Thy joy that lasteth ;
None of the strength that never fails or faints ;
None of Thy everlasting joys unsearchable.
Poor, poor I am ; I am but flesh,
A wind that passeth and returneth not.
I mourn ;

I turn from myself and every human help ;
 I fix mine eyes on Thee : here only have I hope or comfort.
 With Thee is strength ; with Thee is wisdom ;
 Life, constant, self-sustained, undying.
 Thou art of life the eternal fountain.
 With thee are joy and beauty surpassing mortal dream ;
 And Thou art stable ; there is with Thee
 No variableness or a shadow of turning.
 The vision of Thy greatness overwhelms my feeble heart
 And stirs my sluggish tongue to speak thy praise.

But above all,

I joy in the knowledge of Thy unwearied goodness ;
 I bless Thy name that Thou hast given us certainty of this
 In covenant and promise ; Thou hast made us know
 That love for ever dwells with Thee ; that though Thine anger
 Burns with devouring flame against all wickedness ;
 And though, for a time, Thy ways are hid in cloud,
 And veiled in darksome terrors through long ages ;
 Yet out of darkness will come forth the light,
 And out of evil, boundless good prevail,
 According to Thy set established purpose
 Declared in days of old ; to show Thy kindness
 In the coming ages to Thy chosen,
 When past the groaning travail
 Of this age of sin.

Thou camest near to us at Bethlehem time ago,
 Which though to us seems long, to Thee is but of yesterday ;
 Thou mad'st us hear Thy voice through him
 Thou namedst Jesus ; full of grace and power,
 He spoke in words of pity, love, and hope.
 Praised be Thy name, the words have not been lost:
 The dayspring from on high comes e'en to us
 The pining loiterers on the Gentile highway.
 We thank Thee that we hear the joyful sound ;
 We thank Thee for Christ's blessed words of call. They come to us
 With greater force that he himself was clothed with weakness,
 A man of sorrow and well known to grief.
 A brother in our woe ; a sharer of our death ;
 A bearer chief in all our sore afflictions,
 Which came by man and by this other man departed.
 We joy to know that he now lives in highest heaven exalted,
 Clothed with the memories of infirmity, that by these
 He might be touched with sympathy for those who still in weakness groan.
 For ever blessed be Thy name for this High Priest,
 Who is the appointed link between
 The Increate and feeble worms of earth
 Who lift their eyes in faith and hope to Thee.

This is our privilege. Bowed down with sins,
Carrying with us constantly a body dead because of sin ;
Clogg'd with another law than that with which we yearn to be controlled entirely.
We had but little hope of life eternal, if with Thee
Were not the great High Priest of Thine appointment ;
The ever-living advocate according to Thy will,
Making effectual intercession for the saints.
Having him, though groaning, heavy-burdened
With the unclean load of sinful nature,
We can come to Thee with boldness ;
Still full watchful to keep the body under,
Lest the insensate old man of nature
Get the upper hand, and bring us into bondage.
We desire the light and liberty and joy of angel life ;
We are yet in burden with the earthy ;
We are yet uncured of taint of sin.

Lord, we pray for help, like Peter in the storm ;
Waves of ungodliness arise, the clouds above us form ;
Stretch forth Thy hand to save us, nor let our footsteps slip ;
Quell the proud swelling billows, bid peace come to the ship ;
Our fear is all toward Thee ; no other Lord we know.
As servants on their masters, we wait Thy way to go,
Yet fully are we conscious of many comings short ;
Our willing anxious spirits are of weak, poor flesh the sport ;
We know not what to pray for as saints and brethren ought ;
We look for help from Thee, to whom for cure the leprous sought.
Lord, hear our cry, forget us not, when new man sin bewails ;
Be deaf not to our anguish when poor nature faints or fails ;
Give succour in the hour of need, give liberty and peace ;
Protect us from the evil day ; bid mortal conflict cease ;
Deliver us from bondage, command us to be free ;
Impart the incorruptible and let us live with Thee.

Thou hearer of prayer
And answerer where
There exists a right care,
And a sorrow of sin
And obedience (of kin)
And uprightness within,
Thou wilt grant such request
And cause to find rest
From a conscience oppressed ;
And at last Thou wilt give
All such to receive
Full freedom to live,

In the day of sin's cleansing,
And righteous avenging
By a bodily changing ;
Thou wilt summon the mortal
Inside the portal
Of life immortal.
And to each favoured claimant
Thou wilt give the clean garment
Of the pure snow-white raiment,
The purified vesture,
The robe of lustre
That angels wear.

ASLEEP.

SWEET SISTER, thou art laid to rest ; the event
 To thee is good, yet I am pierced with sorrow.
 I grieve not altogether at the loss
 Of another comfort in this time of evil,
 While lingers still the night, and the sun
 Which thou had'st hoped for
 Is yet unrisen. This is a bitter sorrow :
 For thou hadst been to me from early youth
 A guide and counsellor, in days
 When light of knowledge was to me all dark.
 My swerving footsteps thou did'st hold
 With sisterly encouragement, in ways
 That led to wisdom and the battle
 'Twixt good and ill, that roars around each one
 Who plants his feet on rocks the everlasting.

But my groans
 Are more for Thee than for my own bereavement :
 I grieve at the remembrance of thy troubled day.
 Much trouble to thy lot hath fallen ;
 Little hast thou known of strength or rest, or joy ;
 Thy way hath toilsome been ; more than thy share
 Of burden and of bitterness did fall to thee.

At this I grieve,
 Yet faith assures me all is right that comes
 To those who put their trust where thine was placed.
 Not willingly doth the Father bring affliction ;
 As a father, pitieth He the woes
 Of those who fear before Him ;
 Therefore I trust, while sorrowing o'er thy loss.
 But the bleak and wintry day now closed,
 Yet stirs compassion and enrobes thy memory
 With a sadness which seeks vent in tears.
 In the midst of all thy sorrow, thou did'st hope the hope
 That God hath given the sons of men through Christ :
 Yet even this hath in thy latter years been marred
 By clouds and separations in thy dearest circle,
 Concerning Him who is our hope on high ;
 At this my spirit groans more deeply.

Yet I comfort take.
 Thou art hid in shadow of the Almighty's wing ;
 Thy sleep is undisturbed by thoughts of care,
 Or grief that ways of friendship which thou lov'dst
 Do not prevail as we would wish them to,
 And as they will prevail, when stands on earth

The Earth's Redeemer and the Friend of Man.
Thou restest sweetly from thy day of toil;
Short, short to thee the rest will be,
However long the bridegroom tarries;
Night is past to thee. When next
Thou op'st thine eyes, the glorious morning
Will have dawned. The Master will have come,
And he to him will, doubtless, call thee
To the rest and joy and gladness which are his,
And for which thou here hast hoped continually.
Then shall we meet when sorrow shall have passed away.

We who still the battle brave
Will take this comfort, and continue
In the way that trembleth full of promise,
Though charged this meantime with affliction.
O Lord, the stroke is heavy!
O Lord, thy will be done!

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 51.

"Exhort one another daily."—PAUL.

ONCE again assembled at the breaking of bread, we do this "till he come." It is in remembrance of him of whom we have heard, and of whom we are able to say, "Whom having not seen, we love." The love of Christ is not a mere phrase with the true saint; it is a reality—the leading sentiment of his mind. He can say with Paul, "The love of Christ constraineth me." There is not a more powerful motive among men—nay, I will say, that as regards enduring effort and unconquerable perseverance, there is no motive among men at all equal to the love of Christ. Nothing binds men so firmly together as a mutual and concurring love of Christ; and nothing divides them so effectually as difference in sentiment with regard to Christ.

The saint has every reason to love Christ. He is in all respects beautiful in himself to such as have learnt the first and the great commandment to "Love (and fear) the Lord with all the soul and mind and strength." By any other class, his beauty is not appreciated. His beauty is not such as would answer to the world's ideal—moral, artistic, or religious. It is not the beauty of a statue or of a "gentleman born." Christ is more than kind; he is holy. He is more than forgiving; he is just, and with wickedness angry. He is more than gentle; he is exacting of supreme affection. He is more than good; he is zealous of the Father. He is more than courteous, refined and cultivated; he is the impartial judge according to each man's work,

regarding not the persons of men and speaking flattery to none. He is more than man; he is God manifest. The Lamb of God, he is yet the lion of the tribe of Judah. The healing Sun of Righteousness, he is yet the treader of the winepress of the fierceness and wrath of Almighty God. A right acquaintance with him will embrace all the features of his beauty, and will lead to the imitation of each of them in our own characters: for he is the example set us to copy. The omission of any, causes defect. Some try to imitate his kindness while forgetting his zeal. Others copy his severity while failing to remember his gentleness. Others extol his placability and charity while overlooking his righteousness and jealousy of the Father's honour.

Let us remember all the elements of his perfect character. They are altogether lovely. They constitute the Lord Jesus one by himself in the history of the world. No such personage ever appeared before or since. No name comes near his in its glorious renown. Even now, in the present evil world, God hath given him a name which is above every name. It is the highest name in the world's mouth, in the world's hero roll. True, it is regarded superstitiously. Still it is the most exalted and honourable in all their assemblies, in all their traditions and associations. Before him, the glory of other names pales like the yellow light of a candle before the sun. He is the object of universal homage, though it be the homage of ignorance and insincerity. He stands alone in the past in his towering dignity, his superhuman earnestness, his unapproachable beneficence, his unwearying patience, his immaculate righteousness, his spotless purity, his unostentatious condescension, his untainted disinterestedness, his perfect submission to the will of God. He has shed a great light upon the world already. Europe owes its civilization to him. By

the mission he placed in the hands of the apostles, he abolished Paganism and humanised the Gothic hordes.

But above all, he is **THE COMING MAN**. The light of the past is but the token of the dawn, the first rays of the sun sent up from the horizon athwart the darkness of night. The light of the future is the brightness of meridian day. The future is filled with him. No other name is discernible but his. As the stars disappear as the sun rises, so his glory in the future blots out all other names that are named. When the dreary course of the present animal economy shall have run its appointed time, Christ on earth will be all in all. All present greatnesses (so called) will have passed away like a dream. Mighty cities: London, Rome, Paris, New York, Berlin, Vienna, St. Petersburg, &c., will be no more. The roaring commerce of a thousand markets will have ceased; the trade of a hundred ship-crowded seas, the business on all the marts and exchanges of the world will have dried up and vanished away. The political personages who fill so large a place in the importances of the present hour, will be as effete as the mummies of Egypt. Kings and emperors will be remembered as blots; literary men, artists and academicians as deceptions; the teeming and all-important "public" as the horrid labyrinth of a huge nightmare passed away with the rise of the dawn—never more to re-appear, while **CHRIST** will be the established institution of the earth—established on foundations that cannot be moved. His kingdom will have no end. The earth will be filled with his glory. Nothing will be important but his people and his affairs.

Well may we choose him as our portion and inheritance. The present, which is all we have of our own, is a transitory dream of trouble; while the future, which is his, and ours in him, is an everlasting reign of glory.

Well may we prefer him and serve him.

We have no hope apart from him. Without him human life is without light. There is nothing but clouds around and darkness ahead to the natural man. Decay works within; vanity attends on all external circumstances; the grave yawns with open mouth at the end of the toilsome journey—and you never know how near that end is. Bring Christ into the economy of human life and you bring light, hope, joy, friendship with God and man, and an eternal inheritance in reserve. Some say they don't want an eternal inheritance. Some say the present life is quite long enough for them; that immortality would tire them. Such is the grunt of the sow, which knows no higher good than the mire and the wallow. They speak foolishly. They reason from present weakness and incapacity. Whence comes the sensation of "tire?" From the incapability of an animal nature, to keep up the supply of energy which enjoyment consumes. No doubt a body, such as we have, would tire of living for ever; but it is not the present body that is to live for ever. The present body is to be changed: it is to be made a spiritual body; and the spiritual body is powerful where the animal body is weak. There will be no "tire" or satiety with the spirit body. Weariness belongs to weakness only, and comes in the ratio of weakness purely. A person in poor health tires sooner than one that is robust. One laid on a sick bed is tired as soon as he begins; one that is well can go on for hours, and enjoy what he is about. A spiritual body is strong, and incapable of fatigue. Therefore, endless days will be endless sweetness and joy; chiefly because heart and nature will be one with God, the inexhaustible fountain of sweetness, glory and joy.

These things are accessible to us in Christ and in Christ only. Well may we meet at this table in honour of him and in remembrance of him. It is good for us to be here. It is to our profit to call

him to memory. If we remember him, he will remember us in the day of his gladness. If we forget him, he cannot forget himself. He is in heaven, and at the appointed time will come, whether we on earth remember him or not. When that day comes, we shall realise how much it has been to our well-being to have been kept in the way of his commandments, and to have waited on the memorial of his name.

Every time we assemble round the table, he is brought to our minds. We act not as our own friends if we suffer any controllable cause to keep us away. Destructive indeed is the doctrine that we are not called upon to break bread in remembrance of him. The love of him will lead to it as a delight. We cannot recal his memory so distinctly as is desirable, without some objective exercise. Jesus, who "knew what was in man," knew this when he appointed this memorial supper. Designed for a purpose, it serves its purpose admirably. It brings him before us in the hour of his humiliation, and introduces to notice the day of his glory. It connects the two in one act. It reminds us of what he accomplished in the days of his weakness as the foundation of the day of his glory. A guileless partaker of our common mortality in Adam, we see him herein offered in harmony with the working of an immutable Creator, that in raising him, the Father might provide us one in whom His law has been vindicated, that through him, His grace might advance without the compromise of His justice. Perceiving this, we can unite in the adoration of the Designer of this arrangement of love. We ascribe glory to Him that sitteth on the throne, and unto the Lamb. This table of the Lord gives us a standing ground for the scriptural contemplation of the sufferings of Christ and the glory that shall follow. They help us to realise our entire dependence on him for all our hope of goodness in the ages to come; they

help us to feel our position as his servants, his disciples, his brethren; they stir up, from first day to first day, our anxiety to be diligent to make our calling and election sure, by the doing of those things which he has commanded, obedience to which will alone command his favour in that day. To forsake the assembly of ourselves together, as the manner of some, is a species of wilful sinning, which will cut us off from beneficial relation to that one sacrifice of sins, which was made by and in the Root and Offspring of David. It is a disobedience of one of the leading commandments, left by the Lord for the observance of his disciples, during his absence. The assembly of the saints at the table of the Lord, is one of the sweet resting places provided by the Lord of the highway, for his weary pilgrims in their journey through this evil world.

At the same time, it is always possible, as at Corinth, to come together, "not for the better but for the worse." We must guard against this by the avoidance of those conditions that lead to such a result. A want of unity is fatal to edification. Union without unity is worse than worthless; it is pernicious; it tends to frustrate the objects of fellowship. The ecclesia is not the place at all for discussing the principles of the one faith. That belongs altogether to the outside. The plea of looking at both sides is plausible and looks candid, but it belongs only to those who are uncertain of the faith; and uncertainty is no feature of the full assurance of faith, without which it is impossible to please God. It is all very well for those who do not know the truth to talk in such a style; such are in no state to form constituents of a community whose function is to be the "pillar and ground of the truth." Agreement in the things of the Spirit is the first condition of ecclesial unity. The *unity* of the Spirit may be kept in the bond of peace; but the *schism* of the Spirit—disagreement in the things of the

Spirit—renders peace impossible. Those who are indifferent can easily afford to ignore disagreement; and preach cordially of the virtue of "agreeing to differ." This is no characteristic of the church of the living God. It contends for the faith once delivered to the saints, and obeys Paul's command (1 Tim. vi. 5) to "turn away" from the perverse disputings of men of corrupt minds. The first characteristic of true saintship is zeal for the things of God. He is not content to cultivate friendship on the basis of adhesiveness or any other merely fleshly instinct. He stands "in God:" God's ways and principles are the rule of his life, the measure of his aspirations, the standard of his friendship, the foundation of all his doings. The Laodicean attitude of indifference—the readiness to agree to differ within the precincts of the ecclesia—is impossible with him. He must have the faith first pure, knowing that peace will follow, and from peace, edification, and the growth in every good thing that shall prepare the brethren for the coming of the Lord. A contrary condition produces every evil work. Unity in the Spirit will admit of growth to the stature of the perfect man in Christ. It will help us to dwell together in love and hope, striving together for the faith of the gospel, abounding in the whole work of the Lord with thanksgiving.

Let us obey implicitly the advice of Paul, who counsels abstinence from strifes of words, foolish questions and contentions, which he declares to be "unprofitable and vain."—(Tit. iii. 9.) "Charge them before the Lord," he says, "that they strive not about words to no profit, but to the subversion of the hearers . . . Shun profane and vain babblings."—(2 Tim. ii. 14-16.) He instructed Titus to "AFFIRM CONSTANTLY" that believers should be careful to maintain good works, which were to their profit.—(Tit. iii. 8.) Leaving perverse, uncandid, evasive and Jesuitical disputers, then, to themselves,

let us be diligent in every good work, against the impending day of account, relieving the afflicted, comforting the saints in their tribulations, leading sinners into the way of justification and eternal life. These good works wither before the hot blast of contention, strife, backbiting and vain glory; and by these, men, running well for awhile, are destroyed. Let us take heed, and show ourselves men of God, whose seed "remaineth in them;" who cannot be moved away from the path of duty or the hope of the gospel by the wildest storms that may come; who stand stoutly, in their particular day and relations, in the position described by Habakkuk: "Although the fig tree shall not blossom, neither shall fruit be in the vines: the labour of the olive shall fail and the fields shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls, *yet will I rejoice in the Lord, I will joy in the God of my salvation.*"—(iii. 17) The standing aim of this class is to be approved of God, however much they may incur the opprobrium of men. Men work one way; the children of God another. God's opinion of the ways of men is clearly and abundantly recorded. This record they "read, mark, learn, and inwardly digest." They eschew the selfishness rebuked by Haggai, who was commanded by the Spirit to say to the men of Israel, "Is it time for you, O ye, to dwell in your ceiled houses, and My house lie waste? . . . My house is waste, and ye run every man into his own house."—(i. 4, 9.) There is no stone-and-mortar house of God to attend to; but there is another house—the house of God, the pillar and ground of the truth, whose condition is that of wasteness, and to which we are called to attend in priority to our own affairs. If we are of God, we

feel not at liberty to do as the men of Israel did, and as the world around does, to look after our own affairs, and see ourselves comfortably established without regard to the desolate state of the house of God. While God is a pilgrim in the earth, His sons are not content to be dwellers in the tents of sin. While Jerusalem and her children are in affliction, they aim not to seek their ease. They have a heart to feel for the down-trodden house of Christ, and on its upbuilding their best exertions are bestowed. They give not to the Lord the refuse, and fag end, and superfluity. They have noticed the lesson of Mal. i. 6, 14: "A son honoureth his father and a servant his master. If, then, I be a Father, where is Mine honour? If I be a Master, where is My fear? Saith the Lord of Hosts, unto you, O priests, that despise My name. Ye say, Wherein have we despised Thy name? Ye offer polluted bread upon Mine altar, and ye say, Wherein have we polluted Thee? In that ye say, The table of the Lord is contemptible? If ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and the sick, is it not evil? Offer it now unto thy governor: will he be pleased with thee or accept thy person? saith the Lord of Hosts. Cursed be the deceiver that hath in his flock a male, and voweth and sacrificeth unto the Lord, a corrupt thing. For I am a great King, saith the Lord of Hosts, and My name is dreadful among the heathen." These principles apply in the truth. Wise men will have them in remembrance, honouring the Lord with their substance; sowing bountifully, that they may reap bountifully; that in the day about to dawn, they may not be of those who will be rejected, for a faithless use of the "few things" now entrusted to their care.

EDITOR.

DIFFICULT PASSAGES.—No. 2.

*Obscurities and Apparent Contradictions elucidated by the help of Critical
Emendations and various Readings.*

THE SIGN OF THE PROPHET JONAS.

Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth.—(Matt. xii. 38-40.)

If Jesus was crucified on the sixth day of the week (Good Friday) as the Romanist and Anglican churches say, it was utterly impossible for him to be three days and three nights in the tomb, because he rose early on the first day of the week. He was crucified on the fifth day (on Thursday) as the following testimony shews:—

And, behold, two of them went *that same day** to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad. And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death and have crucified him. But we had trusted that it had been he which should have redeemed Israel, and beside all this, *to-day is the THIRD DAY since † these things were done.*—(Luke xxiv. 13-21.)

* "That same day" was the day that Jesus rose from the dead—our Sunday.

† If the first day (our Sunday) was the third day *since*, the seventh day (our Saturday) was the second *since*; the sixth day (our Friday) must have been the first *since*, and the fifth day (our Thursday), the day upon which it (the crucifixion) took place.

But some may object that Jesus was crucified the day before the Sabbath? True, but what Sabbath? "The Paschal Sabbath," which that year fell on the sixth day (our Friday). There must have been then two Sabbaths together, the Paschal and the ordinary Sabbath. So there were: this is a fact to which Matthew witnesses in chap. xxviii. 1. He says, "After the Sabbaths."

As for "Good Friday," it is a relic of Paganism: it seldom or never falls at the Feast of the Jewish Passover, which it would always do if it originated in the death of Messiah.

S. R.

THE NEW HYMN BOOK, WITH MUSIC.*

PREFACE.

It is only four-and-a-half years since *The Christadelphian Hymn Book* was published. Within that period, two thousand copies have been sold, and as this exhausts the number printed, the necessity presents itself for a re-issue, or the publication of a new hymn book to take its place. For several reasons the latter alternative has been adopted, and advantage is taken of the opportunity to add several new features, to meet the new needs that have developed themselves since the original publication.

Foremost among these is the music-score. Since the publication of the *Golden Harp*, ten years ago, great progress has been made, both in the numbers of the brethren, and in the desire and ability to engage in the edifying exercise of singing "psalms, hymns and spiritual songs." Progress in the latter respect has differed in different places, according to the presence and exertions of those possessed of musical skill; but all have more or less advanced, with a result which is pleasing and edifying.

There have been drawbacks, however. Advance in the art of singing has not been made without the aid of written music; and the use of this on the part of a few only, has had the double disadvantage of erecting a barrier between those who sing, and those who do not, and of tending to the development of a "choir" in the assembly, which is objectionable among those who are all made worshippers by the truth.

The great feature of the present hymn book—the appearance on the same page of the music to each hymn and anthem—will tend in due course to remove these two evils. The insertion of the music will place all on a common level; the offensiveness of technical singing and of the supply of technical documents at the commencement of a meeting to a select few, will be superseded; the advantages of harmonious song will be more generally diffused throughout the body; the skill of all will doubtless be increased, and a community will arise in all the ecclesias from the possession of a common form of praise. Heretofore a brother from one ecclesia visiting another has found totally different tunes in use from those to which he has been accustomed. By the new hymn book, it will doubtless become a rule that the same tunes will be sung to the same hymns everywhere. Thus travelling brethren will be saved from the spiritual discomfort of having to sing familiar and edifying words to unaccustomed strains. Another advantage will be found in the marriage of certain words to certain sounds. The same hymn has been frequently sung to different tunes in the same ecclesia. Under the new arrangement, each hymn will have its own tune, so that the assembly will know when a hymn is given out what the tune is to be, which will add to the effectiveness of the singing. The law of association will also make it pleasant and profitable to have ideas, words, and sounds thus linked together.

The music is inserted in both notations, because both are largely current among those who sing by art. The publication of one notation only would have limited the usefulness of the book. The tonic-sol-fa is more simple and easier of acquirement than the old notation, and is coming into very general use among the classes from which believers are principally drawn. To have used it exclusively, however, would have excluded those who understand the old notation only, and made the book useless to instrumentalists. Its addition will be found a great enhancement to the value of the book in many ways, which will only be discovered in practice. The two notations will mutually aid each other.

Those who know nothing of music (and these, doubtless, form the majority of the brethren) will not, of course, appreciate the musical feature; but even they will be assisted in the unconscious acquirement of some ability to use the notes from the notes

* See Note on cover as to price and when the *Hymn Book* will be ready.

coming continually under their eye in connection with known sounds. They will, at all events, have the words as of old, and cannot be incommoded by the presence of the music, while others will be greatly benefited.

Classes for instruction in the use of the notes will be rendered more obviously useful, and generally interesting by the possession of this book. It would be well were these now more generally attempted, provided always they are subordinate to the sober spirit of the high calling. This necessary sobriety would be attained by mixing some spiritual element with the practice class, such as Scripture reading, prayer, and a word of exhortation, interspersed.

The combination of art and the heart in the service of song, is not only a possibility, but a fact illustrated in the enjoyments of many pilgrims of the Lord. The sentiments generated by the truth, cannot be enjoyed to the full with discordant or unsuitable sounds: bad singing represses them, and subjects the sensitive aspirant after divine things to a painful exercise of patience, instead of inspiring him with comfort and edification. Good singing, on the other hand, greatly helps to open out the mind to the glorious thoughts embalmed in the words that are sung. David—a man after God's own heart—was a good singer, a skilful musician, an inventor of instruments, and the instrumental writer of "the Lord's songs." The saints in the accepted state will combine their perfect praise with perfection of sound, such as the world has never heard. "The ransomed of the Lord shall come with singing unto Zion."

Such as are unacquainted with music may feel it impossible to combine praise and the help of the score. Let them know that this feeling will disappear with use. A boy learning to read cannot discern the story for the labour of making out the words: the practised reader does not think of the words in the eagerness with which he drinks in the ideas. So it is with music.

As the object of the hymn book is to help those who have not much acquaintance with the musical art, it has been made as simple and untechnical as possible. Foreign words have been avoided, and the sense expressed in English; such as "softly," "with spirit," and so on.

At the foot of each page is a note deserving especial attention. It has been put on each page that it may receive the attention it deserves. It refers to the style of singing. This may seem a minor point, but much of the comfort and profitableness of our praise depends upon attention to it. The language of petition, for instance, is outraged and deprived of its due effect if sung with loud voice; on the other hand, words descriptive of coming anger or the joyful anticipation of the saints, are robbed of their spirit if sung in a soft or drawing manner. The strength of the voice ought to be accommodated to the sentiment of the words.

To help the unpractised reader to do this, the strength that ought to be employed in each case has been approximately indicated by the style of the letter in which the words are printed. Thus, the words which ought to be sung softly are printed in *italic letters*; those that ought to be sung in a moderate tone are printed in ordinary type; while those that ought to be sung with energy and spirit, are printed in **SMALL CAPITAL LETTERS**. These are the "directions for singing."

But some discretion will need to be employed in the carrying out of these directions. The precise amount of expression indicated by the different sorts of type will depend upon the general character of the hymn or anthem. Thus, **CAPITAL LETTERS** in a bold or joyful hymn or anthem would indicate a louder tone than capitals in a hymn or anthem of a more subdued character. The last verse in hymn 154, for instance (the

specimen page published in the *Christadelphian* for Nov. 1873), though printed in capitals, should not be sung so loudly and vigorously as the first verse of hymn 165 or 175 (old hymn book). The different kinds of type do not indicate any exact measure of loudness or softness; but only the degrees of expression in relation to the general character of the hymn or anthem.

Though simplicity has been aimed at in all these indications, it has not been possible, to avoid all technical signs. For the untechnical user of the hymn book, it will therefore, be well to explain one or two of the signs employed:

"f" means loudly.	"Cres." means increase in sound.
"p" softly.	"Dim." ,, diminish in sound.
"ff" very loudly.	"Rall." ,, slower.
"pp" very softly.	"Ritard." ,, ditto.
: : repeat.	"^" ,, hold out the note and then pause.

As regards the words of the hymn book as a whole, the alterations upon the old book are not very extensive. Still, the difference is such that the two books cannot long be conveniently used together. The omission of over thirty of the old hymns, and the addition of several new ones, has necessitated the re-numbering of the hymns throughout. Thus hymn 154 (published in November) in the new book is 201 in the old book, and so with the rest. To remedy the inconvenience of this, an index will be found at the end, indicating the numbers in the old book; but the giving out of two numbers is always awkward. This awkwardness will have to be endured during the transition state from the partial to the exclusive use of the new book.

The omissions are chiefly from the metrical Psalms of David (Scotch version) which are not generally used. The principal portion of these are, however, retained in the first part of the book. The appreciation of them will grow with the increase of scriptural taste. Though not of finished jingle, and lacking the expression of some of the aspects of the faith that has come in its fulness by Jesus Christ, they contain the Spirit's own elements of praise and meditation which are always edifying to those who have learnt to love the substance above the form.

Some doubtful hymns have been struck out; and those that remain have been subjected to a strict revision, resulting in some modifications which the spirit of the truth seemed to call for. The process applied in the compilation of the old hymn book has been found susceptible of further employment with advantage in the removal of effeminacies and erroneous forms of expression, due to the origin of most of these compositions. Some additions of a suitable sort have been made. As a whole, the hymn department has been improved.

The anthems are not absolutely increased in number; nevertheless, new ones have been added in substitution for some that were unused or unsuitable. The addition of the music will, in this department, be found a special service. There is a growing taste for the use of anthems: this tendency will, doubtless, be strengthened by the publication of the new hymn book, nearly half of which is occupied with the anthems and accompanying music.

It is desirable (as observed in the preface to the old hymn book) that this form of praise should come into general use among Christadelphians. It is more in harmony than any other with the spirit of their faith. On this subject, the words of brother Shuttleworth find place. In advocating the use of Bible words in the offering of praise, he says: "I think the most appropriate thanksgiving we can offer to God is in the language which the Spirit has indited. The words of heathens (which is too often the character of hymns sung), or even the words of brethren, fall infinitely short of the

majesty, significance, and purity of the Spirit's own words. The Spirit's words contain the nourishing kernel, whereas uninspired words are, too often, empty shells. What can surpass the beauty and effectiveness of chanting the high praises of Yahweh in the very words in which His mind has been communicated to us. Just read the 96th and 98th Psalms as written by David, and then read the metrical version of them. The glorious majesty of inspired language is frittered away in the process of versification, and instead of a faith-inspiring Psalm, we have a lame unsuggestive babyish rhyme. I think we ought to reform in the matter, and no longer follow in the wake of the sentimental piety which we have thrown overboard, but adhere to the robust principle of truth we have found in the Word."

For the musical feature of the present Hymn Book the brethren are principally indebted to the industry of sister Mary Turney (Birmingham), and brother A. Andrew (London), without whose skill and industry, it would not have been possible for the Editor to have prepared it for publication in the present valuable form.

Acknowledgments are also due to the publishers of the *Choral Service* (George Dowie); *Congregational Chants and Anthems* (Holder and Stoughton); and *Congregational Anthems* (John Curwen), for permission to use the anthem tunes selected from these publications. In most cases, the source of the anthem tune will be found at the end of each piece.

One important point remains to be noticed. The wise man says "A word spoken in season, how good is it." The same may be said with regard to the selection of hymns and anthems for singing. Though all are good in themselves, the occasion has much to do with their suitability or otherwise. This has a special bearing on the different sorts of meetings that are held. The nature of the meeting should be kept in view. Thus hymns and anthems suitable to an assembly of brethren at the breaking of bread would be out of place at a meeting where they assemble for the proclamation of the truth to an audience of strangers. In the one case, the brethren are assembled in a family capacity: in the other, they are as an army in the field; each relation calling for its own special accommodation in the matter of singing. There are hymns and anthems specially unsuitable to a public meeting. It has been suggested that the brethren should be furnished with some guide in the matter. The suggestion is acted on to this extent, that in the index a star is affixed to those declaratory hymns and anthems that are *suitable for singing at meetings for the publication of the truth*.

This touches another question which has troubled some, viz., whether singing should not be entirely omitted at meetings of a public character. This question was considered at a special meeting of the Birmingham ecclesia in August, 1869, when the following resolution was adopted and ordered to be printed, as expressive of the right solution:

"That in the judgment of this ecclesia, strangers not having been immersed upon a belief of the things concerning the kingdom of God and the name of Jesus Christ, are without Christ, and, therefore, not in a position to offer acceptable worship. That their presence, however, in the place where the ecclesia may be assembled, is no bar to those exercises of prayer or praise in which it is the privilege of the ecclesia to engage. That, nevertheless, the attitude of the ecclesia towards them in the matter ought to be so regulated as not to conflict with the testimony that no man can come unto the Father but by Christ, and that no man can put himself in constitutional relation to Christ but by believing the gospel and being immersed. That there is the more need for the ecclesia being circumspect in the matter, because of the prevalent delusion (exemplified in the almost universal practice of religious bodies) that sinners, convened indis-

criminally in public assembly are qualified to engage in acts of divine worship, and that men will be saved by such and other moral practices. That our public attitude, as an ecclesia of Christadelphians, ought not to give apparent countenance to this fallacy of the Apostacy, but should constitute a testimony against it by exemplifying the fact that in Adam all are 'without God and without hope,' and that men can enter a worshipping relation to the Deity and attain to the hope of salvation in the appointed way only. That we, therefore, ought not to invite strangers to take part in acts of worship, either expressly or tacitly, by handing them a hymn book. That since, however, a stranger has a right to procure a hymn book if he chooses to have one, and a similar liberty to exercise his voice in the singing of the hymns, if he be disposed in that direction, and since there is no detriment in the use of such liberty, but rather a benefit to enquiring strangers, it is no part of the duty of the ecclesia to forbid them, so long as the relative position of the stranger and the ecclesia, in the matter of worship, is mutually understood and recognised. That the action of the ecclesia should go no further than producing this understanding; and that, therefore, the sentiments herein expressed be printed on slips of paper for supply to the brethren and sisters, for use as occasion may require."

The Psalms are placed by themselves, and arranged in the alphabetical order of the first line.

The hymns, as before, are arranged in groups, according to subject. To this there are only one or two exceptions which the exigencies of the printer compelled. The same cause leads to one or two cases of mis-paging, but this will be no inconvenience, as the peculiarity is indicated in the index.

There is a full index at the end, arranged in various sections, shewing the first line, the number of the hymn or anthem and also the page, the metres of the hymn, and the names of the tunes.

Acknowledgments of authorship are suppressed throughout, because the utmost liberty of alteration has been used when needful, and because in the matter of praise it is well that the attention should be undistracted with mere externals. Every style of praise has its peculiar merits, and the best plan is to combine all, and thus suit all tastes, and give unrestricted scope for that variety which, at some time or other, is acceptable to all. This is done in the present hymn book, which, with the additional attraction of music, is offered as a help to those who, having rejected apostate traditions, and gone back to the forgotten doctrines of ancient times, desire to ease the sorrows of this time of evil, by occasional feasts of collective praise and meditation; in prospect of that time when the glory of the Lord will fill the whole earth, and sorrow and sighing shall flee away.

THE EDITOR.

Birmingham,

January 3rd, 1874.

Some curiosity has been expressed as to the style in which the anthems are set out in the new book. A specimen of the hymns was published in November last. Some who were interested in that would like to see a specimen page of the anthems. Their wishes are gratified herewith: but it is necessary to publish two pages, as in the case of the anthems, the two notations cannot advantageously appear on the same page; and are therefore given page for page throughout. This will be better understood by a glance at the two specimen pages, which we give on the two next pages.

SPECIMEN PAGE OF THE ANTHEMS.

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Anthems.**ANTHEM I.—O PRAISE GOD IN HIS HOLINESS.**

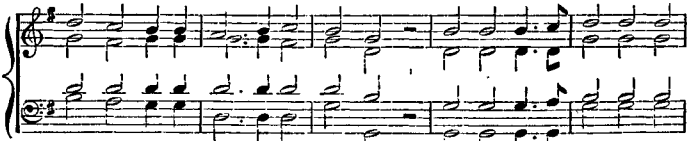
O praise God in His holiness : praise Him in the firmament of His power :
praise Him in His noble acts : praise Him according to His excellent great-
ness : praise Him in the sound of the trumpet : praise Him upon the lute
and harp : praise Him in the cymbals and dances : praise Him upon the
strings and pipe. Let everything that hath breath praise the Lord.—PSALM cl.



O praise God in His holiness : praise Him in the firmament of his pow'r:



praise Him in His noble acts, praise Him in His noble acts: praise Him ac-



- cord-ing to His ex - cellent greatness: praise Him in the sound of the



trum - pet: praise Him up - on the lute and harp: praise Him in the



cymbals and dan - - ces: praise Him up - on the strings and pipe.

Anthems.

ANTHEM I.—O PRAISE GOD IN HIS HOLINESS.

KEY G.

KEY D. t. M. 90.

{	s : - : s	s : l : - : l	s : - : s : s	s : s	s : s . s	s : - : s : s	l r : t	d : - : -
	d : - : d	d : d : - : d	d : - : d : d	d : d	d : d . d	s ₁ : - : s ₁ : s ₁	d f : r	m : - : -
	m : - : m	m : f : - : f	m : - : m : m	m : m	m . m	r : - : r : m	m l : s	s : - : -
	d : - : d	d : f ₁ : - : f ₁	d : - : d : d	d : d	d : d . d	t ₁ : - : t ₁ : d	l r : s ₁	d : - : -

O praise God in His ho- liness : praise Him in the fir - mament of His power :

f. KEY G.

{	s : s	s . s	s : - : f : m	d ¹ s : s	s : s . s	s : - : f : m	l : s	f
	d : d	d . d	t ₁ : - : t ₁ : d	d s ₁ : d	d : d . d	t ₁ : - : t ₁ : d	d : d	t ₁
	m : m	m . m	r : - : s : s	l m : m	m . m	r : - : s : s	f : s	s : s
	d : d	d . d	s ₁ : - : s ₁ : d	f d : d	d : d . d	s ₁ : - : s ₁ : d	f : m	r

praise Him in His no- ble acts, praise Him in His no- ble acts : praise Him ac-

{	s : f	m . m	r : - : m : f	m : d	m : m	m . f	s : s	s
	d : t ₁	d . d	d : - : d : t ₁	d : s ₁	s ₁ : s ₁	s ₁ . s ₁	d : d	d
	s : s	s . s	s : - : s : s	s : m	d : d	d . r	m : m	m
	m : r	d . d	s ₁ : - : s ₁ : s ₁	d : d ₁	d ₁ : d ₁	d ₁ . d ₁	d : d	d

- cording to His ex - cel- lent greatness : Praise Him in the sound of the

{	s . l : s . f : m	m : m	m	l : - : s	s : - : fe	s : - : -	m : m	m . f
	d : - : s ₁	s ₁ : s ₁	d	d : - : t ₁	l ₁ : - : l ₁	t ₁ : - : -	s ₁ : s ₁	s ₁ . s ₁
	m . f : m . r : d	d : d	m	r : - : r	r : - : r	r : - : -	d : d	d . r
	d : - : d ₁	d : d	l ₁	fe ₁ : - : s ₁	r ₁ : - : r ₁	s ₁ : - : -	d ₁ : d ₁	d ₁ . d ₁

trum - pet : praise Him up - on the lute and harp : Praise Him in the

{	s : s : s	s . l : s . f : m	m : m	m	l : - : s	s : - : fe	s : -
	d : d : d	d : - : s ₁	s ₁ : s ₁	d	d : - : t ₁	l ₁ : - : l ₁	t ₁ : -
	m : m : m	m . f : m . r : d	d : d	m	r : - : r	r : - : -	r : r
	d : d : d	d : - : d ₁	d : d	l ₁	fe ₁ : - : s ₁	r ₁ : - : r ₁	s ₁ : -

cymbals and dan - ces : praise Him up - on the strings and pipe.

THE JEWS AND THEIR AFFAIRS.

"The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure.—(Ps. cxxxv. 4.)

"What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to Himself."—(2 Sam. vii. 23.)

"The Lord thy God hath chosen thee to be special people unto Himself, above all people that are upon the face of the earth."—(Deut. vii. 6.)

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock.—(Jer. xxxi. 10.)

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it from the beginning of the year; even unto the end of the year."—(Deut. xi. 12.)

"The Lord hath chosen Zion: He hath desired it for His habitation. This is My rest for ever. Here will I dwell; for I have desired it."—(Ps. cxxxii. 13, 14.)

"They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—(Luke xxi. 24.)

(We intend to keep our readers "posted," from month to month, as to the Jews and their affairs. The brethren ought to know about the Jews. They are Jews themselves in the highest sense. Gentiles in the flesh, they are the adopted children of Abraham, through Christ, the seed of Abraham, and heirs according to the promise which hath great recompense of reward. The Jews after the flesh are the national basis of the marvels to be accomplished at the manifestation of the Messiah. They stand related to the matters that form our hope, even "the hope of Israel," for which Paul was bound with a chain. Their destiny is bound up with the realization of our hope. So long as the Jews are scattered, the saints will never sit down with Abraham, Isaac and Jacob, in the kingdom of God. The revival of their nation is one of the great tokens of the end; a streak of light, athwart the night, from the rising dawn. We shall cull from the Jewish papers such odds and ends as illustrate the uprising of Israel, their position among the nations, and the prospects of their land—*our land*, covenanted to Abraham, and in which we hope shortly to see the glory of God triumphant among the living.—EDITOR.)

"The Berlin correspondent of the *Standard* states that four out of every twenty-four shops in Berlin were closed on the Day of Atonement; this is a great proof, remarks the correspondent, that there is a large proportion of Jews among the trading classes in the city of Berlin."

"Jerusalem has been blessed with a copious downfall of rain, which lasted some time. It was high time that this blessing

was bestowed on the holy city, for the price of water was increasing daily to such an extent, that the poor of Jerusalem could only obtain a very limited supply of that necessary article."

The Hon. Simeon Jacobs, Solicitor-General of Cape Colony, has received the appointment of Acting Attorney-General. His permanent assumption of the post would entail his election for a seat in the Legislative Council, for which Mr. Jacobs seems unwilling."

"The Chief Rabbi of Esseg (Austro-Hungary), who sent to the King of Italy a copy of a Jewish work written by him, has received from his Majesty a handsome present, accompanied by a flattering epistle from the chief of the royal cabinet."

"Baron Hirsch, founder and president of the Council of Administration of the Ottoman railways, has just placed at the disposal of the Constantinople branch of the Alliance Israelite Universelle, the princely sum of one million francs (£40,000). The object of this fund, as expressly stipulated by the eminent donor, is to develop instruction among the Jewish inhabitants of the Ottoman empire. The amount is to be laid out in French rentes, yielding an annual interest of 5 per cent."

"A profound veneration for the ceremonies commanded by the precepts of their law, is a remarkable feature in the Jewish character, a feature that has been neither obliterated by persecution nor by emancipation, by the depth of ignorance nor by the height of civilization. It has been said of the Jews, by one evidently not too well disposed towards them, that 'however deficient they may be in other respects, they at least strictly keep up the outward prescribed forms of their religion, which we wish could be said of numbers that profess one preferable.' However questionable this praise may be, it pays, at least, a just tribute to

one undoubted Jewish virtue, which is thus acknowledged by those who display no special love toward Judaism."

A JEW ON THE EDUCATIONAL DIFFICULTY.—"Let it be remembered that the religious difference between Christians of various sects, as among themselves, and that between Christians and Jews, is a very broad one—one not to be bridged, at least, until the Messianic age, when it is presumable all School Board Acts will be effete and inoperative. Even what is understood by secular education among Christians, might be suitable for Christians of *all* denominations, and yet be not at all suitable for Jews. We but the other day saw a book highly recommended, as adapted for all children in secular schools, because it contained hymns and prayers without a trace of sectarianism or denominationalism; and the special test prayer quoted, terminated with an appeal to *Jesus Christ!* (Yes: no man can otherwise approach thy God, O Israel. Thou wilt yet weep tears of bitter lamentation that thou hast been so long in blindness towards Him who is thy peace and thy great glory in the age to come."—Ed. *Christadelphian*.)

THE JEWS UNITING THROUGHOUT THE WORLD.—A Melbourne correspondent of the *Jewish Chronicle* thus writes on Nov. 5th, 1873:—"Jewish communal activity in Melbourne and Victoria generally is, I believe, much on the increase. Listless indifferentism is more or less giving way to earnest interest. Much good—much lasting good—to the Jewish congregations scattered throughout Australia, will result from this awakened interest in communal affairs. I arrive at this conclusion, as to cause and effect, from a general impartial survey of Jewish affairs in the metropolis of Victoria. Nearly all men have the attribute of nimity in their nature, and when men form themselves into communities, this quality exists in increased proportion The desire for union in the community, which seems to predominate in London, has undoubtedly had some influence on the community in Melbourne. The active interest of the English Jews in the amelioration of the condition of their brethren less favourably placed, has had a direct influence in Australia. The Anglo-Jewish Association sent forth an appeal to us. We answered to the call, and the result is, the establishment in Australia of several branches of the Association. These will form links—weak ones, it may be—in the great chain of unity of action on the part of the Jews of the world, whenever occasion shall demand such unity of action or render it useful." Nevertheless, the *Jewish Chronicle* says that international union among the Jews has not made much progress during the year.

"WHO SAY THEY ARE JEWS, AND ARE NOT, BUT DO LIE."—At a general meeting of Mr. Voysey's congregation, held on the 15th

December last, an extract of a letter written to him by Professor Newman was read, in which that rationalist proposed that Mr. Voysey's congregation should call themselves Hebrew, and not Christian, adding that he (Professor Newman) assumed it gladly. Upon this the *Jewish Chronicle* remarks:—"We confess we are disposed—we trust not ungraciously—to dread the proffered honour. The acceptance of Revelation and of institutional Judaism is alone Judaism; and we can scarcely think that Mr. Voysey's cause will be strengthened by the use of the title 'Hebrew.'"

I WILL CURSE HIM THAT CURSETH THEE."—The *Northern Whig*, commenting on the untimely and violent death of the Bishop of Winchester, who was thrown from his horse some months ago, and died on the spot, says:—"It may be remembered that the Bishop of Winchester, who has come to so sudden and melancholy an end, was, as Bishop of Oxford, one of the strongest opponents of the Jewish claims to sit in the House of Commons. When the question was before the House of Lords, after Baron Rothschild's election for the City of London, while Lord John Russell was Prime Minister and also one of the members for the City, the late prelate stated that capital had been found on one side and character on the other, and that on this understanding, the Bill for the removal of the Jewish disabilities originated. This was very ignoble language, utterly unworthy of the Bishop and of his high position in the Church of England. It was met with indignant scorn by Lord Brougham, who came forward in Lord John Russell's defence, and emphatically declared, as he only could declare, that 'if such a statement had not been made by a prelate, I should have said that it was false.'"

PROSPERITY OF THE JEWS IN AUSTRIA.—The *Jewish Chronicle* says, "The Jews of Austria, fully appreciating the liberty and prosperity they enjoy under the very tolerant and liberal reign of the Emperor Francis Joseph, were not more tardy than their fellow countrymen in their rejoicings which took place on the 2nd instant, the 25th anniversary of their beloved sovereign's accession to what at that time was a throne beset with thorns. As a memento of the auspicious event, the Jewish notabilities of the Austrian Empire have established a fund, the main object of which will be to help the petty tradesmen and mechanics to carry on their trade or work by advancing loans to them. Within two days no less than 150,000 florins, including 10,000 florins each from Barons Königswater, Springer, and Tedesco, was subscribed toward this laudable object. The fact that so large a sum as 150,000 florins was subscribed in so short a time as two days speaks volumes for the material welfare of our co-religionists in Austria. Several congratulatory addresses

were naturally presented to the Kaiser, and seven Jewish deputations had the good fortune of being received in special audience by his Imperial Majesty at Vienna. Deputations from the Hungarian, Croatian, Slavonian and Transylvanian Jews had previously been received at Pesth.

JEWS IN HIGH PLACE IN ENGLAND.—Mr. Disraeli's position is well known. Mr. Goschen, a Jew, has also been prominent for some years as a member of Mr. Gladstone's cabinet, in the admiralty department. Another Jew, Sir George Jessel, has just been appointed Master of the Rolls. He is the youngest judge on the English bench. The rapidity and thoroughness with which he is despatching the accumulated business of the court is earning him a good reputation. The *Jewish Chronicle* says, "The remark has been heard more than once amongst the members of the Bar that Sir George Jessel is proving himself the best judge we have had since the days of the eminent Sir Knight Bruce."

THE JEWS, THE POPE, AND VICTOR EMANUEL.—The Roman correspondent of the *Echo* writes:—"The address of the Abbé Lehmann (Catholic Jews) to the Jews of Rome, published in the *Univers*, and accusing them of ingratitude toward Pius IX, is occupying the attention of the Israelite community, and it will, no doubt, bring forth a reply as to how much they have to be grateful for. Even in the address it is admitted that the Pope did violence to Roman feeling in demolishing the gates of the Ghetto, so that if his power was limited in what relief he could grant to the oppressed inhabitants, by the popular prejudices of centuries, they can scarcely be accused of ingratitude for welcoming a stronger government both willing and able to guard their rights as free citizens of a free State. I understand that the clericals are now persuaded that the success of Italian unity is greatly owing to Jewish financial support, and they are trying to persuade the Jews that the revolution is contrary to their interests. As one step towards injuring Italy, the Jews are advised to discontinue their support of the Liberal Press. 'Away with the *Opinione!*' &c. I am surprised that the Jews of the Ghetto should be taxed with hurrying on the overthrow of the Pope-King. During the state of siege in 1867 and 1870, when the talk of the city was of the indifference of the Romans as to its defence, and when only foreigners and prisoners could be found to raise the earthworks at the gates, it occurred to me to inquire who sewed the sacks which were closely ranged along the parapet of the Pincio, and the answer was, 'the Hebrew women of the Ghetto.'"

JEWS SUNDAY SCHOOLS IN AMERICA.—The New York correspondent of the *Jewish Chronicle* says:—"A peculiar feature of American Israel is the establishment of

Sunday schools. This custom is of recent date, being sporadic to within the last twelve years. But now there is no synagogue of any importance in the United States which has not its regularly-organized school. The studies taught are Hebrew, Bible History, and Catechism—not of a very profound character. The scholars are generally between eight and fourteen, of both sexes. . . . 500 children attend

the Temple Emanuel school. Rev. Dr. Schlesinger's congregation at Albany, New York, have one with 400 children in regular attendance. They are by no means confined to the metropolis, but appear to better advantage often in smaller towns. In a few cities, as at Richmond, Va., all the Jewish congregations unite in forming one school. In some cases, admission is restricted to the children of members of the synagogue; in others, any child of Jewish parentage is admitted. You can readily imagine what a number of children attend these schools throughout the United States: and for their benefit a semi-monthly paper has just been issued, the *Sunday School Companion*, published and edited in New York. The contents are to embrace short stories, brief essays, sketches of Biblical history, biographies of prominent Hebrews of ancient and modern times, readings from Hebrew authors, and poetry of an order suited to Sunday school declamation. . . . Our rabbis are

awakening. In St. Louis, Mo., Rev. Drs. Wolfenstein and Sonneschein have delivered lectures on Maimonides and Mendelssohn. In our own city, besides young Dr. Adler's historical course, Dr. Huesch's lectures on the relation to Judaism to other religions is continuing with much success. The way to elevate our people above mediocrity is to fill them with a knowledge of their marvellous history. I am sure that the crowd of ladies and gentlemen who assembled to hear Dr. Adler's first lecture on 'The Fall of Jerusalem,' for a time at least possessed the true Jewish feeling as they heard recounted in stirring tones the tale of the destruction of Zion, and the sufferings of the besieged—a story which can never grow old for Jewish hearts, but will ever thrill them with half sad, half joyful memories."

THE HEBREW TONGUE AND THE JEWISH NATION.—The *Morning Advertiser* recently contained a lengthy and favourable review of the works recently issued by the Society of Hebrew Literature. The review (says the *Jewish Chronicle*) has the following remarks on the Hebrew language and people: "Without any attempt to estimate the value of the Hebrew language philologically, time and space may not be wasted, if we take a momentary and superficial glance at one or two prominent facts in connection with it, such as those which mark its peculiar origin and pre-eminence. From these points of view, the scholars and wise men of all time

have ever regarded Hebrew—if it is permissible to say so in a reverential way—as God's own tongue. In Hebrew He wrote His laws with His own hand, and it therefore follows that Hebrew is the sacred language of mankind. Then if we turn from the tongue to the speakers of it, we cannot shut our eyes to the fact—the undeniable evidence of which is patent in almost every country in the world—that a peculiarly favoured people did, and still exists. It is visible to all that the Jews are in, but not of, all countries. They are a people, apart and by themselves, in the midst of all other people; parts of a nation without a nationality; forming a society, or series of patriarchal communities, under every phase of political rule, according to the accidents of the locality where they reside; and wide asunder as these are, using what no other nation, state or empire can

attain—a language common to, and universally comprehended by, themselves, whatever their place of birth or condition of life. The Hebrew language is a living tongue, the Jews an existing people speaking it as their own, whilst the language of the country they inhabit is to them a foreign speech. Contrasting the Hebrew language with the two great tongues of antiquity, the Greek and Latin, the one is enduring, the other two are virtually dead. Hebrew has outlived both Greek and Latin as the native colloquial tongue, daily in use by thousands of a distinct race dispersed, it is true—but in that dispersion is evinced the finger of God everywhere; yet, still the common language of a people, however dissimilar in their lives and speech, acquired from their birth, as sojourners in distant lands far from the home of their inheritance.”

APPROPRIATE NOW.

EIGHT YEARS ago, Dr. Thomas wrote to the Editor as follows:—

“If a man be of any real use to any of his generation besides himself and his immediate dependents it is inevitable that he be evil spoken of and abused. This is seen in all worlds—the political world, the literary world, the scientific world, and pre-eminently in the ‘religious world.’ What is really useful is good and true; and therefore, in some sort, identifies the useful man with goodness and truth. But the religious world does not love the really good and true, because it is neither itself good nor true. In all its developments it has proved this abundantly. It only loves those who flatter it; and no one who knows the truth can flatter a world which is ignorant, unbelieving, and disobedient, and be guiltless before God. It was the religious world that persecuted Jesus and the Apostles unto death; and for the simple reason that they testified the truth in opposition to that which was highly esteemed among men; for Jesus said, ‘that which is highly esteemed by men is abomination in the sight of Deity;’ and Paul endorses the same idea when he says, ‘If I yet pleased men, I should not be the servant of Christ.’ By *men*, he evidently means those religious professors who were zealous for traditions, which made void the gospel.

These are ‘fellows of the baser sort,’ however ‘respectable’ the world, which loves its own, may deem them. They are always ready to throw dirt at and to bespatter those whose excellencies and good-

ness they envy; but, owing to their ignorance and the evil rampant within them, they cannot imitate. They generally appear to be most zealous for the virtues in which they are most deficient. Hence, ‘they appear to men to be righteous;’ they pass themselves off as singularly conscientious men; but they flatter only to deceive: they are far-looking whited sepulchres; very pious and devout, but full of abominations—of envy, hatred, malice, and all uncharitableness.

Dear brother, you have entered upon a very arduous enterprise. If I understand you right, you are where I was some twenty-five or thirty years ago. You are now more intelligent in the faith than I was then. I was seeking for it with no one to help me to find it; but many ready to mislead or misdirect me. You have found it, with many ready, and rejoiced to help you to walk in the way of the kingdom; and therefore you have more power for immediate usefulness than I had. Yet, in some sort, our situation is similar. I was one and nearly alone against the world; and the world against me as soon as it discovered that I was for the truth, whatever that might be, and wherever found, ‘on Christian or on heathen ground;’ and that, too, without regard to the dogmata of sects, Romish or Protestant, or mere human authority. This discovery brought down their anathemas upon me thick and heavy. Power was upon the side of the oppressor; and they would have swallowed me up,

if God had permitted them to triumph. Now, if you are courageous, faithful and valiant for the truth; if you are really a good and useful man in your day and generation, you may lay your account with being misrepresented, slandered and abused in various ways; but if you turn traitor in faith or practice, or in both, you will become popular, and obtain the applause of the ignorant and hypocrites. This is my experience, and it will certainly be yours. And how can it be otherwise? Human nature is the devil; and, if ignorant and uncontrolled by the truth, will act devilishly. Nothing good is to be expected from it, for there is in it 'no good thing.' Now, you are not to suppose that in its devilish working, it will work undisguisedly. No, it will be as careful as possible to conceal the cloven foot; though for lack of wisdom, it is not always successful in so doing. The ordinary disguise assumed is scripturally styled 'sheep's clothing.' It makes great profession of piety; pretends to be extraordinarily conscientious; it strains enormously at gnats; and has a great zeal of God, but not according to knowledge. It is not the *naked* wolf, or roaring lion, that comes out against the faithful to trample and rend them in these times. The devil undisguised thus would have but little chance of success; for *pietism* is the fashion of the day; and it is one of the devil's proverbs, that 'a man may as well be out of the world as out of the fashion.' Piety being the fashion, then the devil is prudent enough to conform to the fashion; and he is sure to run into extremes; he is pious to excess.

Now, the devil intensely pious is 'a wolf in sheep's clothing;' in other words, Human Nature pretending to be what it is not—pretending to be a partaker of the Divine Nature: is a wolf pretending to be a

sheep. But such a pretender is a hypocrite and only a hypocrite, and can naturally be nothing else but a hypocrite. A hypocrite is one who personates a character, a play-actor. The Pharisees were denounced as hypocrites because 'they feigned themselves just men.' Here the just man's character became the garb of the hypocrite. They played the part of just men for the purpose of ruining the Holy and the Just One; which he perceiving, his indignation was aroused, and he exclaimed, 'Why tempt ye me, ye hypocrites?'

With the court generally it is not worth troubling ourselves just now. We are more especially related to those who *profess* to be 'the Ecclesia.' But we have lived long enough in this evil world to know that 'profession is not principle.' We have a great many speculators in the faith on this side the Atlantic; mere theorists, who are a sort of amalgam made up of a little Storrism, a little Adventism, a little Campbellism, and a hodge-podge of traditions, of which water, pork, alcohol, tobacco, salt, leaven, raisins, and 'the everlasting nigger,' are the prolific 'head centre.' But of believers, intelligent in 'the unadulterated milk of the word,' by which they have grown into 'young men' and 'fathers' in Christ, we have very, very few. There are few in whom 'the word of Christ dwells richly in all wisdom' and in whom this word rules so as to induce them 'to deny themselves of all ungodliness and worldly lusts, and to live soberly and righteously and godly in the present world. These are the exception to the rule: the generality do not seem to allow what they call 'their faith' to stand in the way of trade, money-making convenience, or enjoyment. Conscious of their own hypocrisy, or worldly-mindedness, they zealously assail those whose opposite course is a standing, though silent, rebuke to them.'

A WRONG TRANSLATION: "NOT FOR HIMSELF."

DAN. ix. 26 ("Messiah shall be cut off, but not for himself") is supposed to be evidence in favour of Jesus Christ being free from the Adamic condemnation. The first reply to this argument is, that the margin gives an alternative rendering, "and shall have nothing." This, it has been said, is not an alternative rendering, but simply the translators' idea of what the passage means, as shown by their

reference to Jno. xiv. 30. But an answer such as this is a mere evasion; the use of the word "or" in the margin shows it to be an alternative rendering; the insertion of Jno. xiv. 30 is simply for the purpose of pointing to what may be considered as a parallel passage, or more correctly, a New Testament statement of an Old Testament prediction. The prince or ruler of the Jewish world came to the Messiah, and

found no real fault in him.

The next reply is, that this is a passage respecting which there is by no means unanimity of opinion among Biblical translators. If there be any unanimity at all, it is, that the ordinary version is not correct. The reason why this is so, is very clearly pointed out in the following extract from Barnes:—

“Our translation—*but not for himself*—was undoubtedly adopted from the common view of the atonement—that the Messiah did not die for himself, but that his life was given as a ransom for others. There can be no doubt of that fact to those who hold the common doctrine of the atonement; and yet it may be doubted whether the translators did not undesignedly allow their views of the atonement to shape the interpretation of this passage, and whether it can be fairly made out from the Hebrew. The ordinary meaning of the Hebrew word **לֹא**

is, undoubtedly, *nothing, emptiness*—in the sense of there being nothing (see Gesenius. *Lex.*); and, thus applied, the sense here would be, that after he was cut off, that which he before possessed would cease, or there would be “nothing” to him; that is, either his life would cease, or his dominion would cease, or he would be cut off as the Prince—the Messiah. This interpretation appears to be confirmed by what is immediately said, that *another* would come and destroy the city and the sanctuary, or that the possession would pass into his hands.”—(Albert Barnes.)

This testimony is valuable, not simply because it comes from the pen of a Hebrew scholar, but because the writer is a believer in the doctrine which is supposed to be taught by the common version. If, therefore, his criticism were biassed by his theology, he would support the ordinary rendering; but, instead of this, he says that the common version has been coloured by the theology of the translators. This is both candid and honourable. On this account his remarks, which doctrinally are valueless, are all the more reliable.

In addition to giving critical remarks of his own, Barnes adds the versions of several other Hebrew scholars:

“*They shall not be his people who deny him.*”—(Latin Vulgate.)

“*And it is not with him.*”—(Syriac.)

“*Without any successors of his own.*”—(Bertholdt.)

“*One shall be cut off, and there shall*

be none for it” (the people)—(Prof. Stuart.)

“*And not to be will be his lot.*”—(C. B. Michaelis.)

“*And no one remained to him.*”—(Jacch. and Hitzig.)

“*And no one was present for him.*”—(Rosch.)

Another Hebrew scholar who has given considerable attention to Biblical manuscripts, and who is the translator of an edition of *Gesenius' Hebrew Lexicon*, has some remarks similar to those of Barnes:—

“The words which stand in our English version, ‘but not for himself,’ have often been taken as if they spoke of the vicarious character of our Saviour’s suffering; this would, however, be, I believe, placing a most true and important doctrine upon an insufficient basis. I believe that the words simply imply, ‘and there shall be nothing for him;’ he will be rejected, and his earthly kingdom will be a thing on which he will not then enter.”—(S. P. Tregelles, LL.D.)

It will be seen that Dr. Tregelles is also a believer in the popular doctrine of substitution, and yet he does not consider that this passage supports it. In his translation of *Gesenius' Hebrew Lexicon*, among the meanings given for the word translated ‘not’ in our version, are ‘nothing,’ emptiness, vacuity.”

In Gill’s commentary the following renderings are given:—“*He is not.*”—(Jarchi.) “*He hath not.*”—(Gussetius.) “*He has n. thing.*”—(Cocceus.)

Sir L. C. Lee Breuton, in his English translation of the Septuagint version, renders it, “*There is no judgment in him*”

Dr. J. Pye Smith’s translation, quoted by William Carpenter, is as follows:—“*No one will be for him*” [*i.e.*, to defend him from his murderous enemies.]

Boothroyd, renders it, “*Shall Messiah be cut off, though he had no fault,*” and adds, ‘Votable renders “Though none are for him”’ and this version Wittle adopts.

Dr. Pusey, in his work on Daniel, gives the following translation:—“*Messiah shall be cut off; and there shall not be to him, i.e., as the context implies, the city and the sanctuary shall be his no more.*”

Other renderings are as follow:—

“*Shall an anointed one be cut off and have none (no lineal successor)?*”—(Ewald.)

“*Will an anointed one be cut off and be no more?*”—(Hitzig.)

“*Messiah shall be cut off, but nothing remain to him.*”—(Calvin.)

"Shall Messiah be cut off; and though none shall be for him, the people of the Prince that cometh, &c."—(Thomas Wintle, B.D.)

"And it shall not be his people."—(Wiclif.)

These critical scholars belong to various schools of theology, and yet it will be seen that they none of them support the authorised version. Most of them are believers in the doctrine of the apostacy—that Jesus Christ did not die for himself, and on this account their linguistic criticism cannot be suspected of partiality.

The Unitarians, who are quite as far removed from the truth of the matter, also deem it necessary to alter the ordinary version, as shown by the following extract from a new translation of Dr. Voyes, Professor of Hebrew in Harvard University, published by the American Unitarian Association:—*"And after the sixty-two weeks shall an anointed one be cut off, and there shall not be to him [a successor]."*

In this translation the following extracts are given from other exegetical authorities:

"Shall an anointed one be cut off, and no one is at hand who belongs to him?"—(De Wette.)

"An anointed one shall be cut off, and there is not to him [dominion]."—(Hengstenburg.)

"Shall an anointed one be cut off, and no one be to him [i.e., no legitimate successor and heir]?"—Maurer.

The doctrine of substitution is carried to the greatest extreme by the Romish Church. Therefore, if this passage had been supposed to support that doctrine, it would naturally be expected that the Romish Bible would have been so rendered. But it would appear as if such an idea was never attributed to this passage; for the Douay version renders it: *"And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his."*

From these numerous testimonies, it will be apparent to the most uneducated, that Dan. ix. 26 affords no support for the theory, that Jesus Christ in dying on the cross, died for others only, and not for himself. It is only necessary to add, that Dr. Thomas rendered the phrase: *"The Anointed One will be cut off, though nothing (will be) in him."*

J. J. ANDREW.

(Attention has been called to the fact, that in the *Good Confession*, the common translation is put into the mouth of the person under examination: Question 142—*"And yet he died? Yes, but not for himself."* It is contended that this was meant at the time it was written, to convey the Renunciationist idea, that Jesus was exempt from Adamic condemnation. The context will show any reader how unfounded such a suggestion is. Thus, only three questions before the same person is made to say, Jesus "could not have suffered the condemnation due to human nature unless he had been human nature under condemnation." In what sense, then, was it alleged that Jesus died "but not for himself?" In the very sense now contended for by those who uphold the truth as against Renunciationism. This sense is defined in the December number (two months ago) thus:—

"Now Jesus had no offence 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 hold 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.—
EDITOR.)

The Christadelphian.

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

FEBRUARY, 1874.

"BE of good cheer:" these were the words of Jesus to his friends in the days of his flesh. Could his voice be audible in our day, he would say the same to every true heart that is walking through the darkness by the light of the morning star. He knows where these are, and they themselves know of themselves. They are mourners as all the fathers were; but they may take comfort. What though iniquity abound, and the love of many wax cold! What though brother betray brother! This is nothing new. It happened to the generation of believers that witnessed the Lord's departure from the earth; no marvel if the generation that is to see his return should taste a like experience.

"He that endureth to the end shall be saved." The truth remains the precious, sweet, and beautiful thing that it was when breathed from the lips of the Son of Man. Nothing can change it. The world has reeked with blood since he spoke the invitation of Eternal Wisdom to the sons of men; and multitudes with the name of Christ on their lips, have since filled the air with their curses. But like the sun, through all storms, the word of life has lasted unchanged in its glory; and divine love, as disclosed in the gospel, is unweakened in its power to bless. Evil is permitted that we may be tried. For how should a man know whether he be holding on to God or man, unless he were put to the proof? When the way of the truth is hedged with thorns, we are exercised with the result of either greater strength or the snap that takes the fruitless branch from the tree. In this respect, evil from the hand of the Lord subserves the highest purpose; and if we could hear the Shepherd's voice, he would say "Be of good cheer;" "Be not overcome of evil;" "Hold fast that which thou hast: let no man take thy crown."

Had space permitted, attention might, with profit, have been called to the events

transpiring in the Fourth Beast dominion. There is great activity at various points. Spain, whose affairs gave the proximate occasion of the Franco-German conflict, has been the subject of another political paroxysm. The government of Senor Castelar has been overthrown, and the Spanish Parliament dissolved at the cannon's mouth by the Captain-general of Madrid, who saw, in this measure, the only protection of Spain from complete ruin. The result has been the formation of a new Government, which is favourable to a monarchial restoration. France has passed through another governmental crisis, tending to the ultimate restoration of the Monarchy. Marshal McMahon, the tool of the Royalists, has been made master of France for seven years. The Royalist ministry under him, defeated in one vote, has been reinstated by another, which, giving the Government the nomination of mayors in all the villages, has placed all France in the hands of the central power. The foreign relations of the country are in a feverish and disturbed state. Bismark has called upon the French Government to prosecute French bishops guilty of violent language against Germany, and to suppress certain Catholic papers, which have made themselves prominent in the publication and support of their opinions. This is causing great irritation. Italy and Germany have also jointly called upon France to remove the ship *Oreoque*, which has for a long time past been stationed at Civita Vecchia, at the service of the Pope, and whose presence is construed into a denial of Victor Emanuel's sovereignty in Rome. At the same time, a secret document has been brought to light, in which the Pope enacts some changes in the mode of electing future Popes, the effect of which is to deprive the crowned heads of all voice in the election. Germany, Italy and Austria resent the change, and declare they will not recognise any Pope elected under the new regulations. The existence of the secret document is denied, but the controversy is producing a vast amount of ill-feeling. The same result attends the continued conflict between Bismark and the church in Germany. The kingdom of Bavaria (one of the members of the German empire) has returned to the Federal Parliament, within the last two months, about eighty members

pledged to the Papal interest, and is in very little sympathy with the Bismarkian measures against the church. It would take very little, in case of war, to detach Bavaria from the German alliance. Switzerland has just abolished the diplomatic agency of the Pope in the Swiss dominions. The incident is highly indicative of the nature of the times. It is said that Italy and Germany have addressed a demand to France, calling upon her to do what Switzerland has done as regards the French ambassador to the Vatican.

These incidents are having an exasperating effect throughout Europe. The prevalence of undetected crime in both Germany and France is producing alarm. Vesuvius is on the point of violent eruption; a wide-spread famine begins to prevail in India; America is in a dangerous state of turbulence, owing to the thousands of working men thrown idle by the late panic, who, under the inspiration of the International, are demanding a distribution of property. Troubles increase as the end draws near. Come Lord Jesus, come quickly!

RENUNCIATIONISM.

UNDER this general heading, we group the following items, which though properly "Answers to Correspondents," may be more conveniently placed by themselves.

DID JESUS PARTAKE OF THE MEMORIAL SUPPER?

(W.H.)—Jesus "gave thanks" for the bread (1 Cor. xi. 24) and the cup.—(Matt. xxvi. 27.) Why should he give thanks if he were not to partake? When handing the cup to his disciples, he said, "I will drink no more of the fruit of the vine until the day that I drink it new in the kingdom of God."—(Mark xiv. 25.) Why should he say "no more" if he had not drunk at all? Is not 1 Cor. xi. 25, an express intimation that he did partake? "After the same manner also, the cup WHEN HE HAD SUPPED, saying, *This cup* is the New Testament, &c." With what appropriateness can it be called "the Lord's Supper" (verse 20) if the Lord did not sup?

Why should he not partake of his own supper for which he gave thanks?

The bread represented *his body*, and the wine *his blood*. Is not the personal Messiah part of the one body represented by the "one bread?"—(1 Cor. x. 17.) Is he not the head? and is not the head the principal part of the body? Why should a doubt be raised? Because, presumably, Renunciationism perceives that if the Lord partook of the emblems of his own sacrifice, it is an intimation that he was himself comprehended in the operation

and effects of that sacrifice, which is, in fact, the case.

But whatever doubt may be raised with regard to the breaking of bread, none can exist with regard to his eating the passover: "Where is the guest chamber where *I shall eat the passover with my disciples?* With desire I have desired to EAT THE PASSOVER WITH YOU before I suffer."—(Luke xxii. 11, 15.) Now, let the significance of the passover be considered: "CHRIST OUR PASSOVER is sacrificed for us."—(1 Cor. v. 7.) Christ ate lamb's flesh, representing himself. What is the conclusion? That as an individual he was saved from death (Heb. v. 7) by the anti-typical passover which God, through him, provided. The conclusion based upon his participation in the breaking of bread, is of less weight than that which follows from his undisputed eating of the passover with his disciples.

"NO CONTRADICTION."

"You said in 1869 that there was no change in Adam's nature at the time he transgressed. Now you seem to say there was; I see in the same article (1869) you speak of condemnation 'running in the blood,' which looks like the same position you take now. Does not the threat, 'dying thou shalt die,' show that Adam was dying?"—(E.C.)

ANSWER.—Is there any difference in nature between a man in a state of health and a man dying of small pox? No. Both men have the same nature,

but it is the same nature in *different states*. So Adam before and after transgression was the same nature, but in two different states—the second state being expressed by the word mortal or subject to death, which is not affirmable of the first. The sentence of death became a physical law of his being; hence it has passed on us who are derived from him. Its passing on us would be incomprehensible on any other principle. God's sentences are carried out differently from man's, who has no power beyond mechanical acts. When God decrees death, "we have the sentence of death in ourselves" (2 Cor. i. 9) as Paul expresses it. It is a law "working in our members." When man decrees death, he has to carry it out with rope or guillotine. This difference has to be kept in view. We bear "the image of the earthy" in its second or condemned state, in which it became "heir" to "ills" unknown to the first. Hence the proverb. When the Dr. speaks of "nature unchanged taking its course," he means nature unchanged into the spiritual body. He does not mean that the law of death, inoperative before, did not set in. He does not contradict himself. The glib assertion that he does only indicates the superficial thinking of the speaker. "Dying, thou shalt die" is a Hebraism not to be understood according to the English idiom. It occurs in the description of many other acts: *e.g.*, "living thou shalt live;" "running thou shalt run;" "hearing, thou shalt hear," &c., &c. It expresses both the act and the result as future to the time of speaking. Hence, when it was said to Adam, "dying thou shalt die," it amounted to an intimation that the "dying" would not commence until transgression. No one having understanding of the Hebrew idiom would suggest that it meant he *was* dying.

JESUS MADE A CURSE.

"The apostle Paul, in 1 Cor. xii. 3, says that no one speaking by the Spirit of God calleth Jesus accursed; yet in Gal. iii. 12, he says that Jesus was made a curse for us; will you please explain what he means by the one in Cor."—(C.F.)

ANSWER.—The explanation is to be found in the difference between the two words used by Paul in the two places referred to. They are not the same. In

1 Cor. xii. 3, the word is *αναθεμα*, which means *dedicated or devoted to evil: cut off for that destiny*. In Gal. iii. the word is *καταρα*, which means *a curse proceeding from any source without reference to final effects*. Certain classes of Jews and Gentiles held that Jesus, as a felon (which they supposed him to be from the mode of his execution) was an accursed man in the absolute sense; whose end on the cross showed that his miracles and excellent precepts were a delusion, and that he himself was a vile person, given over to everlasting infamy. Some known at Corinth, claiming to be inspired, held this doctrine; and Paul in the verse referred to at once disposes of their case, by saying that no one speaking by the Spirit could hold such a view.

But this is no interference with Paul's own doctrine (Gal. iii. 13), that in being hung on the cross, Jesus came, by the will of the Father, under the curse of the law, that he might redeem those who were under that curse by their disobedience. We speak by the Spirit in saying that, in this sense, Jesus was accursed; for it is the Spirit that has said: "He that hangeth on a tree is accursed of God." We join not the Corinthian blasphemers who said Jesus was *dedicated or devoted to evil*. In Paul's letters, notwithstanding occasional appearances to the contrary, there is no contradiction.

"EXCEPT A CORN OF WHEAT," &c.

In Jerusalem, at the Feast of the Passover, some Greeks (Jews or proselytes) having intimated to Jesus, through Andrew and Philip, that they wished to see him, Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit."—(John xii. 24.) This is held to teach the Renunciationist Heresy that Jesus was not a mortal man, but might, without dying, have entered eternal life alone. A consideration of the circumstances under which the saying was uttered, and the things said in the immediate context on the same occasion, will show the fallacy of this contention. The words are parabolic, which will not be denied; and, therefore, must be interpreted in harmony with what the Lord plainly taught on the subject supposed to be treated of. The occasion of the utterance was the inquisitive approach of

those who wished to look at him in the light of his well-known claim to be the Messiah. The popular conception of that claim led the people to suppose—like the Renunciacionists—that the man truthfully making it would never die (verse 34), and would be manifested at once in kingly glory. Christ's visitors, without doubt, entertained this idea. He, therefore, at once, meets their premature expectations by uttering the parable in question. The question is, What is the application of the parable to him? He himself gives it in the very next words he spoke: "*He that loveth his life shall lose it: and he that HATETH HIS LIFE IN THIS WORLD shall keep it unto life eternal.*"—(verse 25.) So far from teaching that he was an exception, he includes himself in the rules of probation to which all stood related. These rules required them to make nothing of the present life except as a means of attaining to the life to come. The way the one is to be used to lead to the other he illustrates by the corn of wheat, which, if it be not sacrificed, will not produce increase. "Much fruit" is the parable; eternal life is the meaning. "A corn of wheat" is the parable; the present life is the meaning. The one must be used to produce the other. Every man shall reap as he sows—bountifully, sparingly, or nothing, according to the sowing.

But suppose we interpret the parable as applying to Christ exclusively, the Renunciacionist Heresy is nothing profited thereby. On the contrary, it is destroyed. For, according to that interpretation, the corn of wheat is the natural man Christ, the earthy corruptible flesh-and-blood Son of David, who, as flesh and blood, was incapable of inheriting the kingdom of God.—(1 Cor. xv. 50.) Now, except this corn of wheat die, it must *remain what it is*; for we all know that to be the fact. A grain unsown remains a grain; any change being that of corruption. Therefore, according to this application, apart from death, Christ must have remained an unglorified, corruptible, natural man—an unchanged CORN OF WHEAT, which, in process of time, would turn to corruption. What does this prove but the truth?—that as a partaker of our common uncleanness, he had himself to be delivered by obedience, death, and resurrection, apart from which, he must remain a corruptible unproductive "corn of wheat."

SIN IN THE FLESH.

"What do you mean by 'sin in the flesh,' which some speak of as a fixed principle?"—(C.F.)

ANSWER.—Job, speaking of "man that is born of woman," says, "Who can bring a clean thing out of an unclean?" and David, by the Spirit, says, in Psalm li. 5: "Behold I was shapen in iniquity, and in sin did my mother conceive me." Furthermore, the annual atonement under the law (Lev. xvi.) was appointed even "for the holy place," because of the uncleanness of the children of Israel, besides their "transgressions in all their sins."—(verse 16.) "Sin in the flesh," which is Paul's phrase, refers to the same thing. It is what Paul also calls "*Sin that dwelleth in me*" (Rom. vii. 17), adding, "I know that in me (that is, in my flesh) dwelleth no good thing." Now, what is this element called "uncleanness," "sin," "iniquity," &c.? The difficulty experienced by some in the solution of this question, arises from a disregard of the secondary use of terms. Knowing that sin is the act of transgression, they read "act of transgression" every time they see the term sin, ignoring the fact that there is a metonymy in the use of all words which apply even to sin. Suppose a similar treatment of the word death. Primarily, death means the state to which a living man is reduced when his life ceases. Now we read of one of the sons of the prophets saying, "There is death in the pot." Does this mean there was a corpse in the pot? No, but that which makes a corpse of any living man. "Death" literally meant "that which would lead to death." Again, "death hath passed upon all men," means the condition that leads to death. So, "Let the dead bury their dead," means, "Let those who are destined to be numbered with the dead, bury those who are actually dead." "Passed from death unto life," means, "Passed from that relation that ends in death, to that which leads to life." A disregard of metonymy and ellipsis in such statements, has led to most of the errors of the apostacy; and is leading some back to them who had escaped.

There is a principle, element, or peculiarity in our constitution (it matters not how you word it) which leads to the decay of the strongest or the healthiest. Its implantation came by sin, for death came by sin; and the infliction of death and the implantation of this peculiarity

are synonymous things. God's sentences are not carried out by hangmen's ropes and executioners' axes, but by the inworking of His appointed law. Because the invisible, constitutional, physical inworking of death in us came by sin, that inworking is termed sin. It is a principle of uncleanness and corruption and weakness—the word and experience conjoining in this testimony. For this reason, it is morally operative: for whatever affects the physical, affects the moral. If no counterforce were brought into play, its presence would subject us to the uncontrolled dominion of disobedience, through the constitutional weakness and impulse to sin. The enlightenment of the truth helps us to keep the body under. Still we are not thereby emancipated. Our experience answers to Paul, and leads us to sympathise exactly with his exclamation, "O wretched man that I am! who shall deliver me from this body of death." The body of the Lord Jesus was this same unclean nature in the hand of the Father, that deliverance might be effected by God on His own principles and to His own glory. Condemnation has been called a cage; and it has been asked how one prisoner can liberate another? The answer is that God never allows His locks to be forced or His prisoners to be unlawfully set free. The doors must be opened legitimately, and the opening of the prison must be for a reason among the prisoners as in the closing. God accepts no compromise. He provided a prisoner furnished with the key of obedience who could open the door for all who should name themselves after Him.

"THE LAW WEAK THROUGH THE FLESH."

Paul says that God by Christ has done "that which the law could not do, in that it was *weak through the flesh*." It is suggested that "the flesh" in this sentence is a periphrasis for the sacrifices offered under the law of Moses. This cannot but be characterised as an extraordinary suggestion, indicative of radical unsoundness in the theory requiring it to be made. While the phrase "the flesh" occurs about *seventy times* as (beyond cavil) expressive of human nature in its moral tendencies and resources, not once is it employed to define generically the institution of animal sacrifice. That a phrase always used to mean *human nature* is in a solitary instance to be

taken to mean *beast nature*, is so inherently improbable as to require something exceptionally forcible in the way of proof. The search for proof will dissipate the suggestion entirely. For the phrase is used a second time in the same verse, and has only to be read in the way suggested to make its utter absurdity manifest. Thus: "What the law could not do in that it was weak through the flesh of slain beasts, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the *flesh of slain beasts!*"

Then we look at the suggestion in its general relations and find the same evidence of fallacy. For what does Paul's statement amount to but this, that the law would have been strong but for the medium of its operation being weak: in that it was weak through *the flesh*. THE LAW was one thing: *the flesh* another. If we suppose the flesh means *the sacrifices*, remembering that the sacrifices were a part of the law, we are asked to imagine that Paul meant to say that the law was weak through itself! And then we are forced to suppose that the law would not have been weak if the sacrifices had not formed an element of it; that it would have been strong to give eternal life if there had been no need, by transgression, for sacrifice: a supposition partly true, but rejected by those who suggest that "the flesh" means sacrifices. Discarding the most absurd exegesis proposed, and interpreting Paul's statement in the light of the evident meaning of "the flesh" as alluding to human nature in its unaided moral resources, it becomes intelligible. Its meaning cannot be more intelligibly stated than in the words used by himself in the same context, "The commandment which was ordained *unto life*, I found to be unto death. For sin (that dwelleth in me—v. 17), taking occasion by the commandment, deceived me and *by it*, slew me."—(Rom. vii. 10-11) The inability of the flesh to perfectly comply with the commandments of God was the source of the law's weakness. If the flesh had been equal to obedience, life would have come by it. This is conclusively evident when we ask how *has* life come? Is it not by the OBEEDIENCE of one?—(Rom. v. 19.) Obedience to what? To the commandments of God. Does it matter what those commandments are? No. The principle is the same in one or a hundred statutes: in abstaining from

forbidden fruit or keeping a feast enjoined. Did not the law form a portion, and the major portion, of the commandments to which Jesus was subject? This cannot be denied in view of the fact that Christ was "made *under the law*." His obedience opened the way; and it was obedience rendered "under the law," and hence all the blessings of the law centered in Christ, who, dying under the law, was, after his resurrection, "the END OF THE LAW for righteousness to every one believing in him."—(Rom. x. 4.) Thus, in the preaching of him, the righteousness of God without the law was manifested (Rom. iii. 21), but it was a righteousness developed *under the law*; for Jesus was born and obedient under the law. He said, "Think not that I am come to destroy the law and the prophets: I am not come to destroy but to fulfil."—(Matt. v. 17.) The law would have been "destroyed" if it had been left out of the process by which he "of God, was made unto us righteousness," &c.—(1 Cor. i. 30.) The flesh did not and could not keep the law: Jesus did, but he was not the flesh, "merely." He was God manifest in the flesh (the mode of which we need not trouble ourselves with), that the work might be of God and the glory to Him. Thus, "What the law could not do in that it was weak through the flesh, God (did) sending his own Son in the likeness of sinful flesh" (made of a woman, made under the law—Gal. iv. 4), and on account of sin, condemned (by his crucifixion) sin in the flesh (that sinned in Adam, whose mortal effects were present in the flesh of Jesus who was thus made sin for us who knew no sin).

This is an appropriate place to introduce the letter of a correspondent who, though never tainted with Renunciationism, held somewhat aloof from the arguments submitted on behalf of the truth, on the ground that (as it appeared to him) wrong positions were taken and contradictions perpetrated, in which both Dr. Thomas and the Editor were involved—but the latter more than the former. He writes:

"I am glad to state that by further examination of God's abstruse book, I have been brought to the conclusion that it is true that the law could have saved, had it not been for the fact that "the flesh" of no man (Christ excepted) could keep it. I was brought to this

conclusion from the following passages:

Rom. iii. 19-23: "Now we know that whatsoever things the law saith, it saith to them who are under the law, that every mouth may be stopped and all the world become guilty before God. Therefore by the deeds of the law shall no flesh be justified in His sight, for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God, which is by the faith of Jesus Christ unto all and upon all them that believe; for there is no difference, for all (Jew and Gentile) have sinned and come short of the glory of God."

Rom. vii. 10-13: "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. Wherefore the law is holy, and the commandment holy and just and good. Was then that which is good 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."

Rom. viii. 3, 4: "For 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. That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit."

Rom. ii. 13: "For not the hearers of the law are just before God, but the doers of the law shall be justified."

Lev. xviii. 5: "Ye shall, therefore, keep my statutes and my judgments, which if a man do, he shall live in them: I am the Lord."

Nehemiah ix. 29: "Thou testifiedst against them, that Thou mightest bring them again into Thy law, yet they dealt proudly and hearkened not unto Thy commandments, but sinned against Thy judgments—which if a man do he shall even live in them—and withdrew the shoulder and hardened their neck, and would not hear."

Ezek. xxii. 11-13, 21: "I gave them my statutes and showed them my judgments, which if a man do he shall even live in them. Moreover, also, I gave them my Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.

But the house of Israel rebelled against Me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted. They walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them."

Prov. iv. 4: "He taught me also and said unto me, Let thine heart retain my words; keep my commandments and live."

Luke x. 25-28: "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? This do and Thou shalt live."

Gal. iii. 12: "The law is not of faith, but the man that doeth them shall live in them."

Rom. x. 5: Moses describeth the righteousness which is of the law, that the man which doeth these things shall live by them.

I care nothing about being wrong myself, but I should have been very sorry if it could be proved that either you or the poor old Dr. was at fault.

I also see that all men are appointed unto death (Heb. ix. 27-28), but, nevertheless that God does not punish the child for the father's sin (Ezek. xviii. 20), so that dying "in Adam" would not keep us in the grave "eternally," if we ourselves were righteous.

I am glad that I have at last seen, and been able to renounce all Renunciationist absurdities. For although I rejected it as a whole from the first, nevertheless there were a few things, and very few, that appeared to me to be plausible, and I thought I would embrace them until such time as I could prove them. But they led me into all sorts of erroneous conclusions: "The weakness of the flesh," being the last that bothered me, and it led me into extra errors. So after bothering my brains both day and night, for a space, I have profited nothing, for it has left me in *statu quo*."—(JOHN MARTIN, Plymouth.)

INTELLIGENCE.

AYLESBURY.—Brother A. Andrew reports: "On the 13th inst., I had the pleasure of visiting this place with brother Whitehead, and assisting at four immersions, which took place on that day. Brother Mark Wheeler, who embraced the truth in London in the spring, and then removed to Aylesbury, has hitherto been alone here, and has had the usual opposition and misrepresentation to contend with, being called 'infidel,' and so on. The additions are all relatives of brother Wheeler. The particulars are as follows: WILLIAM and ELIZA WHEELER (father and mother of bro. Mark Wheeler); MARY ANN WHEELER (his wife); and ELIZA HAWKINS (his sister); all formerly Wesleyans. Sister Hawkins resides at Brighton, where her husband has been immersed this month, and where they will meet with brother Holden, who removed thither from London about a year since. Thus, as in the first century, the truth spreads through the scattering of the brethren."

BELFAST.—Brother Wylie reports the immersion of SARAH ERSKINE (niece to brother Mulholland, of Belfast) on the 15th of November last. The truth was first introduced to her notice by her uncle, and on

the ecclesia being formed, she embraced the opportunity of identifying herself with it.

BIRMINGHAM.—During the month, six persons resident in Birmingham have yielded obedience to the faith, viz., JAMES DOUGLAS (38), clerk, formerly Wesleyan; ENOCH FIELD (23), photographer, neutral; WILLIAM ROWLEY (56), manufacturing jeweller; his wife, SARAH JANE ROWLEY (53), and two daughters, ELIZABETH ROWLEY and ESTHER JANE ROWLEY, all formerly in cordial union with one of the leading Independent congregations of Birmingham. They were never entirely satisfied with orthodox religion, but took it for granted that it was according to the Scriptures, and professed and served it accordingly. They rejoice greatly at the opening of their eyes, and are in hopes of being followed, by and bye, by several out of a large circle of friends. Their progress was somewhat arrested by the uprising of the Renunciationist heresy; but having considered that question, the result is a clearer apprehension of God's way of righteousness than they would, probably, have otherwise attained. During the month, there have also been two additions from those who did not at the first clearly see their way in

the Renunciationist heresy and the action consequent thereon. They are LIZZIE PERKINS and JOHN JAMES POWELL. One or two are being tampered with by the subverters, with what result remains to be seen. If brethren were wise, they would follow Solomon's advice.

There have recently been two losses by the death of sister Underwood and brother Alldridge, who were both aged persons, past the allotted term.

The appointments of serving brethren, under the new order of things established October 30th, were declared on Tuesday, December 23rd. The managing brethren appointed were brethren Carter, Clissett, Davis, Meakin, Roberts, Shuttleworth, and Stephens. Secretary, W. Whitecomb; Assistant Secretary, F. R. Shuttleworth; Treasurer, Charles Smith. The presiding brethren appointed were brethren Hadley, Meakin, Roberts, Shuttleworth, Smith, and Whitecomb.

The holiday season at the end of the year was employed in the usual manner, to profit and encouragement in the way that leadeth unto life. On December 25th, a private party of about sixty brethren and sisters took tea together at the Athenæum Rooms, and spent the evening in mutual exhortation. On December 27th, an open tea meeting was held, at which about 140 were present. After tea, many profitable addresses were delivered. On December 29th, the Sunday scholars had their usual "treat." About 150 boys and girls partook of tea, after which, reports were read, analysing the character of each scholar. This was followed by the distribution of prizes and the exhibition of dissolving views.

The quarterly meeting held January 6th, disclosed the satisfactory fact that contributions continue to exceed expenses, notwithstanding the diminution of numbers caused by the withdrawal from Renunciationism; and that the ecclesia will be left solvent after paying the share due to those not with it.

The subjects of lectures during the month have been:—

December 28th.—"Christmas: a good idea in the abstract, but entirely misapplied, both as to time and circumstance. Holy days a feature of Judaism, past and future, but incompatible with the absence of Christ and the desolation of Israel. The dark ages not quite past. The thief-like advent of Christ, while it is yet night: the day-dawn, the new Era, bringing 'glory to God in the highest, peace on earth and goodwill among men.'" (Brother Shuttleworth.)

January 4th, 1874.—"The New Year: the prospect—near and remote—individual and national—a new leaf and all that depends on it persons and to nations. So let it be." (Brother Roberts.)

January 11th.—"The End: in everything

consider the end: the end of the wicked; the end of the righteous; the end of the world; the end of all things." (Brother Roberts.)

January 18th.—"Theocracy, the only hope for the nations; the only form of Government that can legislate effectually upon the world's evils; the only kind of rule that can create and maintain permanent peace, and spread universal blessing. Such a form of kingdom is not only divinely decreed, but is the very backbone of the gospel." (Brother Shuttleworth.)

January 25th.—"David—a man after God's own heart—his call to the throne—his adversities—his sins—his punishment—his final triumph—the promises he received—the prayer he offered." (Brother Roberts.)

FAZELEY.—Sister Wood has removed to Tamworth, about one and a-half miles distant. This removal (in the way of business) does not interfere with the usual meetings at Fazeley.

GLASGOW.—The brethren remain unshaken, notwithstanding the attempts of the subverters. They have been strengthened by the addition of brother Melrose, who has removed from Galashiels to Glasgow.

Arrangements are in progress for holding the discussion between the Editor and Mr. H. A. Long, sometime in the month of March. The debate will last four nights; but, for health's sake, will be distributed over two weeks. The subjects of discussion are the nature of man, and the locality of future reward.

HUDDERSFIELD.—Sister Fraser reports thus:—"Sister Mitchell died on the morning of Sunday the 28th December. (This is the sister who with her husband had been in deep affliction for many months.—Editor.) We laid her in the Huddersfield cemetery there to wait a little while till the Life Giver returns to call his servants to judgment. Brother Bairstow read, in the cemetery, Psalm cx. and other parts of the Scriptures, and for the sake of those who stood by, made a few remarks thereon. 'There is a calm for saints who weep.'"

INNERLEIFTHEN.—Brother Dew writes:—"I am now fully convinced that the doctrine of a 'free life' in Jesus in the day of his 'weakness' is untenable, and that on the contrary Jesus came into the world under sentence of death. This appears to me clear as if written with a sunbeam. The first testimony—that he as the seed of the woman was to be bruised in the heel, teaches it, and the testimony becomes clearer and yet more clear as we travel down the inspired page of prophecy, when it becomes more like a history than a prediction. In view of this, it seems strange that anyone should affirm that it was optional on the part of Jesus whether he suffered an ignominious death or not. Death ever and anon loomed up before

him; and not only death, but the *mode* in which he was to die—as minutely portrayed in the 22nd and 69th Psalms, 53rd of Isaiah, and kindred testimonies. . . . Baptism in Scripture is likened unto a burial, and burial implies death, and death implies sin. These three links—sin, death and burial—compose the adamant chain that binds humanity. Jesus stood related to the first link, viz., sin, and by consequence to the other two; not, however, by actual sin but by actual constitutional connection with Adam. Jesus at his emergence from the literal waters of his baptism in the Jordan (which in a certain sense is typical of the other) ‘saw the heavens opened unto him and he saw the Spirit of God descending like a dove and lighting upon him.’ So after his resurrection, he said to his disciples “all authority is given unto me in heaven and in earth.” In this sense, the heavens were opened unto him and he saw the Spirit of God descend upon him when he was changed into Spirit-nature. Then indeed, as now, he had a free life. Death hath no more dominion over him and so in due time it will be with all his faithful brethren, as they have borne the image of the earthy, they shall also bear the image of the heavenly.”

KEIGHLEY.—Brother Shuttleworth writes of improving prospects. Brother Greenwood, who has been confined to bed many weeks with a broken leg, is able to be with the brethren again, to their joy. Brother Watson has returned to fellowship. A brother immersed at Leeds, December 26th, formerly living at Keighley, will meet with the brethren there. Several others are on the point of yielding obedience.

LEEDS.—Brother Willis reports the immersion of JOHN GEORGE CHAPMAN (25) and his WIFE, about the same age, formerly unconnected with any sect. They first came in contact with the truth at Scarborough, through brother Kidd, where also brother Willis, being at Scarborough with the Editor on the occasion of some lectures there, made their acquaintance. They afterwards removed to Leeds, where brother Willis met them and introduced them to the brethren. The brethren rejoice at their adhesion to the truth, and pray they may see the end of it in life eternal.

LIVERPOOL.—Brother G. Waite writes: “In endeavouring to fulfil the apostolic injunctions which require us to be of one mind and speak the same things, we have been compelled to discontinue fellowship with those who have been bewitched by the Renunciationist heresy. We have had a severe trial of our faith here, as I feel sure all brethren must, who have had to encounter this subtle theory of human invention, which comes to us as an angel of light, and states its case with such an air of plausibility, that if we were not to take our

stand upon the revealed truth, we should be entangled into meshes: it is then that we see the theory in its deformity. Ever since brother Ellis embraced this heresy, we have held a meeting every Sunday morning, after the usual morning meeting, for discussing the subject. I thought at first that nearly all the ecclesia would be ensnared, but I rejoice to be able to inform you that there are fifteen in Liverpool who have not defiled their garments by this theory of human origin. We are heartily sorry for the subverted ones, who are nine in number; we hope and pray they may yet return to the path from which they have diverged. The division has weakened us considerably, but I think that we shall soon recover ourselves, for the hearts of the brethren are united and prepared, by God’s help, to meet the difficulty of the situation. We remain in possession of the meeting-room. At our quarterly meeting, held a few days ago, we found that we were £2 10s. in debt for cleaning and painting our meeting-room. This was, at once, cleared off by voluntary contribution, and a little surplus left in hand. We then took into consideration the best means of getting the truth before the public.”

LONDON.—Brother A. Andrew reports: “On December 26th, we had a tea meeting of a very enjoyable and profitable character, and we then adopted a plan which has formed a feature of some of our previous meetings of this character, and which has always been found advantageous. I mention it in the hope that it may be useful to brethren in other parts. It is this, to have addresses by various brethren, on *specific subjects of a general character in relation to the truth*. The subjects spoken of (each one being treated by a different speaker) were as follows:—“The 1st and 2nd chapters of Hebrews, with a view of showing the advantage of attending the Bible class” (We had been considering these chapters at the Bible class for several weeks previously); “The truth in relation to circumstances;” “The fellowship of the truth;” “Practical definitions;” “The believer’s labour and reward” (The brother who spoke on this, remarked that our greatest enemies are pride, prejudice, partiality (to preachers), and popularity; and that we are to overcome them by patience, perseverance and prayer); “the traditions of men;” “united action.” By the adoption of this plan at such meetings, brethren will find much advantage, as it will tend to prevent commonplace and repetition. The topics suitable for treatment on such occasions are almost inexhaustible, without going specially into doctrinal matters. The meeting, I should add, was much enhanced in interest and profit by an explanation of the large chart on God-manifestation, borrowed from Birmingham specially for the occasion. Since then, it has

been used to illustrate two lectures to the public, and has been found serviceable in attracting a larger number of strangers than usual, it having been mentioned in the announcement.

On January 3rd, we had two additions by the immersion of Mrs. TOURLE (mother of sister Tourle), who formerly met with the Plymouth brethren, though not a member with them or any other denomination; and Miss EMMA BARR, formerly immersed by the Plymouth brethren."

NOTTINGHAM.—Brother Burton reports as follows, which ought to have appeared last month, but was too late, as the *Christadelphian* was got ready early for the convenience of the printer and others: "The following have united themselves with us during the month, viz., ELIZA HOPCROFT, wife of brother Hopcroft, and HANNAH SMITH, daughter of brother Lovet. Neither of these had identified themselves with the Renunciators, the sympathies of the former being with us, and our position from the division. She has, however, been unable practically to show it until now having had to attend upon an invalid mother, whilst the latter, although convinced that we had the truth on our side has not been able hitherto to take a definite stand, and to withdraw from those who hold not the truth in righteousness."

Writing, Jan. 12th, brother Burton announces the reception of ELIZABETH LOIS LOVETT (17), who had been previously immersed on a confession of faith in the one saving name provided by the Father in the Son through the Holy Spirit. The lectures during the month had been as follows:—

Sunday, January 4th.—"The Kingdom of God, in the past and the future, compared and contrasted with the kingdoms of men in their past history and present organization." (Brother Sulley.)

Sunday, January 11th.—"The two Natures, human and divine: the Scriptural way of attaining to the latter." (Brother Richards.)

Sunday, January 18th.—"The Devil: his origin, works and destiny." (Brother Meakin, of Birmingham.)

Sunday, January 25th.—"The Jews, their past history and present condition a sign of their ultimate restoration as the first nation in the world." (Brother Sulley.)

SALE.—Brother John Birkenhead reports that on Sunday, January 4th, two immersions took place at Sale, one being CHARLES BARBER (23), of Heaton Norris, near Stockport, formerly connected with the Methodist-New-Connexion body; and the other, a member of the Birkenhead family, viz. GEORGE ALFRED, "who," says brother Birkenhead, "though scarcely seventeen years old, passed through a close examination in as satisfactory a manner as we have had in our experience. He, as you well

know, makes the sixth in our family now in the faith. Brother Barber had the truth introduced to him first some two years ago, by brother Barlow, of Heaton Norris, whose immersion took place in November last, but he has only been looking particularly into it during the last six months. He will sometimes meet with brother Barlow and sometimes with us at Sale, in breaking of bread; and we sincerely hope that our recently new-born brethren will be able, with patience, to run the race set before them, so as at last to be counted worthy of the coronal wreath of victory. The public of Sale not responding to our often repeated invitations to come and hear the truth, we have been turning our efforts in another channel, or rather dividing them, by giving some lectures at Warrington, about which brother Unsworth will no doubt have sent you word, with what result time will show."

SHEFFIELD.—Sister SAVAGE reports the obedience of HENRY GRAHAM (46), smith, who has been added to the number of the Sheffield ecclesia. Hopes are entertained of several others who are looking into the truth. Brother and sister Wright have removed to Grantham, reducing the ecclesia to twelve in number.

WARRINGTON.—Brother Unsworth writes: "You may remember that when the Manchester ecclesia was opened, I expressed a hope that the truth might be presented in our native town. That time has come, as the accompanying bill will show, and I can assure you we rejoice with unspeakable joy at the apparent good results. The lectures have been the means of discovering to us brother and sister Young, who were immersed in Birmingham some five or six years ago, and, removing here, thought themselves alone in Warrington, as we also thought. This with the brother that is living with us, makes three brethren and two sisters. We are greatly indebted to our Sale brethren for the assistance and service which they are ever ready to give when the truth requires it, and also for their encouragement. They have lectured several times, and we have had good and attentive audiences each time, and a great many books sold. The following is our last bill on the walls:—

"Life or death. Another course of FOUR LECTURES will be delivered in the Masonic Hall, Sankey Street, Warrington, in relation to the above heading, as follows:—

Sunday, December 28th, 1873.—"The Rich Man and Lazarus."

Sunday, January 4th, 1874.—"The Promised Land."

Sunday, January 11th.—"The Resurrection."

Sunday, January 18th.—"Baptism."

To commence each evening at half-past six. All are respectfully invited to attend and bring Bibles for reference. Admission free. No collections. The only object

aimed at is to draw attention to what God has taught in His Word, and induce every one to compare therewith what they have been taught to believe."

WEST BROMWICH (near Birmingham).—An interest and good field existing here for the truth, the Birmingham ecclesia have hired a public room, at which lectures are given every Sunday evening, by one or other of the Birmingham brethren. The attendance has been good and continues so; and the probability is, that the truth will take root in the place.

WHITBY.—Brother Winterburn reports the immersion of **ANNIE M. BEADNELL** (17), who has been in contact with the truth at home for some years. On New Year's Day, there was a tea meeting of the Sunday scholars, twenty in number. A weekly testimony for the truth continues.

AUSTRALIA.

CAMBRIAN HILL.—Brother Parkes, of Stourbridge, England, having sent some books on the truth to a relation (Z. Webb), living at this place, among the Baptists, for many years, has, to his great joy, received the following response:—

"I have been reading the books you sent me, for which I am very much obliged. I have been trying to confute them by Scripture, but find I cannot, so I have now given up the attempt; for in trying to prove you wrong, I have satisfied myself that you are right; but I could talk to you much better about this subject than I can write."

WARRNAMBOOL.—Brother Mitchell announces the obedience of his brother-in-law **JAMES FALCONER** (41), mason, formerly Presbyterian, but latterly neutral. He is an intelligent man and a valuable addition to what must now be called the Warrnambool ecclesia: **ELEANOR EVANS** (18), formerly Baptist, sister in the flesh to brother Evans. This sister has since left Warrnambool to reside in Melbourne. The ecclesia meets for the breaking of bread in brother Mitchell's house. A Sunday School also has been formed, attended, at present, by 13 boys and girls, with the prospect of additions. On the Saturday previous to the date of brother Mitchell's letter (Nov. 5th), there was a public meeting for the proclamation of the truth by brother W. L. Evans. The place, which holds 160 people, was crowded to the door. Brother Evans spoke well on immortality, and received an attentive hearing. There is no small stir in the place.

CANADA.

HAMILTON.—Brother Powell reports a continued fair attendance at the meetings, and says some are shewing quite an interest

in the things set forth. There have been four additions: two of the daughters of brother **HARRIS** of Bartonville; also Mr. **ROBERT MILNE**, photographer. He was brought up as a Presbyterian, but for many years has been a Methodist. Also **HOWELL SMITH**, a young man from England, to which he thinks of returning this winter. "We have had a visit," says brother Powell "from brother Donaldson; also last week from brother T. H. Dunn of Pennsylvania, who has gone to Blair Hamburg and Guelph, to deliver lectures."

INDIA.

CALCUTTA.—Robert Girod, a man of colour (Anglo-African), writes, "as a believer of the one faith, once for all delivered to the saints," stating that on the 10th of March, 1873, he was immersed by Captain Brown, of the floating light vessel, *Comet*, under whom he was second mate. He was brought up (without education) as a Protestant, but now rejoices to see what Abraham saw and was glad. He thanks the brethren for their labours, which have tended to this end; but especially Dr. Thomas, who he says achieved that which many died trying to do.

UNITED STATES.

BALTIMORE.—Brother Trezise writes, "The ecclesia in Baltimore are in a prosperous and healthy condition. I think I can say they unanimously unite with me in offering an encouraging word to you in your noble defence of the great question as to the "nature of Jesus," which is agitating the English churches. We stand shoulder to shoulder with you in casting aside as false, and fruits from the depths of "Satan," the doctrines promulgated by Turney and his accomplices. It is a trying position for you to be placed in, but you knew your duty and have done it. And we of Baltimore sustain you in every position assumed.

Brother S. F. Gratz has been with us, and lectured to good audiences: the hall being filled on each occasion. Since your visit, we removed our place of meeting to 'Maryland Hall,' 195, Biddle-street. We have had excellent meetings since our occupation, and have created an interest far ahead of our expectations. The move was a good one, and I think will be the means of adding quite a number to our little flock."

BURNET (Texas).—Brother John Banta sends the following interesting communication: "About twenty years ago, Elder John Oatman emigrated from Illinois with a large family—mostly men of families—and settled in Bastrop County, Texas, where, after a few years' residence, he became dissatisfied, and removed to a more healthy locality in Llano County, on the Texan frontier, where

his wife died full of the hope. His son, Clement Oatman also was bereaved of his wife, who was a faithful sister. After this, the said C. Oatman turned his attention to proclaiming the gospel of the kingdom, with considerable success, he being the only preacher of which we have any knowledge in this State, who is able to set forth the whole truth. The few who have been enlightened by the truth, and are now rejoicing in the hope of the glory of God, owe their enlightenment to his able and faithful labours. He has a spinal affection, which renders him at times unable to lecture. I suppose that about 100 persons have been baptised by him, the greater number of whom have turned aside, some after heresy and the love of this present evil world, and a few continue to walk in all the commandments and ordinances of the Lord blameless. Among these few is a little ecclesia on the Colorado river in Burnet county, consisting of 7 members, with which the writer is connected as teacher. There is an ecclesia at Zanzenburg in Kerr county, Texas, numbering 6 or 7 members, and one on Hickory Creek in Blanco county, Texas, numbering 7 or 8; also one in San Fernando valley in Llano county, Texas, consisting of 6 or 7 members. There are several members of the body scattered off from here, with whom we correspond by letter, and endeavour to show them the importance of assembling with the members of the one body, to shew forth the praises of Him who hath called us out of darkness into His marvellous light. Our daughter ALICE, 12 years old, was immersed by brother C. Oatman, in September last, after being questioned on all the essential points pertaining to the one faith, in giving full satisfaction as to her knowledge of the things concerning the kingdom of God and the name of Jesus Christ, and her confident faith in the promises of God. She meets with us, and with solemnity and reverence observes all things Christ has commanded his apostles. There are some few seekers after the truth in this vicinity, among whom are two who have expressed their intention to put on the saving name soon. As a general thing, the truth is very unpopular in these parts; being everywhere spoken against. Its few advocates, however, are alive to their duty, and watching, with joyful expectancy, the steady development of the signs of the times, which indicate the near approach of the Just One in power and great glory. The writer has assisted three in putting on the sin-covering name, sister MOLLY GREEN, wife of brother William Green, in the spring of 1872; and brother and sister G. W. and SUSAN BANTA, in August, 1872, all of whom

continue steadfastly in the apostles' doctrine, &c.

P.S.—The Oatman family had a personal and intimate acquaintance with Dr. John Thomas, from whom they learned the truth, and who assisted them in putting on the name of Christ, in Illinois. Elder John Oatman is still alive, and expresses a desire to remain unto the coming of our Lord; but old age and infirmity render him incapable of lecturing any more."

MOORE'S ORDINARY (Va.)—Brother M. L. Staples writes, Dec. 1st: "We were much gratified by the addition to our ecclesia of Mrs. BELLE STAPLES, the wife of brother James T. Staples, who was immersed on the 5th of November, at the hands of brother Thomas Ellis; but it is with much grief that I have also to report her death, which occurred on the 22nd of November. She was very low for a week before her decease, and was anxious to talk about the truth, often saying 'Come, Lord Jesus, come quickly.' She sent much love to the household of faith. Her departure throws our little ecclesia into some degree of gloom, but we remember that as in Adam all die, so in Christ shall all be made alive."

P.S.—Along with this little piece of intelligence, let me say to the brethren and sisters of Edinburgh and elsewhere, that we were very agreeably surprised yesterday (Sunday), when we reached our place of meeting (which has now been changed from Nutbush to Concord) to find that the brethren and sisters, whose emigration from Edinburgh to Va. had been noticed in the *Christadelphian* for September, had settled within less than one mile of our place of meeting, in the county of Lunenburg, Va. We were highly pleased to hear that they were in our midst. We were very anxious to see some of the beloved brethren from across the Atlantic, so we hastened to call on them in the afternoon, when we found them neatly and comfortably fixed on the farm of Mr. John Wright (an Englishman) where, we hope they will do well. Brother Paterson was not in, but his sister wife and brother and sister Gascoyne did all that was necessary to make our evening's visit a most agreeable and interesting one. The truth which is foremost with all true believers made us soon acquainted, and we hope, with their assistance, yet to considerably build up the truth in this vicinity, if the Lord delay his coming. We bid them a hearty welcome."

WASHINGTON (D.C.)—Brother J. W. Boggs reports that he has presented the 3 vols. of *Eureka* and a copy of the *Twelve Lectures* to the Library of Congress in the United States Capitol.

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. XI.

DR. THOMAS AMONG THE JEWS IN 1857.

"BUT the question of all-absorbing interest to us ought to be, *What does the New Testament teach; and is that teaching true?* I sympathise with the tantalising and unhappy position of Israelites in this matter. Societies are instituted, and efforts made, for their conversion by the clergy of the Gentiles; yet can they not obtain from the sea-and-land proselyters a scriptural definition of New Testament Christianity? 'Believe!' they say, 'believe, or you will be damned!' 'How can I believe,' exclaims the Jew, 'except I hear, and what I hear is proved to be the truth?' And here they are met with a dry and vapid disquisition upon the genuineness and authenticity of the New Testament.

We have, in general terms, stated what is taught—a teaching that occupied Paul from morn till eve in earnest discourse with the elders of the synagogue in Rome in unfolding its details for their belief.—(Acts xxviii. 32.) We have not scope in the

few minutes allotted to us here to follow his example. But we will state a rule by which we work in ascertaining the truth of the facts and teaching of the New Testament. It is this: *If the facts and teachings of the book be in accordance with the Mosaic pattern of things in the law, and with the predictions of the prophets, then we admit that the facts and teachings are true; otherwise not.* Our experience satisfies us that this rule places the Nazarene interpretation of Old Testament Christianity beyond a doubt. The rule is not mine. It is the rule of interpretation presented by Jesus and Paul. 'I am not come,' said the former, 'to destroy, but to fulfil, for verily I say to you, until the heaven may have passed away, and the earth, one iota, or one point, may in no wise have passed from the law until that every thing be accomplished.' And of Paul, it is written that he said, 'I testify both to small and great, saying none other things than those which

the prophets and Moses did say should come;' and when at Rome he worked by this rule, 'expounding and testifying THE KINGDOM OF GOD, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening.' In this way he 'declared the testimony of God' concerning the Christ; and that be he whom he might, he must be a crucified person.

We remarked that a very considerable part of the New Testament consisted of Paul's writing. It is a relevant question, therefore, to ask, Was Paul a reliable witness? We answer, Yes; he was the best kind of a witness. He was a bitter, murderous, ignorant rabbinist, doing all he could to suppress and exterminate the Nazarenes and their doctrine. This is the account he gives of himself while an unbeliever. He was exceedingly mad against all Christians, and conscientiously thought to do God service in destroying them. The loaves and fishes, too, were all on the side of unbelief. Honour, riches, and power were all against the Nazarenes. If such a man had suddenly ceased his animosity and become an advocate of their doctrine, *but remained among their enemies*, you might say he was not to be relied on; that he was a hypocrite or a coward, or afraid of losing his social position or his living, or all of these; but when he not only declared that he had seen Jesus after his resurrection, and that he believed he was indeed the Christ of God, but was immersed into him by Ananias, and *exposed himself to persecution, imprisonment and death* in the work of planting the faith he had sought to destroy, such a man is a most reliable witness, and at least equal, if not superior, to any that can be produced.

Furthermore, we maintain that he was not only a true witness, but a man inspired by the Spirit of God, by which he could teach without mistake. If it be admitted that he is reliable, then this is true; for he testifies that his speech and preaching were in demonstration of spirit and power, that the faith of his hearers might

stand or be based upon the power of God.—(1 Cor. ii. 4, 5.) But apart from his own testimony to the fact, his writings prove that he was inspired by God. We require no stronger evidence of his inspiration than the existence of those very things against which Dr. de Lara has been objecting, and which we protest against as earnestly as he. The 'Names and Denominations' which constitute 'the church' against whose 'Christianity' Israelites object with so much force, are nothing more nor less than THE APOSTASY Paul predicted would arise in later times. His words are, 'The Spirit speaketh expressly that in later times some *will apostatize* from the faith (*αποστησονται*) giving heed to seducing spirits and to teachings of *divines*,^{*} speaking lies in hypocrisy, having their own conscience cauterized, forbidding to marry and commanding to abstain from meats.'—(1 Tim. iv. 1.) Here is the prediction; look abroad into the 'religious world' and behold the fact. There are the Divines or Doctors of Divinity, 'seducing spirits' of all orders of the clergy, 'speaking lies in hypocrisy under the profitable sanction of the Names and Denominations to which they belong. When the Spirit spoke expressly by Paul, these things did not exist, yet he declared with certainty they would. 'The time *will come*,' said he, 'when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned to fables.'—(2 Tim. iv. 3, 4.) This is Christendom to the life, and the 'fables' are its Christianities from which our Israelitish friends are at a loss which to select as the true. Our advice is, have nothing to do with any of them, but study the Old and New Testaments for yourselves; they

* So we render *δαμονιων* in this place. "Every demon," says Plato, "is a *middle* being between a god and a mortal." Hence a *divine*: An ecclesiastical daimonion is a clergyman who officiates as the middle man between the clerical god and the people.

will not deceive you. They speak the same thing. They will seduce you only from error and sin. The New Testament doctrine is attested by the law and the prophets, for whose testimonies all its writers were zealous to imprisonment and death.

At the ensuing meeting Dr. de Lara appeared prepared to show cause why he demurred to the genuineness and authenticity of the New Testament. He read from a manuscript he had prepared for about three quarters of an hour; but as he had not then finished, it was agreed that he should have the rostrum on the following Sunday night to do so. The reading was substantially a more methodical statement in detail of the subject-matter of his speech already noticed.

After he left the stand, I rose, as no one else seemed ready to do so. Nevertheless, I remarked that, as I had spoken several times, and did not wish to force myself upon their attention, I would resume my seat if any other person would proceed. I was however requested to go on. In doing so, I showed them from the prophets—

1. That the Messiah's name was to be called *Jehovah*, with the adjunct *Tzidkaimu*, וְהָיָה צְדִקְתּוֹ which is expressed in Greek by the word Ἰησοῦς, *Jesus*; and in English by *I shall be—the Saviour*; which is equivalent to 'JEHOVAH OUR RIGHTEOUSNESS.'—(Jer. xxiii. 6.) 'I, I Jehovah; and beside me there is no Saviour.—(Isaiah xliii. 2.)

2. That Messiah was to be named *Jesus* while he was in the womb of his mother.—(Isai. xlix. 1.)

3. That *Jehovah* was to give him that name.—*Ibidem*.

4. That Messiah was to be *Jehovah's* servant.—(Isai. xlix. 5, 6; xlii. 1; lii. 13; liii. 2, 3-11.)

5. That the service appointed for Messiah to do, is the political and moral regeneration of the twelve tribes of Israel; the transformation of Palestine into Paradise; the enlightenment of the nations, and the salvation of them all from the evils they endure in all the earth.—(Isai. xlix. 5, 6, 8;

xli. 18, 19; li. 3; Ezek. xxxvi. 35.)

6. That Messiah was to fail in the performance of the required service for a time; but that he would not despair of final success.—(Isai. xlix. 4.)

7. That during *the period of failure* he would, nevertheless, be glorious in *Jehovah's* sight; and that the period of failure would be characterized by the continued dispersion of Israel. (Isai. xlix. 5.)

8. That Messiah would be abhorred by his own nation, and be a servant of its rulers.—(Isai. xlix. 7.)

9. That Messiah would be בְּרִית *berith*, or covenant; and therefore, from the nature of the thing, a sacrifice.—(Isai. xlix. 8; xlii. 6; Gen. xvii. 13; xv. 17, 18; Zech. xi. 10; ix. 11: *berith*, 'covenant,' from בָּרָה *to cut asunder; to eat*.)

Having shown that these items were revealed concerning Messiah many centuries before the time of *Jesus* of Nazareth, we remarked that they had all found their accomplishment in him; and that consequently he was the Messiah. He had indeed failed to restore the Kingdom again to Israel, and Israel was still dispersed; nevertheless, he is at the right hand of power, and glorious in the sight of Him who raised Him from the dead. But because '*the Son of Jehovah's handmaid*,' (see Ps. lxxxvi. 16; cxvi. 16,) has 'laboured in vain, and spent his strength for nought,' as was predicted of him, will he therefore never accomplish the service indicated in our fifth item? If the traditions of the schools and colleges of 'Denominations' prophesy the truth, he never will. They tell us that *Jesus* is to come and escort the reëmbodied elect to trans-solar regions beyond the bounds of time and space; and to reduce the residue of the world, and the great globe itself, to ashes! This is the mission of the *Jesus* they preach; a *Jesus* styled by Paul 'another *Jesus*, whom he had not preached.'—(2 Cor. xi. 4.) How can Israel honestly receive such a *Jesus* as that? Only by denying the testimonies of Moses and the Prophets, in whom was the Spirit of Christ. We say to Jews, reject the

clerical Jesus, the world-burning destroyer of the Law and the Prophets; and heartily embrace the crucified son of David's daughter, who came not to destroy, but to fulfil them. Let him be your hope; for he has declared that he will return, and build again the tabernacle of David, and set up its ruins, that it may be as in the days of old; that he will come in power and great glory, and establish the Kingdom he has promised to his friends

Having concluded for the time, the audience as on a former occasion, expressed its opinion of the argument in what is technically styled 'a round of applause'—a roll of sound by the feet. This effect sadly disturbed the temper of 'the challenger.' He rebuked them sharply for their presumption, and commanded them henceforth to abstain from all expression of feeling in the meetings, which were 'religious!' The fact was, that he could not endure to hear the claims of the New Testament Jesus and the New Testament Christianity vindicated, and approved, at the expense of Andover Divinity, and of other kindred forms of clerical heathenism. Was it not 'his meeting?' Was not he 'the challenger?' Had he not studied divinity at Andover? Had he not read extracts from McIlvaine, which nobody had taken any notice of? Had he not done all the quarrelling with opponents, stigmatizing, insulting, and apologizing, by turns? Did he not try hard to keep speakers to the point, to confine them to seven minutes, to stave off inconvenient questions? Had he not talked himself dry in this service and in returning men to their seats, and had these onerous labors on behalf of the true Judaism elicited the first inkling of applause from the audience? The contrast was too marked to be tolerated. When God's testimony was set forth, and its points and conclusions reasoned out, all was profound attention and without disturbance, except when we had our coat pulled from behind, and the watch intruded as a hint to stop; but when he moved in matters, confusion was

pretty sure to result. It was not difficult, therefore, to discern the cause of his indignation when the testimonies and arguments were audibly and generally approved.

His notion about the meeting being 'a religious meeting' was perfectly ridiculous. The meeting was an assembly of 'converted Jews,' Protestants, Romanists, unbelieving Jews, Gentile infidels, and a few Christians of the New Testament faith. Such a crowd could practise no acceptable worship in common; for they that worship God must worship Him *in Spirit and in truth*; for such only the Father seek to worship Him—(John iv. 23, 24.) Not only were they destitute of the right spirit, but what a strange 'truth' must that be that could have been squared to such incompatibles in the worship of 'him in whom there is no darkness at all!' Alas for Christianity when it falls into the hands of such incapables!

On the following Sunday evening Dr. de Lara took the stand again to finish what he had to say against the genuineness of the New Testament. Before advancing in his argument, he occupied himself in recapitulating, by which of necessity he repeated some things he had read before: upon this, a stranger and afterwards 'the challenger,' broke in upon him on the old plea of his not keeping to the point. An altercation ensued in which 'the challenger' spoke of persons coming there and bringing their friends with them to applaud their speeches! Dr. de Lara supposing that this was meant for him, indignantly repelled the charge, and termed it 'a vile insinuation;' at the same time declaring, that he would not condescend to have any more to do with such a person. As to the point, he had not deviated from it. He had shown by numerous quotations from Christian writers that there were interpolations and errors innumerable, and that consequently the New Testament was not genuine. Show him that these authorities were not to be respected, and that the book was genuine and really written by the men whose names sanctioned its

several parts, and there would be an end of all dispute. 'I will do it!' cried 'the challenger,' coming forward with self-important air, which augured greater things than had yet appeared. The mountain labored, expectation rose; but when he augustly laid his hand upon the book, and proclaimed, 'I say it is genuine, and therefore it is so!'—the ridiculous little mouse was seen: and Dr. De Lara, putting up his papers, seized his hat and mantle, and precipitately withdrew!

This was vexatious. The Jewish gentleman in brilliants, who offered a house if they would convert him, rebuked 'the challenger;' and himself took the stand, where he soon got into an altercation with him. All 'points' were lost sight of in the twaddle of the one and the impetuosity of the other. A philosophical Jew in the audience below said, the question had been asked, What was Christianity? He wanted to hear that answered; and as the first step to it, he considered that it should be shown that Jesus of Nazareth was the Messiah. He would like to hear that proved, if it were possible.

'The challenger' remarked that *whosoever believed that Jesus was the Christ, and the Saviour of sinners, was a Christian!* Therefore, we may respond, all 'the devils' were Christians; for they believed the same. (Mark i. 24.)

After he had delivered himself of this definition, we arose and offered to prove that Jesus was the Messiah, if the audience wished it? This seeming to be general, we proceeded to the platform, were the gentleman in brilliants was still standing. In passing by him, he enquired, '*what do you mean by the Christ?*' We replied, that if he would take his seat, and lend us his ears, we would show him. But, before we reached the desk, we overheard the unhappy 'challenger' call to some one near him 'Stop him! Stop him!' But finding this impracticable, he would have 'absquatulated' to parts unknown to the writer, but for the persuasion of his better half. Here,

then, was a 'converted Jew' in wrath and indignation, and seeking to close the mouth of one who was ready, and, as he believed, able to prove the Messiahship of Jesus. '*That which you speak,*' says he in a letter, '*I adore and love as the truth of God:*' but in the public the demeanor declares the opposite. If he adored our speech of God's truth, why edge on others to close our mouth? Such an adoration may be very convenient and politic, but it strikingly lacks the incense of sincerity which ever burns in the censers of the saints.

But no one attempting to enforce 'the challenger's' demand, we proceeded to show the etymological and scriptural import of the phrase 'the Christ.' We remarked, that it was a Greek word anglicized by the cutting off of the last syllable. The Greek before mutilation is *χριστος*, from *χρῖω*, to *anoint*, to *consecrate*: hence *christos* signifies *anointed*. A christ is an *anointed one*. All kings and priests, therefore, who are made such by *χρισμα*, or that with which the anointing is performed, are *christs*. They are, however, not therefore Jehovah's christs. They only are His, who are anointed by His appointment; for His purposes. All others are the christs of the Devil Power, and styled 'his angels.'

The *chrism*, or anointing matter, may be oil or spirit. The kings and priests of the houses of David and Aaron, and the prophets of the Hebrew nation, were anointed with oil, or 'an oil of holy ointment.' They were, therefore, all of them, irrespective of moral considerations, Jehovah's christs. Abraham, Moses, Joshua, and the prophets were anointed with the holy spirit. This was the *chrism* which dwelt in them; and is referred to by Peter when he said 'the Spirit of Christ was in them' (1 Epist. i. 11)—the same Spirit that quickened the son of Heli's daughter when he arose from the dead (1 Epis. iii, 18), and styled by Nehemiah in his prayer to Jehovah 'Thy spirit in Thy prophets.' (ix. 30.)

Christ, or Anointed, are represented in the Hebrew by **משחה** *Meschiach*, commonly written *Messiah*.

To affirm, then, that A, B, and C, are Jehovah's christi, is to declare that they have been anointed with oil or spirit as his prophets, priests, and kings. To say to A, 'thou art a chief,' might be to declare a truth; but to say, 'thou art *the* Christ' implies that A is some particular christ, who has somewhere been the subject of special discourse.

Now this we find to have been the case when we read, mark, and inwardly digest those ancient writings current under the style of 'Moses and the Prophets.' Moses taught that a prophet was to arise in Israel like unto him (Deut. xviii. 14) to whom they were to hearken; that the Jehovah-spirit would put his words into his mouth; and that whosoever would not hearken unto those words, it should be required of him. He taught that this prophet was to speak in the name of Jehovah: that is, he was to be the medium through whom the Spirit would discourse to the Hebrew nation; and that when the spirit should so speak, the spirit would be the person or manifestation to whom he referred when he said to Moses '*I will be who I shall be*'—**אֲדַבְרָה אֲשֶׁר אֲדַבְרָה** *Ehyeh asher ehyeh*—'This is my name, and this is my memorial (or remembrancer) for the *aion*, and for a generation's generation.'—(Exod. iii. 15.) Hence Moses taught that this prophet should bear 'the glory' of the Spirit, which is '*the name*' he proclaimed to Moses (Exod. xxxiii. 18, 19; xxxiv. 5-7)—'the, august and glorious name **אֲדַבְרָה אֲשֶׁר אֲדַבְרָה** *Yehovah Elohaikah, the I shall be thy Mighty Ones*.'—(Deut. xxviii. 58.)

Here, then, the nation was taught to expect the appearance in their midst of a person who should be at once an Israelite and the Eternal Spirit—two beings in combination; the Spirit manifested in and through flesh. Moses also taught that this Spirit-manifestation or Prophet, whom he

styles **שִׁלֹחַ** *Shiloh* (Gen. xlix. 10), should be a sceptre in Judah; and Judah's seed, yet in a peculiar sense, 'the seed of the Woman'—(Gen. iii. 15)—the destroyer of the serpent power. Moses had such faith in this personage of whom he wrote (Jno. v. 46) that 'he refused to be called the son of Pharaoh's daughter; choosing rather to suffer evil with the people of God (who had the same hope) than to have the enjoyment of sin for a season; esteeming the reproach of the Christ greater wealth than the treasures in Egypt.'—(Heb. xi. 24-26.)

The prophets are copious in their references to this spirit-anointed seed of Abraham. Even Balaam the son of Bosor had a glimpse of him in his regal and military glory. Balaam, who was compelled to bless Israel against his will, discerned a time in the then far-distant future, which he styled 'the latter days,' when he should himself have been raised from the dead, that he should 'behold him but on high.' For '*a star*,' said he, shall come out of Jacob, and a *Sceptre* shall arise out of Israel, and shall smite the princes of Moab, and he shall destroy all the sons of Sheth. And Edom shall be a possession; Seir also, his enemies, shall be a possession: and Israel shall do valiantly. And from Jacob shall he descend; and he shall cause to destroy the remnants from the city.'—(Numb. xxv, 17.)

Samuel, David, Isaiah, Jeremiah, Daniel, &c., all testify of the Christ, 'the pleasant (theme) of Israel's songs'—**יִשְׂרָאֵל נֶעְדָם זְמֵרוֹת** *Yisraa'el n'ëm zëmíroth Yisraa'el*. Samuel tells us that he should be Son of God and Son of David; that he should bow down, being chastened by the sceptre of men, but that he should rise up to sit upon the throne of David's kingdom during the *aion* subsequently to David's resurrection; for 'thy kingdom,' says the spirit 'shall be established *before thy face*'—**לְפָנַי** *l'ephánekah*, in thy presence.—(2 Sam. vii. 12-16.)

David says, in his last words, that the accomplishment of the promises

covenanted to him concerning the Christ was 'all his salvation and all his désiré,' He sings of his crucifixion, resurrection, ascension, conquests, sovereignty, &c., and proclaims the joyful sound in spirit-inspired verse. To speak in detail would be to quote nearly all that he has penned. Isaiah, Jehovah's prophet to the House of David, describes his kingdom and glory in glowing terms—'the joy set before him,' as the recompense of suffering and obedience unto death. He styles him the son of a virgin, who should name him 'God with us,' (ch. vii. 13, 14); says that he should be a stone of stumbling and a rock of offence to both the houses of Israel; a gin and a snare to the inhabitants of Jerusalem, viii. 14; that the government of Israel should be on his shoulders, as the mighty God of the whole earth and founder of the *aion* and reign of peace. (ix. 6; liv. 5). Jeremiah testifies that he shall execute judgment and righteousness in Palestine; and that in his days Judah shall be saved, and Israel shall dwell safely, xxiii. 5, 6; xxxiii. 14-18; and Daniel, that he shall destroy all the powers of the Gentiles, civil and ecclesiastical; and transfer the government of the world to himself and friends throughout all the earth.

Now the issue that has been formed and debated between Jews and Christians during the past eighteen hundred years is this, *Is Jesus of Nazareth that personage of whom Moses and the prophets speak, or is some other individual he?* This question may be affirmed *traditionally or scripturally*, and the opposite. The multitude affirms it traditionally; a few affirm that Jesus is that person; because having examined the Christianity of Moses and the prophets, they are convinced that it is *germinantly inaugurated* in Jesus, but not yet fully developed in him. A Jew intelligent in Moses and the prophets, is not content to receive Jesus as the Christ as he is traditionally confessed. We do not blame him for this. Indeed we do not see how such a Jew can honestly confess the Messiahship of

the character styled Jesus by the Pope, the kings, the clergy, and the people of 'Christendom.' An ignorant Jew or a Gentile ignoramus can confess anything, and not excite our surprise, but not so an intelligent and honest-hearted Jew. He says, and we also say, to the Methodist or other sectarian, you affirm that 'God has cast Israel away; that Jesus has nothing to do with them in the future but to punish them in the flames of hell for rejecting him, and that he will only return to the earth to withdraw his elect and then to reduce it to ashes in a final conflagration!' If that be true, then Jesus is not that Christ who is styled in Isaiah 'Jehovah's servant to raise up the tribes of Jacob, and to restore the desolations of Israel;' a covenant of the people to raise up the land, and to cause to inherit the desolate estates; 'a Christ who had no good things for Israel; who is not the repairer of their breaches, and the restorer of the paths to dwell in,' (Isa. lviii. 12), is not the Christ for Israel; neither is he the Christ of Moses and the prophets, nor of the New Testament. The New Testament Jesus is to return hither, and to do all that is written concerning Christ which may not have been already fulfilled in him. Read Acts xv. 13-18, in connection with Amos ix. 11-15, and you will see that the crucified Nazarene is to 'return' and set up David's kingdom as it was in David's time; and to possess himself of all the enemies of Israel; and to plant the Jews in Palestine, from which they shall thenceforth be pulled up no more."

But in our addresses at this place we could not elaborate sufficiently for want of time. An endeavour from behind was tried to cut us short, but it was met by a voice from the meeting—'Go on till morning!' We proceeded till half-past nine, and then of necessity, ended without finishing as usual. It was gratifying to learn that many were deeply interested. After one of our arguments, a Jew came up to us and said, 'Why, sir, if all the Jews and infidels could hear you, they would all believe! Why, you could convert

the universe! Alas! thought we, how little thou knowest of that universe! If Jesus and his apostles could not convert Judah, our efforts are as nothing in the scale. He continued to speak in high terms of Jesus, waiving the question of his divinity, and condemned in unqualified terms the High Priest and rulers who compassed his death. He predicted, however, that we spoke too much truth for 106, Centre Street; and that it would not be long ere our voice would cease to be heard there. We had no doubt of this, but were determined to improve the opportunity while there was an open door. Even the clergy heard us with interest, for we were informed by the chairman that they had said, 'They could have sat all night to hear us.'

But this was the very thing that was likely to arrest our progress here. There was too much satisfaction in hearing us. It was the 'challenger's' meeting, and he could not endure that the truth should be glorified apart from him. He had driven off Dr. De Lara by a speech he had aimed at us. When the doctor rushed out with indignation we called to him to remain, but he did not either hear or heed. We wanted to say to him that we were sure the 'challenger' did not refer to him in saying that 'persons brought their friends there to applaud there speeches,' but to us. We concluded to let the matter pass for that evening, being unwilling for more precious time to be wasted in complaint and altercation, but determined also that the 'challenger' should eat his words or prove them; and in default of either, that we would withdraw and continue a meeting elsewhere, where we should be free from the semblance of co-operation with Gentilized Jews, who say they are the true Jews (Rev. ii. 9; iii. 9); that 'he is a Christian who believes that Jesus Christ is the Saviour of sinners;' 'that religion can be got in an instant;' and that tell sinners to go into their closets and pray for it. They, doubtless, desire to get quit of us. This was too palpable to be mistaken; and as they seemed to have

no taste for Jesus without the loaves and fishes, the time had come to withdraw from them.

During the week the 'challenger' carried a written declaration to Dr. De Lara, stating that he did not refer to him and requesting him to withdraw his expressions at the meeting under the erroneous supposition that he did. This the doctor did in a letter which, with the 'challenger's,' was to be read at the next meeting. We arrived while they were being read. We had read the 'challenger's' before, so that we lost none of its contents. When he had finished, we rose and said: That in this letter he had stated the truth and nothing but the truth; he had not, however, stated the whole truth. It was certainly true that he did not mean to say that Dr. De Lara had brought his friends there to applaud his speeches. He meant that Dr. Thomas had done this, and that as he had now finished with Dr. De Lara, we adopted Dr. De Lara's words, that it was 'a vile insinuation,' and we repelled it with contempt. His remarks about 'applause' were occasioned by the public expression which followed our addresses, and he could mean no other person. He knew that we attended these meetings reluctantly and at his request, yet when we last rose to speak he had cried out, 'stop him!' and insinuated that we had come there with our friends to applaud us! This was utterly false, and he knew it; and as he had apologised to Dr. De Lara, we demanded that he should also apologise to us, or prove the words.

To this he made no reply. Some fifteen minutes after, we inquired if he had no reply to what we had said. He said 'he would think of it.' 'Give him time,' said the chairman. 'O, certainly, all the evening, if he will!'

The meeting proceeded, but with indications of a new policy. The 'challenger' monopolised the platform, acting as chairman, while 'the chairman' stood at the melodeon below and read some remarks. This indicated that no one was to be admitted to the desk as before. It was also announced

that if an address or speaking were not finished by nine o'clock, the gas would be put out; and thirdly, the time was frittered away in trifling till about a quarter to nine, when, of course, no one would think of entering upon the discussion of so great a subject in such a niche of time. This situation of affairs revealed the real character of these meetings for the conversion of the Jews. New Testament Christianity, as the true Judaism, might go to Jericho. Jesus in the midst of twelve baskets of fragments, and the 'challenger' a specimen of a true Jew Gentilized in an instant of time, the true Judaism. The baskets are the twelve apostles of the system,

without which 'conversion,' we suspect, will stagnate in the way.

Having a presentiment, as it were, that we had spoken for the last time in Centre Street, the brethren in this city hired the Hall, at 187, Bowery, for night meetings. The 'challenger' having dismissed the meeting without a word of explanation, we could speak no more there under the stigma he had affixed to our motives. We had afforded him a fair opportunity of declaring that he did not mean us, or of proving the offence; but doing neither, no alternative was left but to withdraw and leave the concern to its own inherent sterility and death.
Aug., 1857. JOHN THOMAS."

CHRIST AS THE SON OF MAN.

IN *Mutual Help*, a manuscript magazine conducted by brother Paterson, of Edinburgh, there are some good remarks on the private letter of a Renunciationist to former friends. Deprived of their personal allusions, and amended accordingly, we publish the following portion of them: "The central point, and that upon which all the rest is founded, is the assertion that Jesus was not a descendant of Adam. Well, what is the meaning of descendant? The first English Dictionary we take up says, 'the offspring of an ancestor.' Turning next to the Scripture, what do we find? Jesus is there called the Son of Man (in the New Testament more than sixty times), seed of the woman (Gen. iii. 15), seed of Abraham (Heb. ii. 16), seed of David (2 Tim. ii. 8), the fruit of David's loins (Acts ii. 30), David's seed 'who shall proceed out of thy bowels' (2 Sam. vii. 12), *offspring* of David (Rev. xxii. 16), and so forth. It is hardly necessary to affirm that the most superficial will recognise 'descent' in a very distinct way in every one of these appellations. Indeed, in them we have an unbroken chain of descent

from the cradle of the race down to the time when the angel announced to a daughter of Eve as well as of David's house (which message, by the way, she did not receive 'passively,' for she expressed her own will and readiness in the words, 'Be it unto me according to Thy word')—that she should bring forth a son, who should be called the son of the Highest, and to whom the throne of his father (or ancestor) David would be given.—(Luke i. 32.)

Now while the Renunciationist admits that *we* die in virtue of our descent from Adam, he thinks that because Jesus was son of God he could not be reckoned a descendant of Adam. For ourselves, we cannot see anything unreasonable or impossible or inharmonious in the two relationships co-existing. But it seems clear that before we talk of the reasonableness or otherwise of the thing, we must deal fairly with the many statements which say, almost as plainly as may be, that he was a descendant of Adam. The point, however, with the Renunciationist is, that having no immediate human father, or, as he expresses it, 'not having a sinner for

his father,' the relationship of descent was severed. Now, we desire to do this point every justice, and to weigh it carefully. But allowing everything we can to it, we are confronted with this difficulty: *Jesus' mother was a sinner.* How is the fact of his relationship to her to be got rid of? For if the argument is that the being related to a sinner by descent brings death, it is evident Jesus stood in that relationship to his mother. Even if we admit, for the sake of argument, that his birth by a special act of God's power had a purifying influence, that influence can only be partial, for side by side with it, we have the impure influence arising from the relationship to the mother. Putting the matter, then, from the Renunciationist point of view, in the most favourable light, Jesus, as regards relationship was partially pure and partially impure. Suppose we illustrate the point in this way: humanity is a river which has been polluted at its source; this pollution permeates all its windings. There is a stream near at hand which is not polluted; a portion of the impure water is drawn away from the main body, and mingled with the clean stream. Is the impurity thus destroyed? By no means. The mingled pure and impure waters may be a *modification* of the great river's pollution; but a modified evil is an evil nevertheless. We put the matter in this fashion, not because we think it a correct way of describing the case, but for the purpose of showing that even granted what the Renunciationist wishes on this point, it does not warrant the conclusion he has come to. The only possible way to get rid of the penalty resulting from the fact that Jesus was a descendant of Adam, through his mother, is by taking up the position that he was not the woman's offspring. This, however, cannot be done without throwing the testimony overboard.

It is very desirable that we should keep clearly in mind in what sense God was the father of Jesus because of his birth, and what effects that birth legitimately carries with it. In

the first place in regard to that Spirit-begettal itself, we cannot too strongly insist that there is no analogy between the case and that of an ordinary human father, because much that has been written on the subject seems to imply this. The simple unvarnished fact is that God, by His Almighty Spirit-power, caused Mary to bring forth a son out of the ordinary course.* This son, because of that, was named God's son in a special sense. The letter says here: 'This divine relationship separated him from us to begin with.' We endorse this, because it agrees with the testimony. But we differ as to what the 'separation' means. Paul tells us that Jesus was 'holy, harmless, and undefiled, and separate from sinners.' This, without doubt, describes to us his spotless character. But Jehovah laid the foundation for this development by the manner in which Jesus was brought into being, and by the subsequent protecting care extended to him. The Spirit in Isaiah and the record in Luke agree in demonstrating this. The servant in whom He would be glorified the Lord called from the womb, and made mention of his name from the bowels of his mother—a prophetic forecast of what took place when 'the power of the Highest overshadowed' Mary, and she brought forth that holy (or separated) thing who was to be the horn of salvation to the house of David. Thus, the separation had reference to a certain work to be accomplished by God through Christ. And when we remember that that work was a sovereign act of God's mercy to the race, and one in which He desired that the flesh should have no room to glory, we see at once the necessity for Jesus not being brought into existence by the will or power of man. But this does not destroy the other side of the question. When both are combined we are able to contemplate the glorious truth of God alone, in 'the great love where-with he loves us,' redeeming death-stricken humanity through one of its members, whom He developed for the

* But a son, though of the same mortal nature, different from other sons, otherwise there would have been no object in going "out of the ordinary course." The difference is indicated in his name—*YAH-shua, Emmanuel*—God manifested in the flesh, first mentally, then physically.—*Editor.*

purpose by His own power and might.

'One who is condemned for a capital offence (says the letter) cannot give his life to save another who is in the same condemnation.' We do not know whether this statement is based on such parts of Scripture as the Psalm xlix. and Rom. v., or whether it simply is drawn from the procedure of law in human affairs. If the latter, it is not very happy. When a criminal is condemned to death in our own country, the only way he can escape is by the law being set aside in whole or part. As to substitution, it is an unknown thing, and would not be entertained for a moment, under any civilised human code. An outraged law can never be satisfied by the punishment of an innocent one. Though ten thousand innocents might be slain, if the guilty one still lived, the law would continue to demand the life of the real transgressor, unless its administrators set it aside. Now, we say that God, who is unchangeable as well as just, could neither set aside His law nor satisfy it by inflicting its penalty where it was not justly due. Jesus being, as we have already shown, a descendant of Adam, there was no violation of the principles of justice in the penalty being visited on him, while his sinlessness afforded ground for his resurrection unto life eternal, and his being constituted a saving name, in whom we have redemption.

But the redemption which is in Christ Jesus has no counterpart in anything we know of. Where, in any case of redeeming among men, do we find the lawgiver and law administrator furnishing the redemption-price himself for the satisfaction of his own broken law? The truth is that the relationship God sustains to the creatures of His hand can, in no respect, be compared to anything in human affairs. We are completely dependent on Him as clay in the hands of the potter. And so when the reconciliation of the world was effected, it was not like the reconciliations of men, in which there are

mutual action, mutual demands, and it may be mutual concessions. We had absolutely no say in the matter. That reconciliation, which God designed Himself and carried out Himself, has placed humanity upon a legal footing towards the Almighty—in respect that they can, by giving heed to the 'word of reconciliation,' now approach Him with acceptance through the channel which He has appointed.

We do not think the Renunciationist properly describes the matter. It is not that a condemned one redeemed condemned ones, but that God first redeemed one of the condemned family, upon a certain principle, and next made the Redeemed One a means of escape for those of the others who were willing to put on his saving name; and the principle upon which God proceeded—as we have already seen—in the development of this one was that in him should be exhibited a personal holiness by which a great moral foundation would be laid, without the just demands of the broken law being ignored.

It is true that Jesus voluntarily gave his life for us. But in what sense did he give it? Clearly in obedience to his Father's commandment (John x. 18), [which required him to submit to a violent death long before the time for death had arrived in the order natural to him as a son of David.—EDITOR *Christadelphian*.] Being instructed in the Father's will, he cheerfully fell in with its requirements, although that obedience involved his own death. Thus did the Father's purpose and the Son's obedience work in beautiful harmony. If Jesus had been merely a perfect man, offering the Deity something to rescue himself or his fellows from death, then truly he would have been no Saviour, for nothing that mankind could offer or do was of any avail. But seeing that it was not man, but God, who was working in Jesus Christ "to usward," the whole complexion of the case is changed.

This brings us to Psalm xlix. and

Romans v. When in these places it is said, firstly, that 'None of them can, by any means, redeem his brother,' and next, that when Christ died for us we were 'without strength,' we are asked to believe that this arose from the fact that no one had an 'unforfeited life.' But we search in vain for this notion in the Scriptures. The Psalm, indeed, is a striking confirmation of what we have been contending for. It is a simple declaration of the truth that no one could save mankind but He who had stricken them,* this being convincingly brought out in the 15th verse, which, immediately succeeding the description of man's helplessness, and finding its only true application in the case of Jesus, exclaims, 'But GOD will redeem MY soul from the power of the grave, for He shall receive me.' The testimony of the same Spirit in Paul cannot differ from this. Hence, in Rom. v., the apostle speaks twice of the 'love of God' in connection with what has been done for him in Christ Jesus; and in verse 15 he says: 'For if, through the offence of one, many be dead, much more the GRACE (favour) OF GOD, and the gift by grace, which is BY (or through) ONE MAN, Jesus Christ, hath abounded unto many.'

What the letter says about 'the nature' sounds strange in our ears when we remember from whom it comes. 'THE NATURE (it says) WAS NOT THE SINNER, BUT THE MAN WHO HAD POSSESSION OF THE NATURE.' *What then was the man?* Surely the new doctrine is in straits when it has to seek support from what very much resembles the principle underlying

* The context shows David's meaning to be that wealth could not redeem from death. The remark is an allusion to the ancient practice of redemption from death by heavy ransom in money payment. It has no bearing on the subject of the redemption that is in Christ. Brother Paterson's remarks are, however, excellent.—(EDITOR *Christadelphian*.)

the popular dogma of the immortality of the soul. But, whatever sophistries may be uttered and believed, this we are told in the Word—and no sophistry can ever drive us from it—that the sinner was the living flesh and blood organism called man; and it was this living, organised flesh and blood, or nature, which was condemned to return to the ground from whence it came. The letter says a good deal in this direction, which need not be followed, being only a repetition of the idea contained in the sentence we have quoted, the value of which will be obvious to our readers.

At the conclusion, the letter alludes to that beautiful passage in Phil. ii., concerning Jesus humbling himself, and says that it is now seen in a way impossible before. The 'unforfeited life' idea makes Paul teach here that Jesus personally did not need to die, but laid down his life voluntarily for us, and thus, we are told, there was reality in the humiliation. The beauty of the passage, however, seems to us to lie in the other direction. The 8th verse says: '*And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*' These words give us both cause and effect. The necessity for his death consisted in the fact that he was born in the likeness of men. When Jesus, on the one hand, contemplated himself as the manifestation of the Father, invested with His authority and power—as the Messiah, the heir of all things, so gloriously described in the prophets—the natural thought would be that death was no part of his lot. But when on the other hand, he saw himself as the Son of Man, he knew he could only reach the joy that was set before him through the suffering of death; and though the cup was bitter and the shame great, he cheerfully submitted; wherefore God hath highly exalted him."

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 53.

RIGHTEOUSNESS.

THE "righteousness of the law" is a phrase which describes the obtaining of life by the works of the law, upon the principle of faultless obedience: the "righteousness of faith" represents the attainment of life "without works," upon the principle of sins forgiven, and the simple belief of testimony.

The righteousness of faith provides a covering for iniquity for those whom it justifies; while the righteousness of the law provides no sin-covering for the man who should be the subject of its justifying power.

The law being "not of faith," was powerless to justify a sinner; its righteousness defined and provided only for a non-transgressor.

The righteousness of the law is, if possible, a more emphatic justification to life than the righteousness of faith, since the latter is only what may be a second-hand right.

The end of the law was, that "the man that doeth these things shall live by them;" the only man who ever did these things was Christ, and who therefore in attaining to the life which came by doing them, became by consequence the "end of the law" (as Paul says) for righteousness to those who believe.—(Rom. x. 4-5).

The righteousness of faith hath no vitality in it except that which is imparted to it by the righteousness of the law fulfilled in Christ.

Christ's righteousness was his works; hence his reward is "not reckoned of faith or grace, but of debt;" Abraham's righteousness was his faith; hence his reward is not reckoned of debt but of favor.—(Rom. 4. 1-9; Gal. iii. 12.)

By his obedience to the law Christ brought transgression as it were to a stand-still, put an end to sin offerings, made reconciliation for iniquity, and secured the inbringing of everlasting righteousness as a permanent result reached in his resurrection from the dead.

Righteousness and justification relate

to eternal life, whether they be affirmed of the law of faith or the law of works.

The mission of the law was only fulfilled in the results obtained by the obedience of Christ: it could not pass out of existence, until giving birth as it were to its own antitype, it could inaugurate and perpetuate its own righteousness in the permanent form of life for evermore.

To affirm as Paul does "that the law is spiritual" is equivalent to saying that it is life giving, for spirit and life are synonymous.

No amount of faith could ever have reversed the results of the Edenic transgression; these results were bound to remain in force until one being found innocent of transgression, the gates of death could be justly unbarred as the lawful reward of life-purchasing obedience.

From Moses to Christ there were two locked doors, both leading to eternal life: the door of works and the door of faith: the door of works could be opened from without, but the door of faith could only be opened from within; for which reason it is manifest that he only could open the door of faith to his brethren standing without, who should be found able to effect an entrance through the door of works. The key that opened this door was found with Christ, it was made of wrought gold, which is the righteousness of the law, the wards of which were as it were inwrought by the sacrifice of himself.

REFERENCE TABLET No. 54.

BIBLE MARKS.

The Hebrew word *sheol* is the word translated hell in all passages of the Old Testament.

The Hebrew word *sheol* is rendered grave in the following passages, viz.: Gen. xxxvii. 35; xlii. 38; xliv. 29, 31; 1 Sam. ii. 6; 1 Kings ii. 6, 9; Job vii. 9; xiv. 13; xvii. 13; xxi. 13; xxiv. 19; xxx. 24; Ps. vi. 5; xxx. 3; xxxi. 17; xlix. 14, 15; lxxxix. 48; cxli. 7; Prov. i. 12; xxx. 16; Eccl. ix. 10; Cant. viii. 6; Isa. xiv. 11; xxxviii. 10, 18; Ezek. xxxi. 15; Hos. xiii. 14.

The Hebrew word *sheol* is translated pit in the following places, viz.: Num. xvi. 30, 33; Job. xvii. 16.

The Hebrew word *Gai-henna* is rendered "Valley of Hinnom" in the following places in the Old Testament—Josh. xv. 8; xviii. 16; 2 Kings xxiii. 10; 2 Chron. xxviii. 3; Jer. xix. 2; xxxii. 35; and hell in the following texts in the New Testament—Matt. v. 22, 29; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 45; Luke xii. 5; Jas. iii. 6. The Greek form of the word, as used in the Septuagint is *Gai-enna*, or as used in the New Testament, *Gehenna* or *Geenna*.

The Greek word *hades* is rendered hell in the following passages, viz.: Matt. xi. 23; xvi. 18; Luke xvi. 23; Acts ii. 27, 31; Rev. i. 18; vi. 8; xx. 13, 14; and grave in the following: 1 Cor. xv. 55.

The Greek word *Tartaroo* or *Tartarus* is rendered hell in 2 Pet. ii. 4.

"*Tartarus* (says Parkhurst) in its proper physical sense is the condensed, solid and immovable darkness which surrounds the material universe; and to this import of the word agrees its derivation from the Hebrew: *to go round as a ring or circle*." Its doctrinal sense he defines as "blackness of darkness" as in 2 Peter ii. 17; Jude xiii. Death and the grave sufficiently answer to this description as to leave no doubt as to what is meant in 2 Peter ii. 4; see Job x. 21, 22.

Sheol in the Hebrew is synonymous with *hades* in the Greek and hell in the English, the radical meaning of all of which is *to hide, cover and conceal from view*, even as Abraham said to the sons of Heth: "give me a burying place with you that I may *bury my dead out of my sight*."—(Gen. xxiii. 4.)

Gehenna (literally the valley of Hinnom) is not improbably rendered hell in the New Testament upon the principle that a valley creates a *shadow or dark place*, thus: "the valley of the shadow of death." Considering that the Jews used *Gehenna* fire to consume the offals from the sacrifices, it was but fitting that Christ should employ the fact as a symbol of that time when, as respects his household, the refuse will be separated from the "living sacrifices," and similarly consumed in the same valley.—(Isa. lxvi. 24.)

REFERENCE TABLET No. 55.

WHY?

"Redeem the time." Why? Because the days are evil.—(Eph. v. 16.)

"Wives submit yourselves to your own husbands." Why? Because the husband is the head of the wife even as Christ is the head of the *ecclesia*.—(Eph. v. 22, 24.)

"Husbands love your wives." Why? Because Christ loved the *ecclesia*.—(Eph. v. 25.)

"Walk in love." Why? Because Christ also hath loved us.—(Eph. i. 2.)

Make no corrupt communications one to another. Why? Lest ye grieve the Holy Spirit of God.—(Eph. iv. 30.)

"Be perfect." Why? Because our Father in heaven is perfect.—(Matt. v. 48.)

"Speak the truth in love." Wherefore? That you may grow up in all things unto him who is the head, even Christ.—(Eph. iv. 15.)

"Let him who thinketh he standeth take heed." Why? Lest he fall.—(1 Cor. x. 12.)

"Bear ye one another's burdens." Why? That you may fulfil the law of Christ.—(Gal. v. 2.)

If a brother be overtaken in a fault, restore him. Why? Lest you also be tempted.—(Gal. v. 1.)

"Be not weary in well doing." Wherefore? Because, in due season we shall reap *if we faint not*.—(Gal. v. 9.)

"Walk in the Spirit." Why? So that you may not fulfil the lust of the flesh.—(Gal. v. 16.)

"Be vigilant." Why? Because your adversary the devil, goeth about like a roaring lion, seeking whom he may devour.

"Resist the devil." For why? That you may put him to flight.

"Blessed are the merciful." Why? Because they shall obtain mercy.

"In everything give thanks." Why? Because this is the will of God in Christ concerning you.—(1 Thes. v. 18.)

"Forbear and forgive." For why? Because Christ forgave you.—(Col. iii. 13.)

"Children, obey your parents." Why? Inasmuch as it is well-pleasing to the Lord.—(Col. iii. 20.)

"Fathers, provoke not your children to

wrath?" For what reason? Lest they be discouraged.—(Col. iii. 21.)

"A man who is an heretic after the first and second admonition, reject." Why so? Because he is subverted, and sinneth, being condemned of himself.—(Tit. iii. 10, 11.)

"If there come any unto you who confess not that Jesus Christ is come in the flesh, receive him not unto your house, neither bid him God speed." For what reason? Because he who biddeth him God speed, is partaker of his evil deeds.—(2 John 10, 11.)

REFERENCE TABLE No. 56.

THE SECOND APOSTASY.

The understated are additional items subscribed to by sundry children of this last *many-minded* departure from the righteousness of the faith.

1.—That Jesus Christ's blood was incorruptible.

2.—That his eternal life was suspended for three days when he was in the grave.

3.—That without the witness of the Spirit, death will be to believers a leap in the dark.

4.—That this life may not be our only chance.

5.—That Jesus Christ was not *God* manifest in the flesh.

6.—That Jesus Christ was a law-breaker, and that he taught men to do the same.

7.—That the sentence against Adam and his posterity was eternal death.—

REFERENCE TABLET No. 57.

SPRAY FROM THE WATER OF LIFE.

If a man receive the knowledge of the

truth as a headstone to a mental structure already existent in his own mind, or as a kind of foliage to a shrub of his own creating, he makes the ponderous mistake of attempting to lay eternal foundations upon a crazy edifice of wood, hay, and stubble; or he otherwise presents the spectacle exhibited in a "Christmas tree," laden, indeed, with fine things, but having no vital connection with the stock that bears them.

No man is so much better than his brother that he need indulge in self-complacency; which, in a believer, is a state of spiritual stagnation.

The heart of a "respector of persons" readily suggests kind considerations towards his well-to-do friend, which would never occur to him in respect of his more humble brother.

A godless believer is a paradox; and yet a man may subscribe to the truth in the same merely secular sense that he believes what he reads in a newspaper.

Wicked men do not even appreciate kindness, when it is of that wholesome order defined in Psalm cxli. 5.

Let no man, who having set to his seal that God is true, think in his heart to make an idol of anything on earth, and escape the just judgment of God.

The righteous are chastised in this world, that they may escape stripes in the world to come: so also are they subjected to shame now, that they may not be ashamed before the Son of Man at his coming.

Better by a righteous course to incur the wrath of men in the flesh, than by a joint conspiracy against the truth to merit the displeasure of the Lord the Spirit.

A man who uniformly disregards the providences of God, or who discourses irreverently on divine things, or who discusses for the sake of controversy, or who thinks he does the truth an honour by his patronage, or who is indifferent to the rooting and grounding work—such a man will be an easy prey to whatsoever commends itself to his natural sympathies.

PSALMS BY A MOURNER IN ISRAEL.—No. 4.

I WILL speak of that which is true.
I have not the Spirit as David had,
To frame my thoughts and guide their utterance;

I am less blessed; I can but measure
With nature's power on what I have learnt,
And what I see and hear.

Yet have I much to rejoice in, and rejoice I will;
I am not so forsaken as my British ancestors—
Rude, painted pagans, who lived as animals;
Who knew not God, but for worship practised
A vain and lowering superstition;
I have the word of God.

The Spirit's voice, though not in me as holy men of old,
Speaks to me: thus am I greatly privileged.
I listen, and am enriched beyond my own poor power
To estimate. I can know the thoughts of God;
The drift of true wisdom, the appointed course of things,
The secret mystery which the world calls
"The problems of our life insoluble."
I am at ease where distraction fills the hearts
Of mere philosophers.

It matters not to me that the beginning and the foundation
Are inconceivable. There is a beginning: there is a foundation.
The most incorrigible sceptic is forced to allow this,
Though with strange unreason, he shuts his eyes
From looking at its nature, because it accords not
With his conception of what it ought to be.
Dogmatic reviler of dogma! Unreasonable boaster of reason!
Yea, most credulous rejector of faith, believing
In a past less credible than
What is attested!

I leave him hopeless in his fog,
And go to find my rest in God;
From whom I see
Not only the spacious star-set firmament;
Not only the mighty framework of the earth;
Not only the noble forest and springing flowers,
And beauteous teeming life on land and ocean,
And exquisite adaptation of minutest thing
To pre-arranged conditions. I also see
A plan at work to fill the earth with glory,
To exalt the name of God with every creature,
To lift all human life at last
To highest pinnacle of good. In God
I see Christ as well as the sun—
Moses, as well as the starry splendour of the sky—
The Jewish race and history and future,
As well as the waving fields of corn.

Besides phenomena of nature and "scientific" marvel,
I can discern in deeds of nations
The working of an intelligent hand,
Guiding affairs of men in unseen ways
To an appointed issue.

All these are demonstrable verities ;
They are inwoven in the history and state of man.
Christ cannot be blotted from the archives of the world ;
God cannot be put away from earth's history,
Without involving it in the inexplicable.
God's word is set on deep, strong-laid foundations,
On which the feet of faith stand firm, and sweetly
Taking comfort from the hope that comes of it—
The hope of true deliverance from a state
Which at its best is hemmed with clouds,
And cloyed with weakness, wasting, ennui, sin,
And in its darker side, presents a harrowing picture
Of tears and broken hearts and death.

Drinking at the fountain of Jehovah's word,
Learning to look at things in His most glorious light,
Pondering them according to the things He tells us,
I can rejoice ; though not as David and his Greater Son.
And yet as they : for the result is the same
Though the agency be different. They
Learnt by the deep inworking of the Spirit
In sweet direct communion with the Eternal.
I learn by what the Spirit said in them ;
Thus I find them company though I am not with them
In the excellence of actual inspiration.

Some tell me I cannot thus take on the thoughts of God ;
That I must have His living, actual, quickening presence
By the Spirit, in order to receive the impress of His truth.
Such mock me. Hath not God spoken by His prophets and His Son ?
Their word, engraved by hearing of the ear,
On fleshy tablet of my heart, creates within me
Their likeness. This is God's purifying power.
Wherefore did He speak, if not that we should hear ?
And in this case, He must have made us capable of hearing.
Must we be prophets and apostles in order that we may listen ?
This is confusion.

Others again, tell me I have the Spirit.
Again I am mocked : for I know the difference
Between God speaking in me and God speaking to me.
The former I should rejoice in, but have not experienced.

I have not attained to this great comfort : this most high distinction.
 Even the latter is done to me but indirectly.
 God speaks by Moses, the prophets, Christ and his apostles ;
 And He is of persons no respecter ; therefore
 The speaking is to everyone who hears—
 Therefore to me. I bow most reverently
 Before what He has said. But I am not inspired ;
 I am but a poor, weak, earthen vessel, into which,
 By constant application, I seek to bring
 Some of God's precious treasure, which of yore
 He placed by actual Spirit in His chosen vessels,
 And which is now stored in one common hoard
 In the glorious book we call the Bible, which
 Is at once more known and less known
 Than any book besides.

Oh, that I were rich in the Spirit's actual treasures !
 Oh, that the great Comforter would take His abode with me !
 But, hush, my soul ! Must I not rather give thanks
 That I have access to its glorious storehouse,
 Whence I can procure my daily portion
 Of life-sustaining knowledge of what the Lord hath spoken ;
 What He purposes, and what of us requires ?

I do ; I read ; I utter thanks and praise ;
 Yet I mourn, as David and his Lord.
 I feel as they, like pelican in the wilderness ;
 Like owl in desert set, hooting weirdly in the night.
 I am alone. I seek in solitude the comfort of God's wisdom.
 Enemies surround me, and watch my steps ;
 They know me not, but judge me by their carnal selves.
 They wrest my words, and set their poisoned arrows
 On tight-stretched string of cruel bow, to shoot me in the heart.
 They say "A dire disease clings to him : he will fall and not arise."
 They speak against me without cause ; they forge
 Their lies on anvil of their hate and deadly malice.

Lord, I commit my cause to thee.
 Thou knowest the integrity of my heart ;
 Thou knowest that though in weakness and short-coming,
 Inelegance and blunder, yet in sincerity and truth
 I seek to maintain Thine honour and Thy will,
 And to exalt Thy precepts in the earth.
 Thou, the searcher of all hearts, dost know
 That though heavily clogg'd with imperfection,
 I have no malice against a living thing,
 But seek only ways of peace and purity,
 And would rejoice in a pure abounding goodness
 Unto every one : even those who hate me.

My heart yearns with a sympathy that is frustrated
By oppositions and ungodliness of men around.

To Thee I commit my cause.
I am willing to die if Thy plan requires it ;
I am without desire for gain, or honour, or life ;
I am abased in my own sight. I have no power
To work any deliverance in the earth.
But while I live, one thing I seek after :
Under much burden of this flesh of sin,
I strive to walk in the way of Thy pilgrims,
In hope to see Thy glory in the day of joy,
Yet with willingness to hide me ever in the grave,
If Thou sayest "I have no pleasure in thee!"

Then ever blessed be Thy Name,
Who ever art the glorious same ;
All strength and goodness come of Thee ;
Without Thee we could never be ;
And though we sigh, poor sons of earth,
We hope to reach a higher birth,
According to Thine own good will,
Thine own good promise to fulfil ;
The promise made to Abraham's race,
And sealed by covenant in Thy grace ;
The promise that, at last set free
From death, Thy sons release will see.
What though this promise tarry now !
Before Thy working we will bow ;
Thy will Thou hast made known ; we wait
In quiet patience of our state,
Quenching our sorrow in Thy love,
Praying the day-spring from above,
When on the darkness light will shine,
Thy light on every son of Thine ;
Even the full brightness of Thy face,
Filling with joy the darkest place ;
Banishing evil—vanquishing death,
And filling with praises every breath !

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 52.

"Exhort one another daily."—PAUL.

Our meeting this morning has a meaning | understand the truth, and by few of them
which is appreciated by those only who | as it ought to be. By the world without, it is

regarded with quiet scorn. They see in it nothing but an idle ceremony—an effete piece of sacerdotalism—the lingering shadow of an ancient superstition. They may respect those who persevere in it from week to week; they may approvingly regard them as at least persons of sincerity, who act consistently with their professed convictions: but their respect is mixed with pity for what they consider weakness, and regret that honest purpose should be thrown away on what they regard as a bootless enterprise. Their feelings are also strongly tinged with a resentful contempt for the implied condemnation of their own position; for of course our being right involves that they are fatally wrong. Indeed this implied condemnation is at the bottom of all the hostility ever shown by the world towards those who walk in the way of God. “Only admit that we are right also,” say they, “and we will agree to differ:” but this is just what the believers of the gospel cannot do; hence, the traditional “enmity.” We have to thank God that we live in a day when the world has no power to give practical effect to its hostile feelings against the friends of Christ. There was a day when the law of the land would not have permitted us to assemble as we do this morning. There was a day when we should have been compelled to take refuge in the privacy of forest and glen, in order to carry out the Master’s injunction to break bread in remembrance of him. But that day is gone, and gone for ever. The termination of the Papal ascendancy for 1,260 years is in no way more distinctly marked than in the total disappearance of all power on the part of the system personally and geographically headed up in Rome, to coerce the weakest of mankind against their conscience. The saints were “given into his hand” for time, times and a-half; that period is at an end, notwithstanding the attempts to prove the contrary by such as delight to say, “My

lord delayeth his coming.” Consequently, everywhere under heaven the saints are “out of the hand” of the apostacy, and at liberty, in any country where they may exist, to assemble, in obedience to the injunction which brings us together this morning

Nevertheless, the contempt of the world is a trial of a certain sort: the faithlessness of some professing the Name who say, “Who hath required this at your hands?” is a trial of another sort. The uncertainty of the time of the Lord’s coming, notwithstanding the general and unmistakable indications that we are in the time of the end, and that he is at the door, forms another trial. The situation is rife with trials. What shall we say to this? There is but one enlightened answer. The heart enlightened in the principles on which God deals with all whom He chooses, instead of growing weary under trials, will, like Paul and his brother James, “count it all joy” to be thus put to the test. Trial is the order of the house of God; and in our day, when the sword is taken out of the hand of the magistrate, it is necessary, if we are to belong to this house, that we be put on a par with our brethren of past ages, by having trials in a form adapted to our time of freedom and privilege. A right view of the case will make us welcome these when they come. Paul said, in view of the meaning of his sufferings: “I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake.” A spiritual view of our affairs will lead us to entertain a similar sentiment with regard to those things we may be called on to endure through our identification with and our service of the one faith. They are far from agreeable: if they were agreeable, they would not answer their purpose, which is, that by the mental exercise

* Even in Rome itself, where Protestants meet, and Bibles circulate under the very walls of the Vatican.

induced, we may become partakers of the Father's holiness. Pleasure would not exercise us in this direction, but contrariwise.

There is another pleasant side to "the sufferings of this present time;" they prepare a sweet future in a special sense. The joy of our deliverance will be in the ratio of our present sense of trouble. And this deliverance is not far off. "Though it tarry, wait for it." This is the Spirit's counsel. Suddenly, in the midst of our commonplace life, our ears will be made to tingle with the announcement that our waiting is past—that our warfare is accomplished—that the Lord is in the earth. For this, we are being prepared by evil and delay.

Meanwhile, it is ours to be steadfast. The Lord has not yet come; and we are to continue at this "till he come," unmoved by the instabilities everywhere manifesting themselves around us. The times are perilous for such as "have no root in themselves;" and even for those whose feet are on the track, there is danger. Let us be on our guard. We hear of brethren forsaking the table of the Lord, and counselling all others to give it up as an institution of men. We hear of brethren denying the righteousness of God as revealed in the gospel from faith to faith; teaching that no man is saved by the gospel, and that none need to be baptized. Many other vagaries are floating in the air, unsubstantial as the phantom ship, but for the time appearing as real. The circumstances impose on us the necessity for keeping close to the holy oracles in all things. We need not be surprised that some are inconstant and movable. In Paul's day, there was a disposition to be "carried about of every wind of doctrine," which called from him words of warning. There were men of cunning craftiness lying in wait to deceive, and some who were ever learning and never able to come to the knowledge of the truth.

There were those who, notwithstanding the warnings of the apostles, gave ear to "evil men and seducers," who, with good words and fair speeches, drew away disciples after them, deceiving and being deceived. These in the old age of John had multiplied to "many antichrists." If this were so in the days of inspiration, we must not blind our eyes to similar possibilities in our time. We have the consolation, that the second apostacy which is now stalking through the brotherhood, will not be allowed to extinguish the truth a second time. It is comforting to know that the Lord, at his coming, finds some who are ready (Matt. xxv. 10); some who will not taste of death (1 Cor. xv. 51; 1 Thess. iv. 17); some who, in the midst of a general forgetfulness of the Lord's coming, will be "found watching" (Luke xii. 37); and, therefore, some who will steer safely through all the complications, snares, pitfalls and dangers of the latter days, and remain steadfast to the end in the one faith and practice of the apostles. If "some" are to be found of the Lord, at his coming in this blessed case, we may be amongst them. To be so found will require the exercise of vigilance and great circumspection, the more so as God has permitted the uprise of clever perverters, capable, almost, of deceiving the very elect. Those who slacken their vigilance, are in danger of being taken captive to their destruction.

The table is a centre point round which the disciples will be found assembling themselves to the very day of the Lord's appearing. Like the first-century disciples, they will to the last "continue steadfast in the apostle's doctrine and fellowship, and in the breaking of bread and in prayers."—(Acts ii. 42). They will be found in the observance of all things which Jesus commanded the apostles.—(Matt. xxviii. 20). Among these "all things" is this beautiful memorial supper, which combines so many interesting, sublime,

and comforting features. Here we have the Lord represented in our midst. At the time he instituted it, he was at the table himself with his disciples, partaking with them. Their eyes rested on him whom to worship is not idolatry, and whom to love with our utmost devotion is a duty springing out of his own commandments. We cannot so look on him as they looked on him. We are assembled in his name, and he is, doubtless, cognizant of and attentive to us; but we lack the refreshing satisfaction of those who "saw, and heard and handled the Word of life."—(1 John i. 1.) Yet this lack may prove much in our ultimate favour. It may ensure to us the blessedness expressed in the words of the Lord when he said to Thomas, "Blessed are those who have not seen and yet have believed." Will it not be a great joy on that day to see himself, after assembling so many times in his absence in remembrance of him? What a glorious termination to our patience to be permitted to sit down at the higher table in the kingdom of God! It will come. We shall see him then as really as his disciples saw him when he rose and girt himself with a towel, and poured water and washed their feet; but we shall see him in happier circumstances. We shall realise the full blessedness of the words he spoke when he said, "Blessed are those servants whom the Lord when he cometh shall *find watching*. Verily, I say unto you that he shall gird himself and make them to sit down to meat, and will come forth and serve them." Our eyes will rest upon him with a rapturous sweetness when we behold him the living omnipotent fountain of the covenanted blessedness which is to prevail to the utmost bounds of the habitable globe. We shall shout for joy when permitted to share his everlasting life, and to sit down with Abraham, Isaac and Jacob in the kingdom of God." In the days of his flesh, men "wondered

at the gracious words that proceeded out of his mouth." What shall be our admiration in the day of his glory, when his superlative excellence in word and demeanour will not only be seen with our own eyes, and heard with our own ears, but seen and heard with such enlarged capacity to appreciate and enjoy! We shall be like them that dream. Our mouth will be filled with laughter, and our tongue with singing. We shall say, "The Lord hath done great things for us, whereof we are glad." Of all these glorious things we are reminded by the recollection that he broke bread 1,800 years ago, and said to his disciples, "Do this in remembrance of me."

Then this breaking of bread brings home to us the fact that before his exaltation, he was truly our brother—born of our common nature, a partaker of all our afflictions, standing in our position, bearing our sins, tasting our death, made in all things like unto his brethren. There is comfort in the thought that he trod the same path we are now treading, coming through the same experience of weakness, trial, faith and hope. There is force in the declaration that we have not an high priest that cannot be touched with the feeling of our infirmities. There is strength for us in the fact that his sympathy is real and active; that though now exalted, he has not lost the memory of his woes, but remembers the time when he was a man of sorrows and acquainted with grief. Were he still a man only, he might have forgotten this long ago. The human brain is so feebly retentive of impressions that restoration to health soon wipes out the recollection of pain. The spiritual nature differs from the natural in this. Being the divine nature, its powers of recollection are like the source from which it springs—the Eternal Spirit, to whom nothing is ever forgotten. Here is, doubtless, one cause of the Deity's principle of

prefacing eternal good with a period of trial and suffering. A distinct memory of that evil will be an element in the everlasting joy that is promised. The keenest enjoyments are those that immediately succeed the greatest sufferings. Take for illustration (inelegant perhaps, but forcible) the common case of toothache. A person suddenly relieved from this experiences a degree of pleasure which the man who has no toothache does not feel, and which the sufferer himself will lose when the memory of his pain subsides. So long as the memory of his pain continues, the sweetness of relief is keen to the taste. If the memory of pain could be perpetuated, the delightful sensation of relief would be continued also; but because the pain-memory fades, the pleasure of relief fades also. There can be little doubt that in the spirit-nature, the memory of the present evil will be perpetuated, and thus the joy of salvation be ever fresh and delightful. It is on this principle that Jesus can after so long a time be touched with the feeling of our infirmity.

The breaking of this loaf also reminds us that it pleased Jehovah to put His beloved Son to grief; that Jesus was not only made of a woman for us, and made subject to obedience for us, but died for us. The dread mystery of the Father's love is herein manifest. He loved us and was willing to forgive us, but first

compelled us, in His beloved, to bow before the majesty of His sovereign supremacy, which was slighted in Eden, and set at naught in many generations. We do reverence to His great and holy Name in taking this broken bread in our hands, in token of our community with the solemn transaction of Calvary.

Above all, we remember his resurrection; that though crucified through weakness, he liveth by the power of God, and at the appointed time—the time of restitution of all things, which God hath spoken by the mouth of all His holy prophets—he will re-appear and bring with him times of much refreshing from on high. The memory of these things is able to strengthen us in the days and conditions of our pilgrimage. It reconciles us to the position of strangers and sojourners, as all the fathers were, having here no continuing city, but seeking one to come, and that a glorious one, possessing all those attributes of righteousness, holiness, knowledge and love, which will gladden our hearts with inexpressible joy, and cause us to join in loud and thankful praises to Him that sitteth on the throne, and unto the Lamb. Well may we say to each other: "Wherefore my beloved brethren, be ye steadfast and immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

EDITOR.

THE FIRST ADAM AND THE LAST ADAM; A PARALLEL AND A CONTRAST.

ALL men are related to one, and some to both, the personages styled the First Adam and the Last Adam; in the former we see the source of the evils which afflict humanity, and in the latter, the Physician by whom they will be cured. To all but the disciples of Darwin and other rejectors of revelation, the circumstances connected with the two Adams cannot but be of deep

interest. Following the order of their appearance, we will first consider the occupant of the garden of Eden.

The first Adam was created direct from the ground; he had no mother but "mother earth," and no human father; the Creator of heaven and earth was his Father, and, therefore, he is called "Son of God."—(Luke iii. 38.) He did not grow

from infancy to manhood, as all men since him have done; he came into existence in the maturity of his powers. He was a "living soul" formed of the dust, the result being a human organization of flesh and blood. He was placed in "the garden of Eden to dress and to keep it."—(Gen. ii. 15.) In this, he would find that exercise for body and mind so conducive to happiness. The only other occupation recorded of him in his pristine innocence, was that of naming all the beasts of the field and the fowls of the air, brought to him for that purpose by "the Lord God." To accomplish this object, he would, doubtless, be instructed in the varied features of these living creatures, so as to give them appropriate names. When it was done, the "Lord God," who had previously said it was "not good that the man should be alone" (v. 18), formed a "helpmeet" out of one of his ribs, while he was in a deep sleep. This "helpmeet" Adam called "Woman" (v. 23), and at the same time, he uttered a prediction which has had constant and innumerable fulfillments from that day to this:—"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—(v. 25.) The chapter in which these facts are narrated, concludes by saying, "And they were both naked, the man and his wife, and were not ashamed."

Such was the condition of our first parents in the early stage of their existence. The mode in which they were brought into being, and the circumstances which surrounded them have never since been repeated. One thing, and only one, they were forbidden to do; and that was to partake of the tree of the knowledge of good and evil. Disobedience to this command, they were told, would certainly incur the punishment of death.—(chap. ii. 17.) They might do anything else without committing sin; nothing but the eating of this forbidden tree would constitute them transgressors. Its name was significant; it indicated that they were created without a knowledge of good and evil; and this was confirmed by subsequent events. Being devoid of this knowledge, and having no desire to transgress, they could not be tempted from within. So long as they remained in their isolated condition they continued free from transgression. Obedience such as this, was, however, imperfect; it was untried innocence: to be perfect it was necessary that it should be tested. This was effected

by means of a serpent, which though a "very good" animal of its kind, was "more subtil than any beast of the field," and, therefore, possessed of a certain amount of intellectuality; by means of which, through the organs of speech which it possessed, it could converse upon the things it saw and heard. It accordingly came to the woman and said, "Yea, hath God said Ye shall not eat of every tree of the garden?" to which the woman replied, "We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The last three words exhibit a slight departure from the mandate of Jehovah. He had said to Adam, "Thou shalt surely die," but Eve perverted this into the less certain phrase, "lest ye die," thereby implying a doubt as to the infliction of threatened retribution. The serpent's insinuating suggestion had evidently operated on the woman's mind, and partially blunted her moral sensibility. This made him more courageous; he proceeded a step farther, but instead of asking a question, he made a bold assertion—a mode of attack which is very effective with those who are not enveloped in the panoply of God. He said, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."—(verses 4 and 5.) Here we have a mixture of truth and error; a mode of adulteration which has been extensively imitated by human serpents ever since. The first statement "Ye shall not surely die," was a lie; it was a flat contradiction to the divine threat; it was equivalent to saying, "Ye are, or will become, immortal." This was a pleasant lie: it was agreeable to the flesh, as witness the universal manner in which it has been adopted by men of all grades, periods, and localities. The next statement, that by the eating of the tree their eyes would be opened, and that they would be as gods, or *elohim* (i.e. angels) knowing good and evil, was partially true and partially false; they would become as gods in one sense but not in another; their eyes would be opened and they would obtain a knowledge of good and evil, but would not, like them, become immortal. With this exhilarating mixture did the serpent endeavour to beguile the mind of the woman; and with what success is known to every reader of the Mosaic narrative. She

was not proof against his subtlety; his sophistical reasoning was too strong for her; the attractive picture he placed before her dazzled her eyes, and by exciting her imagination, developed lust or self-gratification. "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat."

Here we have the various stages of temptation described by the apostle James: "Every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."—(James i. 14, 15.) Previous to the conversation with the serpent, the woman had no lust, or desire to partake of the tree; but when the words of the serpent were written on her fleshly mind, desire was planted within her. By this desire she was drawn away and enticed. She "saw that the tree was good for food," and thus succumbed to "the lust of the flesh;" she saw that "it was pleasant to the eyes," a manifestation of "the lust of the eyes;" and she saw that it was "a tree to be desired to make one wise," a fleshly lust defined by the apostle John to be "the pride of life." These three different kinds of lust, says the apostle, are "all that is in the world," and are "not of the Father, but of the world."—(1 John ii. 16.) They comprise in principle all the temptations to which the human race is subject; every sinful act may be traced to one or more of them. Eve was tried by all three; their combined power caused her to yield; in the words of James, her "lust" or desire "conceived," and then it brought forth sin.

Adam having been induced by his wife also to take of the tree, the eyes of them both were opened, and they knew that they were naked, or in other words, they were ashamed of being in each other's presence without clothing. They thereupon adopted the device of covering their nakedness with fig-leaf garments, and when they "heard the voice of the Lord God" in the garden, they hid themselves among the trees; and Adam, when questioned as to his whereabouts and his reason for this course of conduct, said, "I was afraid, because I was naked, and I hid myself." "The Lord God" was not satisfied with this answer; therefore He proceeded further in His enquiry:—"Who

told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" This question clearly shows that the eating of the tree was the cause of their shame; they knew they had done wrong, and thus their conscience, once pure, had become defiled. Their minds having undergone a change, knowledge of good and evil, desire, and shame, may be described as the mental consequences of their sin. But their punishment did not end here. Their sin led to physical results appropriate to their organisation. To the woman the "Lord God" said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth thy children; and thy desire shall be to thy husband, and he shall rule over thee."—(v. 16.) To the man it was said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life In the sweat of thy face shalt thou eat bread, till thou return unto the ground."—(v. 17, 19.)

From the fact that these curses were imposed "because" of their transgression, it is apparent that they did not exist previously. Neither of them had sorrow; their lives passed away in uninterrupted bliss. Neither of them had any desire contrary to the will of God or the will of the other; and there was no necessity for the male to "rule over" the female. Instead of being compelled to toil hard to obtain sustenance for their bodies, they had everything they required ready at hand. But now all was changed; the smile of their Creator gave place to a frown; after basking in divine favour, they became the subjects of divine wrath, which was, however, accompanied with mercy; from the mountain of sunshine, they were driven into the valley of the shadow of death.

To summarise the consequences of our first parents' transgression in the garden, they may be defined as follows:—

- 1.—A knowledge of good and evil.
- 2.—Shame when naked.
- 3.—Mental sorrow.
- 4.—Physical pain and disease.
- 5.—Great toil through the ground being cursed.
- 6.—Death.

Revelation and experience both testify that these consequences have descended to their posterity; in a greater or less degree they are inherited by all the children of Adam. Infants are brought into the world amid much physical suffering; they are the subjects of pain and disease from

the moment they breathe the air; and ere they have been long in existence they begin to display, by their actions, an innate tendency to evil. Scarcely do they pass from infancy to childhood before sense of shame, when partially or wholly unclothed, begins to manifest itself; and when at last they are released from their parents' protection, they realise the necessity, unless born in the lap of luxury, of earning their bread by the sweat of their brow. The sorrow which commenced in infancy ceases not as years roll on; it continues in a greater or less degree throughout life, producing the wrinkled brow and turreted face, which are the sure accompaniments of old age, until at last death supervenes, and there is a return to that dust from which flesh and blood originally came.

In the early history of the human race, death did not cut off the sons of Adam so soon as it does now; where we count our years by tens, the antediluvians counted them by hundreds. After the flood, there were a few lived from two to four hundred years and more; but the length of human life rapidly shortened, especially after the time of Abraham, until at last, when the children of Israel were settled in their own land, it reached its present general limit of three score years and ten. It has been suggested that this reduction in the length of human life was effected by two decrees, one at the flood, fixing it at 120 years, and the other in the days of the Psalmist, fixing it at 70 years. But for this there is no warrant; the Psalmist's words are simply a statement of fact, not a decree (Ps. xc. 10), and the words of the Lord uttered at the time of the flood, have reference to the number of years which were to elapse before the earth was to be covered with water:—"My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years."—(Gen. vi. 3.) This was undoubtedly a decree, but instead of relating to the age of all men, it simply fixed a limit to the existence of that generation. If it had been a decree, such as is suggested, it would have been impossible for anyone living afterwards to exceed it. In that case we should have had no record of the following ages being attained by post-diluvians:—

Arphaxad, son of Shem	438 years.
Salah, son of Arphaxad	433 "
Eber, son of Salah	460 "
Peleg, son or Eber	239 "

Reu, son of Peleg	239 years.
Serug, son of Reu	230 "
Nahor, son of Serug	148 "
Terah, son of Nahor	205 "
Abraham, son of Terah	175 "
Sarah, wife of Abraham	127 "
Isaac, son of Abraham	180 "
Ishmael, son of Abraham	137 "
Jacob, son of Isaac	147 "
Levi, son of Jacob	137 "
Aaron, son of Levi	123 "
Kohath, son of Aaron	133 "
Amram, son of Kohath	137 "

This genealogical tree comprises a period of over 800 years, or just about one-half the length of time which elapsed from the creation to the flood. These names, doubtless, represent the average length of life attained by their respective contemporary generations. The highest is 460 years, and the lowest is 123 years. They gradually diminish in length as the age of the world increases; and since the last-named passed away, the instances of persons exceeding 120, or even 100 years, have been few and far between. Whereas, if the Psalmist's words were a divine decree, no one since his day could have passed even the term of three score and ten.

The lesson to be learned from these facts is that the vitality of human nature has gradually degenerated as the race has got older. To no other cause can this be ascribed than sin. In this respect, then, if in nothing else, the flesh has undergone a remarkable change as the result of the sin introduced into the world by the first Adam. With this fact before us there need be no difficulty in realising that a mental change has also taken place? The *capacity* to know good or evil existed in Adam before he fell, but the knowledge itself and its consequences had no existence in him. This knowledge, in the sense of experience, came into his flesh as the result of sin, and became afterwards a cause of sin in the flesh of his descendants, and on this account, it is spoken of as "sin in the flesh." By "the flesh" here is, of course, meant the whole nature embracing the mind, as the centre of thought and action. The literal rendering of "the carnal mind" (Rom. vii. 6) is *the thinking of the flesh*, which "is enmity against God." It is the thinking of the flesh which produces "the works of the flesh" (Gal. v. 19-21) in every form of manifestation. But in the production of those works, the flesh acts as a whole man. To ask whether sin dwells in the hand or

the foot is as absurd as it would be to ask if the hand or the foot originate the works of the flesh. Sin only dwells in the hand or foot in the same sense that feeling dwells there, which is through relationship to the brain; for all feeling is in the brain. In like manner all sin has its roots in brain flesh. The change which the flesh has undergone is not a change in its component elements, but in the relation and operation of these elements, which is as much an actual change as a change in the elements themselves. The flesh now does spontaneously that which, before the fall, required to be set in motion by an outside influence. The words of the serpent have resulted in a "law" being planted in our "members," the yielding to which brings men "into captivity to the law of sin." (Rom. vii. 23), and so doubly binds them in the bondage of death. From this death there is no release through the first Adam; for death has passed upon all in him, and no release can be wrought by ourselves, because we, like him, are transgressors. Well may we, each of us, exclaim with the apostle, "O wretched man that I am! who shall deliver me from this body of death?" Only those who are in the last Adam can truthfully repeat his answer to this question: "I thank G d through Jesus Christ our Lord."—(Rom. vii. 24, 25) The explanation as to how this way of deliverance has been opened involves an exposition of the second part of the subject.

The last Adam came into the world under circumstances entirely different from those of the first Adam. It was no part of his lot to be placed in a garden in the maturity of his powers, to enjoy a state of things into which sin had never entered. His life commenced some 4,000 years after that of him who "brought death into the world and all our woes." The circumstances which preceded, surrounded and accompanied it, could not have exhibited a greater contrast. He was naturally influenced, to a certain extent, by those circumstances, just as the first Adam was influenced by those which surrounded him. In fact, the last Adam owed his existence to the circumstances resulting from the first Adam's conduct. Every human being, since the introduction of sin into the world, has had to pass through the first stage of infantile life. Accordingly, the last Adam commenced life as a "babe" (Luke ii. 12; he was at an early age called "the child Jesus." (Luke ii. 43). These facts indicate

a beginning different from that of the first man; like Adam, he had God for his Father, but unlike Adam, he had a mother. He was, therefore, appropriately called the Seed of the Woman, a name which could not possibly be applied to the father of our race. Adam was created direct from the ground, but Jesus was "made of a woman"—(Gal. iv. 4.) This entitled him to be called "the Son of Man" (Mark x. 33,) or, "the Son of David."—(Matt. i. 1.) His sonship was two-fold—human and divine, whereas, Adam's was the latter only. He, therefore, inherited things which formed no part of the first man's lot at creation. Thus, during his private life, he had to earn his bread by the sweat of his brow, in the capacity of a "carpenter" (Mark vi. 33), that being the trade of his reputed father, Joseph.—(Matt. xiii. 55.) He had a knowledge of good and evil from his early years; it was an innate characteristic of the nature derived from his mother; it did not come to him through any conduct of his own. He was a "man of sorrows and acquainted with grief" (Isa liii. 3), and was made "perfect through sufferings" (Heb. ii. 10); a kind of human experience of which Adam and Eve had no idea before their fall. Clothing was as necessary to him as to any other of the human race, not merely as a protection against the weather, or as an accommodation to the customs of society, but to hide that innate feeling of shame which has pertained to man ever since he fell from his high estate. But though this sense of shame existed within him, yet at the end of his career, he had to undergo a judicial exposure which deprived him of the protection afforded by clothing. This occurred at his crucifixion, a mode of punishment which it was customary to inflict naked, as the following testimony will show:—"Arrived at the spot, the delinquent was supplied with an intoxicating drink, made of myrrh and other bitter herbs, and having been stripped of his clothing, was raised and affixed to the cross."—(Kitto's *Cyclopædia*.) "Arrived at the place of execution, the sufferer was stripped naked, the dress being the perquisite of the soldiers; possibly, not even a cloth round the loins was allowed him; at least among the Jews the rule was, 'that a man should be stoned naked,' where what follows shows that 'naked' must not be taken in its restricted sense"—(Smith's *Bible Dictionary*.) That Jesus was no exception to this rule, is evident from the testimony that while he

was on the cross, his raiment was divided among the Roman soldiers (Matt. xxvii. 35; Jno. xix. 23, 24), and it is confirmed by the statement that during the crucifixion, the women stood "afar off."—(Matt. xxvii. 55; Mark xv. 40.) This is, doubtless, what the apostle referred to when he said that Jesus "endured the cross, *despising the shame*."—(Heb. xii. 2.) If Adam could have been placed in a similar position before his fall, he would have had no shame to despise, for he would have felt none. And if Jesus Christ had been in the same condition as Adam when first created, this ignominious position would have produced no "shame" to be "despised."

These facts clearly show that the last Adam was not between his birth and death in the same physical and mental condition as the first Adam when created. If, then, there is not a perfect parallel between them in these particulars, what reason is there for supposing a parallel in regard to life and death? If Jesus partook of the minor consequences of Adam's sin, the logical conclusion is that he partook of the major also, and that, therefore, he was born under the sentence of death passed upon the whole race. If he had been free from *this* result of sin, it would have been no more than consistent that he should be free from the other results also. The fact that he was not, shows that there was not a perfect parallel between them. And, furthermore, there is this significant fact that nowhere is it stated that Jesus was made like Adam at his creation. All the testimony in regard to the nature of Jesus is that he was made like the sons of Adam. The most emphatic passage on this point is to be found in Heb. ii. 14-18: "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; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." Whatever be the "flesh and blood" of which "the children" were

"partakers," Jesus Christ was a partaker of "the same." The former was unclean, therefore, the latter was also unclean; the former was sin's flesh, therefore, the latter was sin's flesh; the former had in it that which "had the power of death;" therefore, the latter contained that which "had the power of death;" the former was *diabolos* flesh; therefore, the latter was *diabolos* flesh. It was to "destroy" that in the flesh which is called *diabolos* that Jesus Christ was manifested: he had to "destroy" it, not simply by his life, but "through death;" hence the necessity for his being made of that flesh which contained *diabolos*. Adam's flesh had no *diabolos* in it when created, therefore it would have been impossible for him to have destroyed by death that which had no existence in him. Equally impossible would it have been for Jesus Christ to have destroyed *diabolos* if it had not existed in his nature. There was no sin to take away, or *diabolos* to destroy, when Adam the first was created; but there was when Adam the second came into being; hence the necessity for their being placed under different physical conditions. The mission of the last Adam rendered it necessary that he should be made in the same condition as those whom he came to redeem.

If *diabolos* be not applied to something in the flesh, then the reason assigned by the apostle for Jesus being made of the same flesh as "the children" of Abraham is deprived of all force; his work of destroying the devil would, in that case, have been as effectively performed by his partaking of any other flesh. That there is something in the flesh which is called sin, is clear from the statements that "sin" works all manner of concupiscence, deceives, and does that of which the enlightened mind does not approve (Rom. vii. 8, 11, 16, 17); which statements are equivalent to saying that the flesh serves the law of sin.—(verse 25.) The apostle emphatically speaks of "sin which dwelleth in me," a form of words which cannot be harmonized with the notion that sin consists of actual transgression only. That the possession of flesh containing this kind of "sin" is perfectly compatible with the existence of a sinless character, is evident from the fact that there was "sin in the flesh" of God's beloved Son—(Rom. viii. 3.) This "sin," was the *diabolos* which he destroyed by his death. The devil, therefore, was an innate quality of the flesh; it may be called a principle or law of Jewish

and Gentile flesh. Hence the necessity for Jesus Christ being made of this flesh in order to effect its destruction by his death. But if, as contended by some, *diabolos* be not "sin in the flesh," it must be sin outside the flesh; and if sin outside the flesh, it may be superhuman; and if superhuman, it may be a fallen angel. Thus the exclusion of *diabolos* from the flesh of Adam's descendants opens the way for the devil of Pagan and Papal superstition.

It will probably be replied that *diabolos* is actual transgression only, and that Jesus Christ destroyed actual transgressions by his death. But a statement such as this is of little value, unless accompanied by a demonstration showing how it was effected. Jesus Christ did not, by his death, destroy the actual transgressions of those who lived before him; and he certainly could not destroy the actual transgressions of those who have lived since. Neither had he any transgressions of his own to destroy. What he did was to open up a way whereby those transgressions might be blotted out. In other words, he destroyed the effect of sin, which effect is itself spoken of as sin, or *diabolos*. This is clear from Peter's statement that Jesus Christ "bare our sins in his own body on (or, to) the tree."—(1 Pet. ii. 24.) He could not have actual transgression in his body, but he could have its consequences; and this is evidently what is meant by saying that he "bare our sins *in* his body," not *on* his body. By being made of sin's flesh, he had a body in which existed, as a principle or law of its members, the consequences of sin. He was made sin (2 Cor. v. 21), by being "made of a woman" (Gal. iv. 4); and he destroyed sin, or *diabolos*, by suffering the penalty due to sin. This is described by Paul as God "condemning sin in the flesh" (Rom. viii. 3), a statement quite meaningless, if there be no such thing as sin in the flesh of Jesus Christ or of any others born of a woman. The condemnation spoken of here is not moral; it is physical. It did not require Jesus Christ to appear in the world, to enable God to condemn sin morally; the Almighty had done that "at sundry times and in divers manners," from the first introduction of sin. But He had not condemned it physically before the crucifixion of His Son. It is true He had inflicted death judicially on certain members of the race; but they were all transgressors, and, therefore, no ultimate results could be obtained either for themselves or anyone else. What was required was, that death should be

judicially inflicted on one who was personally sinless, in order that he might be raised from the dead. Only in the person of Jesus Christ has this requirement been fulfilled. Therefore it is only of him that it can be said that sin has been condemned in the flesh in such a way as to remove it. By its removal, the gates of the grave have been unlocked, and a way opened for resurrection. This fact is clearly shown by the apostle Paul, in Rom. vi. 5, 6:—"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this that our old man is crucified with him, that the body of sin might be destroyed." Instead of being "our old man is crucified," it should read, "our old man was crucified;" it is so rendered by Dean Alford and others. This shows that the apostle is writing about a past event, not a present figurative crucifixion of the lusts of the flesh on the part of believers; figurative crucifixion on the part of the disciples of Christ is based upon the actual crucifixion of their head; but for the latter the former would be useless. The "old man" which "was crucified" with Christ, is none other than sin's flesh; it is synonymous with "the body of sin." The one is said to have been "crucified," the other "destroyed;" these are but different ways of describing the same thing, namely, the condemnation of sin in the flesh. If Jesus had not been made of "our old-man" nature, or had not possessed a "body of sin," it would have been impossible for the one to have been "destroyed" or the other "crucified;" and without this, there would be no hope of a resurrection through him. "Since by man (the first Adam) came death, by man (the last Adam) came also the resurrection of the dead."—(1 Cor. xv. 21)

The taking away of sin has resulted in the removal of its consequence—death; so that it can now be said that "Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel."—(2 Tim. i. 10.) He brought life and immortality to light, not by preaching it; for that had been done by Moses and the prophets before him. He brought immortality to light in a practical, and not merely in a theoretical, manner, by himself becoming an embodiment of it, and so illustrating in his own person the practicability of attaining to immortality. From this it follows that the abolition of death by him was something practical, something real, something

which related to himself. As a matter of fact, he has not abolished death in the members of his own body; for they are still under its power. But he has abolished it in himself, and prospectively in them. To have done this he must have been under its power. It may, possibly, be said that this was restricted to the time when he was dead. But if Jesus simply passed through death, as an incombustible article might be passed through a fire—according to the “free life” theory—it cannot be said that death ever had any real power over him. Moreover, before such a statement can be received, it must be clearly proved from other parts of the Bible, that Jesus was born free from the law of sin and death. The evidence being to the contrary, it follows that he was under the reign of death during his lifetime, as well as when in the grave. Having been released from it on account of his own sinlessness, it can now be said that he “hath abolished death,” or that “death hath no more dominion over him.”—(Rom. vi. 9.)

The object for which *diabolos* was destroyed by Jesus Christ is stated by the apostle to be, to “*deliver them* who through fear of death, were all their lifetime subject to bondage.”—(Heb. ii. 15.) Then follows the statement, “For verily he took not on him the nature of angels; but he took on him the seed of Abraham.” There are two views of this passage: one that the “he” refers to God, the other that it refers to *death* or *diabolos* which takes or lays hold of the seed of Abraham along with all the rest of the human race. As the question of which of these interpretations is true is of great importance in relation to the subject in hand, namely the relation of Jesus Christ to the Adamic condemnation, it will be worth while to examine the matter closely. It will be observed that there are no less than five italic words in our version of this verse; none of these, of course, are in the original. The margin supplies another rendering which makes these italic words unnecessary:—“For verily he taketh not hold of angels, but of the seed of Abraham he taketh hold.” This is undoubtedly the more correct rendering. It is one of the very few marginal translations adopted by Tischendorf, in the footnotes of his edition of the New Testament. That it is considered by him a necessary emendation, must be evident from the fact that although the ordinary version of the epistle to the Hebrews contains above sixty marginal

translations, he has only adopted two of them; his other emendations are based upon variations in the original manuscripts.

In this more exact rendering, it will be seen that the present tense is substituted for the past, thereby indicating that the taking hold is not a single action placed altogether in the past, but a continuous process in operation at the time the words were written. This raises a doubt as to the “he” referring to God, and suggests the question, To whom or what does it apply? The preceding context supplies the answer. The apostle affirms that *diabolos* hath the power of the death, and that the children of Abraham are held in bondage through the fear of death. He then proceeds to give a reason for this bondage, as shown by the 16th verse, beginning with the word “for.” The reason is, that *someone or something styled “he” takes hold of the seed of Abraham*. Now the only interpretation consistent with the tenour of the whole passage is, that this “he” is *diabolos*. The destruction of *diabolos* is the great point in the apostle’s argument, and hence the word *diabolos* in the original is in accordance with the Greek usage, in the emphatic form. There is no inconsistency in *diabolos* being represented by the masculine pronoun “he,” inasmuch as the Greek word is in the masculine gender. Moreover, it is far from uncommon to personify *diabolos*; this is done in v. 14, in the phrase, “*him* that hath the power of death, that is *diabolos*.” The verb translated “taketh hold” may be applied either to a merciful or a hostile action; examples of both uses are to be found in the New Testament; the context in each case must decide the nature of the taking hold. In this instance, the context shows that it is applied to an action which is injurious; for the purpose of destruction, not salvation. It is this fact, together with v. 14, which constitutes the basis for the next statement: “Wherefore in all things it behoved him to be made like unto his brethren.” The word “wherefore” shows that a logical conclusion is about to be drawn from an already-stated premiss. It is perfectly true that the eternal Spirit did take hold of the nature of the seed of Abraham, but this, so far from being a reason for Jesus Christ being made in all things like unto them, is rather the same thing stated in different phraseology. But the fact that *diabolos* takes hold of the seed of Abraham, is a sufficient reason why

he whose mission it was to destroy *diabolos*, through death, should be made like the children of Abraham in all things. The apostle, in effect, says, That the fleshly seed of Abraham are under sentence of death; therefore their Redeemer must be made like them in "all things." Sentence of death is evidently among the "all things;" otherwise, being, as it is, the principal thing pertaining to the race in connection with his argument, we cannot doubt that he would have made it an exception. This is equivalent to a positive statement that Jesus Christ was born under the Adamic condemnation.

One of the most important objects for which the Last Adam was made like unto his brethren in all things was "that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." This is tantamount to saying that if he had not been made in all things like his brethren, he would not have been fit to be "a merciful and faithful high priest" for them. This result would have ensued if he had been made like the first Adam at the creation. Adam, at that time, was not under sentence of death, and was destitute of a knowledge of good and evil; neither did he feel sorrow or pain. Under these circumstances he could have no fellow-feeling with beings like us, and would have been altogether unsuited for being "a merciful and faithful high priest." It could not be said of him as it is said of the last Adam, "For in that he himself hath suffered being tempted, he is able to succour them that are tempted."—(Heb. ii. 18.) Herein lies one grand distinction between the two Adams—a distinction which is nullified by the "free life" theory. The first Adam had neither to destroy *diabolos* nor become a high priest; but the last Adam had to do both; hence it was absolutely necessary that he should be made, not like the first Adam at creation, but like his suffering death-stricken sons.

The following paragraph from *Diabolism*, having reference to the destruction of the devil, may appropriately be introduced here; the fact of its having been labelled by its author with the word "renounce" does not in any way impair its truthfulness: "Jesus was not made in the nature of angels, but in that of flesh and blood." Paul says "it behoved him to be made like unto his brethren." This likeness was of sin's flesh, in which "dwells no good thing."—(Rom. viii. 3; vii. 18.) In Paul's teaching sin is identical with

human nature. As the Christ was fore-ordained to be an effectual sin offering, it was imperative that he should be invested with a sinful body, in order that sin might be condemned in sinful flesh. Had not the flesh of Jesus been the same as that of Adam, the sin contracted by that flesh would not, by the offering-up of Jesus have been removed therefrom. The victim, to be efficient, must needs be under the curse. Bulls and goats were offered for sin, according to the rite of Moses, but still "it was not possible that they could take away sin," because it was not a bull or a goat that had sinned, but a man. Hence the apostle's statement in 2 Cor. v. 21: "For he hath made him sin for us who knew no sin, that we might be made the righteousness of God in him." If it be asked what Paul means by "made him sin," he replies "flesh and blood" or "sin's flesh." It is undeniable, then, that sin was an element of the flesh of the Son of God, unless we had rather take the apostasy than Paul for our guide in the matter. The doctrine that Jesus was immaculate renders him of no service at all as a sin-offering. The *logos* was made flesh of Mary's substance, and, like her, obnoxious to the penalty of death. In it was "no soundness" or enduring principle. It was "filled with a loathsome disease," which is sin, and the inevitable end, death. The redeeming power was the divine character residing in the Son of Man."—(*Diabolism*, p. 41.)

Objection is made to the conclusion that Jesus Christ was made of sin's flesh, because Rom. viii. 3. states that God's Son was "in the likeness of sin's flesh." The word "likeness" it is said means only resemblance. That this is one meaning is quite true; but it also has another and more important meaning, that of identity. This may be seen, without a resort to Greek Lexicons, by simply referring to a few other passages where it is used.

Thus John says, in 1 John iii. 2: "We know that when he shall appear we shall be *like* him." The same truth is stated by the apostle Paul in other words: "The Lord Jesus Christ shall change our vile body, that it may be fashioned *like* unto his glorious body."—(Phil. iii. 21.) The Lord Jesus Christ's body, after resurrection, was transformed into Spirit; his faithful brethren have the promise that theirs shall be so transformed. When this takes place, they will be "like him;" that is, they will have a nature identical with his, not a mere resemblance; for while

they now possess a "natural body," they are at the resurrection to receive a "spiritual body," which is the identical nature the Lord now has. As well might we say that this passage proves that the saints will only *resemble* their head in the next life, as that he was only a resemblance of sinful flesh in his former life.

In writing to the Philippians, the apostle Paul says that Jesus Christ "was made in the likeness of men."—(Phil. ii. 7.) It is the same word which is translated "likeness" here as in the phrase, "likeness of sinful flesh." If, therefore, the word "likeness" proves Jesus to have been only a resemblance of "sinful flesh," it affords equal proof that he was only a resemblance of a man. This was an idea entertained in the early days of the apostasy, but it cannot be accepted by anyone who understands the things concerning the name of Jesus Christ. And certainly no one who repudiates it can consistently contend for the word "likeness," in Rom. viii. 3, necessarily meaning resemblance.

From this evidence it will be seen that so far from the phrase, "likeness of sinful flesh," indicating any difference between the flesh of Jesus and the flesh of Adam's sons, it leads to the reverse conclusion; and this conclusion is made absolute by the statement in Heb. ii. 14, that Jesus partook of "THE SAME" flesh and blood.

The application of the term "Last Adam" to Jesus Christ, is considered by some to be strong evidence in favour of his being in the same position as the first Adam before transgression. Those who use this argument fail to notice the circumstances under which the term is so applied. Jesus Christ is called the "Last Adam" only once in the New Testament, and that is in connection with the resurrection. To show the connexion, we reproduce the passage wherein it occurs:—"It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body. And so it is written, The first man, Adam, was made a living soul; the last Adam was made a quickening Spirit [*i.e.*, a life-giving Spirit]. Howbeit, that was not first which is spiritual but that which is natural; and afterwards that which is spiritual. The first man is of the earth earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the

image of the heavenly."—(1 Cor. xv. 44-49.) The point which the apostle is endeavouring to prove is, that as we, through being in the first Adam, possess a "natural body" now, so the faithful members of Christ's body, through being in the Last Adam, will possess a spiritual body after resurrection. He illustrates it by referring to the two Adams: the first was a specimen of the natural body; the last is now a specimen of the spiritual body; the first was of the earth earthy; the last is the Lord from heaven. Having, by our relationship to the first Adam, says the apostle, "borne the image of the earthy," we shall also, by our relationship with the Last Adam, "bear the image of the heavenly." There can be no doubt that the apostle is here speaking of nature; the term "earthy" is synonymous with "natural body," and the term "heavenly" is synonymous with "spiritual body." Hence the term "last Adam" is applied to Jesus Christ as he is now—not as he was before crucifixion; for before his death it could as truthfully be affirmed of him as of the first Adam that he was in regard to nature "of the earth, earthy;" he was earthy but not earthly; whereas the first Adam was both earthy and earthly; the former word relates to nature, the latter to character. There was a point of time when Jesus was in the same condition as the first Adam, and that was when raised from the dead before his ascent to the Father-nature. He was, when Mary met him, flesh and blood, in the same condition as Adam's before the Fall; he was freed from the Adamic sentence of death, and, therefore, had no *diabolos* or sin in his flesh. He had been purged, redeemed, or lustrated from this defiling element by means of his death. This is the idea involved in the word "redemption" in Heb. ix. 22, the original of which is derived from the same verb as our word lustrate, to clarify.

The term "Last Adam" has been applied to Jesus Christ throughout this article because it is a name to which he has become entitled since his resurrection; on the same principle that Moses applies "Jehovah" to the Almighty in writing the book of Genesis, although it was not until just before the Egyptian plagues that the God of Abraham made Himself known by the name Jehovah.—(Ex. vi. 3.)

It may possibly be asked, Was not Jesus Christ, in the days of his flesh, "the Lord from heaven?" Not in the sense in which the words are used by the

apostle in this passage. The passages in John's gospel which speak of him as "from heaven" refer to his origin and character, not his nature; but the apostle Paul uses the term in reference to nature. When the resurrected Jesus was made "both Lord and Christ" (Acts ii. 36), he was clothed with a house from heaven, as all his faithful disciples will be after judgment—(2 Cor. v. 2.) He then became "the Lord the Spirit" (2 Cor. iii. 17), or "the second man, the Lord from heaven." It is this fact which forms the basis of this part of the apostle Paul's argument concerning the resurrection; without it, he would have had no illustration of the "spiritual body" to which to point the Corinthian believers.

When the members of Christ's Bride become "spiritual bodies," they, like him, will be from heaven; they will, collectively constitute the "Lamb's wife," or "the holy Jerusalem descending out of heaven from God."—(Rev. xxi. 10.) Their descent from heaven is not a personal individual descent, but a descent of the house, clothing, or nature with which they become invested. By such investiture they are married to the last Adam, and so become the Last Eve. In their united capacity they take possession of the earth, and exercise dominion over it to a far greater extent than ever was done by the first Adam and Eve. Not, however, until after the thousand years, when sin is effaced from the earth will they realise these titles in their fullest extent.

When this result has been accomplished, then will be seen that which was typified by Adam and Eve. Adam, it is said, was "the figure of him that was to come" (Rom. v. 14), not the very image of him; and, therefore, it was not intended that a parallel should be drawn placing them on the same level. Adam was a "figure," on a lower scale, of One who was to occupy a higher sphere; the former being, in his final state, mortal, but the latter immortal. The same may be said of Eve; for the relationship which our first mother occupied towards her husband was the same as that

which Christ's Bride occupies towards the heavenly Bridegroom. Eve was made out of the side of Adam during a "deep sleep."—(Gen. ii. 21.) In like manner the Bride of Christ will owe its origin to the sleep of death which passed upon the Lamb of God. Since the latter event has taken place, no one can be espoused to the Last Adam who does not understand its significance, and certainly no one can become part of the Lamb's immortal Bride who denies its import. The most important point connected with that event, is, undoubtedly, the taking away of sin, otherwise called the condemnation of sin in the flesh, or destruction of the devil. Hence the necessity of rightly understanding this truth, in order to become part of the Last Eve

It has been shown that the two Adams were both sons of God; but it is necessary to supplement this by pointing out that they did not enjoy equal degrees of relationship. It could not be said of the first Adam, as it was said of the Last Adam, that he was "in the bosom of the Father" (Jno. i. 18); "The word made flesh" (Jno. i. 14); "God with us" (Matt. i. 23); "God (or Godliness) manifest in the flesh" (1 Tim. iii. 16); "The Bread of God" (Jno. vi. 33); "The Bread of Life" (Jno. vi. 35); "The Day-spring from on high" (Luke i. 78; "The Arm of the Lord" (Isa. liii. 1); and, "My servant whom I uphold, Mine elect in whom My soul delighteth."—(Isa. xlii. 1.) These names show that there existed a much more intimate connection between the Last Adam and the Father, than is to be seen in the case of the first Adam. This connection is the basis of the "mystery of Godliness," or Godlikeness; a mystery which the "natural man" understandeth not, inasmuch as it comprises the engraving of the divine mind on a precious stone made of sin's flesh. It shows how that which inexperienced man, unaided, when placed in favourable circumstances, failed to accomplish, God effected by means of His Son, amidst apparently unfavourable circumstances.

J. J. ANDREW.

ADAM AND CHRIST IN CONTRAST.

To bring the substance of the foregoing article into a condensed form, we present the following list of contrasts between the First and Last Adams.

Adam was created from the ground by the Elohim.

Jesus was begotten of the Father direct by the Holy Spirit—not out of the ground, but of a mortal sinful woman.

Adam was a son of God.	Jesus was the only begotten and beloved Son of God.
Adam had no mother.	Jesus had a Jewish Virgin for his mother.
Adam was created free from law.	Jesus was born under the law of Moses.
Adam was never circumcised.	Jesus was circumcised the eighth day.
Adam had no need for baptism.	Jesus was baptised with John's baptism, which was a baptism of repentance for the remission of sin.
Adam came on the scene with relations limited to himself and posterity.	Jesus came into the world for a purpose having reference to a pre-existing race, and having particular reference to the conditions existing among them before he was born.
Adam's sonship was of God only.	Jesus was a Son of Man as well as a Son of God.
Adam was free to live for ever if obedient.	Jesus came into the world for the express purpose of dying.
Adam disobeyed God.	Jesus obeyed in all things.
Adam was the descendant of no one.	Jesus was the Son of David.
Adam was heir to nothing.	Jesus was heir of all things.
Adam was created "very good."	Jesus had to be made physically perfect through sufferings.
Adam having "free life" brought sin and death.	Jesus, made subject to death, brought righteousness and life.
Adam's innocency was untried.	Jesus Christ's innocency was subjected to severe tests.
Adam was created free from any sentence of death.	Jesus was the member of a race which was sentenced to death on account of sin.
Adam, when created, was a natural body free from the principle of death.	Jesus was made of flesh and blood in that state which Paul calls a "body of death."—(Rom. vii. 20.)
Adam came into existence before sin.	Jesus was born when sin had been in the world 4,000 years.
Adam was made subject to death by sin.	Jesus was saved from death by righteousness.
Adam, if obedient, could have been immortalised without dying.	Jesus Christ, although obedient, was under the necessity to die before receiving immortality.
Adam had dominion given him over every living creature on the earth, and lost it.	Jesus took upon himself the form of a servant and was at last exalted to be King of kings and the head of all nations.
Adam was not a life-giver.	Jesus was the bread of life sent down from heaven.
Adam, though made in the image of the Elohim, was not a manifestation of God.	Jesus Christ was God manifest in the flesh.

- Adam knew no evil till he disobeyed. Jesus was a man of sorrows until he was highly exalted through loving righteousness and hating iniquity.
- Adam brought a free life into the bondage of death. Jesus Christ abolished death and brought life and immortality to light.
- Adam had no mental sorrow or physical pain in his state of innocence. Jesus was a man of sorrows, and suffered both mental anguish and physical weariness.
- Adam required no clothing before transgression, as a protection either from the weather or from the eyes of others. Jesus required clothing for both objects.
- Adam did not earn his bread by the sweat of his brow in the Garden of Eden. Jesus laboured at the carpenter's bench during his private life.
- Adam was a living soul before the devil entered the world. Jesus was manifested to destroy, by means of his death, the devil which existed before he was born.
- Adam could not say to Eve, "In seeing me you see my father." Jesus Christ did say, "He that hath seen me hath seen the Father."
- Adam's flesh was not *diabolos* flesh until after the Fall. Jesus Christ's flesh was *diabolos* flesh from his birth to his death.
- Adam was not tempted in all points like as we are before the serpent spake to the woman. Jesus was tempted in all points like as we are in the days of his flesh.
- Adam was tempted from without when he partook of the forbidden tree; subsequently he was, doubtless, subject to inward temptation. Jesus Christ, without being a personal transgressor, was tempted from within and without.
- Adam, before the Fall, could not be touched with the feeling of our infirmities. Jesus felt these infirmities all his life, and the remembrance of them enables him now to have compassion on his brethren.
- Adam was unfit to be a high priest for sinners before he was tempted to sin. Jesus Christ, having been tempted, but having resisted all temptation, is enabled to intercede for the fallen sons of Adam.
- Adam was not, and could not have been, subjected to a condemnation of sin in the flesh before sin entered therein. Jesus was subjected to such a condemnation, and was sent expressly that sin might be condemned in the flesh. This was possible, because sin was an element of his mother Mary's flesh, and, therefore, of his.
- Adam could not have been offered up as a sacrifice for sin before its consequences existed in him, and he could not be so offered up afterwards, because he was a personal sinner. Jesus had neither of these disqualifications, and, therefore, he was constituted the Lamb of God to take away the sin of the world.
- Adam's uncleanness was covered by the shedding of animal blood. Jesus Christ's uncleanness was taken away by a righteousness which comprised the shedding of his own blood.

Adam is now in the dust of the earth.	Jesus Christ is now in heaven.
Adam was not God with Eve.	Jesus was "God with us" (the Jews.)
	J. J. ANDREW.

DIFFICULT PASSAGES.—No. 3.

Obscurities and Apparent Contradictions elucidated by the help of Critical Emendations and various Readings.

LAMECH'S SPEECH.

GENESIS iv.—And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

This is generally believed to be the oldest piece of poetry in existence, and the meaning very obscure.

THE HEBREW.

And Lamech said to his wives:—
Adah and Zillah, hear my voice;
Ye wives of Lamech, attend to my saying;
For I have slain a man for my wound,
Even a young man for my bruise;
If seven-fold is required for Cain,
Then for Lamech seventy and seven fold.

THE VULGATE.

For Cain sevenfold vengeance is due;
But for Lamech seventy-seven times.

I have an old French version which gives it thus:

And Lamech said to his wives, Adah and Zillah, hear my voice, ye wives of Lamech, listen ye to my speech; I will kill a man, if I am wounded; even a young man, if I am bruised. For if Cain is avenged seven-fold or double, Lamech shall be seventy-seven fold.

Whether you take the murder as accomplished in deed or in will, this speech shews the progress made by the thinking of the flesh: that so far from God's mark of disapprobation upon Cain being esteemed a disgrace by Lamech, it was esteemed a means of safety. For this transgressor of God's law, in the matter of two wives, argues, that if God set a price upon Cain to prevent him from being slain because he slew his brother without cause, he would set a much more substantial price upon him who should slay (or had slain) his brother with cause.

S.R.

ANSWERS TO CORRESPONDENTS.—The present number has four extra pages. Notwithstanding this addition to our usual space, we have been unable to find room for "Answers to Correspondents," which are written, and comprise the following subjects: "Confession;" "Christadelphian mode of interment;" "Wresting the Scriptures;" "The giving of thanks;" "Renunciationism;" "Children at the Lord's coming;" "About lies and liars;" "Dr. Thomas and the Renunciationists;" "In what sense did Christ become poor that we might be rich?"

THE JEWS AND THEIR AFFAIRS.

"The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure.—(Ps. cxxxv. 4.)

"What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to Himself."—(2 Sam. vii. 23.)

"The Lord thy God hath chosen thee to be special people unto Himself, above all people that are upon the face of the earth."—(Deut. vii. 6.)

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock.—(Jer. xxxi. 10.)

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year; even unto the end of the year."—(Deut. xi. 12.)

"The Lord hath chosen Zion: He hath desired it for His habitation. This is My rest for ever. Here will I dwell; for I have desired it."—(Ps. cxxxii. 13, 14.)

"They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—(Luke xxi. 24.)

A JEW PRIME MINISTER OF ENGLAND.—The elections having resulted in a Conservative majority, Mr. Disraeli's accession to the Premiership once more, places a Jew at the head of the British Empire, and, this time, on the foundation of a majority such as the Conservatives have never had for forty years.

JEWISH PREFERENCES AND DISTINCTIONS.—We understand, says the *Jewish Chronicle*, that Mr. Arthur Cohen, who acted as one of the counsel for the British Government at the Geneva Arbitration is to receive the appointment of Queen's Counsel next week. The same paper states that among those who passed the recent Matriculation Examination of the London University are Mr. David Fay and Mr. Henry Peartree; also that in the recent first LL.B. Examinations for honours at the University of London, Mr. Abraham Lionel Hart passed in the third class. In the College Preceptors, at a recent examination, a Jewish young lady (the only one of 1,500 competitors) passed in the first class in two special honours. Mr. A. L. Emanuel, of Portsea, a Jew, has been selected from 3,000 members as Deputy Provincial Grand Master of Portsmouth of the Independent order of Odd Fellows. Among those who received invitations to a recent banquet given to the Prince of Wales were the following Jews:—Baron Rothschild, M.P., Sir Albert Sassoon, C.S.I., Alderman Sir Benjamin Phillips; Messrs. H. L. Keeling, H. A. Isaacs, M.M. Marsden, E. Davis, M. Defries, H. A. Israel, and H. Solomon.

Dr. Goldschmidt (a Jew), of the Supreme (German) Imperial Tribunal of Commerce, is reported to have been selected by the Imperial Government to elaborate a new civil code for the Empire.

In the recent elections for the Imperial Parliament of the German Empire, seven Jews have been returned, being in proportion

to the Jewish population, double the number returned by all other sections of the community.

The Mayor and Corporation of Cardiff have contributed handsomely to the enlargement of the Jewish Synagogue Schools in that town.

Dr. Beke, the Jewish explorer, was received in audience by the Viceroy of Egypt on the 11th ult. He was to start directly for Akaba by steamer, the camels and caravan having preceded him overland. The Viceroy evinced much interest in the projected exploration.

The Chief Rabbi, of Constantinople, accompanied by several local Jewish notabilities, were recently received with every mark of courtesy and distinction by the Greek Patriarch, on the occasion of a complimentary visit.

A great fire recently occurred at Amsterdam, in which the principal inhabitants were poor Jews. Prince Frederick, uncle of the King of Holland, sent a handsome gift in aid of the sufferers.

A Jewish private in the army, named Mosely, has received permission from the Commander-in-Chief to attend divine service on Saturday, and a similar indulgence is to be granted to any other soldiers of the Jewish persuasion should there be any in the same garrison.

On the occasion of the marriage of the Duke of Edinburgh, the illuminations of St. Petersburg, which were on a scale never before witnessed in the Russian capital, were provided by a Jewish firm—Jeffries and Sons. The same is said to have been the case at Edinburgh on the same occasion.

Calcutta now possesses a Jewish weekly newspaper, called *Maabussair*, or "Glad Tidings." It is published every Friday, and is printed in the Arabic language with Hebrew characters.

AN EXTRAORDINARY PROPOSAL.—It is reported from Cairo that the Viceroy of Egypt has asked Richard Wagner if he is disposed to write and set to music for the

Opera at Cairo a libretto, the action of which shall take place in Egypt, the subject to be taken from the Old Testament.

The idea of a descendant (or successor, at all events,) of Pharaoh asking a descendant of Moses to get up a representation of the Exodus! for what other "subject taken from the Old Testament" of sufficient proportions to furnish materials for an opera, had the scene of "action laid in Egypt?" However, the Egyptian exodus needs not operative commemoration to keep it in mind. Its memory is written as on rock, with a pen of iron; for the national archives which contain the record are published in every known language, and in the private possession of millions in every nation. The time is at hand, however, for this great event to be eclipsed by the greater marvels attending the deliverance of the scattered nation from their wide-spread dispersion. "The days come, saith the Lord, that they shall no more say, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them."—(Jer. xxiii. 7.)

THE JEWS IN THE HOLY LAND.—There exists in Holland a society for relieving poor Jews in the Holy Land. The funds of the society are principally raised in the following manner:—In many houses of Jewish families a small box is placed, in which the female head of the house is accustomed to place a coin, varying in value according to means, every Friday afternoon, when she breaks off a portion of the **חלה** (Sabbath bread). The boxes are opened periodically, and the contents forwarded to the committee of the society. The proceeds during the past year exceeded the most sanguine expectations of the committee.

SYNAGOGUES.—New synagogues are springing up everywhere. The Jewish community at Bologna, Italy, are no longer content with their present synagogue, and a new house of worship, which promises to be a very splendid and spacious building, is being erected for them and will shortly be completed. In Liverpool, the means for providing a sumptuous synagogue have just been raised by a Jewish bazaar, which has been a great success and the first of its kind. In America, new synagogues of a very splendid kind are rising in many places. There is, however, in America, a departure from some of the primitive features of Jewish worship.

A JEWISH VIEW OF RATIONALISM.—

The "Rev." Dr. Arton recently delivered a powerful discourse at the Spanish and Portuguese Synagogue, London. He selected for his text Deut. xxxiv. 10 ("There arose not a prophet since in Israel like unto Moses"), and dwelt on the mission and character of Moses, "the greatest of men, and the chief of the prophets." He warned his co-religionists to beware of new or modern teachers and preachers, who professed to teach the moral law of Judaism, but by their new dogmas and doctrines, condemned Judaism; Theism and Pantheism were incompatible with revealed religion as taught unto Jews. Some of the Jews were more disposed to range themselves under the banner of new teachers who taught Theism. Man should be guided by men who, by the unanimous consent of those of their co-religionists, who were competent judges, had been constituted their spiritual heads. Such was the case in the wilderness when Moses was thwarted and opposed by men ever ready to lean towards new opinions.

THE JEWS AND UNREMUNERATIVE TRADES.—Never before has Jewish public opinion been so decided, never has it been so nearly unanimous, as on this one point—that the practice of training Jews for the trades that are not remunerative is a practice that ought to be abolished.—(*Jewish Chronicle.*)

THE JEWS AND HEBREW.—The *Chronicle* has the following remarks on the instruction of Jews in all countries in Hebrew:—"Those who think that Hebrew should be taught to the Jew as Latin or French is taught are mistaken. Hebrew cannot be regarded in the same light; for although not the language of the Jewish home, it is—and pray God it may always be—the language of the Jewish synagogue. The child must learn not only to read and translate Hebrew, but to *think* in Hebrew; it is not to be merely the language of his lip or his brain, but the language of his heart. The more, then, that education in Hebrew resembles the mother tongue, the better. There can be no farce (nay no tragedy) so great as the offering up of a prayer that is not *felt* by him who prays. It is not sufficient even that the child shall understand the prayers he reads; the Hebrew word must not reach his heart from his book, it must spring from his heart and wing its course upward. Thus, while it is undoubtedly right to pay attention to the grammatical structure of the sacred language, it is more important to endeavour, by all possible means, to teach Hebrew by familiarising the child with it at the earliest period and in the simplest manner.

A SUCCESSFUL JEWISH CANDIDATE ABROAD.—A Parliamentary vacancy recently occurred in a small Hungarian town; and the Jews thinking themselves sufficiently strong enough in point of numbers, started

a candidate of their own, who, at the election, polled nearly 100 votes more than his opponent, the candidate of the Poles.—(*Jewish Chronicle.*)

In Austria, there are no fewer than thirteen Jews in the Reichsrath, or Austrian Parliament.

THE JEWS IN HOLLAND.—The attack made on the Jews in Holland by two Roman Catholics, members of the Dutch Lower House, alluded to recently, has caused a great deal of indignation, nowhere more so than in "the House," a large majority of the members of which have expressed their indignation at the conduct of their two colleagues in such terms and in such a manner that one of them, Herr Hoffmans, has found the atmosphere too warm for him, and has, consequently, resigned his seat. In his leisure hours Heer Hoffmans will, probably, often think of the little episode which caused him to give up his seat. He, like many others, has experienced that it is better to let the Jews alone, for in any struggle in which the latter are involved they usually "get the best of it."—(*Jewish Chronicle.*)

PALESTINIAN EXPLORATION.—The Committee of the Palestine Exploration Fund publishes the first report from Clermont Grenneau. At Jaffa he found the ancient Jewish Cemetery. At Jerusalem he visited the site of Gezer, and was able to trace out, in part, the old Canaanitish City; beside the points of interest in the report, it is startling to find in a tomb close to Bethany (of date certainly very early Christian, and very likely of the first century) the names altogether of Simon, Martha, and Lazarus. The survey of Palestine is proceeding very satisfactorily, and more than a third of the whole area of Western Palestine has already been done. Increased support is urgently needed to provide funds to finish off the whole work."

THE JEWS IN PRUSSIA.—A memorandum lately presented to the Prussian Minister of Cultus, by the President of the Jewish community at Berlin, gives some interesting information as to the religious, charitable, and educational institutions of the Jews in Prussia. The total number of the Jewish communities in Prussia is 800. During the last twenty years, 53 new synagogues have been built in the country. The number of Jewish schools in the country is 484 (including 173 elementary and 280 theological schools.) The statistics of the charitable institutions are not yet complete; but those which have been collected in 594 communities show that they possess, besides a number of private establishments of this kind, 757 communal ones, including 7 hospitals, 10 orphan asylums, and 5 almshouses. The number of officials employed in the religious, charitable, and educational institutions of

these communities is 1,218, including 131 rabbis and preachers and 599 teachers.

A JEWISH UTTERANCE ON THE EDUCATION QUESTION.—"If religion is to be taught in Public Schools, which may be attended by Jewish children, we will teach it ourselves, and not leave it to members of another faith. Whether or no, the expression of our opinion will make us popular or the contrary is not a question for the day, when Jews occupy places at the Senate, the Bench, and the Bar, entirely by the force of character and attainments."—(M. MOSES, *Birmingham.*)

Mr. Saul Isaac, the newly-elected member for Nottingham, is the first Jew professing Conservative principles, who has been elected a member of the House of Commons.

PROTECTION TO THE JEWS IN THE LAND OF THE TURK.—Addresses having been forwarded by the Executive Council of the Anglo-Jewish Association to the Foreign Office and the Turkish Ambassador on the subject of the Jews of Yemen, asking them to endeavour to procure the release of the Jews from the persecutions to which they are subjected, and especially from the heavy imposts by which they are ground down, the following answer has been received:—

"Imperial Ottoman Embassy, London,
26th Jan., 1874.

SIR,—Having, as I informed you by my letter of the 5th inst., transmitted to the Imperial Government your communication of the 16th ult., and its enclosures, I have the pleasure to acquaint you that I have received an answer from his Excellency Rashid Pasha, Minister for Foreign Affairs, stating that the Sublime Porte will transmit to the Imperial Authorities of the Villayet of Yemen, orders to treat the Jews in that province on the same footing as the other Ottoman subjects.—I have the honour to be, &c., MUSURUS."

THE JEWISH COLONY AND RIOT AT SMYRNA.—At a recent meeting of the Executive Council of the Anglo-Jewish Association, a letter was reported to have been received from the Israelitish Alliance at Vienna, stating they have resolved to give the sum of £100 to the Jaffa Agricultural School, and expressing regret that their means do not admit of their making a larger grant; also that there was intelligence that four Greeks, the ringleaders in the riots against the Jews, which occurred at Smyrna at Passover, 1872, have been condemned to the galleys by the Turkish tribunal, for periods of 10, 7, 5, and 3 years respectively.

THE JEWS AND POLITICS IN REFERENCE TO THEIR PROSPECTIVE RESTORATION.—In the course of one of Mr. Gladstone's electioneering addresses to his constituents when he was speaking of Disraeli, a voice in the crowd called out "He's a Jew!" Mr. Gladstone said, "I am glad to say with reference to that observation, that the highly

respected community to whom reference is made, has had a meeting within the last two days in the City of London, and has determined to give its enthusiastic support to the Government in the present election." On this the *Jewish Chronicle* remarks: "We know of no such meeting as that referred to by Mr. Gladstone, and he certainly must have been misinformed, as the Jews have always held aloof as a community from any interference in political party contests. It would have been desirable if the members of other creeds had followed the example so scrupulously set by the Jews and had abstained from concerted interposition in party struggles which concern them as Englishmen, but certainly not as adherents of any particular faith. Nothing would be more likely to injure our community in the eyes of our fellow countrymen than a supposition that our distinctive religious communal organisation would in any way be made available for furthering the ends of either of the political parties of the State." In a later and lengthier article the *Jewish Chronicle* explains that while Jews are at liberty as individuals to vote as they please, it is regarded by Jewish authorities as highly inexpedient they should act as a body in a political capacity. If they did so, they would offend some, which they think would be a misfortune. It points out that their great aim should be to make themselves popular. This, it says, "will render the Jews all the stronger in all questions in which the defence of their religious interests may arise, and in which they may be called upon quite legitimately to act in a concerted manner." The Jews probably do not dream that they are preparing to "act in a concerted manner," in a striking and extensive manner. The day of their restoration is at hand. The obstacles are being removed beforehand. In allusion to their servile position in all countries till recent years, it says:—"The civil, social, and other national disabilities of Jews have not been so long removed as to enable us to fully comprehend the position we occupy, or ought to occupy, in the State. The fetters which cramped our limbs long and ruthlessly have been struck off so recently that those limbs have scarcely yet recovered from their numbness or gained the freedom of their natural powers. It must be admitted, however, that such is the natural facility of acclimatisation, and such the loyal patriotism of the Jews, that even when we were treated as aliens we did not consider ourselves as such; and though deprived of our rights as free-born citizens of a free State, we never shirked our duties, which we endeavoured to fulfil at least as fully as did our privileged fellow-countrymen. At one time we were unable to hold land. But no sooner were we permitted to do so, than no territorial

proprietors—not even those who held their ancestral acres from the Reformation or the Conquest—better carried out those duties which are incidental to the possession of landed property. So also when municipal privileges were accorded to us, those who availed themselves of them, rendered themselves worthy of them by zealous attention to their duties in the Council Chamber." While counselling English Jews to act as individual Englishmen, it points out that collectively "they are an exceptional people, and the difference in matters of religion between themselves and their fellow-countrymen is *very* great, very striking, and not in any wise to be bridged over. The difference of the day of the Sabbath, alone, is a distinction so important, that we Jews are called on to watch with jealous vigilance every act of the legislature which quite unintentionally might prejudice our most sacred and vital interests. For such purposes of vigilance and just defence, it is absolutely necessary that there should be not only watchfulness, but the means of resort to appeal and to action in case of need."

THE JEWS SINCE THEIR "EMANCIPATION."—"It would be interesting to ascertain what amount of truth there may be in the statement put forth by Mr. Grant Duff, that the gifted and remarkable race to which Mr. Disraeli belongs is as far as possible from being a Conservative force in the Europe of to-day. 'Nay,' continued the member for the Elgin burghs, 'I should scarcely exaggerate if I were to say that it is one of the most powerful dissolvent forces which is now at work.' Mr. Grant Duff has, probably, some theory about Judaism in politics; and to a Cabinet politician, judging all that surrounds him by the *a priori* method, it must appear natural enough that a race *oppressed for ages* should feel hatred for the order of things under which that oppression took place. Judaism and high Conservatism do not, indeed, go well together. But it does not then follow that the Hebrew race, EMANCIPATED EVERYWHERE, is, or logically ought to be, 'one of the most powerful dissolvent forces now at work;' and, to descend to facts, the leading men of the Hebrew race, not only in our own House of Commons, but in every political sphere in which it has been given to Hebrews to attain eminence, have always been on the side of order as opposed to dissolution, and generally on the side of moderate Liberalism as opposed to high Conservatism. . . . a Jew not only may be, but often is, a Conservative; and the emancipated Hebrew race is not, so far as one can judge by a few striking examples, 'one of the most powerful dissolvent forces which is now at work.'"—(*Pall Mall Gazette*.)

THE JEWS IN JERUSALEM.—We make the following extracts from a letter by the

Jerusalem correspondent of the *Jewish Chronicle*:—

There is not a single school among the Jews of Jerusalem. There is neither education nor civilization in the community, and I am bound to say great demoralization prevails among the youth. Abject and odious vices exist.

Messieurs Lewy (the bankers of Berlin who recently visited Jerusalem) made an appeal to their brethren in faith, imploring them to take pity on the poor Jewish orphans of the Holy City. Messieurs Lewy proposed to form a committee in Europe for raising funds in order to establish a Jewish orphanage at Jerusalem as soon as possible, and to send Jewish teachers from Europe in order to educate, train, and civilise our children and save them from the hands of the Protestant kidnappers.

"A few days ago I had a conversation with the Governor Kaimil Pasha, and we talked about the possibility of improving the condition of the Jerusalem Jews socially. The Pasha told me that if there were native civilized Israelites who understood European languages, the Sublime Porte would prefer in all cases the employment of Jews in the government service instead of Armenians and Greeks, especially at Jerusalem."

THE CHIEF RABBI OF ENGLAND ON THE DESTINY OF THE JEWS.—In a sermon preached a few months ago by Dr. Adler, in the Bayswater Synagogue, the Chief Rabbi took notice of a statement made by Professor Max Müller in a recent lecture to the effect, that on account of Judaism being opposed to missionary enterprise, its days were numbered. He said: "Such an assertion coming as it does from one who has made the science of religion his special study, would indeed be calculated to strike with dismay the heart of a faithful son of Israel, but for the all-important circumstances that the assertion is distinctly contradicted by many an inspired utterance to be found in the Bible, which I believe the Professor in common with us regards as divine. I will but quote two of these texts which have been vividly recalled to us this day. The first forms the commencement of the Haphtorah of **שבתהנוכה** (Zech. ii. 10.) 'Sing and rejoice O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee.' The second forms the conclusion of the Haphtorah of "**שבת ה'**" (Isaiah lxvi. 22, 23.) 'For as the heavens and earth which I have made remain ever new before me, saith the Lord, so shall your offspring

and your name remain. And it shall come to pass from new moon to new moon, and from Sabbath to Sabbath, shall all flesh come to worship me, saith the Lord.

How can anyone assert in the face of these divine declarations which so clearly announce the enduring existence of our people, and the perpetual retention of their specific name, that Judaism is ever destined to vanish from off the face of the earth?

Israel's holy mission to uplift before the nations of the world the banner of Monotheism, of righteousness and justice, truth and charity, has not yet been fully carried out. We must prove ourselves worthy descendants of the Maccabees, those knightly men '*sans peur et sans reproche*,' by the undaunted courage, the steadfast perseverance, and noble reliance on divine help with which we preach and practise our faith. Then we can calmly and fearlessly await the day, which will arrive, for the mouth of the Lord has announced its coming, when nation after nation, attracted by the radiance and light shed by Judaism, influenced not by power, not by might, but by the Spirit Divine, will come of their own free will, and shall be joined to the Lord and become His people, when all flesh shall come and prostrate themselves before Him, and Him alone. God speed the dawning of this glorious day."

[But how, Dr. Adler, is this blessed change to be brought about? You say the nations will be "attracted by the radiance and light shed by Judaism." Alas! alas! if this is the only ground of hope. The world will never see the glorious day if it is to depend upon besotted nations being attracted by the extinguished and smoking "light of Judaism." Why shut ye your ears to the attested announcement of your fellow-countryman, Paul, who told the Jews and Gentiles at Athens that the change would be effected "by the man whom Jehovah hath appointed, whereof He hath given assurance to all men in that He hath raised him from the dead?" Dr. Adler, there is no hope for the nations or for the wandering Jews till he re-appear in the world whom your fathers crucified by the hands of Pilate, and to whose murderous deed ye have consented in all your generations. He is at the door, and great shall be the mourning of Jerusalem when ye, her children, discover that your Messiah is the guileless and wonderful man of Nazareth—whose name ye now teach your children to curse.—EDITOR *Christadelphian*.]

The Christadelphian.

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

MARCH, 1874.

THE events of the month have been greatly cheering to those who "watch" as faithful servants, not joining the cry of such as say "My lord delayeth his coming." Foremost, is the change of ministry in England. This change from Gentile to Jew—from the peace-at-any-price party to the war-loving party—was pointed out as a necessity by Dr. Thomas in one of the last letters he wrote before his death. The letter will be found on the 42nd page of the *Christadelphian* for 1871. The sentence in which he refers to the subject is this:

A trading and peace-at-any-price Quaker cabinet such as now in England, fails to discern the signs of the times that have come upon them. They MUST BE TAKEN OUT OF THE WAY as unequal to the national exigencies of the crisis."

The prophetic requirements of the times we live in, necessitated the substitution of a Tory for a Liberal government; but the human probabilities were that such a change was impossible. It seemed a just conclusion that the extension of the franchise to the working classes, and the introduction of the ballot had secured the perpetual ascendancy of Radical politics in the country. When, therefore, Mr. Gladstone suddenly dissolved Parliament, and issued an address promising the abolition of the Income Tax, and a variety of tempting financial reforms, it seemed inevitable that he would be returned to power on a greatly increased wave of popular support. Instead of that, Mr. Gladstone has not only lost the majority he had, but to the surprise of every one—even of the Tories themselves—the new elections have given the Tories a majority of something like 60 votes. There has been nothing like it since the passing of the Reform Bill in 1832. The Tories, though frequently in office, have never been in power for forty years. When they have succeeded a defeated Liberal government, they have had to hold office subject to the favour of a Liberal majority whom they have had to please.

Now, the scales are reversed. After forty years feebleness, the Tories find themselves in a large majority in a popularly elected assembly, in which therefore they will be able to carry out their traditional principles, and without embarrassment from opponents. Mr. Gladstone has, of course, resigned, and his place has been taken by Mr. Disraeli, who is now the virtual ruler of the British empire. This is a most gratifying sign of the times. The time is at hand for England to play her part—a fighting part—in the latter-day crisis; and it is meet that the party representing the British Lion policy should hold the reins. Significant, too, that this party should be incarnate in A JEW! A Jew guiding the counsels of Tarshish at the time when Tarshish has to act the part of the Jew's friend! To the friends of Christ, this is most satisfactory!

Concurrently with the change of government in England, the Eastern question promises to revive in a very emphatic form. We read to-day (February 18th) in the *London Daily News*:—

"Paris, Feb. 16th, Evening.

Much sensation has been caused here by an article in the *Augsburger Allgemeine Zeitung*, declaring that the preservation of the Turkish Empire is not a dogma with Germany, and that if Germany and Russia should desire to transform the whole map of Eastern Europe, no one would prevent them. Most of this evening's newspapers comment upon this article, and regard the Eastern question as again opened."

"Berlin, Feb. 17th, Evening.

The *North German Gazette* of this evening returns to the polemic with the Paris newspaper *L'Assemblée Nationale* on the subject of a French protectorate in the East. It ridicules the arguments drawn by that journal from the history of the Middle Ages in support of a claim which it declares to be inconsistent with the provisions of the Treaty of Paris, and it promises to demonstrate this inconsistency in its issue to-morrow."

What does this mean but that in the opinion of Bismark and the other diplomatists of Europe (Austria having been pacified), the time has arrived when Russia, as the price of her support of Germany, may without danger carry out her designs on Turkey. How significant it is at such a moment, a government should come into power in England whose tradition it is to oppose Russia, instead of peaceably acquiescing in her encroachments as the Gladstone cabinet has done.

Then a glance at the general European situation reveals an inflammatory state of things, slowly fretting and fermenting toward that point at which it will only require a spark to kindle the flame of war. The smoke is already perceptible, and is issuing at so many points as to indicate an approaching conflagration. The *Birmingham Post* of Feb. 17th, speaks thus on the subject:—

“Good people who fondly imagined that the reign of ‘bloated armaments’ was over with the Franco-German war, and that on the ratification of the peace of Versailles, the nations of the earth would proceed to convert their spears into ploughshares and their swords into pruning-hooks, must have been long since disabused of that amiable delusion. The late combatants, at all events, have shown no disposition to discard the weapons of the flesh in favour of any more pacific armament, and, far from profiting by the settlement of their old quarrel, to repair the mischief of the war and lighten for a season their oppressive military burdens, they appear to have merely transferred their rivalry from the battle-field to the drill-ground, and from the fortress to the arsenal, as though peace meant but the suspension of hostilities and a period of preparation for the renewal of strife. For France, who was the first to begin this costly game of ‘brag,’ some excuse might, perhaps, be found in the complete disruption which her military power had sustained at Metz and Sedan, and the consequent necessity of re-forming her armies on an improved basis; but even in the case of France, it would not be easy to justify the enormous armament contemplated by the law of 1872, and the conduct of victorious Germany in emulating these panic tactics, and multiplying her already powerful and well-disciplined forces, is, to impartial onlookers, simply unintelligible.

We regret that the limit of the warlike preparations has not yet been reached, and that vast as was the scale on which the armaments of France and Germany were planned a year or two ago, in the professed interests of international peace and national security, still larger armies are demanded to reassure the mutual fears of the two countries, or to appease their respective jealousies. In Germany, the new military law just introduced into the Imperial Parliament, whilst professing to be simply a codification of existing statutes, really covers a design for increasing the available war force of the new Empire by more than half a million of men; whilst in France the new military decree about to be issued for the formation of a permanent general staff, in six sections, on the Prussian plan, though not apparently involving any augmentation of the enormous levies already decreed, is likely to

prove in practice a very potent factor in the military combination; the effect of this alteration, it is calculated, will be to add nearly half a million to the army, which is thus raised to a war footing of 1,800,000 combatants and auxiliaries! France proposes even to exceed this enormous total, her ultimate armament, under the new military law, being estimated at 2,400,000 men. . . . We can readily understand the uneasiness, not to use a stronger term, which the new German Military Bill is exciting in France. Thus far no great harm has been done. The relations between the two Governments, though far from cordial, are yet free from any feeling of hostility or absolute ground of quarrel. Marshal MacMahon has shown both promptitude and courtesy in deferring to the susceptibilities of the Cabinet of Berlin, and in moderating the tone of the French clergy and the religious press, has found an ally, as potent as unexpected, in Cardinal Antonelli. Still, the situation is undeniably a very delicate one, and a single indiscretion on either side, a chance expression in the mouth of a French Bishop, or a fresh act of repression on the part of the administrators of the new German ecclesiastical laws, might at any moment upset the equilibrium, and set the two nations in a flame of mutual animosity which it would be beyond the power of their rulers to quench in anything but blood. It is in view of such a contingency that the new German military preparations assume so serious a character, just now, for if a new war were to break out between countries so powerfully equipped, it would be a war of Titans, beside which that of 1870 would sink into insignificance; and the consequences of such a struggle upon the history of Europe no one could pretend to foretell.”

GONE BACK TO BABYLON.

“Gone back to Babylon:” yes! it is a sad but true story, as will presently appear.

Mistress Roma (the Babylon of Apocalyptic vision) has done more than all other influences and agencies put together, to alienate the human mind from “revelation” and turn men to Atheism. This effect may not be so visible among the unthinking “masses,” though even among them it is not imperceptible. It is more particularly among the intellectual and the reflective that faith has been killed and hope withered by the operation of Papistical doctrines. These doctrines (modified in Protestantism), are advanced in the name of Bible religion; and being, in the main, put forward in Bible words and phrases, they are taken for Bible

sentiment by the common run of people who are but superficially acquainted with the Bible themselves. Hence, any conclusions they arrive at in the process of reflection, with regard to the doctrines, are set down also against the Bible with the result of excluding the Bible itself from belief or attention.

The revival of the truth in our day has shown us that these doctrines are only apparently scriptural, and that the things signified by the forms of speech used from the Bible in support of them, are of a totally different character, presenting none of those stultifications of reason and justice which embarrass the reception of the Papal dogmas with all reasoning minds, whether expounded by Roman Catholic priest or dissenting preacher.

Among these doctrines, none have more effectually caused intelligence of the higher order to stumble at the Word than those expressed by the phrases "original sin" and "substitutionary atonement." By the first, it is taught that God holds the human race guilty of Adam's transgression, and that even children, "a span long," will be punished because of it. Apart altogether from the question of eternal torments, men have agonised themselves in vain to reconcile this holding of an innocent person guilty, with the revealed character of the Creator, who says, "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."—(Ezek. xviii. 20.) An innocent person is not guilty; and to hold innocent multitudes guilty of an offence which they never committed, is a proceeding so contrary to even human conceptions of truth and justice, that men of thought have stumbled when asked to believe that God is guilty of that which in a man no language would be considered too strong to denounce. They have asked: "Am I to believe that mortal man is more just than God? that God is less righteous than man? am I to believe that He holds me guilty of eating an apple I never had in my mouth, and disobeying a commandment that was never given to me and that I never had the opportunity of obeying?" And there they have stumbled and lain. They have stumbled over a stumbling stone of artificial creation. The priests put the stone in the road that caused them to fall. In their

ignorance, the priests interpreted the ways of God as if he were a man, and invented a lie that has killed many.

In our day, the stone has been put out of the way. John Thomas has shown us that the stumbling stone is no part of the king's highway, that God does not hold us guilty of Adam's transgression, but that he held Adam guilty of his own transgression, and sentenced him to death for it; and that as to our sharing that death, death becoming a physical law of Adam's being, we could not as his children, partake of his nature without inheriting the law of it; that thus has death passed on all men "who have not sinned after the similitude of Adam's transgression;" that so far as they are concerned, their inheritance of death is an innocent calamity, a something they are not responsible for, a something they would easily be delivered from if they were not themselves transgressors; that so far as our individual destiny is concerned, we will never be subjected to the vulgar clerical injustice of being held "guilty (!) of original sin," but will be judged on our own individual relation to the law of life, that has since that time come into force.

This has removed a great difficulty, and thinking men, with a breath of relief, have, with much comfort, said, "Oh, I see, that is certainly reasonable: I see nothing inconsistent in that." They have gone on to place the other elements of truth, one by one, like bricks in a building, till the beautiful edifice they have seen is complete, and have taken up their abode there.

The other doctrine mentioned—"substitutionary atonement"—has also, like the doctrine of "original sin," slain many strong men, who are now in those chambers of death to which the steps of Mistress Roma decline. It has propounded for human belief that God has punished the innocent instead of the guilty, and will let the guilty go free if they recognise the fact. The class in question have said "What! You tell me the Creator is just and immutable in all His ways, and will by no means clear the guilty; and yet that in the largest and most important of His dealings with men, He perpetrates the most flagrant injustice it is possible to conceive, in winking at the escape of the guilty on consideration of an innocent victim falling a prey to His demands (!)" Astounded intelligence has

said, "I can understand a human monster satisfying cravings for vengeance in such a way; but don't tell me that a Being so holy and perfect and just and equal and unchangeable as the Creator must be, could so tarnish His highest work."

Here again the truth, by the hand of that sturdy digger after the hidden treasures of divine wisdom, who now rests in his grave, has come to the aid of all who are made to stumble thus in the presence of the misrepresented wisdom of God in the sacrifice of Christ. He has shewn us that this is also a block of unhewn stuff placed on the king's highway by the bewitching emissaries of the nation-inebriating Harlot who sits on the Seven Hills. He has shewn us that the death of Christ is no substitutionary atonement at all; but heaven's etiquette in the process of receiving back the members of a fallen race into favour and life. He has enabled us to see that insubordination against the Eternal Self-existent Upholder of all things (expressed by the word "sin," in its primary sense) is, on the part of creatures who exist by His permission, so great an offence that it cannot be overlooked in any scheme of kindness; that God's authority must be vindicated in a way that will be visible through eternity; that God's appointments towards men must be upheld; that nothing He has done in justice must be set aside in kindness; that His law must be carried out, not on a substitute, which would not be carrying it out, but setting it aside; that it must be carried out on the very race proposed to be admitted to favour; that since, however, its execution on them, (as matters stood before his provision in Christ) would destroy them, because they are not only mortal by Adam, but guilty of "many offences," He introduced an element in the situation which admitted of its being done in a way permitting of recovery. He himself, by the Spirit, made one among them and of them, a man, a mortal man, in the identical nature of man, but an obedient man, who suffered the operation of the law working in all men, and survived it in a resurrection because of his obedience; that the divine law being thus vindicated in him, to HIM was given the power to give and raise to life all who bow before him as the vindication of God's broken law, recognising themselves as

crucified with him and baptised into his death, in being buried with him by baptism.

Again, thinking men, who have thirsted for something higher than human things, but have been staggered and held back by the monstrous fables of Mistress Roma, have thanked God for this relief, and been able to see that God was in Christ reconciling the world unto Himself, not on the principle of substitutionary atonement (so called) but on the principle of an upholding of the majesty of His authority as the foundation of offered favour. For this, they have thanked God, and reaching forth the hand of grateful faith, (grateful for liberty to be able to believe in the way of God without surrendering their reason), have laid hold of the hope set before them in the gospel.

But now, what do we see? Lamentable spectacle! Some who had tasted this glorious liberty (if ever they really understood and enjoyed it), have turned their backs on the banner of truth, and are on the full march back to Babylon. For what is their doctrine but a revival of the Roman fables of "original sin" and "substitutionary atonement?" They say Christ was exempt from our inherited mortality. When in answer to this they are confronted by the fact that Christ was identical in nature with ourselves, they see they will be obliged to admit that he was under our hereditary law of death, if that hereditary law be an actual inworking physical law of our nature. They see that this conclusion cannot be evaded: and so they try to escape the difficulty by teaching that death is not an inworking physical law, but a thing of "relation," by which they mean that in God's mind, we are condemned, but not in our nature: and that consequently Christ's partaking of our nature did not involve his participation in our condemnation. This is ingenious, but what does it mean as regards the moral bearings of the question? It means that we are condemned, not because of physical extraction from Adam, but because *God holds us guilty of Adam's transgression*. What is this but the priestly doctrine of "original sin?" Indeed the principal advocate of this revived heresy gravely speaks of our being "guilty of original sin!" Therefore, this Renunciation means "Back to Babylon;" back to the priestly fable of "original sin;" back to the clouds and darkness which

obscure the face of divine justice and charge iniquity against the Most High; back to the horrid entanglements that rack the soul with dreadful and despairing efforts to reconcile the dealings of the Deity with His revealed character in all His word.

So with the death of Christ: in this theory (which with much fair speech, causes the simple to yield), the law of mortality had no hold on Christ; and, therefore, in dying, he died as a substitute—"instead of" those who ought to have died. And thus we are landed back in the doctrine of "substitutionary atonement," one of the lies and blasphemies uttered by the apostacy against the wisdom of God. Back to Babylon! Back to the yoke of bondage! back to the unutterable degradation and vulgarity which represents the Immutabile Deity as a compromiser of His own law and a trafficker in commercial exchange!

And it is easy to go back; for on the surface, this lie of Babylon commends itself. It is in harmony with human ways. It

comes down to the level of carnal rules of action. It makes God act like a man; and, therefore, the mere-man mind takes quickly to it. It is the fashionable religious lie of the day, expounded in every church and conventicle. No wonder that those just emerged from these dens of darkness should be easily re-entrapped. It is a great test, in these times, that a prominent professor of the truth should renounce the truth and bend his energies, with all the strength that comes from malignant objects, to revive and re-bewilder the minds of the brethren with this exploded fable.

Those who fall before the trial must not be surprised that those who know and appreciate the liberty wherewith the truth has made them free, cling tenaciously to their position, and refuse to join them in their march back to Babylon. If they will go, they must go by themselves. The friends of the truth will wash their hands of all complicity with their treason, and wait in patience the coming day.

INTELLIGENCE.

AYRSHIRE (Scotland).—Brother Gillies, writing from Beith, February 10th, reports the immersion of two men, formerly Baptists, living at Irvine, a small town in the same part of Scotland. Their names are DAVID HAYBURN and JAMES RAE. They were immersed at Glasgow on the 30th of January. Brother Gillies supplies the following particulars:—"While on a visit to Belfast, they fell in with brother Andrew's stitched *Shield*, which effectually overthrew their former faith. They then wrote to Birmingham for the *Lectures*, and asked where any holding the faith resided, and they were referred to me. They have a good knowledge of the Scriptures, and made rapid progress. They desire me to convey their united thanks to brother Andrew and the author of the *Twelve Lectures*, as the means by which they were led to the knowledge of the truth. The Baptists, whom they were in fellowship with, are loud in their denunciations against them."

BIRMINGHAM.—There have been four additions during the month, three by immersions and one by removal to Birmingham. The persons who have obeyed the truth are SARAH PARSONS (25), wife of brother PARSONS; MRS. ANN ALLBRIGHT (47), formerly in the Church of England; and

WILLIAM SMITH (43), groom, formerly in the Church of England. The case of removal is that of brother Bishop, of Cheltenham, who has found employment in Birmingham. This is counterbalanced by the emigration of brother and sister John Brown to New Zealand. The brethren took farewell of them on Tuesday, Feb. 17th.

There was a tea meeting of the brethren and sisters on Tuesday, February 17th, the first of a yearly series of four, which it has been resolved to hold for the purpose of giving the brethren and sisters opportunities of coming together in a social capacity, which they lack in a large town like Birmingham, where they live widely apart. These meetings are restricted to the brethren and sisters, and are fixed for days in the year that are partial holidays, so that the brethren may be free to attend; viz. "Shrove Tuesday," "Good Friday," first Monday in August, and second Monday in November. (In addition to these, there are two "open tea meetings," to which interested friends are invited, viz. on "Whit-Monday," and the second week-day after Christmas Day). The meeting was largely attended, and a very profitable evening spent in exhortation and singing.

To J. S. D., who asks the question, and to all others who by the power of false reports

may be led to imagine it is true, be it known that it is not true that the Birmingham ecclesia has offered to "re-admit" those who have embraced the Renunciacionist heresy without an abandonment thereof, or that it has intimated that the holding of that heresy is no obstacle to fellowship; or that they immerse or have immersed any who have not confessed that Christ came in the flesh common to men; or that there are any among them believing the heresy and "allowed to remain on the score of prudence." Reports to the contrary are the misrepresentations of gossipmongers, who seek, by the circulation of such reproaches, to inflict injury where argument is powerless. Presumably, the first false report is founded on the remark made to one of the subverted, that there was no reason why he should not be with the brethren, *if he carried out his admissions to their logical conclusion*; the omission of the second part of the sentence makes all the difference. As to brother Rowley and his family, they made confession of the truth, and expressed their rejection of Renunciacionist error, without being dragged through the subtleties of the Renunciacionist controversy. When, therefore, they were asked by a Renunciacionist busybody if they had been examined about the controversy, they naturally said No: hence the origin of a false report. There are many other false statements being made which we pass by in silence, simply asking friends not to believe anything to the detriment of the truth in Birmingham, without first giving the friends of the truth there an opportunity (by applying privately, if the thing is serious enough to call for it) of stating whether or not it is true.

The public meetings of the ecclesia in the evenings continue to be well attended: the attendance this last month has been better than ever. The subjects of lectures have been as follow:—

February 1st.—"Gospel: the grand focal truth of the Old and New Testament Scriptures, is—incorruptibility of body and life to those, and to those only, who may be accounted worthy of the kingdom to be restored again to the twelve tribes of Israel by Jesus, as their future accepted King, reigning over them and all nations on David's throne in Jerusalem for a thousand years." (Brother Shuttleworth.)

February 8th.—"The Angels of the Bible." (Brother Hodgkinson.)

February 15th.—"Spiritualism: modern spiritualism, clairvoyance, and ancient witchcraft identified—strong delusion—the spirit-world theory exploded—the glorious facts and realities of the Bible." (Brother Meakin.)

February 22nd.—"Abraham the father of the faithful—his place in the gospel—his call—his character—the promises to him—

the hope he entertained. No other hope for the sons of men." (Brother Roberts.)

February 29th.—"Moses: the time he appeared—the circumstances of his call—his work—the prophet like unto Moses—the day of his coming." (Brother Roberts.)

BRIERLEY HILL.—Brother B. Parsons writes thus "We had brother J. J. Andrew of London, in the Public Hall, on the 25th and 27th February. He gave two lectures characterised by force and lucidity to large and attentive audiences, who manifested, on the whole, very great forbearance, as he vigorously used the 'sword of the Spirit, which is the word of God,' in demolishing the 'lies and vanity and things wherein there is no profit,' which they have 'inherited,' as a precious birthright, for so many centuries. 'Earth, not Heaven, the abode of the righteous,' was the subject on the Sunday evening, when about 400 came to hear. They manifested the utmost decorum while brother A. reasoned out of the Scriptures in a style the very antithesis of pulpit disquisition. They had more of the Bible that night than their famished minds have ever had; but whether they assimilate it as wisdom, or reject it as foolishness, we are glad that we had such an opportunity of declaring the truth. On the Tuesday evening, brother Andrew lectured to upwards of 400, the subject being 'The Return of Jesus Christ from Heaven, to judge the quick and the dead; bind the devil for 1000 years, and establish a righteous kingdom, which shall supersede all other kingdoms on the earth.' They listened patiently till the lecture was concluded, and then one or two questions were put and answered to the satisfaction of all who could be satisfied; and even the questioners themselves were surprised and nonplussed at the dexterity and force with which the lecturer handled the Bible, and vanquished all objections. We gave a large number of tracts away, and we are now waiting for fruit. We also have a prospect of getting a public room for our regular meetings, which will be a great advantage; for people feel a sense of intrusion with respect to meetings in a private house, which often keeps them away from hearing the truth. We might have continued to meet in the public room at Stourbridge, but we desired to keep clear of the new or rather the old heresy which has arisen. We have no sympathy with a theory which degrades redemption to a commercial transaction, and which in effect denies the sublime doctrine of God-manifestation."

DUDLEY.—Brother H. Jackson reports: "The truth is still making progress here. On January 20th, Mr. ASTON, a young man, was assisted into the saving name, having renounced the traditions of men, and accepted the truth as taught by Jesus Christ and his apostles. MRS. ASTON, his wife, was also immersed on Friday, February 20th.—

On New Year's Day we held a social tea and public meeting, preceded in the afternoon by a fraternal meeting, at which addresses were given by several brethren. According to announcement, the evening meeting was devoted to answering questions suggested by enquirers after truth. A goodly number of questions were sent up and answered by brethren Phillips, Blount, Parkes and Jackson. The answers appeared to give general satisfaction; and a very pleasant and profitable evening was spent. Through the liberality of a sister in America—a former resident in Dudley—we have been enabled to have two lectures in the Public Hall, by brother Roberts, on the 18th and 19th of February. Subjects as follow:—‘The Bible doctrine of immortality;’ and ‘The end, considered in relation to the righteous, the wicked, the world and all things.’ The sister in question sent the sum of £2 15s. out of her hard earnings, with a request that the truth should be publicly presented to Dudley. Resolving to make up the balance among ourselves, we engaged the Public Hall, and issued posters and handbills. There were good audiences and an attentive hearing of the truth. The results we leave with God.”

DUNDEE.—Brother Scrimgeour announces the following additions to the ecclesia:—Sister Yule, from Aberdeen, and brother Moodie along with his sister wife, the last of the four brethren in Perth, all of whom have removed to Dundee. He adds, “Our Sunday evening lectures are still being kept up. We have good and attentive audiences, although not so large as the last one reported. A few have attended most of the lectures, and should they put into practice the things they have heard, they will be found unto glory and honour at the appearing and kingdom of the Lord Jesus Christ. Brother Gill concluded his course of lectures on Sunday evening, January 25th, which, since our last report have been as follow—

Sunday, December 21st.—‘The immortality of the soul: its origin: not a Bible doctrine, but a heathen fable contrasted with the life and incorruptibility brought to light by Jesus Christ.’

Sunday, December 28th.—‘The death and resurrection of Christ compared with the Calvinistic and Arminian theories.’

Sunday, January 4th.—‘The Gospel of the kingdom as preached by Jesus and his apostles, contrasted with that preached from the pulpits.’

Sunday, January 11th.—‘Baptism in water necessary for the remission of sins.’

Sunday, January 18th.—‘The devil of the Bible contrasted with the heathenish characters of the current theory.’

Sunday, January 25th.—‘Jesus of Nazareth: for what was he anointed of

God? Had he a personal existence in heaven before his birth?’

Brother McDonald having finished his course of lectures in Aberdeen, has taken brother Gill's place. Dundee at the time being in great agitation by two revival preachers from Chicago; part of their programme being to announce at the commencement of their meetings a large number of persons who wished to be prayed for, that they might find Jesus, be converted, saved, &c., we thought it an excellent opportunity of getting the people to come and hear the truth by making some reference to them. Brother McDonald's first lecture was advertised as follows in the four leading newspapers:—February 1st.—Christadelphian lecture.—Mr. John McDonald, from America, will deliver a course of lectures in the Waverley Hall, Tally street. First lecture to-morrow evening at 6.15. Subject:—‘A more certain way of finding Jesus than the prayers of Messrs. Moody and Sankey's meetings. The response was a crowded meeting, who listened attentively to brother McDonald while he shewed them that the only way of Jesus was through an understanding of the things concerning the kingdom of God and the name of Christ, and a willing obedience thereunto. On Sunday, February 8th, the subject was: ‘The Religion of the nineteenth century; an enquiry into Messrs. Moody and Sankey's instantaneous and unconditional salvation.’ The attendance was good, and at the close of the meeting a few remained to examine the Christadelphian works which were exhibited on the table.”

EDINBURGH.—Brother Smith writes:—“I hope your health is improving, and that you are not cast down in spirits by the deceitful workings of the adversary. You know well that the Lord has the power, and that He will not allow His saints to be tried more than is necessary. The old spirit is beginning to show itself in the saying of some, that the Lord's coming may be far off. The spirit of those who sigh and cry at the truth being cast down, is that of eager watching and anxious waiting for the signs of his near approach. William Ellis was here in the end of the year. He has since published a statement of his visit to Scotland, which conveys a very one-sided and false impression. He was nonplussed in every encounter I had with him, and most notably in the last one in Glasgow, of which he makes no mention at all. That night I took the plan of following him *seriatim* in all that he advanced, and showing by the Scriptures the absurdity of his statements. He seemed to me thoroughly beaten; but now when he has got to Nottingham, he begins to give voice again. The foundation of the whole theory is substitution. They

have never clearly realised the Father, and knowing not the Father, how can they know the Son? W. E. maintains that Jesus was not a descendant of his mother, but of his Father-God. Strange doctrine! Has God descent? They are not able to see that the relation to God is a moral relation first and a physical afterwards. They are indeed proud boasters, speaking great swelling words of vanity, and thereby deceiving the simple. W. E.'s way was to visit all privately, and try to talk them over. But when brought publicly before them, he was not able to repel the darts of the truth. I am sorry for him. I loved him in time past, and yearn over him still, although I hate his false way. I hope he may see his error before it be too late."

FROME.—Brother Clark reports: "The ecclesia here has suffered loss by the death of sister Hawkins, wife of brother Hawkins. She died of consumption on Jan. 31st, after a painful and lingering illness. Her obsequies were of a character becoming the body of Christ. Brother Dyer of Bradford-on-Avon, offered a few remarks likely to impress the assembly of 'aliens.'"

GLASGOW.—Brother Nisbet reports: "We have had three lectures to the public, as under.

Sunday, January 11th.—'What is the Gospel?' (Bro. Owler).

January 18th.—'When shall the righteous be rewarded?' (Bro. Mulholland).

January 25th.—'Christ the future King of the Earth.'

This last one (says brother Nisbet) I delivered myself as best I could. It was my first attempt at a lecture."

Referring to the published account of William Ellis's visit to Scotland, brother Nisbet says, "I see that he conveys the idea that we in Glasgow would not countenance him, either in public or private. He makes no mention of the fact that a public discussion took place in our hall, between him and brother Smith of Edinburgh."

The discussion between brother Roberts and Mr. Long, is arranged to come off in the Wellington Hall, on Tuesday and Wednesday, March 17th and 18th, and Tuesday and Wednesday, March 24th and 25th.

KEIGHLEY. — WILLIAM PEEL has been immersed at this place. He says he cannot express the gratitude he feels at having his eyes opened to the truth. His first introduction to it was by hearing the Editor lecture at Keighley. He adds that he was afterwards much indebted to brother Shuttleworth (of Keighley) for his kind assistance in clearing up difficult passages.

LEICESTER.—Brother Collyer reports: "We had a very successful tea meeting at the room on the last night of the old year; upwards of forty sat down to tea—some few interested friends being with us—the number increased to over fifty for the

meeting in the room afterwards, when the time was spent to our mutual advantage (spiritually) I hope. On Sunday, January 11th, brother Hodgkinson lectured on "the angels of the Bible" to a large and appreciative audience. Writing again Feb. 13th, brother Collyer reports that on the previous Wednesday there was immersed JAMES BURBACK (62), hosiery maker. He adds: "Brother Burback was one of the first among the aliens to hear of the "new theory," one of the most persistent of its advocates going to the afternoon class (which Mr. B. was in the habit of attending) on purpose to push it. He, however, has managed to get quite rid of the evil influence, and comes into the ecclesia in entire sympathy with the truth."

LIVERPOOL.—Brother Waite, writing Jan. 15th, announces the addition to the number of the Liverpool ecclesia of Mrs. ELIZABETH HUGHES (25), wife of brother Hughes, formerly of the Established Church. She was immersed into the saving name on Saturday, Jan. 10th. Writing again Feb. 11th, brother Waite says the brethren have been painfully reminded of the frailty of this corruptible by the death of brother Hodgson, whom they laid to rest on the 8th instant, in the hope of a speedy resurrection to life everlasting. He had suffered for several years from bronchitis and asthma, and was finally carried off by an apoplectic fit. Brother W. Birkenhead officiated at the funeral, when the 14th chapter of Job and the 15th chapter of 1 Cor. was read, and appropriate remarks made thereon. Brother Hodgson was fifty years of age and had been twelve years in the truth.

LONDON.—Brother Andrew reports the immersion of ELIZABETH BELLAMY, formerly Wesleyan, sister in the flesh to sister Sydenham.

MUMBLES.—Brother Clement writes: "I am happy to inform you that we at the Mumbles continue firm and contented in the faith, and strongly constrained to hold it fast with a firm grasp. We are not of those who have to confess that we have for 15 years been preaching with all confidence a doctrine which we never understood. We thank God we have understood the truth, and more than that—that we love and prize it. We remember Solomon's advice, 'Buy the truth and sell it not.' Having acted on the first part of this advice, we intend to act on the second part of it also. Our public lectures continue well attended on Sunday evenings, though, of course, not so well as during the opening of our new hall. There are a good few giving heed. We are sorry to have lost brother J. Matthews, sen., who has fallen asleep in the Lord. Our sorrow has been very much relieved by the fact that up to the last he had full and complete confidence in the truth. He was

66 years of age. We have also to express our thankfulness to God for so operating on the mind of the incumbent of our parish as to enable us to obtain from him permission to bury our dead in the yard of the parish church, without having our minds outraged by the performance of the unscriptural burial service of the Established Church. We laid our brother quietly in the grave, waiting for the glorious time when the dead shall hear 'His voice, and come forth.'

NOTTINGHAM.—Brother Burton reports two further additions, viz. ELIZABETH KIRKLAND, wife of brother John Kirkland; and ELIZABETH MABBOTT, sister in the flesh to brother W. Mabbott. "Both," says brother Burton, "are from the section of the apostacy known as the Methodist Free Church, and their addition is a source of joy to us. Sister Kirkland's father was a minister amongst the sect; and at the time of brother Kirkland's immersion, some eighteen months ago, she was strongly opposed to the truth, which had made a separation between them. Brother Kirkland prayerfully and patiently waited, and worked in the hope she might be led into the way of peace, and he has been rewarded. She was beginning to awaken to the truth when the Renunciationist heresy arose. She was somewhat retarded by the division, but it did not permanently harm her. It caused her to look more deeply into the subject, and she now appreciates it more than she otherwise might have done. In the case of sister Mabbott, the truth has been working its way over a period of two years, and has resulted in a willing obedience. Our lectures have been as follow:—*Sunday, Feb. 4*, 'The angels of the Bible,' (bro. Hodgkinson); *8th*, 'Christ crucified,' (bro. Richards); *15th*, 'Christ crowned,' (bro. Roberts); *22nd*, 'Politics and religion,' (Brother Sulley)."

THE TRUTH AT PETERBOROUGH.

Brother Hodgkinson thus describes to a friend by letter, the execution of the programme of proceedings at Peterborough.

NORMAN CROSS, February 15th, 1874.—"Forasmuch as some of us have put forth an effort in this part of the kingdom of Great Britain to advance the cause of the truth, as it is in Jesus, it seemed good to me in view of your desire—having had perfect understanding from the very first to write unto thee in order, most excellent brother.

You would observe in one of the numbers of the *Christadelphian* an account of our good intentions, which were put into execution according to the programme therein detailed. The first four lectures, under the very bells of the Cathedral of Peterborough, produced growing audiences: the interest gathering force and culminating on the last or fifth night, when the bars were let down, and the pent-up herd

galloped toward the platform with flashing eye and oft-answered questions, stereotyped on the alphabetic page of every son and daughter's memory. Three lonely men, yet not lonely, for surely Elohim was near, had to face this turbulent nest of hornets and give them satisfaction. Brother Roberts dealt with all questions as rapidly as asked, and with the greatest courtesy. Stung with the scriptural truthfulness of the replies, the noise grew apase, and finally heading itself up in aged Wesleyan championship, the audience was haranged by this 'Rev. gentleman' who, ignorant of parliamentary etiquette, had to be called energetically to order and made to address his remarks to the chair. The situation became quite interesting—the keen two-edged sword was pricking with the point; and the inhabitants of the Borough of Peter were stirred up to a boiling point. So disgraceful were the actions of the audience, that one of its number protested in favour of the lecturer, and pronounced judgment in favour of the chair being sustained—the chair having appealed to the audience for support. One gentleman was considerate and just, and appeased the wrath by the announcement that he would refute Mr. Roberts' propositions that day week. The people were then dismissed, and all received a copy of the *Declaration* gratis; and here let me remark, that there has been distributed to the inhabitants of Peterborough and Yaxley, during these lectures, 800 *Declarations* and 200 *Kingdoms*, free of charge; so you see, brother, we have looked up the holes and baited the traps; and as an illiterate Yankee once observed, 'Things is a-working.' Now this working of 500 books in the quiet solitudes of the Fen district, is most painful to the makers of shrines. You cannot suppress or put down 500 books scattered far and wide; you might as well try to suppress a snowstorm. And so you see, brother, we lack for neighbours now. But I must back again to Peterborough. The better part of the audience went home to 'think on't'; the scum alone remained, and swarming round the omnibus, hissed serpent-like, and hooted owl-like, and would have rent their garments and plucked out their hair, but for cost and pain; and scummy crowds never suffer for a principle, you know. So back we sped to lay our head on the pillow at the Cross. The Master's injunction, to be 'Wise as serpents and harmless as doves,' was not lost upon us in the appointments and arrangements, and these things must be well looked to in the presentation of Christ's truth to Adam's errorists.

The refutation evening came: the hall was packed, and to our utter astonishment—for we were listeners—we thought for an hour a Christadelphian had played a trick upon the audience; for his speech was an endorsement of the first part of the *Declaration*,

with a little adjunctive skynas as salt; then, poor thing, he stumbled and blundered and fell, and barked his fair theological shins, on the nature of man, his companion the devil, and a Paradaisical Trinity, or triad in discord. (May a grim Christadelphian once in a while unbend in smile?) But I must not become verbose; it is part of our education to know when to stop and when to go on. The omnibus was in requisition the next night—2,500 handbills having been issued announcing that Roberts of Birmingham would reply; and he did. I was better satisfied with his reply than anything I have heard from his lips—I had well-nigh said pen—but no! The howling commenced again; and the Wesleyan being egged on by his backers, actually came up on to the platform and denounced the unhappy chairman as a grenadier guard to the lecturer, who had invaded the sanctity of their ecclesiastical fold; and a lot more twaddle, and a lot more twiddle.

The gentleman was called to order vigorously, and obeyed. He was then cross-questioned as to his acceptance of Mr. Roberts's challenge to debate, which he finally and reluctantly felt compelled to acknowledge (as you would squeeze a lemon—a dry and bitter lemon). He appeared in a sorry light before his friends; for he had surreptitiously taken a liberty and could not keep it. The 'chair' stated in the hubbub that notice of the debate would be given in due course; and that instead of a grenadier guard as chairman, we would have any honest citizen of Peterborough.—[A VOICE IN THE MEETING: 'Is there one in Peterborough?'] We wished the audience good night! and left the unhappy Wesleyan soliloquising on the platform.

By the bye, has money lost its value? You are a business man. We offered £100 for one passage to prove Adamic immortality; and no one has applied, although 3 weeks or more have passed; but we gave them six months, so let us wait; and waiting, let us hope, and pray that ere 6 months have passed away, the Christ our Lord will come, and come to stay."

SWANSEA.—Brother Goldie writes, Jan. 21st:—"At the end of last month, we had a visit from a brother Joseph Cooke and his wife, who have just returned from Shenandoah, Penn., U. S. A., and who are at present located in the Rhondda Valley, Glamorgan-shire, but are anxious to get to Swansea. They brought us a letter of commendation from brother Brittle of Shenandoah, and we doubt not their presence will be of much benefit to us all.

On the 9th inst., we had the pleasure of immersing into the *one* glorious name, the wife of our brother Rees. Sister ELIZABETH REES (23) had been brought up in the most strict sect of the Pharisees (the Welsh Calvinistic Methodists), and her religious

prejudices were aroused to the utmost when her husband obeyed the requirements of the truth. But instead of turning a deaf ear to his arguments, she diligently searched her Welsh Bible (for all that time she could not read English) for weapons to combat him, with the usual result of finding that she was all wrong in her ideas of Scripture teachings. When she at last saw her position, she at once gave up all opposition, and diligently searched into the way of truth."

SHEFFIELD.—Brother Boler announces another deliverance at Sheffield, from the superstitions and spiritual corruptions of the nineteenth century. The subject is HENRY GRAHAM (44), smith, who put on the saving name on January 31st. He has been a member of the old Wesleyan body, and of late a singer in the New Connexion chapel, Sheffield. He has been looking into the truth for a considerable time. Brother Boler says: "The fruit of our labour seems but slow, but so far we have reason to think it is sure. We do not forget that 'Many are called but few are chosen.' Brother and sister Wright having removed to Grantham, leaves us twelve in number, and none of us have been removed from the one faith by imbibing the new heresy, that Jesus Christ has not come in our flesh."

Brother Boler further writes, on February 18th:—"We have a large field at Sheffield for the speaking of the truth, but there are two disadvantages which prevent us making much progress: our lecture room is over three miles from the centre of the town, which is too far for strangers to come, and none of us consider ourselves sufficiently qualified to give advertised lectures. However we occasionally have the assistance of qualified brethren of other ecclesias. On Sunday, the 25th of January, we were favoured with a visit from brother F. R. Shuttleworth of Birmingham, who gave us two lectures, one in the afternoon and the other in the evening in the Burngreave Vestry Hall, which will hold about six hundred people, the subject being, in the afternoon at 2.30, 'Immortality of the soul a fiction; everlasting hell torments a savage unscriptural dogma, and heaven promised to no one.' The lecture was well advertised, and before the time of commencement the Hall was crowded, and after procuring all the seats we possibly could, about 200 had to stand. The appearance of the audience was of a very respectable character and they listened with great attention. The lecture being over, a great many questions were asked, and answered in a way which called forth the surprise and approbation of the audience. When the meeting was closed, some expressed their opinion that the lecturer had fully established his position, and that the discourse which they had listened to had

not only been grand, but also scriptural. The subject for the evening (6.30) was 'The gospel as revealed in the Bible not preached by the clergy of the nineteenth century.' The attendance was not so large as in the afternoon, but good attention was paid, and the discourse was of such a character as could not fail to inspire the brethren with a greater love of the truth. At the close numerous questions were again put. The answers were given direct from the Bible, and to the point, and at once silenced the adversary. One gentleman, a Universalist, challenged the lecturer to discussion, but has since declined to meet him. When the meeting was closed, many went up to the platform to have a word or two with brother Shuttleworth; and others, wherever they saw a Christadelphian in the room, closed round him to express their opinion and seek further information. Many declared that what the lecturer had said was quite in accordance with the Scriptures, and that they could have listened all night, for they said that they had never heard anything like it in Sheffield before. Some said that they were ashamed of the clergy and ministers, who went about preaching and gabbling about things they knew nothing about. One thing they said they could not but admire in the speaker, and that was the wonderful knowledge he had of the Scriptures. Some said that the reason why the Christadelphians had the advantage over the sects in discussion, &c., was because they were better scholars, while others said it was because they had got hold of the truth. We had a table for the display of books at one end of the room. A large quantity were sold. Bro. Townshend of Birmingham occupied the chair on each occasion.⁵

TAUNTON. — Brother Vesey reports that on the 8th ult. a young sister, MARY JANE CORRICK, formerly with Open Brethren (so called), put on Christ. He says "We are now eleven in fellowship around the Lord's table, waiting for the Master's returning, and the appearing of the glory of our Great God unto eternal life. One sister during the past year has gone to Cheltenham. Her place is filled by our sister, E. Felstone, who came from Weston-super-Mare. All the others have been immersed here within the past ten months. We are three brothers and their wives; one married sister, whose husband attends the evening addresses; one brother, formerly Independent (wife rather opposed), one young sister, formerly in the Establishment, and the increase of yesterday. To God be the praise."

WARRINGTON.—Brother Unsworth reports the obedience of Mrs. CAROLINE WOOD (34) and HANNAH YOUNG (15), daughter of brother and sister young. He adds:—"Sister Wood has been unsettled with the doctrines taught among the people, and for seventeen years has been searching diligently for some one who had read and believed the Bible as it is. Some time ago she came in contact with brother Young (near whom she lives) and he lent her the *Twelve Lectures* and *Elpis Israel*. Then she began to feel and see that this was what she had been looking for, she attended all the lectures, and the one on baptism, given by brother John Birkenhead, on January 18th, fully decided her on the importance of obedience, and after a careful examination was immersed by brother John Birkenhead, on Saturday, January 24th. Many others are enquiring."

(We are obliged to hold over Intelligence from Foreign Parts for want of space.)

THE EUROPEAN BEARING OF THE ENGLISH CHANGE OF MINISTRY.

THERE is now coming into power in England a Government with what its leaders love to describe as a "spirited foreign policy." This high-sounding phrase unhappily means a disposition to take part in the quarrels of our neighbours, and those who use it have a tendency to think that the maintenance of the proper position of England involves a constant effort to influence the conduct of other nations. A glance at the position of affairs on the Continent will show us that there may unfortunately be only too many opportunities of exhibiting this dangerous "spirited" policy. The most gloomy feature which is constantly presenting itself in one shape or another, is that the terrible legacy of hatred left by the war between France and Germany is still manifesting its influence. In France, in the midst of all

conflicts of opinions and interests, one thing goes on, quietly, but constantly—the reconstruction of the army, which is now almost complete. The efforts which are now being made to obtain money for the purposes of military reconstruction, are too enormous to be long maintained, and their very magnitude goes to prove that some not very distant struggle is anticipated. In Germany, men are raised and drilled, and arms are purchased in immense quantities, as if, instead of a war just closed, there was one about to be commenced. Again, too, we have the formal conferences of the ruling powers—Emperors going about like stormy petrels, too surely indicative of disturbance in the political atmosphere, if not prophetic of imminent tempest.—*Birmingham Daily Post*.

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. XI.

MODERN "CONVERSION" CONTRASTED WITH THAT OF APOSTOLIC DAYS.

BY DR. THOMAS.

"THE jailor and other untaught Gentiles heard, believed, and obeyed the gospel in the short time of an hour. Therefore, a correct understanding of the gospel must have been obtained by them in that brief space of time."—(*Proph. Expos.*, p. 104, '855.)

After Paul and his companions arrived at Philippi, they abode there certain days. How long exactly is not stated, but sufficiently long to set the whole city in a ferment with his doctrine. They began their work in the suburbs with the enlightening of Lydia and her household. Before Paul met her, she was a worshipper of God, and frequented a house of prayer on the Sabbath day. She was a proselyte to Judaism, and, therefore, an eligible subject to begin with. Paul spoke certain "things" to her

which she attended to. The things are not particularised, but as the consequence of faith in them, she and her household were baptized.

What Paul had done in Philippi had become notorious; and to make it more so, he was beset for "many days" by a damsel possessed of a Pythonic spirit, who brought her masters much gain by soothsaying. She directed public attention to him by proclaiming that he and his companions were the servants of the Most High God, who taught the way of salvation. Paul was grieved at this, as it tended to identify him with the disreputable, who gloried in their shame. He, therefore, commanded the departure of the spirit from the girl in the name of Jesus Christ. And it came out forthwith. But though relieved

of her annoyance, the indignation of her masters fell upon him, because they could no longer make profit of her. They, therefore, arrested Paul and Silas, and took them before the magistrates, to whose establishment the jailor belonged. The accusation preferred against them was, that "being Jews, they exceedingly troubled the city, and taught precepts which were not lawful for Philippians to receive and practise, being Romans." This stirred up the mob against them, and caused them to be beaten, and delivered over to the jailor, who thrust them into the inner prison, and made their feet fast in the stocks.

At midnight, the attention of the prison inmates was drawn to Paul and Silas, who prayed and sang. This was not done in a low tone; for it is written that "the prisoners heard them." They prayed and sang the truth; but what they said is not determinable by the prayers and songs of "disciples" or "pastors" among us. It was, no doubt, instructive to the hearers as well as edifying to themselves and appropriate to the emergency of their case. The answer of God to them, while they were yet speaking was, doubtless, as astonishing to the prisoners as it was gratifying to Paul and Silas, and alarming to the jailor. There was suddenly a great earthquake, which shook the prison to the foundation, opened all its doors, and loosed the fetters of all. This was, therefore, not an ordinary earthquake; for when did an earthquake ever loose the chains of malefactors and enemies of the gods? The songs and prayers of these two Jews to a God unknown to Macedonians, followed or interrupted by an earthquake, and their liberation from bonds, was a notable testimony to the truth of their mission, that "the Lord had called them to announce the glad tidings to the Macedonians." Suddenly aroused from a sound sleep (for though the prisoners heard the prayers and songs of the brethren, the jailor did not), he was seized with panic when he found that all the doors

of the stronghold were open. The darkness of the place concealed the prisoners from view. We are not told what he said, but what he was about to do and the reason of it. If he had not uttered his fears and intention, he would have killed himself before anyone would have thought of giving him assurance that all his prisoners were there. His utterances showed that he supposed they had escaped; a result that would have been visited upon him with death, as in the case of the jailors who were executed by Herod on Peter's escape from their custody. Death, then, was a certainty; and to save himself from the ignominy of a public execution, he determined to inflict punishment upon himself as the lesser evil of the two. He had drawn his sword, and was about to sheathe it in his own carcass, when Paul cried out aloud. "Do thyself no harm; for we are all here!" Hearing this, he called for a light, and trembling with the terror of the hour, he bounded into the presence of Paul and Silas, and fell down before them. The man's mind must have been highly excited, just awaked out of a sleep and, therefore, not quite master of himself; a building over his head shaking to its foundations; its doors open and the prisoners probably fled; his responsibility under pain of public execution; the ruin of his household; the state of mind peculiar to a suicide; and all these terrors heightened by the darkness of midnight, which to the terrified imagination of a pagan, was full of demons and alarms; all these things considered, will enable the reader easily to discern the import of the idolatrous jailor's question, "*Sirs, what must I do that I may be saved?*"

But, whatever may have been his peculiar meaning, Paul and Silas replied to his question in their own sense of it. Instead of giving him advice as to how he should proceed in securing the liberated prisoners and so escape the consequences he apprehended (for it would be no easy matter for one man to put fetters upon a number by lamplight, with all

the prison doors open; if they were all there, when they found how things were, they would not be likely to remain long) Paul and Silas directed his attention to a salvation of a higher and more important character. "Believe on the Lord Jesus the anointed," said they, "and thou shalt be saved, thou and thy house;" and it is added, "They spake to him *the word of the Lord*, and to all that were in his house."

Now in this testimony, it will be perceived that the exhortation was first given to believe; and then the subject matter for faith was presented. Hence, *for these idol worshippers to believe on the Lord Jesus Christ, was to believe the word of the Lord, Paul and Silas spake.* The word they spoke is styled the Lord's word, *because God sent it by the Lord Jesus to the children of Israel* (Acts x. 36, 37; xiii. 5, 7, 8, 12, 26, 32, 44, 46, 48. Refer to these texts.) so that it is both "the word of God" and "the word of the Lord," or "the doctrine of the Lord," *i.e.*, "the faith," "*the word of this salvation sent to the children of the stock of Abraham.*" The pagans of the prison were invited to believe on the Lord Jesus in believing his teaching which he had sent to them by Paul and Silas. There was no such thing in those days recognised as believing on the Lord Jesus where his teaching was not known, or not believed. Believing that Jesus is God's son and apostle benefitted no one, but rather aggravated their guilt who did not receive his words. The demons believed that he was the anointed son of God, and trembled; but that did not make saints; and so did the centurion who superintended his crucifixion; but that did not make him a Christian. The Lord's word that Paul spake to the idolators of the jail was the glad tidings of the kingdom that Jesus said should be announced in all the nations thereof (Matt. xxiv. 14; xxviii. 10, 20); and concerning which word he has emphatically said, "He that rejecteth me, *and receiveth not my words*, hath that which judgeth

him; *THE WORD THAT I HAVE SPOKEN, THE SAME SHALL JUDGE HIM IN the last day.* For I have not spoken of myself; but the Father *who sent me* gave me commandment *what I should say and what I should speak*; and I know that his commandment is life everlasting; whatsoever, therefore, I speak, even as the Father says to me, so I speak."—(John xii. 48-50; Luke iv. 43; Matt. iv. 23; Matt. xiii. 19; Mark xvi. 15, 16.) Hence the words of Jesus are "the words of eternal life."

In these words of the Lord concerning the word he preached, we learn that a man is condemnable on two points; *first*, for rejecting him as the anointed son and apostle of God, whom He has ordained to rule Israel and the nations in righteousness; and *second*, for not RECEIVING THE WORD HE PREACHED BEFORE HE WAS CRUCIFIED, which his witnesses testify he styled "the kingdom of God," "the glad tidings of the kingdom of God," "the word of the kingdom," and oftentimes simply "the glad tidings," or in Saxon English, "the gospel." A man is condemnable on either, or both of these counts. If he do not reject the personal claims of Jesus to an equality with God in saying that he is son of God; yet if he do not receive the word of the kingdom he preached, "*he shall be condemned.*" So also on the other hand, if he receive "the word of the kingdom," but deny the Lord Jesus (as the Jews did) saying that he is not the anointed of Jehovah; and, consequently, if not, is not the person promised in Isaiah ix. 6, 7, and covenanted to David 1 Chron. xvii. 11-14, "he shall be condemned or judged in the last day." The truth is that *salvation is promised only to those who accept Jesus and believe his words.* It is utterly unscriptural to suppose that a man has "the faith," who affirms that Jesus is the Son of God, but is ignorant or infidel of the glad tidings of his kingdom and glory. The teaching of the Lord and his apostles made no such believers as these. They "opened the eyes of the people, and turned them from dark-

ness to light, and the power of Satan to God" first; and then baptised them in water for "forgiveness of sins and inheritance among the sanctified," who were "rich in faith" and "heirs of the promised kingdom."

When, therefore, Luke says that Paul and Silas spake to the pagan jailor the word of the Lord, and to all that were in his house, it is equivalent to his saying that they spake to them the glad tidings of the kingdom and glory of God. They were sent to Macedonia for this purpose, as we have seen; namely, to invite the idolators to his kingdom and glory; so that when they spoke to the jailor and his house, they were trying to persuade them to become "heirs" thereof with eternal life. This is incontrovertible, and no sophistry can make it otherwise. Paul's discourse would come to those that heard him as the word of him who shook the prison and loosed the prisoners. He pronounced against idolatry, and they obeyed his voice in turning from their idols. This was "*repentance towards God,*" which did not require long to effect. He announced His purpose of setting up a kingdom in Israel's land to rule all nations righteously; He declared that He had ordained a certain Jew named Jesus, who was His son whom He had begotten from among the dead, to sit on the throne of the dominion, whom He would send from the heavens to establish it; and they believed it. This was believing God and having faith in the Lord Jesus as His anointed king. He then invited them to become His sons, that with Jesus, their Elder Brother, He might give them all things pertaining to the kingdom and glory. They accepted the invitation, and "were baptised, he and all his, straightway."

Luke does not say that "the jailor and other untaught Gentiles heard, believed, and obeyed the gospel in the short time of an hour; but that "the jailor took Paul and Silas the same hour of the night and washed their stripes! and was baptised, he and all

his, straightway." Washing the stripes and baptism occupied the hour, not the teaching, if by "hour" is to be understood a space of sixty minutes. The word *ώρα*, *hōra*, rendered "hour" in this text, signifies *time, season*, as well as *the twelfth part of an artificial day*, or of the time that the sun is above the horizon. The text does not limit us to this twelfth part of a Jewish, or to the twenty-fourth part of a Gentile, day. The events of the night covered the interval from midnight to day; for the earthquake occurred at midnight, and the order for Silas and Paul's release arrived "when it was day." Several of our sixty-minute periods are included in this interval, which are doubtless all occupied in the business of the night. It does not say how long they were engaged in speaking the word of the Lord to these pagans. It was, however, long enough to plant in their hearts love for Paul and Silas, and a joyous belief in God, *as well as* in the Lord Jesus; for having washed their stripes, and brought them into his house, he set meat before them, and rejoiced, *believing in God* with all his house. Thus they renounced idolatry, and became saints.

But because these results were accomplished between midnight and day, doth any one in this century imagine he could turn an idolator into a Christian in an hour? Nay, could he in that time bring one who says that Jesus is Son of God, to the obedience God prescribes? If the very words that Paul spoke to the jailor were now repeated to such a one, the time would not suffice for the work. And for what reason? Because first, men are too pious in their own conceit to be saved *by the truth*; because secondly, their hearts are unsubdued to the authority of Scripture; because thirdly, they have a natural repulsion to obedience; because fourthly, they are educationally perverted; because fifthly, God does not confirm the word spoken by men now as he did Paul's; and because sixthly, it would be interpreted "spiritually," and be condemned as "ultra" and "too ex-

clusive." The events of the "many days" preceding Paul's imprisonment were not unknown to the jailor and his house; for the city was exceedingly troubled. It would be strange, indeed, if they had been living in the heart of such a city, and continued ignorant of what had become a common talk with the multitude. The "new doctrine" was as much a matter of enquiry at Philippi as at Athens; and the gossip of the city created by it predisposed men's minds to an investigation favorable to the reception of the word.

Such was the Gospel and the circumstances attending its introduction into Macedonia by Paul and Silas. The people were blind, in darkness, and under the power of Satan. They knew nothing about God, or Christianity; and there was no sectarianism among them to pervert their minds concerning it; which was an advantage that unhappily society is destitute of in this age of the world. They believed in thirty thousand deities, to be propitiated by sacrifices; in heaven among the stars; and in the physical immortality of the spirit within them. The experience of eighteen hundred years has proved that men cannot be exorcised of these "vain imaginations," which constitute "the wisdom of the world," by Scripture and reason "in the short time of an hour." The word of the Lord taught by inspired men, and confirmed to the hearer by the attestation of God in signs and wonders, and divers miracles, and gifts of the Holy Spirit, according to his will (Heb. ii. 4), can do it; but even that powerful agency is inefficient to subdue the incredulity and perverseness of the multitude; so that after all said and done in the work of calling the many, only few are chosen to salvation on account of holiness of spirit, and belief in the truth—*εν ἀγνισμῷ πνεύματος, και πιστει αληθειας* (2 Thess. ii. 13; Mat. vii. 13. 14; xx. 16), and without this "no man can see the Lord."

In its relation to the truth, the world is now in worse condition than in the days of Paul. A large section of it most complacently styles itself

"Christendom," or *the Dominion of Christ*, in the sense of his actually reigning over it; the Pope and all orders of clergy, Romish and Protestant, being the saints who reign with him!!! It is a principle universally confessed by the supporters of this system of abomination, that *Jesus is the Son of God, died for sins, was buried, rose again from the dead, and now sits at the right hand of God*. This they call the Gospel, and themselves therefore believers of it! They "believe" it, because they so happened to be led. Had they been born in Turkey under Mohammedan influences they would have been Ulemas and Dervishes, and have confessed "there is one God, and Mahomet is His prophet!" For they attain to the belief of what they call Gospel by educational constraint. This "Gospel," mantled over with the phrenological afflations of veneration and conscientiousness, called "piety," is *obeyed in the heart* when the cloak of their fleshly piety is thrown over their profession. According to their theological jargon, they then "experience conversion," are "born again," "regenerated," or have "got religion!" This theological "obedience" is common to "the Mother of Harlots," her Daughters, and to "all the abominations of the earth" that have exhaled from their corruption. If they have been sprinkled in their infancy, these penitent obedients (!) are admitted to "*the eucharist*" by episcopal confirmation, if they can tell their names, and can repeat the Lord's prayer, Ten Commandments, and Apostles' Creed; if not sprinkled and crossed, this ceremony is added. Others who obey in the heart, prefer to obtain access to "*the sacrament*" by being dipped in water; others eat the sacrament in the heart, and are baptised in the heart, without material bread or water at all! All these, though filled with zeal, oftentimes of a very ardent type, against each other, have of late years tacitly compromised their enmities upon the understanding that they are all Christians; and their churches useful divisions of the great Christian

church, or Body of Christ—in what they deem essentials, one; in “non-essentials,” liberty. This they think is a very fine and holy state of things; and highly approved of God! All admitting the Christianity of each provided none call in question their neighbor’s! And thus they wrap it up; and Christ, who is “the truth,” is crucified as pestilent!

Such is Christendom, British, Continental, and American; a magnitudinous APOSTACY FROM THE FAITH. Paul foretold its development from “*the Mystery of Iniquity*” secretly working in his day, in his teaching at Thessalonica. It is a monument to his inspiration until the Lord come to destroy it. Its influence is, as he said it would be, that of “a strong delusion.” His words are “Because they receive not *the love of the truth* for their salvation: God shall permit a power of imposture to go to them unto their giving credit to a lie; that they all might be condemned *who believe not the truth.*” The power of this imposture which pervades “Christendom” is enormous; and reigns in all names, denominations, sects, and parties. It is “the spirit that now worketh in the children of disobedience,” who substitute sacrifice and the fat of rams for obeying the voice of the Lord, (Sam. xv. 22). There is nothing to antagonize this power but divisions of its own imposture; but for this division of the house against itself, the *Herald of the Kingdom* would be silenced in death. But it lives, and while God permits it to live, if it stand alone till the Lord come, it will contend against this power wherever it appears.

Such are the two worlds, and the powers that possess them in absolute dominion. The Roman idolatry, or “*power of Satan,*” chained the world of nations to which the apostles were sent; while the “*power of imposture,*” or a spurious christianity, hoodwinks and binds modern society in its thrall. “The truth,” stated, and enforced by Bible testimony and reason, is all that can be brought against it, in a Bible-neglecting, unreasoning, and perverse

generation. The voice of truth is therefore now but a dying whisper in the ears of men, heard by a very few. It declares God’s teachings to them, and proves that the “gospel” and “obedience” sanctified by Christendom, are not the word spoken by Jesus, nor the obedience, that are to acquit or judge them in the last day; and though they cannot confute it, they cry out against it for “in saying this thou condemnest us also!”

The preaching sanctified by Christendom aims at a different result from Paul’s. It aims to induce educational believers in “the Apostles’ Creed,” as it is called, to become “pious,” and join in a church that at death they may escape hell-fire, and go to heaven; while Paul’s was to turn men from idols to the God of Israel, to belief of his promises, by faith in Jesus, to baptism in his name, and to wait for him from the heavens, in the hope of then attaining to the resurrection of life, and a share in his kingdom and glory, as the reward for holiness of spirit and belief of the truth from the heart obeyed. What a godlike difference! The one, mere foolishness, the other the wisdom and power of God. It is the foolishness the Crites believe as “disciples” before they are dipped; and preach as “pastors” when theologically imbued.

It was the wisdom and power of God, and not the foolishness, that was preached to the Macedonians. Had the foolishness been preached to them, it would probably have run like wild-fire; because foolishness is more congenial to the human mind than the wisdom of God; and assimilates closely to paganism *in its hope*. If the idolators would have said they believed in one God, and that Jesus was his Son, some would have baptized them, and taught them their peculiarities after. They would not have troubled their minds about Jewish matters, and the kingdom, and the covenants, and the promises. Certainly not; these are only for graduates in the truth; profound and recondite affairs, patent only to Eleusinian doctors!!

It is easy to convert men to foolishness, as every "revival" and camp meeting prove; and in a very short time too; yea, in less than the twenty-fourth part of a day. But it is not so with respect to the wisdom of God in the absence of His attestation by miracle and sign. It requires much testimony and close reasoning to cast out the demons of foolishness, that the truth may find an entrance. You have to convince Christians in their own conceit, that they are not Christians in the judgment of Scripture. This was a difficulty the apostles had not to contend with. They had no spurious, or counterfeit gospels to combat in Macedonia; for there were then but "one faith, one baptism, and one hope of the calling," and these were set forth in their preaching alone. They had but to state them, endorsed by the attestation of God, and they were received with a faith that rested upon His power, and not upon the word, wisdom, or persuasive eloquence of men. This, their work was comparatively short and easy, where the truth they stated fell into honest and good hearts. But it is not so now. In our experience we have met with men of sincere and good intentions, the Crito family for instance, "who have read the Bible for thirty years with as much impartiality as any man living, but for the life of them they cannot see" what was visible to any novice in the days of Paul, that for dipping in water to be the "One Baptism," the subject thereof must be enlightened by the "one faith," or dipping cannot be "the obedience of faith." They are filled with zeal against this self-evident proposition, not because they can shew the contrary, but because it pulverizes their foundation, makes them "naked," and exposes them to "shame;" for the pride of opinion is so strong and inflexible even in the well disposed, that they cannot endure that they should have been "disciples," and "pastors," and "guides of the blind, lights of them which are in darkness, instructors of the foolish, and teachers of babes," for thirty years, (Rom. ii.

19,) and have yet "need that one teach them what be the elements of the beginning of the oracles of God," (Heb. v. 11-14.) This is mortifying and intolerable to the pride of Christendom. Paul himself would be rejected if he came to them with the glad tidings that so exceedingly troubled Philippi. They would tell him, that his teaching was "an iron bedstead," and "poorly adapted to the liberal spirit of the gospel," being "new and diverse from the sentiments of all Christendom." The liberal spirit of the gospel! As if Paul's gospel were the gospel of modern liberalism! The spirit of his gospel was liberal indeed; for it offered men, without money and without price, an everlasting kingdom with inexhaustible riches, unlimited power, divine honours, and eternal life and glory. This was a gospel of a liberal spirit; and offered man a covenant-right to all these good things upon the easy conditions of believing the exceeding great and precious promises of God, faith in Jesus, and baptism in his name; but our impartial readers of the Bible for thirty years are displeased with it; because it does not grant this right to their Christendom upon its own terms! Their gospels are more liberal; for they offer the babes they teach rights without regard to faith in the promises at all! Ye natural borns of Christendom, educationally credulous of its dogmas, only be pious, and your gaseous immortalities shall "have the stars" in spirit-land! This is a liberal spirited gospel truly! Nay, it is more liberal than even this, for it gives rights to glory among the stars to infants of the flesh without faith, or hope, or thought, or any thing, but the instincts of their being! And shall they glorify them in heaven, and send "the pious" to eternal flames; or give them no interest in the future world, because they did not believe in the Kingdom and the things pertaining to it, which Paul preached to the Macedonians? "Perish the thought!" say they. Away with such "a system of theological ultraism!" "The ground is extreme, and utterly

untenable when explored in the light of facts and apostolic precedent!" These "sentiments of all Christendom" are sacred in the eyes of pious liberalism, which is *pious disbelief of all God's promises unpalatable to the thinking of the flesh*. Pious liberalism and pious bigotry are the two extremes of Christendom, which, though fierce antagonists, meet in sweet accord upon this common ground. Their pieties are mere exhalations of the flesh, which join heart and soul in justifying themselves upon principles which, though "highly esteemed among men, are abomination in the sight of God" (Luke xvi. 15; Gal. i. 10.)

We conclude, then, "in the light of the facts and apostolic precedent" shining forth from Philippi and Thessalonica, that men were enlightened in "the things of the kingdom of God, and name of Jesus Christ," by Paul's preaching before they were baptized; we know from an under-

standing of "the sentiments of all Christendom," that the pious are not so enlightened, even though they may have been readers of the Bible for thirty years, and may profess that the Bible is their religion and only creed: we conclude, therefore that they ought to be so enlightened before they are immersed; and that in default of the same, their immersion is not "obeying the truth," "the obedience of faith," nor the "one baptism;" and that consequently, they have acquired no covenant right to the kingdom and glory of God. All of which is benevolently and respectfully submitted to our well beloved friends in all the world, in hope that they will candidly look into the things written, without burdening their troubled spirits with affairs in this city which don't concern them; or with the motives and "infallibility" of the writer, to which he lays no claim. The truth of the matter need be our sole concern.—*Herald*, 1855.

EVIL.

Seven attested propositions on the origin and the operation of evil in relation to the Human Race.*

BY DR. THOMAS.

PROPOSITION I.

The Lord God created the evil as well as the good in the Garden of Eden.

GEN. ii. 9.—Out of the ground made the Lord to grow the tree of the knowledge of good and evil in the midst of the garden.

GEN. ii. 19.—And the Lord God formed every beast of the field (chap. iii. 1), of whom the serpent was more subtle than any which the Lord God had made.

The Lord God gave him powers of speech, by which the serpent was enabled to give expression to his cunning, craftiness, sagacity or sub-

tlety; and this power he has never exercised since.

The serpent heard the commandment given to our first parents; for he said to the woman,

GEN. iii. 1.—"Yea, God hath said, Ye shall not eat of every tree of the garden." In other words, "I heard it: is it so?"

He also knew of the existence of gods or angels; for, being created before the man, he saw the "us" in whose image Adam was made: "Let us make man in our image."—(Job. xxxviii. 4, 7; Psalm lxxxii. 6.)

He knew likewise that the eating of the tree of knowledge would impart

* Found in an old MS. of Dr. Thomas, which, so far as we know, has never been published.

the experience of evil; for he persuaded the woman to eat, that she might know evil as well as good; and thus be like the gods in whose image and likeness man was formed.

COROLLARY I.

The knowledge of the serpent was derived from *observation*, and not from the *inspiration* of an immortal evil angel.

COROLLARY II.

Knowing also that there was a tree of life in the garden, he seems to have concluded, that as God had placed it there, he intended it to be used for purposes of life as opposed to death; and judging that God might be as subtle as himself, who, if he had said anything and found it convenient, would have practised evasion, delivered it as his opinion that though they should eat and touch the forbidden thing, they "should not surely die," as God did know. All which is in the premisses contained in Gen. *usque ad.*—(chap. iii. 5.)

Apprehending possibly that the serpent might suggest the eating also of the tree of life as a remedy for the evil incurred by eating of the tree of knowledge, the Lord God said, "Behold the man has become as one of us to know good and evil (and this the serpent said would be the case); and now lest he put forth his hand and take also of the tree of life and eat, and live for ever, therefore, the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken. So he drove out the man."—(chap. iii. 22.)

GEN. v. 5.—And all the days that Adam lived were 930, and he died. Thus the Lord God proved the serpent to be a liar.

PROPOSITION II.

The sentence upon the serpent was physical and instantaneous.

GEN. iii. 14.—Because thou hast

inflicted this evil, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

MIC. vii. 17.—They (the nations) shall lick the dust like a serpent.

ISAIAH lxxv. 25.—Dust shall be the serpent's meat.

PROPOSITION III.

Sin entered into the world by man, and not by the serpent.

ROM. v. 12.—By one man, sin entered into the world.

PROPOSITION IV.

Sin is the transgression of law; therefore, the transgressor, and not he that occasions the transgression, is the sinner in the case before us.

This is manifest from Moses' account. The law was given to Adam and not to the serpent. Adam, and not the serpent, ate of the fruit of the forbidden tree; the serpent spoke according to the subtlety of his nature, which was uncontrolled by moral sentiment or law. Adam was the sinner, and by disobedience became the subject of a corrupting principle, which, because it is the consequence of his transgression, is termed "SIN IN THE FLESH." Hence, as human nature is full of it, it is styled "*sinful flesh*," and "sin that dwelleth in me," or "lust which bringeth forth sin."

The case of Adam differs from that of his descendants in this, namely: the "*deceivableness*" which enticed him to transgress resided in the serpent, whereas, every man that is *beguiled* since, "is drawn away of his own lust and enticed; then when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death."—(James i. 14.)

"*Lust*" and "*sin*" bear the relation of cause and effect; and are often put one for another. Hence "*sin* taking occasion by the commandment, *deceived* me (not the serpent, nor the devil) and by it (the law) *slew* me."—(Rom. vii. 11.) Here the deceivable-

ness is placed in "sin," though really inherent in the "lust," which reviving under law "brings forth sin." "*Sin*," however, is generally used by Paul as expressive of the *inherent evil principle of human nature*.

This EVIL PRINCIPLE in man, Paul represents as *reigning* and having dominion over all natural men. Hence it may be personified as KING SIN—for they are kings who reign and have dominion.

ROM. vi. 12.—Let not sin reign in your mortal bodies, that ye should obey it in the lust thereof.

VERSE 16.—Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether (the servants) of sin unto death, or of obedience unto righteousness?

VERSE 20.—When ye were the servants of sin, ye were free from righteousness.

ROM. v. 14.—"Death," the infliction of sin, "reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."

VERSE 21.—Sin hath reigned unto death!

ROM. vii. 13.—Sin, that it might appear sin, working death in me by that (law) which is good; that sin by the commandment might become *exceeding sinful*. Mackenzie renders it "*an exceedingly great sinner*"—*καθ' ὑπερβολὴν ἀμαρτωλός*, pre-eminently a sinner.

COROLLARY.

There was in Adam, after he sinned, as there is in all his descendants hereditarily from him, a physical principle, which reigns in the whole man, causes pain and sorrow, and finally brings him to the dust of death. It is, therefore, a principle of corruption, which superinduces a desire to gratify all the propensities of our nature without restraint. It is selfish stimulating to seek only our own gratification. It is styled "*the law of sin*," or the ELEMENTAL PRINCIPLE OF EVIL, the excessive depravity

of which can only be known by an attempt to subject it to a holy, just, and good commandment. This develops all the latent virulence which belongs to it; and proves it to be "ENMITY" to everything that is "*holy, just and good*," and everything which is excellent is "ENMITY" to it. It is "enmity against God; it is not subject to the law of God; neither, indeed, can it be."—(Rom. viii. 7.)

PROPOSITION V.

This elemental principle of evil diffused itself through man's nature as the property or the poisonous quality of the evil fruit disobediently eaten.

GEN. iii. 15.—I will put enmity between thee and the woman, and between thy seed and her seed; HE shall bruise thy head, and thou shalt bruise his heel.

Here the enmity is two-fold; first, proximate and immediate, between the serpent and the woman Eve; and second, ultimate and more remote, between the serpent's seed and the woman's seed; that is, between those descendants of Adam over whom the elemental principle of evil should have dominion, and those in whom the holy, just, and good commandment of the Lord God should be the supreme and controlling principle, and of whom one, though "bruised in the heel"—though put to death by the evil principle expressed through the power of his sinful enemies—should "bruise his head" by abolishing death in dying himself; and by rising from the dead incorruptible, destroy that evil and corruptible principle in human nature which had in him "the power of death," and brought him, though sinless, to the tomb.—(Heb. ii. 14.) This evil principle had dominion over Jesus, and reigned in him unto death; but when he rose it had "no more dominion over him. For in that he died, he died to sin (was freed from the power of the principle in his flesh); but that he lives, he lives to God."—(Rom. v. 21; vi. 9.)

PROPOSITION VI.

This principle of evil, which reigns in flesh and blood, is styled "an exceedingly great sinner;" and all that is affirmed of the devil in the Scriptures is predicated of the evil that dwelleth in man, as expressed in his individual actions, and through the political and ecclesiastical organisations of the world.

JOHN viii. 44.—The devil from the beginning abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.

☞ Here Jesus fixes the origin of falsehood where Moses placed it in his account, as originating in the subtlety of the serpent whom he styles the devil or suggester. "When he speaketh a lie, he speaketh of his own, for he is a liar." Give him speech, as did the Lord God, and he will express only subtlety; for deceitfulness, artfulness, and cunning are the characteristics of his physical organization. He was the father of lies, and all liars are, therefore, his seed.

1 JOHN iii. 8.—The devil sinneth from the beginning.

☞ "The *beginning*" here indicated is the time fixed by Moses in Gen. i. 1, 31, when "the heavens and the earth were finished, and all the host of them." The devil sinneth. The evil suggested by the serpent found place in the mind of man; and these having conceived a desire to do what God had forbidden, transgression was the result. This the apostle personifies as the devil which sins from the beginning, even till now in all the disobedient.

JOHN viii. 44.—The devil was a murderer from the beginning.

1 JOHN iii. 12.—Cain was of that wicked one, and slew his brother.

VERSE 8.—He that committeth sin is of the devil.

VERSE 15.—No murderer hath eternal life abiding in him.

☞ Cain proved himself to be of the number of the serpent's seed, "because his works were evil." Hence

he is said to be "of that wicked one," "the devil." Cain was not the devil, though Jesus styles the devil "a murderer;" and the only murderer in the beginning was Cain. But the evil principle which entered into his parents when they ate of the tree of the knowledge of evil was transmitted to him congenitally. This was the word or corruptible seed of the serpent, as opposed to the word or "incurruptible seed of God," which was in him. The Lord God had required a *sin-offering* from those who came to him. The word of God having no place in him, Cain followed the suggestions of his own corrupt nature when reasoning on the commandment of God, which told him it was unnecessary. Thus the evil within him, in its nature essentially hostile to the law of God, conceived, and brought forth transgression. He and his brother presented themselves before the cherubim of glory—Cain with an unbloody offering of the "fruit of the ground," and Abel with a "firstling of his flock, and the fat thereof." "And the Lord had respect unto Abel and to his offering, but to Cain and his offering he had not respect." This was Cain's first offence, which he might have repaired by a return to duty. But the evil was strong within him. He became jealous of his righteous brother, in whom the word or seed of God abided; for Abel's work condemned him. Hatred was thus conceived within him, and he slew him. Thus the evil in him brought forth sin, which was perfected in the murder of Abel, the wages of which is death perpetual to the offender.

☞ Thus in Cain's case "*the devil*" was the evil latent within his nature, which revived under the holy, just and good commandment of God; he yielded to its suggestions and gave expression to its murderous emotions, and thus brought upon himself "the end of these things which is death." "No murderer hath eternal life abiding in him." Hence "THE EXCEEDINGLY GREAT SINNER," who is innate in flesh and blood, that is,

"THE DEVIL," nor the man who yields himself servant to obey him in the lust of the flesh, have any glory, honour, incorruptibility, or eternal life abiding in them, which sufficiently proves the absolute destructibility of the devil and his seed.

"*Flesh and blood*," in which the καθ' ὑπερβολὴν ἁμαρτωλὸς or PRE-EMINENT SINNER—the law or principle in the members—has dominion, uncontrolled by the law of God, to which he is essentially hostile, is styled in the sacred writings "the body of sin," "the flesh," "the body of this death," "sinful flesh," "the body," "the creature," "corruption," "mortal flesh," "the outward man," "the Old Man according to the deceitful lusts," &c.

PROPOSITION VII.

The devil is not immortal.

HEB. ii. 14.—Forasmuch, then, as the children of God are partakers of

flesh and blood, Jesus also himself took part of the same, that through death he might destroy him that had the power of death, that is, THE DEVIL."

What is it in flesh and blood that had the power of subjecting the body to death? The evil principle of corruption within man, termed by Paul "the law of sin in the members," "the law of sin and death," "sin in the flesh." This then is "the devil, that had the power of death."

The evil principle, which entered into man when he ate of the tree of the knowledge of evil, and which is inherent in all the descendants of Adam being proved to be the devil in the passage adduced, it follows that he is not immortal, unless it can be affirmed that evil, lust, sin, &c., are in themselves essentially incorruptible, and, therefore, indestructible and immortal, which would be the *ne plus ultra* of absurdity.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 58.

PERFECTION.

PERFECT LOVE. This is defined in Matt. v. 44-47, and consists in the impartial bestowal of good, as exemplified by our heavenly Father, who maketh His sun to shine on the evil and on the good, and sendeth His rain on the just and on the unjust. The children of God imitate this principle when they love their enemies, bless them that curse them, do good to those who hate them, and pray for them who spitefully use them. Perfect love is love without fear (1 John iv. 12, 18). As opportunity serves it doeth good unto all men, but especially to the household of faith."—(Gal. vi. 10.) Perfect love is long suffering, and destitute of envy, pride, covetousness, and evil

thoughts, and pre-eminently devoid of iniquity. Perfect love is faithful, patient, hopeful, enduring, and rejoices exclusively with the truth.—(1 Cor. xiii.)

PERFECT FAITH. Perfect faith is faith which works by love as defined in Gal. v. 6, and James ii. 22. It is the belief of the gospel wrought out into obedience, or conviction in living, harmonious and consistent manifestation; comprehending fidelity to God, and good-doing to men. In perfect faith the heart, soul, mind and strength has a vigorous grasp of God, and a true and a disinterested love of man. Perfect-faith is characterised moreover by implicit trust, courageous confidence, and unfretting resignation to the Divine will, including also an unceasing and thankful recognition of the Divine hand working in us to will and to do of his good pleasure.

PERFECT PATIENCE.—(Jas. i. 4.) Perfect

patience is long patience as illustrated by the husbandman in Jas. v. 7. It describes hopeful and unabating endurance under trial, of which Job and the prophets are happy examples.—(Jas. v. 10, 11.) Perfect patience reaches unto the coming of the Lord; it can only be properly affirmed of such as continue in well-doing, and are not moved away from the hope of the gospel but hold fast the beginning of their confidence firm to the end. To say "my Lord delayeth his coming," is to make shipwreck of perfect patience.

A PERFECT MAN. A perfect man is one who so completely answers to the moral design of the gospel, as that he may be truthfully called a "living epistle."

A perfect man is one who keeps the commandments of God: one who makes himself a living sacrifice; not maimed, or torn, or halt, or blind, or deformed, or deceased, but holy and without blemish, in all parts of the spiritual man.

A perfect man is a saint in working order; one who gives just weight and full measure of dues to God and man, who renders to Cæsar the things that are Cæsar's, and to God the things which are God's.

A perfect man is one having a conscience void of offence; one who behaves himself wisely, and eschews crooked paths; one clad with the whole armour of God, one thoroughly furnished to all good works by his self-application of doctrine, reproof, correction and instruction in righteousness as supplied in the inspired Scriptures.

A perfect man "keeps his body under," crucifies the flesh with its affections and lusts, mortifies his members upon earth.

A perfect man loves the Lord his God with all his heart, soul, mind and strength, and his neighbour as himself.

A perfect man is one who walks uprightly, worketh righteousness, speaketh the truth in his heart, backbiteth not with his tongue, doeth no evil to his neighbour, takes up no reproach against his neighbour, contemns a vile person, but honoureth them who fear Jehovah; one who sweareth to his own hurt and changeth not, who putteth not out his money to his brother upon interest, and who cannot be bribed against the innocent.—(Ps. xv.)

A perfect man, remembering how scarcely the righteous are saved, will be found "looking for the mercy of God unto eternal life," "praying always that he may be accounted worthy to stand before the Son of Man,"

A perfect man's confession before God will be, "Lord, we are all unprofitable servants; we have but done that which was our duty to do."—(Luke xvii. 10.)

The more perfect a man is, the more humble will be his estimation of his own goodness.

When a perfect man gives thanks to God for mercies received, he does not, at the same time, forget to crave for forgiveness for possible dereliction of duty, or sins of ignorance due to the weakness of the flesh.

A perfect man is a faithful man. The end of a perfect man is peace.

REFERENCE TABLE No. 59.

READINGS FROM THE
SEPTUAGINT.

It is the mighty one who strengthens me (Messiah) with might, and has prepared my way without fault.—(2 Sam. xxii. 33)

Thou shalt keep me (Messiah) to be the head of the Gentiles.—(2 Sam. xxii. 44.)

It is a watch (the passover) kept to the Lord, so that he should bring them out of the land of Egypt; that very night is a watch kept to the Lord.—(Ex. xii. 42.)

A ruler shall not fail from Judah, nor a prince from his loins until there come the things stored up for him; and he is the expectation of nations.—(Gen. xlix. 10.)

When the Most High divided the nations, when He separated the sons of Adam, He set the bounds of the nations according to the number of the angels of God.—(Deut. xxxii. 8.)

There is not any such as the God of the beloved; he who rides upon the heavens is thy helper, and the magnificent one of the firmament.—(Deut. xxxiii. 28.)

Thou didst mount men upon our heads; we went through fire and water; but thou broughtest us out into a place of refreshment.—(Psalm lxvi. 12.)

They have said in their heart, even all their kindred together, Come let us abolish the feasts of the Lord from the earth.—(Ps. lxxiv. 8.)

There is a cup in the hand of the Lord, full of unmingled wine, and he has turned

it from side to side, but its dregs have not been wholly poured out; all the sinners of the earth shall drink them.—(Ps. lxxv. 8.)

Blessed is the man whose help is of Thee, O Lord; in his heart he has purposed to go up to the valley of weeping, to the place which he has appointed, for there the law-giver will grant blessings. They shall go from strength to strength: the God of gods shall be seen in Sion.—(Ps. lxxxiv. 5-7.)

He that dwells in the help of the Highest, shall sojourn under the shelter of the God of heaven.—(Ps. xci. 1)

Then shall they be increased in a fine old age; and they shall be prosperous.—(Ps. xcii. 14.)

As the days of the tree of life shall be the days of my people, they shall long enjoy the fruits of their labours.—(Isa. lxxv. 22.)

REFERENCE TABLET NO. 60.

PARALLEL PASSAGES.

The New Testament gospel is the Old Testament gospel vitalised by the death and resurrection of Christ. The following is a list of gospel passages from Moses and the prophets quoted in substance, or enforced in effect by Jesus and the apostles as the glad tidings to be believed for salvation.

Both testaments agree that there will yet be a time of world-wide blessing to be inaugurated by Abraham and his seed the Messiah.

Gen. xii. 3 with Gal. iii. 8.

Ps. cxvii. 1. " Rom. xv. 10, 11.

Both Testaments attest the promise of the land of Canaan to Abraham and his seed, the Christ, for a joint everlasting possession.

Gen. xii. 7, with Gal. iii. 16.

The New Testament recognises the covenant by which Abraham was constituted "heir of the world."

Gen. xii. 2, 3 with Rom. iv. 13.

The promise of a son (the Messiah) to Mary is celebrated as God's remembrance of his holy covenant, and the oath which he swore to Abraham and his seed.

Gen. xv. xvii. with Luke i. 55, 73.

The Old and New Testaments agree that God will perform his promised mercy to Abraham through Jesus Christ.

Mic. vii. 20, with Luke i. 72, 73.

Ps. cv. 8, 11, " Acts iii. 23.

Moses, Stephen, and Paul agree that Abraham never possessed the land promised, but died in faith of obtaining it by a resurrection from the dead.

Gen. xxiii. 4, with Acts vii. 5.

" xxv. 8, " Heb. xi. 9, 13.

That Christ is recognised in both Testaments as the future "King of the Jews," by virtue of the covenant which God made with David his father.

1 Chron. xvii. 11, with Luke iii. 23-31.

Ps. cxxxii. 11, " Acts ii. 30.

Isaiah ix. 6, 7, " Luke i. 32, 33.

Ps. lxxxix. 3 " Matt. i. 1.

Micah v. 1, 2 " Matt. ii. 4.

Both the old and new Scriptures recognise Jesus of Nazareth as the Messiah and Moses-like prophet promised to the house of Israel, as their national lawgiver and prince.

Deut. xviii. 15-19 with Acts iii. 22-24.

Jer. xxxiii. 14-17 " Luke i. 74, 75.

Isaiah xxxiii. 1 " John xix. 19.

Ps. xvi. xcvi. " Acts xvii. 31.

Zech. ix. 9, " John xii. 13.

Isaiah lv. 3. " Acts xiii. 34.

The two Testaments unite their testimony to the effect that Christ shall reign over the Gentiles.

Psalm ii. 8, 9, with Rev. ii. 26, 27.

Isaiah xi. 10, " Rom. xv. 12.

The restoration of the kingdom to Israel is an element of the gospel in both Testaments.

Isaiah i. 26, with Acts iii. 21.

Zech. x. 6-12, " Acts i. 6.

Isa. lxvi. 8 22, " Matt. xix. 28.

Amos ix. 11-15 " Acts xv. 16.

Isaiah lix. 20 " Rom. xi. 15, 26.

That there is to be an advent of the Messiah in power and great glory to reign on the earth is as much the declaration of Jesus and the apostles as Moses and the prophets.

Zech. xiv. 4, with Acts i. 11.

Isaiah lxvi. 3, " Col. iii. 4.

" xxx. 13, " 1 Thes. i. 10.

Ps. cx. 1, " Acts iii. 21.

Isaiah lvi. 15, " 2 Thes. i. 7-10.

Zech. xiv. 5, " Jude xiv.

Job xix. 35, " 2 Tim. iv. 1.

Mal. iii. 2, " Matt. xxv. 31.

Isaiah xl. 10, " Titus ii. 13.

Psalm cii. 16, " Mark viii. 38.

A comparison of the old and new Scriptures shews that New Testament believers are members of Abraham's family, David's house, and Christ's body, and that as such, they are joint heirs of the world to come, and the future lords of creation to the ends of the earth.

Ps. xxxvii. 9, 11 with Matt. v. 5.
" " 22, " " xxv. 34.
Dan. vii. 27, " " Rev. xx. 4.
Prov. xi. 31, " " v. 9, 10.
Psalm. ii. 6, " " ii. 26.
Isaiah xxxii. 1, " 2 Tim. ii. 12.
Isaiah xxxviii. 17, " 1 John iii. 2.
" lvii. 13, " Heb. ii. 8 13.
Jer. xxxiii. 25, 26, " James ii. 5.
That as the Christ of New Testament
hope is identical with the reigning
Messiah of Old Testament expectation,
so the suffering Christ of New Testa-
ment history is the "Messiah cut off" of
Old Testament prediction.
Isaiah liii. 5, with 1 Peter ii. 24.
" " 3, " Heb. iv. 15.
" " 10, " 2 Cor. v. 21.
" " 9, " Matt. xxvii. 57.
Psalm xvi. 10, " Acts iii. 15.
" xxii. 18, " John xix. 23.
" xxii. 7, " Mark xv. 29.

REFERENCE TABLET NO. 61.

SPRAY FROM THE WATER OF
LIFE.

If men will not believe Moses and the prophets, neither will they be persuaded though one rose from the dead.—(Luke xvi. 31.)

Jesus and Moses stand or fall together; if a man do not believe in the one, then he does not really believe in the other.—(John v. 45-47.)

The obedience enjoined upon believers is not something super-added to the gospel, but something growing out of it

as cause and effect; and as natural to it as fruit upon a vine tree.

The doctrinal details supplied in the epistles are not supplementary to the gospel believed, but included in it as essential features of the body politic.

As there are many members in one body, and many component parts in a living soul, and as none of these can be dispensed with or interfered with, without injury to the whole, so it is with the truth, everything is relatively essential, and so nicely adjusted by divine wisdom, that even a little dust thrown into the eyes of the Christ image formed in a man's mind by the gospel, seriously interferes with the comfort of clear vision, and, allowed to remain, creates mental inflammation, and, perhaps, loss of sight.

What railway reading is to sound practical science, sermons and religious literature in general is to the Bible.

Religious romance is a burlesque on divine things; its object is to produce an effect in harmony with the fleshly mind.

Mere sensationalists can only be gratified at the expense of truth; the wise will be found where mere creature feelings are smitten on the head.

The straight gate which leadeth to life is a "strait jacket," which self respect and world respect demur to; and which only those will wear who are prepared to be accounted lunatics by their admirers.

The day of judgment will reveal the hidden springs of action, and lay bare the innermost motives of the heart; where men are wrong here, they are rotten at the core, to be made manifest in due time, and dealt with as unbelievers and hypocrites.

SPEECH TO THE SISTERS BY "A MOTHER IN ISRAEL."

"OUR lamps are gone out!" Oh my soul, what a wail of woe is embodied in this short sentence. For when this wail goes forth from the very heart of the foolish virgins, the bridegroom is come. No time now to trim their lamps; no oil in their vessels with their lamps; no fire to warm their poor shivering limbs; all darkness. Poor foolish virgins, their lamps are gone out.

But who is this, travelling in his

strength, glorious in his apparel, the chief among ten thousand, the one altogether lovely? There is light—light!—a fiery stream issues and goes before him; thousands are with him; ten thousand times ten thousand minister unto him. Is this the "man of sorrow and acquainted with grief?" Is this the man that had not where to lay his head—the weary traveller who sat on the well at Samaria, not having even the means to procure a draught

of water? Yes!

Not now is he riding the ass colt, accompanied by the poor fishermen. Then was the day of his humiliation. But now he is exalted. This is he that hung on the cross, to whom they offered vinegar mingled with gall. What a contrast, "my Lord and my God." Happy virgins whose lamps are trimmed and burning!

How did the lamps of the others go out? The holy oil is not exhausted. There is just as much love in the fountain of love as ever; just as much light flowing from the sun of righteousness as when our lamps were trimmed and burning. Surely the fault must be in ourselves if we let our lamps go out. Methinks I hear one complaining: "Why did I remain so careless of the future, yet so wise with regard to this life? My time and talents all occupied in gaining wealth and honour. My business prospered, my wealth increased and I was respected; I dressed according to my circumstances; men flattered and courted my company; my table I loaded with delicacies for myself and my admirers; I had my reward; men praised me because I did well for myself; and my lamp is gone out." I hear another: "I was a lady born; and ladies sought my society. How could I bear to be looked down upon as singular? I felt I must dress as others dress in my station; my house must be furnished and kept as well as theirs; and thus all my time was occupied. I had no leisure time to study the word, or search as those who dig for hidden treasure. I had my consolation; and now my lamp is gone out."

One with light trimmed and burning, says: "I will not boast, but I sought first the kingdom of God, and now all things are added unto me. I was very saving of the time God gave me. I rose early; ate frugally, so that I might gain time to search the Scriptures. My garments kept

me warm, and that was sufficient. None from the world sought my society, because I talked about the kingdom, and this they did not relish. The world passed me by because I was not of it. My lamp is trimmed and burning."

Dearly beloved brethren and sisters, let us use as good sense in spiritual things as in temporal. When we kindle a fire, we all know that it will go out unless we add fuel, and when we wish it to go out, we have only to let it alone and neither stir it nor add fuel, and it will soon cease to burn.

"Thy word is a lamp to my feet and a light to my path," says the Psalmist. The word is a fire and the means of kindling the fire in us. This is the fuel that we must use. I asked a sister not long since, "How are you getting along in the study of the word?" "Not very well," was the reply; "I have so much to do I can get but little time to read. Before I was baptized, every moment I could get, my Bible was in my hand, but now I seldom get time to look into it." "God pity you, you poor virgin; your lamp is going out and you know it not." Dear sisters, let us see if some things that we are doing that takes up so much of our time had not better be left undone. Remember we are bought with a price, and in God's vineyard, working for him. Does He set us to work making and trimming Babylonian garments, wherewith to deck our earthly bodies or those of our children? Or cooking rich food to pamper our own appetites or those of our guests? Ah, sisters, better have both hands tied than doing thus. We cannot know too much of God's truth or love Him too much. Study His will, that our life may say to others, "Follow me for I follow Christ." May our lights shine and not go out.

A MOTHER IN ISRAEL.

American side of the Atlantic.

PSALMS BY A MOURNER IN ISRAEL.—No. 5.

“O LORD! How long?” So have Thy servants cried for ages.
It is the cry of troubled hearts with longing for Thy purpose;
It is the cry of those who feel this life to be a pilgrimage;
Who truly feel that vanity of vanities pertains to all the present;
Who mourn, yea weep like David, because Thy word is broken;
Who sigh to see unkindness and unreason everywhere;
Who thirst to see Thy name in universal reverence,
To behold Thy praise the highest joy that men delight in.

It is the cry

Of those who fix their faith upon Thy promise,
And wait with inflexible continuance upon Thy time,
Who falter not in doing well, though weary be the way,
And trying the delay.

It is not the cry of those who are at ease;
It is jargon to those who cast Thy word behind their back.
These have no longing—no impatience at Thy stay.
They are well content with things as they are.
They are established; they are not in trouble as other men.
They prosper like a green bay tree; plenty fills their lap.
Their little ones they send forth like a flock; their children dance;
The voice of careless mirth is in their dwellings;
Their time is filled and their thoughts full occupied
With the various devices of their own creation;
Devices they highly magnify with sounding names,
Which overbear their poor imaginations with a sense of importance

Totally fictitious:

“Art,” “taste,” “refinement,” “education,” mannerly behaviour,
“Park,” “villa,” “conservatory,” “property,” horticulture,
The equipage, the family, the servants, the “business,” the “works,”
The markets, the newspapers, the public, the authorities, the town:
These crowd their little brains and fill their vision
With a picture all fascinating with a coloured brightness,
Enchanting them and holding their attention,
Like dissolving views a company of children.

The ways of God

To them are dim, unreal, and distant. They desire them not.
They are satisfied with what they have. They want no change;
If they think of the coming future, it is as an irksome possibility.
Such say not “Lord, how long?” And hearing others breathe this sigh,
They say, “What mean these words? Things are well as they are.”
And the passing view of things to them confirms their words:
The sun rises daily; the air renews its freshness;
The fields their increase yield; labour, its reward.

Health blooms on many a cheek and lustre lights the eye,
And many a lightsome joy comes on the passing breeze.
Comfort sweet surrounds them, and beauty soothes the sight ;
Able by toil of others to secure a monopoly of good,
They look complacent on the outer scene, and think

All, all is well.

Poor creatures ! There are higher things : too high
For them except as things of polished phrase.
There are things around and in them, and over all the earth
That are not well, and never can be well
Till comes the tarrying vision on the earth ; till re-appears
The Great Deliverer, whom men rejected in a former day,
And would reject again, if it were left to their decision.

The poor are millions and past thought degraded,
And must remain so in their poverty. The rich
Are fatuous and unennobled by the thoughts of God.
Sin reigns ; death stalks among them all. It is an evil world,
Much good there is, but unapplied and latent
Because of deranged conditions which only can be remedied

In God's appointed way.

The plenty needs diffusing and discreet apportionment ;
The lawless want restraining with an iron hand. The ways
Of universal human life require the guidance
And regulation of a strong, invincible, unerring government
That shall teach what ought to be taught,
Whether men like it or no : that shall compel
What ought to be done, whoever dares obstruct ;
That shall secure to the poor their opportunity ;
To the industrious, their reward ;
To the righteous rich, their possession ;
That shall with inexorable law secure
"Glory to God in the Highest : goodwill to men."
Death itself, the king of terrors, needs restraining, yea, destruction.

These things will never be till God is honoured as He ought ;
And God will not be honoured in the earth until His name
Is sanctified again in dreadful deeds of power ;
Those dreadful deeds of power which shall destroy
And break in pieces governments of men, and cause the earth
To see once more that Israel's God is Sovereign,
Claiming the reverence of the world upheld by Him ;
These take not place till Christ returns to earth ;
Therefore His servants say with yearning heart,
"How long ?"

Weary with the constant fight with evil ;
This constant peering into darkness
For sign of coming day—this eager listening

For the chariot wheels of absent but approaching Lord ;
This always looking for the much-loved coming
Of him who left us eighteen hundred years ago,
With promise to return at times of restitution,
The time seems long to poor and fainting nature ;
And the yearning, waiting watcher prays earnestly
"How long ?"

He joins with Habakkuk, a fellow-heir of old,
" Lord, how long shall my cry be unanswered ?
How long shall my soul be unsaved ?
Before me are strife and transgression,
Around me the proudly behaved."
With Jeremy also he pleads :
" Lord, Thou art righteous alway :
Why prosper the men of vile deeds ;
Why joyful are those who betray ?
Thou hast planted them deeply, and rooted,
They grow, yea they fruitfully bear ;
Thy name with their mouth have they bruited ;
But far from their heart is Thy fear."
The answer to their prayer he notes, and comfort takes.
What is the answer ? " Though the vision tarry, wait for it !"
This voice comes to him with even stronger emphasis
Than to Habakkuk and saints of old, because
The weary interval (no longer than decreed)
Is nearly past.

Time, times, and half a time of years was the appointed measure
For Papal power's down-treading of the saints : they look
And see that time is past. No longer has the historic Little Horn
The power to war against them or even to order them to do
As it may will, in any part of the earth.
This is a striking sign ; bold, clear, distinct and palpable,
Giving courage to the watchers of the day-spring from on high.

Broad and discernible are all the great waymarks
Of God's wise course with men. The Jews are scattered ;
Jerusalem downtrodden by the power foreshown to Daniel,
The Roman Little Horn of Grecian goat. The vision time
(The four and twenty hundred years whose prospect sickened Daniel),
Is at an end. The morning is at hand ;
The four great monsters of the prophet's dream ;
The bright metallic statue of the earlier vision—
All tell us in a special way that in these latter days
God is about to consummate the mystery of His purpose,
Declared to all His servants, ancient prophets, and revealed
To brother John in Patmos : that kingdoms of the world

Shall God's become—the portion of His Christ,
Who everywhere shall reign the King of kings
To endless days.

“The vision tarrieth not :” though man forgets
God cannot, but remembereth ever ;
From age to age His purpose moves
With steady progress to the appointed end—
The glorious end long-promised and much looked for
In every generation, by those who fear him.

I am cheered with this enlarging view
Especially when I think that even a thousand years
Are in the sight of God as yesterday just passed.
I also realise that my longest separation
From the glory soon to be revealed, is at the utmost
But the space of mortal years of mine, because
Death is not a time to me nor any who are dead.
The dead do nothing know, and therefore, know no time,
From which I see the glory of the kingdom shines
In full blaze at the end of each man's mortal journey,
Even if many ages had yet to intervene, as in the days of Daniel.

These thoughts enable me while crying still “How long ?”
To quiet my soul in patience, and to wait
With growing comfort, the sudden joy that flashing
On our path, whether awake or asleep, will chase
The darkness of the past and present far away,
And surround us with the perpetual sunshine
Of the Sun of Righteousness.

Oh, joy unspeakable ! which no man can hinder or delay—
The glory of the Son of God returned,
The vengeance on the enemy ; his power overthrown ; the wealth
All round the world in hands of spotless righteousness ;
Power and divine benevolence hand in hand ;
Earth's high places trodden by the meek ;
Holy men tried in a day of evil ;
Society built on the rock of God's glory.
“Peace on earth,” its fruit, “goodwill to men”
Secured in hands of deathless guides and lords ;
Earth restored to her place
In the harmony of immensity.

Here will I raise a thankful song
For answer to my prayer “How long ?”
The tarrying vision brightly shines,
Even to our sight, in living lines ;
Giving us confidence of the end
At hand, when God will surely send
The message of comfort to all who wait

The end of the vision—the heavenly state,
By hand of the angels, from the Lord.—
The Master returned to take the sword.
What though a darksome picture spread
Before me in colours and forms of dread:
Angerful nations preparing for war,
Confusion, perplexity, near and afar
Distress, discontent, superstition, unfaith,
Seething masses of people madly fighting with death;
Division, departure, animosity, strife,
Besetting the path that leadeth to life?
I rest in my God whose will shall prevail:
His hand's on the helm, His power cannot fail;
The morning will come, the darkness will flee;
The sun will arise, the earth day shall see.
The weeping of night will give way to the song,
The song of salvation desired, oh, how long!

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 53.

“Exhort one another daily.”—PAUL.

As WE are aware, brethren and sisters, the object of our assembly this morning is, that Christ should be brought to our remembrance. That remembrance, to be truly effectual, ought to comprehend all the aspects that scripturally appertain to it. Yet there is one aspect in particular that comes prominently into view in this breaking of bread—one that is brought before our notice in a psalm quoted in one of the portions of Scripture read this morning, viz., the personal experiences of the Lord in the days of his flesh. We have not much insight into this in what is called the gospel narratives; these deal more particularly with the external relations of the Lord. We see him traversing the districts of Galilee and Judea, followed by crowds of people, speaking to them the word of God, and working marvels which attracted their attention. Very occasionally, we get a glimpse of the inner workings of his mind. We have the

declaration that he was a man of sorrow and acquainted with grief. We see him frequently retire to mountain solitudes to pray. This is no doubt sufficient to tell us that in the days of his flesh, the Lord, like ourselves, felt the cloud and the heaviness and the bitterness appertaining to this body of sin and the circumstances to which it stands related in this present evil world. We naturally desire, however, more explicit revelations of the mental experience of Jesus—a closer view of the actual personal thoughts and feelings of that marvellous personage who was begotten of the Holy Spirit, born at Bethlehem, brought up in subjection to his parents at Nazareth, trained to manual occupation at a carpenter's bench, anointed with the visible descending of dove-like Spirit, and manifested to Israel as the great power of God in their midst. If we had to think that he passed untouched through this vale of tears—that

he felt none of our sadness, none of our weariness in waiting for the salvation of God—none of our yearnings for divine consolation—by so much the less would his case be a comfort to us. We have to be thankful for a portion of the word which gives us a living picture the very reverse of all this. I refer to the Psalms to which Jesus made allusion as “concerning” him. Here the sufferings of Christ are vividly manifest, as well as the glory that should follow. Those sufferings are not to be confined to the closing scene of his tribulation: the dreadful moment when he was in the hands of a scornful and brutal soldiery, and a spectacle on the cross to the jeering rabble. That was but the climax of his sorrows. We must consider how he felt and what he thought in relation to his whole surroundings. The opportunity of doing this is abundantly afforded in the Psalms, and more particularly in the Psalm to which Paul refers when he says (Rom. xv. 2), “Christ pleased not himself, but as it is written, The reproaches of them that reproached thee fell on me.” This is written in the 69th Psalm.

Turning to that Psalm, we are presented with the inner and personal experience of Christ in a form not accessible in the gospel narratives, and are able to perceive many points of resemblance to our common experience, with an effect which is encouraging. The primary reference is of course to David; but the Spirit in David, which was the Root of David, which called him from shepherding, and made him king of Israel for a remote purpose of its own, frames David’s utterances in a way that expresses the heart-breakings of David’s Son and Lord while he was the despised and rejected of men. The psalm begins: “Save me, O my God.” Jesus had to be saved. Here he prays that he may be so; and as Paul says (Heb. v. 7,) he was heard in that he feared, when with strong crying and tears he made supplication to Him that was

able to save him from death. The “crying and tears” spoken of by Paul, are mentioned in this Psalm. “The waters are come into my soul.” This shows the keenness with which his afflictions were felt: they went home—they pierced his soul—they overwhelmed him with sorrow. “I sink in deep mire where there is no standing. I am come into deep waters, where the floods overflow me. I am weary of my crying. My throat is dried. Mine eyes fail while I wait for my God.” Jesus “waited.” He had his season of what we are now going through, and his “waiting” is here shewn to have been of that dreary, troublous, trying character that we find it to be. If we picture him in the aspect of a continual ecstasy or even a continual calm, we make a mistake. He was a “man of sorrow,” and part of his sorrow was this “waiting for God.” We are tasting the affliction of this attitude. Our whole life is an act of waiting for God, waiting for the time promised, looking for, desiring, and living for the appointed day of the unbaring of His holy arm. While we wait, the world is busy with its own prosperous devices, jeering at our hopes and quietly pitying our infatuation. False brethren also discourage and weaken our hands, heartless and formal in their profession of faith, and tired of the dreariness of the waiting attitude. The situation is trying, but not more so than was that of the Lord in the day when he could say, “Mine eyes fail while I wait for my God. They that hated me without a cause are more than the hairs of my head. They that would destroy me, being mine enemies wrongfully, are mighty.” Christ’s enemies were his enemies without a cause in one sense and with a cause in another. The actual cause Jesus explains in the words addressed to his own brothers after the flesh, as recorded in Jno. vii. 7: “The world hateth me because I testify of it that

the works thereof are evil." This was the actual cause of the enmity shown to Christ, yet not a justifiable cause, for in testifying against the world, he bore witness to the truth, and bearing witness to the truth, ought not in reason to create enemies. Therefore the man hated, for such a reason is hated without a cause. This has been the case with the brethren of Christ in all ages. Their whole life and conversation is a testimony against the world—a condemnation of the world after the type of Noah, who by his faith and obedience, "condemned the world and became heir of the righteousness which is by faith."—(Heb. xi. 7.) This condemnation acts as an irritant on the world which is pleased with itself, and which loves only those who speak well of it. Hence the hatred of which Jesus himself was an object. This hatred we must accept as part of the appointed tribulation which is to try and purify and make white for the time of the end. We need not aim to escape it. It still remains true, that from God there is "woe" to such as all men speak well of. Constituted as is the present evil world, it is impossible that all men can speak well of a man unless he be of the world himself—a man-pleaser; and for a man to be of this stamp is to be the subject of future "woe," one in whom God takes no delight. Hatred will be the portion of those who follow in the footsteps of the Lord. We need not seek this hatred. We are to live peaceably with all men, as much as lieth in us. But when it does come, we are not to imagine some strange thing has happened. It is what happened to the Master of the household; and it is sufficient for the disciple that he be as his Master.

"Then I restored that I took not away." This is an illustration of Christ's own precept: "If a man sue thee at the law and take away thy cloak, let him have thy coat also." Doubtless, if we could know the history of Christ's private

life at Nazareth, we would find many instances answering to these words of the psalm. When accused by neighbours of having taken from others things that actually belonged to himself, he would give place unto wrath, and restore that he took not away, comporting himself with a meekness for which a man in our day would be considered a fool. A wider application is found in the fact that he restored friendship and life while we were enemies in our minds, alienated by wicked works; but the lesson of meekness is the same.

"O Lord, thou knowest my foolishness, and my sins are not hid from Thee." The application of this to Christ is only intelligible on the principle that he partook of the common nature of our uncleanness—flesh of Adamic stock, in which, as Paul says, there dwelleth no good thing; a nature the burdensomeness of which arises from its native tendencies to foolishness and sin. This burden is felt in proportion as higher things are appreciated. Christ knew, as no man can know, the gloriousness, and spotlessness, and spontaneous holiness of the Spirit nature. The indwelling of the Father by the Spirit would make him sensible of this. Hence, he could feel more keenly the earthward tendencies of the earthy nature—the tendencies to foolishness and sin, which are the characteristics of sinful flesh, not that the tendency was stronger in him than in others, but that his spiritual affinities and perceptions were higher, and that, therefore, he would be more conscious of the burden which all the saints of God feel, more or less, causing them to exclaim, "Oh, wretched man that I am!" True, Christ sustained the burden; he carried the load without stumbling. He kept the body under; he held it in subjection to the will of the Father in all things, and thus by obedience, obtained the Father's approbation, who was in him. Still, the burden was there; and his consciousness of it finds

expression in the words under consideration. Paul's consolation must be ours when we are grieved by a similar cleaving of the soul to the dust: "It is no more I but sin that dwelleth in me." The new man delights in the law of God after the inward man; the floundering of a sluggish inefficient nature belong to the list of innocent calamities from which we shall be delivered in the day when beauty shall be exchanged for ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness.

"Let not them that wait on Thee, O Lord God of Hosts, be ashamed for my sake; let not those that seek Thee be confounded for my sake, O Lord God of Israel." This is specially applicable to David and Jesus. Calamities befel them; and they were concerned lest those who were faithful in Israel should be disturbed in their trust in God on account of these calamities. When a man believed to be the loved of God is apparently forsaken, the weak of the flock are liable to stagger. In the case of David, his banishment from the presence of Saul and his life as an outcast on the mountains; in the case of Jesus, his delivery into the hands of evil men, gave reasonable ground of anxiety to those who were looking to them with confidence, and might be shaken in God on account of their adversities. That this result might be averted—that God, while smiting the shepherd, might turn His hand upon the little ones, is the object of this petition. The lesson of it is, that we ought never to allow confidence in God to be moved by the most untoward occurrence—even the apparent desertion of a righteous man, but hold fast to the persuasion which the end will justify at last—that God is just, and will bring His purposes to pass, sometimes even by the very things which appear to frustrate them.

"Because for thy sake I have borne reproach. Shame hath covered my face. I am become a stranger to my brethren,

and an alien to my mother's children. For the zeal of thine house hath eaten me up, and the reproaches of them that reproached thee hath fallen upon me." The application of this to Jesus is obvious: its application to his brethren will become manifest to everyone who acts a faithful part. The effect of the truth, when accepted and appreciated in its breadth and fulness (as involving that complete change of principle, affection and aim which is signified by the creation of the new man within), is to separate a man from his kindred and friends in the flesh. There is an end to the union which formerly united him to them. Two cannot walk together except they be agreed; and when disagreement turns upon so large and vital a question as duty towards God and the future objects to be aimed at in the present life, alienation is inevitable, if the truth is held with earnestness. When it is not held with earnestness, its effects are not worth considering, one way or other, for they will be of no value to the professor. The essentiality of earnestness—enthusiastic earnestness—is manifest from the case of Christ, to whom the words in question particularly apply: "The zeal of thine house hath eaten me up." This expresses no mild degree of earnestness. To be eaten up is to be absorbed, engrossed, taken up very much. This was Christ's mental relation to the things of the Father, and it is the standard at which we must aim, reaching which, the other result will come: "the reproaches of them that reproach God will fall on us." God is reproached in His servants; they are the objects of the derision which men feel for divine things in general; and it will be directed more particularly against those who are most identified with these things. The lukewarm and half-hearted keep their respectability, and suffer none of the reproach. Reproach is a bitter thing to bear, but when suffered for the name of Christ, it has promise of great

sweetness for the day that is even now at the door.

"When I wept and chastened my soul with fasting, THAT was to my reproach." The ungodly are above sorrow themselves, except the sorrow that comes from the deprivation of some present creature advantage. They know nothing of the sorrow that springs from the ascendancy of evil in the general situation of mankind. This is the highest sorrow. David and Jesus experienced it intensely. Their brethren in all ages have felt it, and it is to their reproach. The world likes to see men cheery. They are discomfited at refusal to take part in their hilarious mirth, which is the crackling of thorns under a pot. They make the sad sobriety of the truth a matter of scoff: "What dismal creatures you are! Why can't you be like other people?" This is a reproach not to be ashamed of. Saints don't mope on principle, or mope at all in the true sense of that term. They share the Master's sadness at the triumph of respectable ungodliness; the disregard of all divine things. Their hearts are weighed down by the mighty prevalence of wrong among men—the evils that are more extensive, penetrating and common than the common intellect realises. But their sorrow hath hope. It springs from a capacity to appreciate joyful things. It has its root in the knowledge of God, the love of His ways, the desire to see good among men on the foundation of His glory. To such Jesus says, "Blessed are ye that mourn, for ye shall be comforted. Blessed are ye that hunger and thirst after righteousness, for ye shall be filled."

"I made sackcloth my garment: I became a proverb unto them. They that sit in the gate (the men having authority) speak against me. I am the song of drunkards." Fulfilled in Jesus, this will in a measure apply to all who follow in his steps. From verse 13 to 21 sets forth the earnest petitions of Jesus to

the Father in the days of his flesh, and the severity with which he felt the troubles that befel him. From verse 22 to verse 29, we have a style of language which the majority of people have a difficulty in recognising as the utterances of the Messiah, viz., imprecation against his enemies. "Let their table become a snare. That which should have been for their welfare, let it become a trap. Let their eyes be darkened that they may not see, and make their bones continually to shake. Pour out thine indignation upon them," &c. The difficulty arises from confining the view to the day of his humiliation. The Christ-spirit in David was not confined, but covered the whole breadth of the divine purpose. Now, though Christ in the days of his flesh suffered as a lamb led to the slaughter, yet the purpose of God was at last to pour wrath on his persecutors: and this purpose is foreshadowed in many of Christ's discourses. Christ was not only a sufferer but the appointed avenger. There is a time to bless and forgive, and there is a time to execute judgment, even when he returns to tread the winepress of Jehovah's anger. This prayer of malediction has reference to that time. It is a prophetic intimation by the same Spirit in David that the expectation of the poor shall not always perish: that vile men shall not always be exalted: that meekness and righteousness shall not always be under the heel of the proud. For a season, for discipline, we are commanded to be under subjection to evil, as Jesus was; but it is with the distinct prospect that we shall be avenged by him who hath said "Vengeance is mine: I will repay," and this prayer of Christ's shews it is lawful to make that purpose a subject of petition.

"I am poor and sorrowful," continues the Spirit in David concerning Christ: "let Thy salvation, O God, set me up on high." In this prayer, every saint can join. Nothing can set them up but the

salvation of God. The best condition of mortal life—the highest honour men can bestow—has no power to satisfy the longing which the enlightened soul has continually to God and His glorious perfections. The salvation of God, which will constitute them actual partakers of the divine nature, will indeed set them up and fill their mouth with songs: in view of which, and the present mercies that lead to it, they can as heartily join in the cheerful strain with which the psalm concludes: "I will praise the name of God with a song, and will magnify Him with thanksgiving. "This also shall please the Lord better than ox or bullock that hath horns or hoofs," intimating the contemplated end of the Mosaic ritual in Christ.

"The humble also shall see this and be glad. Your hearts shall live that seek God, for the Lord heareth the poor and despiseth not His prisoners." The full force of this will not be manifest till the day when

Christ is surrounded with the assembly of his glorified poor, whose gladness will find vent in singing. They will rejoice effectually in the salvation which shall be theirs in the day of the Lord's vengeance. The humble shall then see the glory of Jesus, and be glad when the scorner is made to lick the dust. The hearts that now seek God in humiliation and sorrow will then live and rejoice at the visible exemplification of the fact that the Lord heareth the poor and despiseth not His prisoners. Then shall heaven and earth praise Him, the seas and everything that moveth therein. Saints can even now call upon all things thus to praise in anticipation of the fact declared in the concluding verse: "For the Lord will save Zion. He shall build the cities of Judah, that they may dwell there and have it in possession. The seed also of His servants shall inherit it, and they that love His name shall dwell therein."

EDITOR.

THE SACRIFICE OF CHRIST AS SHADOWED FORTH IN THE LAW OF MOSES.

In the first seven chapters of Leviticus, we have the law which regulated the various offerings for the priests, the rulers, and the people. Concerning the latter, Moses is directed to "Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, of the herd, and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own voluntary will at the door of the tabernacle of the congregation, before the Lord; and he shall put his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the Lord; and

the priests, the sons of Aaron, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation," &c.—(chap. i. 2-9.) The same arrangement on the part of the people held good in respect of peace offerings, offerings for sins of ignorance, and for sin offerings in general.

We are here taught that he who brought the offering was the offerer, it was *his* sacrifice. And that he had to offer it at the door of the tabernacle of the congregation before the Lord. It was the man, not the priest who killed it. After it was slain, the priests received both the blood and the animal, and it was accepted *for the man* to make atonement for him. In the case of a voluntary burnt offering, the

offering had to be wholly burnt; but in the case of a sin-offering, the law was, "The priest that offereth it for sin shall eat it, in the holy place shall it be eaten, in the court of the tabernacle of the congregation."—(chap. vi. 26.) And the reason for this is stated in chap. x. 17: "God hath given it you *to bear the iniquity of the congregation to make atonement for them before the Lord.*" Paul says "It was not possible for the blood of bulls and goats to take away sins." So we find that, under the law, it was used to *transfer sin* from the sinner to the altar, and through the flesh of them, to the priest. In laying his hand on the head of his offering, it became *sin for him*, for he must, of necessity, tell the priest what he had brought it for. After this confession, he shed its life's blood and gave it to the priest along with the carcass. The priest presented the blood at God's altar; but he ate the *flesh* in the holy place, and thereby did eat up the sin of God's people, and bore it for them in his own body. As the Lord had said to Aaron, "Thou and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood."—(Numb xviii. 1.) "I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them *by reason of the anointing.*"—(verse 8) It was "by reason of the *anointing*" that the priests did eat the flesh and bare the iniquity of the children of Israel.

Aaron was anointed with the holy oil God had directed Moses to make (Exod. xxx. 23-33), after he had been washed in the laver, and dressed with the holy garments and mitre described in Exod. xxviii. This mitre had upon it, fastened with blue lace, a plate of gold, on which was engraved, "HOLINESS TO THE LORD." "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in their holy gifts; and it shall be always upon his forehead, *that they may be accepted before the Lord.*"—(verse 38.) And concerning the garments of both Aaron and his sons, it is said (ver. 43) "They shall be upon Aaron and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place, *that they bear not iniquity and die*; it shall be a statute

for ever unto him and his seed after him." These anointed holy garments were, therefore, a sin covering, whereby the priests could bear the iniquities of the nation before the Lord, and live. Were they to appear before the Lord without them, they would "bear iniquity and die." With these on them "the holy things of Israel would be accepted before the Lord."

From all this it will be seen that for the priest, God required a *human sin-bearer*, who should be clothed with anointed holy garments. He bore the sins in his own body through eating the flesh of the sacrifice, to which sin by a figure had been transferred; and *he* made atonement for the sinner by presenting the blood of the flesh shed by the sinner at the altar. The law was, "The priest shall make atonement for him, and his sin shall be forgiven." The blood being the life, it was offered as an atonement *for the sin* of the sinner; that is, through the blood and flesh of the offering being made sin for the sinner; by the laying on of his hand, its blood was reckoned as his life's blood; and as "he that is dead is freed from sin" (Rom. vi. 7), he thereby became free from the condemnation of the law. The blood had all to be poured out at the bottom of the altar under the fire; the fat had to be burned by the fire of God upon the altar, and the flesh had to be eaten by the priest that offered it for sin in the holy place. By eating the flesh, the priest put it under the sin-covering garments. By pouring out the blood under, and burning the fat upon the altar, the sinner became representatively dead to the law, but alive to God through the life of the priest. His sin was forgiven, therefore, through the atonement made by the priest, so that he might, in his real flesh and blood, live acceptably in the sight of God.

God arranged the yearly atonement, in order that the priests might *put away from themselves* the accumulated sins and iniquities of the nation. Here again the imperfect and typical blood of bullocks and goats had to be offered to God, the former for the priests, the latter for the people.—(Lev. xvi.) Aaron had first to offer for his own sins and then for the people's, and also with the blood of both offerings, he had to make atonement for the holy place, the tabernacle of the congregation and the altar; "because of the uncleanness of the children of Israel and because of their transgressions in all their sins." This done, he took the live

goat, laid both his hands upon the head of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and then sent him away by the hand of a fit man into the wilderness; and the goat bore upon him all their iniquities into a land not inhabited (margin, a land of separation)—(ver. xxi. 22.) These “iniquities,” “transgressions,” and “sins” Aaron had taken unto himself as the nation’s sin-bearer during the year; hence he had to lay on hands and confess; and accordingly he had to kill both sacrifices. Thus sin bearing and sin putting away went on from year to year, because of infirmity and death in the priesthood, “The law made nothing perfect.”

A perfect arrangement for the putting away of sins was accomplished in Jesus the anointed. Of him Paul says in relation to the yearly atonement under the law, and its insufficiency as a permanent means of putting away sin, “Wherefore when he cometh into the world, he saith, ‘Sacrifice and offering thou wouldest not, but a body hast thou prepared me.’”—(Heb. x. 5.) Paul had already shewn what the nature of that “body” required to be. Under the law God required, and provided a *human sin-bearer*, covered with holy garments and anointed with oil. Both garments and oil were made according to His directions, and were not to be used for any other purpose on pain of death. So it behoved Jesus to be qualified in the same for his priestly work. He must be human, and provided with a sin-covering from God, with which *He* shall be satisfied.

That the “body prepared” was human, Paul says in the 2nd chapter and 14-17th verses: “Forasmuch as the children are partakers of flesh and blood, he likewise took part of the same; that through death he might destroy that having the power of death, that is the *diabolos*. . . . Wherefore it behoved him to be made in all things like unto his brethren: that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” No argument can explain away the force of these words. Jesus was of the seed of Abraham, and because he was so, necessarily partook of the same flesh and blood as his brethren who were of the same “stock.” And it behoved him to be so under the law, else he could not be a merciful and

faithful high priest; nor could he be otherwise, a sin-bearer. One only point of difference existed, and that was in having the God of Abraham for his Father. But that was *in addition* to the other points. He had all the other “things like unto his brethren.” True, he was not a personal transgressor; but this does not interfere with his being in all things made like his brethren; for transgression is an act and not an element of the constitution. The one peculiarity he had besides was his relation to the Father in his conception and anointing. This was an addition. The Renunciationists curiously make subtraction of it, and argue that it subtracted from his flesh its relationship to Adam and Adam’s sin, inherited through his mother. If that were so, Paul’s argument that it “behoved him to be made in all things like unto his brethren” loses its force; because it was the sin of Adam that brought sin and death into the world; and our relationship to him brought us all into the position of requiring to be delivered from sin and death. This relationship to Adam is the “likeness of sinful flesh,” out of which all the various characteristics of the race have been developed. This “likeness,” says Paul, “it behoved” the Son of God to have, in order to fit him for being a priest, and “to make reconciliation for the sins of the people.” His brethren were under the law of Moses as well as under condemnation through Adam. So Jesus “was born out of a woman, born under the law, to redeem them that were under the law.”—(Gal iv. 4.)

The fact that Enoch and Elijah, though of the race of Adam, did not die, proves that a way of escape from the penalty of Adam’s sin was possible. The law of Moses provided that “he that doeth it shall live by it.” This Jesus did; “he did no sin, neither was guile found in his mouth.” On that account he claimed life for himself. “He asked life of Thee, Thou gavest him, even length of days for ever and ever.”—(Psalm xxi. 4.) So “God loosed him from the bonds of death (his voluntary death) because it was not possible that he should be holden under it.”—(Acts ii. 24.) His perfection was not that of a free life, free from any law, but a perfection wrought out by obedience to God under the law of his brethren in the flesh. “For it became Him for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their Salvation perfect

through sufferings." "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 to all them that obey him."—(Heb. ii. 10; v. 8, 9.) This perfection accomplished through suffering was obtained by doing the will of God. "By the which will we are sanctified through the offering of the *body* of Jesus Christ once."—(x. 7-10.) The faith of Jesus laid hold on the will of God, for the doing of which he was anointed with Holy Spirit and power. His anointed obedience, up to his death on the cross, was accepted by God as a sin-covering to sanctify, or separate from their fellow-men all who should come under it. His blood having been shed under this covering of righteousness, it availed as an atonement for all who were under it through the faith of him.—(Rom. iii. 22-25.) The blood of Jesus is, therefore, not a payment of the penalty of sin—death; but for a reconciliation on behalf of the living, in order that, with its accompanying sin-covering, they might render acceptable service to God, to fit them for the life of the age that will come to them through the resurrection of Christ. "For if when we were enemies we were reconciled by the death of His Son, much more being reconciled, we shall be saved by his life."—(Rom. v. 10.) So Paul says, "I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself in behalf (*huper*) of me"—(Gal. ii. 20.) The death of Jesus had to fulfil the law of the sin-offerings for the people, and that of the yearly sin-offering made by the high priest for the putting away of the people's sins from himself. For the latter, Jesus offered himself to God, "that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."—(Heb. ix. 15.) For the former, the people of Israel, the priests, Herod and Pontius Pilate, with the Roman soldiers, *laid wicked hands* upon him, crucified, and slew him.—(Acts ii. 23: iv. 27, 28.) In condemning him to the death under the cross, they placed him passively under the curse of the law of Moses, which cursed every one who hangeth on a

tree. Jesus gave *himself* up to God. And then God delivered him up to these wicked hands, to crucify and slay him, through his determined counsel and foreknowledge. As Jesus said to Pilate, "Thou couldest have no power at all against me, except it were given thee from above." In this position, under the curse of the law, God laid upon him the iniquities of the nation.—(Isaiah liii. 4-8.) Under that load he died, and with his death, the law, its curse, and its transgressions, all came to an end together.—(Dan. ix. 24; Gal. iii. 10; Eph. ii. 14. 15; Col. ii. 14.) He was the Lamb of God who bore away the sins of the *kosmos*, or Mosaic arrangement. His death occurred at the time of eating the Passover lamb. Paul said, "Christ our passover is sacrificed for us, wherefore let us keep the feast," &c.—(1 Cor. v. 7, 8.) All Israel had to partake of the paschal lamb, so it was necessary to eat the flesh and drink the blood of the Son of Man (the Lamb of God) in order to obtain the life of the age. The sense in which this is to be done, Jesus explained in John vi. 63: "It is the Spirit that giveth life; *the flesh profiteth nothing*; the words that I speak unto you are Spirit, and they are life." The flesh *profited* as an offering for sin; but "*profited nothing*" as a means of giving life. We are made *partakers of Christ* if we hold the beginning of our confidence stedfast unto the end."—(Heb. iii. 14.) But not the Christ according to the flesh. "Though we have known Christ after the flesh, yet now henceforth know we him no more."—(2 Cor. v. 16.) And why? Because "dead to the law by the body of Christ; that ye should be married to *another*, even to *him* who is RAISED FROM THE DEAD, that we should bring forth fruit to God."—(Rom. vii. 4.)

The Gentiles were not under the law, and, therefore, not under its curse, and did not need *redemption* in the same sense as the Jews. The "redemption" that Gentiles need is "the redemption of the body."—(Rom. viii. 23.) But we become partakers of "the redemption that is in Christ" for the Jews, by being united to him, and thereby becoming "Jews inwardly."—(Rom. ii. 29; Eph. ii. 12-19); and, therefore, Abraham's seed and heirs according to the promise.—(Gal. iii. 29.)

Dundee.

W. GILL.

DIFFICULT PASSAGES.—No. 4.

Obscurities and Apparent Contradictions elucidated, by the help of Critical Emendations and various Readings.

THE THIEF ON THE CROSS.

There are few passages in the Scriptures that have caused more disputation than Luke xxiii. 39-43.

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise.

And Christadelphians know that it is one of the strongholds of the heaven-going theory of immortal-soulism. It has been supposed by some that the thief's request was jeeringly made; and this idea is not without weight, when we compare the testimony of Matthew, who says, chap. xxvii. 44: "The *thieves* also, which were crucified with him, cast the same (revilings) in his teeth." Mark also says, chap. xv. 32: "And *they* that were crucified with him reviled him."

Some may object, that if the thief had made the request insultingly, Jesus would not have promised that he should be with him in Paradise. Well—what if Jesus made no such promise? For, curiously enough, the 43rd verse was wanting in the copies of Marcion and other reputed heretics, and in the older copies of the time of Origen. It is not cited by Justin or Irenæus, though these two writers have quoted almost every text in Luke which relates to the crucifixion. Neither does Tertullian quote the verse, although he wrote about the intermediate state, and cited almost every text. We think he would not have omitted one so important as this had he known of its existence. Its morality is very doubtful, and entirely at variance with the doctrine of Jesus in John iii. 5: "Except a man be born (out) of water, and of the Spirit, he cannot enter into the kingdom of God."

S.R.

ANSWERS TO CORRESPONDENTS.

CONFESSION.

M.H.—The "auricular confession" of the Roman church, which an attempt is being made to revive in the Anglican, has no foundation in the Scriptures. Passages are quoted in support of it; but the quotation of a passage is not proof unless it can be shown that the passage quoted relates to the matter in question, and affirms the view contended for, whatever it may be. When James says, "Confess your faults one to another," he does not mean "confess" to a priest; but that in their dealings one with another, brethren

should practise that frank and humble demeanour which finds no difficulty in admitting mistake or fault towards another, if it have been committed. Nothing rectifies a wrong position so thoroughly as the admission of the wrong, with purpose of amendment. On the other hand, nothing perpetuates mischief and bad feeling more than the stubborn refusal of concession where it ought to be made. James' exhortation is, therefore, founded on common sense, James did not mean "confess to a priest" or "confess" to an official brother. Our general confessions are to

be made to God alone through Christ; but breaches of decorum or rectitude towards particular persons are to be admitted to them. As for the words of Christ to the disciples, "Whosoever sins ye retain, they are retained," they were true concerning the apostles only. It was not to priests and parsons these words were addressed. They were addressed to men who were to be infallibly guided by the presence of the Spirit, and whose decisions as to who were fit subjects for remission of sins by the obedience of the gospel were, therefore, unerring. There is no greater imposture on the face of the earth than the ecclesiastical claim to a power which was confided to the apostles only.

CHRISTADELPHIAN "MODE OF INTERMENT."

M.H. (D.)—The "mode of interment" usually observed by the Christadelphians is for one of their number (dispensing with the services of priest, parson or preacher), to read a portion of Scripture, offer appropriate remarks, and engage briefly in prayer before leaving the mortuary. Then, at the grave's mouth, a word or two is said on the mortal life of man, and the hope there is by Christ; after which, when there is a sufficiently large company, an appropriate hymn or anthem is sung. There is nothing fixed or binding in the ceremony, except the refusal of clerical assistance.

"WRESTING THE SCRIPTURES."

An anonymous correspondent calls attention to the following scrap from a letter of Dr. Thomas:—"This is, as Paul saith, a great mystery, which those who are wise and prudent, as opposed to babes and sucklings, out of whose mouth the Deity hath ordained and perfected praise, are not able to understand. I would propose that all your readers consent to stop disputing about the nature and pre-existence of Christ for the next twelve months, and apply themselves to the study of the subject as revealed in Moses and the prophets, and by Jesus, John, Peter and Paul in the spirit of little children. There is too much *cacoethes scribendi et loquendi* by the unlearned and unstable for the interests of the truth and themselves. They wrest the Scriptures to their own destruction, and develop by their logomachy only that which is altogether evil and embarrassing. If they would be more

zealous for the enlightenment of their neighbours in the first principles of the gospel, and less captious and disputatious among themselves, I am sure that they would lay up for themselves in store a better foundation against the time to come, and be more likely to lay hold on eternal life."

RENUNCIATIONISM.

Brother Martin, of Plymouth, writes: "I had no idea that you were likely to insert an extract of one of my letters in the *Christadelphian* last month. If I had, I should have added something more on that head. After I had perused their tracts, pamphlets, &c. (the Renunciationists'), and considered them, I rejected the whole, with the exception of two, viz. the proposition that it was the flesh of the animal sacrifices that was 'weak;' secondly, the proposition that if we were *sinless*, 'we would require to be redeemed from the sin in Adam' (or death) by the shedding of blood. It was these two false propositions that I adopted without proof that led me into so many extra erroneous conclusions. They made me to see several imaginary contradictions in *your* writings especially. But when I discarded those views, the contradictions vanished like 'will-o-the-wisp.' Of course, like many others, I was not quite so perfect in the sacrifice of Christ (in the abstract) as I should have been. I am now impregnable from the assailments of the serpent, although 'subtle.' Lastly, I was not quite so blind as to adopt 'Not in Adam,' 'No relation to Adam,' 'Free Life,' 'Could have entered into life alone if he had been so disposed,' 'His strength lay in free life.' 'It was the life that was condemned,' &c., &c., &c., with a legion more that are cropping up from day to day."

THANKSGIVING AT THE MEAL TABLE.

"*Is it necessary to give thanks to God before partaking of each meal, four or five times a day? It seems to thank God for every blessing at one time—night or morning; I should like to know your opinion.*"—(T.B.)

ANSWER.—Christ's example is in favour of thanksgiving at each meal. Feeding the four thousand, he gave thanks before distributing the bread (Jno. vi. 11); sitting down to meat at Emmaus with his two disciples after his resurrection, he did the same.—(Luke xxiv. 30.) Wherever he is

exhibited in this particular attitude (in the capacity of the host), thanksgiving is always a feature. So with Paul, on ship-board, after a prolonged fast. — (Acts xxvii. 35)

The exhortations are numerous and explicit to the same effect. "In everything give thanks" (1 Thess. v. 18); "Giving thanks always for all things to God" (Eph. v. 20); "Giving thanks to His name" (Heb. xiii. 15; Rom. iv. 16).

Finally and most conclusively, it is a thing that a man of God would choose to do. David speaks of "seven times in a day" indulging in the luxury. Daniel three times in a day made what would be called formal prayer. The recurrence of meals is the recurrence of so many opportunities of opening the heart to God and fixing the mind on Him, in thanksgiving and petition; it would be altogether a pity to miss such opportunities. They are of part our present training. Many things help to pull us away from God. Let us embrace every opportunity of being drawn towards Him. Thanksgiving at every meal table is one. It converts the meeting round the board into an occasion of praise; deprives the performance of eating of the ignoble character of a mere "feed," such as swine can go through. One of the highest marks of culture in society, is to be able to carry yourself at the dinner table with grace towards men. Saints, while not despising this in measure, prefer to aim at grace towards God, the Author of all, whose name we are continually to have before us in reverence, in the Spirit of the exhortation that says, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

"CHILDREN AT THE LORD'S COMING."

"What will become of the children of the faithful when the Lord comes, and they are caught away to meet him?"—(J.W.)

ANSWER.—There is no revelation on the point except such as may be contained in the record of God's former dealings with men. He is unchangeably the same. Consequently, we may expect the same manifestation of loving kindness and tender mercy that has always characterised His doings in time past towards those who fear Him. Noah's family were saved through Noah's righteousness. Lot was saved from Sodom for Abraham's sake. The angels who visited Lot told him to bring out all *his kinsfolk*, but only two unmarried daughters and his wife left

Sodom with him. The Egyptians who pleased to identify themselves with Israel went with them out of Egypt, and shared their fortunes. God shows favour to the families and friends of the righteous, if they are willing and obedient. When Christ comes and removes his people, a time of destroying judgment is about to burst on the world. Children and friends left behind would be exposed to this period of trouble, which, though multitudes will survive it and come through it purified and subdued, will be destructive to vast numbers. It is probable, the families and friends of believers will have the option of removing—perhaps with the Jews, who will be then about to be gathered—to the land of promise. A mortal element (such as are submissive) will be needed for the kingdom: who so likely to be fitted for this part as the families of believers, if they are instructed as they ought to be?

ABOUT LIES AND LIARS.

"What constitutes a lie?"—(J.W.)

ANSWER.—A declaration which the person making it knows to be untrue.

"As all liars are to 'have their part in the lake that burneth with fire and brimstone,' what will be the lot of Jacob (Gen. xxvii. 19-24), and the harlot Rahab (Josh. ii. 5), who were liars in the general acceptance of the term? Were they not in the same position as Annanias and Sapphira?"—(J.W.)

ANSWER.—A liar of the sort that are to have their part in the second death, is one who lies by habit and necessity, particularly in things pertaining to God; *by habit*, because his conscience, through abuse, is seared as with a hot iron, by which he has ceased to recognise the will of God that he should speak the truth; *by necessity*, because his ulterior ends are so habitually sinister that he has to cover them by a resort to lying and hypocrisy. Neither Jacob nor Rachel belong to this category. In particular instances, they dissembled that good ends might be served, which while not commended, or to be commended, was not of the heinous character of the habit implied in the term "liar." Occasional falsehood, under pressure, is a different thing from habitual and evil-intended liarship; the former repented of, may be forgiven: the latter will secure destruction.

Annanias and Sapphira strove to

conceal covetousness and obtain a character for liberality by trying to impose on the divine presence. It was an insult to God. There was a mixture of wickedness in their case which made it very different from those of Jacob and Rahab. Jacob will enter the kingdom of God (Matt. viii. 11) as a forgiven saint. As for Rahab, we must wait to see. The record is not specific on this point.

DR. THOMAS AND THE RENUNCIATIONISTS.

Brother Alexander, on behalf of the ecclesia at Galashiels, calls attention to the fact that the Renunciators, by their re-immersion, have passed against Dr. Thomas sentence of exclusion from participation in eternal life and the kingdom of God. That re-immersion, if it means anything honestly, means that the persons re-immersed were not in Christ before, and, therefore, that Dr. Thomas, who taught what they have "renounced," was in a like Christless position, and went down to the grave without hope. Upon this he exclaims, "Shame, shame upon those who having been taught the truth by Dr. Thomas, espouse principles which place him in this position. Where would we all have been, humanly speaking, but for him?" We may say to brother Alexander, that Dr. Thomas's non-salvation is not only an inference from Renunciatorist premises but a conclusion gravely affirmed by some of them, if we are correctly informed. But it is not worth while to take notice of what emanates from them for many obvious reasons. We publish their "opinion" in this case in deference to the brethren in Galashiels.

IN WHAT SENSE DID CHRIST "BECOME POOR THAT WE MIGHT BE RICH?"

"*Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*"—(2 Cor. viii. 9.) QUERY: *What did his riches consist in? What was his poverty? And what are the riches that we acquire through his poverty?*—(W B.)

ANSWER—A right understanding of Paul's words will be facilitated by considering first the question put last by our correspondent: "What are the riches that we acquire through his poverty?" The answer to this is given by Paul thus: "IN CHRIST JESUS, ye who sometimes

were far off *are made nigh* by the blood of Christ . . . Now, therefore, ye are *no more strangers and foreigners*, but fellow-citizens with the saints and of the household of God."—(Eph. ii. 13.) The relation thus expressed comprehends heirship of covenanted goodness. The ultimate object of it Paul states thus: "That IN THE AGES TO COME, He might shew *the exceeding riches of His grace* in His kindness toward us through Christ Jesus."—(Eph. ii. 7.) In the absolute sense, believers are not now "rich," but poor. They can only be considered rich as regards what is in store. This is recognised by Jesus in the words, "Blessed be ye poor: for yours is the kingdom of God."—(Luke vi. 20.) At present poor, they are to be considered rich as *heirs of the kingdom*. Hence, in addressing the church at Smyrna, Jesus says, "I know *thy poverty* (but thou art rich)."—(Rev. ii. 9.) The brethren at Smyrna, though poor, were "rich" as the prospective possessors of the kingdom of God.

This leads us to consider the first two questions, as to what the riches of Christ were, and what the poverty to which he submitted. Christ was rich in all the senses in which we become so through him. He was rich in being the Father's Beloved; the Sinless Possessor of David's nature; the obedient Spirit-anointed Servant; the coming King of Israel; the "Heir of all things;" God manifest in the flesh." Being rich in owning so high a rank, and being related to so great a destiny, he stooped to poverty in every one of these items. We look back and see the future of a man of sorrow, without where to lay his head, the friend of publicans and sinners. We see him, though the Father's Beloved, subject to dishonour, toil, weariness and suffering. Though sinless, we see him in the situation of a sinner; as regards nature and the common experience of the seed of Abraham. Though obedient, we see him submit to a death (the cross) which was for the disobedient only. Though King of Israel, we see him servant of all. Though Heir of all things, we see him despised and rejected of men. Though God manifest in the flesh, we hear him say, "I am among you as he that serveth." Being rich, we see him accept poverty in all these respects; the object being to open the way for the enrichment of all who should afterwards believe on him; for the plan by which God proposed this enrichment of the children of men, required that Jesus should submit to

all these things. The testimony is, that he was made perfect through sufferings (Heb. ii. 9); and being (thus) made perfect, he became the author of eternal salvation to all that obey him (Heb. v. 9; that though he was a Son, he learned obedience through the things that he suffered (verse 8); and that through his obedience, many have been made righteous.—(Rom v. 19)

In this view of the case, there is great cogency in Paul's allusion to it. He was aiming to incite benevolence towards certain poor brethren on the part of some who had to spare; and it was a powerful way of doing so, to remind them that their own enrichment in Christ was secured by Christ's acceptance of poverty in the first instance. A more exact translation of the verse would make his meaning more apparent: "Ye know the loving kindness of the anointed Jesus, our Lord, that on your account he impoverished himself, being rich, in order that ye, through his poverty, might become rich." We have a difficulty in understanding this as some do, viz., as referring to the word becoming flesh. It is "the anointed Jesus" that is the subject of remark—a name which could not be applied to the Father before manifestation. It was the anointed Jesus that impoverished himself; not "the word," by which the heavens were made. Then, the Father, as we conceive of Him from the teaching of the word, never could become poor. The heavens and earth must always be *Hi* and in *Him*. His being cannot be impoverished or diminished by manifestation. The marvellous personage by whom the Father spoke was poor, and accepted poverty when offered the crown; and this personage was Jesus, whose submission to poverty was a striking fact when seen against the background of

his high position and appointed destiny. Though in the form of God, and though it not robbery to be equal to God, he *made himself of no reputation, but took upon himself the form of a servant*. And being made in the likeness of men, he *humbled himself to death, even the death of the cross*. Wherefore God hath highly exalted him. We regard this statement (occurring in Phil. ii. 8) as in reality a parallel to the one in 2 Cor., which we are considering in explanation thereof.

Doubtless, the questions of our correspondent are occasioned by the use that is made of the passage by the upholders of the Renunciationist heresy. By these it is contended that Christ was rich in the possession of what is defined by the invented phrase, "free life." Suppose we were to grant this for a moment, what would be the consequence? The consequence would be the destruction of the heresy; for if Christ was originally rich in his possession of a "free life," his becoming poor could only mean that he surrendered his freedom and accepted what has also by the same unscriptural speech been termed a "condemned life." It would thus be proved by this passage that he came into that very relation of condemnation, while the upholders of the heresy quote it to disprove. But the fact is, the passage has no reference to any isolated fact or feature of the work of Christ, but to that work and its results as a whole, in a broad sense, which may be easily apprehended by anyone soberly realising who Christ was, and what was his mortal life during the thirty-three year and a half he sojourned on earth, and what is the relation of his whole case to the hope we have received through him by the gospel.

THE JEWS AND THEIR AFFAIRS.

"The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure.—(Ps. cxxxv. 4)

"What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to Himself."—(2 Sam. vii. 23.)

"The Lord thy God hath chosen thee to be special people unto Himself, above all people that are upon the face of the earth."—(Deut. vii. 6.)

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock.—(Jer. xxxi. 10.)

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year; even unto the end of the year."—(Deut. xi. 12.)

"The Lord hath chosen Zion: He hath desired it for His habitation. This is My rest for ever. Here will I dwell; for I have desired it."—(Ps. cxxiii. 13, 14.)

"They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—(Luke xxi. 24.)

A JEW is one of the editors of the *New York World*, and another conducts and owns the *New York Saturday Review*.

The opening of the new synagogue at Modena (Italy), was attended by the authorities. This is a change from the day when they were held beyond the pale of the law.

The town council of Alessandria, another Italian town, has voted a subvention of 4000 lire towards the expences of the Jewish cemetery in the town: a small but significant indication of the times.

The president and secretary of a commission just appointed by the Exchange agents of Rome, to prepare a report to be presented to a general congress on 'change affairs, are Jews.

The House of Assembly of Barbadoes has passed a bill exempting the Jewish community of the island from taxation on certain private property, the rents of which were devoted to the maintenance of the synagogue and for charitable purposes.

Mr. N. A. Phillips, a Jew, has been elected mayor of Auckland, New Zealand; also member of the local parliament and member of the Board of Education. The appointments are all re-elections,—one for the fifth time.

At the College of Preceptors, the first award of a special certificate for proficiency in science, art and history of education, has been taken by a Jewish young lady named Miss Esther Pinto. At the University of Upsal, in Sweden, another Jewish young lady has passed her matriculation examination with honours.

JEWISH EMANCIPATION.—The *Morning Post* of a few days ago, contains the following important telegram from its correspondent at Vienna: "The Roumanian Chamber has passed a resolution removing some of the most painful social disqualifications attaching to Jews. Henceforth native or naturalised Jews will enjoy full communal rights."

Roumania has long been distinguished by its cruel oppression of the Jews. The emancipation now decreed is attributable to the political influence brought to bear by the Jews in other lands—particularly by means of the Universal Alliance. It is one of many illustrations of the rising prosperity of the Jews.

ANOTHER INDICATION.—An International Congress of Orientalists is to be held in London next September, the date fixed being from the 14th to the 19th of that month. Its object is to bring *en rapport* persons interested in the language, literature, arts, sciences, and ethnography of the East. The following are

the Jewish members of the Congress: the Rev. Dr. H. Adler, Sir Albert Sassoon, K.S.I., Dr. I. L. Loewe, Professor Jules Oppert, Messrs. Louis Jephson, Aaron D. Sassoon, and R. D. Sassoon. The Congress will have features of special interest for the Jews.—*Jewish Chronicle*.

PROVIDENCE OF THE JEWS.—Our attention has been called to the very large number of Jewish Friendly Societies which exist in our midst. The number is out of all proportion to those existing among the general community. Even the Jewish women have a couple of friendly societies, whose objects are provision in time of sickness, payments of funeral expences, &c. The organisation of the "Ancient Order of Foresters," is also taken advantage of by the Jewish working men. Four 'courts' or branches of the 'order' exist in the metropolis, the members of which are almost entirely Jews. One court, called "The Sons of Israel"—has over 320 members. Although only formed about five years, its funds amount to over £1,000. This prosperous state of things is by no means exceptional. Some of the Jewish benefit societies date back to before the present century. There are nearly fifty Jewish benefit societies in the metropolis. There are very few of even the smallest Jewish congregations in the provinces in which there does not exist a Benefit Society.—*Jewish Chronicle*.

ISRAEL'S EXILE AND ISRAEL'S HOPE.—The Jews have had a very successful bazaar in Liverpool—the first thing of the kind in England. It was got up by the Jewish ladies for the purpose of providing interior decorations for the new synagogue in course of construction in Liverpool, and has realised over £3,000. Commenting on the incident, the *Liverpool Post* says: "Sincerely devoted to their religion, and never ungenerous to any object which commands their sympathies, it has never been from niggardliness that Jewish places of worship have been plain and sombre. The idea of mournful exile has underlain the comparative dullness of their synagogues, and it has been deemed even contrary to the true Jewish faith to indulge in architectural splendour in a strange land. But the days of persecution and disability are gone by. Exile in happy countries, where honours are within reach of desert, and where wealth can be secured by integrity and enterprise, and tranquilly spent in artistic luxury and kindly beneficence, cannot be called mournful except in a religious figure. It is only natural, there-

fore, that the Jews, in this country should have caught, in their religion, as well as in the general tone of their lives, the note of a happier era and a more genial worship. They continue to sigh and long for the Messiah and the promised land just as Christians sigh and long for heaven; but Jews, like Christians, may consistently and even gratefully decorate the house of their pilgrimage, and display, in the dedication of their wealth to religious art, the enthusiasm and the happiness of their devotion and their faith." On this the *Jewish Chronicle* makes the following remarks: "The Jewish religion is far from being a

sombre faith. It is one of joy and gladness. The Sabbath is to be a delight, the festivals are to be seasons of honourable pleasure. God is to be praised with joy. The synagogue must not be a gloomy building. It would indeed be well if other creeds regarded religion under so cheerful an aspect as the Jews. But there is one tone of sorrow that must pervade even the joys of worship—the sorrow of a fallen people, whose land is lost and whose glory is blighted. This chord of regret will preclude our people from exuberant gladness when they sing the songs of Zion in a strange land."

The Christadelphian.

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

APRIL, 1874.

THE air is dry; the land is parched; there is no rain. The heavens are iron; the earth is brass. A drought consumes all things. The scorpions and serpents are in their element. They feel no inconvenience; they are at home in the glare. The sons of God pant for the day of rain: they wait for God, for the day in which He will come near—in which He will make His arm visible, His voice heard, His presence in the earth felt and known and read of all men.

The whole head is sick and the whole heart faint. The great men are vanity and the mean men a lie. The rich, in their fatness, swell proudly in a factitious importance, forgetting the reality of God and the unreality of themselves, and scorning the less fortunate, as if their own superior privilege were their own merit, and the lowliness of others were not an inheritance to be pitied—flaunting their wealth, boasting themselves in their riches, piling their hoard, adding house to house and field to field, forgetful of God, casting His word behind their back, and, in a moment, going down to the grave. The poor, in their poverty, have their heart on small things, their intellects narrowed to a small compass, their minds inexpansive to the thoughts of God, their minds unbent to His commandments.

The world is a great mockery—very busy dying—doing a roaring trade that ends in nothing, wearing themselves in the fire of vanity that consumes, burns up and destroys them all at last. Wisdom stands

on a very high place, but her voice is unheard in the din; so she is about to come down from her pedestal, and flash her lightning sword in the eyes of the infatuated crowds, and scatter death in their ranks, that the rest may attend and do her bidding. There will be no good time on earth till this occur. The watchers watch for it and wait. The tokens multiply.

Carlism has become formidable in Spain. It has vanquished the government troops in an engagement of almost supreme dimensions and importance. The Catholics are jubilant, and predicting, we are told, the re-establishment of the original dynasties in Spain, France, and Italy. It is probable their predictions will be verified, not because they are true prophets, but because it is written that the ten horns make war with the Lamb, in the day of conflict, which implies their restoration against that day. It is said that the French Government (which is Royalist at heart) is secretly aiding the Carlist movement.

The marriage of the Duke of Edinburgh to the only daughter of the Emperor of Russia, has given rise to the usual congratulations on the subject of "peace." It is described as a guarantee against the outbreak of war. This is a natural and a pretty thing to say at the festivities; but it is a pure fiction—one of the beautiful lies with which it is the custom of people universally to make themselves comfortable. A glance at the past is sufficient to show its erroneousness. Family alliances never stood in the way of war; sentimental marriage bonds dissolve like snow before the heat of conflicting interests. Russia and England will fight when the hour arrives. The collision will not be delayed a moment by the union of Alfred and Marie.

God has appointed war; and no device of man can secure peace. Politicians may talk about it; but it is only because they know how uncertain it is, and how full the political air is of inflammable elements. Festivities and cries of peace are the appropriate, and characteristic, and appointed preludes to impending destruction.

The process of hating and eating the Roman harlot, on the part of the horns of the European system, is making rapid progress, with a corresponding development of anger-heat among the nations. The Austrian Parliament is now discussing what are technically termed the ecclesiastical bills—bills having for their object the deprivation of the church in Austria of powers and revenues heretofore possessed, and the compulsion, by penalty and imprisonment, of obedience to the new laws on the part of the priests. The bills resemble those adopted in Germany. The bishops are in conclave, considering what is to be done. They have received a letter from the Pope, ordering them to disobey the new laws. Meanwhile, they are petitioning the upper house against the adoption of the bills, but have received no encouragement. On the contrary, the head of the Government declared that Government intended to enforce obedience and exclude the church from all her accustomed supremacy in affairs of state. The Pope, as a last resource, has addressed a letter to the Emperor personally, calling upon him to withhold his sanction to the new bills, without which, the bills cannot become law. The Emperor has not taken the trouble to answer the letter, but has handed it to the Foreign Minister, thus repudiating the Pope's claim to hold sovereigns responsible to himself, and asserting the rights of constitutional government which the Pope detests. A Glasgow evening paper has the following remarks on the subject:—

Yesterday's brief paragraph to the effect that the Pope's letter (on the subject of the Ecclesiastical Laws) to the Emperor Francis Joseph had been handed by His Majesty to the Minister for Foreign Affairs, has perhaps more significance than might be attributed to it upon a first glance. That the Emperor of Germany should treat His Holiness to a polite rebuff was not very much to be wondered at in Germany—or, at least, Prussia, which comes to the same thing—

it is a Protestant country; and such an astute old gentleman as Pio Nono must have known perfectly well that he could not be permitted to interfere in its government. But Austria is one of the strongholds of 'atholicism. The country swarms with priests; and in some of its towns a friar is as familiar an object as in the street of Rome itself. When, therefore, its ruler, declining to be even as friendly as his Protestant brother, handed over the Papal epistle "to the Minister for Foreign Affairs," to be treated as an ordinary State document, the "prisoner of the Vatican" must indeed have felt that the tremendous temporal power wielded for so many centuries by his predecessors, and for many a year by himself, had slipped from his grasp. William said, in effect, "I am very sorry for you, my dear old friend; but the law must take its course." Francis Joseph does not even put himself to the trouble of uttering any such expression of condolence. This has been described as a "snub" to the Vatican; but it is something much more serious. It is the most crushing blow which the Pope's temporal authority has received since the fall of the Second Empire of France. It may pretty safely be said that, had His Holiness considered himself called upon, no farther back than some four years ago, to proffer any such request as this to a Catholic sovereign, his application would have met with a much more cordial reception than this letter. It would seem to be the old story of summer-day friends, who vanish with the sun; and there is considerable pathos in the picture of the old man, one so powerful, and believing, or professing to believe, endowed with supernatural authority, appealing for sympathy to those whom he has a right to consider his friends, and finding everywhere nothing but coldness, if not enmity.

The result of the Ashantee war can but revive the prestige of the British arms, with the effect of modifying events in the East. It will remind the nations that there is a lion in these islands who can roar, and rend the prey when there is need. The diplomatic plotters of the Eastern Question would settle it summarily in their own way but for their fear of the sturdy beast, who has yet to challenge their policy in the long-written words: "Art thou come to take a spoil, hast thou gathered thy company to take a prey?" God arranges one thing against another, to work out His purposes on what the natural man calls "natural principles"—which principles are sometimes but the glove of the divine intelligence, employed to conceal the hand which it is necessary for the accomplishment of certain ends to conceal. The fear of Britain (now that the British

Lion party is in power,) may impose a necessary restraint on the powers, and modify their policy, for the right working out of the latter-day situation. The visit of the Czar to England (fixed for the month of May,) is evidently in this direction. He wants to see how things are, that he may know how far to go. When he wanted to conquer Khiva, he sent Count Schouvaloff; on whose visit an amusing skit appeared in the papers at the time. The count was represented as calling on Mr. Gladstone to see the British Lion. Mr. Gladstone had not seen the animal for some time, and had to drive to the British Museum, where search was made, and the animal was found, stuffed, hid away among lumber, and minus the tail. Mr. Gladstone got the mangy-looking creature into his cab, drove it to the reception rooms at Downing Street, set it up with the assistance of Mr. Lowe, upon which Schouvaloff was summoned: he came; inspected the creature; declared himself satisfied, and went home, following which, Khiva was conquered and annexed, in spite of British protestations. The application of the parable, on the present occasion is, that a report has reached St. Petersburg that the British Lion has come alive again, and the Czar is coming to ascertain the truth of the matter. He comes himself because the business in hand is more important than Khiva, and he wants to cajole the Lion into a peaceful concurrence.

A newspaper clipping (forwarded by a correspondent) informs us that a proposal is in contemplation to make a peaceable distribution of the sick man's effects, among Russia, Austria, Germany, and England—that England is to be invited to annex Egypt, and that it is for this the Czar is coming to England. It is by no means improbable that this may be correct. The Crimean war was preceded by a similar proposal, made verbally by Czar Nicholas to Sir H. Seymour, the British ambassador at St. Petersburg. The *Liverpool Daily Post*, reverting to the circumstance, expresses a doubt whether it would not have been wise for England to have hearkened to the Russian proposal, instead of spending oceans of blood and money to prop up a barbarous power in Europe, whose position had not, after all, been

made any the more secure by the result seeing England had surrendered to Russia the guarantees exacted of her by the treaty of Paris. This indicates the possibility of Great Britain regarding the Czar's present proposals with more favour than was shown in 1853—a possibility greatly increased by the fact that if made at this time, they will be made with the sanction of the armed alliance of Germany and Austria—a coalition which, humanly speaking, is irresistible. If the proposals are accepted, we may see England in Egypt and Syria immediately, without bloodshed. This would be a great step in a prophetic point of view. The English protectorate established there, would lead to the Jewish colonization of Palestine in a very short time (for all the Jews require is what the Ottoman government cannot give them—protection for life and property). The development of this would be rapid in these days of progress: and it would be but a short step to the collision between England and Russia, which is to make the mountains of Israel the battle field. It is more probable, however, that England will not consent, and that Turkey will be crushed before the combined arms of Russia and her allies. In this case, it is natural to suppose a lull must follow for the establishment of the British position in Syria.

The drift of events towards the Eastern question, and the great advance that has been made in this direction in consequence of the events of the last seven years, is strikingly manifest in the following article from the *Allgemeine Zeitung*, which is understood to be semi-officially inspired (with the sentiments of Bismark):

Russia and Germany have an interest in common, namely, to undertake, under a mutual understanding, the transformation of Eastern Europe—Germany upon the Upper, Russia on the Lower, Danube.

The population of Eastern Europe experienced a sort of instinctive presentiment of this mission that Germany and Russia are called upon to fulfil, when they rejoiced over the victories of the Prussian arms, as well in the 1866 war as in the Franco-German struggle. From the Danube to the Adriatic and Aegean seas, amongst all the populations of Eastern Europe which are not affectioned to the teachings of Rome, the victories of Protestant Prussia have borne the signification of the dawning of a noble future. In that metamorphosis was apprehended the

eventual breaking up of the Roman Church's power; and it was hoped that the rule of the Crescent would speedily share the fate of the Papacy. The emancipation of Constantinople was expected to follow with rapidity the enfranchisement of Rome. Austria was not only the mainstay of Catholicism, but the support of the Crescent; no wonder that the populations of Eastern Europe rejoiced in the victories of Prussia, nor that they also recognised a guarantee for their future in the might which united Germany won for itself in its glorious struggle with France. In this respect Germany, allied to Russia, is called upon to fulfil a mission of civilisation, the object of which is to reclaim the populations of Eastern Europe to European habits; and Germany would especially be able to guarantee to Europe that, upon that *terrain*, no material conquests should be effected by Russia. On the other hand, Russia would be doing homage to the national policy of the Russian people by emancipating its brethren by race and religion from the Turkish yoke. The preservation of Turkey is no dogma for Germany. On the contrary, the flood of German civilisation, which is so vigorously breaking a way for itself towards the East, would much rather encounter there such elements as may be penetrable by civilisation than such as are altogether inimical to it. The Asiatic-Turkish way of doing business (*Wirtschaft*) is the least of all calculated to promote the stream of German civilisation; and if Russia is moved by a national interest to achieve the emancipation of its brethren by race and religion in Turkey, Germany is moved by no less important an interest to attain the same end, in the fulfilment of her mission of culture. The process of crystallisation in the small Christian States of Turkey, is the common interest of Germany and Russia. But never hitherto was the constellation of the European system of States so favourably arranged as now for the undivided carrying out of this, Germany and Russia's civilising mission. If Germany and Russia choose to proceed at once to the solution of the Eastern question, there is nothing to stop them from doing so. It stands now in their power to alter the whole map of Eastern Europe, and not only in respect to those territories which belong strongly to the realm of the Oriental question, but also in respect to those of the Upper Danube, which appertain to the problem of the eventual solution of the German question.

'SELAH.'—WHAT IS THE MEANING OF IT?

Brother Donaldson transmits the following remarks of Dr. Thomas which he has had in his possession for a long time. Presumably they were written in answer to a question as to the meaning of the word "Selah," so frequently occurring throughout the Psalms:

SELAH.

The translators of the Bible have left the Hebrew word **סֵלָה**, *selah*, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister or learned friend what it means. And the minister or learned friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums, and most of the Jewish commentators, give to the word the meaning of *eternally, for ever*. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rythmical note. Hentler regarded it as indicating a change of note; Matthewson as a musical note, equivalent to the word *repeat*. According to Luther and others, it means *silence!* Gesenius explains it to mean, "Let the instruments play and the singers stop." "Wocher regards it as equivalent to *sursum corda*—up, my soul! Sommer, after examining all the seventy-four passages in which the word occurs, recognises, in every case, "an actual appeal or summons to Jehovah." They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative "Hear, Jehovah," or "Awake, Jehovah!" and the like, still earnest addresses to God that he would remember and hear, &c. The word itself he regards as indicating a blast of the trumpets by the priests. *Selah* itself he thinks an abridged expression, used for *Higgaion Selah*—*Higgaion* indicating the sound of the stringed instruments, and *Selah* a vigorous blast of trumpets.—(*Bib. Sac.*)

סֵלָה is properly the imperative from the root *sahlah*, which signifies to *lift up*, to *raise*; hence, to *suspend* a balance, to *weigh*; and, therefore, metaphorically to *consider*.—JOHN THOMAS, M.D.

INFORMATION ABOUT THE DEVIL.

"I informed your readers last summer (says the London correspondent of the *Dundee Advertiser*) that a committee of scholars had been appointed by some of the learned societies in London to search the Scriptures in the original tongues for authentic information concerning the Devil.

The committee, whose labours have been vigorously prosecuted, are now preparing an elaborate report, which will shortly be laid before those who are interested in the very momentous subject of it. If all accounts be true, the report will make more noise in theological circles than anything that has appeared since *Eccc Homo*."

POPERY IN THE CHURCH OF ENGLAND.

The Rev. J. W. Brooke, rector of Great Ponton, and late vicar of St. Mary's, Nottingham, in a long letter to the *Record*, on "Rome's tactics," vouches for the accuracy of the following startling story:—

"A certain clergyman died in a certain diocese towards the end of the year 1871. (I do not deem it expedient to mention names at present.) This clergyman had appointed as his executors his brother, who is an admiral in the British navy, together with a friend of this brother, also an admiral, well known at this time, and of high standing. The executors were prevented from meeting together to wind-up the affairs of the deceased until the middle of the last year, when, upon examining his papers, they found a parcel, as it were, hermetically closed, and endorsed, 'Inviolably Sacred: To be destroyed.' A question arose about opening it, but they soon decided that it was their duty as executors so to do; when the parcel was found to contain two documents—one a dispensation from the Pope, permitting the deceased to retain his position as a clergyman of the Church of England, though actually a priest of the Church of Rome; the other a list of such of the clergy in his diocese, or near him, who are likewise possessed of dispensations, and upon whom he might, therefore, rely for friendly co-operation and sympathy."

A CATHOLIC DESCRIPTION OF THE PRESENT SITUATION OF THE "HARLOT."

"The Catholic Church is now subjected, not only in her earthly head, but in her members in many parts of the world, to the most grievous and intolerable persecution. In Germany, Switzerland, in South America, in the East, in the West, her very existence is threatened by the forcible removal of her lawful pastors in all orders of the hierarchy.

That an end may be put to these atrocities, and that peace may be restored to the Church, and the unfettered exercise of his religion to every Catholic, is one object for which we pray: and in this prayer is of course included the liberation of the Supreme Pontiff from his enemies, and his restoration to his independence and to the free government of the Church."—*Catholic Newspaper*.

A GOOD FIGURE OF THE RESURRECTION.

The following description of the opening of the British machinery department at the Vienna exhibition last year is pleasantly suggestive of the mightier awakening which is at the door, when a higher agency than steam will set in motion the machinery that is to regenerate the world:—

"Inside the huge, bare, rough-walled machine-hall lay motionless and silent alike the massive grim iron giants and the dainty complex dwarfs of burnished steel. All were alike 'dead.' The forms, strong and thickset, delicate and graceful, were there, but the principle of life was lacking to them. In the long rows under the uprights supporting the shafting were numerous triumphs of inventive ingenuity applied through indefatigable labour and successive disappointments, culminating at last in success; but all those triumphs were as nought, nor would they ever have been attempted but for that greatest triumph of all, for the present lack of whose life-inspiring impulse all those creatures of iron and steel lay there comatose.

The Prince of Wales had been entertaining at luncheon in the pavillion a select party of personal friends. The luncheon over, the party had gathered in the western doorway of the machine hall, waiting there for the waving of the magician's wand. It was about three o'clock. The silence was profound, but for a silvery laugh or the sharp, half-suppressed utterance of a mole-skin-clad English engineer engaged in the work of preparation. Suddenly there jarred through the silence the first note of the din that heralded the awakening from slumber. With a heave, a groan, and a throb, the steam engines that supply the motive power began to move. As they moved the broad belting that connected

their working with the main shafting, from whose revolutions all the machines to the right and to the left borrowed their ability to move, began slowly, but with growing speed, to revolve. The long trance was over. The dry bones were stirring. The almost plaintive dumbness of the iron lips and tongues was giving place to a purposeful eloquence. The spirit of life breathed throughout the whole of the machines.

Beltings broad and narrow began to gyrate; pistons, cranks, and shafts to move up and down, and to and fro; cog wheels and driving wheels, plain wheels, toothed wheels and notched wheels, to spin round; massive punches to fall gently but resistlessly; and engines to pick up great ribbons of steel, and bend them into tires for railway wheels as easily as a twig is bent by human hands."

THE NEXT EMPEROR OF RUSSIA.

Brother Vredenburg forwards the following remarks from the *Boston Post*, as pointing to the probability of the son of the present Czar of Russia being appointed to play the part of Ezekiel's Gog.

It is worth while to describe this prince as he appears to us here daily in the London streets; for everything indicates that he will, if he lives, be one day a conspicuous historical character. If he turns out a less stern and august despot than Nicholas, he is certain to be a more enterprising and energetic ruler than Alexander II. The latter hates war and has little taste for military shows and feats; while his heir is nothing if not actively ambitious, and by nature belligerent and aggressive.

The Czarowitch is of medium height, very slightly and athletically built, with a straight martial figure and the carriage of a haughty and courageous soldier. He has the true Romanoff cast of countenance—that is a square oval, full in flesh, with round full cheeks, full lips, a handsome, round, determined chin, short, straight, obstinate-looking nose, large, stern dark eyes, and rather lowering brow. His hair is dark brown, and is closely cut to the head; and he wears a rather long, dark moustache, with a graceful military sweep at either end. He cannot be called strikingly handsome, but he is a young man who would be noticed for his manly bearing

and expression anywhere. His creamy complexion is smooth and soft, and he has the appearance of having lived on the fat of the land. He is evidently of a luxurious as well as active and enterprising temperament; in both respects being thoroughly unlike his imperial papa.

In one thing, however, he resembles the Czar, and, indeed, this is a traditional trait of the Romanoff; he wears an habitual expression of haughty melancholy, which seldom melts into a smile, and almost never into hearty laughter. The Emperors Paul, Nicholas, and Alexander II. were all melancholy men; and Alexander I. had a deep underlying sadness under his cheery and bluff exterior. This has been accounted for by the fact that the Czars, from their position, live in constant danger of assassination, and never can know from what source or in what manner the blow may come. Certain it is that the present Czar is timid and is a victim to hypochondria, which is accounted for by some by his habit of taking too much alcoholic stimulant, and by others as the result of a constant, wearing fear of his life.

The Czarowitch, on the contrary, is a thoroughly brave man, but has probably got his melancholy by inheritance. Different as he is from the Czar in personal characteristics, he could scarcely do otherwise than differ from him in his habits and in his political views, and it is well understood that he has for some years assumed the role, which may almost be said to be habitual to heirs to thrones, of leading the opposition to the Court. He sympathises rather with his uncle Constantine than with his father, and belongs to the warlike 'Old Russia' party, instead of the internal development party favoured by the Czar. The German influences at the Russian Court are regarded by him with dislike and disfavour. He is far from being friendly with his cousins, the Prussian Princes, and during the late war was a frankly outspoken partisan of France, while his father was well known to sympathise with the Germans.

The Grand Duke, too, not only disapproved of, but vehemently protested against the policy of the emancipation of the serfs, though when that occurred he had not reached manhood. In short, he is a type of the Cossack autocrat pure and simple, with

a sturdy dislike to reform and constitutionalism and popular rights, and the 'peaceful march of progress' and abandonment of the Russian destiny bequeathed by Peter the Great to his successors. Had he been on the throne during the past three years, events in Europe would almost certainly have taken a different turn. France might have found an ally in Russia, and ere this Constantinople would perhaps have become subject to a Russian governor; while in Central Asia, England might have been defied, Persia invaded, and the Russian standard floating in the Persian Gulf."

JEWISH EMIGRATION TO JERUSALEM.

The correspondent of the *Jewish Chronicle* at Jerusalem writes—The enormous immigration of Russian and Polish Jews goes on without intermission. Last autumn every Russian boat from Odessa, and every Austrian boat from Trieste, brought forty or fifty families. Among these were several rich men, who immediately on their arrival bought ground and built houses, especially outside the city, near the gate, on both sides of the Jaffa Road, so that a new suburb—in fact, a new Jerusalem—is springing up. The finest houses belong to our co-religionists. It would be a happy thing for Jerusalem if there were sufficient rich persons in the city itself to obviate the constant appeals to Europe for itself.

A JEW LESSEE OF PERSIA—ANGLO-RUSSIAN JEALOUSIES.

Baron de Reuter, a Jew, has obtained the exclusive right to construct railways and tramways, and to undertake other public works in Persia, to work the mines and explore the forests of the country. According to the convention, the company of which the Baron is chief, will have the exclusive right for the working of the mines, and the requisite timber, if belonging to the State, will be conceded on the same terms as in the case of railways. The right of cutting canals, making reservoirs, artesian wells, and executing other works in connection with water communication and supply, is conceded to the company, on terms similar to those cited above.

The company is further authorised to contract a loan of six millions sterling, on which the Persian government guarantees five per cent. interest, and two per cent. additional for a sinking fund; and all further capital required by the company is to be guaranteed in the same way.

In addition to the above, by the terms of the concession, Baron de Reuter and his associates are to have preference over all others in case of the establishment of a State bank, post offices, telegraphs, mills and factories.

INTELLIGENCE.

BIRMINGHAM.—In connection with the appearance of the new *Hymn Book*, a class has been organized by brother Allsopp, for teaching the use of the music score, and for the practice of the hymns and anthems to be sung on the following Sunday. A goodly number of the brethren and sisters are taking advantage of it. The class will meet on Thursday evenings. As a defence against the tedium or lightness which are apt to be engendered by a sole occupation in singing exercise, the class will each evening be opened and closed with prayer, and in a middle interval, there will be a reading from the Psalms or Proverbs.

The brethren generally are "established, strengthened and settled" in the faith, and one or two who wavered before the wind of Renunciationism are regaining their original confidence. Concerning the unstable, we wait before we speak finally. Of some of

the subverted, there is hope that they may be delivered from the snare into which they have fallen.

Among the alien, there is, on the part of a goodly number, an encouraging attention to the truth, having promise of ultimate obedience. The lectures for the month have been as follow:—

March 8th.—"Solomon—as a prince, as a preacher, as a poet, as a teacher, as a type of a still greater and wiser Monarch." (Brother Whitcomb)

March 15th.—"The teaching of the Scripture concerning the nature and operations of the Holy Spirit: a contrast to modern theological views." (Brother Hodgkinson.)

March 22nd.—"Bible politics *versus* the politics of the day; or Romish, Episcopal, Dissenting and Secular politics compared and contrasted with the politics of the

gospel, in relation to the kingdoms of men and the kingdom of God." (Brother Shuttleworth.)

March 29th.—"The end, its signs: Daniel and John's times and visions in relation to the second appearing of Christ. The great sign to the scripturally-enlightened of the present generation: a voice of warning as to the position of the religious world in its relation to that event." (Brother Meakin.)

BUXTON.—Brother W. Birkenhead reports another visit to this place. Referring to the former visit, he says: "So far, we have not seen any fruit resulting from these lectures; but we are evidently remembered by some, and seemingly the doctrine also, for a few days ago we heard of some warning their friends to keep away from us, for we were infidels, &c. This was on the occasion of another attempt to arouse the people from their lethargy, by circulating about the same a number of bills as before, announcing three lectures to be delivered in the Co-operative Hall on Sunday afternoon and night, March 1st, and Monday night, March 2nd. Subjects: 'The Kingdom of God;' 'Man, his nature and destiny;' 'Salvation, how it is to be obtained.' The attendance would perhaps be forty on Sunday afternoon, thirty at night, and sixty on Monday night. A number of books were sold after the lectures. We heard of some being well pleased with what was advanced; and of several others who endorsed a good deal of what they heard. The attention was as good as we could desire. Some questions were put, and answered in a way that apparently surprised the people, particularly one man, who having made himself prominent in the meeting, was called upon for proof of his assertion of man's immortality. He confessed his inability to produce it, but said he believed it existed. A spirit of enquiry is awakened, with what result time will show.

DERBY.—Brother Bannister reports concerning cases of obedience which were not noticed at the time of their occurrence. "In October, 1872, ELIZA PHELPS (17), (daughter of brother and sister Phelps, of Nottingham) applied to the Derby ecclesia for immersion into the only saving name given under heaven. Favoured with parental teaching, she was found by us prepared to obey the command of Jesus for salvation in the kingdom of God. We saw nothing to hinder, so we immersed her. As the result of our efforts in placing the truth before others, two more, (Aug. 1873,) were translated from the kingdom of the Satan into the kingdom of God, as heirs thereof, and perfectly satisfied they are with the overwhelming evidence of the truthfulness of the truth. Their names are RICHARD WRIGHT (34), and WILLIAM ARMSTRONG (28), both District Post Office clerks. The latter (which we regret) is about to remove to London, yet he will find a few who are

watching the signs of the coming King. The word of God increasing, four more were numbered with us in February last, namely, SAMUEL JACKSON (60), and his wife, ELLEN JACKSON (56), ANNE FINCHER (27), their daughter, and SARAH WRIGHT (40), wife of brother R. Wright, all believing the truth in the love of it. The number in Derby now showing weekly the Lord's death till he comes is thirteen. Ellen Jackson is of the Dyche's family, who entertained Dr. Thomas when here in 1848-9, who left them a well marked Bible, since presented to brother Meakin. We have to record, with grief, the loss by death for a little while, of brother Charles Tucker, who suffered much from ill health and poverty, but seemed faithful according to his ability to the talent of the truth committed to him. His parents consenting, we conducted his funeral."

DUNDEE.—Brother Scrimgeour reports: "Brother McDonald has concluded his course of lectures, for the present, which brother Gill intends following up, as a number still continue to attend which is not customary during summer months in Dundee. A few are deeply interested, who we trust on becoming sufficiently instructed, will submit themselves to the obedience of the Gospel, and join with us, in the patiently waiting for the manifestation of the sons of God.

The lectures by brother McDonald have been as follows:

Sunday, February 15th.—"The life of the future age a tangible existence, how to obtain it? When and where will it be received?"

Sunday, February 22nd.—"An inheritance for the age to come. The charter for it, and for whom it is prepared."

Sunday, March 1st.—"The late clerical controversy and Job. xxiii. 3: 'Oh, that I knew where I might find him, that I might come even to his seat.'"

Sunday, November 8th.—"The coming of Christ again to this earth; his demands upon the governments of the world; the conflict of nations and establishment of Christ's kingdom and throne in Jerusalem; illustrated by a chart."

Sunday, March 15th.—"The time and manner of Christ's coming; the development of his kingdom; illustrated by a chart."

The attendance, on all occasions, was good, and the lectures were listened to with marked attention. The subject for Sunday evening, 1st March, had reference to a sermon delivered by the Rev. W. Knight, of Dundee, from that text, in a London Unitarian Church, out of which originated the Knight Heresy Case."

EDINBURGH.—Brother Smith reports the immersion of ALEXANDER HAXTON, on Sunday, March 8th. He was formerly connected with the Church of Scotland, and was brought to the knowledge of the truth

by brother Forbes, of Newburgh, where he formerly resided. He is employed on the railway, and some weeks ago was removed from Newburgh to Uphall, a station about thirteen miles west from Edinburgh. Brother Smith adds: "The truth makes slow progress here. Nevertheless, our meetings have been very well attended throughout the whole winter, and a few are apparently interested in the precious promises. We have also a Bible class on the afternoon of Sunday, at which the younger brethren of the ecclesia take the principal part. A syllabus is drawn out every three months, so that if necessary, one can study the subject a week or two before date. It is having a very good effect. During the week another meeting is held, where any question on passages of Scripture which brethren, sisters or enquirers may wish answered, are treated upon."

GLASGOW.—Brother Nisbet reports the addition to the ecclesia of brother Clarke, of Frome, who has obtained employment in Glasgow. The discussion between Mr. Long and the Editor came off duly on Tuesday and Wednesday, March 17th & 18th, and Tuesday and Wednesday of the following week. On the first two nights, Mr. Long affirmed that the Scriptures taught the doctrine of the immortality of the soul, brother Roberts denying in speeches of equal duration. On the second two nights, brother Roberts affirmed that the earth is the future everlasting inheritance of the saints, Mr. Long denying. The chair was occupied by Mr. Daniel Paul, a mutual friend. The discussion took place in a new hall of immense size, on the south side of Glasgow, styled the Wellington Hall. It is capable of holding, on floor and gallery, 2,500 people. The place though not crowded was comfortably filled each night. The audience was a very large one, said to exceed twelve hundred persons. The bulk of them were the friends of Mr. Long, who is a kind of popular town missionary of the Orange type. They cheered his endeavours with the utmost zeal, but without much regard to the logic of things. The truth obtained a respectful hearing throughout. On the intervening Sunday, the Editor lectured in the same hall to a large audience, on "The times we live in, and what wisdom requires a man to do."

The lectures by the brethren for the last two months have been as follow:—

Sunday, Feb. 1st.—"Man in relation to life and death." (Brother Owler.)

Sunday, Feb. 8th.—"What is the kingdom of God?" (Brother Mulholland.)

Sunday, Feb. 15th.—"The future of the earth." (Brother Nisbet.)

Sunday, Feb. 22nd.—"Man in relation to a resurrection and immortality." (Brother Owler.)

Sunday, March 1st.—"The second coming

of the Lord the hope of every true Christian." (Brother Mulholland.)

Sunday, March 8th.—"The great salvation: darkness of the religious world *versus* Bible light. Man: the fall and its consequences—the remedy—not that taught by Messrs. Moody and Sankey." (Brother Nisbet.)

Moody & Sankey are American Revivalists, who have been making a great stir in Glasgow, attracting larger audiences than can be accommodated in the building employed. The consequence was a large audience at the last-mentioned of these lectures, and an attentive hearing while we endeavoured to show what the Bible taught in opposition to that which is creating so much stir among the simple in Glasgow, whose faith stands in the wisdom of men and not in the word of God.

On *Sunday, March 15th*, brother Owler lectured on "Baptism essential to salvation," with special reference to Mr. Moody's statement that "Salvation was not attached to anything but the blood of Christ."

HALIFAX.—Brother Firth reports the addition of two more to the number of the Halifax ecclesia. Their names are EMMA LEES (24) and ANNIE BARKER (21). They put on the sin-covering name of Christ on Wednesday, the 11th instant, in being buried with him by baptism into death. The lectures continue to be well attended, and there is hope ere long that other fruit will appear.

A Mr. Smith has been for some time lecturing in Halifax, in the Assembly rooms, on the Second Advent of Christ. He belongs to that sect called Irvingites. One night he set apart for enquirers; a number of the brethren and sisters attended and put questions to his manifest uneasiness. He gave us a slight hint that we are not wanted there; however, one of our brethren distributed fifty declarations at the door, after the lecture, with our place of meeting on, and as brother Hodgkinson says "things is a wrkid."

LONDON.—Brother A. Andrew reports the sudden death (on the 3rd of March), of Sister Daniels, who was immersed in Jan. 1873. She died in child-bed. During the month, a series of lectures was delivered by brother Roberts, of Birmingham—two in Walworth, and three in the brethren's place of meeting at Islington. The extreme severity of the weather, and the occurrence of the royal entry into London of the Duke and Duchess of Edinburgh, together combined to prevent a large attendance. However, time may prove that the truth was as effectually served as if large meetings had been secured; for it was stated at a tea meeting held on one of the intervening evenings, that there were now in the truth nine or ten persons whose enlightenment could be traced (directly or indirectly) to

a similar effort ten months ago, when the audiences were not considered a subject for congratulation.

LEEDS.—Brother Chapman reports: "Bro. F. R. Shuttleworth, of Birmingham, paid a visit to Leeds on the 16th of February, and delivered a lecture in the Civil Court, Town Hall. Subject: 'The politics of the gospel, or Christ the future Monarch of the world.' There was a very good attendance, the body of the Court being well filled with very attentive and apparently interested persons, a great portion of whom, after the lecture was over, made their way to the ante-room, to examine the Christadelphian publications, which were there offered for sale, and a good number were sold, including one or two copies of the *Twelve Lectures*. We hope that good results will accrue from the efforts put forth, and that they may be as bread cast upon the waters, which will be seen after many days. I am also happy to inform you that the Renunciationist heresy has not in any way affected our ecclesia, further than a deep feeling of sympathy for those whose peace has been disturbed, and for those who have had to uphold the truth against the doctrine of these men who say the Lord delayeth his coming. May every brother and sister be on their guard, and not allow themselves to be led away by these sayings, for they are evidence that the Lord's coming is at hand. May we each be found watching."

Brother Hollings reports: "We have received brother John Wilkinson into fellowship, after a separation of upwards of twelve months. I also make the somewhat tardy announcement, that in October of last year, brother J. J. Andrew, of London, delivered two lectures here; one in the Meeting Room, subject, 'The way which they call heresy contrasted with the way which they call orthodoxy;' and another in the Civil Court, Town Hall, Leeds, subject, 'The Messiah, or Christ considered as Prophet, Priest and King.' The attendance was but meagre, we not having had time to announce it as extensively as we could have wished."

NEWBURGH.—Brother Paterson reports the obedience of ELIZABETH IRELAND, from Strathmiglo, a small town about seven miles distant. She was formerly in connection with the Campbellites, but not being satisfied with them, she broke off the connection, and determined to have fellowship with none until she had proved what was truth. After six months' diligent search, she was convinced of the truth, and yielding a most intelligent confession, was immersed into the saving name on Sunday evening, Feb. 22nd, in the open air.

NOTTINGHAM.—The "separation" spoken of last month, in connection with the case of brother and sister Kirkland, was a separation in doctrine only. Some thought the statement read as if brother and sister Kirkland

had been separated in the conjugal sense. The blame is due to the Editor.

On Wednesday, March 5th, ANNE HOLMES, wife of Mr. John Holmes, South Scarle, near Newark, and sister in the flesh to brother Oliver, Stathern, came over to Nottingham, in accordance with previous arrangement, and after witnessing a good confession, was assisted to put on the robe of righteousness in the Deity's appointed way.

The lecturers during the month have been March 1, brother Fidler ("The end of the wicked and the end of the righteous"); March 8, bro. Shuttleworth, of Birmingham, ("The doctrine of Christ's genealogy, or Christ as the son of Adam, son of Seth, son of Abraham, son of Isaac, son of David, son of Mary, son of God"); March 15th, bro. Boshier, of London, ("The kingdom of God the divine cure for human misery"); March 22nd, bro. Richards, ("The inheritance of the saints in light.")

PETERBOROUGH.—The discussion between the "Rev." Withington and the Editor has not yet come off, in consequence of Mr. Withington's absurd proposal that the Editor should have only one speech of twenty minutes: while Mr. Withington should have two—before and behind the Editor—and the audience to have an hour, and then be called on to vote! Instead of the discussion, the Editor delivered two lectures on the Signs of the Times (Feb. 25th and 26th). The audience was large and deeply attentive. On the second night, Mr. Withington attended, and attempted to defend his proposed terms of discussion. This gave the opportunity of exhibiting the state of the case to the audience, which was a gain to the truth, Mr. Withington's object having evidently been to compel a refusal that he might say around the town that Mr. Roberts had refused to meet him. The Editor stated that as soon as Mr. Withington was prepared for what Mr. Withington had asked for ("fair English discussion")—speech for speech, and the audience to have no part—the Editor was ready to name a day; and that if Mr. Withington declined this, he (the Editor) would ask the audience to take Mr. Withington's place, and hold a discussion, in which the Editor and the audience should have five minutes each alternately all round. The proposal was relished, and Mr. Withington extinguished by himself.

SHEFFIELD.—Brother Boler reports two additions to the ecclesia here, viz., JOHN NEALE (42), furnace man, who was immersed into the all-sufficient name on Feb. 7th. He had been a frequenter of the Congregational Chapel, but not a member, and during the last two years, he has been searching into the truth, and has also been a pretty constant attender at the Sunday evening lectures. The other case is that of ELLIS HALL (45), fetter, who was immersed Feb. 21st. He too was previously in sentiment a Congrega-

tionalist, but not a member. He has been looking into the truth about six months, and now rejoices with the other in having found the hope of the gospel.

WISHAW.—Brother Hodgson, writing Feb. 21st, reports two additions to the ecclesia: GAVIN FERGUSON, inspector of railway carriages, formerly Baptist, and Mrs. FERGUSON, his wife, having no sectarian connection. The brethren now number 17.

AFRICA.

PIETERMARITZBURG.—Brother Boyley writes as follows: "I should very much like some dear brother who has time on his hands (and I dare say there are some among you who have lots of spare time) to write me out a few nice hymns and send me, till I can afford to order a *Hymn Book*. I would like truth put in poetry, that I may, when tired of reading the truth, sing it, making melody unto the Lord in my affections, that I may not only understand the hope by reading it and studying it, but sing it. I am very fond of poetry and music, and when my heart is rejoicing in hope of the glory of God, I would like to go out for a walk in some lonely spot, and give vent to my feelings by praising God; but I dare not order a *Hymn Book*, because I owe other people money beside you, which will take me some time to pay, which debts are owing to miscalculations in trade. Dear brother, the *Christadelphian* has made life bearable to me now. I have often felt sick of this life, and have desired to be where the wicked cease from troubling. It is great delight to read of sinners becoming obedient as children, and being enlightened by the word, and putting on Jesus, the covering for sin. But when I look to my future, probably to be spent for years in this place, without a brother to say, 'Give me thy right hand of fellowship, brother Boyley, let us show forth the Lord's death and speak of things to come; I have received the truth in the love of it also.' I say, when I feel this lonely state, I am sick at heart. His coming is the only comfort left me, for which I pray I may be accounted worthy to obtain a free pass from this corruptible and lonely state, to the incorruptible state, to enter his society of friends, who do whatsoever he commands them."

AUSTRALIA.

SYDNEY.—Brother J. J. Hawkins reports the following immersions: Miss SUSAN EVERITT, Mr. LAWRENCE O'TOOLE and his wife, and Miss ELIZABETH ROOKE, brother Rooke's daughter, who have all come to a knowledge of the truth through intercourse with the brethren. In the early part of November, taking advantage of a holiday, a social gathering of as many of the

brethren as could come together took place. On the preceding Sunday they came together earlier than usual to allow time for more speaking than usual. The speakers and subjects were (in the morning) as follow: brother Marsh on John x. 8-10 "The thief;" brother Gordon on "The exhortation to the ecclesia at Philadelphia;" brother Everitt on "The saint's rest" (Heb. iv.); brother Hawkins on "Our gathering together;" brother Brown on "Prayer;" brother Rooke on "The remainder of the dead." In the evening, brother Toole spoke on Dan. xii. 1. 3: "Resurrection;" brother Smith on "The Lord's Prayer;" brother Bunce on 1 John iii. 1; brother McQuire on "Repentance." The next day being a holiday, they repaired to the sea side in two omnibuses, and spent a beautiful day.

CANADA.

EAST ZORRA.—Brother James Malcolm referring to the Renunciationalist departure in Britain, says: "An apostasy tenfold more ridiculous has visited us in East Zorra, and has riven us in fragments. More than half of our little number have fallen in with the foolish, and we fear, fatal notions of J. K. Speer, and among those who have left us, we are sorry to say, are those who have heretofore taken the leading part. We could not have believed a short time ago, that such a change was possible. The views he holds forth in the tract noticed in the last *Christadelphian*, are, in our opinion, of too ridiculous a nature to be even combated, much more to be believed. It is very evident that the truth with those parties has lost its power. The good seed had fallen in stony places. We are left few in number but not at all discouraged with what has taken place. Why should we wonder at this latter-day apostacy when we look at the past? Look at our first parents, at the antediluvians, at Israel in the wilderness, and Israel in the land of promise; and when we come down to New Testament times, we see the same tendency to corrupt God's way. A great number were brought out by the preaching of the apostles, but Paul could say, at the close of his career, 'All they of Asia have turned away from me.' John and Peter, in their epistles, bring to light the same state of things. Even down through the Seven Churches in Asia, in Sardis, there was only the few names left. Sin's flesh has manifested itself the same in all past ages. The tendency has always been to corrupt God's truth—to climb up some other way, and not by the door. J. K. Speer teaches we can get into the kingdom without getting into Christ who is the door. He says there is no use of a water birth: that was only meant for the apostolic age. But here he lacks a 'thus saith the Lord.' God left His commandments in His Word to be obeyed; and we are

left powerless to alter God's way of giving life. Those who have found another door are thieves and robbers. If baptism is not binding upon us, then is the faith preached by the apostles not binding. The Speerites say all we need is the Abraham's faith, but we say there is none in Abrahamic family but circumcised persons. Abraham had to be circumcised, and so had all his family; none was a Jew without. And, according to Paul's teaching in Colossians, none can be a Jew yet unless they are circumcised with the circumcision of Christ, and that is to be buried with him in baptism, to signify just the same thing, namely, cutting off the flesh—burying the Old Man of the flesh, and putting on the New Man. But I need say no more. The remnant that is left in East Zorra hope to be able to hold fast the faith without wavering."

HAMILTON.—Brother John McPhee writes on behalf of the faithful brethren and sisters in this place, to say they have been compelled to define their position in reference to the Renunciationist heresy, which has found one or two sympathisers in Hamilton. To avoid cavilling or misrepresentation, brother Kirwin, at a meeting called to consider the matter, stated the basis on which the ecclesia should meet, so far as the matter in dispute was concerned, viz. "That Jesus came in the same kind of flesh as we have; that he was mortal as we are mortal, and that mortality came on him as it comes on us—by the sin of Adam." Brother and sister Powell and brothers Vassie and Farrar dissented from this; brother Hagley remained neutral. Money matters were arranged and an amicable separation effected, the brethren and sisters meeting on the following Sunday, on the scriptural basis, being brethren Gilmour, Dixon, Curwin, Bolingbroke, Pitt, Faulk, Paisley and McPhee; and sisters Dixon and McPhee. Sister Bolingbroke was absent from illness through accident. The position of others not mentioned was unknown at the date of the report. Eleven hold fast to the faith and practice of the apostles. Brethren and sisters calling in Hamilton will take notice that they meet in the Temperance Hall, corner of McNab and King streets; and that visitors will be gladly received at the house of brother Dixon, 154, Napier street, or brother Bolingbroke, 106, King street west.

CHINA.

HONG KONG.—Brother Hart, though unable to report the multiplication of believers, is happy to say he has been able to once more open a meeting room. He says the inhabitants have an opportunity for knowing the truth, as there is a full set of Christadelphian publications in the City Hall, and a full set at the Christadelphian

Synagogue (both places free); the truth, in addition, being expounded in the latter to as many as will stoop to listen.

UNITED STATES.

BURNET Co. (Texas).—Brother John Banta adds further particulars to his former communication; concerning believers in the far West. In Bell County, there is the family of brother Keele (who fell asleep in March, 1872), consisting of his wife, son and daughter. They intended, at the last communication from them, to break bread in commemoration of the Lord's death. In Fayette Co. there are brother and sister Banta, who break bread every first day of the week, and are zealous and exemplary Christadelphians, waiting and watching, and preparing for the coming of the Lord.

At Hickory Creek (Blanco Co.), there is an ecclesia in which things are reported "going on well," the only drawback being brother C. Oatman's declining health, unfitting him, it is feared, for further labour, a result which the brethren regard with apprehension, as they have all more or less been brought to the truth through his instrumentality. Renunciationism has no sympathisers in all these parts. Brother Banta adds: "We meet here regularly every first day of the week, to show forth the praises of Him who hath called us out of darkness into His marvellous light, we are anxious to be found ready for the marriage supper of the Lamb, having on the fine linen clean and white, for the fine linen is the righteousness of saints. Should any brother wish to emigrate to our State he will find an ecclesia in the Western End of Burnet County, on the Colorado river; one on San Fernando, in Llano County; one at Zanzenburg, on the Guadalupe river, in Kerr County; one on Hickory Creek, in Blanco County; and one a mile from Os., in Fayette County, Tex.; and one in the West End of Bell County, on the Head Waters of Nolen's Creek.

EAGLE CREEK (Ark.)—Sister Wood reports the immersion of H. C. McDANIEL, brother in the flesh to sister Anna B. McDaniel. Brother W. S. Speer (not the no-gospel man of that name), delivered an address at the water, giving a summary of the one faith which constitutes immersion the one baptism. The ecclesia in these parts express their entire sympathy with the truth on the sacrifice of Christ.

HOBOKEN (N. J.)—Sister L. reports: "We have lately had occasion to rejoice on account of another addition to the body of Christ. On Sunday, February 15th, Mrs. BEALE, wife of brother Beale, of Northport, Long Island, was baptised into the name of Christ, upon her intelligent confession of faith in the things concerning the kingdom of God and name of Jesus Christ, in the

presence of several brethren and sisters. The brethren expressed their approbation of the very thorough manner in which the examination of the candidate was conducted; so as to prove satisfactorily her ability to give a reason for the hope and the faith which is in her."

SAN FRANCISCO (Cal.)—Brother Tomkins reports that brother Pearson has apostatised to Deism. His defection began by absence from the table, accompanied by staying out late at nights, attending pic-nics, dabbling in stocks, and taking pleasure in the company of worldly and even licentious men. Brother Tomkins has been cheered by calls from brother Clark, of Iowa (who stayed several months), and sister Rosenberg's husband, from Santa Barbara. His trials have included the amputation of his boy's leg above the knee.

URICH, HENRY CO. (Miss.)—Brother H. L. Baker reports the obedience of his wife, who was immersed June 22nd, 1872, in the presence of a few friends. "The occasion," he says, "created some surprise and considerable shallow gossip among those who cannot see what authority an individual has to baptise without having first taken 'orders.' We were too poor to send for a brother to come and assist us, and were not aware that we were living within 70 miles of a flourishing ecclesia, until we saw in the August number of the *Christadelphian* this year the communication from Olathe, Kansas, by brother F. E. Henderson. We are doing what we can to disseminate the truth, but have to work on a very limited scale. When I hear the Scriptures garbled and mystified, as I frequently do, by men whose only qualification is self-conceit, I am strongly tempted to set forth the truth to my neighbours in public discourse, but as I have never tried to speak in public, I feel a diffidence in undertaking it, because I have never acquired that discipline of mind which is necessary to enable me to express my ideas consecutively; but I am learning, and may, if the Lord delay his coming, set forth the glad tidings of the kingdom of God to my neighbours in public assembled. However, we have awakened some interest in the truth by means of loaning books, and private conversations; whether it will bring forth fruit, remains to be seen.

WATERLOO.—INTERESTING LETTER FROM A SISTER.—FIRST A METHODIST, THEN AN INFIDEL, AND LASTLY A SAINT.—*Dear*ly beloved in Christ Jesus, I send thee greeting in the bonds of the gospel of the Son of God. I have a long time desired to write and tell you how God called me at the eleventh hour out of Egyptian darkness into this marvellous light. I was a Methodist after the most

approved style of orthodoxy—"converted powerfully," then "sanctified gloriously," as we used to style it—a great worker in revivals, and esteemed myself and was esteemed a pattern of piety and a way mark to the kingdom beyond the bounds of time and space. I began to see inconsistency in their tradition concerning infant sprinkling, then, hell which went out of my creed. Then I began to look closely into natural immortality. This finished the investigation. My house on the sand tumbled over my head, and I was an infidel. I had a good memory and had for over thirty years been reading the Bible. After this fall as they termed it, very few of the religionists cared to disturb my repose, for I was very apt to take their own weapons and use them successfully over their own pates. I remained an infidel eight years. Two years ago, last June, a lad was hired to labour for my son on a farm adjoining ours. One day, my son said to me, "Mother, Albert is a Christadelphian." Said I, "that is the last name I ever heard of a sect: where did he find them and what did they believe?" He replied, "Albert talks very consistent. We argue all the day long in the field;" but he would not tell me much about what they believed. In a few days, the lad came to the well to drink, and entered the house. My first greeting was to enquire about the Christadelphians. He explained the meaning of the name and then said, "If they have not got the Bible truth, there is none, and I shall have to give it up." I soon made up my mind to go to Waterloo and seek them out, and I did so, and soon found that I never had known anything of the way of life. I had to begin at A, B, and C, just like a child, and I fifty-nine years old. It will be three years next June since I got the key of knowledge: and, Oh! brother Roberts, what glorious treasures it has opened. I am trying to go on from strength to strength. I assure you, I have none too much time to labour in the vineyard, called as I was at the eleventh hour. Since my eyes were opened, my husband and two sons have been immersed into the sin-covering name. I am giving all diligence to try to walk in all of the commandments of the Lord blameless. I think the *Christadelphian* ought to be printed in letters of gold. How I love it. I borrowed the back numbers of the *Herald of the Kingdom*, '54 to '58. I find many a gem of thought in these books dropping from the pen of that holy man of God, brother Thomas. May God the Father, through Christ, keep you, dear brother, in all your afflictions and labours until the coming of the Bridegroom. This is the prayer of your sister in Christ,

JEMIRA FENTON.

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. XI.

HADES NOT "THE PLACE OF DEPARTED SPIRITS," BUT OF DEAD BODIES.

THE clerical view of *hades* (which coincides with that of the ancient Pagans) is succinctly set forth in the following brief article by a certain S. E. Shepard, who wrote in the *New York Chronicle* twenty years ago:—

"ΑΑΗΣ—HADES.

The derivation of this word, like all other words, becomes important only as it regards the reason of its original use or primeval application. The etymological meaning was its only meaning at first. Its usage must determine its meaning in after-times.

It is derived from the Greek *α*, signifying *not*, and *ειδω*, *to see*. Etymologically, therefore, it means an *invisible place*. In Pagan mythology it comprehends all the fabulous mansions of the dead. Among the Jews who used it, it signified *the region allotted to the souls of men after the death of their bodies and prior to their*

resurrection. It is in this sense the Messiah and the apostles employ it. The word is not expressive of either a place of happiness or misery. The condition of its inhabitants is revealed by other words; for it is the region of all the departed, good and bad; and happiness and misery depend on the character of the beings themselves.

It has been thought by some that it sometimes signifies the grave. After a careful examination of all the places of its occurrence in the New Testament, I am satisfied that in that volume, it never has that signification. In Acts ii. 27, we read, 'Οτι ουκ εγκαταλειψεις την ψυχην μου εις αδου, ουδε δωσεις του οσιου σου ιδειν διαφθοραν—*Thou wilt not leave my soul in the invisible state, neither wilt thou suffer thy Holy One to see corruption.*' Here *hades* is regarded as the place, not of the body, which goes to corruption, but as the place

of the soul. The body for the *grave*; the soul for *hades* till the resurrection."

REPLY BY DR. THOMAS.

Dr. Thomas made the foregoing definition the subject of criticism in the *Herald of the Kingdom*. We give the substance as follows:—"As the foregoing informs us, *hades* is derived from the Greek alpha, *a*, which in composition has the force of our *un*, which gives a negative import to words, and is equivalent to *not*. Being preceded by the aspirate which represents our *h*, the first syllable of the word is spelt and pronounced *ha*. The second syllable, *dēs*, is derived from the infinitive of the verb *eidō*, which is *idein*, *idein*, and found as the last word but one in the quotation from Acts ii. 27, and signifies *to see*. Hence, when *ha* is prefixed to *idein*, it makes *haiden*, that is, *not to see*. Out of this negative infinitive, a noun or *name* has been formed by subscribing the first *i* or *iota* under the *a*, and writing it *ἦ*, pronounced *hay*; and by changing the *ew*, *ein*, into *ης*, *es*, pronounced *aes*, or for the whole word *ἡδης*, *haydays*. Now, these transformations do not at all affect the radical meaning of the verb: they only convert a verb into a noun, with the simple difference that whereas a verb signifies to be, to do, or to suffer, a noun is the name of anything that exists or of which we have any notion. *Hades*, therefore, retaining the idea of *not seen*, or invisibility, becomes a name for the *hiddenness of anything not perceived by our organs of vision*: so that the *unseen*, the *invisible*, or *invisibility*, fully express the import of the name.

It may be seen from this, that an elephant may be in *hades* as much as a man; for when both are dead and buried, or put *out of sight*, they are in invisibility, or the unseen, and, therefore, *εις ἡδου*, in *hades*, having entered *eis*, *eis*, that is, *into* it.

Shepard's article treats it as an adjective, making it express some

quality respecting another noun, such as, *τοπος*, *topos*, that is, *place*, in the sense of *region*, &c. His words are, 'Etymologically, therefore, *hades* means an *invisible place*.' Now, from what we have seen of its etymology in his analysis and mine, the idea of *place* or *region* has no existence in the etymon or root. Hence, his affirmation that 'it means an *invisible place*,' is an assertion without proof, and, therefore, inadmissible as a critical definition of the term.

But it appears to me that my friend does not weigh his words in a well-adjusted balance ere they trickle from his pen. He not only casts in visibility (*hades*) into his crucible, and brings it out *τοπος αορατος*, *topos aōratos*, that is, an *invisible place*; but he translates *place* into *no place*, and then uses *place* as signifying the same thing as *state*. Taking his definition of *hades* for the word itself, he says, 'The word, an invisible place, is not expressive of either a place of happiness or misery.' This is as near to *no place* as words can approach, when a place is the subject of criticism in relation to intelligent beings. 'Happiness and misery,' he says, 'depend on the characters of the beings themselves;' who, whether good or bad, all alike inhabit this invisible place, or region. Now, I suspect, if one were to visit Shepard's invisible place, and to converse with some of the miserable characters there, we should find that to them it was a miserable place; it certainly would be a miserable place to the good, if what Shepard says be true; that 'it is the region of all the departed, good and bad.' The most elegant mansion above ground, filled with all that the pleasure-loving could conceive of and desire, would be hell to good people if they were shut up with and compelled to endure the company or presence of miserable characters, such as thieves, adulterers, murderers, drunkards, and vulgar, beastly, and obscene rowdies of all sorts. What then must Shepard's invisible place be to the righteous, with all the rapsallion souls of the disembodied

wicked there who have been put under ground since Cain sent Abel to the then unpeopled and dismal solitude! The 'enmity' which God has put between the seed of the serpent and the seed of the woman would be as rampant in Shepard's under-ground invisible place, as in all places above the sod. The popes, the priests, and the kings—a formidable host when collected together in the same place with the righteous, which are few, would be as devilish against them for ever. My friend's soul-receptacle must be a horrible place for both parties—Pandemonium in an uproar—the righteous and the wicked wailing and gnashing their teeth at being shut up together with society so uncongenial to each.

But my friend says that his soul-receptacle (*the soul for hades*, are his words) is a place neither of happiness nor misery. But happiness is *the state of being happy*. A happy soul is a soul in happy existence, or a happy thing. Now, a thing occupies space which becomes to it *its place*, for something must be somewhere or in some place; the place, therefore, of a soul in happiness, or reverse, must be a place of happiness or the contrary. Shepard admits that the souls are happy and miserable *in themselves* as dependent on their characters; it is inevitable, therefore, that if his invisible place contain disembodied ghosts of the two classes, it must be a place of happiness and misery, being the abode of happy and miserable ghosts. But he says it is neither. Then what is it the place of? If souls are neither happy nor miserable, what conceivable condition are they in? I know of no other possible conclusion than that they are in a state of stupor in which they are unconscious of all possible impressions, which excludes dreaming as well as all wide-awake mentality—a stupor of soul which is death itself. A place which, in relation to human beings, is said to be neither a place of happiness nor misery, is either no place at all, or it is a place of the unconscious dead. These are the two

horns of Shepard's dilemma, by either of which he can be tossed *ad astra* as his critical or theological sensitiveness may suggest as most agreeable to the inner man.

I have said that he uses *state* and *place* as synonymous. This appears, first, by his telling us that *hades* means *an invisible place*, and then translating *εις ᾗδου*, *eis hadou*, by 'in the invisible *state*;' and second, by referring to his translation and saying concerning it: 'Here *hades* is regarded as the *place* of the soul.' So little precise is my friend in the use of words.

State has relation to condition, quality, circumstances, etc.; *place*, to space, local relation. The state of a body without life is a death-state; its quality is that which is peculiar to all animals that have breathed their last—corruptible. Place has regard to the space this corrupting body would occupy. State also applies to the living. A sinner is a man or woman of a certain quality. He is sinful. He is pervaded by the sin-quality which reigns over him, and reduces him to the worst kind of slavery, which is to work all uncleanness with greediness. This being his character, or nature and practice, he lives as a felon under sentence of death; and consequently, *in a state of sin and death*. A saint is in a different state. A saint is one whose transgressions have been blotted out, and who is therefore no longer under sentence of death, but under a sentence of life eternal; and consequently, *in a state of obedience and life*. Here are two spiritual or moral states or conditions, with a something between them as a dividing line, or as a gate which must be passed through in leaving the *sin-state* and entering the *holy-state*. But does this doctrine concerning *state* teach anything in regard to *place*? Man being the subject of both states, we *infer* that they exist upon earth, because it is his dwelling-place; but what are their geographical boundaries, if any, do not appear. Now *hades* expresses a quality from which the idea of place cannot be extracted.

If I am told that an elephant or a man is *in invisibility*, *εις ἀδου*, *eis hadou*, and nothing more be said, I cannot tell whether they be living or dead, for they may be *invisible in relation to me*, but seen of multitudes besides. My friend has, therefore, no right to add the word *place* to invisible, nor is it necessary to postfix *state* thereto, for *unseen* expresses the condition or circumstance as far as signified by the word.

Having then stripped this word *hades* of the Gentile mysticism with which it has been invested by Romish and Protestant philosophy, I proceed to notice my friend's quotation from the Acts. It is perfectly true that *hades* is not the Greek word for *grave*, though *by implication* it is so rendered properly enough. When a dead man is covered up in the ground, he is *invisible*, or *in invisibility*, *εις ἀδου*. Now, if it is said of one we know to be dead and buried, he is *in invisibility*, we associate the phrase with the grave; so that the idea of the grave is mingled with the idea of invisibility; and thus, in relation to the dead, the grave implies invisibility, and invisibility implies the grave; the one implies the other, which is what lexicographers mean by a word that has radically or etymologically no relation to a thing, coming to represent that thing '*by implication*.'

My proposition, then, is, that etymologically, *hades* signifies neither place nor grave, but that by implication it does. Shepard, in effect, denies this. He says, 'After a careful examination of all the places where *hades* occurs in the New Testament, I am satisfied that, in that volume, it never has the signification of the grave.' This is an unqualified statement. Surely he is acquainted with the fact that words have meanings by implication which are not found in their roots; but in the declaration quoted he seems to have no idea of the existence of such an ordinary feature of human speech.

The example he selects from the New Testament to prove that *hades*

does not refer to the grave, is most unfortunate. In the first place, it is not an original New Testament passage, but a Greek version, made about 250 years before Christ, of the original Hebrew, penned by David some 750 years before the time of Plotemy Philadelphus, and quoted by Luke from the Septuagint into the Acts. A critic would therefore no more refer to it as a correct expression of the original idea penned by David, than he would refer to the English version as an authority in any question of verbal criticism. The Doctor should have given us a literal translation from David, and not a loose version of a Greek version of the original. In the next place, the quotation is most unfortunate, because it was cited by Peter as a reason why David's son could not remain in Joseph's sepulchre, and see corruption like other men, because David had predicted that Messiah's '*flesh* should rest in hope.' What was the ground of this hope of Christ? The question is answered in Shepard's quotation, which with its context would be better rendered,—

'Moreover, my flesh shall dwell in hope,
Seeing that thou wilt not leave my soul in
invisibility.
Nor wilt thou permit thine Holy One to see
corruption.'

Here is a parallelism, or the correspondence of one line with another. The first line contains a declared truth; the second line gives the reason why the thing declared shall be; and the third line, being equivalent to the second in sense, explains the meaning of the terms in which the reason is expressed. There are synonymous parallel lines containing parallel terms, which express the same sense in different but equivalent terms. Thus, '*flesh*,' '*soul*,' and '*holy one*,' are parallel equivalents; that is, *flesh* is *soul*, and *soul* is *holy one*; therefore *holy one* is *flesh* and capable of corruption, as the third parallel line intimates. Jesus, it is admitted, is the subject of the parallelism. When the Spirit by David said, '*my flesh*,' he meant Jesus, who was the Word's

flesh. When God forsook him on the cross, the flesh or body in which God had manifested Himself to Israel, was left in the hands of Joseph of Arimathea, who laid it in a tomb, which was afterwards walled up and sealed. Where was God's flesh then? In invisibility, *eis adon*. If it had been left there, what would have been the consequence? It would have seen corruption. The flesh named Jesus, was the soul in invisibility. The Spirit of the Father returned to it, and Jesus left the sepulchre. Before crucifixion he said he had power to take up his life again. These were the words of the Father spoken through him, and found their fulfilment in God raising him from the dead. By not leaving Jesus in invisibility after this manner, the Holy One of God was not permitted to see corruption. The *flesh dwelling in hope*, is a phrase indicating that when the flesh was dying it was approaching the term of its existence, in hope of a resurrection without experiencing the common lot of humanity—*destruction, or a return to the dust through corruption*. The reason of that hope is in the second parallel. To see corruption in invisibility is evidential of the soul referred to being a corruptible substance. Such is the teaching of the text.

But, to get still more conclusively at the mind of the Spirit, we must consult the very words of David, and not merely a translation, or version, of them made nearly eight centuries after he penned them. What he wrote was this,

לִבְנֵי שָׁמַח לִבִּי וַיִּגַּל כְּבוֹדִי

Kevoḏi wy-yahghel livbi shahmach labkain

אֶת־בְּשָׂרִי יִשְׁכּוּ לְבָטָח:

lahvetach yishkohn aph-besahri

כִּי לֹא־תֵעָזֵב נַפְשִׁי לְשָׂאוֹל

lishechl naphshi lo thaazohy ki

לֹא־תָתֶן הַסִּידִיךָ לְרֵאוֹת שַׁחַת:

shachath hrothh chasidekah lo-thithtain

The following is a literal translation:

Therefore my-heart was-glad, and my-mind rejoiced;
 My-flesh also shall-lay-down-to-rest in-confidence,
 That myself thou-wilt-not-allow-to-remain-in-a-cave,
 Thou-wilt-not-deliver-over thine Holy One to-experience destruction.

In the above, the terms in English consisting of several words are connected by hyphens, to show that they answer to single words in the Hebrew text.

The apostle Peter informs us that 'David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, He would RAISE UP the Christ to sit upon His throne; foreseeing this, he speaks concerning the resurrection of the Christ, that his soul should not be left in invisibility, nor his flesh see corruption. This Jesus God raised up.' In this comment he tells us, in effect, that the Hebrew text was not a prophecy about a disembodied ghost in 'the spirit world,' but about the resurrection of the *dead body* laid in Joseph's *cave*, 'hewn out of a rock,' named *Jesus*; for he says it was *Jesus* that was raised. He also informs us why the dead Jesus was not left to destruction in invisibility; it was that he might at some future time sit upon the throne of his father David, and rule over the house of Jacob during the age. Had he experienced destruction in the cave, the Abrahamic covenant would have remained a dead letter; and there would consequently have been no repentance and remission of sins in the name of Jesus; no obtaining a right to eat of a tree of life in a paradise of God; no restitution of all things connected with the Hebrew nation; no kingdom of God with its Davidian throne; no blessedness of all nations in Abraham and his seed; no destruction of the last enemy, death; no establishing of our planet in eternal glory and perfection. 'If Christ be not risen, then is our faith vain, and we are yet in our sins;

and they also who are fallen asleep in Christ are perished.'

The soft place in Shepard's etymologism, the quagmire in which all his astuteness is engulfed, is his theology. This is not peculiar to him. It is a weakness he shares with all the critics and translators of the professing world. They are too learned; too learnedly indoctrinated in school divinity, and too ignorant of Moses and the prophets to discern 'the deep things of God' in simplicity and truth. There is no hope, therefore, of a respectable critical translation from such hands. Their brains are all addled by apostate theology, which pervades all their thoughts and ratiocinations. The spirit and traditions of old pagan Plato and his Papistical disciples so pervert their naturally good perceptions, that, like inebriates in *mania potu*, they see ghosts and hobgoblins, blue flames and sky-kingdom glories on the sacred page wherever they see 'soul,' 'heaven,' 'spirits,' 'hades,' 'sheol,' 'hell,' and so forth. This hallucination comes neither from etymology, syntax, nor Scripture, but from the theology, 'the philosophy and vain deceit' with which they are so helplessly and hopelessly spoiled. My amiable friend forms no happy exception to this rule. He has theologized into his head a theory about souls capable of some sort of an existence separate from body. He must, therefore, provide a place or region for them to eat, drink, sleep, and exercise in; because, assuming that his souls have length, breadth and thickness, they will necessarily require space, or elbow-room, to dwell in. The orthodoxy of the N. Y. B. Churches, among whose shepherds he is enrolled, requires that he should hold on to some dogma of the kind; for they would be convulsed out of their property if they should find in Shepard one who denied the existence of an 'immortal soul' in sinful flesh. And to have a revising critic, too, who should strip *hades*, *sheol*, *nepheesh*, *psyche* and *pneuma* of all the mystery thrown around them by theological

versionists, and present them to the compositor in their etymological simplicity and truth; to have such a revisor in the company, side by side with Alexander Campbell, craftily (as some sensitive Baptists already intimate) giving a turn to texts to make them breathe out his baptismal regeneration, would certainly set the whole establishment in a blaze. Shepard's criticism on *hades* defines his position in soul-ology, and quiets all their apprehensions upon that score. 'The body for the *grave*,' saith he, and 'the soul for *hades* till the resurrection;' while the Spirit by David and Peter saith, that *hades* and *sheol* are for both.

But if what Shepard styles 'soul' has no existence save in the brains of those who are learnedly ignorant of Moses and the prophets (and in that case their *crania* will answer for *hades*), what becomes of his, and our friend President Campbell's, soul-receptacle? Before his *assertion*, that *hades* is for incorporeal ghosts, can be admitted, he must prove that souls exist in sin-flesh capable of a disembodied occupancy of any place, region, or country, good, bad or indifferent, after breathing finally stops. He must do this, and prove their existence, too, by plain, direct testimony from the Bible; for they who are taught of God will admit no other proof in the question of immortality than this. Will Shepard undertake to prove immortal-soulism from Moses and the prophets according to this rule? If he say he cannot from the Old Testament, then I say, if he find it not there, neither can he find it in the New; for the writers of this declare that they taught no other doctrine than what might be already found in the Old. Shepard would gain nothing but an unprofitable consumption of time, were he to plunge into metaphysics, which the wisest of the world's wise men have come to confess cannot untie the knot. Macaulay truly says (*Miscell.* iii. 322) concerning this matter, 'As to the great question— What becomes of man after death?—we do not see that a

highly-educated European, left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indian throws the smallest light on the state of the soul after animal life is extinct. In truth, all the philosophers, ancient and modern, who have attempted, without the help of revelation, to prove the immortality of man, from Plato down to Franklin, appear to us to have failed deplorably. There is no solving this question but by the law and the testimony. The existence of an incorporeal, immortal, human ghost, has never been demonstrated yet from these. Will Shepard eternalize his name by the feat? Until he do, his criticism upon *hades* can only be regarded as a toy for the amusement of the feeble minded, whose intellects have become attenuated and impoverished by the pseudo-philosophy of the schools.

The phrase, 'my soul,' in the English Bible, is a version, not a translation, of the Greek and Hebrew. The Greek sign for *soul* is $\psi\upsilon\chi\eta$, *psuche*, from $\psi\upsilon\chi\epsilon\iota\omega$, *psuchein*, to breathe, to cool, refrigerate; in the passive, to grow cold. Anything, therefore, that is *formed for breathing* is a soul, whether it be warm or cold, living or dead. The body Jehovah prepared of Mary's substance, through which to manifest Himself in Israel, was a soul or *breathing frame* for that purpose; therefore, He styles it in David, 'my soul.' When He fore-looked it, it became cold, inanimate, dead; and was laid in a cave or hollow place in a rock. The Greek noun fairly represents the Hebrew *nephesh*—that is, *breath*—from the verb *naphash*, to breathe, respire. Hence the word is applied to animals of all kinds, including men, because they are capable of breathing; and as they cannot live independently of this process, it stands for life as well as breath or spirit. In the formula *al-nephesh maith*, 'to a dead body,' *nephesh* signifies *body*; and in Lev. xxii. 4, *nephesh* alone is used for a *dead body*. With the *yod* suffixed, as

in the text before us, where it is written *naphshi*, it is very frequently *me, myself*. I have so rendered it; though it would have been as well rendered *my dead body*. The reader can take which he pleases, for both harmonize with the fact.

Lisheohl, some two hundred years ago, was properly enough rendered 'hell'; because this, from the German *hölle*, or *höhle*, signified a *hole* or hollow place. 'Thou wilt not leave my soul in hell,' when our English version was made, signified, 'thou wilt not leave my body in a hole.' The king of Egypt's translators did not translate *sheohl*, but substituted the word *hades*, as expressive of the effect of being shut up in a *sheohl*, which would be to make one *invisible*. The particle *l'*—that is *in*—they rendered by *eis, eis*, in English, *into*, to indicate that for Messiah to be *invisible* when dead, he must enter *into* some place to be *in* invisibility; so that *eis adou, eis hadou* is literally *into invisibility*,—'thou wilt not leave my soul into invisibility,' which, though not elegant English, is good Greek, and, doubtless, quite intelligible to Ptolemy and his people.

Lisheohl is the Hebrew interpretation then of *eis hadou*. It explains to us in what sense we are to understand the invisibility. I have rendered the phrase *in a cave*; because *sheohl* is derived from the verb *shahal*, that is, *to dig, to excavate, to hollow out*; hence the noun signifies a cavity, hollow place, a hole, cavern, &c. From the idea of *digging* comes readily that of *searching out, inquiring, &c.* The usual derivation of *sheol* has been from the notion of asking, searching, or inquiring. Thus Abraham was laid in a cave with Sarah, his wife. In process of time one looks in and *searches them out*, but not finding them, because reduced to powder, he *inquires*, 'Where are they?' The answer to the question is *lisheohl*, or *in demand*; a dead body laid in a cave, dissolved, searched for, but not found, is not only *in sheohl*, but *lisheohl techtiyah*, in the lowest part of the cave; in the common version rendered *the lowest hell*.

The formula *liroth shachath* was rendered by the Seventy *ιδειν διαφθοραν*, *idein diaphthoran*, that is, in the English version, to see corruption. In relation to this word *shachath*, Gesenius says, "The Seventy often render *shachath* by *διαφθορα*, as if from *shachath*, *διαφθειρω* to corrupt; not, however, in the sense of corruption, putridity, but of destruction. The Greek word is indeed received by Luke in the sense of corruption in Acts ii. 27; but it would be difficult to show that the Hebrew *shachath* has this sense even in a single passage as derived from *shachath*." The noun *shachath* signifies a pit or pitfall, for the destruction of wild beasts; a cistern having mire at the bottom; a subterranean prison, &c. It signifies these things as means of destruction, being derived from *shachath*, to destroy, and in niphil, to be destroyed by putridity. A body allowed to remain in a pit in which it has been entrapped would, in process of time, disappear by the corrupting process, which is the destruction indicated by the phrases, "going down into the pit;" the pit "shutting her mouth upon" one; the "lowest pit;" a "bringing down to the sides of the pit;" "death feeding upon them," and so forth. Such a pit is styled "a horrible pit;" "the pit of destruction;" "the pit of corruption," &c. Hence, to deliver one over to see the pit, is more than remaining three days in a cave; it is to perish in that cave by a resolution into dust, which is to experience destruction. Had the *nephesh*, or "soul," named Jesus, been allowed of God to remain in Joseph's cave, it would have perished through corruption. The questions in Psalm xxx. 9, in view of such a result, are very appropriate. The Spirit, under such a supposition in relation to Messiah, saith for him, 'What profit in my blood if I go down to the pit? Can the dust praise thee? Can it declare Thy truth?' The answer is, that if Christ had gone to dust like other men, his blood would have been no more profitable than Abel's; and he would have been unable to praise

God, or to declare His truth, in going forth with the apostles, co-operating with them, and confirming the word by signs following. 'To see a pit,' then, or 'to experience destruction,' are the correct rendering of the formula of our text, *liroth shachath*. The reader can take which he pleases; for to deliver over the 'soul,' or 'holy one,' named Jesus, to see a pit, would have been for him 'to experience destruction.'

Because dead bodies, shut up in caves, holes, graves, tombs, sepulchres, &c., go to dust, 'hell and destruction' are associated together. The words are 'sheol wa-abaddohn are before Jehovah;' and 'they are never full.' This hell is a something that may be entered by digging. Thus in Amos ix. 2: 'Though they dig into hell—*vish-sheohl*—thence shall mine hand take them.' After they had finished digging, they would be in a cave or hollow, where they might become invisible—*aoparoi*—and be in invisibility—*εις ἄδου*—to mortal eyes; still, they were not hidden from the eyes of Jehovah, whose Spirit pervades every atom that exists. Hence, *sheohl* and *hades* are for corporeal souls, be they living or be they dead: if dead, and they be left there, destruction follows; but if they be taken thence by resurrection before decomposition, as in the case of Jesus, the words of the Psalmist are fulfilled concerning him, 'I laid me down and slept; I awakened; for Jehovah sustained me.' It is so also in relation to the brethren of Jesus, the difference being in the duration of the sleep, and their sleep being in dust, which his was not. But those who wake not to endless life, dust is their serpent-meat for evermore.

With Pagan mythology and the Jewish opinion about *hades*, to which Shepard refers, we have nothing to do. With "the taught of God" they are of no more value than the opinion of Gentile theologians of the present age. The Jews had made void the word of God by tradition, and fables borrowed from the Greeks, with whose mythology they were

perverted long before Jesus brought life and incorruptibility to light in the gospel of the kingdom which he preached. *Life manifested through an incorruptible body* is the immortality offered in this gospel to those who become the righteousness of God in Christ Jesus: and to them only, as a part of the recompense of reward.

This great doctrine is fatal to my-theological soulology; and consequently, utterly subversive of my friend's receptacle for the departed spirits of his creed. When he learns the gospel, and becomes obedient to the faith, he will be astonished that he could ever have penned a criticism so unscriptural and vain."

RESPONSE TO THE "MOTHER IN ISRAEL'S" SPEECH TO THE SISTERS,

BY A DAUGHTER OF SARAH, FOR HERSELF AND COMPANIONS.

"LIKE apples of gold in pictures of silver," have many of us felt your fitly-spoken and timely warning. It awakened in our hearts a lively response, and an immediate desire to give utterance to our sentiments in the shape of a reply.

We appreciate exceedingly the friendly motherly voice, which teaches us in our midnight watching. We give thanks to God that there are others than ourselves awake to the perils that beset the sister-saints. It cheers us to have a valiant voice in the darkness of the night asking us to realise our position as watchers and waiters for the Bridegroom. We also with you are impressed with the weariness of his approach; and we thank you for shouting across the Atlantic, "Sisters, are you awake? Are your lamps trimmed and burning? Have you oil in your vessels with your lamps? Never mind the Babylonish garments; remember the fine linen is the righteousness of the saints. Are you preparing and wearing the ornaments prescribed by the Bride-room?"

Yes, dear sister, there are some here who respond with the whole heart to

these questions. We are deeply sensible of the danger to which we are daily exposed from the irrepresible influence at work—the influence of things which in their own place are legitimate, but which have such a tendency to get out of their place and to interfere with the work of preparation for the Bridegroom. Everything in our surroundings tends to draw us in an opposite direction to that which the Word would have us follow. "What shall we eat and what shall we drink, and wherewithal shall we be clothed," represents now, as when spoken by the Master, the burden of the song in myriads of households. We recognise with you the necessity of making such considerations entirely subordinate to the daily trimming of the lamp. We have found from experience that nothing short of a daily pouring in of the oil will keep our light steadily burning. To keep this practice up, we have to make many sacrifices, that is to say, we forego many things our genteel neighbours, and perhaps genteel sisters, would think necessary. We cannot afford to be "tip-top," as the saying is. The time and atten-

tion which this requires, and the hole which it is likely to make in the heart, make it too costly in the end, though securing approbation now; for "men will praise thee when thou doest well to thyself." The confidence of having the approval of "Him whom having not seen we love," is a sweet recompense even now for the reproach which a faithful walk and conversation brings. We find the road hard and toilsome, and daily we experience the difficulty of fighting the good fight of faith. Sometimes through the weakness of our nature, we are ready to halt and to let the hands hang down; but, ever and anon, through the power of the Word, we take courage again, knowing that it is through much tribulation that we must enter the kingdom, and that if we would reign with our exalted Head, we must also suffer with him. It helps and encourages us much in the weary wilderness to hear the cheery voice of a fellow-traveller, in comparing notes with whom, we find we are on the same track. We accept and reciprocate her counsel to persevere in the narrow path. We say, "Don't be disheartened to find yourself alone; all who have gone before have had the same dark, lonely, difficult path to tread. You will thank God yet for all the troubles, for all the sorrows, for all the temptations, for all the disappointments you have experienced on the way, and when you safely stand before the Bridegroom, you will see they were all necessary to lure you from seductive paths, and to guide and hedge your steps into the way of life."

We renew our courage. We will quicken our endeavours to secure the unspeakable prize of life eternal.

We will be jealous of Babylonish garments, and the expensive superfluities of the table which rob so many of precious time and strength that many would otherwise have to bestow on the concerns of our high calling, and to engage in that meditation in the Word which is so necessary for the moulding of the inner man, without which we cannot hope to attain to that high calling to which we are called in Christ Jesus, and by which alone we can keep our lamps trimmed and lights burning. We will rather go lacking in this world's distinctions than be cheated out of the daily influences of the Word. We require to read. We need it much to sustain us in the performance of our daily duties; we need it to act as an antidote to the deadening influence of intercourse and contact with the world. We need it also to enable us to have salt in ourselves in our intercourse as brethren and sisters, that we may comfort and build each other up in our most holy faith, instead of wasting the time in foolish gossiping talk. We desire to aim to provoke each other to love and good works, thus helping each other on the road, bearing each other's burdens and so fulfilling the law of Christ. We desire to faint not nor be weary. The Master carries, but we see the signs of his coming on every hand, and we wait with patience. We will continue the fight from day to day, God giving us health and strength. We know that the Lord may come now any day, and we know also that any day our hand may be still, and our tongue silent in death. Therefore, we greatly fear to be found with lamps having no oil in them. We know that the oil will be found there

only if we put it in. We know that our lamps will be found oilless if we neglect to replenish them from day to day; for this reason, we are thankful to be stirred up while the day of opportunity lasts. We well know that this opportunity will soon be past for ever. Therefore, we seek to redeem the time

which many foolish virgins are wasting, sowing for themselves a terrible harvest of cursing and despair.

Thankful, mother, for your word of counsel, we pray you to be assured that with you are waiting and watching

MANY BRITISH DAUGHTERS OF SARAH.

PSALMS BY A MOURNER IN ISRAEL.—No. 6

AN, Lord, who art in heaven and earth,
Filling inseparable and owning all we see,
Yet holding the dread mystery of Thy proper being
In glory in the highest heaven of heavens—

Forbear the turgid musings of a child of dust,
The feeble offspring of Thy work in Eden,
Who from afar beholds, and with faint venture ponders,
The tokens of Thy greatness.

I have often read

And fervidly endorsed Thy Spirit's words by David,
That great and marvellous are Thy countless ways;
Inscrutable Thy works; a deep profound, Thy thoughts
Unknown to brutish men; unthought of by the fools
Who flourish rankly as the swampy grass to perish,
At the last to be destroyed like noisome beasts,
Because Thy wondrous works they disregard
Nor give Thee pleasure by delighting in
The operation of Thy hands.

Lord, deliver me from widely-spreading degradation,
Leave me not to swine and miry wallow;
Save me from the universal fatuation; the troubled sea
Of folly which we sail; the smallness, the ignobleness, the insipidity,
The meanness, the selfishness, the ignorance; yea, the godlessness,
The wantonness, the wickedness which have made earth's people ready
For the judgment sickle and the winepress of Thy wrath.

I join with Thy loved David in admiring,
With much thanksgiving, the excellence of Thy power.
Thy thoughts are precious, their number without reckoning;
Thou art great, and great in might; Thine understanding infinite;
All Thy ways are large: power and wisdom join
Invisibly in forms and methods far beyond

The feeble power of mortal mind to grasp.

The earth is vast : oh, so overpoweringly vast !

I cannot measure it. I hear of geometrics—

Circumference and diameter reduced to figures :

Thankful to know this much, I am yet unhelped

In the vain attempt to gauge sublunar greatness.

And when I look around,

I am overwhelmed with the picture of innumerable life

In every state—and small and great—creatures of land and ocean,

From monsters to animalculæ ; from oak to unseen fungus ;

From mighty albatross to viewless things in every breath we draw.

The mighty host of variegated life bewilders me,

Not only by its vastness, but because of its ephemerality.

Each member of the countless host is transient utterly. It flits

Across the scene of busy life to die and disappear for ever.

The whole multitude goes away to be replaced by other multitudes,

Whose destiny also is to die in endless drear succession.

And while I look at these, lo ! what am I and all the human millions ?

Are we not the same : unending products of creative power ?—

Forms of life as powerless to sustain ourselves as they ?—

As helpless to control the course of things eternal ?—

As empty of real ground of boast or hope of future good ?

Eternal Father, here I lift mine eyes to Thee. My heart

Would sink in dread despair if I could look no higher than the earth.

Only in Thee I find consoling refuge.

The promise of Thy purpose is my only stay

In the great mutation of Thy works around.

Having the promise of Thy kindness in the endless ages,

I can feel even now a constant dweller of the universe ;

For though the grave awaits me in the common course,

I will not know of death when dead, and thus my present time

And the time beyond the grave will seem to me as one unbroken life,

Marked only by a great transition upward, if to me Thy grace come forth.

I take this comfort and give thanks. Yet I peer again

Into the terrible greatness from which I flee for comfort.

I am like a child

On edge of precipice, or looking into clear and dizzy depth of water :—

Though safe, I feel drawn to danger. Comforted, I forget not

The yawning depth and height and breadth immeasurable,

Of universal power, which oppress my poor imagination.

Not Thy works alone, but Thy times distress me with amazing greatness.

I look back with sickening wonder to Thy beginningless reign :

And forward to Thy days that have no end. I praise, yet I tremble ;

For I am small to be in so great a house.

What can I do? What is my wisdom but to drop my weary wings,
Nor more attempt the impossible flight: a flight
For which poor mortal power was ne'er intended,
Which spirit-beings—the children of Thy final purpose—

Alone can compass.

I must accept it that the economy of things is too vast for me.
I must confine myself to things that come
Within my apprehension: things that belong to my intelligence:
That are adapted to my faculty. I see
This infinite immensity narrowed to a thousand little forms,
Focussed to a scale for man—reduced to a compassable concrete.
I see man: and things accommodated to his measure.
The ocean balanced with the land, and wonderfully poised
To keep its proper level.
I see earth's beautiful face and figuration moulded to definite size.
I see suitable dimensions around me that might have been
Much otherwise.

Earth's surface might have been jagged everywhere
Into giant depths and crags: there might have been no fields for tillage;
The soil might have been great stones in congregation,
Instead of the soft smooth mould that genially cakes beneath our feet,
And yields our food. Grass might have been huge naked palms
Instead of the rich green carpet that overspreads the earth.
Trees might have been as great as highest mountain,
And mountains, a mighty sterile and all-frowning incubus;
Earth might have been a desert on such a scale of terror,
That man, if left alive, had been as powerless
To improve his habitation as insect to mould the stones.
But things are not thus: they are fashioned in a method
That shows a glorious purpose full of love and wisdom.
The earth is formed for man: yet here again my thoughts
Run off in wistful wonderment.

Wherefore exist all things?
The dreadful depth of solid ground beneath my feet;
This wide moving waste of ever restless waters,
That roll from age to age, and break on every shore:
Wherefore have they being? Lifeless they are;
They exist not for themselves. The countless creatures
That roam o'er land and dart in briny depths
Are no sufficient explanation; for the great earth
Was before the living souls that fill it, and their being
Is too short and abortive to form a reason for the greater things.
I have often pondered this. I find no solution but in this,
That all things exist for Thee, O God, and too for us, if we for Thee
I am careless if this seem nonsense; I am sure it is true.
There is a deep and clear philosophy

In those words of revelation which the "wise" think meaningless :
 That for Thy pleasure are all things, and for this end created.
 We may not see it yet in its full self-evident force,
 Because as yet we stand in work unfinished.
 We shall not see it with clear gaze till the goal is reached,
 In the perfect state that waits on earth for whom God chooses.
 That goal is not far off in time, though distant
 In the state of things that still prevails. God's measure
 Is near reached ; the times of Gentiles nearly o'er.

I look at these words. I mark them well ;
 I seek to take to me the comfort they contain ;
 I rejoice in hope of glory ; I lift my heart in praise
 Yet presently I slide again, but not into despair.
 The burden of my present lot still presses heavily ;
 The dulness of this earthy feeble nature clogs
 And checks my higher thoughts, and joys, and aspirations.
 My soul cleaves to the dust, like David's ;
 My spirit groans with wretchedness, like Paul's.
 Many things are wrong, and I with them partake against my will :
 Keenly do I often feel the pain of such a state.
 Sometimes even with Job I cry, "Oh, wherefore came I forth ?
 Wherefore hast Thou made me see this evil day ?"
 With Jeremiah, I am made to feel
 The bitterness of wrath, and groan out my complaint,
 That I am made against my will a man of strife—
 I who, unworthy of Thy mercies, yet earnestly
 Desire the joys of gentleness, and the reign of peace ;
 The sweetness of goodwill, the pleasures of Thy praise.

I find full comfort in this truth :

By man sin came and with it many woes,
 Not by mischance or accident, but Thy purpose,
 Who though Thy ways are vast above our grasp,
 Are yet seen guided to a definite end of goodness.
 And since by man came death, by man
 Shall also come at last a full deliverance.
 Meanwhile, the plan works out ; and man
 Is born, and hopes, and sorely travails and then dies.
 To me my turn has come ; nor must I murmur.
 Better it were to be, and even see thy glorious works in sorrow
 Than never be at all ; but better still by far
 To be and see and have a hope of seeing better things
 Even the higher joys of perfect love and praise
 Which wait the full season of Thy purpose
 When Thy chosen ones of many times now past
 Dwelling in dust shall wake to sing the glory
 Of thy wisdom, in the day when from on high

Shall come the glory long long promised,
Yet wisely all reserved till ripe occasion,
When sweet and mellow-flavoured to the taste
Shall come to many thankful mouths, the golden fruit
Of Thy supernal wisdom, in everlasting joy.

Then let me renew mine acquaintance with you,
Sweet Wisdom, whose face shineth ever ;
The clouds are with me, the light is with thee ;
Thine excellent grace faileth never.
Even angels rejoice at the sound of thy voice,
Jehovah himself delights in Thee ;
How much more to me, not yet fully free,
Thy counsel and friendship are worthy.
Our life is a dream, all things only seem
If thou art kept out of our view.
With thee for our guide, the ages abide
And our dreams become changed to the true.
This poor burdened mortal becomes a rich portal.
To jasper-like city of glory ;
Our travail and sorrow, the eve of a morrow
Of gladness unheard-of in story.
Far off, life is loaded and human hearts goaded
By problems that finite minds sadden,
While near to Thee mystery flies before history,
And helps the more true hearts to gladden.
Yea, those things which weigh most with sense of the way lost,
When men seek to know truth without thee,
Give most of the pleasure in beautiful measure,
Thou dealest out all those about thee.
How precious thou art to each pondering heart,
Oh, comfort and joy thou dost bring us,
Full days and delightsome, pure, senseful and sightsome,
Thou yet in thy bounty wilt fling us.
For this we will raise the voice of high praise,
To the source of thine excellent being ;
The Creator on high, the Father come nigh,
Whom seeing thee now are we seeing.
His name be extolled, His honour uphold,
Ye nations, to whom ye belong ;
The whole earth be filled with His glory fulfilled,
For ever His praise be the song.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 54.

“Exhort one another daily.”—PAUL.

THERE is an unexplored depth of reality in the saying, “Whatsoever things were written aforetime, were written for our learning.” All consent to the saying as a true one, but only a few go far enough in the process of “learning” from what has been written. Even these will never get to the end of the process while in the flesh. They will always be discovering some new force in exhortations they have been familiar with from infancy. Our progress in this respect, however, will depend entirely on our compliance with the divine exhortation to seek wisdom as for hid treasure. In many respects, the wisdom of God that is communicated in His word is hidden. It is accessible only to those who dig, and this digging to be serviceable must be a continuous process. It must not be done in fits and starts. It must be constant, patient and reverential, a daily feeding on the manna from heaven. The systematic and painful efforts of mere scholarship—the spasmodic attempts of what is generally understood by the term “study”—may be to the real work of upbuilding in the word, what the chemist’s analysis of flour is to the process of nutrition—clever but useless. Such a mode of treating the word of God will leave a man unacquainted with nearly all the riches it contains. A daily, habitual, thankful, reverential, prayerful and orderly converse with the holy oracles will uncover to the mind irresistible, almost inexpressible, evidences of their truth, and a fund of significance that will remain utterly unknown to the careless, irregular, spasmodic, or merely scholarly reader.

But to accomplish and continue in this mode of intercourse, requires a species of

motive to which the mere scholar is a stranger. A man must fear God and realise his own insignificance and dependence. He must feel hungry before he will desire to feed on the word in this unremitting manner. He must be non-content with himself and things as they are. His affections must be operative on heavenly and not on earthly, things. He must, in fact, have made considerable attainments in the kind of spiritual education which is implied in saintship. The gospel, as seed to the soil, must have germinated and sprung before it can bring forth this excellent fruit of the Spirit—this continual delight in the statutes, commandments and word of the living God—the yearning thirst for communion expressed by David, when he said, “My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God.” What does this mean but that a man must not only know that there is a God, but must love Him and be filled with admiration of His infallible and eternal excellencies; that he must not only know that he himself is a mortal, but must have such a living sense of the fact, as to be in a constant temper of modesty and extreme reverence towards God, trembling at His word; that he must not only be aware that there has been a Christ in the world, but realise that there is a Christ now, and that we, having yielded ourselves to his purchase, are no longer our own, but his who lived and died for us? Only this rich indwelling of the word of Christ will enable a man to perseveringly discern the excellence of the word of God, and the absolute insignificance of all present things,

though they be very importunate of our attention and striking in their impressions upon the senses. Only such will be found, day and night, giving the word of God that place in the economy of life which it ought to have.

The reading of the Bible and the appreciation of it will re-act productively one upon the other. Read the word and you will appreciate it; appreciate it and you will desire it, and seek the comfort that is to be found in reading it. And thus, as in every vital process, there will be a dual action which will preserve life.

But there is a view of the matter outside of the word and outside of man, because there is a God outside the word and outside of man. The word is the only form in which the name and honour of God have a visible place among men at the present time. His temple is in the dust, His nation scattered, His kingdom destroyed. His word remains, and He hath magnified it above all His name. It is in the hands of the nations. It is the principal and most numerously multiplied book in the world. It is everywhere His representative. The Bible in the house is God in the house. The Bible in a man's life is God in a man's life. Where people place the Bible, they place God. The place it demands is the heart—the throne. With nothing less will God be satisfied. Do you neglect it? you neglect God. Do you allow the affairs of house, or business, or friends to ride over it, to displace it from the first position, to put it in the corner, to keep it hidden, neglected, disregarded? Then is God cast behind your back, and great is your danger. A voice of thunder would not be too loud to rouse you from your folly. You say you have no time to read. The plea is absolutely inadmissible. You take time to eat and drink, and this is the most important kind of eating and drinking. You will have to take time to be ill some of these days. Death will

rap at the door, and he won't ask you if you have time to attend to him. Christ will stand in the earth one of these days, and what about your family, your house, your business then? You will want to turn to wisdom in a hurry, but wisdom will fly far from you. You will want to seek God with your whole heart, but He will not be found of you. So has God arranged things, that He will cause every one to find the fruit of his ways. "Wisdom crieth without; she uttereth her voice in the streets How long, ye simple ones, will ye love simplicity, and the scorners delight in their scorning, and fools hate knowledge. Turn you at My reproof. Behold I will pour out my Spirit upon you. I will make known My words unto you

. . . . Blessed are they that keep My ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors. For whoso findeth Me findeth life, and shall obtain favour of the Lord. But he that sinneth against Me, wrongeth his own soul. All they that hate Me, love death."

But if ye heed not her gentle entreaties—if ye persist in putting her off, that ye may attend to the lust of the flesh, the lust of the eye and the pride of life, hoping dimly and indefinitely that some day all will be well—hear ye your own doom declared beforehand by the same gentle voice: "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 also will 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 and I will not answer. They shall seek Me early but shall not find Me. For that they hated knowledge

and did not choose the fear of the Lord. They would none of My counsel; they despised all My reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

God has declared, "I am a great King" (Mal. i 14). He demands on this ground to be honoured, and to have the first place in the heart, and the best of all we have to offer. All the ceremonial appointments of the law were intended to teach this lesson. No one was allowed to approach the sanctuary except those appointed, and those only in the appointed way, on pain of death. No offering was accepted with a blemish, or hurt, or imperfection. All uncleanness required purgation by sacrifice. Holiness and majesty were continually impressed on Israel as appertaining to Him in the highest degree. The lesson in its individual application is unmistakable. Jesus brings it home in the words "Thou shalt love the Lord thy God with all thy heart and all thy strength and all thy mind." His own demand is "My son, give me thine heart." He demands the highest place in all our affairs, which is His reasonable place. Let us render the service He requires. His word is in our houses. Don't let us insult Him by giving our feeblest moments to the reading of it. Don't let us wait till all our energies are worn out, and our faculties impaired in attending upon the affairs of the natural man. Don't let us sit down to the Bible when nature is exhausted, and sleep hovers on the eyelids. Let us give the best time of the day. It is a matter of contrivance. There are difficulties, but difficulties can be overcome. Where there is a will, there is a way. Besides, who knows but our difficulties are God's tests. He may want to prove us—to see and let us see whether we will honour Him or not. It is no new thing for God to leave a man that he may see all that is in his heart. Therefore, our increasing business—our growing affairs—may be a part of the machinery by which

our probation is accomplished. If we resist the clamours of the flesh—if, notwithstanding the pressure of worldly affairs, we turn aside daily in reading, prayer and meditation, we overcome; but if on the contrary, we are carried before the stream, and leave God behind, we are overcome, and will awake sooner or later to a sense of our great folly.

If we do our duty in this matter, we shall be assisted. This is matter of promise. If we are attentive to God, He will be attentive to us. "Draw nigh to God, and He will draw nigh to you." The converse is true. Neglect God and He will allow you to fall. There have been many illustrations of this in history. One of them is mentioned in the chapter read this morning.—(Rom. i. 28.) "Even as they did not like to retain God in their knowledge, *God gave them over to a reprobate mind.*" All nations were related, in the first instance, to the fountain of divine knowledge through Noah, but they slighted God, honouring themselves each other, and their own affairs, like the multitudes of our own day, and God departed from them, and gave them over to the reprobateness of mind which is manifest in all the sculptures of antiquity and the state of man universally. The Jews were favoured as no nation ever was. Jehovah says, "as a girdle cleaveth to the loins of a man, so have I caused to cleave unto Me the whole house of Israel and the whole house of Judah, saith the Lord, that they might be unto me for a people, and for a name, and for a praise, and for a glory, *but they would not hear.*" What was the consequence? "Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests and the prophets, and all the inhabitants of Jerusalem *with drunkenness* (that is mental confusion; the result of the wine of His wrath). And I will dash one against another, even the father and the sons together, saith the Lord; I will not pity

nor spare nor have mercy, but destroy them.”—(Jer. xiii. 13.) “Make the heart of this people fat and make their ears heavy and shut their eyes.”—(Is. vi. 10.) This was Israel’s punishment for neglecting God. When Christ came, he cloaked his wisdom in parables, that they might remain in their ignorance, and become subject to the judgment of God. Yet even then, his teaching was plain enough to be understood by those who gave close attention, and gave that respect to God which is His due. And he gave them to understand that the principle exemplified in the national blindness would operate in individual cases. He said (Mark iv. 24): “To you that hear shall more be given, and he that hath not, from him shall be taken even that which he hath.” So that any one earnestly attending to what Christ taught, would be helped to understand; while those who stood contemptuously and self-sufficiently apart, doing dishonour to God, would be deprived of what wisdom they had, in being left to their evil ways. The lesson is, that those who neglect or hold loosely what they have, are in danger of being deserted by God, and led into ways that shall be for hurt. The principle was again exemplified in the first generation of gospel believers. These were greatly privileged in having the teaching of the Spirit visibly in their midst; but like the Israelites who came out of Egypt under Moses, they grew accustomed to marvel, and conceived the idea that these things were in some way their right; that the apostles were only fellow-partakers of a common benefit, and had no more superiority among men than themselves. Hence arose false apostles. Many false brethren crept in, to whom the others listened. Many followed their pernicious ways. They dabbled in doctrines and disputed greatly about them, but it was the perverse disputing of men of corrupt minds. They received not the love of the truth. What

was the consequence? Jesus hinted at this, in his message to the seven churches, that he would remove the candlestick out of its place. Paul’s forcible declaration is: “For this cause, God shall send them strong delusion, that they should believe a lie” As He had done with Israel, so He would do with the highly privileged communities founded by the apostles; because they departed from the reverential heedfulness that God demands, and began to honour and please themselves, He would fill them with drunkenness, that is, with the mental confusion resulting from imbibing the false principles that He caused to be diffused through the instrumentality of evil men and seducers. And so it has come to pass, and the Christendom of to-day is the standing monument of the faithlessness of the first century, and the living illustration of the fact, that if men disregard Him, He will leave them to ways of folly and death; even to ways that they may imagine right; for as Solomon says, “There is a way that seemeth right unto a man; but the end thereof are the ways of death.”

Now we stand related to the same principle, for God is the same for evermore. Do not let us imagine that when the nations of antiquity, and the Jewish race, and the first generation of believers were given over to reprobation because they dishonoured God by a lukewarm and half-hearted attendance upon His word, that we shall fare any better if we offer Him a like insult. God is great and we are small. God is eternal and we are of yesterday: God upholdeth all things, and we uphold nothing, but are ourselves upholden by Him every moment. Most reasonable therefore it is that we choose His honour and His fear as the main-spring of our life. And most profitable shall we find it for ourselves. If we commit our way to Him, magnifying His word as He has magnified it, giving it first place in the economy of our lives,

He will guide our steps to a greater enlargement of spiritual attainments, strengthening us with all might in the inner man, and filling us with the knowledge of His will. But if we hold the treasure of His wisdom with a loose hand, He will forsake us and leave us exposed to influences and circumstances that will be to our destruction. We are not without illustration of this in our day. We have seen many who though they knew the truth, were not walking in the

love of it, but in the love of themselves and the things connected with the present life—we have seen them swept from their moorings by a wind of doctrine which has been permitted to blow upon them to their destruction. "Who is wise and he shall understand these things? prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein."

EDITOR.

MAN AND THE EARTH: THEIR DESTINY AS REVEALED.

DISCUSSION AT GLASGOW.

THE discussion at Glasgow, between Mr. H. A. Long and the Editor (March 17th, 18th, 24th & 25th), came off in due course. No report of it was taken on the Editor's behalf, nor, so far as we are aware, on anyone else's behalf; but as several have expressed a desire for some account, we subjoin a brief sketch supplied from memory, and the note or two we made of Mr. Long's speeches.

The subject was divided into two parts (1, man; 2, the earth), and to each part, two nights in two separate weeks were allotted. This arrangement was found to work well, both for the audience and the speakers. The interest of the former was kept fresher than it would have been during four consecutive nights; and the ability of the disputants, in a physical sense, was made more equal to the occasion. The discussion took place in the Wellington Hall, a new and very large place of public meeting in Commercial road, on the south side of the river. The place is said to be capable of seating 2,500 people, and it certainly looked as if it might. The audience was on a scale with the place; it was the largest ever addressed by the Editor under similar circumstances. The truth obtained a large and respectful hearing, and there seems little reason to doubt that the expectations of resultant good entertained by the brethren will be realised.

Mr. Long announced that a report of the discussion would appear in the

Protestant, a weekly paper which he edits (but which has since given up the ghost, as we are informed); but when the paper came out, the promised "report of the discussion" turned out to consist of Mr. Long's opening speeches on the first two nights. He promised to offset this by publishing the Editor's opening speeches of the next two nights, on an altogether different subject—a very extraordinary mode of reporting a discussion certainly, but not more extraordinary than Mr. Long's tactics during its course.

From past experience, the Editor never looks for a really candid treatment of a subject at the hands of an opponent of the truth in a debate. Consequently, he was not disappointed with Mr. Long, though had he entertained moderate expectations, he certainly would have been disappointed. As the case stood, Mr. Long turned out better than he looked for, though nothing specially good at that. His forte lay in trying to make things appear ridiculous. He seemed not to be comfortable unless the audience was titting or stamping. He laboured hard to evoke these ignoble manifestations, but did not succeed to his customary extent, owing to the earnest argument presented on behalf of the truth. He is accustomed to opponents of the same order as himself—noisy, garrulous, flippant, unconcerned panderers to popular prejudice, more bent on pouring contempt on an antagonist or raising a furore of applause, than on

presenting an earnest argument for conviction. Because he did not have an opponent of this class on the present occasion, his tactics were a failure. His jokes fell flat; his platform buffoonery produced a painful impression; and his clever perversions were almost apparent to his disadvantage at the moment of utterance. These peculiarities are not apparent in the sketch below, as we have only given the substance of his argument, taking no notice of the eccentricities and the froth. His plan was to incorrectly describe his opponent's arguments or statements; and having invented a fallacy, to come down on it with savage derision. But for this he could have made no headway. In common consistency, he ought to have most of all abstained from anything of this sort, for when the Editor had to remind the audience of something Mr. Long had said, Mr. Long protested with much indignation in favour of his being allowed to set forth his own arguments. But consistency, (which springs from a uniform deference to righteousness and truth, irrespective of expediency) is not to be expected from some men, any more than you would expect politeness from a rhinoceros. Noting the absence of it as a natural phenomenon, you are able to endure in calmness and pass on.

The chair was occupied by Mr. D. Paul, who was strictly a neutral, whose sympathies, however, incline more to the truth than to error, believing man to be mortal and the kingdom to be a future political manifestation of the power of God upon earth; but shrinking as yet from the conclusion that man is without hope, unless he believe and obey the gospel. His duty was confined pretty much to timing the speakers. Only once he interfered with Mr. Long, when that gentleman was in the trough of a somewhat personal inuendo against his opponent, for the crime of coming from England to enlighten the Scotch. Mr. Long protested that he knew how to behave, and would not endure the chairman's interruption. The chairman sought to explain, but the audience clamoured antagonistically. Mr. Long objected to the chairman speaking, and roused his supporters to further demonstrations. The chairman insisted on speaking, but Mr. Long's supporters, led by that gentleman, adopted the Ephesian method of preventing a hearing. The Editor tried to say a word, intending to express permission that Mr. Long should be

allowed to say anything he liked, as it could not hurt the Editor or his arguments. The meeting, however, only grew more clamorous. The Editor then walked across the platform to tell Mr. Long he wanted to speak in his favour. Mr. Long replied, with great disdain, he did not wish anybody to speak in his favour, whereupon the Editor and the chairman resumed their seats, quiet was restored, and Mr. Long proceeded. We shall not attempt more than a sketch of the discussion itself.

FIRST NIGHT.

Mr. Long said the justice of God required that man should be immortal; because if man wasn't immortal, he could neither be rewarded nor punished according to his deserts. Man had a desire for immortality; therefore he was immortal, for all desires indicated the object of their action. It was the universal belief of mankind; and it was impossible that the universal instinct could be wrong. Multitudes even went so far as to believe in transmigration; but no quantity of people were found to deny the existence of the soul altogether. The body wasted. Eight times, according to the physiologists, he (Mr. Long) had changed his substance, but his ego remained the same amidst all the changes of the bodily tissues; from which he argued that the ego would remain when the body was dissolved altogether. In Gen. 1. 20, it was written, that man was made in the image of God: What could that mean if the soul was not immortal? Surely his opponent would not say it referred to eyes, nose, mouth, hands &c. The Jews believed in the immortality of the soul, and that was proof to him. In support of this argument, he quoted from the writings of Philo and Josephus. In Gen. xxv. 8, he read that Abraham "gave up *the ghost*:" wasn't that the soul? He also read that "*Sarah's soul was in departing*" when she died. What was the meaning of that if there was no immortal soul? When Jacob refused to be comforted about Joseph's supposed death by the wild beasts, he said he would go down to the grave (*to hades*) to his son mourning, though he thought Joseph's body was in the stomach of wild beasts. He also read that Joseph died and *was gathered to his people* before he was buried. What could that mean if there was no soul to be gathered to *hades*, the place of

departed spirits? Then he read of Moses at the bush hearing God say, "I am the God of Abraham, Isaac, and Jacob:" on which, Jesus said, God was not the God of the dead, therefore, Abraham, Isaac, and Jacob were alive hundreds of years after their death. It was written that Aaron was "gathered to his fathers," though he died 6,000 feet above the level of the sea, far away from where any of his fathers had been buried. What did this mean if Aaron did not pass into the disembodied state and join his predecessors there? Then he read of a witch at Endor bringing up Samuel to Saul, who, seeing him, fell down before him, and held communion with him: how could this be if there was no soul of man to live after death? Then David (2 Sam. xii.) grieving about his dead child, took consolation in the fact that he would "go to him:" would this have been consolation if David meant he would go to the child who was in the grave? No, no; the spirit returned to God who gave it.—(Eccles. xii. 7.) Lastly, he quoted largely from the Apocrypha, to show how clearly the doctrine of the immortality of the soul and a disembodied state was taught and held by the Jews.

The Editor's answer to all these things will be obvious to all who are acquainted with the truth. It is now indicated in the order of Mr. Long's points, though not given in this order in the actual discussion. The first argument (on the justice of God requiring human immortality) is very obscure. There is no necessity with God. He can do as He pleases. His purpose in the formation of man was not the production of an immortal being, but of one capable of either mortality or immortality, as the sequel of his own conduct might call for. That sequel was transgression—sin—rebellion against the divine government; and the penalty of sin was death.—(Rom. v. 12; Gen. iii. 19.) This was an end to the argument about human deserts requiring immortality; God decided that human deserts called for death—the very opposite of immortality, and hence Mr. Long was in opposition to the Scriptures. That man desired immortality was true, but this no more proved the necessary attainment of it by every individual man than did hunger thirst, desire for warmth, or any other desire, ensure to every man the obtainment of food and comfort. The desire pointed to the things without doubt, but did not make their possession certain. In this respect, Mr. Long's argument went too far. Kept

within proper limits, it was useful. The desire for immortality pointed to immortality as a reality, but shed no light on the way of its attainment. This had been revealed through Christ, who, as Paul said (2 Tim. i. 10), had "abolished death and brought life and immortality to light through the gospel." The universal belief of mankind was no more guide on this subject, than on any other. Universal belief was usually, to start with, universal ignorance. Ignorance must be judged by knowledge, and not knowledge by ignorance. There was nothing on which man was more naturally and hopelessly ignorant than the ways and intentions of God. On these we must take the guidance of the word, and leave "universal belief" out of the question. If Mr. Long were truly to govern himself by universal belief, he would have to believe in false gods and the transmigration of souls, for as he himself had said, multitudes believed in transmigration of souls. As to the preservation of the identity amidst atomic change, Mr. Long's argument had only to be applied to a scar-mark or discoloration, or even the structure of the body as a whole, for its fallacy to be seen. Mr. Long might say, "Eight times has my substance changed, but the marks of the knife-cuts of my boyhood remain, from which I argue they will remain when my substance is dissolved altogether;" or, "Eight times has my substance changed, but the shape of my leg remains, from which I argue that the shape of my leg will remain when my substance is dissolved altogether." There would be as much logic in this as in his argument about his "ego." His "ego" was the sum total of the whole vital machinery; and although that "ego" remained intact so long as the process of replacement of used-up substance was kept up, it did not follow that when that process was stopped, the result of it would continue. Rather the other result seemed necessarily to follow: that when death put a stop to all the operations of the vital machinery, all the results obtained by these operations came to a stand together. As to man being in the image of God, it referred to his moral and intellectual likeness, and also to physical resemblance, for man was so like the angels (who were the *elohim*. God employed in the work of creation), that angels had repeatedly been mistaken for men.—(Heb. xiii. 2; Jud. xiii. 16.) If Mr. Long was justified in deducing human "immortality" from man being in the image of God, on that

same principle, he would be justified in deducing human omnipotence and infallibility. As to what the Jews believed, that was a matter of very little moment. The Jews had been nearly always in the wrong. Their very dispersion among the nations at the present time was attributable to the fact, that while in their land, they constantly conformed to the doctrines and practices of the heathen around them, instead of taking the guidance of God's instruction through the prophets. If this was the case while in their land, what reliance were we to place in them in their dispersion? Mr. Long no doubt had Philo and Josephus on his side. As he had remarked, "nothing could more clearly teach the immortality of the soul than the extracts he had read from them;" but the question was, "Do the Scriptures teach the immortality of the soul?" Mr. Long would have been pleased if he could have read similar statements from the Bible, but the fact was, there was not a single declaration in the whole Bible—from Genesis to Revelations—that man or any part of him, was immortal. The teaching of the Bible was expressly the other way—that man was mortal—under the dominion of death, because of sin, and that immortality was a thing of God's favour through Christ on his own conditions. As for Abraham giving up the ghost (*ruach*), and Sarah's soul (*nepshesh*) departing, if that was to prove the immortality of the soul, then were the beasts immortal, for they also had *ruach* (Ecc. iii. 18-21); they also had *nepshesh* (Gen. i. 20.) The simple truth was, that man, in common with every living thing, owed his vitality to the presence of the divine energy, organically developed, subject to conditions of God's own appointing; and when death occurred, this energy was "given up" and departed. As to Jacob's expectation, that he would go to the grave to his son, that sufficiently explained itself; he expected to spend the rest of his days in grief till death should end his mourning. He did not expect death to restore Joseph to him, or give him joy, but that he should be a mourner on J-seph's account, till death should consign him to the state in which he supposed Joseph to be:—"Where the wicked cease from troubling, where the weary are at rest" (Job iii. 17); "Where there is no wisdom, or knowledge, or device" (Ecc. ix. 10); "Where the dead know not anything."—(Ecc. ix. 5.) Joseph was "gathered to his people" in yielding up his

life and passing into the unconscious death-state which his forefathers had entered before him. Burial was not necessary to this act of being "gathered;" it was only an adjunct of this event. The real event was death; it was immaterial to a dead man where he was buried or whether he was buried at all. He was none the less gathered to his people though his dead body might be left exposed in the desert and devoured by vultures. The same remark applied to Aaron's case. As to God calling Himself the God of Abraham, Isaac, and Jacob, while they were dead, Jesus drew a different conclusion from it with regard to these three men, from Mr. Long. Jesus argued (Luke xx. 37), that God intended to raise them from the dead. Mr Long said it proved they were alive. These were totally different ideas. Christ's treatment of the words admitted that Abraham, Isaac, and Jacob were dead for the time being, whence he deduced the resurrection. Mr. Long denied that they were dead at all, and made the resurrection an unnecessary thing. Had Mr. Long understood the principle defined by Paul (Rom. iv. 17, that God spoke of things (and men) that were not (but were to be) *as though they were*, he would have understood how it was that he should speak of Abraham, Isaac, and Jacob as though they were alive, while really dead. As to the witch of Endor raising Samuel, Mr. Long made a mistake in saying Saul saw Samuel. Saul saw nothing but the witch. The witch told him what she saw (the reflex of Saul's own mind, and he recognised Samuel from her description. The witch was an ancient spiritualist under another name. That the spectral vision of Samuel (trajected upon her sensorium from Saul's imagination) should be made the vehicle of prophetic truth concerning the morrow, was no proof of Samuel's disembodied existence, but only an illustration of God turning the devices of the wicked to their own confusion. As to David and his child, David stated a fact, not a consolation, when he said the child would not return to him, but that he, David, in dying, should go to him. It was the reason he gave to his servants in answer to their enquiries, why he ceased his mourning before God now that the child was dead. It was the language of resignation, not of hope. David did not say, "I shall join him in heaven when I die." He said, "I shall go to him." Where? Where he was: in death. David did not go to heaven. So Peter

declared: "David is not ascended into the heaven."—(Acts ii. 34.) David went to the grave. So Paul had said: "And David, when he had served his own generation by the will of God, fell on sleep, and was gathered unto his fathers, and saw corruption."—(Acts xiii. 36.) So Peter also: "He is both dead and buried, and his sepulchre is with us unto this day."—(Acts ii 29.) This decided where David's child went, and though it might not be so pleasant to the feelings, it was none the less the truth. The truth was sometimes painful, such as the existence of the curse under which children were born and died. The spirit returned to God who gave it; but the Spirit was not the person but the means of the person. It was God's before it came, and ceased to be ours when it went back to him.

Mr. LONG said that Mr. Roberts had taunted him with not being able to produce a single passage that declared that man was immortal. Now, Mr. Roberts believed that angels were immortal: could Mr. Roberts produce a single passage that angels were immortal? Mr. Roberts's creed was a dark creed. It taught that nobody would rise but those deserving of it. In that case, nobody would rise, for he was quite sure nobody deserved it. And how, on such a theory, could God punish suicides? By the act of suicide they forfeited resurrection, and, therefore, they escaped the judgment of God.

The EDITOR replied as to the angels, they were declared to be immortal. As Mr. Long was aware, immortal meant the state of being in which the person could not die. Therefore, not to die any more was to be immortal. Now, it was stated concerning the approved at the resurrection that "they cannot die any more, for they are *equal to the angels*," or like angels (*isangeloi*) Here was the testimony that angels died not, and were, therefore, immortal, which was but a word expressing the same idea. Was Mr. Long prepared with a statement of equal force concerning man? As to deserving resurrection, Mr. Long was in error as to Mr. Roberts's conviction on that point. Mr. Roberts believed the Scripture that mankind were under death because of sin, and that resurrection came by Christ, and would be attained by all who come in relation to him. It was not a question of "desert"; it was a question of God's work by favour through Christ; but not every one that rose from the dead should be saved, for many would come

forth from the dust of death to shame, and contempt, and second death. There was to be a resurrection both of just and unjust—a fact which disposed of Mr. Long's objection about suicides. It was just as easy to punish suicides as any other class of offenders.

Mr Long's third speech was a repetition of former argument. The Editor's reply, consequently, presented no fresh points.

SECOND NIGHT.

Mr. Long said that man being a spiritual being, lived more after shaking off this mortal coil than before. Of this, there was evidence in the transfiguration. Here were Elias and Moses, two dead men, appearing to Peter, James, and John as really as living men. How came they there if there was no soul alive after death? Then there was the rich man and Lazarus: both died, and yet found alive—one in blessedness, the other in torment. It might be said it was a parable, but where was the parable without a basis in truth? Where was the parable that represented things occurring that were impossible? Then there was the thief on the cross, to whom Christ said "THIS DAY shalt thou be with me in Paradise." According to Mr. Roberts, Christ was mere matter. Consequently, when he died there was nothing but his body left. Did that go to Paradise? No; but his soul went, and the thief was with him. Then Stephen, before he died, said "Lord Jesus receive my spirit, and when he said this, he fell asleep." According to Christadelphian principles, he did not go to sleep, but died out right. But according to the New Testament, Stephen's spirit was received into the presence of Christ, and he fell asleep. Paul in Heb xii spoke of believers being come "to the spirits of just men made perfect." Christadelphian theology contained no place for this; but orthodox believers understood it perfectly well. Stephen was a specimen of a saint made perfect. Then let them look at Revelation: what did they find here? As the name of the book implied, it was a taking off the veil, a drawing back the curtain that those outside might see what was inside—a taking the lid off the box, a rending the veil of the skies. And what did they see when they looked through this rent veil? Why, they saw a great multitude that no man could number, redeemed unto God out of every

kindred and people, and tongue and nation, praising God before the throne. They were in heaven in John's day, and surely they were there now; but how could they be there if Christadelphian principles were true. How could they be there if believers had no immortal souls that winged their flight to glory?

The EDITOR replied that Mr. Long (who is a strong anti-Papist) was not half Protestant enough. He came before them not as the opponent but as the champion of a doctrine in favour with his particular friend the Pope. The immortality of the soul was a dogma of the Roman Catholic Church, and Mr. Long was before them to defend the immortality of the soul—a doctrine which they would find to be of Pagan origin, and a doctrine which, on the face of it, presented many palpable difficulties—difficulties which had stumbled some minds, and sent them off the rails of faith altogether. Mr. Long had talked of meeting his children in heaven, and had appealed powerfully to the feelings of parents on this point. But he had evidently not thought deeply on the subject. For suppose a father lived forty years after the death of his child, would he recognise his child in "glory" at the end of the forty years? If it had not died it would, in forty years, have grown into an adult, with corresponding change of feature, size, character, and mental capacity—the "soul" partaking in the development. Did the circumstance of the "soul" quitting the body interfere with its growth? Did a baby "soul" disembodied always remain a baby soul? If so, did it not show that the theory of the soul's superiority is wrong, and that the "body" had more to do with the quality and development of the soul than theology allowed? If not—if the baby-soul in heaven went on growing, enlarging and developing as it would have done if it had stopped on earth in the body—how was the father, at the end of forty years, to know his baby; and how then about the resurrection? Was not resurrection a rising again of *bodies*? If a baby was buried and a body was to rise from the dead, would it not be a baby that would come forth? And supposing the baby-soul was in heaven four thousand years before the resurrection, having grown during all that time in the ratio of even mortal development, how were we to conceive of its being squeezed (so to speak) into a baby body, totally out of keeping with a sage-like soul of four thousand years'

experience, and celestial experience too? This was an illustration of the natural difficulties (spiritual ones they might be called) with which the theory was beset. There was no such difficulty connected with the mortality of man. When a man was dead, he was dead, which was the very reason for the resurrection. That resurrection did not require identity of substance, but only identity of organization. It mattered not now what mutton we ate. Any food would do to keep the organization going; so that any dust would do for the rebuilding of former organizations under the formative energy of the Spirit of God. This disposed of all objections to resurrection on the ground of the absorption and transformation of substance; but the objections to resurrection, arising out of the doctrine of the immortality of the soul, were simply insurmountable. Why, indeed, should there be a resurrection at all, if that doctrine were true? If men could be rewarded and punished disembodiedly, why should they be re-embodied? And why should they have been embodied in the first instance? Mr. Long had cited the appearance of Moses and Elias on the mount of the transfiguration, in support of the popular view; but the case failed altogether as evidence. The case of Elias was easily disposed. He did not die, but was bodily translated.—(2 Kings ii. 1). Therefore his bodily appearance on the mount only required his return to the earth. As for Moses, if he were bodily there, he must have been released from that grave in the mountains of Moab, where he was deposited by divine agency.—(Deut. xxxiv. 6). This answer was on the assumption that the scene witnessed by the disciples was real; but Jesus styled it a vision: "Tell the vision to no man till the Son of Man be risen from the dead."—(Matt. xvii. 9). Now what was a vision in the sense of *οραμα*—the word in this case used for vision in the original? This was answered by the remark in the Acts (xii. 9), that Peter, when liberated from prison by an angel, "Wist not that it was true which was done unto him, but thought he saw a vision (*οραμα*)." A vision, therefore, was a thing seen as in a dream; not a reality, but an appearance caused supernaturally to appear for divine instruction. If this was the character of the scene at the transfiguration, the appearance of Elias and Moses did not prove immortal-soulism. If on the other hand, it was a real spectacle, and Moses and Elias were

bodily there. there was an equal failure in proof of the orthodox view. As to the rich man and Lazarus, Mr. Long had almost admitted it was a parable. No doubt, if he were pressed on the point, he would admit it fully, for to maintain that it was an actual narrative, would commit him to the belief that souls had eyes, fingers, tongues, bosoms, &c., and that heaven and hell were in sight of each other, and that conversation could pass between the two places. But admitting it was a parable, Mr. Long claimed that even then it proved something for the literality of the framework; for where, asked he, in any parable were ever impossible things represented as happening? Well, there were such cases. In Jud. ix. 8, trees were represented as speaking; in 1 Kings xxiii. the same thing occurred; in Isa. xiv. corpses were represented as getting up and welcoming the King of Babylon to his grave, and the cedars of Lebanon in the same place as joining in the laudation at his downfall. Were people led by these parables into the mistake of supposing that trees and corpses really could speak? No. Why? Because they knew it was impossible. They governed the parables by their knowledge of the actual, taking only from them the lessons they were intended to convey. So in the case of the Rich Man and Lazarus. The Scriptures testified (and Jesus, who used the parable, said the "Scriptures cannot be broken") that the dead knew not anything (Ecc. ix. 5); that in death there was no remembrance (Psalms vi 5); that the living only praise the Lord.—(Isaiah xxxviii. 18.) This testimony coincided with the conclusion we should be led to by a close observation of human experience, consequently we must take the lessons of the parable without building upon it a theory inconsistent with our actual knowledge. To the dead practically, death is no interval, since the dead know not any thing. The occurrence of death therefore brings to them an instant change. It appears to them an immediate transition—from pomp and comfort to shame and poverty in the case of the unrighteous: from trial, suffering and poverty, to release and great joy in the case of the righteous. There is no conscious interval to the subject of the change. As to the thief on the cross, the words of Christ related to the "Day" of the question put by the thief: "Lord, remember me when thou comest into thy kingdom?" The word to-day picked up the question of the thief, and emphasised the

time to which the answer related—viz., the day introduced to notice in the question. That it did not mean that very day of twenty-four hours, was evident from the fact that three days afterwards, Jesus said to Mary, (John xx. 17) "I have NOT YET ascended to the Father;" and Peter on the day of Pentecost, spoke of Christ being in hell, but not left there; whatever hell it might be (let it be Mr. Long's hell) it proved Jesus was not in the Paradise of his belief at the time required by his argument. Mr. Long's statement as to the Christadelphian belief concerning Christ was a misrepresentation. Christadelphians believed that Christ was the manifestation of God by the Spirit in the fallen nature of David. To say they looked upon him as "mere matter" was, therefore, not to state the truth. The Spirit that withdrew when Christ died, was not Jesus but the Eternal Spirit of the Father. Jesus died and was buried, and on the return of the Spirit on the third day, he rose. But the "paradise" of Christ's answer had nothing to do with either the body of Christ or the Spirit of the Father on the day of crucifixion. It was future then and was future now, and would not be seen on earth till the day when Christ came into his kingdom. As for Stephen, he slept truly; but sleep in such a case was explained by Christ to "plainly" mean death.—(John xi. 11.) Death was styled sleep by a figure. It was not a literal scientific definition of some "psychological" condition, as Mr. Long seemed to regard it. If it were so applied, Mr. Long would find himself in some strange difficulties. If souls were asleep—that is dormant in the sense of his suggestion—how could they be happy in heaven or miserable in hell? Was there sleep in heaven? sleep in hell? The Bible settled the question where the sleeping dead was: "Many of them that sleep IN THE DUST OF THE EARTH shall awake."—(Dan. xii. 2.) As for the "spirits of just men made perfect," that was one of the things to which the Hebrew had "come,"—not really, but by faith; for among the things was the blood of Christ. This literally was spilt and dried away at Calvary; but spiritually, the Hebrews had become related to it by faith in the testimony of God concerning what it accomplished for them. In the same way, by the faith, they had become related to the whole company (including themselves as future constituents) of just men, whose spirits or consciences were

perfected by the righteousness of God in Christ, in a way which was not possible under the law of Moses, to which, in former days, they had been related. Paul's words have no reference to disembodied ghosts, but to the "general assembly and church of the first-born," who will be manifested in the great day of Christ before an innumerable company of angels. Then as to Revelations, Mr. Long had entirely missed his way. He had truly called it an unveiling; but he had entirely failed to discern what was unveiled. He made it an unveiling of *what actually existed*; whereas the book of Revelations itself made it an unveiling of *what was to be*. The very first verse described it as a book intended to shew to the servants of Christ

"things which must shortly come to pass;" and in chap. iv. 1, the voice that addressed John said "Come up hither, and I will show thee *things which must be hereafter*." The great multitude that no man could number, whom Mr Long had introduced in proof of his theory of disembodied sky-kingdom rewards, was one of the "things" which were to be—a resurrected assembly, who have had no actual existence yet, but are on the eve of emerging from the glooms of sheol.

There was nothing of any moment in the succeeding speeches, beyond what is sketched in the foregoing synopsis, some parts of which came into the succeeding speeches.

We reserve the fourth and fifth nights till next month.

THE HEBREW NAMES OF GOD AND THE ENGLISH VERSION.

Those who have studied, and are studying, the subject of God-manifestation, may very often encounter considerable difficulty owing to the "slovenly manner" in which the names applied in the Hebrew Scriptures to the Deity are represented in our version, viz., simply by the two words "Lord" and "God."

It is well known by those who have read *Phanerosis*, that the names "Ail," "Eloah," "Elohim," "Adon," "Adonai," "Shaddai," and "Jehovah," are all applied to the Deity either personally or in plural manifestation, and yet in the "authorised version," it would appear almost impossible to distinguish one of them from another. This difficulty will be in a degree obviated when the following facts are known and attended to, as the translators appear to have closely adhered to the following rules:—

The word "Adon" or "Adonai" is represented by the word "Lord" in the ordinary small letters.

The name "Jehovah" is represented by the word "LORD," in small capital letters, except where it is preceded by the word "Adonai" (Lord) in which case it is rendered "God" in small capitals;

and in some few passages, the name "Jehovah" is found in full.

We now come to the word "God" in the ordinary small letters. This is used as the representative of the three words, "Ail," "Eloah," and "Elohim," all of which, however, have the same radical meaning, viz., that of "Power"—"Ail" meaning power, "Eloah," a powerful one, and "Elohim," a number of these powerful ones. The word "Eloah," however, occurs but few times, and the majority of instances are in the Book of Job. The word "Shaddai" is generally rendered "the Almighty."

The following passages will serve as illustrations:—

In Psalm cx. 1. "The LORD (that is Jehovah) said unto my Lord (Adon, a title of honour similar to "Lord" in English) sit thou at my right hand, &c. In verse 4, it is said. "the LORD (Jehovah) hath sworn," &c.; and in verse 5, the one at His right hand is again styled "Adon" or "lord." Thus it may be seen that although it is the same word (Lord) in each case, yet the difference in the printed characters indicates two distinct persons, one being the Deity (Je-

hovah), and the other His Son (David's Lord).

Throughout the first chapter of Genesis the powers engaged in fashioning the earth, &c., are called "God," viz., Elohim; shewing that instead of Jehovah ("the LORD") himself working personally, He performed this by means of "His angels that excel in strength," or "*mighty in strength*" (Psalm ciii. 20—margin), those ministers of His that do His pleasure, hearkening unto the voice of His Word. Hence the appropriateness of the word "God"—(Elohim or powerful ones.)

Shaddai.—In Exodus vi. 3, we have an unfortunate insertion of three words in Italics, which completely destroy the sense of the verse. In the "authorised version" Jehovah is represented as saying, "I appeared unto Abraham, Isaac, and Jacob, by [*the name of*] God Almighty (Ail Shaddai), but BY MY NAME (Jehovah) was I NOT KNOWN unto them." If we turn to Gen. xvii. 3, we find Jehovah revealing himself to Abraham as God Almighty (Ail Shaddai) or the strength of the mighty ones; and His dealings with

Abraham, Isaac, and Jacob were effected by these mighty ones, termed Shaddai or Elohim. When we read Ex. vi. 3, therefore, in the light of the facts previously narrated, omitting the words in italics, inserted by the translators, we find it quite intelligible: the revelation there made to Moses was, that the Deity had manifested Himself to Abraham, Isaac, and Jacob as the strength of the mighty ones He sent as His messengers, but HIS NAME, JEHOVAH, was unknown to them, being but then made known for the first time to Moses.

In Ezekiel xiii., verses 3, 8, 9, 13, 16, 18, 20, we find the term, "LORD GOD," viz., "Adonai Jehovah."

In Gen. ii., verses 5, 7, 8, 9, 15, 16, 18, 19, 21, 22, we find the term "LORD GOD," viz., "Jehovah Elohim."

The following table may be found useful for reference:—

(the) "LORD"	represents	"Jehovah."
"Lord"	"	"Adon," "Adonai."
"God"	"	"Jehovah."
"God"	"	"Ail," "Eloah," "Elohim."
(the) "Almighty,"	"	"Shaddai."

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DIFFICULT PASSAGES.—No. 5.

Obscurities and Apparent Contradictions elucidated by the help of Critical Emendations and various Readings.

COMMON VERSION.

And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.—(Gen. xlvii. 31.)

THE SEPTUAGINT VERSION.

And he said, Swear unto me; and he sware to him. Then Israel worshipped, *leaning* upon the top of his staff.

COMMON VERSION.

By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.—(Heb. xi. 21.)

THE HEBREW WITHOUT POINTS.

And he said sware to me, and he sware to him. And Israel worshipped, *leaning* upon the top of his staff.

The above passage illustrates the way in which corruptions arise, through the inventions of men. The Hebrew word *matte*, as originally written, without vowel points, means a staff; with the points as now written, in most Hebrew M.SS on the basis of the Masoretic invention, it is changed into *mittah*, which means a bed. These vowel points are comparatively a modern invention, intended to simplify and

determine the pronounciation and meaning of words. Unfortunately, when they were invented, the Hebrew language had ceased about 700 years previously to be the tongue spoken by the people, so that their guidance is not reliable. Fortunately, however, the Septuagint (a Greek translation of the original Hebrew, made about 280 years B.C.) steps in, like a faithful witness, and proves the superiority of the pure text of the original Hebrew, over that which is encumbered by tradition, in the shape of Masoretic points. It is another illustration of the truth of the words of Jesus to the learned Jews of his day: "Ye have made the Word of God of none effect through your tradition which ye have delivered."

THE JEWS AND THEIR AFFAIRS.

"The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure.—(Ps. cxxxv. 4.)

"What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to Himself."—(2 Sam. vii. 23.)

"The Lord thy God hath chosen thee to be special people unto Himself, above all people that are upon the face of the earth."—(Deut. vii. 6.)

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock.—(Jer. xxxi. 10.)

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year; even unto the end of the year."—(Deut. xi. 12.)

"The Lord hath chosen Zion: He hath desired it for His habitation. This is My rest for ever Here will I dwell; for I have desired it."—(Ps. cxxxii. 13, 14.)

"They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—(Luke xxi. 24.)

THE *Magid* asserts that the present prime minister, Mr. Disraeli, is descended from Menasseh ben Israel.

The Empress Augusta of Germany has presented 300 marks banco to the Jewish Asylum for aged persons at Berlin.

Christian well-wishers have contributed £115 towards a new Jewish synagogue in the east of London.

The *Echo* calls Sir George Jessel, the Master of the Rolls (a Jew) "the greatest phenomenon of celerity that has arisen in the Court of Chancery since Brougham's appearance." At the *levee* held by the Prince of Wales on behalf of Her Majesty the Queen a week or two ago, he was presented to His Royal Highness by the Lord Chancellor.

Dr. Lazarus, of Berlin, (a Jew) has been decorated with the Prussian Order of the Crown, in recognition of his services during the epidemic which raged last year.

THE JEWS AND THE POOR LAW.—There is not a Jew to be found in any workhouse in any part of Great Britain. This is stated on Jewish authority. The Jews are not slow to avail themselves of social and political privileges conferred on them by the Emancipation Act, but there is one advantage they have

abstained from availing themselves of, and that is, relief out of the poor rates.

A Jew has been appointed a borough magistrate at Southampton. The gentleman is Mr. David Davis, who had been for twenty years a member of the Town Council.

A Jew is Attorney General of Cape Colony. He has just been re-elected member for Queen's Town in the Colonial House of Assembly by a large majority.

A Jew is prime minister of New Zealand. He (Mr. Julius Vogel) was recently entertained at a banquet at Dunedin, at which the Governor was present. He is so popular that a presentation is being got up for him.

The American Legislature has chartered a Jewish institution for the care of aged and infirm Jews. It has heretofore existed on a small scale privately, but now that it is under government recognition, the society is said to be contemplating the erection of a large building.

THE JEWS IN FOREIGN ARMIES.—The French National Assembly have passed a clause (in the Bill for regulating religious services in the army), according to which a Jewish minister is to be attached to every group of soldiers containing more than 200

Jews. At the same time, the Jews in the Russian army have been placed on an equal footing with native Russians. Hitherto they have been debarred from promotion, but can now rise to the highest posts accessible to others. They will be wanted shortly for Jewish work.

DISRAELI A MARVEL.—The *Koelnische Zeitung* says: "Disraeli plays certainly one of the most marvellous parts. He does not deny his Jewish descent; on the contrary, he is proud of it, and his whole physiognomy shows distinctly that he belongs to the seed of Abraham. Since the time of Haman no Jew had ever a greater success. He is the recognised leader of the proudest aristocracy of the world. The latter had a good many times thought to take another leader, but they have never ventured to do so."

A JEWISH EDUCATIONAL ESTABLISHMENT UNDER GOVERNMENT AUSPICES.—The preliminaries for the foundation and working of a Jewish Rabbinical Seminary at Pesth have been settled by a committee appointed for that purpose by the Minister of Public Worship and Instruction. A piece of ground has been purchased, on which the new Institution is to be erected. Six Professors, in addition to other teachers, are to be attached to the seminary. Every branch of Biblical and Rabbinical Literature, as well as Theology, Oriental Languages, and the Natural Sciences is to be taught at the seminary.

The Jewish ladies of New York recently got up a public entertainment, by which they raised 1700 dollars on behalf of "The Ladies' United Hebrew Benevolent Society. Their sisters in Milwaukee, in the same way, raised nearly 500 dollars for the Cleveland Orphan Asylum.

JEWISH CO-OPERATION AFTER AGES OF ENFORCED DISCONNECTION.—The *Globe* says:—"the Jews, equally with every other community, are convinced of the truth of the maxim that unity is strength. Unfortunately, however, penal laws have, for ages, and in most countries, prevented them from practising the precept. In England, the removal of all civil disabilities leaves them free to exert the whole strength of which they are capable, and the result is happily felt throughout the world. For three years the Anglo-Jewish Association has been in active operation among us, and during that time, the institution has been earnestly working for the moral and social advancement of the Jews, in all those lands where they still labour under social disabilities. From a statement of its proceedings just issued, we find that much good work has already been accomplished."

THE JEWS AND THE BRITISH AND FOREIGN BIBLE SOCIETY.—At a recent meeting of the Jewish Association, Mr. H. S. Joseph stated that he had entered into negotiations, on behalf of the Association,

with the British and Foreign Bible Society for the supply of the Society's Bibles to the Association without the chapter headings, at a reduced rate. A letter was read from the Society, stating that the latter consented to supply the Association with its Bibles at 10d. each instead of 1s.5d., the published price. Mr. Joseph added that the Society were willing to supply the Bibles at the same price to all the Jewish Schools throughout the country, provided that the order came through the Association.

THE JEWS A MUSICAL RACE.—Mr. Curwen, the author of the Tonic Sol-fa system of singing, thus describes the singing at the Jews' Free Schools, Spitalfields: "The singing of Mr. Abrahams' class was certainly exquisite. I was not surprised to notice that nearly all the teachers of the Girls' School had come to listen to it. As soon as this was over, I noticed that all the 300 boys had risen and stood, without book, but with covered heads, looking seriously towards Mr. Benjamin. Then, before I was aware, there burst forth the grand ringing tones of the Hallelujah Chorus, in the Hebrew language. It was wonderful to notice the feeling and the fire with which the piece was delivered. It quite overcame me. It was Mr. Angel who had suggested this adaptation of a psalm of praise to Handel's Hallelujah Chorus. Mr. Benjamin had arranged the parts for boys' voices, and the boys had learnt their parts by heart. It was marvellous to me, when I remembered that only about a year ago there was no singing taught in the school. These Hebrews must indeed be a grand old musical race."

A MODEL JEWISH SCHOOL.—The following description of a visit to the Jews' Free School, Spitalfields, brings before us one of the most successful educational institutions of the day, and that it should be a Jewish institution is significant of the times. "One of the most interesting mornings I have ever spent was on Wednesday, the 18th ult., in the Jews' Free School, Spitalfields. This school has for its head Mr. Angel, a gentleman of learning and ability. It educates 1,552 boys, and 1,091 girls. No child is allowed to pay more than one penny per week, but so greatly is the school valued that many children of well-to-do parents flock to it. Its staff is large, consisting of a headmaster and head mistress, with twelve certificated teachers, four of whom are University graduates; six assistant teachers, and forty-five pupil teachers, besides teachers of needlework, domestic economy, drawing, and, for female pupil teachers, the piano. Having so large a school, Mr. Angel was able to adopt that thorough classification of the pupils, according to ability, in separate rooms, and under superior masters, which I have seen at work in Germany. It is, in fact, the Prussian system which the London School Board has only yet ventured to adopt

for one of its schools, but which this school has used for many years. The younger children are in large numbers and in large school rooms, while those above eight years old are in large class-rooms.

JEWS EXHORTED TO RENEW THEIR FAITH. A Jew thus addresses his fellow-kinsmen in the *Jewish Chronicle*: "The study of the practice and principles of our faith and of our sacred language has been too long and too much neglected. Danger is naturally apprehended from neglect of matters so essential. If Jews of the next generation are to maintain that position which is their pride, they must be duly grounded in those branches of knowledge which will enable them to stem the tide of doubt and unbelief. In days of yore, thanks to our religion, we, the witnesses of Revelation, taught faith to a world *without faith*. Now in this new phase of history the world assails faith, or perhaps, to speak more truly, it has *many faiths*; amongst others many men have implicit faith in themselves. The new mission of Judaism is not to promulgate the old truths, but to maintain them. The work of Jews as missionaries to a certain extent is done; they are now called upon to be the champions of those truths of which they were previously the missionaries."

THE JEWS IN BRITISH SOUTH AFRICA.—The Port Elizabeth correspondent of the *Jewish Chronicle* thus writes to that paper: "It is currently reported that the Hon. Simeon Jacobs, whose recent appointment to the office of Attorney General of that colony, you have probably already noticed, is likely to be promoted to the still more dignified post of Judge of the High or Superior Court, a position answering to that of Lord Chief Justice at home. The office of Judge of the Diamond Fields has already been offered to the learned gentleman, but has been declined by him. The election by a large majority of Mr. H. H. Solomon as Mayor of this thriving town is a significant event here, though probably you are too much accustomed to Jewish Mayors in the old country to look on it in that light; but here it is a matter of importance. He is the first Jewish Mayor in the colony where there has been, and still exists a certain amount of prejudice against the Jews, partly owing to the active exertions of the Conversionists, who are at work in this part of the world to Christianise the Jews *and* the heathens. Their labours would probably be more productive if confined to the latter section of humanity. The material prosperity of the Jews in the colony is developing itself amazingly, and although this fact gives rise to some natural jealousy in an eminently commercial community, yet the local papers all speak highly of Mr. Solomon, and he is already giving great satisfaction in his official capacity."

THE JEWS IN ROME.—"There are five synagogues in Rome, two of which belong

to the Spanish and Portuguese, and the remainder to the Italian rite. They are called Scuola del Tempio (which is said to have existed at Rome since the days of Titus), Catalana, Castiliano, Sizziliano, and Scuola Nova. All these synagogues are in one building, but they all have separate entrances from different streets. The reason of this is that the Inquisition would only allow one synagogue, and it was only with great difficulty and by means of a lavish expenditure of money that permission was given to retain the rest, on condition that they should all be lodged in the same building. The Talmud was on the Index Expurgatorius of the Inquisition, and none of the synagogues were allowed to have a single copy of it. There are altogether 4,500 Jews in Rome, most of whom are in a destitute condition." So says Dr. Berliner in an article in the *Judische Presse*.

JEWISH WELFARE THROUGHOUT THE WORLD.—"Last night a soirée of this institution (the Anglo-Jewish Association) was held at the private residence of Sir A. Sassoon, Lancaster-gate, at which a large number of visitors, estimated at upwards of 800, were present. The principles of the association are the promotion of the education and welfare of the Jewish community all over the world. Among those present were Sir Geo. Jessel, the Master of the Rolls, Sir F. Goldschmidt, Baron H. de Worms, Sir A. Sassoon, Mr. R. Sassoon, Mr. H. Lumley, Mr. J. Davis, Mr. L. M. Burgtheil, Mr. Serjeant Simon, M.P., &c. Refreshments having been served, a general meeting took place in the large drawing room, at which addresses were made. The proceedings were opened by Sir F. Goldschmidt, who gave an account of the operations of the society at home and abroad; and said that although it had only been four years in existence, it had effected great good among the poorer class of the Jews. At Jaffa schools had been erected, covering upwards of 600 acres of ground. He also spoke of the persecution of the Jews in Servia, Roumania and Poland, and detailed the measures he with others had taken to bring the subject before the British Legislature. Addresses were also made by Mr. Serjeant Simon, Mr. Henriquez, and the Baron de Worms. Thanks were given to Sir A. Sassoon for the use of his mansion, and an appeal for funds was made in behalf of the association, which was liberally responded to. The proceedings, which were enlivened by music, both vocal and instrumental, did not terminate till a late hour."—*Daily News*, March, 1874.

A JEW'S INFLUENCE IN GERMANY.—Dr. Jacoby (a Jew), who was imprisoned during the Franco-German War, for protesting against the annexation of Alsace and Lorraine—has been elected to the German Imperial Parliament, by the social democrats and republicans of the Leipsic district. He

has refused to take his seat, on account of the military tendencies of the empire, predicting that Germany will have to pay dearly for Bismark's policy. The Leipsic correspondent of the *Jewish Chronicle*, says Jacoby "may be likened to Mr. Bright; for just as that eloquent and energetic man may be said to have, conjointly with Mr. Cobden, shaped the policy of England since the repeal of the Corn Laws in 1846, so Jacoby, by his celebrated 'Four Questions of an East-Prussian,' infused new life into the politics of Prussia, and whatever of freedom her people enjoys, may fairly be dated from that time. His merits in that respect, as well as his uprightness and the immaculate purity of his character, are universally acknowledged alike by friends and opponents. How well he was justified in the motive which he assigned for declining the seat offered him has been shown soon enough, and, alas! but too clearly in Count Moltke's warlike and war menacing speech on the military budget a few days since. Equally justified has now been what he said in 1870 on the question of the annexation of Alsace-Lorraine (this speech of his, as well as all his others, may be read at full in his *Collected Essays and Speeches*, published in 1872 by Otto Meissner, Hamburg), for which remarks he suffered imprisonment. The recent protest of the Alsace-Lorraine deputies in the Imperial Parliament may be said to be only an echo of what he expressed in 1870."

THE JEWS IN PALESTINE.—The Jerusalem correspondent of the *Jewish Chronicle*, writes thus: "The time has now come when it is absolutely necessary for the Alliance Universelle Israelite and the Anglo-Jewish Association to look more energetically to the moral and intellectual condition of our brethren in the East, especially in Palestine. It is very late in the day, but yet not too late. There are, doubtless, many impediments in the way, many prejudices to grapple with; bigotry, intrigues, machinations to overcome; and, in this case, it must be confessed *ce n'est pas le premier pas qui coute*. Every Israelite who loves his co-religionists with all his heart, and who is imbued with a love of his ancestral land, must almost feel despair at the future of his people, when he sees on the one hand all these historical proofs of past glory, and on the other hand, the present generation which now inhabit the Holy Land, but is so degenerated physically and morally. A very intelligent Jew of high connections, has been in Jerusalem, and has taken very great interest in the social and moral condition of our brethren in the Holy City. He visited almost all the benevolent establishments of Jerusalem, amongst others the Montefiore Almshouses and the Rothschild Hospital. On the day of his visit to the latter place, a number of outdoor patients—Jews, Mahomedans, and

Christians—were in attendance. He also inspected the Evelina Rothschild Girls' School, where he examined the children in various subjects, and admired their proficiency. He has manifested his benevolence for the really poor on many occasions."

JERUSALEM, TURKEY, AND GREAT BRITAIN.—Writing from this place under date Feb. 12th, 1874, the correspondent of the *Jewish Chronicle* says "The Palestine Exploration, under the direction of Lieut. Drake, is pursuing its investigations in the environs of Jerusalem. It has been working hard for several months with creditable energy. About the end of last year, Mr. Claremont Ganneau, the celebrated young French archæologist, arrived here. This is the *savant* who discovered the *Mesha* stone. He is employed at Constantinople as Chancellor Dragoman in the French Embassy; but the ambassador granted him a year's leave of absence, so that he might return to Jerusalem and join the 'diggings,' conducted on behalf of the Palestine Exploration Fund. A Mr. Lecomte, who is a friend of M. Ganneau, and who is also sent by the Exploration Fund, came with him. These two gentlemen, with some others, have been exploring the neighbourhood of Jericho, where they found several highly interesting relics relating to the history of the Jewish race and faith. Among these were stones bearing inscriptions, coins, weapons, vessels, utensils, &c. All of these seem to belong to the glorious days of the Jewish people." The *Jewish Chronicle* says, "We hear of another effort being made to remedy the scarcity of water in Jerusalem. The *Levant Herald* says 'According to a local paper a rich English lady is about to cause the construction at her own cost of a handsome aqueduct for the purpose of providing the city of Jerusalem with a good supply of water, which, in common with Constantinople, it much needs. The scheme will involve an outlay of £25,000, and an engineer is now engaged upon the plans, which will be submitted to the Porte when they are completed, in order to obtain its authority for the execution of the project.'" The *Jewish Chronicle* hopes that the report is true, but fears that no permanent, practical good can be done until the Porte specially guarantees protection against the wilful destruction of the aqueduct and other portions of the water supply by the nomadic Arab tribes. What does this mean but that the political Euphrates must be dried away before the kingdom of the east can re-appear. The Turkish government is powerless to give the guarantee referred to. It will need a stronger power to enter into possession before the beloved land and nation can revive to the extent required in these latter days. This power is Britain, which, at the impending break-up of the sick man, will shortly find itself mistress of the Egyptian and Syrian sea-board.

THE JEWISH EMIGRATION TO JERUSALEM.—We quoted last month the following extract from the letter of the Jerusalem correspondent of the *Jewish Chronicle* :—“The enormous immigration of Russian and Polish Jews goes on without intermission. Last autumn every Russian boat from Odessa, and every Austrian boat from Trieste, brought forty or fifty families. Among these were several rich men, who immediately on their arrival bought ground and built houses, especially outside the city near the gate, on both sides of the Jaffa road, so that a new suburb, in fact a ‘new Jerusalem,’ is springing up here. The finest houses belong to our co-religionists.” We had not at the time seen the letter itself. It now appears that the correspondent makes the foregoing communication with sorrow. He says, “I am sorry to tell you that the enormous immigration, &c.” He is afraid

the increasing Jewish population will necessitate increasing appeals to the benevolence of Jews elsewhere, to maintain their fellow countrymen in a land where much cannot be done in the way of self-provision. “It would be a happy thing for Jerusalem,” he says, “if there were sufficient rich persons in the city itself to obviate the constant appeals to Europe for relief.” The Jews may keep themselves easy on this score. The time has come to people these localities with their ancient inhabitants, and we may depend upon it that the transfer of the government from the apathetic rulers at Constantinople to the vigorous “young lions of Tarshish” will not be too late for the needs created by this immigration of Jews. God is at work, and will make one thing suit another. We wait the fall of the Turkish Empire.

WHO IS THE PRINCE OF EZEKIEL xlv. 22 ?

THIS question is of special import in considering the “one great sacrifice ;” for if this Prince offering for himself and for the people, under the memorial institution of sacrifice, be the Christ, then did Messiah offer both for himself and the people when once “he appeared to put away sin by the sacrifice of himself ;” for there cannot be a memorial of that which has not been ; neither will it be denied that all the sacrifices of animals, in themselves inefficient to the putting away of sin, point, either as type or memorial, to his work who offered one sacrifice “for sins for ever,” “by which one offering he hath perfected for ever them that are sanctified.”—(Heb. x. 10-14.)

The application of the title, “the Prince,” as found in the description of the reign of Christ, contained in the closing chapters of Ezekiel, is not to be judged according to the present significance of that title in our country and others, where a prince is but the son of the reigning monarch, having no kingly or governmental power, but is a subject of the kingdom or empire. A consideration of the scriptural meaning of the title of Prince, as applied to the Christ, will abundantly establish the truth of this proposition, and will also manifest the true significance of the title. Messiah, then, is spoken of as the Prince of Life. His relation to life is set forth in the following texts : “As the Father hath life in Himself, so hath He given to the Son to have life in himself ; for as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will ; Thou hast given him power over all flesh, that he should give eternal life to as many as Thou hast given him.”—(John v. 26 and 21 ; xvii. 3.) These passages agree in demonstrating that Jesus the Christ is invested by the Father with supreme and absolute authority and power in regard to life ; therefore, we have scriptural evidence that the title of

Prince is expressive of supreme and absolute authority and power. Again, Christ is styled "the Prince of the kings of the earth" (Rev. i. 5), and the "King of kings and Lord of lords."—(Rev. xvii. 14.) These titles are evidently the same; for it would not be reasonable to hold that Messiah is "King of kings and Lord of lords," and yet occupies some inferior position in respect to the kings of the earth, expressed by the title "the Prince." Here, then, we have the warrant of Scripture that the title of Prince is equivalent to that of king or lord. Again, if we strive to realise the glorious position of Christ, to whom "all power in heaven and earth is given" (Matt. xxviii. 18); who is far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come (Eph. i. 21), and recal the apostolic announcement of his exaltation—(Acts v. 31): "Him hath God exalted with His right hand to be a Prince and a Saviour;" we cannot fail to perceive that the title of Prince is adequately expressive of supreme and absolute authority and power as before shewn. The Prince, then, is, undoubtedly, the Messiah.

But we need not leave the matter here for want of testimony. The saints are to be kings and priests, reigning with Messiah.—(Rev. v. 10 and xx. 6.) Would their position be a less honourable one if they were said to be princes and priests? The emphatic reply of the Spirit is, The rulers in the future age *are* princes. Psalm xliv. 16: "Instead of thy fathers shall be thy children, whom thou mayest make *princes* in all the earth." The prophecy of these closing chapters of Ezekiel, from which our title is taken, speaks of the princes of Israel generally. In the 8th verse of chap. xlv. we read, "My princes shall no more oppress My people." Need it be asked whether this does not mean that the rulers, or kings, or those that have dominion shall be just and righteous. Then when we read, in this same prophecy, of a person styled by pre-eminence **THE PRINCE**, knowing that the definite article is used to distinguish this Prince from all others; and bearing in mind the scriptural significance of the title, are we not impelled to the conviction that the Prince is indeed the Christ, the chief Prince among the princes of Israel, and of all the earth; even the great Prince (Dan. xii. 1), the Prince of Peace.—(Isaiah ix. 6)? Thus we have an abundance of Scripture giving an affirmative answer to the question forming our title.

Suppose, however, for the sake of further manifesting the truth, we take up the position that the Prince is not the Christ: to what will it lead? The 21st verse of the last chapter decrees that a certain portion of the land shall be for the Prince, and the sanctuary shall be in the midst thereof. Now, Messiah is to build the temple of the Lord (Zech vi. 12), and as the land for the site of the temple is now in the possession of the Prince, by a decree of the Almighty, he the Christ, the king of all the earth, will, on such a hypothesis, be under the necessity of petitioning the Prince to grant him the land whereon to build. In the portion of the Prince, also, the sons of Zadok, the then immortalised brethren of Christ, are to have a place for their houses.—(Ezek. xlvi. 9-11 and xlv. 4.) This arrangement puts some

personage—we are not told who—styled the Prince, at the head of the saints; therefore, Christ, if he is not this Prince, is not their head. There are to be two orders of priests, the sons of Zadok, and the Levitical priesthood restored. The prophecy contains ordinances for the service of both these orders; and for the Prince, who is also a priest. Other parts of the Scriptures treat of both orders of priests, but we have no mention of the Prince or his priestly office. Messiah is to be a priest upon his throne (Zech. vi. 13), and yet the prophecy we are considering, if the Prince be not he, is silent concerning his priesthood.

But enough; we cannot accept a position involving us in such inconsistencies. A part of Messiah's work is to raise his household from the dead, judge each one according to his deeds, reject and punish the unworthy, immortalise the approved, and also constitute them kings and priests to reign with him.—(John v. 29; Luke xiv. 14; 2 Tim. iv. 1; 2 Cor. v. 10; Rom. ii. 6-10, 16, and Rev. xx. 6.) These are the sons of Zadok, whose habitations are to be round about the sanctuary in the Prince's portion, in the most glorious time when Messiah shall build the temple of the Lord, in which he and his glorified brethren are ministers. The Prince, therefore, is the most distinguished among the priests, in whose portion is the sanctuary in the midst thereof, and the residences of the immortal priesthood cannot be any other than the Christ. The Prince, who is also a priest, for whom there are special ordinances separate from the ordinances from all the other priests, must be the Messiah.

In conclusion, the notion that the Prince of Ezekiel's closing prophecy is any other personage than the Messiah, is an error resulting from that previous error concerning him which has been so insidiously sown among the brethren for months past, but, thank God, without the success anticipated. Like all other lies, it needs other lies to support it.

A SISTER.

The Christadelphian.

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

MAY, 1874.

THE object of our existence as a magazine is defined on the cover. We share, in common with all who receive the truth, the duty of making our utmost contribution to the work of expounding and defending "the faith preached by the apostles eighteen hundred years ago, . . . with a view to making ready a people prepared for the Lord." For any other object, we should not think it worth while to go through the labour and mental "travail" connected with the monthly publication of the *Christa-*

delphian. But the object being what it is, we endeavour to work at it in the spirit of Solomon's counsel: "Whatsoever thy hand findeth to do, do it with thy might." For this reason, the editorial policy is essentially and confessedly a "narrow" one, so-called. That is, we restrict the contents of the *Christadelphian* to those things only that in some way or other are calculated to promote the object in view: the dissemination of the right doctrines of Christ and the right spirit thereof, refusing to give currency to writings that are in any way likely to interfere with this object.

We are not of those who aim at creating a circulation by opening their columns indiscriminately to all writers, and who think to save consistency or soothe conscience by disavowing responsibility for aught save edi-

torial productions. We choose to make the truth the measure of our circulation, and we choose to make ourselves responsible beforehand for the influences exerted by the contents of the *Christadelphian* for good or evil, knowing that we cannot absolve ourselves from responsibility for anything subject to our control.

And in this, we keep strictly within what is universally acknowledged as each man's individual prerogative, viz., to lend himself to the support of that only which commends itself to his convictions. If we forced the *Christadelphian* on any one, or proposed to interfere with the exercise of another man's liberty, our attitude might be open to the stigma sought to be conveyed in those general terms of abuse which inconsistent and heedless men find it so easy to pour upon those whose course is a condemnation of their own. What we say is this, that being convinced a certain thing is the truth, we claim to exercise, to the fullest extent, the unquestionable right to serve that, and that alone. Our service in the case being the publication of the *Christadelphian*, we refuse currency to anything which, in our judgment, is opposed to the truth.

But the caviller asks: What right have you to make your judgment the standard of decision in the matter? Our answer is—our right is just the same as his. Every man claims and exercises the right to use his own judgment within the domain of his own individual actions. We do no more in this matter than he does in all his matters. Where should we be if we attempted to follow his suggestion and abandoned our own judgment? At sea without a rudder. The caviller really means that *his* judgment should be taken as the cue: if not his, whose? Perhaps he would say "nobody's: let every man have his own say, and let people be responsible for their own articles only." To this, we have only to say that no man having earnest convictions concerning Christ could feel himself at liberty to waste his time and opportunities in upholding not only an uncertain sound, but worse—babble, contradiction, "confusion worse confounded." Babble exists in the world, and it cannot be suppressed till Christ come, but what an extraordinary enterprise for a professed servant of Christ, to provide it a door of

utterance! In a magazine thrown open for the advocacy of this and then of that (the opposite), the Editor's own utterances become but an element of the babble.

It is all very well for those who are either uncertain about the truth or indifferent to its interests, or who wish merely to figure in the front for the sake of advantage, to conduct a paper on the principle of open columns and editorial non-responsibility. With those who have full assurance of faith and who have a tender heart for the down-trodden things of God in this cloudy and dark day, such a paper is an impossibility. The *Christadelphian* is none such. It is on the narrow-way basis: and from this basis it cannot be moved during the life of its present Editor. Nothing but the truth would induce him to accept the social and temporal mortifications and disadvantages incident to its profession; and having to accept these, he is determined it shall not be for the sake of a milk-and-watery unHINGING, demoralising, dabble in babble, but for the sake of the great and rich, and, at last, gloriously ending work of God, in contending earnestly for the truth and upbuilding the saints in the holy faith of their most high calling.

ANSWERS TO CORRESPONDENTS.

J. G.—"The least offence against the law made amenable to a violent death," as shown by the fact that the unforgiven (those guilty of presumptuous sins) were stoned, and those forgiven had, in order to obtain forgiveness, to bring a living creature to be killed in sacrifice. In the latter case, the violent death of the animal was accepted, when a ceremonial transfer of sin had taken place, the offender recognizing himself as dying in the animal.

"THY KINGDOM COME."

"Is it consistent with a belief in the prophets to pray for the hastening of the kingdom?"—(D. W.)

ANSWER.—It is Christ who has taught us to pray "Thy kingdom come." Consequently, such a prayer is not inconsistent with a belief in the prophets, for he would not teach us a prayer inconsistent with this. The prophets tell us of the purposes of God and the seasons appointed for them: to desire their speedy fulfilment is rather a desire begotten of them than a thought inconsistent with them.

"IN THE FATHER."

"Are we in the Father in any other sense than being in the 'Name' and He being in us."—(D.W.)

ANSWER.—We are "in the Father" in the sense that "in Him we live and move and have our being." Those who have believed and obeyed the truth are in Him in another sense. In Christ, they are incorporated in his present arrangements and future purposes. But it is reserved for those who experience the change from the earthy to the spiritual nature at the resurrection to know what it is to be in Him in the highest sense; assimilated to the Spirit, they will be one with the Father and the Son, in a sympathy and communion, whose delights are unknown to the flesh.

CIRCUMCISION AND THE CROSS OF CHRIST.

"Christ was circumcised on the eighth day. Do we inherit that circumcision? If so, what was the cross that Paul says (Gal. vi. 14) he gloried in?"

ANSWER.—Obedient believers are "joint-heirs with Christ."—(Rom. viii. 17.) This joint-heirship extends to everything that belongs to Christ; and consequently to the status he obtained as a child of the house of Abraham in being circumcised the eighth day. Believers in Christ do not require to be circumcised, because in being baptised unto Christ, we are "circumcised with the circumcision of Christ."—(Col. ii. 11, 12.) But there is a reason affecting them all, why their own circumcision could not benefit them. Individual circumcision became of no advantage to Jew or Gentile, because of the succeeding disobedience which nullified it. Paul's teaching on the subject is: "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.) All Jews were breakers of the law in some particular or other: consequently circumcision became profitless to them. And what was profitless to the Jews could not be profitable to the Gentiles. But Christ was not a breaker of the law: consequently, his circumcision remained and became profitable to all who put on his name in being baptised unto him through the faith.

The cross that Paul gloried in was the cross by which Jesus became a curse for those who should afterwards believe on him unto eternal life. Paul did not glory in the piece of wood, but in the event by which he and all Jews were redeemed from a curse in which they were helplessly held. The unbelieving Jews gloried in a circumcision which could not avail them. Paul gloried in a crucified Jesus, by whom the law was

taken out of the way of believers; and in whom believers became the true circumcision of Christ; the only circumcision that was never invalidated.

PERSONAL SINS IN THE DAY OF RECOMPENCE.

"Are not believers still (though Christ has suffered violent death for them) really under the curse of divine law for personal sins even as they are yet in reality under the Adamic curse? If not, Why is the curse for personal sins not personally undergone as well as the Adamic curse?"—(J.G.)

ANSWER.—Suffering the Adamic curse is a question of physical constitution, which (though we put on Christ) remains unchanged till the expiry of the whole time allowed for probation, when we shall be "glorified together (Rom. viii. 17); they (of former days) without us not being made perfect."—(Heb. xi. 40.) The effect of personal sin unforgiven would be to exclude us from eternal life by the violent displeasure of God in the day of revenges, which shall devour the adversary. God for Christ's sake forgives these, if we make confession and forsake them.—(1 Jno. i. 9; Prov. xxviii. 13.) Therefore, in the final sense, believers are not under the curse for personal sins, but stand accepted in the Beloved, if they fear and are obedient. They will joyfully see that the Father's displeasure is no more toward them when the Lord invites them to a portion in his kingdom and joy. They will realise the truth, that "He hath not dealt with us after our sins, nor rewarded us according to our iniquities; for as the heaven is high above the earth, so great is His mercy towards them that fear Him; as far as the east is from the west, so far hath He removed our transgressions from us."—(Ps. ciii. 10-12,)

"AS TO BAPTISM, REMOVE EVERY ELEMENT OF DOUBT."

R.H.T.—It cannot be denied that the doctrine of judgment is one of the first principles of the gospel. (Reference to the following testimonies will convince any candid mind on this point: Heb. vi. 1; Rom. ii. 16; Acts x. 42; Matt. xvi. 27.) Therefore, the believing or not believing this doctrine does undoubtedly "affect the standing of one immersed." You seem to admit this, but entertain a doubt whether the question of time is an essential element in the matter—that is, whether it is necessary to recognise that the unfaithful will be present at the tribunal at which the righteous are accepted. A full consideration of the question, in the light of all the testimony that exists, ought to settle this.

Nothing can be plainer than the statement that it is "at his appearing and his kingdom" (2 Tim. iv. 1) that Christ is to judge both living and dead—a statement supported in so many ways by Christ's parables and scattered statements; and nothing can be more evident than if you remove this element of time, you destroy the moral character of the occasion. It is an occasion for "making manifest the hidden things of darkness," as well as giving praise and honour to the faithful.—(1 Cor. iv. 5.) Now, if the unfaithful are absent, neither to themselves nor to the faithful can this manifestation take place. Not only so, but the righteous themselves must come through the ordeal of giving account to God.—(Rom. xiv. 12.) They are saved "so as by fire." They may be saved, though their work in others may be destroyed; but it will only be on the principle of successfully coming through the trial which destroys worthless work. It is an unsafe rule to trim and clip the truth, and try how little we can do with. Rather let us make our calling and election sure, by removing every element of doubt.

THE TEN TRIBES AND THE BRITISH NATION.

W.O.—The argument in favour of the inhabitants of the British Isles being considered the descendants of the ten tribes, will not bear a moment's consideration. The theory belongs to "Louis-Napoleon" class of religious sensationalism—a poor mixture of Bible texts and weak brains got up and vended for carnal gratifications of divers sorts: first, national; second, individual, which it is worthless to explain more particularly. The covenant of circumcision is the foundation of the relation subsisting between God and the children of Jacob.—(Gen. xvii. 14.) If that covenant is broken, in the omission of circumcision, the connection ceases. Now the Britishers do not circumcise. Consequently, even if they could be lineally traced to the transgressors who were removed by Shalmaneser, it would prove nothing for them in relation to the promises. Their neglect of circumcision would cut them off. But they cannot so be traced. The British physiognomy is altogether against the claim. The Jews never lose the Jewish face. British jargon (entirely lacking the Hebrew which the Jews never lose) and British traditions (colourless of Moses, whom the Jews never forget) are entirely inconsistent with the notion. We Britishers are a conglomeration of the alien races, without God and without hope, unless we lay hold of the covenant of the Slain Lamb.—("God shall save the tents of Judah first."—(Zech. xii. 7.) Judah yet wanders in

dispersion. Consequently, we proud Tarshishers are not the ten tribes. Our star is in the meridian, while Judah yet languishes in the dust. Were we the ten tribes, we should be under Judah's feet instead of standing as the lion over the trembling lamb.

THE DOCTRINE OF JUDGMENT AND THE VALIDITY OF IMMERSION.

D.P.—No baptism is valid except the baptism of a believer. And his belief must extend to the whole testimony concerning Christ. The first of these assertions is proved by the association of baptism with belief in the original commission of Christ to the apostles and in their uniform practice of baptizing believers only, when they went out on their work. The second is shown by common sense and the re-immersion of the twelve Ephesian believers (Acts xix. 5) whose faith at their first baptism was limited to John's preaching. The testimony for Christ, set forth in the gospel, includes the declaration that he is the appointed judge of the living and the dead (Acts x. 42), and this declaration is shown by the testimony as a whole (Luke xix. 15) to mean that Christ at his appearing, convokes the responsible who are alive, and the responsible who have lived and died, and whom he recalls from their graves for the purpose, to "give to every man in body according to that which he hath done—good or bad" (2 Cor. v. 10)—eternal life to those who have sought it by a patient continuance in well-doing (Rom. ii. 7, 13), and shame suffering and corruption to those who have been contentious and flesh-servers.—(Gal. vi. 8; Rom. ii. 8; Dan. xii. 2.) Now any man denying the simultaneous arraignment of good and bad at the appearing of Christ, denies the judgment that is taught in the Scriptures, and, therefore, denies one of the elements of the testimony concerning Christ in the gospel, and to that extent, he is unready for the act of baptism which is prescribed for those only who believe the gospel in its entirety. And if in that state, he is immersed, and comes afterwards to see the truth, no doubt his desire to place the validity of so grave an act beyond question, would prompt him to imitate the example of the Ephesian twelve, and be baptised again. If he do not come to see the truth of the matter, the responsibility of his position must lie with himself. He cannot be surprised if the friends of the whole truth feel themselves compelled to stand apart from the fellowship thereof. (Accept this in lieu of a letter for which the time fails.)

TRINE-IMMERSIONISM.

N.L.B.—"Baptizing in the name of the

Father, and of the Son, and of the Holy Spirit" does not mean three acts of immersion. This is shown by Paul's explanation of what immersion signifies. He says it is a being "baptized into the death of Christ," a being "planted in the likeness of his death" (Rom. vi. 4); a being buried with Christ.—(Col. ii. 12.) There were not three deaths but only one, nor three burials, but only one. Three acts of baptism would, therefore, be not a likeness but an unlikeness of what it relates to. One act of baptism corresponds with the death and burial of Christ, and with the description of all the cases of immersion recorded in the "New Testament." How then come the three names of the Father, Son and Holy Spirit to be mentioned by Christ in connection with this one act? Because they are all concurrently concerned in the matter with which the act establishes a connection. What is this? Christ the Saviour. Why should not his name be mentioned alone? Because he was not alone. He was the Father manifested among men by the Spirit for their salvation, that the glory might be to the name of YAH—the Creator and Upholder. The single mention of the Son would have tended to conceal the great truth which Jesus constantly proclaimed—that of himself he was nothing: that the Father within him was the Doer and the Speaker; and that by the Spirit proceeding from the Father, was this great marvel achieved through the Son among men. The significance of the formula—"Father, Son and Holy Spirit"—is, therefore, doctrinal. The use of it tends to keep in view the great fact that there is but one God—one Redeemer; and that Jesus is not another, but the Eternal One in manifestation, accomplishing the great work of salvation by his Eternal Spirit, operative through the seed of David according to the flesh. The name of Jesus is, therefore, the Father's name, placed in a man by the Spirit. This is the name of salvation, than which, there is none other given among men. Baptism is the act of induction into it, and, therefore, a baptism into the name of the Father, and of the Son, and of the Holy Spirit. In the early ages, when many winds of false doctrine were raised by Scripture wresters, a three-fold immersion was deduced from this form of words, and practised by many. Some in our day are reviving the absurd, unmeaning and unscriptural practice—**TRINE-IMMERSIONISTS**, who talk of "one baptism in three immersions." They might just as well talk of "one immersion in three immersions." The precedents of a benighted ecclesiastical antiquity are miserable ground on which to rest our faith and practice. One baptism, which is equivalent to one immersion, was the simple, sensible, apostolic practice from which wise men will not depart.

DID JESUS DIE AS A SUBSTITUTE?

M.L.S.—Jesus did not die as our substitute, but as our representative. Had he died as our substitute, his resurrection would not only have been unnecessary, but would have been excluded, because the death which we had to die was a death without resurrection. Jesus died as one of us, for he was of the same physical nature with ourselves, as Paul abundantly testifies. He was the seed of Abraham (Gal. iii. 16), not "or the seed" of Abraham, as the latest quibble has it. He partook of the same flesh and blood as the children—(Heb. ii. 14-17.) Consequently what is affirmed of the physical nature of his brethren was affirmable of him in the days of his flesh: body dead because of sin (Rom. viii. 10), sentence of death in ourselves (2 Cor. i. 9), waiting for the redemption of the body (Rom. viii. 23), a vile body (Phil. iii. 21) a weak, corruptible, dishonourable, natural body.—(1 Cor. xv. 42-44.) That feature of his case which distinguished him from us was, that he was God at work in our nature. The object of this was that the work might be God's—that the glory might be to Him. The result of the work was a man without sin morally, though suffering the consequences of sin physically, in whose death and resurrection the law of sin and death was annulled. To him, God asks all men to look to be saved. Their sins are forgiven for his sake, if they repent; they have eternal life if they recognise the vindication of God's law in him. To use the words of Paul (Rom. iii. 25, 26), "God hath sent him forth to be a propitiation for our sins, through faith in his blood." Why was the blood shed? "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 in Jesus." The forbearance of God is the great feature of the case. If the death of Christ had been as a substitute, there would have been no "forbearance" in letting the others go free. When a debt is paid, there is no forbearance in exempting the original debtor. But God forgives our sins through His forbearance, not because he obtained satisfaction in the death of Christ in the sense of a substitute, but because in him, his righteousness was declared; in his death his way towards men was upheld, his despised authority vindicated; and the way open for him to be gracious without compromise to all identifying themselves with this righteousness in baptism into the name of the crucified and risen representative. But you say: "the two Adams were two federal heads: all sinned in one and all died in the other." You say this to exempt Christ from the operation of his own death. Do you not see that your argument proves the reverse? Was not the first Adam personally included in the results that came on us; and if there

is to be a parallel, the second Adam must be personally included in what he underwent and accomplished. But in point of fact, there is a mistake made about Paul's use of the word "Adam" in relation to Christ. He is constantly understood to apply it to him in the days of his flesh, whereas the context will show it is applied to him in his glorified state. He is the second Adam now in the matter of giving life, after having vanquished the death that came by the first. As we get death from Adam, we get life from Christ, but not from the weak and suffering and dying Christ of 1,800 years ago, but from the Christ exalted to heaven in his state of victory over death—in that state, in which having died unto sin once, death hath no more dominion over him (Rom. vi. 10), in the state in which he is now: in which, being our life, when he appears, we appear with him in glory.—(Col. iii. 4.) But though connected with him as to individual destiny, the saints are not yet free from hereditary condemnation. They are free from the individual condemnation that *will be pronounced* on those who come in contact with the light but prefer the darkness.—(John iii. 19.) That is, it is not in store for them. They are delivered from it in the remission of their sins, but it is yet true that the body is dead because of sin (Rom. viii. 10); that the body requires redemption (ib. 23) being vile, dishonourable, and corruptible, and deathful, because being the image of sinful Adam.—(Phil. iii. 20; I Cor. xv. 42-50.) They do not obtain the physical results of their transfer from Adam to Christ till the appointed "marriage" with the Lamb, in the transformation of their vile body into conformity with the body of his glory.

SINNING WITHOUT LAW.

"I draw from a portion of your reply to a question put, the idea that all men are in some sense related to Divine law, the transgression of which makes subject to the wrath of God, and the undergoing of which would be violent death. Where this is implied in fewest words, is in the quotation, 'Believers were all at one time subject to this wrath,' referring (as I understand it) to Gentiles as well as Jews, previous to their saving connection with the One Faith.' This idea of general law appears to me to be reasonable, in view of the fact that the present generation of believers are Gentiles by nature, and which, if not related to law prior to contact with the truth, they had no sins to be forgiven or obedient connection with the truth; because we read 'Where no law is, there is no transgression.' But then again I am met with a difficulty on coming across the words 'For as many as have sinned without law.' The question then may be briefly put this way: To what law are Gentiles related previous to belief of and obedience to the truth?"

Explain in connection with this Rom. ii. 12, which teaches that some are without law and yet sin, and Rom. iv. 14, that where no law is there is no transgression.—(J.G.)

ANSWER.—After Adam was expelled from Eden, we find Abel offering sacrifice. This is proof that a new law was established towards Adam and his children, after the transgression and death-sentence in the garden. To this law they and their descendants were related, either as transgressors or sons of God—(Gen. vi. 1). Hence, when all flesh had corrupted God's way on earth, while they were in the full swing of their own pleasures—"eating and drinking, marrying and giving in marriage," the flood came and took them all away. The law thus avenged was continued through Noah and his sons, as evidenced by the sacrifice after the flood, and the covenant with Noah. Shem, Ham and Japheth were three federal heads, through whom it came to bear on all the world. Melchizedek is an instance of righteous conformity to it: Sodom and Gomorrah and the seven nations of Canaan, instances of departure and transgression. In subsequent times, the departure was so wide-spread and complete, that "times of ignorance" came to be the order of the day everywhere. At these "times of ignorance" God winked, not because men were not wicked, but because in their situation they were helpless. Ancestrally related to His law, they were personally without it. Hence though sinners, or doers of those things which God had anciently commanded not to be done, so far as they were concerned, they were sinners without law, since they were personally in the dark concerning the law. In this is to be found the solution of the apparent paradox that while there can be no transgression without law, the Gentiles are sinners who have not the law. All men who transgress what was enjoined on the descendants of Noah are sinners, though they may not know it. They are children of wrath, since "the wrath of God is revealed from heaven against all unrighteousness of men."—(Rom. i. 18.) But because they sin without law, in not standing personally related to the law, whose breach constitutes sin, God, who is not unjust, suffers them to perish without holding them personally and wrathfully responsible to a law of which they were ignorant.

CHRIST AND HIS DEATH.

E.N.—Your advice to "read and think over the gospel by John" is good. We have done so many times, but not with the result of believing that the body of Jesus was in any respect different from that of David and our own. If you admit his body was the same as ours (as those who have misled you profess to admit), you are bound to admit the following things respecting it:

that it was dead because of sin, because ours is (Rom. viii. 10); that it was vile, because ours is (Phil. iii. 21); that it was mortal, because ours is (1 Cor. xv. 53); that it was unclean, because all born of women are (Job xiv. 4; Ps. li. 5); that it had the sentence of death in itself, because Paul's had (2 Cor. i. 9), the reason of all which was, that it was produced exactly as ours is, in being made and born of a sinful woman. These conclusions do not in any way conflict with the discourses of Christ in John. He truly said his flesh was the bread come down from heaven to give life to the world; but you must not fall into the mistake of many of his disciples, who supposed he meant there was some virtue in his flesh in a physical sense, and that his flesh had to be really eaten. Christ corrected their mistake, saying, "It is the SPIRIT that maketh alive; the flesh profiteth nothing. The words that I speak unto you, they are Spirit and they are life."—(John. vi. 63.) The Spirit was the Saviour: God in Christ reconciling the world to himself." The words that Christ spoke concerning this mystery of love and wisdom were the food to be eaten. As the mystery related to the manifestation of God *in the flesh*, the words related to the flesh, and, therefore, were in parable spoken of as the flesh; but the flesh in itself was profitless, except as an ingredient in the Spirit's work of salvation. To be an efficacious ingredient in this work, it required to be and was "the same" flesh. God's plan required the sinful flesh to be offered in the person of a sinless wearer of it, whom He only could produce by the manifestation of Himself therein. In this way He sent forth His Son in the likeness of sinful flesh, and on account of sin, condemned sin in the flesh. If you call his flesh "holy flesh," you are with the anti-christs of John's day, against whom he specially warned the brethren. But you lay special stress on Christ saying, "I am the resurrection and the life." You say none under sentence of death could use such language. All depends upon the sense you attach to "sentence of death." If you mean personal condemnation on account of personal sin, no doubt your remark is true, but as no one believes such a thing concerning Christ, this cannot be your meaning. The mortality we inherit from Adam is what is contended for as Christ's inheritance from his mother equally with our own. If this is what you mean by being "under sentence of death," then your remark is by no means obviously true, but in presence of the facts, becomes obviously untrue. If the saying, "I am the resurrection and the life," meant that the person uttering it required to be one that should not die, your remark might be worthy of consideration; but seeing it was uttered by one who *did die afterwards*, the

case stands the other way. This dying on his part was no accident; it was a matter of purpose on the part of the Father who sent Jesus. Does it matter how you express the enunciation of this purpose—whether by the words "sentence," "appointment," "will," "requirement," or "decree?" As a fact which you must admit, death was before him; yet he could say, "I am the resurrection and the life." Hence your assertion, that no one so situated could use such language, becomes self-evidently untrue. The fact is, that no one except one in that situation could use such language; for only one bearing our condemnation could be made righteousness and resurrection-life to us. That he was in himself spotlessly righteous—God's holy one in a moral sense—did not alter the fact that he was in our mortal nature. The purpose of God to nullify our mortality in him (that we might afterwards in union with him obtain redemption) required the two things: that he should have our sentence on him, but that he should be perfectly holy in a moral sense. The one was the remedy for the other. The sentence was required for his death; his righteousness for his resurrection. Such a combination could only be produced in the way recorded in Luke i. 35. Your other assertion that no one under sentence of death can redeem those who are under sentence of death, is equally without scriptural foundation. It is true in human law but not in divine. God's ways are not as man's ways. In this, God was the redeemer, and the facts show that in doing the work He required a righteous one to come under the sentence in the very way we come under it. God brought His beloved under our death for the declaration of His righteousness, that His forbearance might be extended to us in the remission of our sins, without danger of boasting on our part.—(See Rom. iii. 25, 26.) God forgives us for Christ's sake (Eph. iv. 32). Therefore, by a figure of speech, we are said to be washed in his blood, and our sins said to have been laid on him.

RESURRECTION NOT THE BIRTH OF THE SPIRIT

DEAR SIR,—In examining the Scriptures on the subject of the resurrection of the dead, I have often been struck with the numerous and pointed passages teaching the resurrection of only one class—the righteous. I refer to such passages as Luke xx. 35, 36; John vi. 39, 40, 44, 54; 1 Cor. xv. 42 to 44; Phil. iii. 11, and many others that might be cited. My present object is to submit for your consideration that very strong passage in the 3rd chapter of John's gospel, in which the interview between Christ and Nicodemus is recorded. In our Lord's reply to Nicodemus, it appears to me we have the

whole matter settled in a few words. Nicodemus is puzzled to know how a man can be born again, which the Lord shewed him was necessary in order to "enter into the kingdom of God." "Jesus answered, Verily, verily, I say unto thee, except a man be born of water (by baptism) and of the Spirit (by a resurrection) he cannot enter into the kingdom of God. That which is born of the flesh (by the natural law of reproduction) is flesh; and *that which is born of the Spirit* (through the power of God releasing him from the grave) *is Spirit.*" It appears to me the force of this passage is wonderful. We are shut up to one conclusion, viz., that as a perfect flesh and blood nature is produced in the *first moment of delivery, so God, in the first act of resurrection will produce a spirit body, perfect in all its parts.* Regarding it thus, we see a perfect analogy in the parallel our Lord draws. No process seems necessary. To be born of Spirit we must (if dead) be born *from the grave; in being born from the grave, we are born of God, and so Spirit bodies, and "equal unto the angels."* Please give this a place in your April number, with any criticisms you may think fit to make. Believe me, in the hope of eternal life, JAMES WINGTON.

ANSWER.—The passages referred to in the first part of the foregoing letter teach the resurrection of one class, but not of one class *only*. They teach the resurrection of the righteous, but not the exclusion of the unrighteous. There must be a careful discrimination between the two propositions, and a careful discernment of the evidence in its bearing upon them. As no part of Scripture can be inconsistent with the teaching of Paul and the words of Christ, all the statements of Scripture must be governed by the declaration, that "there shall be a resurrection of *both just and unjust*" (Acts xxiv. 15); and that "*those who have done evil* (shall come forth) to the resurrection of condemnation."—(1 No. v. 29.) If a statement were found in the Scriptures, that none but the righteous would awake to life again, there would be something in the nature of difficulty to consider. But there is no such statement. There are many statements like those referred to by our correspondent, declaring the resurrection of the righteous without any accompanying intimation, that the unrighteous shall rise also; but this no more disproves the resurrection of the latter than the statement that the Mint is in London, disproves that there are other buildings there.

As for Christ's words to Nicodemus, they require the interpolations of our correspondent, before they can yield the idea he draws from them. He has to add the words "by a resurrection" after "born of the Spirit." Now this addition is an unwarrantable one; it is extra to and inconsistent with Christ's

meaning. It is true the resurrection occurs in connection with the birth of the Spirit; but it is not true either that the resurrection is the birth of the Spirit, or that a man must be the subject of that resurrection before he can be born of the Spirit. It is living men that are "born of water," and it will be living men that will undergo the change expressed by the words "born of the Spirit." Some of these living men will never have tasted of death at all, but will be alive at the coming of the Lord."—(1 Cor. xv. 51; 1 Thess. iv. 17.) The majority of these will have emerged from the grave, to appear before the judgment of Christ, in order that they may receive *in body* the great result of well doing, in being changed by the Spirit and, therefore, born out of Spirit, to become spiritual. True it is, that "that which is born of the flesh (by the natural law of reproduction) is flesh," and that that which is born of the Spirit is Spirit; but it is not true that this birth of the Spirit occurs in "the power of God releasing a man from the grave." The power of God released the Son of the widow of Nain, the centurion's daughter, and Lazarus and many others from the grave in the days of Jesus; but the persons so released were not thereby born of the Spirit. So the unjust are also to "come forth"—"released by the power of God from the grave;" but they are not thereby born of the Spirit. The birth of the Spirit is to be found in the completion of that process which ends in "this corruptible putting on incorruption;" "this vile body being fashioned like unto Christ's own glorious body.—(1 Cor. xv. 53; Phil. iii. 21.) Those who sow to the flesh, though they come from the grave and stand before the judgment-seat of Christ, do not attain to this glorious ending. They reap *corruption* (Gal. vi. 8); consequently they are not born of the Spirit in coming from the grave, but are mere naturals reproduced by the power that made the natural in the first instance. The saints come through this stage, but they advance to the glorious consummation: they attain to the "adoption, to wit the redemption of their body."—(Rom. viii. 23.) They become the subjects of a second divine birth, this time by the spirit, which changes them into spirit. Therefore, the conclusion that "in the first act of resurrection, God produces a spirit-body perfect in all its parts," is contrary to the truth. Our correspondent is mistaken in saying the analogy of the Lord's parallel involves this conclusion. The conclusion involved is the other way. Flesh-birth is preceded by conception and gestation, and spirit-birth has its similar preliminary in the resurrection and judgment of the men and women who in a former time were the subjects of the water-birth; these are the embryotic children of God who are fully born when the Spirit changes them. The

analogy requires but this, that as the flesh-child is complete when the process of flesh re-production is complete, so the Spirit-child (so to speak) is complete when the process of Spirit-propagation is complete. It will be seen that it involves that very "process" which our correspondent objects to. What that process is must be learnt from other

parts of the testimony. That testimony is clear on that process to this extent, that the dead of both classes come forth to judgment, and receive in their own persons the results of that judgment—the result in one case being the Spirit-birth, and in the other, Spirit-destruction.

TO THE DAUGHTERS OF SARAH.

Halifax, April 14th, 1874.

DEAR BROTHER ROBERTS—I should like to bring a few things to the notice of the daughters of Sarah; if you will please insert them in the *Christadelphian*.

The apostle Peter, in his first epistle, says: "Let your adorning be the ornament of a meek and quiet spirit, not the wearing of gold or rich and costly apparel. And the Spirit speaking through Isaiah, says of the daughters of Zion, "I will take away the bravery of their tinkling ornaments, chains, bracelets, headbands, earrings, rings, jewels, changeable suits of apparel and such like things," and tells what there should be instead of them. If we, then, do the same thing, how shall we escape punishment? All that is written is for our learning, but the learning will do us no good if we do not put it into practice. Many of the sisters have spent sixpences and shillings on little ornaments and trimmings, that would have relieved many of our poorer brethren and sisters in want of necessary food. The truth needs all our spare pence: and how much better it will be for us in the day of reckoning, if we have made good use of it, instead of decking ourselves with ornaments. Christ said: "The poor ye have always with you, and whosoever ye will, ye may do them good." He seemed to

take it as a matter of course, that this duty would be attended to. What we have is not our own; we shall have to give account of what we have done with the money trusted to our care: we are bought with a price and all that we have. If we had rather live in large and high-rented houses, have silk and gold to wear, and dainties, which Solomon styles "deceitful meat," than condescend to men of low estate. I say if we would rather do all this than be content with mean things, and distribute to the necessities of the saints, woe be to us in the day of reckoning, which is about to overtake us! Let us, as Jacob said to his household: "put away the strange gods that are amongst us, and be clean, and change our garments." Let us thank our Heavenly Father that it is in our power to serve Him in some measure for all His goodness and mercy which He has shown toward us. If we could see our Elder Brother amongst us now, we should be ready enough to put off our costly raiment and jewels and bury them out of sight. When we see him, it will be too late; let us remember that His eye is always upon us, beholding the evil and the good. The truth demands our attention and obedience.

A SISTER.

INTELLIGENCE.

BEWDLEY.—Brother Andrew describes a lecturing visit made to this place in the middle of April, at the request of bro. Betts, who desired to place the truth more effectively before the minds of fellow-townsmen than could be done by his unaided private efforts. He says "Bewdley is an old-fashioned town on the banks of the Severn, situated in the midst of hills, from which there are some beautiful views. The air is very bracing, said to be as bracing as that at Malvern." Two lectures were

arranged for, subjects, "The kingdom of God" and "the immortality of the soul." Brother Betts, writing April 17th, says there were crowded audiences on both occasions. At the close of each lecture, questions were put and answered in a way that astonished the people, who, with all their religiousness, are ignorant of the Scriptures. About 400 tracts were distributed. Considerable interest has been stirred up.

BIRMINGHAM.—There have been two immersions during the month, and a number

of visitations from other ecclesias. The persons obedient to the faith were HERBERT BROAD (41), husband of sister Broad, and Mrs. BLACK.

On "Good Friday," there was a large and profitable tea meeting of the brethren and sisters at the Athenæum. The meeting was purely for fraternal intercourse in a social way. The things of the Spirit had the ruling place. A number of interesting addresses were delivered, and in the intervals, anthems were sung.

The New Hymn Book is proving a great comfort, and has made a marked improvement in the vocal element of ecclesial praise. The practice meeting, on Thursday, conducted as described last month, is also working well. It is an edification, and a success in a musical sense.

The quarterly business meeting was held on Tuesday. The number of the ecclesia, after allowing for deaths, emigrations, &c., was reported to be 152. The reports otherwise were also satisfactory.

The lectures and lectures during the month have been as follows:

April 5th.—The earth the promised inheritance of the saints—a time of blessedness coming—God's way of bringing it about—poets and philosophers mere dreamers—blowers of beautiful soap bubbles. God the only hope of man—the promises the only star of human hope. [Bro. ROBERTS.]

April 12th.—Election, predestination, providence, and the foreknowledge of God in relation to "free agency" the existence of evil, the promise of good and the salvation of men by faith and obedience. [Bro. SHUTTLEWORTH.]

April 19th.—The Tories: the meaning of their success at the late election—Britain in the latter days—the approaching collision between Russia and England—the coming of Christ and the regeneration of the world. [Bro. ROBERTS.]

April 26th.—World burning: a delusion not taught by Peter. [Bro. HODGKINSON.]

The following was (the principal portion of) the answer sent to a letter of the subverted brethren in which they declined to receive their share of what belonged to the ecclesia on the 30th of October last, giving as their reason that acceptance would commit them to the recognition of the process of dissolution:—

"We regard this refusal of yours as in accordance with what is right; not, however, for the reasons you give. The mode of our dissolution might be open to the objections you urge had we been a secular body, holding existence under rules imposed by the law. We were a body originating in the voluntary acceptance of a system of truth, and whose temporal affairs were altogether secondary and solely dependent

on the consent of a numerical majority. From a part of that system of truth, you had departed. By this, a continued corporate existence was rendered impossible and placed outside the category of questions to be dealt with by what you call 'the legislative functions of a general meeting.' The only question was how we could be most peacefully and effectually extricated from the false position in which we stood. This question received a satisfactory solution by the course adopted. The majority, with whom lay the power, assembled (not as 'the friends of brother Roberts,' but as the friends of the truth from which you have departed,) and peacefully decided on the dissolution of a union that could no longer be continued, whatever 'legislative functions' might decide to the contrary; and that it might be free from all reasonable objection, they decided to do that which you had no right to claim—to give you a proportional share of the property which, upon liquidation, might appear to belong to you.

We can understand and excuse your feelings of annoyance at being thus summarily isolated from a connection which you desired to continue; but that you should speak of it as 'a blot,' and hint at it as unrighteousness, is itself an act of unrighteousness of which you may have to be made ashamed on a day near at hand, while your misleaders would delude you with the idea of its being far off.

In declining to receive your proffered share, you only act on the principles of common honour; for your contributions while with us were given for the maintenance of the principles from which you have departed in an important element, and, therefore, could not be righteously applied in any other way. We were willing to give you back the money that there might be no impediment to our dissolution and that you might have no occasion to speak reproachfully; but since you refuse to receive it, we can only acquiesce with thankfulness that you have not stooped to an ignoble act, and that the truth is assisted to the extent of your share, over and above what we were reckoning upon."

BRIERLEY HILL.—Other two cases of obedience are reported from this place, since the last communication, viz: ELLEN DAWES, who was formerly a member of the Baptist community; and MIRIAM SCRIVEN, previously without sectarian connection. The former was immersed, Feb. 20th, and the latter on the 3rd of April, at Birmingham. Sister Ellen Dawes, has since removed with her sister to Hanley. The brethren have now secured a meeting place, and no longer meet in a private house. They met in the place for the first time on Sunday, April 12th. Brother J. J. Andrew, of London, was present and lectured in the evening, to

a large audience who had been convened by placard. The place is capable of holding several hundred people. There are some disadvantages connected with it, but as the only place available, the brethren are thankful in having obtained it, being so unspeakably superior in all respects to a private house, which acts as a "bushel" to the truth in any neighbourhood.

CINDERFORD (Gloucestershire).—In compliance with an invitation from a few friends of the truth in this neighbourhood, brother F. R. Shuttleworth delivered a lecture on "Immortality," in the Town Hall, on Wednesday Evening, March 4th. There was a large audience of about five or six hundred people. The lecture was followed by many questions, which occupied as much time as the lecture. The meeting lasted in all about three hours. Several ministers were present, and took part in the controversy. This is the second public lecture in this neighbourhood—the first being at Lydbrook.

EDINBURGH.—Brother W. Smith reports the addition to the ecclesia of JOHN KAY, tailor, who was immersed on Monday, March 23rd. He was formerly unconnected with any denomination.

GALASHIELS.—Brother Bell reports the immersion of JAMES DRAWHILL (19), son of sister Drawhill, on March 13th, after having evidenced his apprehension of the glorious faith of Christ. Brother Drawhill's bodily health is weak. The brethren pray for his help.

GLASGOW.—Brother Nisbet, writing April 13th, reports the obedience of five persons, as under. On Sunday, March 22nd, DAVID MARR; Sunday, April 5th, JESSIE THOMSON and MAGGIE GRANGER; on Friday, April 10, while on a visit to Edinburgh, brother Nisbet's MOTHER; and on Sunday, April 12th, SARAH HENDRY, daughter of sister Hendry. He also intimates the removal, some months ago, of brother James Hall, to within a few miles of Beith; and also the addition to the ecclesia of brother Peacock, from Paisley. Brother Clark has left Glasgow for England, finding the occupation spoken of last month unsuitable. Since last communication, the lectures by the brethren have been as follow:

Sunday, March 29th.—"All that a man hath will he give for his life."—(Brother Mulholland.)

Sunday, April 5th.—"The hell (*sheol* or *hades*) of the Bible, what is it? where is it? and who are in it?—with reference to Mr. Long's theory of the Spirit-land."—(Brother Nisbet.)

Sunday, April 12th.—"The Philippian Jailor and Modern Revivalism contrasted." (Brother Owler.)

The lectures continue to be very well attended by the alien; indeed considering they are delivered in the evening, and the weather fine, they are remarkably so.

HALIFAX.—Brother Firth announces that

one more in Halifax has had the courage and fortitude to come out from the world and be separate. Her name is CLARA HARGREAVES (35), formerly neutral. She put on the sin-covering name of Christ on the 11th day of April.

HUDDESFIELD.—Sister Fraser reports:—"Taking advantage of the general holiday, we had a very interesting social meeting on the afternoon and evening of Good Friday. We had present with us brethren from Halifax, Leeds, Scarborough, Sheffield, Elland and Keighley. The time after tea was spent in addresses and the singing of anthems. The addresses were all short with the exception of brother Bairstow's, who our chairman, brother Rhodes, informed would not be limited to time. He spoke upon a few verses taken from the 3rd chapter of Revelations, and the address was very impressive and instructive, as well as interesting. The brethren were much encouraged thereby, and emulated to a more God-like walk and conversation. How little brother Bairstow or any of us thought that his faith and patience would be so severely tried, as it was a few hours after he left us, by the death of his son, a young man of most promising ability. Having no anticipation that the enemy was so near at hand, we spent a most enjoyable time. At our meeting on the Good Friday of last year, we had present with us our dear old brother Mitchell. Now, however, he is in the cold and silent grave, waiting the return of our Lord from heaven. He fell asleep on the 12th of March.

We continue our Sunday evening lectures to the public with an improved attendance since we put the following standing advertisement into one of the local papers: 'CHRISTADELPHIAN MEETING ROOM, Wellington Hall, Queen street. Lectures every Sunday evening at 6.30, on 'The things concerning the kingdom of God and the name of Jesus anointed. The return of Christ to the earth essential to salvation.' Seats free. No collections."

LEICESTER.—Bro. Collyer writes, "You will be glad to hear of the progress the truth is making here. Last night we assisted four to put on the all-saving name of our anointed Lord. Names and particulars are as follow: JOSEPH COLEMAN (56), for many years an active member amongst the Independents; ANN JANE ELLIS (23), formerly an attendant at the Established church, whom I have known from childhood; MARY SHARPE (18), one of brother Smithers' young people; and MARGARET ELLEN BROOKSLEY (18), sister in the flesh to sister John Dodge. Mr. Coleman you will remember having seen at the gathering when you were here some time since. He was very much disposed to favor the Renunciationist view of the Christ, which is so far away from the truth, but more mature reflection has convinced him how serious an

error it is. He is thankful to be delivered, and now rejoices with us in the blessed hope. On 'Good Friday,' we had our quarterly tea meeting, and had a good and profitable gathering. We are all greatly comforted by this manifest favour of our Father in heaven, in showing us fruit of our labour in so marked a way, and shall, I hope, continue to hold fast 'the truth we have received, and wherein we still stand, by which also we are saved if we keep in memory what we have received, unless we have believed in vain.'

LIVERPOOL.—Brother George Waite writes concerning lectures delivered by bro. Shuttleworth, on Sunday, March 29th, and by bro. Roberts, on Monday and Tuesday, March 30th and 31st. The best audiences the truth has ever had in Liverpool were realised on the occasions. The lectures were delivered in Sefton Hall, near Toxteth Park, and were attended by hundreds of persons. At the close of bro. Shuttleworth's lectures, many questions were put and answered, touching the nature of man, the state of the dead, and the nature of future rewards and punishments, which formed the subjects of lecture. Bro. Roberts' lectures were on the signs of the times and the inheritance of the saints—no questions being put, for which the lecturer was thankful, on account of his health. Brother W. Birkenhead, of Sale, occupied the chair at all the meetings. A large quantity of tracts were given away and many books and pamphlets sold. The truth has never had such a hearing in Liverpool as it had on this occasion, and the brethren (whose earnestness has been greatly quickened by recent Renunciationist trials) are hopeful of good results. The cost of the whole effort was borne by the Liverpool ecclesia, who refused to be helped. They are anxious to have the assistance of some brother able to speak to the public. Let them pray for it: God is able to supply their need if He sees well. The recent lectures were the subject of newspaper correspondence in the *Liverpool Protestant Standard*, in which a super-heated upholder of orthodox Protestantism, who had seen the bill but not attended the lectures, violently condemned, and brother Shuttleworth defended, the proceedings on the occasion.

LEITH.—Brother D. McKillop reports, March 24th. "The scriptural enquiry meetings, which began here last May, at which difficult questions proposed by enquirers were answered by the brethren, were discontinued on Feb. 1st. Since then we have had lectures, which have been moderately well attended. Although there are no additions to chronicle, yet it is hoped that the efforts of the brethren may be rewarded shortly. The subjects of lecture have been as follow.

February 8th.—"Creeds and Denominations of the present day contrasted with the Scriptures."

February 15th.—"The intermediate state."
February 22nd.—"Scriptural teaching concerning the Spirit."

March 1st.—"The Heathen belief concerning the soul contrasted with the popular and Scripture teachings."

March 8th.—"The promises made unto the fathers, and the hope they give."

March 15th.—"The earth, not heaven, the abode of the saints."

March 22nd.—"Salvation a deliverance from the state of death, and not from hell."

LONDON.—Brother A. Andrew writes on April 9th, as follows: "The hymn-book was unanimously—almost enthusiastically—adopted at our quarterly meeting, and it was decided to commence meetings to learn the music at once. The following resolution was also passed—That brother Roberts be requested to tender the hearty thanks of the ecclesia to the brother through whose kindness the *Hymn Book* is issued so cheaply."

On the 18th March, MARGARET MACK, formerly an attendant at the Church of England, was immersed; also on the 6th of April, ELLEN HOPPER (wife of brother Hopper, of Gravesend), formerly a 'strict' Baptist, who will meet with the other brethren and sisters at Gravesend, of whom—including Mrs. Hopper—there are now six, in addition to two at Belvidere, a few miles from Gravesend."

Writing later, brother Andrew says "We had an addition by the immersion on the 18th of April, of ROBERT CHARLES FROST, formerly a member of the Church of England. We have also had an addition by the removal of brother Armstrong from Derby."

NOTTINGHAM.—Brother Burton reports:—"We have added another to our number as an ecclesia, and to the waiting servants of the Deity, whose eyes in this dark night are earnestly and longingly looking for the coming daybreak and the rising of the sun of righteousness with healing in his wings. The name of our brother is GEORGE LAKE (17), brother in the flesh to our sister Sulley. We had a tea meeting on Easter Monday, and a quarterly business meeting afterwards."

Brother Sulley, referring to the same meeting, at which three-fourths of the brethren and sisters were present, describes it as an advance on previous gatherings as regards the tone and spirit prevailing. It was resolved to hold a week-night meeting, for investigation and upbuilding in the word; the meeting to be held on Wednesdays, at the houses of brethren (having accommodation) in rotation; singing and prayer to be a prominent feature. It was also resolved to adopt the new *Hymn Book*, and to make an effort to instruct the brethren and sisters in the use of the notes (sol-fa).

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

“The prophet like unto Moses: his mission, work and office. The prophecies concerning him and their fulfilment.” [Brother Sulley.]

“The kingdom of God, the kingdom of Christ, and the kingdom of heaven, all one and the same: does it now or has it ever existed?” [Brother Fidler.]

“The promises made unto the fathers: what are they? have they been fulfilled?” [Brother Richards.]

“My kingdom is not of this world.” [Brother Collyer, of Leicester.]

SCARBOROUGH.—Brother Kidd writes:—“We are deprived by the hand of death of dear sister Eliza L. D. Green, aged 18. She died on Friday evening, the 20th instant. The event was unexpected, and we can ill afford to lose one so promising. On Sunday last, whilst breaking bread with her mother at home (for they always attended to that when prevented through sickness from being with the ecclesia), she was impelled to stand upon her feet and exhort or express her strong desire that her dear mother might realise the same trust and reliance in God's promises that she enjoyed. Our sorrow, therefore, is not like those who have no hope of the future life.”

Stow (Midlothian).—Brother Alexander says: “The truth has had a hearing in Stow. We were to get the U. P. school room for six nights, and accordingly got bills out for a course of lectures on the religious errors of the times; but after the first night, Satan closed the door. However, we had two hours of it to a full and attentive audience, and at the close disposed of twelve *Declarations* and some other pamphlets, which, perhaps, may work their way into some honest hearts.”

TAUNTON.—Brother Vesey reports the immersion of (now) sister S. B. FURSEY, who had for some time diligently searched the word of the Lord concerning the gospel. Two others are very anxious and others much interested.

AUSTRALIA.

BEECHWORTH.—Brother Pfeffer reports the obedience of ALFRED LADSON (32), husband of sister Ladson; also MARIA STILLARD (43), a dear sister in the flesh to him, now united to him in sweeter and more enduring bonds. They were both formerly Independents, which being interpreted, truly means people who are not dependent on the State Church or on the righteousness of God. Brother Pfeffer adds that others are interested in the truth, and that through a visit of brother Allan, there is every hope of an ecclesia being formed between fifty and sixty miles farther up the mountains.

Sr. KILDA, (Victoria).—Bro. Kitchen writes: “It seems to be almost the only way I can contend for the ‘one faith,’ namely reprinting and circulating. I am thus casting the bread of life on the waters, with a hope that it may be found after few or many days. I enclose a specimen of my efforts. I send them to the clergy by post from time to time, and circulate them widely besides, but the divine word gives us no guarantee of much success in these last days. I perceive almost daily that darkness is rapidly covering the earth, and gross darkness the minds of the people. The signs of the times are such as to admonish all lovers of the truth to gird up the loins of their minds, to be watchful and diligent, and thus see to it that they save themselves if they cannot save others from this untoward generation. I am desirous now in the evening of life (74 years) not to withhold my hands, not knowing which shall prosper, and I still hold on to the hope that my many prayers that His kingdom may come, and His will be done on earth as it is in heaven may yet be answered and realised by me. If I had an immortal soul to go to glory, there would be nothing here to compare with it, but I have not so learned Christ. If it was the Lord's will, therefore, I should infinitely prefer to labour on here until the Master appears than going down into the dark cold grave. But His will be done. As far as I have been able to ascertain, I don't find that any of the brethren have had any sympathy for Edward Turney's new-fangled heresy, while our sympathy for you is deep. Your reply to his attempt to subvert the truth is most conclusive, and I could not restrain tears of joy on reading it. There is a lack of spirituality in his lecture; it seems all head work, while yours moves the affections and reaches the heart.”

CANADA.

TORONTO.—Brother Evans reports: “We rejoice to state that the truth has again been triumphant over error—the light over the darkness. ARCHIBALD MALCOLM (25), seaman, neutral, brother after the flesh to sister Weir (late Malcolm), after search, has been convinced that our faith is the original Bible faith, and upon confessing his belief in the things of the kingdom and name of Jesus Christ, was baptized on the 15th inst., at the baths, which institution (baptism), says Peter, ‘doth save us,’ evidently, however, on the condition that we continue in the truth grounded and settled, and be not moved away from the hope of the gospel. We have been endeavouring to witness for the truth by means of public lectures (chiefly by brother Coombe) and distribution of tracts. There are several enquirers, whom we hope soon to see decide

for the truth, which is the enduring, the eternal, and the triumphant. True and faithful is the saying, "That the world is passing away and the lusts thereof, but he that doeth the will of God abideth for ever."

CHINA.

HONG KONG.—Brother Hart writes (Feb. 6th): "From this barren rock there is no news of importance beyond the fact that I have received from you a good supply of books and pamphlets, some of which I have circulated, parcels of which I have sent to various new arrivals in the colony, more especially to those who rejoice in the name of Reverend and Right Reverend, accompanied also with writing, but nothing will bring them out of their shell: it has no more moved them than pieces of blank paper would have done, confirming Scripture that they are dumb dogs. Their attitude would cause a thinking mind to say at once their hearts were stone and the following their soliloquy:—

Death in the cup! death in the cup!
See how they drink the poison up;
While we of the joys of heaven tell,
And blandish that ancient bug-bear, hell.

Oh, foolish fools! to believe that we
Through the unknown future can clearly see,
Or that we have faith in the word we preach,
Or trust in the mouldy trash we teach.

We talk for money—it must be done;
The bread of life must be somehow won;
And while fools listen and pay to hear
We heed not the few who gibe and sneer.

We lie for a living, and do it well,
With our joys of heaven, and pangs of hell;
So may lying flourish, and sin prevail,
Lest by truth and goodness the parson fail.

I see, therefore, no hope of getting beyond my solitude. It is some years now I have been alone: I have not even my wife on my side beyond a wife's feeling.

UNITED STATES.

PHILADELPHIA, Penn.—Brethren Miller and Parker report a sad condition in the ecclesia of this place. There rose up some denying the judgment; teaching that now is the time believers are giving account to God; that the righteous only come forth at the appearing of our Lord Jesus Christ, and are incorruptible before they see Christ. Thus setting aside the doctrine contained in the words of the apostle: "We shall all stand

before the judgment seat of Christ; so that everyone shall give an account of himself to God."—(2 Cor. v. 10; Rom. xiv. 1. 12.) The chief teachers are Jno. Q. Williams and William Smitheman, and they have carried nearly all the ecclesia. "A few of us," write brethren Miller and Parker, "who hold fast the doctrine as proclaimed by our Lord Jesus Christ and the apostles, and by our brother Thomas (whom we know in the flesh no more) in *Anastasis*, have withdrawn from them, and meet at the house of sister Pyle, 403, North 39th street. (Any brother addressing letters to this No. will be cordially received.) Brother Skinner of London, England, was with us during part of the discussion on the subject, and he promised to give you the information on his arrival at home (in London). But as nothing concerning our trouble appeared in the *Christadelphian*, we conclude he dropped the intention. (Brother Skinner fulfilled his promise, but we thought it wise not to publish the bad tidings till the case was past hope.—ED.) We hope our erring brethren may turn from the error of their way, and be accepted in the day of judgment."

URBANA (O.) — Brother Reeves, of Springfield, in this State, sends intelligence of the obedience at Urbana, on the 15th of October last, of WESLEY MCGUIRE DE VOE (28), portrait painter, and his wife, MARY BUCHANAN DE VOE (35), teacher of drawing and painting. The former was brought up as a Methodist Episcopalian and the latter as a "Christian Disciple," so called. The truth was first presented to their notice by brother Way of Springfield. Having thoroughly satisfied themselves of the truth before obeying it, they were not only in a position to rejoice in it, but ready to begin to show to others the more excellent way, and are now trying to let the light shine in their town, in which the truth has never had a hearing. (This intelligence was delayed by an accident.)

WEST HOBOKEN.—Sister L. reports: "On Sunday, March 8th, the ecclesia in Jersey City, received another addition. Sister Miss YATES was baptised into Christ, having been formerly immersed into the Baptist Church. Her attention was first drawn to the truth at some of the meetings held by our brethren last summer on the hill. Since then she has read the *Twelve Lectures*, and a portion of *Elpis Israel*, which, together with attending the week-night meetings, have been instrumental in her enlightenment. The brethren who attended her examination, testified to her intelligence in the "things concerning the kingdom of God and the name of Jesus Christ."

The Christadelphian.

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

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

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THE APOSTACY OF THE FIRST CENTURY.

WHEN the effusion of the Holy Spirit first occurred, the gospel of the kingdom was taught with power; and no sentiments which militated against it could be supported for a moment. As through the prevalence of human corruption, the love of the truth was lessened, heresies and various abuses of the gospel appeared; and in estimating them, we may form some idea of the declension of true religion towards the end of the first century, which was, doubtless, not confined to the churches of Judea, but appears to have affected those in other countries also.

The epistolary part of the New Testament affords but too ample proof of corruptions. Paul guards the saints in Rome against false teachers, one mark of whose character was, that "*by good words and fair speeches they deceive the hearts of the simple.*" These were the prototypes of the clergy and their flocks of our day. Corinth was full of evils of this kind. Their false apostles, by their "good

words and fair speeches," transformed themselves into the appearance of real ones. Many Christians walked as enemies of the cross of Christ, "whose end was destruction, whose god was their appetites, whose glory was in their shame, who minded earthly things." So Paul tells the Philippians with tears of grief. The epistle to the Colossians proves that pretty strong symptoms of that amazing mass of austerities and superstitions by which, in after ages, the faith was so much clouded, and of that spurious piety or self-righteousness which surpasses men's regard to the things of the kingdom of God, and of the name of Jesus, had begun to discover themselves even in the apostles' days.

The prophecy of the apostacy in 1 Tim. iv. 1-3, expressly intimates that the spirit of antichrist had already commenced in the excessive esteem of celibacy and abstinence from meats. The corrupt mixtures of vain philosophy had also seduced

some from the faith. Peter and John have graphically described certain horrible enormities of nominal Christians, little, if at all, inferior to the most scandalous vices of the same kind in these latter ages.

Tertullian reduces the heretics of apostolic times, as they stand contradistinguished to that faith which was once delivered to the saints, to two classes, the Docetæ and the Ebionites. The Gnostics, or Docetæ, were false teachers, so styled from professing to enjoy higher degrees of *γνωσις*, *gnosis*, or knowledge of divine things, than the apostles; and they regarded all those who held to a literal interpretation of the Scriptures, as simple and ignorant. These were persons who professed to "understand all mysteries and all knowledge," and "had not love;" of which the apostle saith, "it envieth not, vaunteth not itself, is not puffed up, beaveth not unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity," and so forth. These things which love doth not do, the Gnostics, or knowing ones, of the apostles' days were remarkable for doing. The knowledge they professed being unmingled with love, puffed them up, and filled them with noisy arrogance. They rejoiced not in the truth, they believed not all things, and hoped not all things; but "gave heed to fables and endless genealogies, and turned aside from unfeigned faith to vain jangling, desiring to be teachers of the law, understanding neither what they said, nor whereof they affirmed."—(1 Tim. i. 3-7.)

The apostle cautions Timothy against the Gnostics in saying, "Avoid profane, vain, babblings and opposition of *gnosis*, falsely so called; which some professing have erred concerning the faith." Of these were Hymeneus, Philetus and Alexander, who, for the love of money, sold their consciences, and made shipwreck of the faith, and so pierced themselves through with many sorrows. Though very wise in their own conceit, they were, in the true sense of the words, the real

"*know-nothings*" of the first century—a religious order flourishing in great vigour to this day. Paul thus refers to them in 1 Tim. vi. 3: "If any man teacheth otherwise (than he instructed Timothy to teach), and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, KNOWING NOTHING, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that *gain is godliness* but they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for *the love of money is the root of all evil*; which while some covet after, they have erred from the faith, and pierced themselves through with many sorrows."

In his second epistle, which, as well as the first, Paul wrote in "the last days," he speaks of the Gnostics as "Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, covenant breakers, devils (*διαβολοι*), incontinent, fierce, despising those that are good, betrayers, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof: of which sort are they who creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also *resist the truth*; men of corrupt minds *reprobate concerning THE faith*." He afterwards styles them "evil men and seducers, who shall wax worse and worse, deceiving and being deceived." He predicts, also, that their influence on the mind of the religious public would be so deleterious, that "the time would come when *they would not endure sound doctrine*; but after their own lusts, they would heap

to themselves teachers, having itching ears; and should turn away their ears from the truth, and be turned unto fables."—(2 Tim. iii. 1-13; iv. 3.)

When Paul was at Ephesus, he forewarned the overseers of the congregation there, that these men would appear among them, that is, in the Eldership itself. "I know this," said he, "that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, *speaking perverse things*, to draw away disciples after them."—(Acts xx. 29.) And when giving directions to Titus about selecting men for elders over the churches in Crete, he cautions him to be careful whom he ordains, for these men were lifting up their heads in all directions. He, therefore, insists on the candidates for office being ascertained to be men *who hold fast the words of faith according to the teachings*," that he may be able, *by sound doctrine*, both to exhort and convince the gainsayers. For there are many unruly and vain talkers and deceivers, especially they of the circumcision; whose mouths must be stopped, who subvert whole houses, *teaching things which they ought not for filthy lucre's sake*. One of themselves, a prophet of their own, said, The Cretans are always liars, evil beasts, slow bodies. This testimony is true. Wherefore rebuke them sharply, *that they may be sound in the faith*; not giving heed to Jewish fables, and commandments of men *that turn from the truth*. They profess to know God; but in works they deny Him, being abominable, and disobedient, and unto every good reprobate."

There were some of these Gnostical know-nothings in the church at Corinth, who perceiving that they could not make merchandize of its members, so long as Paul's influence was paramount, set to work to destroy it, as the first step to the exaltation of their own. Hence, they accused him of walking after the flesh; that his bodily presence was weak and his speech contemptible; and that being

crafty, he caught them with guile.—(2 Cor. x. 2, 10; xii. 16.) The last four chapters of this epistle are his defence and justification against them. He denies that he walked after the flesh; and though his personal bearing might not be commanding, nor his discourse eloquent, he was not to be judged by these exteriors; but by the matter of his speech, the divine power wherewith it was accompanied, the gratuitousness of his labours among them, the persecutions he suffered for his doctrine, and his perfect abnegation of self in all his dealings with them, that they might be presented perfect in the day of the Lord Jesus. He was not of the number of those who commended themselves, like "the fools;" they seemed to "suffer gladly;" but he mentioned these things that they might judge righteously by a comparison of his faith with theirs.

These "fools" boasted that they were "Hebrews," "Israelites," "the seed of Abraham," "ministers and apostles of Christ;" but Paul denied their claims, and charged them with being "false apostles, deceitful workers, transforming themselves into apostles of Christ; Satan's ministers transformed as ministers of righteousness," preaching "another Jesus," "another Spirit" and "another gospel." The fifteenth chapter of his first epistle was written as an antidote to the gospel they preached. They professed to believe in a future state, and in future rewards and punishment therein; but they denied Paul's doctrine, saying, "*There is no resurrection of the dead*;" or that "resurrection is past already," which amounts to the same thing.—(1 Cor. xv. 12; 2 Tim. ii. 18.) This was equivalent to saying, that *man has an immortal soul in his mortal body, which at the instant of death goes either to heaven or hell*. If they had denied a future state, then their denial of a resurrection would have been equivalent to denying incorruptibility and life, or immortality altogether; and they would have been mere French materialists, who proclaimed that

"death is an eternal sleep to all mankind." It was indeed, then, that *immortal-soulism* was the foundation of Gnosticism—the Gnosis professed by the false teachers of the first century. This *γνῶσις*, or "science, falsely so called," was full of "oppositions" to "THE FAITH," which, if admitted, would continue it as a gangrene. The faith of those who admitted it was regarded as "overthrown" and "shipwrecked," and themselves considered "reprobate;" it *opposed* "the wholesome words of the Lord Jesus," and taught that to believe the gospel of the kingdom and be baptized, was not enough for justification; but that they must be circumcised and keep the law of Moses also, or man could not be saved.—(Acts xv. 1.) It *opposed* the self-denial of the gospel, and taught that "gain was godliness;" it *opposed* the decision of "the apostles and elders, and brethren" of the Jerusalem congregation, and taught a distinction of meats and drinks; respect for holy days, new moons, and Sabbaths; and beguiled them into a voluntary humility and worshipping of angels.—(Col. ii. 16.) "They preached Christ of envy and strife—of contention not sincerely, supposing to add affliction to the apostle's bonds."—(Phil. i. 16.) "They walked as the *enemies of the cross of Christ*, worshipping their appetites, glorying in their shame, minding earthly things."—(Ch. iii. 13.) They were "*enemies of the cross of Christ*;" that is, *γινώσται*, or knowing ones, were *opposed* to the doctrine of the cross, as taught by the apostles. These taught that "God sent His Son in the likeness of the flesh of sin (*σαρκὸς ἁμαρτίας*), and on account of sin, condemned sin in the flesh;" that "he was descended from David according to the flesh;" "forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same;" "being in all things made like unto his brethren;" so that "he could bear their sins in his own body to the tree," and "be touched with the feelings of their

infirmities;" being, when tried, "tempted in all points like as they, but without sin."—(Rom. i. 3; viii. 3; Heb. ii. 14-17; iv. 15; 1 Pet. ii. 24.) The "seducers" *opposed* this, and taught that "*Jesus did not come in flesh*;" and, consequently, did not descend from David; was, therefore, also not born of a virgin; and did not really suffer on the cross; so that sin was not condemned in the flesh; and his resurrection not real. These things flow logically from the assertion that the flesh of Jesus was not "flesh of sin," but a holy and better compound. If he came not in the flesh of Abraham's seed, he can have no right to the things covenanted to Abraham and his seed, nor to "the sure mercies of David;" for these are promised only to David and his seed. The whole gospel was, therefore, nullified by these two principles, namely, "*the resurrection past*," and "*the body of Jesus not flesh of sin*." Well might the apostle say, that such had "made shipwreck of the faith."

Ignatius, who was contemporary with Paul, and from the year 70 to A.D. 107, was one of the elders of the church at Antioch, in Syria, in a letter written from Smyrna to the Magnesians, alluding to these false teachers, says: "Be not deceived with heterodox opinions, nor old unprofitable fables. For if we still live according to Judaism, we confess that we have not received grace. *For the divine prophets lived according to the gospel of Jesus Christ*. For this they were persecuted, being inspired by his grace (or Spirit), to assure the disobedient that there is one God, who magnified Himself by Jesus Christ His Son, who is His Eternal Word. If, then, they have cast off their old principles, and are come to a new hope in Christ, *let them no longer observe the Jewish Sabbath*, but live according to the resurrection of the Lord,* in whose resurrection from the

* *κυριακὴν ἑορτήν*, a manifest intimation to them to observe the Lord's Day instead of the Sabbath.

dead our resurrection also is ensured, by him and by his death, *which some deny.*"

To the Philadelphians he writes: "If any interpret Judaism to you, hear him not, for it is better to hear the gospel from a circumcised person, than Judaism from an uncircumcised one. But if both speak not of Jesus Christ, they are to me pillars and sepulchres of the dead, on which are written only the names of men. 'The objects dear to me are Jesus Christ, his cross, his death, his resurrection, and the faith which is in him; by which I desire through your prayer to be justified.'

But in his letter from Troas to the congregation at Smyrna, he is exceedingly pointed against the Gnostics, against whose doctrine he warns them with great zeal. In his view, the evil of their heresy consisted in destroying the sacrifice of the body of Jesus for sin, by denying its true humanity, and the hope of resurrection. Let those who will not hear the apostle, hear Ignatius, one of "the fathers," in whom they boast, and be instructed: "I glorify Jesus Christ our God, who *really* was of the seed of David, according to the flesh, and born of a virgin *really*; who *really* suffered under Pontius Pilate. For these things he suffered for us, that we might be saved. And he *truly* suffered; as also he *truly* raised up himself; not as some infidels say that he seemed to suffer. I forewarn you of those beasts, who are in the shape of men; whom you ought not only not to receive, but, if possible, not even to meet with. Only you ought to pray for them, if they may be converted, which is a difficult case." It seemed that these heretics laboured to work themselves into the good graces of Ignatius. But he saw through their designs, and says: "For what does it profit me, if any man commend me, and yet blaspheme my God, *denying him to have come in the flesh?* They separate from the

giving of thanks and from prayer, because they confess not the Eucharist or thanksgiving to be the body of our Saviour Jesus Christ, who suffered for our sins. They who contradict the gift of God, die in their reasonings."

Ignatius was put to death A.D. 107, by order of Trajan. After him arose Justin, who embraced Christianity A.D. 132, and wrote considerably between A.D. 140 and A.D. 160. In his *Dialogue with Trypho*, he testifies against the non-resurrection of the Gnostics as pointedly as Ignatius does against their denial of the true humanity of Jesus. The Gnostics were ante-millenarians or sky-kingdomists, having no more need for a terrestrio-millennium kingdom in their scheme, than for a resurrection to enter in and possess it; seeing that their gospel was a proclamation of *soul-translation to the skies at death*. Having avowed his faith in the "new heavens and earth of Isaiah lxx. 17, when Jerusalem and her people shall be a joy in the earth, &c.," he says: "Many, even those of the race of Christians who follow not godly and pure doctrine, *do not acknowledge it*. For I have demonstrated to thee that these are indeed called Christians, *but are atheists and impious heretics*, because that in all things they teach what is blasphemous, ungodly and unsound. If, therefore, you fall in with certain who are called Christians, who confess not this truth"—the gospel of the kingdom in Palestine for a thousand years—"but dare to blaspheme the God of Abraham, and Isaac, and Jacob, *in that they say there is no resurrection of the dead, but that IMMEDIATELY WHEN THEY DIE, THEIR SOULS ARE RECEIVED UP INTO HEAVEN*, avoid them, and esteem them *not Christians*. But I, and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned and enlarged according to the prophets."—(DR. THOMAS in 1856.)

(To be continued.)

FOR WHOM DID CHRIST DIE ?

(Written June, 1871.)

THE above question has received two entirely different answers from two extreme classes of theologians. The one class has answered it by saying that Christ died for all mankind; the other, that he died only for those who will ultimately be saved. Each of these replies presents a certain aspect of the subject; but they are neither of them sufficiently definite to harmonise with the teaching of the Scriptures. The truth is to be found between them, and lies in a nutshell. The death of Christ was sufficient in itself to atone for the sins of the whole Adamic race, but it is only effective in the case of those who comply with certain conditions. Those conditions are not complied with by all men; therefore, all mankind will not be saved from the penalty of sin; and, consequently Christ's death will only be ultimately efficacious in respect of those who comply with the conditions imposed by God for obtaining immortality.

This statement of the point at issue is fully borne out by the typical and literal teaching of the Scriptures. Thus Jesus, in speaking of himself, says, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life."—(John iii. 14—15.) When Moses made the brazen serpent, and set it upon a pole, it was not intended for a certain defined unalterable number of Israelites. It was designed for all who were bitten with living serpents. But a condition was imposed which must be complied with before it could become efficacious. The bitten ones had to look upon it: then they were healed. In like manner all mankind are suffering from the sting imparted by the serpent to our first parents. The only way in which they can be healed of the sting is by "looking unto Jesus;" they must believe the record concerning him, and obey the commands of his Father. All men do not do this. Therefore, all men will not be healed of the wound inflicted by the serpent.

Jesus states the matter very plainly in the next verse, when he says, "God so loved the world that He gave His only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life."—(verse 16.) Although the

word "world" is sometimes used in a limited sense, it cannot logically be contended that in this passage it is limited to those who are ultimately to be saved. The grammatical construction of the sentence and the introduction of the word "whosoever," preclude such a definition. It would be equivalent to saying that God so loved the world of men who will be saved, as to give His Son, that whosoever of that world believeth might receive everlasting life—a statement which bears absurdity on the face of it, because it implies that only some of that world will be saved. The utterance of Jesus plainly implies that God's love in giving His Son was not confined simply to the redeemed of the future. It comprehended the world of mankind, but it is only tasted by those who believe in Jesus Christ. "Whosoever" does not believe in him must necessarily perish—not because Christ's death is not available for them, but because they do not obey the necessary injunctions.

In harmony with this unspeakable act of philanthropy on the part of man's Creator, a full and free invitation is given to all who are able to hear and read the Scriptures, to realise the blessings of God's manifested love. The prophet Isaiah says, "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, yea, come, buy wine and milk without money and without price

Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, the sure mercies of David."—(Isaiah lv. 1, 3.) Jesus, in the days of his flesh, said, "Come unto me all ye that labour and are heavy laden, and I will give you rest."—(Matt. xi. 28.) And he expressed great regret that the Jews would not comply with his gracious invitation, saying, "Ye will not come unto me that ye might have life."—(John v. 40.) The apostle Peter, on learning that the way of salvation was opened to the Gentiles, made the following declaration: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with him."—(Acts x. 34, 35.) And the last book of the New Testament concludes by saying, "*Whosoever will*, let him take

the water of life freely."—(Rev. xxii. 17.) Surely these passages are sufficient to prove that the door of the narrow way leading unto eternal life is open to all who will enter in the prescribed manner.

It is, however, contended that none can believe in the truth concerning Jesus Christ, unless they receive some special supernatural power over and above their ordinary mental capacity. This is tantamount to saying that there is no such thing as the sin of unbelief. And yet Jesus charges the Jews with this very thing: "*He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.* And this is the condemnation, that light is come into the world; and men loved darkness rather than light because their deeds were evil."—(John iii. 18, 19.) On another occasion he said "*He that rejecteth me, and receiveth not my words, hath one that judgeth him;* the word that I have spoken the same shall judge him in the last day."—(Jno xii. 48.) In the face of such plain statements as these, to say that men cannot believe the truth without some special power from God, is equivalent to charging the Almighty with condemning men for not doing that which it is impossible for them to do. It makes God unjust and deprives man of all responsibility.

There is another point involved in the question at the head of this paper which, though not very important in itself, is of great importance in its consequences. It is this: Does anyone who is not hereafter numbered among the saved receive any present benefit from Christ's death? That is, does every one upon belief and baptism receive forgiveness of their past sins whether they ultimately receive immortality or not? If they do receive such forgiveness, and yet all are not saved, then believers can fall away from the truth. If they do not, then there can be no such thing as falling away from God's favour. Taking these two points in their order. The first one receives a clear and definite answer from the utterances of Peter on the Day of Pentecost and in the house of Cornelius: "Repent and be baptised every one of you, in the name of Jesus Christ, for the remission of sins."—(Acts ii. 38.) "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—(Acts x. 43.) These testimonies promise remission of sins to all who believe and are baptised. It is certain that all who

have complied with these conditions have not continued to walk faithfully, and, consequently, such will not be saved. Evidence to this effect is to be found in the parable of the sower, wherein Jesus compares the various classes of mankind to different kinds of soil. Respecting him "that received the seed into stony places," Jesus says "the same is he that heareth the Word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the Word, by and by he is offended."—(Matt. xiii. 20, 21.) It cannot be said that the one here spoken of does not really believe; for it is said that he "with joy receiveth" the Word, and continues therein for a short time. It is a very different case from that of Simon Magus, who did not manifest any purity of motive in making a profession of the truth. This parabolic representation by Jesus is very forcibly illustrated by the New Testament history of the early churches. Many received the truth with joy for a time, and afterwards forsook it or adulterated it. Thus to the ecclesia at Ephesus it is said, "I have somewhat against thee, because *thou hast left thy first love;* remember, therefore, from whence *thou art fallen,* and *do the first works.*"—(Rev. ii. 4, 5.) It is evident from this charge that the believers at Ephesus loved the truth when they first heard it; in other words, they received it with joy. But, after a time, they lost this love and joy, and fell away from the truth; then they ceased to do their "first works." This state of things was predicted by the apostle Paul when bidding farewell to the elders of the Ephesian ecclesia. "*Of your own selves* shall men arise, speaking perverse things, to draw away disciples after them."—(Acts xx. 30.) With a knowledge of these facts, well might the apostles exhort the early believers to be very careful not to allow anything to lead them astray.

The epistle to the Hebrews is very full of such admonitions and warnings. The second chapter opens by saying, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," or "run out as leaking vessels;" *marg.*—(Heb ii. 1.) Proceeding to the fourth chapter, we find a similar warning based upon the fact that the Israelites who came out of Egypt failed to enter the promised land through their unbelief. "Let us, therefore, fear, lest, a promise being left us of entering

into his rest, any of you should seem to come short of it."—(Heb. iv. 1.) The latter portion of the fifth, and the commencement of the sixth chapters consist of an exhortation to grow in the knowledge of the truth; to proceed from the first principles to those which are more advanced. Then follows the reason for inculcating such progress. It is because of the danger of falling away, and the impossibility of a renewal unto repentance under certain circumstances: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing that they crucify to themselves the Son of God afresh and put him to an open shame."—(Heb. vi. 4-6.) The language used in this passage is so clear and emphatic that it is impossible honestly to evade its force. Let no one seek to take away its strength by saying that it is based upon the word "if," and is, therefore, only a supposed case which never actually occurred, or could occur. Such a suggestion is positively blasphemous. It is equivalent to saying that God's inspired writer has warned believers against an impossible danger; or, in other words, that he has presented to their minds a fictitious threat.

Besides, it is contended by some Biblical scholars that the phrase should be rendered, "And have fallen away," instead of "If they shall fall away."—(Griesbach, Alford, and Macknight.)

Our version is taken from the Latin text, which is wrong.

That this passage has special reference to the apostolic age when the powers of the Spirit were bestowed, there can be no doubt. The believers whom the apostle had in his mind are represented as possessing these powers. This is stated in two different forms of speech.

1st, They "were made partakers of the Holy Spirit," and 2nd, They "tasted the powers of the world to come;" they received a foretaste of those Spirit-powers which the redeemed will possess when ruling the world to come. Before any could become the recipients of such blessings as these in the apostolic age, they must become "enlightened" with "the light of the glorious gospel of Christ" (2 Cor. iv. 4), and have been the subjects of "repentance." These pre-

requisites had been fulfilled by those whom the writer of the Hebrews had in his mind. He was not, therefore, thinking of a number like Simon Magus, who was not fully enlightened, and did not receive the gift of the Holy Spirit. Simon Magus was told that if he repented and prayed for forgiveness, he might possibly be forgiven. But of these it is said that "if they fall away, it is impossible to renew them again unto repentance." Simon Magus was still in "the gall of bitterness and the bond of iniquity." But these had "tasted the good Word of God," by having their sins before baptism forgiven them. They were babes in Christ who had drunk somewhat of the milk of the Word. They had thus been the recipients of God's grace or favour, and had participated in the benefits of Christ's sacrifice, so that by falling away "they crucify to themselves the Son of God afresh, and put him to an open shame." If they had not received any forgiveness of sins through Christ's death, they could not have repented; and yet the apostle writes about renewing them "again to repentance," plainly shewing that the repentance, in the first instance, was genuine. In the absence of such real repentance, there could be no such thing as falling away, neither could they "crucify the Son of God afresh."

The tenth chapter of the same epistle contains another passage of like import. After admonishing the Hebrew Christians to hold fast the profession of their faith without wavering, to provoke one another unto love and good works, and exhort each other so much the more as they saw the day approaching, the apostle gives a reason why they should so act. "FOR if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?"—(Heb. x. 26-29.) Here is a warning of a very solemn character. It places before believers a very fearful punishment—that of being devoured by fiery indignation. But it is only threatened against those who sin wilfully after coming

to a knowledge of the truth, thus showing the possibility of believers committing a sin which will deprive them of a future life. For such as these "there remaineth no more sacrifice for sins;" Jesus Christ's sacrifice is too precious to be tampered with in this manner. Those who thus sin wilfully against light and knowledge are described as having "trodden under foot the Son of God," which is equivalent to their "crucifying to themselves the Son of God afresh." And they are further represented as counting the blood of the covenant wherewith they were sanctified, an unholy thing. It is, therefore, possible for them to be purged of their sins by the blood of the new covenant which was shed by Jesus Christ, and yet to fall short of the final result of that purging, viz., the bestowal of immortality. In other words, all who enter into covenant relationship with God, receive forgiveness of their sins when they enter the bond of the covenant, but all do not receive the future blessings of the covenant. Why? Because they do not keep the terms of the covenant. They disobey its conditions, and, as a consequence, receive its punishment, which is second death.

By the blood of the new covenant, believers are sanctified or separated from the world around them. They thereby become saints. That is, in a constitutional sense, they are accounted holy. But all who are thus sanctified or made saints, do not manifest holiness of disposition. Some live after the flesh and not after the Spirit. The destiny of such is plainly stated in what Paul says to the saints at Rome: "*If ye live after the flesh, ye shall die; but if ye through the Spirit (or truth) do mortify the deeds of the body, ye shall live.*"—(Rom viii. 13.) When, therefore, all who have, in this life, been saints (or believers) are summoned before the judgment seat of Christ, those who have lived after the flesh will be subjected to the second death. It is of such as these that the apostle writes in the foregoing passage. There will then be left only those saints who have lived after the Spirit. These only will receive the blessing of immortality obtainable through the blood of the covenant. They will then be made saints in a higher sense than they have ever been before. They will be sanctified or separated from Adam's race physically, in consequence of having, during their mortal life, been separated from the world mentally and morally.

It has been objected that a previous

verse in the same chapter teaches something quite contrary to the above conclusions. In Heb. x. 14, it is said: "For by one offering hath he perfected for ever them that are sanctified." It may be safely assumed as an undoubted axiom that no inspired writer would contradict himself. There may be apparent, but there can never be real want of harmony. Seeing, therefore, that the writer of this epistle has shown the possibility of a person who has been sanctified by the blood of the covenant being devoured by fiery indignation, it is certain that he cannot mean, by the verse just quoted, that all who have been once sanctified in this life will be sanctified in the next. It is very necessary in this, as in most other passages, to take into consideration the context. The apostle has just been shewing the superiority of Christ's sacrifice over that of the animal sacrifices under the Mosaic law. The latter were "offered year by year;" the former only required to be offered once. The latter could never "make the comers thereunto perfect;" but the former "*by one offering* hath perfected for ever them that are sanctified." That is, there is no necessity for two or more offerings of the antitypical Lamb of God. The emphasis of this passage is evidently intended to be laid upon the phrase "*by one offering.*" This is the point which the apostle is endeavouring to inculcate. He is not teaching eternal perfection and absolute sanctification "through the offering of the body of Jesus Christ." A superficial perusal of the English rendering may convey this idea. But an examination of the original text shews that it is not contained therein. Dr. Thomas renders it: "For by one offering he hath perfected for a continuance them that are sanctified." Dean Alford renders it, "For by one offering he hath perfected for ever them that are being sanctified." Putting these two translations together, we are taught that Christ's offering of himself hath perfected for a continuance them that are being sanctified. That is, there is no interruption in the perfecting process, as under the Mosaic law, through the necessity of repeating the sacrifices, as long as the subjects of the process comply with the requisite conditions. The perfecting is not necessarily for eternity, neither is the sanctification a thing which is absolutely past; it is a present process, one which has been begun, and is going on. In the case of those who live after the

Spirit it will be completed, but in the case of those who live after the flesh, it will be stopped before arriving at maturity. Sanctification begins in the intellect, proceeds to the heart, and finally is consummated in the whole body. A man is first separated from the world by the reception of doctrinal truth in the mind, then by the manifestation of a moral and holy life, and finally by the transformation of his body of humiliation into a glorious body. The two former are absolutely necessary to the latter. Both are equally essential. Correct doctrine without a righteous life is of no use; and all the graces which can adorn humanity are ineffectual apart from the true faith.

Writing to the ecclesias at Corinth and Rome, the apostle Paul gives some instruction respecting the eating of things sacrificed to idols; and in so doing, he enunciates a very important principle. Previous to conversion to the truth, many of the Corinthian believers were idolators, and in accordance with the custom of those pagan times, they partook of meat which had been offered to idols as something sacred, looking upon it as a meritorious act. After relieving the truth, there was a difference of opinion as to the propriety of continuing this practice. Some contended that there was no more harm in eating meat offered to idols than in eating any other kind of meat. Whereas others said that it was wrong because it was virtually a recognition of idolatry. The former were strong-minded, but the latter were weak-minded. Nevertheless, the weaker ones were induced by the example of the others to partake of the meat offered to idols. This was a sinful act, because it was opposed to their conscientious convictions. On this point the apostle says, "there is nothing unclean of itself, but to him that esteemeth anything to be unclean, to him it is unclean."—(Rom. xiv. 14.) There was nothing unclean or defiling in the meat itself; but, because they thought so, it was their duty to abstain from it. By partaking of the meat their consciences become defiled; "for whatsoever is not of faith is sin."—(Rom. xiv. 23.) For the sake, therefore, of these weak-minded ones, the apostle exhorts the strong-minded ones to abstain from eating the flesh offered to idols. He says to them, "Take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee which hast knowledge, sit at meat in the idols' 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.) That is, a weak-minded brother by following the example of a strong-minded one, might be led to eat of these meats, thereby defiling his conscience, and so committing sin. If he should continue in this sinful state of mind, without repenting and asking for forgiveness, it would result in his perishing. Let it not be said that the word "perish" does not here mean perish everlastingly. It is the same word precisely as is used by Paul in 1 Cor. xv. 18: "If the dead rise not . . . then they also which are fallen asleep in Christ are *perished*." And there is nothing whatever in the context to shew that it has any more modified meaning. Nay, its association with Christ's death is evidence to the contrary. Why did Christ die? "That whosoever believeth in him should *perish*." But, in addition to the belief there must be a righteous life. If, therefore, any believer walks unrighteously, he will perish. And yet he is one for whom Christ died. He had the opportunity of obtaining immortality through Christ, but forfeited it by his misconduct. Consequently Christ died for all believers of the truth whether they are ultimately saved or not.

Turning from the apostle to the Gentiles to the apostle to the Jews, we find the same truth enunciated with regard to the present efficacy of Christ's death. Writing to them that had obtained like precious faith with himself, Peter says, "There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even *denying the Lord that bought them*, and bring upon themselves swift destruction."—(2 Pet. ii. 1.) It has been suggested that the phrase "the Lord that bought them" refers to the purchase of the Israelites from Egyptian bondage by the Almighty. But this is an assumption, invented for the purpose of evading the force of the passage. The apostle is not writing about the redemption of the Israelites from Egypt. He is writing to believing Jews who had been "redeemed with the precious blood of Christ" from their vain conversation and traditions."—(1 Pet. i. 18, 19.) And he says to them, "there shall be false teachers among you." There is no propriety in referring to a national redemption which took place

many centuries previously. But there is very great appropriateness in alluding to an individual redemption which had taken place during the lives of those written to. If the former were intended, the apostle would, doubtless, have stated the matter more specifically. For he certainly could not say that these false teachers in his day had been brought out of Egypt, seeing that they were not then born.

The phrase "bought" is, doubtless, taken from the ancient custom of buying slaves. Paul makes use of it in 1 Cor. vi. 20, "Ye are bought with a price." Carrying out the figure as far as is warranted by the scriptural doctrine of redemption, it is as if God said to Jews and Gentiles, in the bondage of sin and death, "I, your Creator, have provided a ransom in the person of My beloved Son, which is sufficient to redeem you from your present bondage. But you can only avail yourselves of this provision by complying with certain conditions. You must believe what I say, and obey what I command. You must, by submitting to a certain ceremony symbolical of what has been suffered by My Son to redeem you, recognise your utter inability to redeem yourselves. You must then attend to my admonitions given through him and his duly appointed deputies. If you transgress any of these injunctions you must repent and ask forgiveness from Me. But you must send your requests through My Son. If you do not, I shall take no notice of them. And if you deny that your redemption has been effected through him, or fail to honour him as My special representative, you shall be sent back into

your bondage, in the presence of all who come out with you, and at the same time be beaten with stripes. But if you attend to My counsel, serve Me faithfully, and love Me with a pure heart fervently, I will, after a certain time, give you a share of the vast and splendid inheritance which I have bequeathed to My Son."

The apostle Paul was one of those who had been thus bought from the Mosaic "yoke of bondage" and from all the traditions of the Pharisaic Rabbis. Being full of gratitude for the unmerited favour which had thus been shewn to him, he strove, to the best of his ability, to fulfil the will of God and His Son, Jesus, in order that he might not forfeit the promised inheritance. He gives evidence of this both in his acts and words. Writing of himself, he says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."—(1 Cor. ix. 27.) Thus the great apostle to the Gentiles recognised the possibility—after having been the recipient of God's favour, and after having had his sins washed away through the blood of Christ at immersion—of being finally cast away through his own misconduct. To prevent this he kept under his body. That is, he kept in subjection the lusts of the flesh, so that the Spirit or truth might have its full influence upon him. If this were necessary in the case of an apostle, how much more necessary is it for those occupying a humbler position in relation to the kingdom of God to do likewise!

J. J. ANDREW.

THE TIME OF THE END AND THE DAY OF CHRIST.

(The following is extracted from *Pollak's Course of Time*, a poem of several hundred pages, published many years ago; in which the author supposes a redeemed saint of Adam's race to be recounting, in eternity, to one of another sphere, the history of the earth before its final redemption. The extract is forwarded for publication by brother Arthur Andrew, who thinks no lover of the truth can fail to derive benefit from its perusal. We make certain omissions to suit the necessities of space.—EDITOR.)

But now the cry of men oppressed went up
Before the Lord; and to remembrance came
The tears of all His saints, their tears and groans.
Wise men had read the number of the name;
The prophet-years had rolled; the time, and times,

And half a time, were now fulfilled complete;
 The seven fierce vials of the wrath of God,
 Poured by seven angels strong, were shed abroad
 Upon the earth, and emptied to the dregs;
 The prophecy for confirmation stood;
 And all was ready for the sword of God.
 The righteous saw, and fled without delay
 Into the chamber of Omnipotence.
 The wicked mocked, and sought for erring cause,
 To satisfy the dismal state of things;
 The public credit gone, the fear in time
 Of peace, the starving want in the time of wealth,
 The insurrection muttering in the streets,
 And pallid consternation spreading wide;
 And leagues, though holy termed, first ratified
 In hell, on purpose made to underprop
 Iniquity, and crush the sacred truth.

Meantime, a mighty angel stood in heaven,
 And cried aloud, "Associate yourselves,
 Ye princes, potentates, and men of war,
 And mitred heads, associate now yourselves,
 And be dispersed: embattle, and be broken.
 Gird on your armour, and be dashed to dust,
 Gird on your armour, and be dashed to dust.
 Take counsel, and it shall be brought to nought.
 Speak, and it shall not stand." And suddenly
 The armies of the saints, embannered, stood
 On Zion hill; and with them angels stood
 In squadron bright and chariots of fire;
 And with them stood the Lord, clad like a man
 Of war, and, to the sound of thunder, led
 The battle on. Earth shook, the kingdoms shook,
 The beast, the lying seer, dominions, fell;
 Thrones, tyrants, fell confounded in the dust,
 Scattered and driven before the breath of God
 As chaff of summer threshing-floor before
 The wind. Three days the battle wasting slew.
 The sword was full, the arrow drunk with blood;
 And to the supper of Almighty God,
 Spread in Hamonah's vale, the fowls of heaven,
 And every beast, invited, came; and fed
 On captains' flesh, and drank the blood of kings.

And lo! another angel stood in heaven,
 Crying aloud with mighty voice, "Fallen, fallen
 Is Babylon the Great, to rise no more.

Rejoice, ye prophets! over her rejoice,
Apostles, holy men, all saints, rejoice!
And glory give to God and to the Lamb!"
And all the armies of disburdened earth,
As voice of many waters, and as voice
Of thunderings and voice of multitudes,
Answered, Amen. And every hill and rock,
And sea, and ev'ry beast answered Amen.
Europa answered, and the farthest bounds
Of woody Chili, Asia's fertile coasts,
And Afric's burning wastes, answered Amen;
And heaven, rejoicing, answered back Amen.
Not so the wicked. They afar were heard
Lamenting. Kings who drank her cup of whoredoms;
Captains and admirals, and mighty men,
Who lived deliciously; and merchants, rich
With merchandise of gold, and wine, and oil;
And those who traded in the souls of men,
Known by their gaudy robes of priestly pomp:
All these afar off stood, crying, Alas!
Alas! and wept, and gnashed their teeth, and groaned;
And with the owl that on her ruins sat,
Made dolorous concert in the ear of night.
And over her again the heavens rejoiced,
And earth returned again the loud response.

Thrice happy days! thrice blest the man who saw * * *
Satan was bound; though bound, not banished quite,
But lurked about the timorous skirts of things,
Ill lodged, and thinking whiles to leave the earth;
And with the wicked—for some wicked were—
Held midnight meetings, as the saints were wont,
Fearful of day, who once was as the sun,
And worshipped more. The bad, but few, became
A taunt and hissing now, as heretofore
The good; and, blushing, hasted out of sight.
Disease was none; the voice of war forgot;
The sword a share; a pruning-hook, the spear.
Men grew and multiplied upon the earth,
And filled the city and the waste; and Death
Stood waiting for the lapse of tardy age,
That mocked him long. Men grew and multiplied,
But lacked not bread; for God His promise brought
To mind, and blessed the land with plenteous rain,
And made it blest for dews, and precious things
Of heaven, and blessings of the deep beneath,
And blessings of the sun and moon, and fruits
Of day and night, and blessings of the vale,
And precious things of the eternal hills,
And all the fulness of perpetual spring.

The prison-house where chainèd felons pined,
 Threw open his ponderous doors, let in the light
 Of heaven, and grew into a place where God
 Was worshipped. None were ignorant, selfish none.
 Love took the place of law ; where'er you met
 A man, you met a friend, sincere and true.
 Kind looks foretold as kind a heart within ;
 Words as they sounded, meant ; and promises
 Were made to be performed. Thrice happy days !
 Philosophy was sanctified, and saw
 Perfection, which she thought a fable long.
 Revenge his dagger dropped, and kissed the hand
 Of Mercy ; Anger cleared his cloudy brow,
 And sat with Peace ; Envy grew red, and smiled
 On Worth ; Pride stooped, and kissed Humility ;
 Lust washed his miry hands, and, wedded, leaned
 On chaste Desire ; and Falsehood laid aside
 His many-folded cloak, and bowed to Truth ;
 And Treachery up from his mining came,
 And walked above the ground with righteous Faith ;
 And Covetousness unclenched his sinewy hand,
 And oped his door to Charity, the fair ;
 Hatred was lost in Love ; and Vanity—
 With a good conscience pleased—her feathers cropped ;
 Sloth in the morning rose with Industry ;
 To Wisdom, Folly turned ; and Fashion turned
 Deception off, in act as good as word.
 The hand that held a whip was lifted up
 To bless ; *Slave* was a word in ancient books
 Met only ; every man was free ; and all
 Feared God, and served Him day and night in love.

How fair the daughter of Jerusalem then !
 How gloriously from Zion's hill she looked !
 Desire of every land ! the nations came
 And worshipped at her feet ! all nations came,
 Flocking like doves.

* * * * *

The East, the West, the South, and snowy North,
 Rejoicing met, and worshipped reverently
 Before the Lord, in Zion's holy hill ;
 And all the places round about were blest.

The animals, as once in Eden, lived
 In peace. The wolf dwelt with the lamb, the bear
 And leopard with the ox. With looks of love,
 The tiger and the scaly crocodile
 Together met, at Gambia's palmy wave.

Perched on the eagle's wing, the bird of song,
Singing arose, and visited the sun ;
And with the falcon sat the gentle lark.
The little child leaped from his mother's arms,
And stroked the crested snake, and rolled unhurt
Among his speckled waves, and wished him home ;
And sauntering schoolboys, slow returning, played
At eve about the lion's den, and wove
Into his shaggy mane fantastic flowers.
To meet the husbandmen, early abroad,
Hasted the deer, and waved its woody head ;
And round his dewy steps the hare, unscared,
Sported and toyed familiar with his dog.
The flocks and herds o'er hill and valley spread,
Exulting, cropped the ever-budding herb.
The desert blossomed, and the barren sang.
Justice and Mercy, Holiness and Love,
Among the people walked ; Messiah reigned ;
And Earth kept jubilee a thousand years.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 55.

"Exhort one another daily."—PAUL.

THE sentiments, exhortations and recommendations of the apostles are as applicable to modern circumstances and as beneficial to those whose ears have been opened to hear them, as to those to whom they were immediately addressed. Our wisdom lies in appropriating them and working them out as the practical rule of our lives. Any other course will be repented with the bitterness of death at last.

But some of these exhortations sometimes seem more applicable than others. Peculiarly suitable to our case are the words of Paul to the Corinthians, in which, in view of the shortness of the time, he recommends carelessness with respect to temporal matters. He applies this first to position in life : " Art thou called, being a servant (strictly

translated, a slave), care not for it, but if thou mayest be made free, use it rather, for he that is called in the Lord, being a servant, is the Lord's free man ; likewise he that is called being free, is Christ's servant." This, of course, related to the slavery practised among the Romans, but the principle applies to the social relations of the present day. There is nothing comes home with greater force than anything affecting a man's position in this respect. All other things and considerations are outside of him, so to speak. He can consider and decide them without feeling that he is deciding anything of supreme importance ; but when he is called to consider whether he will be servant or master—poor or well-to-do—it is something that comes home. It affects the centre of the circle of his

individuality. In the world it is the guiding star and the mainspring. The truth shows its power nowhere more strikingly than when it governs this: when it can make a man indifferent on the subject of his social position. It contains this power, though all men feel it not. Industriously courted and distinctly realised, in the daily reading of the word, and in that communion with the Father, through the Son in prayer which it engenders, it is able to induce the uncarefulness prescribed by Paul.

He had evidently been asked how a knowledge of the truth affected a man's relations as master and servant. Must a believer cease to be a master? Or if a slave, must his brethren buy him off? The answer to both questions is, No, not of necessity. If a man called by the gospel be a slave, let him continue in that position, unless he can command his freedom, and then, of course, he is at liberty to choose it "rather." If he be unable to deliver himself, he is to "abide" in his position with resignation, not, however, as a matter of iron-handed duty, but in recollection of the fact that though a slave, he is Christ's freeman, and, therefore, will obtain his liberty in due time.

There is great power and consolation in this thought, which may be applied to every lowliness that is incident to the believer in this present probation. In Christ we are made free. This is true in a very real sense. We may not at all times realise it; we may be like the Israelites in Egypt, who, for anguish of spirit at their burdens, hearkened not unto Moses, who had come to deliver them; but it is nevertheless a fact that fully justifies the practical application that Paul gives it. A man being Christ's free man is a great reason why he should patiently endure the humiliations and bondages that belong to this life. Our present probation is only for a season, and that a short one. It will

assuredly come to an end. The toil, and the monotony, and the weariness of body and mind, as we grapple with the duties of our position, are each day lessening in their duration. The days hurry by, and hasten us to the freedom that awaits us in Christ; and any day the change may burst upon us like a lightning flash; whether we think of the coming of Christ or of that dissolution in death that awaits us all in the ordinary course. And when it comes, each happy heir of the liberty that belongs to Christ's free men will experience how real a thing it is. First, they will be delivered from the burdens that press immediately on them—burdens as pertaining to the affairs of this life: burden of anxiety, burden of toil, burden of vexation from various causes, burden of family affairs, burden of business, burden of submission to evil and misrepresentation, burden of obligations this way and that in this present evil world. The whole burden will roll off like Christian's pack at the foot of the cross. With tears (perhaps) of joy, Christ's free men, after long waiting and watching, will hail the glorious freedom. But this will be but a beginning. Christ can do, and will at that time do, for them what no doctor can do, and no training or treatment in any number of "institutions" can do for them; he will radically change their poor mortal nature, so that it shall be no longer mortal, or weak, or failing. With a touch or a word, he will transmute their substance into that which shall be incorruptible, undecaying, ever-enduring, powerful and energetic, so that they shall feel lightsome, clear and joyous for ever more, as light of the morning sun. From before this change of body, every burden of weakness will fly for ever away; strong, glad and grateful, they will stand gloriously in this liberty of Christ, giving praise with the wonderful and unwearying ardour of the spirit-body; and with it, there will come the grace, and the symmetry, and the

beauty that always come with strength, wisdom and joy; so that each will be able to say to his fellow, "I never saw you look so well; blessed be God." And then to each accepted servant, he will introduce a large assembly of similarly ennobled sons of suffering. There will be many to rejoice together and sing praise to the Lamb. Resurrection glory in solitude would be a joy, but how much more glorious when thousands of Jehovah's righteous will share it together. And then comes the interesting work of allotting to each one in the company, a place in the mighty framework of the Messiah's universal dominion. How high will be the lowest place in that house of greatness! for the lowest place means immortality and honour and blessedness. Truly, "he that is least in the kingdom of God is greater than John the Baptist" (was). In his allotted place of dominion, each saint will be the loved and honoured representative of the government of the Highest enthroned at Jerusalem. He will be the highest dignitary, the richest land-owner, the happiest man, the most beautiful person among his people, exalted above the fear of death, his place and his pleasure to bless those entrusted to his care, to lead, and guide, and rule them in the name and for the glory of God, and the rejoicing of men, and the gladness of the assisting angels. He will be CHRIST'S FREE MAN.

Let a believer of the truth realise this, and he will be enabled to stoop easily to present servitude. It is but a short time at the longest. Let him remember, on the other hand, that other truth expressed by Paul, that "the fashion of this world passeth away:" that is, all things and ways to which we stand related in this present time are transient: ephemeral essentially. This is a twin lesson of true wisdom with that we have been considering. It is equally difficult to learn. The things around us make the impression on the imagination that they

are enduring: that the things of God are maybe's; possible phantoms—not more than probabilities, scarcely that—while the affairs about us are the bird in hand—real, valuable, and abiding. Few would own up to the thought in this naked form, and yet this is the story that all things tend to whisper in the ear of the natural man. That it is an untrue story requires but a moment's thought to see. At any given moment, things seem stable enough; but let there be time enough for taking observations, and the truth appears. All things are on the move, and the "move" is steadily towards the grave. You see it best, perhaps, after an absence from a place for ten or twenty years. You enquire for this one and that, and they are gone! Strangers are in their places. "Dear me; what changes!" Each year brings new stones to the cemetery. The grim scythe-bearer goes quietly round, and takes first one and then another. He misses nobody. He may be a long time in calling at a particular house, but give him time, he will be there at last as sure as there is a living man in it. Every one knows this and sees it, yet they fail to take in the full force of the lesson. Probably, because although they see friend after friend carried to the grave, they see the world go on as well, and take a little comfort, as if the world said, "All right, old boy; it is only your friend that is gone; I am still here; keep comfortable." It is when it comes to a man's own flesh, that he feels the full force of the lesson. The situation looks wonderfully different when it is himself that the King of Errors looks in the face. The world goes on after other people die, but when it comes to a man's own turn, the world stops. There is no more business for him; no more friends for him; no more reading for him; no more meetings for him. The whole scene suddenly cuts short, the world passeth away, never, never to return. Only one thing remains, and

that comes quick, immediate, as soon as the breath is out of his body, as it seems. Christ remains for him—a dread meeting for weal or woe. In this sense, Christ is very near to every one of us, though he were ten thousand years away in time. In this sense, all things to us are so transient and fragile, that they may in a moment twinkle out like a bubble.

Therefore, if a man is a servant (and cannot be otherwise), let him care not for it. It is but for a short time, and then freedom will come in such a form that no one could attain by the highest effort and the highest success in this world. If he can be other than a servant, let him accept the liberty as an opportunity for greater good; but this will need discretion. A man in striving to liberate himself from one set of difficulties, may lead himself into others great enough to kill him, in a spiritual sense. I have known cases where men have aimed high in business, under the plea of acquiring more power to serve the truth, and in the process of acquiring the power, their hearts have been overcome by the fascinations of wealth, and the original intentions clean forgotten. Contentment with moderate things is well. "The little that a righteous man hath is more than the riches of many wicked." It is better to serve God with what you have, than putting Him off to a larger opportunity that may never come, and if it come, may destroy you. The Master can be served in a hundred ways by a poor man. The poor man's little may be of a higher amount in the Master's estimation than the rich man's gold. See the case of the widow's mite. Nevertheless, "if thou mayest be free, use it rather."

The other side of the picture is this: "He that is called, being free, is Christ's servant." No rich man professing the truth is rich for himself. He may act as if he was; but he will find his mistake at last. He is Christ's *slave*, for this is the word used by Paul. To put it in another

apostolic way, he is Christ's steward: what he has belongs to Christ, and although the use of them is at his absolute discretion, no man having the least right to dictate, he will be called to account for the use he has made of the Lord's property. Does he use it for his own gratification and honour, or for the doing of the Lord's commands? The verdict of the day of Christ will be according to the fact; and in that day there will be no respect of persons. Every man shall reap as he sows. Some men sow to the flesh in pot-houses and among lewd fellows. Some sow to the flesh in gilded parlours, and conservatories, and croquet grounds in polite society. The judgment will place them both in the same rank at last. Some men sow to the Spirit in shabby clothes, mean houses and meagre half-pence; and a few do the same work among fine furniture, and lawns, and five-pound notes. Both will reap life everlasting. The lesson for the saint, be he high or low, is that conveyed by Paul in the words, "None of us liveth to himself, and no man (in Christ) dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's."—(Rom. xiv. 8) It is wise to take this fact home now, and let it have full effect in our lives. A life based upon it is considered "extreme" and fanatical; but who considers it so? Not the Lord's people, and certainly not the Lord, for He commended Mary over Martha, in having chosen the good part that should not be taken away, and he has said that no man can be his disciple who does not discern him sufficiently to prefer him above every folly and every interest in this life. Why should we defer to the opinion of those who, with all their refinements, are not the Lord's friends? They are of the world; and can we expect the world to approve of consecration to God? The world called

the Lord mad for his devotion in this direction, and "if they call the Master of the House Beelzebub," what can the servants expect? It is sufficient for the disciple that he be as his Master? The Master was disowned and discarded as an impracticable dreamer—a fiery enthusiast—an extreme preacher. Let us not aim to be otherwise estimated by the corresponding class in our own day. But approve or not approve, commend or condemn—esteem or scorn, as the world or worldly friends and professors may, THE DAY will reveal that the Lord is our proprietor, that we are not our own, and that all the matters are in our hands on trust, of which an account will be called for, and will have to be given in very open court, to our shame or honour, according as we are foolish or wise in our present procedure, in the several spheres, high or low, in which we may be called.

There is, therefore, every reason for Paul's remark: "I would have you without carefulness," that is, carefulness in the sense of worldly anxiety. Peter tells us to "Cast all our care upon God, for He careth for us." Faith will confide and good sense will abandon useless fret. We have the authority of Jesus for saying that "the Father knoweth what things we have need of before we ask him;" and that the benevolence spontaneously exercised towards the birds of the air and the grass of the field will not be invoked in vain by those who fear him.

Marriage, comfort, worldly possessions, &c., are all very well in their place; that place is at the footstool of the truth. "But this I say, brethren, that the time is short; it remaineth that both they that have wives be as though they had none, and they that weep as though they wept

not, and they that rejoice as though they rejoiced not; and they that buy as though they possessed not, and they that use this world as not abusing it." This is Paul's indication of a wise attitude in his day. If appropriate in his day, how much more in ours who are on the very verge of the advent? We have a double contingency hanging over everything we do. The disciples in Paul's day had death: we have that and the Lord's re-appearance. Either of these will terminate in a moment and for ever our connection with present things. How lightly then should we hold to them, and how high a place should we give to the things of the Lord! It may trouble some to think of husbands and wives "as though they had them not," but the trouble will give way before enlightened apprehension. Wives and husbands in the Lord will not be separated though their relation will be changed. They will be mutually dearer than ever, only a thousand others will be just as dear. The circle of select friendship will be widened out to take in a great many. These being approved of the Lord and glorified, will be as true and beloved as the dearest friend we ever clasped to our bosom. We can, therefore, take in Paul's thought easily, and treasure it too, that the present time being a short time and a provisional time, it is wise and needful that we hold loosely all its relations and institutions, in prospect of the day when the perfect being comes, that which is in part will be done away with—swallowed up in the "exceeding and eternal weight of glory" that shall be revealed for all such as hunger and thirst after righteousness, and walk in the narrow way that leadeth unto life.

EDITOR.

MAN AND THE EARTH: THEIR DESTINY AS REVEALED.

DISCUSSION AT GLASGOW.

THIRD NIGHT.

On the third night, it was the Editor's part to affirm "that the earth is the everlasting inheritance of the saints." Mr. Paul again occupied the chair, and the audience was equally large with that which assembled on the two previous evenings.

The LINE OF ARGUMENT adopted in support of the proposition is too familiar to the lovers of the truth to require more than a brief indication. Starting with the declaration, in Isaiah xlv. 18, that Jehovah in creating the earth, created it not in vain, but formed it to be inhabited, the question was, for whose habitation had it been formed? Was it for the godless population that had occupied it for thousands of years past? No. On this point, other testimony was very explicit. It was for the righteous that the earth was designed as an inheritance. So said David (Psalms xxxvii. 9); so said Solomon (Prov. x. 30); so said Jesus (Mat. v. 5; so said Paul.—(Rom. iv. 13.) The destiny of the wicked was to be rooted out.—(Prov. ii. 22.) If the earth was to continue in the hands of arrogant men and at last to be destroyed, as popular theology taught, it might well be said that it was made in vain; but such an idea was totally at variance with the revealed purpose of God. From whichever point they approached the consideration of this purpose, they would see this Adam brought sin and death upon the earth; it was the mission of Christ to remove them; and this mission involved the conclusion that when it was accomplished, the earth would be the scene of final and everlasting blessedness in the hands of the righteous. The promises made to the fathers, the covenant made with David, the gospel preached by Christ, all carried with them the same conclusion. All the incidental allusions of Scripture confirmed it in the most positive way, while the whole structure of the Bible and the drift and meaning of all divine operations in the past, required it and established it in a manner that was absolutely irresistible. The notion of an astronomical region for the saved, grew out of the idea that man was immortal and capable of disembodied existence; it was an idea that belonged to Popery, and,

like all the other ideas of that imposture, tended to the complete subversion of revealed truth. The Editor illustrated these propositions at some length, shewing that the promises to Abraham required his personal possession of the land of Israel conjointly with the Lord Jesus (Gal. iii. 16; Gen. xiii. 14) and all the saints (Gal. iii. 29); that the covenant with David (2 Sam. vii.; Acts ii. 30) necessitated the re-establishment of the kingdom of Israel in the Holy Land, (Amos ix. 11; Jeremiah xxiii. 5), under the government of Christ (Luke i. 32), which should last for ever (Isaiah ix. 6); the whole earth and all the kingdoms of the present world becoming his possession (Psalms ii. 8; Rev. xi. 15; Dan. vii. 15), the saints reigning with him.—(Dan. vii. 27; Rev. xx. 4; ii. 26; v. 10; 1 Cor. vi. 3; 2 Tim. ii. 13.)

Mr. Long said he was very much surprised to hear the abode of the redeemed spoken of contemptuously as an "astronomical region." He did not acknowledge to its being an astronomical region. An astronomical region meant a place among the stars that could be measured, seen, and so on. If the Pope believed the redeemed went to such a place, he (Mr Long) did not; and if the Pope believed the right thing, he (Mr Long) was not going to be shamed out of it because the Pope believed it. The Pope believed some truth. Did he not believe in the great tri-une Jehovah? Were they to reject the Trinity because the Pope believed it? He was astonished to hear Mr. Roberts deny the existence of heaven. Where did Elijah go to if there was no heaven? Where was God if there was no heaven? Where was Christ if there was no heaven? Mr Roberts might call it an astronomical region if he liked; but heaven was not to be got rid of in that way. As for what Mr. Roberts had told them about the millennium and about the reign of Christ, of course they all believed that. They did not want Mr. Roberts to come and tell them about the second advent and all that. That was something they knew all about. They all believed that Jerusalem would be glorified for a thousand years; but what had that to do with eternity? It was the heaven of eternity they were there to talk about.

Mr. Roberts was there to tell them that the righteous would inherit the earth for eternity, and how did he prove it? By telling them about the millennium. The millennium had nothing to do with it. Of course the righteous would inherit the earth; but where was there one statement that they would be on the earth for ever. They read about them inheriting the earth during the *olam*, but that was merely the hidden period. It did not mean eternity. After the great judgment day, heaven and earth would pass away. The righteous would be caught up—mark that, caught up—to meet the Lord in the air. Then would Christ say to them in heaven, “Come, ye blessed of my Father, inherit the kingdom prepared for you.” It was in heaven their treasure was. During the death-state, they were in *hades*—in that part of *hades* styled Paradise; but then the dead in Christ would rise first, and be caught up to meet the Lord, and so would they ever be with the Lord.

The Editor said Mr. Long had done wonderfully well. He had made out as good a case in a bad cause as he had ever heard. But his argument was nevertheless essentially bad. In the true sense, he had used no argument at all. He (the Editor) had used the phrase “astronomical region” as an obvious indication of the popular “heaven.” Mr. Long had fallen foul of it scientifically. This was scarcely fair, as he (the Editor) had used it popularly. Surely Mr. Long believed that the heaven of his belief was in the sky, or above or beyond the sky. Certainly away from the earth, and in whichever direction he went away from the earth, he got among the stars, and, therefore, into an astronomical region. However, it mattered little as affecting the proposition before the meeting. The question was—the earth. Mr. Long seemed to assume that his opponent denied the existence of heaven. This was a mistake. His opponent distinctly and firmly believed in the existence of regions beyond the orbit of the planet earth, and that somewhere therein, in the vast wilderness of space, was located the seat of Universal Power—the Majesty of the heavens. The real question was, what was the purpose of God toward man in relation to heaven? Was heaven or earth the promised inheritance of the redeemed? Mr. Long had not touched the evidence produced on this point. He had produced no evidence in support of his assertion that heaven would be their dwelling place. He had quoted Paul’s words about the saints being

“caught up to meet the Lord,” but he could not be ignorant that the word “up” was not in the original Greek. The verb was *arpazo*, which meant to seize or hurry away. Mr. Long had himself directed attention to this in 2 Cor xii. In that passage, Paul speaks about being “caught up into paradise.” Mr. Long believes paradise is in *hades* and *hades* UNDER the earth; and in order to get rid of the words “caught up” he affirmed that “up” was no part of Paul’s statement, which is true, but if true in the one, it is true in the other, for the word is the same; therefore, Mr. Long on “caught up to meet the Lord” was answered by Mr. Long on “caught up into paradise.” Paul was referring to the power that would gather the saints to meet him at his coming; surely this did not prove they would ascend together to heaven. When one went to meet a friend coming on a visit, the friend did not at the meeting turn back in the contrary direction to that which he was coming, but came straight on to his destination—an argument which showed that Paul’s words proved the very reverse of the conclusion that Mr. Long extracted from them. But, said Mr. Long, “heaven and earth would pass away.” Such a statement was to be met with in the Scriptures. “Heaven and earth shall pass away, but my word shall not pass away;” but did it mean what Mr. Long contended? If it meant the passing away of the literal earth, did it not also mean the passing away of the literal heaven, and in that case, how about Mr. Long’s inheritance of the saints in heaven? Was the everlasting inheritance of the saints to pass away? But the fact was the verb was in almost all cases in the subjunctive—*παρελθῶν, may pass away*, which pointed to the meaning of the statement. It was not a prophetic intimation or a statement of fact at all as touching heaven and earth, but a mere declaration of the steadfastness of the word of Jesus. Its meaning was best apparent in that version of them to be found in Luke xvi. “It is EASIER for heaven and earth to pass away than for one jot or tittle of the law to fail.” This was equivalent to saying it was not possible for the law to fail, because heaven and earth cannot pass away. The eternal stability of heaven and earth is alleged by Jehovah himself. By Jeremiah He says: “If those ordinances depart from before me, saith the Lord, then the seed of Israel shall cease from being a nation before me for ever.”—Jer.

xxx. 36.) Again concerning Christ, the perpetuity of his name is measured by the duration of the sun: "His name shall endure for ever: his name shall be continued *as long as the sun.*" As the earth was given for his inheritance (Ps. ii. 8), and his inheritance is an everlasting one (Luke i. 32), it follows that the earth, in the physical sense, will never pass away. There was another sense in which heaven and earth were spoken of as breaking up and disappearing—a sense to be apprehended from the description applied to the reconstitution of the kingdom of Jerusalem in Isaiah lxv., as a *creating of new heavens and new earth.* He (the Editor) had expected Mr. Long would quote the specimen of this sense found in 2 Pet. iii., and would have asked the meeting to interpret it literally, but he had not done so, and, therefore, it was unnecessary to say more than that heaven and earth (like the sun, moon, stars, day, night, light, darkness, &c.) were frequently employed in a political sense, and in this sense, were spoken of as passing away. A recognition of this would prevent any collision of such statements with those that taught and necessitated the everlasting duration of the globe as the theatre of the divine purpose of love conceived towards mankind upon it. He might also refer to a class of statements that might be quoted in seeming favour of the popular idea of going to heaven, such as where Peter spoke of the inheritance being reserved in heaven (1 Pet. i. 4) and where Jesus exhorted his hearers to lay up treasure in heaven. Such forms of speech arose from the present relation of the hope of the gospel. The things hoped for were to come from heaven. They were at present "reserved" there. There was nothing on earth to satisfy. A believer's course on earth effected results in heaven, in so far as his course was noted there and treasured up against the day of recompences. Hence by a figure, to obey the commandments of Christ was to lay up treasure there and to have an inheritance reserved there. But this did not involve the conclusion that a believer would have to go to heaven to receive the inheritance, or reap the results. It was expressly stated by Peter in the same chapter (v. 13) that these would be "BROUGHT UNTO THEM *at the revelation of Christ.*" It was the teaching of Christ, many times illustrated, that "the Son of Man would *come,* and then would give to every man according to his work" (Matt. xvi. 27), recompensing the righteous "at the resurrection of the just" (Luke xiv. 14),

in accordance with the words in Solomon: "Behold the righteous shall be recompensed in the earth much more than the wicked and the sinner."—(Prov. xi. 31.) Mr. Long admitted all this, but said it had nothing to do with eternity. He did not attempt to contradict the evidence produced, that the earth is the covenanted inheritance of Abraham and Christ. He but contented himself with trying to make it appear very unimportant, by saying it was only for a thousand years. This was extraordinary! Did Mr. Long mean to say that the inheritance of Abraham was not an everlasting inheritance? It looked somewhat like it. He said it was only for an *olahn*, or hidden period, and not for ever. He said there was no Scripture to show that it was for ever. In this Mr. Long was mistaken. True, the Hebrew word *olahn* was used, which did not of itself mean time without end; but in Daniel, two other Hebrew words were connected with the *olahn*, which were of great significance in this matter: and these were *we—ad*, which, being interpreted, signified, "AND BEYOND"—the hidden period *and beyond.* How long was this "beyond?" This was a question which received a decisive answer in the statement of the angel (Luke i. 32): "Of his kingdom, *there shall be no end.*" Reason joined in this answer: for what was the object of the millennium or hidden period? To teach the nations righteousness (Is. ii. 3), to fill the earth with the knowledge of God (Isaiah xi. 9), to subdue all things under Christ's feet.—(1 Cor. xv. 23.) It was an age of kings and priests—an age for reconciling the world to God. "He must reign till he hath put all things under his feet." There would then be no more curse; no more death; for the last enemy that would be destroyed was death. Now what, in view of this, was Mr. Long's contention? That as soon as the work of God was triumphant on the earth, the earth would be destroyed! that as soon as the earth was occupied by a generation of righteous immortal sons, He would submerge it in the fires of perdition! The idea carried its own condemnation with it. The earth would endure for ever (Ps. lxxviii. 69; Ecc. i. 4), and the righteous would dwell therein always, an everlasting remembrance.—(Psa. xxxvii. 9-11; Prov. x. 25-30.)

Mr. LONG made a rambling and incoherent sort of reply, which we cannot profess to report. Pretty much the only thing in it in the nature of argument was

the suggestion, that if the earth was to be the everlasting dwelling place of Christ and the redeemed, the Son and the Father would be separated throughout eternity, and the redeemed would never be allowed to see their Father's face. It was written, "Blessed are the pure in heart, for they shall see God," but according to Mr. Roberts, they would never see God, for they would be always on the earth. Mr. Roberts' creed was a cold creed. He (Mr. Long) did not like it at all. He liked to be with his family and his family liked to be with him; they did not feel comfortable unless he was at the head of the table; but according to Mr. Roberts, the family of the redeemed would not have this consolation. They would be banished for eternity from the Father's presence.

The EDITOR said that if Mr. Long comprehended the unity of the Spirit, he would find no difficulty in reconciling localization on the earth, with the enjoyment of the Father's presence. The Father filled heaven and earth by the Spirit.—(Jer. xxiii 23; Psa. cxxxix. 7.) We were continually in His presence now, but were cut off from feeling it by the earthy nature which we possessed. When this was changed, the veil would be removed, and the Father's presence and supremacy would be realities with us. The Son was the Father manifested by the Spirit, and could not be separated from Him. Space was nothing to the Spirit; it was only something with dull mechanical bodies like our own. The Son was as much in the Father's presence when he revealed himself to Paul on the way to Damascus as he was when standing in the unveiled glory of the Majesty in the heavens. To "see God" would be the privilege of every one changed into Spirit-nature, without necessarily having to leave the inheritance which God has given them on earth.

Mr. LONG made some jokes on the phrase "astronomical regions," and concluded by reading Rev. xxi., emphasizing on the declaration that the tabernacle of God would be with men who, Mr. Long argued, could only be in heaven.

FOURTH NIGHT.

THE EDITOR reminded the audience that the Scriptures quoted by Mr. Long in favour of heaven-going, proved the reverse when understood. Thus, when Christ represented himself as saying: "Come ye blessed of my Father, inherit the kingdom

prepared for you from the foundation of the world," it would be found that it was at his second coming to the earth that he was to say these words. The scene was introduced by the declaration: "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit on the throne of glory."—(Matt. xxv. 30.) It followed that the words "come ye blessed, &c.," invited those addressed to a participation of something on earth, and not above the clouds, viz: "the kingdom" which God hath promised to those that love Him.—(Jas. ii 5.) The kingdom was the subject of the gospel (Luke iv. 44; viii. 1; ix. 2. 11; Acts xix. 8; and many other places), and an understanding of it would do more to settle the question in dispute than any other argument. It was to be set up on the ruins of the kingdoms of men as is clear from Dan. ii., where the kingdoms of men were represented by an image, and the kingdom of God as a little stone descending and smiting the image on the feet, and crushing it to powder, and becoming a great mountain filling the whole earth. It was to come to Jerusalem (Micah 4. 9), and be established there (Jer. iii. 17) in the mountain of Jehovah's choice—Mount Zion (Ps. cxxxii. 13), where, at the time the Lord would reign, death would be abolished and the veil on all nations taken away.—(Isaiah xxiv. 23; xxv. 7, 8.) In that day, the song of triumph would be sung in the land of Judah (Isaiah xxvi. 1) in the presence of the fathers, styled the ancients, (Isaiah xxiv. 23)—Abraham, Isaac and Jacob risen from the dead (Luke xiii. 28), to whom, in the land of promise, many would come from all parts of the compass. Mr Long dismissed all this with a pooh, pooh! about the "millennium." The matter was not thus to be got rid of. The inheritance, as had been already shewn, was to be for ever: the kingdom was to have no end (Luke i. 32), though it would undergo a change at the end of the thousand years when the work of redemption was finished.—(1 Cor. xv. 23, 30.) God's grace would be triumphant on earth, and then would be exemplified the chapter in Revelations which Mr. Long had applied to heaven. The proclamation would come forth: "Behold the tabernacle of God is with men and He shall be with them, and be their God, and they shall be His people. And God shall wipe all tears from their eyes, and there shall be no more death."

The succeeding part of the discussion presented few features of interest. Mr.

Long made fun of the smallness of the number of the Christadelphians, and paraded the Protestants in Glasgow, "four hundred thousand strong," against "twenty-nine-and-a-half Christadelphians." The Editor, in concluding, rehearsed the leading scenes of

past judgment as shewing that true believers had always been few in number, and that so far from being an argument against, it was something in favour of the view presented that the friends of those views were few in number.

THE JEWS AND THEIR AFFAIRS.

"The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure.—(Ps. cxxxv. 4.)

"What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to Himself."—(2 Sam. vii. 23.)

"The Lord thy God hath chosen thee to be special people unto Himself, above all people that are upon the face of the earth."—(Deut. vii. 6.)

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock.—(Jer. xxxi. 10.)

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year; even unto the end of the year."—(Deut. xi. 12.)

"The Lord hath chosen Zion: He hath desired it for His habitation. This is My rest for ever Here will I dwell; for I have desired it."—(Ps. cxxxii. 13, 14.)

"They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—(Luke xxi. 24.)

At the university of Breslau, no fewer than fourteen professorships are held by Jews.

PRINCES AT THE PASSOVER.—On the eve of the last day at the recent Passover Festival, the children of the Imperial Crown Prince of Germany attended the service at the Great Synagogue at Berlin.

JEWISH PRESENTATIONS TO ROYALTY.—Mr. Benjamin Montefiore and Mr. B. E. Mocatta were presented by Sir Moses Montefiore, Bart., and Mr. F. D. Mocatta respectively, to the Prince of Wales, at the levée recently held by his Royal Highness.

A BRITISH PRINCE AND A JEWISH MUSICIAN.—The *Sunday Times* states that at the amateur concert at the Albert Hall, on Saturday night week, H.R.H. the Duke of Edinburgh took his place in the orchestra side by side with Mr. Enthoven, the eminent violinist, and played from the same book.

THE JEWS AND THE PRUSSIAN SCHOOLS.—Schools in Prussia are at last opening their doors to Jewish teachers. Herr Michael Holzmann, Doctor of Philosophy, formerly instructor at the Jewish Boys' School in Berlin, has been unanimously appointed teacher at the *Sophienrealschule* in the same city.

THE JEWS IN ROME AND VICTOR EMMANUEL.—The 25th anniversary of the King of Italy's accession to the throne was cordially celebrated in the Ghetto of Rome. A grand service was held in the principal synagogue, which was extremely crowded.

Several pieces of new music, specially composed for the occasion, were sung during the service. (Jewish gladness at Jewish deliverance from the Papal oppressions of centuries, is natural. Victor Emmanuel in name is the instrument, and they rejoice in him; but the deliverance and the agent are a mere forecast of what is at the door. Victor Emmanuel in nature and in universal conquest is about to manifest himself before the astonished gaze of the world. The Jews will be delivered, and the Jews will rejoice, and all nations with them: for "men shall be blessed in him, and all nations shall call him blessed."—Ed. *Christadelphian*.)

FAMINE IN THE HOLY LAND.—The Holy Land Relief Society at Amsterdam issued an appeal last week on behalf of the famine-stricken Jews in the Holy Land. The appeal is being liberally responded to both in Holland and Germany. It is somewhat noteworthy that among the largest contributors in Holland are the Diamond Workers' Societies of Amsterdam, so prosperous are these societies at present.

ETON COLLEGE AND THE JEWS.—The trustees of the Eton College Estate have granted a lease of land for the erection of a Jewish synagogue in the Fellows' Road, St. John's Wood. It is the first instance in which this body of trustees have given their sanction to the erection, on their estate, of a non-Church-of-England place of worship. Plans have been prepared, and the Jews are raising funds for the new building.

NEW SYNAGOGUES.—A new synagogue has just been dedicated at Manchester, for the use of the Portuguese Jews, who have, from time to time, settled in that town. There are now four congregations of Jews in the cotton metropolis. A site for another new synagogue at Brighton has just been purchased, in a central situation, by the building committee of the congregation in that town.

THE CZAR AND THE JEWS.—The visit of the Czar was considered by the English Jews an excellent opportunity for petitioning his Majesty to remove the disabilities under which the Jews are still labouring in the Russian Empire. "Alexander the Second," says the *Jewish Chronicle*, "has given evident proof of his desire to remove many of the hardships inflicted in former years on the Russian Jews, and we cannot but think that his Majesty would readily listen to representations made in the name of the Jews of England on behalf of his Jewish subjects."

GIFT TO THE JEWS.—A piece of ground, situated at the beginning of a new street, in a town in Upper Alsace, has been presented to the Jewish community, for the erection thereon of a new synagogue. The presentation was the act of the Municipal Council, which also granted a subvention of 6,000 francs to the community.

THE JEWS IN TURKEY.—At Salonica, a well-known port on the western shores of Turkey, the Jewish settlement is important and influential. The commerce and manufactures of this thriving town are in the hands of Jews who are highly respected for their integrity and industry. At the same time it must be admitted that all the Jews of Turkey are not, by any means, living under such favourable conditions.—(*Jewish Chronicle*.)

THE JEWISH YOUNG MEN OF NEW YORK.—A Young Men's Hebrew Association has been formed in New York. On the 26th of March, thirty young men formally organized themselves into such a society. It is intended to rent or purchase a building, to contain library and reading room, parlours, and gymnasium, &c., for the delivery of lectures on historical, literary and scientific topics; the formation of classes for general instruction, and a bureau of employment for deserving young men.

JEWISH SOLDIERS AND THE PASSOVER.—In several continental countries furlough is granted to Jewish soldiers during the high festivals; Austria has, heretofore, been an exception. A concession was made, however, on the recent Passover festival by the general in command at Vienna, whereby the Jewish soldiers in garrison in the Austrian capital were permitted to assemble together on the first evening of Passover to perform the *Sidur*. The men availed themselves of this permission; and about 370

met together in the evening to celebrate the festival in the usual way.

THE JEWS AND MILITARY SERVICE IN RUSSIA.—The Russian Jews have always been reluctant to join the ranks, and this has been one reason for the contempt with which they have been treated. Under the new conscription law, they have no means of escape. Recently, a meeting was held in the government of Kieff, at which the rabbins resolved to do all in their power to induce the men of their persuasion to act in such a manner as to remove the reproach under which they have always laboured, of endeavouring to avoid the military service. At Grodno, after the exhortations of the rabbin of the district, the young Hebrews all went to have their names placed on the register.

[Jews forced to fight in Gentile armies: and, therefore, against each other! Lamentable fact of the hour! But deliverance is at the door. Jehovah will say to the North, "give up," and to the South, "keep not back." Conscription laws will wither before the breath of his command. Resistance will be in vain. "The nations shall see and be confounded at all their (Jewish) might, and shall creep out of their holes like worms." Lord, speed the day! Let Thy glorious arm be up-lifted that the nations may know themselves but men, and that Thou, Lord, art the creator and governor of the nations.—Ed. *Christadelphian*.]

THE JEWS IN SMYRNA.—The Jews in Smyrna number about 20,000 souls. Till within the last ten years, they were in a wretched state. Their condition now is not highly satisfactory, but improvement in marked form has set in. This is attributable to the activity of one Jew in particular, named Sidi, a native of Smyrna, who emigrated many years ago to the United States, and returned ten years ago. On Mr. Sidi's return to Smyrna, he determined to apply his powers and means, moral and material, to the improvement of his co-religionists in his native town. His devotion to their interests is scarcely sufficiently appreciated by his western brethren. One of his first efforts was to build a school in Smyrna, with the co-operation of the Alliance Universelle Israelite of Paris. The school is largely attended by Jewish boys of Smyrna; they are taught the Hebrew, French and Turkish languages, and they will no doubt find ample employment when their education is finished, especially because the Ottoman Government is favourable to the employment of educated Jews in its official departments.

A JEWISH PREACHER ON THE JEWISH

DOCTRINE OF THE MESSIAH.—On this subject, a Jewish preacher from London, by name Morris Joseph, discoursed a few weeks ago at Liverpool, to a crowded Jewish audience, who, we are told, listened with great satisfaction, and gave vent to their feelings in many and hearty expressions of approval. The preacher chose as the ground of his discourse, the words of Isaiah: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his root, &c." In the discourse itself there was little that was distinct. The audience was assured of a glorious era, but beyond this, the "Jewish doctrine of the Messiah" was dimly and uncertainly presented. That the Messiah was a personage was left in doubt; that an age of blessedness was meant by the word "Messiah," was plainly hinted. The speaker said the Jewish doctrine of the Messiah "promised the Jews national regeneration, and an era of peace and identical religion to all mankind. Jerusalem was to be Israel's capital, the Bible his constitution, Messiah his King. The human race generally would be blessed by the advent of the Messianic age, for war would cease, and the belief in the unity of God would link all men together without distinction of race." From this, one would imagine the coming and reign of Christ (even if Jesus of Nazareth were not he) were meant; but presently the speaker excluded this construction by saying, "The advent of such an age was not to be brought about by sudden miracles; it was to be the natural result of the progress, mental and moral, of humanity!" So "the Jewish doctrine of the Messiah" has degenerated to a theory of "natural progress!" Truly "gross darkness covers the people (the Jews)." If we are to look to the "progress of humanity" for hope, we are without hope. Past experience and the symptoms abounding, and knowledge of human nature, combine to declare any "Messianic age" an impossibility, if it is to be left to "natural progress." There is no natural progress. Any progress the world has made in the past is due to the fermentation of God's own ideas in the world, and God's supervision of events. Nothing but the violent breaking up of the present constitution of things, and the establishment of an undivided autocratic and omnipotent

sovereignty, will bring the age of unity, peace, plenty and joy. In plain words, the appearance of the Messiah is the only hope of a "Messianic age." (How can there be a Messianic age without the coming of the anointed—Christ-ed—Messiah-ed—One, to establish it?) The preacher, we are told, "dwelt upon the characteristics of the present era, and showed how they pointed to the dawn of a future of universal tranquillity and religion." Extraordinary! One would imagine that if it is to be a question of "natural progress," "the characteristics of the present era point in just precisely the opposite direction; for when were there more soldiers, greater conflict of political interests, more division and animosity on the subject of religion? Truly Israel is blind. Half conscious of the inconsistency of his argument, the speaker said objections might be raised to his doctrine, on the score of its being "romantic." In reply to this, he said, "The Bible answered the objections by the promises it contained of a Messiah, promises never yet fulfilled. And the testimony of Scripture was confirmed by the fact of the marvellous existence of Jews as a people, in spite of the past and of its vicissitudes. Such a phenomenon must have some meaning. It was the finger of God which was ever pointing onward to the realization of Israel's destiny." No doubt, no doubt; but the Bible's promises of a Messiah were not promises of "natural progress," but of a most unnatural "breaking in pieces, like a potter's vessel, of all the kingdoms of the earth, by the Man of Jehovah's right hand, at a time when darkness should prevail, and the people of Moses at the last point of helplessness. Israel is blind and must remain so till the fulness of the Gentiles be come in. There is no hope from the synagogue either for deliverance or enlightenment.

THE SUEZ CANAL.—As lying between the land of the Pharaohs and the land of Israel, and standing intimately related to the near events affecting Israel's future, the following extract from the *Birmingham Gazette*, of April 29th, 1874, is not out of place under the heading of the "Jews and their Affairs."

"The political importance of the Suez Canal is also a matter which Englishmen especially should consider. It is one intricately connected with the much-talked of Eastern Question. When the scheme of M. de Lesseps

was opposed by English statesmen and supported by the French Emperor, there was naturally in our Parliament a feeling of apprehension, based upon the recollection of former attempts on the part of the French to interfere with our power in the East. The First Napoleon went to Egypt for the purpose of destroying that power. In the reign of Louis Philippe another attempt was made by France in the same direction when Mehemet Ali revolted against the Sultan with a view of establishing his independence as Sovereign of Egypt—England assisted by Turkey and France surreptitiously formed an alliance with the ambitious Viceroy; but his designs were frustrated by the signal victory of the British arms at Jean d' Acre. When, more than twenty years afterwards, English statesmen looked with suspicion upon the co-operation of the French Emperor with the Egyptian Viceroy, the opposition raised to the scheme of M. de Lesseps was intelligible enough. But the fears then entertained are not likely to be realised. The public of this country no longer look upon the Suez Canal as a source of danger to England. At the other end of the Canal, we have a position of formidable strength, for Aden is justly called the Gibraltar of the East, and any foreign fleet that ventured to go in at this end could never get out at the other. Russia is of course interested in this matter as she is in everything that goes on in the East. If the Viceroy were to make another attempt at the independence of Egypt, he would probably have the assistance of Russia, and in that case it would be our interest to assist Turkey. What the issue of such a conflict would be it is impossible even to imagine. In all probability, however, Egypt will be the battle ground for the great wars of the future which are to settle the Eastern Question." (True!)

THE JEWS AND THE HEBREW LANGUAGE. —The *Jewish Chronicle* thus expresses itself in the course of an article on education in relation to the Jews:—"Hebrew is learnt by the Jew, not for the same object as it is learnt by the Christian—not even as Greek and Latin are learnt by the Jew—not as an object of classical study; but because it is the language of his prayer book and his Bible. It matters not if a Jewish school boy never thinks in Latin. It matters very much that he should *think* in Hebrew. Hebrew need not be as familiar to his *lip* as English, but it should be as familiar to his *heart*. . . . The study of Hebrew, the knowledge of our history and our religion are *all important*. Never more important than now, when there is a great numerical development of the community, a marked material and political progress in our midst, a great tendency to doubt the propriety of denominational education, a great facility for absorption of our ancient

and historical race in races less ancient and less historically interesting. Now that we English Jews have become and are recognised as Englishmen to all intents and purposes, and for which we devotedly thank heaven, it becomes all the more important that we should remain, and should recognise ourselves as, *Jews*.

The study of the language in which the Almighty first revealed to us, and through us to the world, His laws, His will and His behests; the language in which our seers and sages brought down to less noble and less receptive ages the messages He gave us; the language which is the remaining bond of a broken nationality; the *golden chalice that holds together the disintegrated and dissolved elements of the oneness of our race and system*—that language must be preserved! The history of our people; the principles and doctrines, the practices and traditions of our faith, 'that have preserved us and kept us alive, and brought us to enjoy this season' of hope, prosperity, and power: these must be preserved." [No fear of Hebrew dying out. It is the language of the age to come. It is the language in which Jesus spoke to Paul on the way to Damascus, and, therefore, the language of the great house about to be established in the earth! Nevertheless, it is interesting to see the Jews tenacious of the ancient tongue.—Ed. *Christadelphian*.]

JERUSALEM COMING INTO MIND.—The appearance of famine in the Holy City is likely to bring Jerusalem into notice in more than a passing way. Sir Moses Montefiore having, a week or two ago, received alarming telegrams from authentic sources, of the condition of the Jews in Jerusalem, convoked a meeting of the London Board of Jewish Deputies, of which he is president, He was not present at the meeting himself, but through a relative (the vice-president), made the following statement by letter: "I have received, both by letter and telegrams from the Holy Land, most painful intelligence of the distress prevailing there; and these accounts are fully confirmed by a letter which reached me this morning (the 13th inst) from Her Britannic Majesty's Consul-General in Syria, at Beyrout, who states that in consequence of the extreme severity of the weather and the scarcity of food, the cattle are perishing, and the necessities of life are at famine prices. You will recollect that there remains about £2,000 from a sum collected in a similar emergency some years ago, and it occurs to me that the present case urgently demands the application of this sum for the relief of the

sufferers." Following the letter was a telegram from Sir Moses, stating his intention of proceeding at once to the Holy Land to administer relief. Objection was expressed to Sir Moses undertaking a journey to the Holy Land at his advanced age, but there was no intimation that he would desist. It was resolved "That the Chief Rabbi and Sir Moses Montefiore, Bart., be requested to join the Board in an appeal to the public for the relief of the distressed Jews in the Holy Land, if they consider the materials before them sufficient for the purpose; and, in that case, an appeal shall be addressed to the Wardens of the various synagogues, and published in the Jewish and daily press, and that subscriptions be received by the Rev. the chief Rabbi, the Rev. Dr. Artom, Sir Moses Montefiore, Bart., the Vice-President and the Treasurer of the Board."

The *Jewish Chronicle*, referring to the meeting, recommends the appointment of a Committee of practical men for the purpose of investigating the condition of the Jews of the Holy Land, and of considering the feasibility of adopting means by which industrial resources may be encouraged and the periodical incidence of distress may be avoided. On this suggestion, Mr. Bergtheil, a prominent London Jew, writes: "The work before us is of such magnitude, and involves so much the honour of the Jews as a body, that the matter can only be considered and dealt with by a conference of representatives of the principal Jewish communities in Europe, irrespective of the religious or political opinions held by such representatives. I believe, however, that there is only one man at whose call such representatives would be found to come forward from all parts of the world, and that man is Sir Moses Montefiore. If he could be induced to call such an assembly together in his own individual name, stating clearly that no subject but that of the Holy Land would be discussed, I am sanguine enough to believe that it would lead to good results. I am sure that if Sir Moses will only call this meeting of delegates, the active labour will be gladly taken by other hands, and I shall be only too happy to take my share."

The *Jewish Chronicle*, commenting on this suggestion, remarks as follows: "The letter bearing the signature of Mr. J. Bergtheil, which appeared in our last impression, deserves more than passing consideration, not only because Mr. Bergtheil is a practical and useful public man, but also because the subject-matter of his communication is highly important. We have had ample means of placing before our readers, from

time to time, interesting and reliable information as to the condition of our Jerusalem brethren—information obtained from non-official sources, but of the highest consideration as to impartiality, accuracy, and knowledge of the subjects treated on. We approach the question with some diffidence, however, because we are aware that the affairs of the Jews of Jerusalem are regarded under various aspects by various minds. To some Jews, we trust but few, Jerusalem is a place of no moment or regard whatever—a mere decayed, obscure, and unwholesome town in a Turkish pachalic, possessing no more sublime associations than Bagdad, or Baden, or Hockley-in-the-Hole. To others, Jerusalem is an object of living and passionate attachment. We cannot sympathise with the sentiments of those whose affection for the Holy City is gauged by material considerations: those to whom Solyma is no more than a handful of bazaars and houses, tanks and chapels, huddled in narrow streets, on a sterile and sandy plain. To the Jew, in whose heart earthly ambition has not shut out historical associations and spiritual aspirations, Jerusalem must ever shine in a halo of glory. To us, it does not seem strange that men should regard a pilgrimage to the Holy City as one of the dearest objects of life; that they should long to tread the streets whose soil it is fondly believed the prophets and the sages trod; that they should hope to see the valleys, caves, and rocks stamped with a hundred memories; that they should pine with wistful heart to see Zion before they die; that they should wish that their weary frames should rest after life's fitful fever in the sods which earthly history and heavenly hope alike make sacred for ever. To others, the promise of a restoration of our broken throne and polluted altars, the rearing once more of the banner on the royal hill, must give Jerusalem a special significance. . . . This is the land where the glories of our race culminated; where the temple lifted its embattled height; where a presence too awful for description or contemplation rested in the days of the kings and leaders of Judah." The article then proceeds to point out the various drawbacks in the present condition of Jerusalem, and expresses the conviction that something more could and ought to be done for the material improvement of the inhabitants than the Industrial Girls' School of Baroness Rothschild, the mill, &c., of Sir Moses Montefiore, the Jaffa Industrial School—"institutions," jetties the *Chronicle*, "with which it is sought to struggle in this sea of difficulties, in order to raise slowly but surely from small beginnings, with coral-like pertinacity, a strong and steady rock, in the midst of the turbulent and bitter waters. It indeed seems strange that a city situated in one of the (naturally) most

fertile or rather fertilisable regions of the earth, in close proximity to a port which fronts that great highway of commerce, the Mediterranean Sea, should be so frequently a prey to famine, and so invariably a victim of abject indigence. And this will be the case, we fear, until—after a careful enquiry into the causes, and a second enquiry into the best mode of removing them—suitable plans of permanent relief be organised. It is a matter of question whether such an investigation could be best pursued by any one nation of Europe or by a conference of many. We look with some apprehension, born of sad experience, to the latter. We admit the truth of the aphorism that in the multitude of counsel-

lors there is wisdom—but this does not mean that there is wisdom in a great variety of counsels. Perfect wisdom has never yet issued from an areopagus of nations: witness the congresses of Byswick, Vienna, and Paris. On one point, however, we cordially agree with Mr. Bergtheil. There is one name, which as the initiator, and at the head of such a commission of enquiry, would ensure confidence, and as far as it is in mortals, would command success. Sir Moses Montefiore's love for the ancestral land is proverbial. His personal position, which removes him from suspicion of self-interest or ambition, his judicious experience and business-like qualities, would be in themselves a passport to courts and people."

THE SCRIPTURES ILLUSTRATED AND CONFIRMED.

(Selected from Palmer's* [1874] "History of the Jewish Nation," by bro. R. Paterson).

"THE POTTER'S FIELD."

THE natural caves of Palestine first served as sepulchres, and, when these were not easily obtainable, artificial ones were constructed for the same purpose. When the cities became very populous, and all the available spaces were occupied, many persons, especially of the poorer classes, who could not afford to purchase a site or construct a tomb, would be obliged to resort to the more primitive and less ceremonious form of burial—namely, that of interment beneath the surface of the soil; and in this way cemeteries came into existence outside the city walls. Thus, in 2 Kings xxiii. 6 we read of "the graves of the children of the people," in the valley of Jehoshaphat. The "potter's field," which the chief priests purchased with the "price of blood," that Judas had restored, "to bury strangers in," is also an instance in point, the site having no doubt been selected from the fact that the holes from which the potter's clay had been dug could be easily utilised for graves. That such a consideration did influence the inhabitants of large cities we know from the example of Athens, where the principal cemetery was called the "Keramicon" or "Pottery," from this very cause.

"WHITED SEPULCHRES."

With the Jews, contact with a dead body implied ceremonial defilement, which excluded the person so defiled from the performance of many of his religious and civil duties. Great care was, therefore, taken to prevent such accidental contact, and all sepulchres were required to be marked in such a manner as to be easily recognised. It was usual to surmount the grave with some pillar, pyramid, or other monument, or to ornament the face of the rock with an inscription or *façade*. Where no other means of distinguishing the spot was employed, the sepulchre was conspicuously "whited" once a year. This enables us to appreciate the point of our Lord's reproof, "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto *whited sepulchres*, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness."—(Matt. xxiii. 27.)

THE TOMBS IN PALESTINE.

These tombs were hewn out of the solid rock, and frequently in the proprietor's own garden or vineyard, or near his house. They were always outside the city, only kings and prophets being

* A recent Palestine Explorer.

allowed the honour of burial within the walls. The following description extracted from the *Mishna* (a Rabbinical work, "the second law," half commentary, or half supplement to the *Pentateuch*), shows what constituted a perfect sepulchre according to Rabbinical ideas—the tomb consisted of a cavern about six cubits square, in three of the sides of which were cut niches, or *loculi*, each large enough to contain a corpse. In the fourth side was the entrance to the cave, approached by a small covered court or vestibule, sufficiently large to admit of the bier being brought in. The vestibule was usually open to the air, the small door which led from it into the inner cave or actual sepulchre being closed by a heavy stone (*golad*), capable of being rolled away upon emergency. Such in general is the construction of the numerous rock-tombs met with in Palestine. I need not point out how graphic the gospel narrative becomes when read by the light of the details:—"And when Joseph had taken the body he wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn out of the rock; and he rolled a great stone against the door of the sepulchre and departed."—(Matt. xxvii. 59, 60.)

"A MAN WITH AN UNCLEAN SPIRIT,
WHO HAD HIS DWELLING AMONG THE
TOMBS."

The sanctity of the tomb, and the facility for concealment afforded by its construction, rendered cave-sepulchres favourite places of refuge. The catacombs at Rome are instances of this. The caves did not always serve exclusively for tombs, but were frequently altered and enlarged so as to adapt them to the purposes of residences for the living. The habits of the Horite or cave-dwelling aborigines of the country, have not yet died out, and numerous instances are to be found in which caves, with a little rude addition of masonry in front, are still used as houses. The village of Silwan, or Siloam, in the Kedron valley, is entirely composed of such structures. The gloomy recesses of a cave tomb also offer peculiar attractions for a gloomy and diseased mind, and we accordingly find that the demoniac (Mark v. 2) "had his dwelling among the tombs."

"THERE AROSE UP A NEW KING OVER
EGYPT WHO KNEW NOT JOSEPH."

For many generations before the seventeenth dynasty of the Kings of Egypt a prolonged struggle had been carried on between the stationary inhabitants of that country and a certain nomad people called by the ancient writers "shepherds;" and the contest ended in the peaceable establishment of a dynasty of these people upon the throne of Egypt, under the name of "Hyksas," or "Shepherd Kings." They were, no doubt, of Semitic origin, and probably came from the land of Canaan, since Manetho and Eusebius, from whom our information is chiefly derived, speak of them as Phœnicians. It was during the reign of one of these Shepherd Kings that the patriarch Joseph came to Egypt, and this fact throws much light upon the subject of the relations existing between the Egyptian Prince and the Hebrew captive boy. It was by no sovereign of a strange race that Joseph was raised to be the first man of Egypt, but by a son of Shem, like himself—by one whose ancestral home was in the fair land of Canaan. The Egyptians had always cherished a violent animosity against the stranger "shepherd kings," and although they submitted to their authority for a long period, yet as soon as an opportunity afforded, they rose up and shook off the foreign yoke. The restoration of the native Egyptian dynasty is doubtless, therefore, the meaning of the words, "There arose up a new king who knew not Joseph."

THE BIBLE ACCURACY CONCERNING THE
BUILDING OF SOLOMON'S TEMPLE.

Had it not been for the excavations made by the Palestine Exploration Fund upon and around the noble sanctuary, it would have been difficult to realise the descriptions contained in the Bible, and in Josephus' history of the grandeur and magnificence of the Temple. But the shafts sunk by Captain Warren, and the researches of Captain Wilson, have vindicated the accuracy of those ancient records. For instance, the Bible tells us that the materials for the building of Solomon's Temple were prepared by Syrian workmen at a distance from Jerusalem, and that the massive stones of which the walls were composed were so carefully hewn and chiselled, that in

putting them together, no mortar was required to make them hold, and neither the sound of axe nor hammer was heard to disturb the sacred repose of the Holy Mount. Above ground, there are few, if any, stones which still occupy their original position in the Temple wall, so often have they been thrown down and rebuilt; but below the surface, Captain Warren's shafts and galleries

reveal massive stones of immense proportions, fitted together without mortar, and with such extraordinary skill and accuracy that it is impossible to insert a penknife into the interstices; while upon the faces of many of these huge blocks of masonry, the marks of Tyrian or Phœnician characters are still as plainly visible as when they were made by the workmen of Hiram, King of Tyre.

THE TRUTH IN AND AROUND PETERBOROUGH.

BROTHER HODGKINSON thus writes to a brother of recent operations in and around Peterborough:

"Norman Cross, May 6th, 1874.

DEAR BROTHER—You must not think that silence reigns around us here in these solitudes, because you have heard nought from me for so long a time. Activity has been the order of the day, but with stepping stones of rest here and there; and listeners require rest as well as speakers.

The lectures at Yaxley have been continued to good audiences until the present, on the Thursday evenings; *now* the day is changed to Sunday, on account of the season bringing with it long days and sleepy hearers. Humanity, you know, can endure just so much; and to rise at 4.30 a.m., work all day for another at two shillings and sixpence, and till 8 for itself, incapacitates humanity for anything but 'tired nature's sweet restorer.'

Clergy and Doctors, and self-righteous mammon, are striving to frown down and neutralize 'Christadelphianism,' by the dissemination of tracts, casting of dirt, and anathematizing those who have been taking a leading part. But the serpent charmer loses power, and the people stop and listen at the wayside inn, and come again; the church bells ring and people walk away, sickened by the sound of old association, for the day is dawning when 'no man buyeth their merchandize anymore.' That ancient harlot, once the queen of Babylon, is well nigh cornered in her street, amazed, astounded, unable to reply; and so we jog along, unthanked by any, cursed by all save a few, a handful, whose counsel falls upon the desert air, as apple blossoms on the earth. The gestation of embryotic truth is counted not in weeks; herein is patience taught, the mother of experience, the ancestress of hope. So 'let patience have her perfect work.' We work for Christ—most excellent Master; let it be our aim to model this clay upon so godly a pattern.

But I must return to the record of events. *Apropos*: A friend wending his way hither, fell in with company on the road, and accepting pilotage, entered into conversation with his voyagers. This is an extract from their rustic disquisition; I give it you in the local vernacular:—"Do yer know him, er Norman Cross, mester? queer 'un; married a Jewess² as looks loike the Queean for all the world, baith on 'em Yankees. His house were th' only house as wornt burnt i'th Chicago foire, and he's so glad, he's tuk to preachin', and sich a mess a stuff as yoh niver heard tell on—they's no devil, nor no soul, nor no hell, nor yet no nothin'; and parsons a'most crazed along a fols a hearin' on him; no but had four people i' t' church t'other night. Gentry 'ud aloiked to called on 'em, coz they be rich and noistish koind a fols loike, but dash it, master, them kind a things awaint do for nobody, and so tak' no notice on 'em, but they doant seem to care nought about it, and goes on

* This is the villager's mistake, originating presumably, in sister Hodgkinson's facial resemblance to the chosen race.—EPIZON.

a preachin' so he do.' This, my brother, gives you a bird's-eye view, so to speak, from the village standpoint. These are the discouraging tokens which we receive occasionally by the wayside (perhaps more humourous than stimulating); but once having put the hand to the plough, there is no looking back, lest we see the reproachful glance of him once cast on Peter, who denied his Master.

Yaxley listens, Yaxley wants more, Yaxley wants time, all of which three she is entitled to and shall have, if, if, if—(You know what this reservation means). Brother Roberts, who was here last week, gave Yaxley an opportunity to ask any questions upon the Bible, but none were asked, and brother Roberts lectured to them instead, in a plain, pointed style, suited to the audience. The absence of questions, after so many meetings, is presumptive evidence that the audience was either silenced or satisfied. Not so, however, Peterborough, for the same opportunity was given there, and availed of for two hours; and much grumbling ensued when the closing hour arrived, for more time to ask more questions. It is proper to mention that the 'aged shepherd' who has acted as an adversary to us throughout, has at last withdrawn from the lectures and the contest. He accepted publicly on the platform before an audience, a challenge to debate with brother Roberts, on the basis of 'a fair English discussion;' but he caved in when he found his proposition (to speak *twice* to his antagonist's *once*, and then submit the proposition to the audience) was considered to be an agreement which an 'Englishman' in 'fairness' ought to be ashamed to propose for acceptance. Having melted into insignificance, he is no longer visible, so we will dismiss him with the remark, that having proclaimed us to be his friends upon the platform, his hearers ask him for an explanation, in view of his having previously denounced us as infidels behind our backs. 'The leaders of the people cause them to err, and they which are led of them are destroyed.'—(Isa. ix. 16.) In view of the flight of the hireling, it was deemed advisable that brother R. should satisfy the people; so 2,500 bills were issued to this effect: "The teachers of popular theology in Peterborough having failed to meet Mr. R. Roberts, of Birmingham, on the basis of a 'fair English discussion' (this is Withington's phrase), Mr. R. will debate with the people of Peterborough, (on such and such a night, time and place, &c.) speech for speech, five minutes each." This aroused quite an interest, and the room was full, about 500 present to witness the polemic tilt; at any rate, it bore the charm of novelty to all the people here. The chair (*alias* 'the grenadier guard') pressed home to the audience the fact of this being a privilege, a favour denied by the clergy, and after laying down the rules, requested the audience to assist him in preserving order, and not in vain, for all attempts at noise or denunciation were at once received under protest. Is it necessary to schedule the list of old dragons pulled forth from their dens by self-righteous hands of orthodoxy? Well, we had 'Dives and Lazarus;' 'To-day shalt thou be with me in Paradise;' 'To depart and be with Christ;' 'Absent from the body and present with the Lord;' 'The God of Abraham, Isaac and Jacob—God is not the God of the dead,' &c., &c., &c. 'Do you mean to put me, sir,' said one gentleman with a high shirt collar and low forehead, 'on a level with the beast?' 'Have I not got a soul, sir?' 'Yes sir,' replied the lecturer, 'but it is a mortal one.' *Exit* shirt collar, shouting 'blasphemy, blasphemy,' and so on, back and forth, and up and down upon the arena of debate, the air filled with muffled groans, yet some applause. The people smitten with the power of the truth, in the hands of such a swordsman, were stirred with ire; thrust and parry were alike to them at last, for they fought with their eyes shut, and stopped all blows with their heads and bodies, sheltering themselves behind the adage shamelessly proclaimed by one of them, 'that a man convinced against his will, is of the same opinion still.' This sentiment came from the lips of one of their champions of a very low Methodistical type, who made the unnecessary

announcement, 'that he was no scholar.' It appeared to give satisfaction to many. Some appeared to be quite surprised and pleased with the answers; others reflective, glum and silent; some noisy; a few growling that the answers were not answers at all. The chair called attention to the great difficulty of making some people comprehend the simplest matter, and that the difficulty might not lie at the door of the platform.

Such an evening is well spent, although, perhaps, not agreeably so. If order and respectful silence can be maintained, great good is done undoubtedly, but only to a few, yet that few is the sort we want—jewels hid in mud—a bushel of gold in a mountain—a few drops in the ocean. 'Are there any in Peterborough?' We cannot tell until the work is done. Our wages are not paid in advance. We must work; the Master sees us; he speaks not, and still may yearn towards us, as Joseph to his brethren, yea, may have spoken to us and we to him, as they who sojourned to Emmaus on that resurrection Sunday, and wist not of their regal company.

The hall being engaged for another night at Peterborough, the chair announced that brother R. would conclude his lecture given two months ago, upon 'the Signs of the Times: the evidence that the advent is at hand.' Combativeness being large in the Cathedral town, the audience was small in comparison to the one of the preceding evening, yet deeply interested and silent as the grave. You could have heard a pin drop; and an impression was made, for the muck-fork man confided in me afterwards, 'That he niver heard nought loike it afore, and it were all Boible fust and last howsomever, and he set considerable store along o' them three froogs; he never thought o' that afore, but it must be so. Why doant the clergy tell us poor folks as has no time to read about them things? Oi could stop and listen all noight to such loike as them.' Many others spoke in a similar strain. The criticism of fustian brethren I have learnt to value, in reference to the truth, rather than that of velvet.

But I must draw to a close—I have written you quite a long letter; but I feel that you are, as I am, much interested in the work in hand. We are not following cunningly-devised fables. Christ arose from the dead. Deity in performing this, 'declared him the Son of God.'—(Rom. i. 3, 4.) Christ identifies himself with Moses, the Psalms, and the prophets.—(Luke xxiv. 44.) Then the only question for us is, what do they teach? It will be well for us if, when he cometh, he findeth us at work, 'for though we may have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.'—(Psalms lxvii. 13.) 'Go stand and speak in the temple to the people all the words of this life.'—(Acts v. 20.)

F. HODGKINSON."

The Christadelphian.

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

JUNE, 1874.

A RECENT number of the *National Church* magazine drawing attention to the increase of dissent in the country, as shewn in the returns of the Registrar General, stated that at least one sect had been omitted, viz., the *Christean Dolphins*, which had

originated in Wales, and held extreme views. As may be imagined, this was a contemptuous allusion to the Christadelphians, the knowledge of whom would probably be borrowed by the writer from some visitor to Mumbles. The *Evening Standard*, quoting the remarks of the *National Church*, was written to by one "D.D.," of Chelmsford, who said that no doubt "*Christian Dolphins*" was "either a nickname or joke; that their real designation was Christadelphian;

that there were a good many of them in his neighbourhood, that he had had frequent conversations with them; that they were able people, armed at all points, and difficult to deal with." He added, that it was reported that they believed in the plurality of wives, which they denied. Brother Andrew seeing the letter, wrote as follows:—

"To the Editor of the 'Evening Standard.'

SIR,—I permit me to give an unqualified denial to the statement of 'D.D.' in your paper of the 5th inst., that the Christadelphians either adopt or approve of the Mormon practice of a plurality of wives. The fact is, they repudiate it as opposed to the laws of both God and man. It is a mistake to suppose, as inferred by you, that this sect sprang into existence during the past year. It first originated on the day of Pentecost, and its revival in the present generation dates back above 20 years. Its chief tenets are that man is a mortal being; that when dead he is destitute of both life and consciousness; that immortality can only be obtained through Jesus Christ, by believing and obeying the Gospel; that Jesus Christ will appear on the earth a second time to raise and judge the dead, and establish a kingdom which will absorb and supersede all existing kingdoms and empires on the earth; and that He and all the immortalised righteous will reign over the inhabitants of the world as kings and priests, peaceably and righteously, for a thousand years, at the end of which time, the devil—which consists of sin in human nature, not a super-human being—will be for ever destroyed.—Yours truly,"

A CHRISTADELPHIAN (Brother of Christ.)"

The result of all this was, that one Mr. Jannaway and his sons, furniture dealers in Brompton road, had their attention arrested, and enquiring into the matter, were impressed in favour of the truth to such an extent, as to offer the brethren the free use of a room at their disposal, for lectures in Brompton, thus opening up an entirely new field of operations in London. Thus it is, that even the contempt of the enemy is turned to the service of the truth. Truly, as David says, "Jehovah maketh the wrath of man to praise Him."

PROPOSED DISCUSSION AT STOCKPORT.

Bro. Barlow, of Stockport, who recently

obeyed the truth, was, before his enlightenment, connected with the Hanover Street Chapel, an influential dissenting "place of worship" there. He was also a teacher in the Lancashire Hill Sunday School, the largest Sunday School in England, having an attendance of about five thousand children. He had been brought up from a child at this school, and was the oldest teacher there, and acquainted with the great body of the teachers. When, therefore, he came to the knowledge of the truth, he had great opportunity of introducing it to the notice of others. This he has done, both in conversation, and by the distribution of *Declarations* and other tracts. The result has been to unsettle the minds of many, causing them to ask "What is the Truth?" This has caused anxiety and uneasiness among those in the superior charge. Within the last week or two, bro. Barlow, in conjunction with the brethren at Sale, was meditating the delivery of some lectures at Stockport. This has caused a decision on the part of the "authorities," so to speak, to make an attempt to stem the tide. Brother Birkenhead of Sale, writes that a Mr. Rawlins, "has decided to take the matter up, and informed bro. Barlow that he would meet anyone on the Christadelphian side in a discussion on the immortality of the soul, and the personality of the devil, and (would not object to) the inheritance of the righteous in heaven. Brother Birkenhead went and had an interview with Mr. Rawlins, and proposed the Editor. Concerning Mr. Rawlins, bro. Birkenhead says he is "quite a gentleman, well read, skilled in Hebrew, Greek, French, and Latin, considered one of the cleverest men in Stockport, looked up to and respected by all who know him." It is proposed to engage the Mechanics' Hall, which will hold a thousand people. Many are anxious for the discussion to come off, and the Editor was written to, to see if he would consent. The Editor thinking

it an excellent opportunity of serving the truth, has consented, and proposed two nights for each of the three subjects named: six nights during the first two weeks of August next. More anon.

“WHAT DO YOU INTEND TO DO?”

This question has been asked with reference to the return to the country, of Mr. Edward Turney,* after an absence of nearly nine months, at the end of which, it will be recollected, it was proposed by him, before his departure, we should meet for the discussion of the question he had raised among the brethren. The question is answered in the following letter which we wrote to him in the middle of April:—

64, Belgrave Road, Birmingham, 16th April, 1874.

MR. EDWARD TURNEY.—As the period of your absence from England is now drawing to a close, I think it well to inform you that I am ready to debate with you, either at Birmingham or Nottingham, the question you have raised among the friends of the truth. I will affirm during four nights:

“That Christ, in the days of his flesh, was, and His mission required Him to be, equally affected with ourselves by the sentence of death passed upon Adam.”

Or I will take the negative of any proposition you may affirm, provided it is worded in a way to admit of my doing so. I propose that the Socratic method of discussion be adopted during two of the nights, as this form admits of each side putting the other to the test more effectually than discussion by speeches exclusively. If you have any confidence in the position you take, you will not object to this. If you object, I must waive my proposal, and be content with speech discussion during the four nights.

Let me hear at once, that I may arrange. You know the hand-writing, but I add my name. Striving at all times to be, faithfully,

ROBERT ROBERTS.

P.S.—You will, of course, limit the auditory to professors of the truth.

To this we received no reply beyond a note from his friend Farmer, to whose care the letter had been addressed on the outside, stating that the letter had been “sent” and would receive attention. But four weeks afterwards, a printed

*Whom, having renounced the mystery of godliness in the sacrifice of Christ, it is inconvenient and misleading to describe as “brother.”

reply for circulation made its appearance, in which Mr. Turney, after publishing the letter with an acrimonious commentary, refuses the discussion, and makes the following proposal instead:—

The *Thirty-two Questions* (corrected copy) being the original cause of hostilities, and having been affirmed by bro. Roberts to be false and unscriptural, we are willing to hear him attack them for two hours one night, on condition that we are allowed two hours for reply on the night but one after. The attack and defence to be in the Temperance Hall, Birmingham. That if any personalities be introduced by bro. R. we shall have the option of refusing to reply. That there shall be no expression of feeling on the part of the audience. That 1000 copies of the discussion shall be published under one cover for general circulation, the cost to be borne equally by each side. That but the spoken matter shall be published, and none omitted. The reporters only to correct the proofs. That no formal questions be put for reply unless written copies of the same be furnished to us the first night, and that such formal questions shall not exceed four.

The personalities with which this proposal was prefaced do not call for reproduction or reply beyond what will be found below. Only one needs mention. Speaking of the lecture on the Slain Lamb, he says:—

In delivering this lecture Bro. Roberts completely broke down in a fit of passion or excitement. When it was over, bro. J. J. Andrew ran off to Liverpool, and confessed ‘it was a failure;’ he had been ‘disappointed’ with it; he also pronounced the same thing when printed to be ‘unsatisfactory,’ though it had been considerably improved, and so much altered as to be scarcely recognisable by many who heard it.”

On this point brother Andrew writes us as follows:—“I see E——— has dragged in my name unnecessarily, evidently for a malicious object. His statement being untrue, I have sent a contradiction. The fact is, William Ellis has applied to the Slain Lamb something I said about the Nottingham discussion.”

For all that it is necessary to say more on this whole disagreeable subject, we refer the reader to the extracts over the leaf from the reply which we wrote on May 18th, as soon as his printed commentary appeared:—

"You refuse to accept the discussion proposed, although originally challenged by yourself nine months ago. You do so for the following reasons

"In the face of all these reasons, you offer, notwithstanding, to hear me on one night "attack your *Thirty-two Questions*," and to defend the same on a subsequent night, I to be allowed no replication to your 'defence.' From this I conclude that your reasons do not justify your refusal to debate four nights, openly, freely, and without fetter, the whole question as proposed: for if your reasons are good against four nights' ordinary debate, they are good against any debate or any meeting at all. You do not think them good against a two nights' attack and defence; therefore, on your own showing, they ought not to stand in the way of a four nights' untrammelled canvass of the question, and do not in reality stand in the way, but are put forward as an excuse for refusing a meeting which you dread.

Nevertheless, I will consent to the two nights' attack and defence, if you will first go through the unfettered discussion which you yourself offered nine months ago, and which I did not "refuse," but accept, now that the time has arrived. Nobody is better aware than you are that the proposed attack and defence would be no discussion at all. I must therefore ask you to have it prefaced by a proper discussion—not of the *Thirty-two Questions*, but of the general question. It is only in a very immaterial sense that these *Questions* were "the original cause of hostilities"—to use your phrase. It was the doctrine advocated in these *Questions* that caused the disturbance. There would have been no "hostilities" if your *Questions* had been on the side of the truth. To confine the discussion to the *Thirty-two Questions* would, therefore, be manifestly absurd. Your reasons for refusal are no reasons at all.

1.—My remark in the Temperance

Hall, that the discussion offered by you seven months afterwards would be too late, was made as a reason for asking you to hold it *then*, and not as a reason for not having it now, if it was not to be then.

2.—The opportunity of discussion I had before that time was not an opportunity that I could accept. You had suddenly renounced the truth within the previous week or so. With indecent precipitancy, you proposed we should debate and have the debate published. How could I, as a friend of the truth, concerned in all things for its welfare, consent to the shame of a published fight between its friends, before it was certain the breach was incurable? I proposed, instead, that we should privately canvass the matter by question and answer. To this you would on no condition consent, and proceeded recklessly to publish the matter right and left. When I saw the breach was hopeless, I then consented to debate in the ordinary way. I challenged you to discussion at Nottingham, at the time you debated with brother Smith. I attended a meeting of your own ecclesia, to be questioned by you if you had cared for the opportunity. But you did not attend the meeting, and did not accept my challenge. You came to Birmingham. I challenged you there. You put it off for seven months. At the end of nine months you return to the country. I tell you I am ready to meet you according to your own proposal. Again you refuse under a cloud of reasons, which cannot conceal from every right-minded reader that the uppermost anxiety in your mind is by all means to avoid the fair, and open, and thorough trial of your arguments. Well, I am not surprised. I knew from the beginning, amidst all your manœuvring to create a contrary impression, that you were afraid to submit yourself in an open encounter with me. The fact is now manifest before all.

As to the *Eighty-five Questions*, you

allege fifty-nine of them to have been "found to rest entirely on an assumption of the point in dispute." Had you contented yourself with stating that they were *asserted* by you to rest on assumption of the point at issue, you would have spoken the truth. The assertion that they did so, no doubt relieved you of the difficult task of dealing with them. If you would submit to the Socratic test, you would "find" them to be differently situated from your allegation. Then, I disavow the words you put into my mouth on hearsay, not only in your present remarks, but in your past publications. They totally misrepresent my sentiments.

Finally, I do not teach that Christ was a sinner by birth or any other means: this is your misrepresentation. I believe he inherited in his flesh the result of Adam's sin, as we do; not that he was a sinner himself."

THE MEANING OF CHRIST BEING A CONSTITUTIONAL SINNER.

(And here I add, for the sake of a few who are wondering what the phrase "constitutional sinner" means, as once or twice employed by Dr. Thomas in reference to Christ; it means that he stood related to a sin-constitution of things—a state of things arising out of sin, without being himself a committer of sin. Sorrow arises out of sin; and he was a man of sorrow. Pain (among men) arises out of sin, and he suffered pain. Weakness arises from sin, and he was "crucified through weakness." Mortality (among men) is the result of sin, and he was mortal, requiring to be saved from death (Heb. v. 7), and bringing life by his obedience.—(Rom. v.) Into this state of things, he was introduced as we are introduced, in being born of a sinful woman. This is the sense of the phrase "*a constitutional sinner*." Only perversity would suppress the word "constitutional," and allege that the Christadelphians teach Christ to have been a sinner.)

ANSWERS TO CORRESPONDENTS.

Mrs. S.—We intend making the seventh chapter of Romans (Paul's wretched man) the subject of a lengthened article shortly.

S.H.—No properly conducted ecclesia will receive those withdrawn from by another ecclesia, without, at all events, a concurrent examination of the matter which forms the cause of withdrawal. See remarks, "Sheep without shepherd," page 292, *Christadelphian* for 1871; also page 314, *Christadelphian* for 1870.

D.P.—You were baptised—not into a word, but a reality. This reality is the divine existence and purpose. It matters little by what collocation of sounds this reality was expressed at the time of your immersion. God, Deity, Father, Son, Holy Spirit, Jesus, Yahweh, Yahoshua, are all but the verbal symbols of the reality to which the understanding and obedience of the truth introduced you—not the reality itself. Beware of those who have crotchets. Neither be astonished nor bewildered, but hold fast the faithful word wherein ye stand in hope of the glory of God.

E.E.S.—Paul doubtless interdicts believing widows from marrying unbelievers (1 Cor. vii. 39), and there can be no question that the interdict applies equally to virgins, and indeed all who have put on the name of Christ. It would be a strange incongruity if the obligation to marry believers rested only on widows. The restriction, as applicable to all believers, is founded on principles of the commonest, yet highest, wisdom, and no wise man or woman will disregard it. In marrying an unbeliever, a believer mortgages to the world half (and sometimes more than half) of herself or himself which belongs wholly to Christ, and takes a yoke round the neck which is liable to sink the wearer at last to death.

C.—There is no harm in a saint keeping his money, if he have any, in a savings bank. He must keep it somewhere. He would not lay it on his door step; he would prefer a place of concealment and safety, and of the many places which he might find, he would naturally choose that which was safest, and in a world of wolves, we have to be wise as serpents while harmless as the dove. As to having money to pay expenses at Christ's appearing, there need be no anxiety on that score. Christ will do his own work (and amongst the rest gather his saints) without burdening their already over-burdened backs and pockets. The power that will gather the penniless dead will have no more difficulty with the penniless living. As to the use banks make of the money deposited, we are not responsible for that. They got it for safe keeping, and so long as they keep it safe,

and ready on demand, they fulfil the part for which we look to them.

A.C.—Concerning the breaking of bread, Christ said "Do this in remembrance of me." This command was not limited to his twelve apostles, for we find Paul "delivering" it to the Gentile believers at Corinth.—(1 Cor. xi. 23.) It was one of the ordinances he delivered unto them, which he praised them for keeping.—(v. 2.) Paul was the apostle to the Gentiles: therefore to us. We have no access to the things of Christ except through his ministry—consequently, the breaking of bread is one of the things "absolutely required" of an obedient believer. But God never requires the impossible. If you live "twenty-five or thirty miles from an ecclesia" and are "prevented from travelling through infirmity or want of means," you will not be expected to break bread with a company of believers. You can call Christ to remembrance in solitude, which, though not so refreshing as to do it in company with others, will be better than living in entire neglect of a good commandment.

PNEUMATIC PHANTOMS.

J.T.C.—The Greek word *pneuma* comes from the Greek verb *pneo*, to blow or breathe, and therefore signifies, first, that energy or power which is breathed forth from the Creator and styled "spirit," or, *that which is breathed* (for spirit itself is a word of Latin origin, signifying a breathing, from *spiro* to breathe); second, breath, air, wind, life, mind, and all ideas arising out of these meanings. The word translated "spirit" in Luke xxiv. 39 ("A spirit hath not flesh and bones") is *pneuma* in most of the original MSS., but Griesbach says some copies have *phantasma*, which is the word in a corresponding passage in Mark vi. 49: "they supposed they had seen a spirit" (*phantasma*), that is, a phantom. It seems probable that Luke wrote *phantasma*. However, apparition or phantom is one of the meanings of *pneuma*—that which is windy, airy, nothing, an appearance. When the disciples saw Jesus, they supposed he was a spectre and not the real Jesus. Hence, their fright. Not yet taught in all things, they possibly shared popular superstitions on the subject.

POLYGAMY IN THE PAST AND IN THE FUTURE.

F.E.S.—Polyamy was permitted but not appointed by the law of Moses. It was a custom dating from pre-Mosaic chaotic times. The law found it in existence and made it subject to regulation. But we are

not, therefore, to infer for it a divine character. The law sanctioned divorce; but Jesus told the Jews it was because of the hardness of their hearts that they were suffered to put away their wives (Matt. xix. 8); that "from the beginning, it was not so." On the same principle, polygamy was tolerated without being expressly sanctioned. "From the beginning, it was not so." Adam had but one Eve; Noah, but one wife. "And wherefore one?" enquires the prophet on this subject: "That he might seek a godly seed. Therefore, take heed to your spirit and let none deal treacherously against the wife of his youth."—(Mal. ii. 15.) Paul distinctly recognises "one wife" in his general allusions to marriage and in his comparison of the church to the spouse of Christ.—(Titus i. 6; Eph. v. 31, 33; Cor. vii. 2, 12-27.) Now as the law of the future age will be the divine law proceeding from Zion (Is. ii. 3), we may be quite sure that a provisional, accidental, abnormal, and hurtful institution like polygamy will find no place.

IMMERSION AND THE SACRIFICE OF CHRIST.

H.H.K.—A man may know the truth on a point and be unacquainted with all the turnings and windings of a controversy that may be raised about it. Such a controversy afterwards arising, may sharpen his apprehension of the doctrine assailed, and expand his understanding of the matter; but growth in knowledge is not a reason for re-immersion. One may have believed that Jesus was the Son of David, Son of Man, as well as Son of God, and that sin was sacrificially condemned in him on our account, without having understood the beauty contained in that doctrine. His subsequent advancement may be due to controversy; and that controversy may introduce new terms to his notice, but if his faith extended to the fact, as defined above, the new terms introduce no new things to him. Consequently, persons may have been immersed "in ignorance of both the doctrine of condemnation and non-condemnation," as currently made manifest, and may yet have had a saving faith in the matter called in question, and consequently stand validly baptised unto Christ. Those who stand in doubt have it in their power to remove their doubt, but nothing should be done rashly.

THE KINGDOM OF GOD SUFFERING VIOLENCE.

"In what did the kingdom of heaven suffer violence in the days of Jesus, and the violent take it by force?" See Matt. xi. 12.—(T.E.)

ANSWER.—The sense is shown by the

parallel passage in Luke xvi. 16: "Since that time (John's time), the kingdom of God is preached, and every man presseth into it." The kingdom was not preached before the days of John. The law and the prophets were in full force before then: Israelites were commanded to be in subjection to the commandments, but were not invited to become heirs of the kingdom. When, however, the fulness of time came, Jesus made his appearance in Galilee, saying, "The time is fulfilled, and the kingdom of God is at hand" (Mark i. 14), that is, the kingdom of God had come nigh to them in him for their inheritance, as shown by the words he commanded the disciples to use towards hostile places: "Even the very dust of your city which cleaveth on us we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you."—(Luke x. 11.) The immediate effect of this preaching of the kingdom of God was, that "great multitudes followed after him," for the sake of the temporal advantage it offered.—(Jno. vi. 26.) Every man pressed into the kingdom. They believed Jesus to be the Messiah, and wanted to take him *by force* and make him King."—(John vi. 15.) Jesus withdrew himself from this forcible working of the matter, knowing the time had not yet come to employ force in the establishment of the kingdom, but that the Son of Man had to be put to death. He, moreover, told them that "not every one that said Lord, Lord, would enter the kingdom, but he that did the will of the Father." The violent pressed around him with carnal objects. He discouraged their zeal. We read that "Great multitudes went with him, and he turned and said unto them, If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple . . . Which of you, intending to build a tower, sitteth not down first and counteth the cost? . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke xiv. 25-33.) Thus he repressed the eager and violent crowds who thought to take the kingdom of God by their urgent co-operation as natural men.

WILL THE SAINTS RAISE THE DEAD?

"Will the saints raise the dead all through the millennium? Have we a 'thus saith the Lord' for such a view?"—(M.I.)

ANSWER.—Saints raised the dead in the apostolic age, or rather, God raised the dead at their word; but the power thus exercised was not for private advantage, but that men might have a foundation for faith in the testimony of the apostles concerning the resurrection of Christ, and the purpose of

God in him in the age to come. The raising of the dead did not continue after this foundation was laid. Doubtless, the saints in the glorified state will have the power to raise the dead, for they are equal to angels, who have the power, and of like nature to Christ, who has this power over all flesh. But the exercise of the power is a question of divine direction and permission. The angels "do His commandments, hearkening to the voice of his word;" and the saints, made equal to them, will do no less. What the commandment will be in this matter, we must wait to see. We may be quite sure it will not be exercised incompatibly with the objects proposed in the government of the world in the age to come. "Raising the dead all through the millennium" would be incompatible with those objects; for the object is to bring the world into a right relation to God, which requires faith on their part. The rule, that "Without faith it is impossible to please Him," is just as true in the age to come as now, and faith is the substance of things hoped for. There would be no scope for faith in the age to come if "all through the millennium" the raising of the dead were a standing occurrence. The raising of the dead takes place at the beginning of the millennium, on a very large scale, even the raising of Abraham, Isaac, and Jacob and their entire family; and after the analogy of the apostolic age, the object having been attained, there will be no more of this marvel till the time arrives for death to be destroyed, viz. at the life-harvest at the end of the kingdom.

DEATH DURING THE THOUSAND YEARS.

"Will those who are called during the thousand years live to the end of the thousand years, and then be changed to immortality and so preclude another resurrection; or will there be another resurrection when Christ yields up the kingdom to the Father?"—(M.I.)

ANSWER.—Christ is the pattern, being the FIRST BORN among many brethren.—(Rom. viii.) He was the first of the ripe fruit of the life-harvest which God proposes to raise for His own glory in the earth.—(1 Cor. xv. 23; see the shadow in Lev. xxiii. 10-20, in the presentation of the first sheaf of fruit which coincided in point of time with Christ's ascension.) Now the rest of the harvest must follow in the same process of raising. Christ attained to life by faith and obedience.—(Phil. ii. 9; Heb. v. 7.) His brethren of the present dispensation attain it in the same way through him, and the great ingathering at the end of the thousand years is an ingathering of a harvest of the same nature and production as the first fruit. Now, we know that we do not "live on to the end" of the times of the Gentiles,

We die as other men. The principle observed in the process of our development requires this. This principle is faith which is confidence in the promise of God. If, the moment a man believed the gospel, his mortal life was made sure till the coming of Christ and the change to the incorruptible, the principle of faith, by which a man honours God, "against hope, believing in hope," would be destroyed; for all the world would "see" that there was advantage in the way of the gospel, and they would flock to the gospel, not because God had promised, but because they perceived an actual present advantage in believing. It is, therefore, an absolute necessity for the exercise of faith that there should be no present apparent difference between those who serve God and those who serve Him not, but that this difference should only be perceived in the day of recompence.—(Mal. iii. 18.) Now what is true of the called in the time of the Gentiles is true of the called of the millennial age. It is necessary that they should not "live on to the end" of their particular dispensation, for faith is just as necessary for them as us, and if they did not die like other men, there would be no scope for faith, and they would be an exception to Abraham and all who have gone before. They would not be of the same harvest. It would be a different crop altogether, raised upon a different principle. But all men will live longer than they do now: for man dying at a hundred years, will be considered a child.—(Isaiah lxx. 20.) Still death continues indiscriminately as the law of faith requires, till the grand final triumph when the great enemy will be destroyed for ever, and every inhabitant of ransomed earth be able to say, "O grave, where is thy victory? O death, where is thy sting?"

THE FORTY-YEAR MARGIN OF THE LATTER DAYS.

"Will the ingathering of the Jews occupy forty years, and will this forty years be finished before the commencement of the thousand years sabbatic rest?"—(M. I.)

ANSWER.—Christ and the saints are to reign a thousand years. Consequently the kingdom must be established before the commencement of that period. Therefore, must the ingathering of Israel precede the millennium. But as to the duration of the period occupied in this ingathering, there is no revelation. Two things seem to sanction the idea that it will be forty years. First, it is said by the mouth of Micah, "According to the days of thy coming out of the land of Egypt, I will shew unto him marvellous things" (Micah vii. 15); and, secondly, as a matter of chronology, the endings of the six thousand years of the world's age, and seven times from the first of Nebuchadnezzar,

both go forty years beyond the termination of the 1260-year period of the little horn of Daniel's fourth beast. It was the existence of this 40-years margin that led Dr. Thomas to conclude that as in the deliverance from Egypt so in the deliverance from universal dispersion, forty years would be the time occupied from the commencement to the completion of the national regeneration of Israel. But the evidence did not amount to proof. "According to the days of thy coming out of the land of Egypt" may mean "according to the character of these days" with respect to marvellousness, and not with respect to length. This is the more likely as the coming out of Egypt would, if Israel had obeyed Moses instead of hearkening to the spies, have been accomplished in one year instead of forty years. We are now five years into the latter-day forty-year margin that lies between the ending of the down-treading of the Gentiles and the establishment of the kingdom. The ingathering of Israel must be accomplished within that margin, but the evidence does not require that it be spread over the whole of that margin. The universal uprising of the Jews that is going on, as shewn in our monthly article on "The Jews and their Affairs," is an indication of a tendency in the required direction: but nothing very decisive need be looked for till the RESTORER is on the scene. The way is but preparing for him.

WILL THERE BE MARTYRS IN THE LATTER DAYS?

"Will there be martyrs slain during the forty years, and will these martyrs be raised at the end of the forty years, and added to the bride of Christ?"—(M. I.)

ANSWER.—The idea shadowed forth in this question has its origin in that misconception of the Apocalypse of John, which regards all its events, from chapter v. as future to the coming of Christ. On this theory it would follow, that while the saints are glorified as a body when the Lord comes, some are not glorified, but continue in tribulation and are slain. But the theory is totally unworthy of regard. It is founded on one or two superficial appearances which disappear when the whole matter is apprehended. Rev. xi. 18 is sufficient to destroy it. This shows that the "time of the dead" does not arrive till the phase of events on earth represented by the sounding of the seventh trumpet, whereas the theory raises all the dead and judges them before the opening of the first seal. The teaching of the word is, that all the saints are gathered to Christ at his coming (2 Thess. ii. 1; Psa. l. 4-5); glorified together (Rom. viii. 17); perfected in one body (Heb. xi. 40;

Eph. v. 27); united to Christ in one act of marriage.—(Rev. xix. 7.) Those who are absent from the meeting that takes place when the Lord first comes, are too late if they come afterwards.—(Matt. xxv. 10-12.) The judgment precedes glorification and exaltation (Luke xix. 15-19), and all will stand before the judgment together.—(2 Cor. v. 10; Rom. xiv 10; 1 Cor. iv. 5.) Those not approved are banished from the Lord's presence (Luke xiii. 27), to share in the judgments that devour the adversary (Heb. x. 27), the fire prepared for *diabolos* and all his servants.—(Matt. xxv. 41.) "Martyrs," after such a climax, would be confusion. The time that sets in with the closing of the judgment of the saints is the hour of judgment, during which the Lord's people are no longer exposed to the fury of the adversary, but concealed in the antechamber of divine protection.—(Isa. xxvi. 20-21.) This is the time of the treading of the wine-press of Jehovah's wrath.—(Rev. xix. 15.) The grapes have been gathered, the harvest of the earth's wickedness reaped, multitudes gathered in the valley of slaughter.—(Rev. xiv. 17-19; Joel iii. 13-14.) The saints form no part of this assembly, except as co-administrators with Christ of the judgment written.—(Joel iii. 11; Psa. cxlix. 9; Dan. vii. 22.) Martyrs at such a time would be confusion. All "martyring," in the sense of putting the witnesses of Christ to death, comes to an end when Christ comes. It is time for the crown, then, earned by many during his absence in times of blood.

DR. THOMAS AND THE WHOLE TRUTH.

F.R.S.—The lithographed letter you have had sent to you is a crafty attempt to deceive, which will not entrap the discerning. That the writer may be sincere does not alter the character of his attempt; for one who is deceived (and there were such in Paul's day as well as in our own, "deceiving and being deceived") though possibly sincere, is none the less a deceiver in his efforts to bring others into a like position. We abide by our declaration of December last: that "there is but one safe position, and in that we mean, by the favour of God, to entrench ourselves, "for better or worse," viz., *the whole truth as brought to light by Dr. Thomas.*" But what does that declaration mean? Does it mean the endorsement of all that Dr. Thomas at any time wrote? If so, we must become a Campbellite: for we could quote from the *Advocate* in proof of the kingdom being set up on the day of Pentecost. No, no: it means "*the whole truth as (finally) brought to light*" by him. This was a process, tarnished in its earlier stages by unavoidable contamination with prevalent error from which, in the Providence of God, he slowly emancipated the truth.

Your correspondent, who is so solicitous of your "unbiased judgment" against the truth is either ignorant of this, or feigns the ignorance. He quotes a remark made by Dr. Thomas in 1852 (which, by the way, he calls "evidence wholly unanswerable." An assertion of Dr. Thomas unanswerable evidence! If in this he was sincere, he would not remain in his present position; for Dr. Thomas afterwards spoke too plainly on the subject to be misunderstood). He quotes from an article published in 1852 (and by the way, he cuts a part of this article into a number of separate bits, spread out and divided by rules, as if they were "extracts" from various parts of Dr. Thomas's writings.) He quotes from this article an assertion of the Dr. at that time, that the term "sinful" was inapplicable to the flesh of Christ, and artfully places this side by side with our reference to the truth brought to light by Dr. Thomas. Is he ignorant of the fact that after nearly twenty years further study of the Scriptures, the Dr. said, "*To deny that Jesus came in SINFUL FLESH is to destroy the sacrifice of Christ?*" (See *Christadelphian* for July, 1873, page 323.) On this point, the Dr.'s later expositions of the Word are clear enough; and even at the time he penned the words so sweetly relished now by those who wish to go backwards, he had no idea of teaching that Christ was a substitute, exempt in his own person from the operation of the hereditary death common to us all. He held the truth distinctly on this point, but hazarded an opinion on the physical constitution of the flesh of Christ, in connection with Christ's sinlessness. The opinion was an excrescence on the truth, which as the Dr.'s knowledge of the holy oracles expanded, was cut off and thrown away without interfering with the stem of truth to which it had adhered. Nevertheless, there is a sense in which the Dr.'s words are not wide of the mark. As there is a difference between a sensualist and a philosopher, though both partaking of the common stock of humanity, so between us and the Lord Jesus (though of identical stock), there was the difference produced by the superior moulding influence of the Spirit in his conception, resulting in sinlessness morally through the counteraction set up against the native tendencies of sinful flesh. From nothing we have written on this subject do we depart in the least degree. "Contradiction" is only apparent to those who do not take every element into consideration. As to such as cavil at our expression about sticking to the Dr. "for better or worse," we ask them to remember the declaration with which it was associated, that our deference to him was not a slavish one, but based upon an increasing perception of the scripturalness of the conclusions which he was instrumental in developing.

No doubt, behind this, and in addition to this, there is a feeling of which we are not ashamed, that if we are in any degree to be guided by the reasonings and opinions of any (and, doubtless, all are more or less open to influence) we prefer to commit ourselves to the company of one whom few in this generation are able to appreciate in the greatness of his soul and the profundity of his reverence for the divine word in all things. We have not yet met the man whose judgment we should set against his in such things. Our own judgment we have sometimes waived to find at last that he was right. The cry of being guided by no man, sounds noble, but it is usually hypocritical, for it turns out to mean with most of our small friends—"no man *but myself*"; Dr. Thomas was not infallible, *but I am*." When we are asked to choose between the Dr.'s judgment and theirs, we must be excused for choosing against them.

WHEN WILL THE SAINTS BE GLORIFIED?

"*Will the saints or body of Christ be glorified at the judgment seat before they take up their march to Mount Zion, or will it be years ere they are clothed upon in their house from heaven?*"—(M.I.)

ANSWER.—This very question was in substance proposed to Dr. Thomas in 1864, with reference to a seeming discrepancy on the subject in *Eureka*, vol. i. We cannot do better than quote the Dr.'s reply:—"You understand me aright, that the change of the saints' bodily state is *after* they are judged, and *before* 'judgment is given to them under the whole heaven.' In this bodily change they *ascend* from *that which is* (call it *nature*, or what else) when it comes out of sheol or hades, "*to the Father*," or to *that which is to be*, as in the example of Jesus. This the Father becomes in relation to *what shall be*, in the words of Christ to Mary, 'My Father and your Father, my Deity and your Deity'—God or Power. This changing from the bodily state, which is 'a little lower than the angels,' to equality with them,

is the writing upon them the name of the Spirit's God, the New Name."—(Rev. iii. 12.) This *ascension* transpires when the resurrected and approved are corporeally quickened "in the twinkling of an eye," when "this corruptible puts on incorruption, and this mortal puts on immortality;" and before the work of the judicial forty years of Micah begins. Can I express myself more intelligibly or precisely upon this point?

But though changed, ascended, quickened, or transformed, I have reason to believe that the incorruptible and immortal saints do not appear to the eyes of ordinary men different from men in the flesh until after their work is done—until after Micah's 40 years: that is, that they will appear to mere men as the two angels did to the Sodomites, in the days of Lot, or Jesus did to the disciples *AFTER* his *ascension* and *BEFORE* his *assumption*. My reason is founded upon the testimony of God in Zech. xiv. 6, 7; Dan. xii. 3; Matt. xiii. 43. The first text I translate from the Hebrew, thus: "Yahweh my Elohim (or He who shall be my Mighty Ones—the Spirit in multitudinous manifestation) shall come in; all the saints with thee. And it shall be in that day there shall be no brightness, the Splendid Ones drawing in; and it shall be one day that shall become known by Yahweh, neither day nor night, but brightness shall be at eventide." Zechariah was at Jerusalem when this oracle was delivered. He predicted, therefore, that Christ and the saints shall "come in" thither, but not clothed in the brightness of the Mount of Transfiguration, though physically or corporally, capable of such a display. They restrain their brilliancy until they shine as the sun in the Father's kingdom, which manifestly must be postponed until the war of the great day of God Almighty conquers the peace of the world "at eventime"—the day of Christ begins with evening like all the rest of the days of God. This exposition will, I presume, reconcile the supposed contradiction in *Eureka* in relation to the hour of judgment."

INTELLIGENCE.

AIRDRIE.—Brother Nisbet, of Glasgow, thus reports concerning a visit to this place:—On Sunday, May 3rd, bro. David Smith, and I, (accompanied by bros. Melrose, Carruthers, senr., Rae, and my brother James), walked up to Airdrie, a small town 10 miles from Glasgow, and delivered each a lecture, at 2 p.m. and 6.30 p.m. respectively, in a school room which might hold 200. The lectures had been advertised by bill and in the local

newspapers. At bro. Smith's lecture—his first attempt—"What is the Gospel?" in the afternoon the audience was a little over 20, but there was a better turn out in the evening (about 60 to 70). The attention was good. Questions were invited at close of both lectures. A question was put by one in the afternoon, who, however, did not wait to hear it answered. At the evening lecture ("The Future of the Earth") a good many

questions were asked with reference to the reward of the righteous, with the effect of gradually drifting into the subject of the nature of man and the extinction of sinners. Several seemed to put the questions for the sake of information, showing at the same time that they had been thinking over the matter placed before them; others seemed to be possessed of a spirit of opposition merely. The meeting was prolonged until it was too dark to see. Some came forward at the close and said they hoped we would soon be back, although we were opposed to the things that they had "believed from their childhood;" while one gentleman in particular wished to see our face no more. Each present was supplied with three tracts; the Bible Class bore all expenses connected with hall, tracts, and advertising, and altogether there was a good deal of interest and opposition manifested one way and another. We left Airdrie at 10 o'clock, arriving in Glasgow about 2 o'clock on Monday morning. We expect to get bro. C. Smith through from "Edinburgh to lecture in Airdrie soon."

BIRMINGHAM.—During the month, the following persons have rendered obedience to the faith: on Friday, May 8th, **ESTHER COTTON** (26), formerly neutral, and **JAMES COUZENS** (22), gardener, formerly neutral. Last month, the following were omitted to be reported: March 26th, **ELEANOR KILLICK** (26), wife of bro. Killick; also **GEORGE TANSLEY LEESON** (26), watchmaker, both of Coleshill, and both formerly Church of England. Brother Killick, while kindly reminding us of the omission, takes occasion to add, "there is not much stirring here amongst the alien. As we have as yet no place for the public proclamation of the gospel, our work in that respect is confined to the distribution of tracts, lending of books and pamphlets, and speaking to such as are willing to hear. We have hope of ultimate obedience in one or two cases."

On Sunday, May 10th, after six months' consideration of the questions agitated by her brother, sister Mary Turney resumed her place at the table, having previously intimated her repudiation of Renunciationist error, and the fellowship of all who hold it. The event was a cause of great joy to all the brethren.

Several applications have been made for immersion, and are in course of consideration, and there is much promise of more fruit ere long.

The lectures and lecturers during the month have been as follow:

Sunday, May 3rd.—The genealogy of Christ—from Adam to Mary—its meaning and bearing as establishing his right to govern the nations upon earth—the lineal descent of Christ shewn to be utterly destructive of the doctrines of the trinity—the immortality of the soul—sky-kingdom

inheritance—the immaculate conception and the everlasting devil. [Bro. Shuttleworth.]

Sunday, May 10th.—Mr. George Dawson's recent deliverance on the resurrection of the body: his doctrine unphilosophical and unscriptural; man a living body: a future state impossible apart from his reproduction from the dust. [Bro. Roberts.]

Sunday, May 17th.—Jerusalem—the city of Jehovah's choice—past vicissitudes—coming glory—Jerusalem of the old dispensation—Jerusalem in the days to come—Christ in her streets, in the temple, on her hill, on the cross, and (at his second coming) on her throne. [Bro. Roberts.]

Sunday, May 24th.—The world to come—the kingdoms of this world in relation to that which is to come—the natural and the spiritual—spirit-sketches of the "rest that remaineth for the people of God." [Brother Meakin.]

As to the proposed discussion between the Editor and E. Turney, see article in the editorial department: "WHAT DO YOU INTEND TO DO?"

BOURTON-ON-THE-WATER.—See Cheltenham.

COLESHILL.—See Birmingham intelligence.

CHELTENHAM.—Brother Otter writes:

"You will remember brother Thomas Sykes, of Bourton-on-the-Water, who was immersed some time back at Birmingham. He is an earnest and devoted brother, and although his capabilities (like mine) for the proclamation of the truth are limited, he has been using the 'talents' which have been given him to very good purpose. A little while ago he brought his wife down to Cheltenham for examination and subsequent immersion, and a fortnight ago he came down with four other friends in tow, who after asking and having answered a number of questions, seemed fully persuaded in their own minds. It being too late for their immersion to take place in Cheltenham, it was arranged that brother Merrett and myself should visit Bourton on Sunday last, and introduce them into Yahweh's 'saving name.' On Saturday April 19th, I had that pleasure. The names of our new brethren and sisters are brother **JOSEPH CHANDLER** and his wife, **SARAH CHANDLER**; and brother **FRANCIS MASTERS** and his wife, **SARAH MASTERS**. These, with brother and sister Sykes, make the number of the faithful in that place—six. Bourton is one of the prettiest villages in these parts, and these brethren would be glad to be visited by any well-informed and approved brother. Should any such be found, let them enquire for 'one Sykes, a miller.'"

DUNDEE.—Brother Scrimgeour, writing May 14th, says: "In our last report it was stated that brother McDonald had concluded his course of lectures, but in order to gather up a few items which had been omitted, he thought it necessary to conclude

with another. Subject of advertisement, from Gal. iv. 26: 'The Jerusalem which is above and which is free.' Brother and sister McDonald remove to Edinburgh in the course of next week. Having been with us since the formation of our meeting, we are sorry to part with them, more particularly as the winter comes on. His loss will be much felt. Our public lectures will then rest upon brother Gill alone, unless some able brother make up our loss by selecting Dundee as a field of labour, in making known the unsearchable riches of the Christ.

Brother Gill has concluded his lectures for the season. Subjects were as follow:

Sunday, Mar. 29th.—'The Restoration of the Jews to the Holy Land; Jerusalem rebuilt made the capital city of the whole earth.'

April 5th.—'The means by which God will bring the world in subjection to the Christ.'

April 12th.—'The River and Tree of Life.'

EDINBURGH.—Brother Tait reports that the brethren here have adopted the new *Hymn Book*, with music, and are progressing in the use of the tunes by the new notation. Brother Tait teaches a class for half-an-hour each Sunday evening.

ELLAND.—Sister Jagger writes May 11th: "I am glad to report another addition to our ecclesia, viz., GRACE BAIRSTOW (28), wife of brother H. Bairstow, formerly a member of the Methodist New Connection body, but latterly neutral, who put on the only saving name on Sunday, April 19th; also brother W. Farrar, late of Hamilton, now meets with us, having seen the error [*Renunciationism*—Ed.] into which he had fallen while there. We have adopted the new *Hymn Book*, and I have great pleasure in saying that it gives us great satisfaction."

FROME.—Brother Clarke reports May 11th: "It is my pleasing duty (on the part of the ecclesia here) to announce submission to God's will, and acceptance of His righteousness in the appointed way (the way which He has been pleased to reveal for the justification of sinners, viz., by a belief of certain things set forth, and a baptism into the name of him who is the nucleus, so to speak, of the divine plan) in the persons of ELLEN TAYLER (24), wife of a moulder, formerly Church of England; LYDIA HAWKINS (19), and MELINA HAWKINS (15): the two latter are daughters of brother Hawkins."

It is especially interesting to me to have to record the obedience of young persons, because I believe it to be a great advantage to be placed in early years in a position to be justified as saints. Solomon, I think, agrees with me in the words, 'Those that seek me early shall find me.' Impressions attained in youth are difficult to get rid of,

as many a Christadelphian can testify. Sister Tayler has need to be much thankful, having escaped the clutches of a ritualistic body in this town, led by the 'Rev.' Bennett, who will be remembered by some as a notorious character in that God-dishonouring system."

GALASHIELS.—Brother Bell reports the death of young brother Drawhill, whose obedience was recorded only last month. His probation lasted one month and four days. He was only able to break bread with the brethren twice. He sank rapidly at the end, but bore up with great patience under his affliction, falling asleep in the confidence of the hope.

GLASGOW.—Brother Nisbet reports the obedience of bro. JOHNSTON'S WIFE, which took place on Sunday, April 19th; also the removal of sister Hamilton to London, where she has gone to reside (with her son-in-law, brother Andrew) since her husband's death. The lectures since last communication have been as under:—

Sunday, April 19th.—"The Glorious Gospel of the Blessed God." [Brother Mulholland.]

Sunday, April 26th.—"Lord, what is man?"

This was the last of the course of Sunday evening lectures, and was delivered by brother Charles Smith, from Edinburgh, to a good audience. We began a new course on the first Sunday in May, to be continued during the summer in the afternoon, at 2 o'clock.

Sunday, May 3rd.—"The Jew as he was, as he is, and as he shall be." [Brother Owler.]

Sunday, May 10th.—"The gospel as set forth in the Scriptures not taught at the present day." [Brother David Smith.]

Sunday, May 17th.—"The destiny of the sinner—everlasting punishment not eternal torments." [Brother Nisbet.]

KEIGHLEY.—Bro. J. Shuttleworth records with pleasure the entrance of two others into the sin-covering name for the remission of sins, viz., BENJAMIN DALE (67), warp dresser, and his wife, MAY DALE (65). Brother Shuttleworth says, "they have known of the truth for a long time back, but have not till this last few months been aware of baptism. Their obedience would have occurred before this had sister Dale been well. She is badly at the present time, we have no hope of her recovery, but she seems fully satisfied and rejoices in the good hope. We shall feel her loss, and so will her bro. husband, but there is no abiding joy apart from the truth. In this we are comforted, patiently watching the coming of him in whom we trust and look for salvation. There are others who are looking into the truth and may possibly come out and unite with us. Our meetings are still going on, and strangers come to hear. Our ecclesia now numbers eleven; if all had

been with us, we should have been fifteen. We are trying to put the truth before the people to the best of our ability, praying the Father of all will prosper our efforts, and give us an increase of those who will believe and do those things that are pleasing in His sight."

LEEDS.—The brethren here have at last secured a room, in a central situation in the town, viz., over the Free Library, in Croft's Chambers, Infirmary Street. The room was opened on Sunday, May 3rd. A course of eight lectures (by whom we are not informed) has been delivered in connection with the opening: subjects, 1.—"The kingdom of God, and its past history." 2.—"The kingdom of God in its future manifestation." 3.—"The kingdom of God, and the only way by which men can become inheritors thereof." 4.—"The destiny of man, viewed in the light of revelation." 5.—"An often-asked question scripturally answered: 'is this an age of religious scepticism?'" 6.—"The gospel of the kingdom of God the only remedy for the prevention and cure of religious scepticism?" 7.—"The Christ in his first appearing, and its relation to his second appearing." 8.—"The great salvation."

LEICESTER.—Bro. Collyer writes May 14th, "I am delighted to have to advise you of three immersions, which took place on Monday evening last, the 11th inst., the particulars are as follow: Miss ELIZABETH ANN BARKER (21); Miss MARY ANN HARRIS (18); and WILLIAM WILBER (21). The two sisters were formerly Wesleyans. Sister Barker is with brother Smithers. Sister Harris is at a drapery establishment in the town, but was formerly at brother Smithers'. Bro. Wilber was formerly Congregationalist, and is employed in the cabinet making business. Several others are looking after their most important interests, and, I trust, will yet see the right way. We are all very much encouraged by what is transpiring, and feel, that after great affliction and sorrow, the Lord is showing great favour to us. Certainly of late a seriousness has been manifest in our ecclesia, which did not pertain to former times. This is as it should be, for if there is a serious work on earth, it is ours. I trust the Lord will continue to show favour in making His word to prosper in our midst. Amen."

LIVERPOOL.—Brother Waite reports the withdrawal of the ecclesia from sister Sarah Fowler for disorderly walk.

LONDON.—Bro. A. Andrew reports two additions during the month. THOMAS LEGG and his wife LOUISA LEGG, who were immersed on the 7th of May; both formerly neutral.

NOTTINGHAM.—The advertised Sunday evening lectures during the month have been delivered by bro. Meakin, of Birmingham, (April 26th); bro. Roberts, of Birmingham, (May 3rd); brother Sulley, of Nottingham, (May 10th); bro. Richards, of Nottingham,

(May 17th); and brother Andrew, of London, (May 24th). Of the subjects we have not a complete list.

SALE.—Brother J. Birkenhead reports the addition of another, who has been led to see the exceeding great and precious promises of the Father, viz., EDMUND CHESTER TRUEBLOOD (32), who was immersed into the Christ on April 5th; he was formerly a Congregationalist. His attention was drawn to the truth twelve months ago, by a young man not in the faith, who lent him a copy of the *Twelve Lectures*. Some time after obtaining the *Lectures*, two young men, one of them now a brother (brother Barber) were by business obliged to visit Winsford, where brother Trueblood lives, and without knowing that brother Trueblood had heard of the truth, introduced it to him. From that sprung a visit by brother W. Birkenhead to Winsford. Brother Trueblood has continued investigating from that time, frequently coming a distance of 20 miles (about 8 of which he has to walk) to the meeting. At last, he expressing an earnest desire to yield obedience, and being found possessed of a sufficient knowledge of the faith, he went into the water, and was buried therein in the likeness of Christ's death. Brother Trueblood has, for a long time, attended a Bible Class, held every Friday evening. Since he came in contact with the truth, he has advanced many things that have surprised the other members, and which will probably lead to his expulsion.

On Good Friday (so-called) the Manchester and Warrington brethren and sisters and a few friends, taking advantage of the holiday, came together at Sale, and partook of tea, after which, the meeting was addressed by a number of the brethren. Their addresses were interspersed with anthems, the proceedings coming to a close about half-past nine. The meeting was enjoyable and profitable.

TAUNTON.—Brother Veysey reports the addition of one brother and two sisters to the ecclesia here, but does not supply names. One of the sisters (about 55) is the wife of a labourer, and used to break bread at the Gospel Hall, Taunton, before the truth made a change there. The other two are husband and wife, the husband (35), being a printer from Yeovil, formerly Bible reader, evangelist, &c., and the wife formerly a Baptist; meeting with the "open brethren;" both last year antagonistic to that which they have now believed and obeyed.

TEWKESBURY.—Brother Orton reports the obedience of ELIZA COOMBEES (34); also a visit from brother Shuttleworth, of Birmingham, who exhorted the brethren, and lectured to the public acceptably to all who heard. Brother Horton adds that the ecclesia in Tewkesbury, where formerly there was no ecclesia at all, now numbers

seven, and that several are enquiring.

TURRIF.—Brother Sinclair reports that brother and sister Andrew are leaving Turriff at this "term," to join their family in Edinburgh "which," says brother Sinclair, "leaves us very lonely, and few in number in this place."

WESTBROMWICH (near Birmingham).—The meetings here are continued from week to week, at the expense of the Birmingham ecclesia; first one brother and then another going over to speak on Sunday evening. The attendance has much fallen off lately. An attempt to revive interest was made on Wednesday and Friday, May 20th and 22nd, when brother Roberts lectured in St. George's Hall, to poor audiences on the Coming of Christ and the Signs of the Times.

WISHAW.—Brother Hodgson reports that the number of the ecclesia here has been reduced by the emigration to New Zealand of brother and sister Henry McFadyan, and brother and sister James Young and their families—in all sixteen souls, though of course not all in the faith.

WINSFORD.—**UPROARIOUS MEETING.**—By arrangement with bro. Trueblood, who lives here (see Sale intelligence), bro. Birkenhead, of Sale, visited and lectured in that place on Saturday and Sunday, May 9th and 10th. Bro. J. Birkenhead supplies particulars. Winsford is a town of some 14,000 or 15,000 inhabitants. A thousand hand bills had been well distributed, headed "Life or Death," and announcing three lectures to be delivered in the new Town Hall, on Saturday evening, May 9th, at 7.30, subject, "The kingdom of God." Sunday afternoon, at 3 o'clock, subject "Man: his nature and destiny;" and Sunday evening, at 6.30, "Everlasting punishment not eternal torments." Previous to the lectures an incident transpired that helped to impart to them additional interest and success. The brethren Birkenhead on the night before, attended the Bible class, of which bro. Trueblood is as yet a member, and obtained permission to take part in the discussion which followed the reading of an essay on the immortality of the soul, by bro. Trueblood. The "Rev." was uneasy under the arguments adduced, and closed the meeting summarily in a few remarks, in which he said the opponents of the immortality of the soul having requested one passage proving the immortality of the soul or spirit, he could mention a dozen; the Bible contained scores, but the matter was not so clearly revealed as some other things; that, however, was no reason we should not believe it, for on the same principle we might neglect prayer, as (said he, and mark what an evidence of "reverend" knowledge of the Scriptures,) *there is not a single command in the Bible, that we are to pray.* "Although forbidden to speak," continues brother Birkenhead, "we

quickly opened our Bible to 1 Thess. v. 17, and let those of his sheep near us see their Shepherd was blind and going astray. After the class was broken up, and while we were in close quarters with a number of them, we made the statement that the Scriptures nowhere taught the wicked would suffer eternal misery, but that the soul that sinned should die. We then had another evidence of the 'rev.' gentleman's ignorance of the Scriptures, for he asserted there was not a passage in the Bible which said the soul that sinned should die. Imagine his uneasiness when Ezek. xviii. 4, was pointed out and read to him and those present. The discussion served to arouse the community. The hostile party sent warning to brother Trueblood "that the lecturer would be mobbed if he attempted to deliver his lectures." However, the lecturer made his appearance on the platform at the appointed time, and after informing his audience that "the only object aimed at, in desiring their attendance there that night, was to draw attention to what God has taught in His word, and induce them to compare therewith what they had been taught to believe," he gave them to understand, noticing a number of individuals present of the animal type preparing to interrupt, that he would not suffer any interruption during the lecture, but would reply to any questions or difficulties bearing on the subject after the lecture was over. However, in a very few minutes there were numerous interruptions, and it was with considerable difficulty order was preserved during the lecture. At its close, there was a number ready with questions. One quoted Romans xiv. 10, and asserted the kingdom of God was in a man's heart, notwithstanding Luke xvii. 21. The questioner was referred to Matt. viii. 11 and Luke xxii. 29, 30, and requested to explain how Abraham, Isaac, Jacob and the disciples, besides a great multitude of others, could sit down in a man's heart! This served to quiet him for the rest of the evening. The questioning and cross-questioning continued until nearly ten o'clock, when the hall-keeper intimated it was time to close the meeting. The lecturer, on leaving the platform, was greeted with hisses, groans and numerous other indications of disfavour, being immediately surrounded by a host of infuriated local preachers and others, who told him "he deserved to be thrown in the river" (which runs by one side of the hall), "he wanted killing," "driving out of the country," &c., &c. Brother Trueblood supplied some of them with books, which they purchased, a stock having been provided for the occasion, while brother Evison freely distributed a number of brother Chatwin's tracts on "the Kingdom," and brother Parkes' tracts. The audience numbered about 230. On Sunday morning we three broke bread in remembrance of our Lord,

and felt strengthened by so doing, and invigorated for the next encounter with the alien. On going to the hall in the afternoon, an immense crowd was assembled on the bridge over the river, waiting our arrival, and on passing through them, numerous expressions, the contrary of compliment, reached our ears. The hall rapidly filled until there would be some 400 present. The lecturer unfolded the scriptural teaching concerning "Man—his nature and destiny," showing the fallacy of popular teaching concerning the immortality of the soul, going to heaven or hell at death, &c., &c. The audience again interrupted him, and he with some difficulty managed to get through his discourse. The announcement having been made that no question or objections would be replied to until after the night lecture, the audience dispersed rather more orderly than the night before—a few more books being sold, and a lot of *Querists*; "Has man an immortal soul?" and more of bro. Parke's tracts being freely distributed as they passed out. Half-past six arrived, the time for the lecture on "everlasting punishment not eternal torment" to commence, and with it a larger audience still, numbering at least 500, headed up by three or four "locals" (there were 20 or more of those gentlemen there during the lecture.) The other lectures seemed to have worked a number of them up to such a pitch of excitement that they could not and would not be quiet. About half an hour after the lecture commenced, people beginning to go out, the lecturer stopped, and gave them two minutes, in which all who wanted could leave the place. About 100 did so, but the stream out was followed by a stream in, quite as many fresh ones coming in as dissatisfied ones had gone out. Upon resuming his discourse, it took something of the form of question and answer, followed up in the meantime by abundance of testimony bearing on the point under consideration. At the close of the lecture, a prominent "preacher" got on his feet to question the lecturer. He was surrounded by four or five of his brethren, who suggested questions and found him passages. For half-an-hour this little skirmish kept up. Twice he was so fixed that the whole audience laughed at him, such was his ridiculous position, which mortified him exceedingly. Then a gentleman interferred, saying enough time had been spent upon him; and bringing up "the Rich Man and Lazarus." The treatment of this parable and the logical consequences of the popular theory being declared to them, they gradually got out of bounds. Time was going on, and the hall-keeper made his appearance. This was the signal for universal uproar. The hall-keeper turned the gas nearly out, giving the audience a few minutes to clear the room; but this they refused to do, and as the place was

completely in an uproar, the lecturer closed his book and prepared to retire. A rush was then made on to the platform, two or three preachers taking the lecturer's place at the table. One of them proceeded to address the audience on the "Thief on the Cross," but such was the state of feeling of the crowd, that they would not listen, and he had to stop. Finding it impossible to get order and attention, the hall-keeper turned out the gas, and the lecturer picked up his hat, and joining brother Trueblood, who had been obliged hastily to pack up his books, they left the hall. In going out, they became separated in the crowd. The lecturer quietly wended his way to brother T.'s house, where, in about ten minutes, brother T. arrived with the intelligence that there was a large crowd gathered round the entrance to the hall to mob the lecturer, who they said was in the hall, and would have to come out, and they were determined to wait till he did. Winsford is upside down, so to speak: some are favourable; the results we must leave to Him who gives the increase."

YAXLEY (near Peterborough).—Brother Hodgkinson reports from time to time on operations in this place. The following are a few extracts from letters, "Feb. 21.—On Thursday last I had a roomful to hear about 'the soul:' 58 more than last lecture; in all 140—which is quite encouraging. Parson stock falling? The clergyman of the place has issued a tract about us. I enclose you one. It speaks for itself. Poor creatures! A few more would do us lots of good." March 20th.—"Till he come, we must toil;" but it is apparently unsatisfactory toil, like carrying bricks up stairs and then down again; seems to do no one any good, save increase of muscle and sinew to the hod carrier; and this I take it is the grand object of preaching in this our 19th century." March 29th.—"The Master's return cannot be far distant; otherwise I feel sure we should not be able to make such a stir in the country (*vide* Glasgow and elsewhere). The truth is being felt throughout England; I had almost said the world. It seems as if in the last year or two we had done more for its promulgation than ever before. Prior to that, we seemed hampered and fettered. Brother Andrew has been speaking to the people at Peterborough. We had a letter of questions to answer, which he did very nicely. Then we had ten minutes' interruption in the midst of the lecture. After that, "the Shepherd," Mr. W. began to jaw; so we had him come to the platform. He was much excited, but if you shew him politeness, you disarm him; so we disarmed him. He craved two minutes, and took half-an-hour, and I think would have continued till cockcrow, only I said I would like to say a little something as chairman, &c., and then closed the meeting, which

resulted quite happily for us. Mr. W. spoke of us as his friends. One collared him and said 'You stigmatize these men in the town as infidels: how are they, then, your friends?' Mr. W. was speechless. At Yaxley, on the following night, we had 103. Everything was lovely. I told the audience at Peterborough that if Mr. W. did not come up to the scratch, Mr. R. would consent to stand on that platform for two hours and be badgered by the citizens with questions; would any clergyman in the county do likewise? Cries of 'No, no; hear; good night, &c., &c.' April 10th—"We see the necessity of isolation. It is no use talking about it. God has so arranged it. Otherwise, I do not believe men and women could be saved in the day of Christ; something always dragging down. The teachers of the people have so bemuddled the ideas of the Spirit that the Bible is looked upon as a wonderful book of jangling stuff, in which there appears occasionally a quotable phrase, suitable to an occasion. If you are charitable to the poor, kind to your friends, prompt in the payment of your debts, you have, according to them, purchased a first-class ticket for the skies. This is the gospel of the day." May 10th—"I have changed lecture evening at Yaxley from Thursday to Sunday. I have just returned from the first lecture. A friend and his three daughters had walked from Peterborough, and had to walk back again. I have hopes of a man who will walk eight miles to hear the truth. The Lord will, I hope, direct all things for us to a successful issue. His will be done." May 12th.—"Dr. ——— (a pious man of the Plymouth Brother type) is wild with indignation and horror; preaching in the streets. The Yaxley clergyman is disgusted; there was no congregation at his last meeting, and an adjournment took place. Telfire is red hot, even mentioning names from his pulpit. 'That Hodgkinson of Norman Cross is leading you all down to hell; he is a damnation liar.' I can scarcely believe this last, although it is declared to be the fact. I expect it is a village paraphrase of 'damnable heresies' which Mr. T. has been freely applying to us."

UNITED STATES.

ARNOT, Pa.—Brother S. M. Thomas reports that he is here alone. There is in the place a meeting of "disciples," who are so far advanced as to renounce the natural immortality of man, and believe in the second coming of Christ. Brother Thomas is desirous that the brethren nearest should communicate with him with a view to

presenting the truth more fully to the disciples. (This ought to have appeared long ago; the letter containing the request was overlooked through being placed among "queries" instead of "intelligence.")

CONCORD (VA.)—Brother M. L. Staples reports the obedience of THOMAS E. POOL (24), and the removal of brother and sister John Paterson to near Richmond, where they have bought a farm.

KINSTON (North Carolina).—Mr. J. N. Foy writes:—"I have read with profound interest your *Twelve Lectures*, and I earnestly desire to know something more of teachings that are novel, radically subversive of all my old views, yet powerfully recommended by argument. It seems to me that lecture xi (A) is rather unsound in view of the fact that it is now A.D. 1874, &c., and nothing has transpired indicating the advent. (The preface to the fifth edition contains the answer to this.—Ed.) Have you issued anything fresh on this point? Do you issue a weekly or monthly? If so, and you can trust a stranger, one who wants light, if it is to be found, and who is deeply concerned in regard to the future, send me some tracts and put me down as a subscriber. Send me latest edition of your *Lectures* and copy of your *Reply to Clerical Attack* on your position; enclose bill for same and I will remit as soon as received. Give me some instruction as to remitting, &c. This is a place far removed from the channels of business, and I know little of these things. I was in the mountains last summer recreating, and I met with your book at a friend's house. I borrowed it, and have not yet sent it back. A Judge Grissom, from one of the North Western States, visiting our State, for health I presume, has left the work behind. I presume it is the only copy in the State. Are the gentlemen to whom persons in America are referred yet alive? I would send you the funds now, as near as I could guess the amount, if I knew you were living. But five years have nearly elapsed since the edition in my hand was published, and great changes have occurred in that time."

LOWELL (Mass.)—Brother Dugdale records with sorrow the death of brother L. L. Flanders, who fell asleep March 28th, 1874, aged 66. He had been for eight years a believer, and died firm in the faith. He leaves a wife and children. At the funeral four brethren were present from Boston (McDonald, McKeller, Hooper, and Cranshaw; also sister Hooper.) There was a goodly muster of Adventists. Brother McDonald addressed the assembly for half-an-hour on the natural state of man in life and death, and the good hope through Christ.

The Christadelphian.

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

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

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Vol. XI.

THE APOSTACY OF THE FIRST CENTURY.

IMMORTAL SOULISM and its consequents and the denial of the true humanity of Jesus and its consequents, were the “damnable heresies” introduced by the false prophets of the first century. As Paul predicted, so have they truly gangrenously eaten out the faith originally delivered to the saints; and it is these heresies, organised into an ecclesiastical system, that constitute the Christianity of our day. The apostles were exceedingly incensed at the planters and propagators of these abominations; and well they might be, for their work was brought to contempt and destroyed by these operations. Peter is very indignant, and bears his testimony against them, saying, “There were false prophets among the people (Israel) as there will be false teachers among you, privately introducing damnable heresies, even *denying the Lord that bought them* (denying that he came in real flesh). And many will follow their pernicious ways, by reason of whom *the way of truth will be evil spoken of.*

And through covetousness shall they with feigned words make merchandize of you. Presumptuous, self-willed, they are not afraid to speak evil of dignities (*δοξας*, glories, or those in the church through whom the ministration of the Spirit is glory), whereas angels who are greater in power and might, bear not reproachful opinions in respect of them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not. Spots are they and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery and that cannot cease from sin; beguiling unstable souls; a heart have they exercised with covetous practices; cursed children who have forsaken the right way, and are gone astray, following the way of Balaam, son of Bosor, who loved the wages of unrighteousness. These are wells without water; clouds that are covered with a tempest, to whom the mist of

darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh and wantonness, those that were clean, escaped from them that live in error; while they promise them liberty, they are themselves the servants of corruption."—(2 Pet. ii.) These were the scoffers of the last days of the Mosaic dispensation, walking after their own lusts, who tauntingly enquired, "Where is the promise of his coming, of that coming predicted in Matt. x. 23; xxiv. 27?"

From the existence of such "evil men and seducers" diligently and indefatigably circumventing the doctrine of the apostle, and, as the serpent beguiled Eve through his subtlety, corrupting the minds of the disciples from the simplicity that is in Christ, there appears great propriety in Jude's exhortation that they should "contend earnestly for the faith once delivered to the saints." Indeed, he declares that this was the reason of his exhortation. "For," continues he, "there are certain men crept in unawares, who were before of old ordained to the condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ." He then reminds them of the fate of those who perished in the wilderness, because of unbelief; of the disobedient angels; and of Sodom and Gomorrah; and then remarks, "Likewise, also, these dreamers defile the flesh, despise authority, and speak evil of dignities. They speak evil of those things they understand not; but what they understand naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone the way of Cain, and run greedily after the error of Balaam for reward, and perish in the contradiction of Korah. These are spots in your feast of love, when they feast with you, feeding themselves without fear; they are clouds without water, carried about of winds; trees whose fruit withers, without fruit, twice dead, plucked up by the roots; raging

waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." Enoch prophesied of these murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration because of advantage.

The unhappy state of things in the last thirty years of the Mosaic dispensation defined by these testimonies, was a literal accomplishment of the words of the Lord Jesus, predicting the signs indicative of the approaching dissolution of the Mosaic world. Addressing his apostles, he said, "Ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another; and many false prophets will rise and deceive many; and because iniquity will abound, the love of many shall wax cold. But he that endureth to the end shall be saved. And this gospel of the kingdom shall be preached in all the habitable, for a testimony unto all the nations, and afterwards shall the end come."—(Matt. xxiv. 9, 14; Col. i. 23.)

The apostle John, alluding to the fulfilment of those words, in writing to those "whose sins had been forgiven for his name's sake," says, "Little children, it is the last hour (*ώρα*); and as ye have heard that *the anti-Christ* comes, even now there are many anti-Christ, whereby we know it is the last hour. They (these anti-Christ) went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest that they were not all of us."—(1 John ii. 18.)

These anti-Christ professed great zeal for "divine things," claiming to be Christians of superior sanctity to the apostles themselves. Their anti-Christian character consisted in not consenting to their teaching concerning the Father and the Son. As we have seen, there were great numbers of them of exceedingly bad minds; nevertheless, many made a

great show of piety in word and austerity of life, by which they were enabled to pass current among the simple for good saints and ministers of righteousness. They professed to have the Holy Spirit, and to speak by its impulses. Some of them, not understanding in what sense "Jesus was made a curse for us," went so far as to pronounce him accursed, which led Paul to say, "I give you, Gentiles, to understand that no man speaking by the Spirit of God calleth Jesus accursed."—(1 Cor. xii. 3.) There is no doubt they were moved by a spirit to teach, even as some of our pious contemporaries profess to be; but it was not the Spirit of God. It was the spirit of those phrenological organs which, before they professed Christianity, had been defiled and perverted by rabbinical traditions and fables, philosophy and vain deceit, or by the grosser paganism of the vulgar, as they happened to be led. They had received the word of the kingdom as "wayside," "stony" and "thorny-ground" hearers. They received it with joy, but when tribulation and persecution arose, because of the word, when worldly cares increased, the word was *choked*; they became offended and unfruitful. Unwilling to abandon Christianity entirely, they sought to popularize it by mixing up its doctrines with rabbinical and philosophical traditions, that the offence of the cross might cease, and the persecutor be appeased. But neither Jesus nor the apostles would tolerate this. They would admit of no blending of their doctrine with mere human tradition. The consequence was that these false prophets or teachers, these cowardly and infidel pietists, pitched themselves *anti*, against *χριστος*, Christ, as taught by the apostles, and were therefore styled "anti-Christ," and the spirit that begat them "the spirit of anti-Christ." They did not renounce Christianity, but corrupted it. They set up "a form of godliness," which had its God, its Jesus and its Holy Spirit; its gospel, its piety, and so forth; but when these were compared with those taught by Jesus and the

apostles, they were found to be destitute of *the power*. The form and the power were apostolic Christianity—the form mutilated by superstition, theirs. The latter is the Christianity that has been traditionally and papistically handed down to us. It is the Christianity of all Christendom, stale and denominational, which is as much possessed of the spirit of anti-Christ as were the anti-Christ of the first century; for it is the very anti-Christ itself in its ecclesiastical constitution. The Spirit in the apostles, and the spirit in the anti-Christ, were rival and hostile spirits. It became very important, therefore, that some rule should be given whereby they might be distinguished. This rule the apostle supplies in these words, "Beloved, believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit (or teacher) that confesseth not that Jesus Christ is come in the flesh, is not of God, and this is that spirit of *the anti-Christ* whereof ye have heard that it should come, and even now already it is in the world. They are of the world; therefore speak they of the world (or according to its traditions), and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." (1 John iv. 1-6). This excellent rule has long since fallen into desuetude, because anti-Christ is now paramount. The controversy about Jesus coming in "the flesh" has been decided against the apostles; and he that affirms with them that the *body* of Jesus was no better flesh than the "flesh of sin" common to all Adam's race, is denounced for a heretic. As to ascertaining who is, and who is not of God, by the hearing or not hearing what the apostles say, such a thing is scarcely thought of. The criterion now is, "*the sentiments of all Christendom.*" If you speak in accordance

with these, then you are of God, and the world heareth you; if in opposition to them, then you are of the devil, and the world heareth you not! Such is the rule in the nineteenth century, which has supplanted that of the apostles in the first.

The spirit of error and the spirit of the anti-Christ being the same spirit, and this opposed to the doctrine of the apostles, it is not difficult to discern it; and discerning it, to detect the anti-Christ. "This is the anti-Christ that denieth the Father and the Son." John does not mean deny their existence, but deny their true nature and relationship. "Whosoever denieth the Son," says he, "hath not the Father." Hence the denial of the Father is made consequent on denying the Son; for not to have the Father is to deny him. He that denied that Jesus came in the flesh, in so doing denied that Jesus is the Christ, because the Christ predicted by the prophet, was to descend from David according to the flesh; but if Jesus did not come in the flesh, then Jesus could not be the Christ. This explains 1 John ii. 22, which enquires "Who is a liar, but he that denieth that Jesus is the Christ? This, *ovros*, is the anti-Christ, who (in so doing) denies the Father and the Son. Whosoever denieth the Son hath not the Father." That this is the meaning of the text appears from another definition of the anti-Christ, in 2 John v. 7, "Many deceivers are entered into the world, who confess not that Jesus is come in the flesh. This is *The Deceiver* and *The anti-Christ*. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 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. If there come any unto you, and bring not this doctrine, receive him not into the house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

The anti-Christ, and all that are his, are "the enemies of the cross of

Christ," in denying the true sin-flesh humanity of Jesus. They talk a good deal about the blood of Christ, at the same time that they maintain that his body was not "flesh of sin," rendered in the common version, "sinful flesh." But the blood of Jesus is only sin-remitting by being the blood of flesh of sin; if it was the blood of undefiled flesh, it was not sin-atonement. Examine the traditions of Christendom, and it will be found that its orthodoxy is mere immaculate-conceptionism. "Christ the Son of God," says the Assembly's Catechism, "became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the virgin Mary, yet without sin." It is John's characteristic of the anti-Christ; and it is very remarkable that the characteristic should be made to stand out in such bold relief by the papal decree concerning the nature of the mother of the Lord Jesus, in a time when the anti-Christian system is rapidly approaching the crisis of its final perdition. Anti-Christ affirms the immaculateness of the flesh of Jesus before crucifixion! But where did it come from? Was the flesh of David's daughter the flesh of ordinary women? If so, how could the flesh of Jesus be otherwise than hers? Dr. Anti-Christ has not been able to solve this knotty point, so as to make it an article of faith, until his reigning "son of perditionship," Pio Nono, be-thought himself of settling the matter by a decree which pronounces her nature immaculate as her Son's. Protestants laugh at the stupid folly of the Vatican, but fail to perceive that in denying the true sin-flesh nature of the body born of her, they are as deep in the mud as he and his bishops are in the mire. All anti-Christians together, they are the withering fruit of the primitive heresy, which, in affirming the superior humanity of Jesus, nullified the doctrine of the cross, and denied the Father and the Son.

The multitude of false prophets, teachers, or anti-Christians, which sprung up like rank weeds in the apostolic

age, are distinguished by a variety of names; but, as already remarked, they are reduced to two classes by Tertullian, a Latin writer of the third century, viz., to the Docetæ or Gnostics, and the Ebionites. But the New Testament has no regard to this classification and nomenclature. In the letters to the seven congregations of Asia, the Lord Jesus refers to them as a whole, by indicating their prominent heretical characteristics, which he symbolizes by the names of persons whose characters they resembled, and whose fate was typical of that which awaits them. He does not, therefore, style them Gnostics, which would be to recognize their pretensions to knowledge, while they were ignorant of "the first principles of the oracles of God," and, consequently, "unskilled in the word of righteousness." Instead of this, he bestows upon them titles in strict harmony with their evil and destructive principles. The first mention he makes of them is by reference to their assumptions of apostleship, having, like the priests, clergy and ministers of our day, no right, title, or qualification for the office. "Thou hast tried them," saith he to the Ephesian Angelism, "who say they are apostles, and are not, and hast found them liars." Here is a direct reference to those whom Paul designates "fools," "transformed ministers of Satan," "false apostles," and "deceitful workers," beguiling the Corinthians with their subtilty, as the serpent beguiled Eve. Hence, they worked death in the simple, whom they deceived. They vanquished the people by their philosophy and vain deceit, bewitching them, as in the case of the Galatians, so that they did not continue in the obedience of the truth. For this cause, the Lord Jesus styles them, in the same letter, *vanquishers of the people*, or *Νικολαῖτοι*, from *νικος*, victory, and *λαος*, people. "Nicolaitans" was, therefore, a more appropriate name for them than Gnostics. These heretics, whose successors are now "orthodox" (so completely for the time have they gained the *victory*), have prevailed

against the the saints, and will prevail till the Lord appears. They attempted to gain the ascendancy in the Ephesian eldership, or angelism, but appear to have been foiled in their first attempt, owing, probably, to the recollection of the warning Paul had given them of the "grievous wolves" that would "enter in among them, not sparing the flock." They had found the "perverse things" they spake to be lies, and, therefore, refused to follow them. Down to the time of the Lord Jesus' letter to them, "they could not bear them which were evil;" nevertheless, their love was not as warm as at first, which was an unfavourable symptom, as it prepared the way for their being finally overcome. But thus far he could say to them, "This (redeeming quality) thou hast: that thou hatest the works of the Nicolaitans (or, of these lying apostles), which I also hate."

The Lord Jesus was particular to stamp his reprobation, upon the *doctrine* of the Nicolaitans, as well as upon their works. Hence, when he had ordered John to write for him to Pergamos, where the Satan's throne and dwelling-place existed at that time, he reminded the eldership there that they had those who held the doctrine of the Nicolaitans, which thing he hated. In the preceding verse, he characterises the doctrine by associating it with Balaam and his practices. Thou hast them who hold the doctrine of Balaam, that taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication; in this way, *οὐτως*, thou hast also those holding the doctrine of Nicolaitans, which thing I hate." Peter; as we have seen, had introduced "Balaam, the son of Bosor, who loved the wages of unrighteousness," as an illustration of the false teachers who threw stumbling-blocks in the way of Christians, and having eyes full of adultery, allured them with great swelling words of vanity, through the flesh and wantonness, to commit like evil deeds. Having been thus introduced, the Lord adopts him as a type

of the same teachers who were corrupting his servants in Pergamos. Balaam's name, too, and the effect of his doctrine upon Israel, were in keeping with the other title he had bestowed upon the seducers of the church. The word בלעם, the prophet's name comes from בלע, to consume, devour, destroy, &c. Moses tells us that the women of Moab through the counsel of Balaam, seduced the men of Israel into idolatrous practices, &c., on account of which Jehovah destroyed twenty-four thousand of them: so that Balaam and his Moabites gained a *victory* over the *people*; or became Nicolaitans to them, which they could not have done had they continued faithful.

In writing to Thyatira, the Lord Jesus symbolised the "evil men and seducers" Paul wrote about, by another notorious character of antiquity—Jezebel, the wife of Ahab, whose history was illustrative of their practices, and her fate typical of theirs. Speaking to the eldership of the congregation there, he says "Thou sufferest that woman Jezebel to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." Fornication, as well as eating of the sacrifices, being both elements of idolatrous worship, are used in the Apocalypse as symbolical actions, representing a departure from the right way, by corrupt or untruthful practices, and by doing what is forbidden, which is idolatry: "for rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry." This Jezebel was a teacher of the false doctrine, or "knowledge (*γνωσις*) falsely so-called," whose oppositions were perverse and subversive of the doctrines of Christ, by which she seduced his servants from the simplicity of faith and practice which are in him. She was no more an individual woman than the drunken woman who now rides the blood-dyed beast of the Gentiles.—(Rev. xvii.) She was the "*Holy Catholic Church*," in her incipient ecclesiasticism; the aggregate of the

false teachers, or anti-Christ, contemporary with the apostle John, who had then not as yet "deceived all nations by her sorceries," nor become "drunken with the blood of the saints and the witnesses of Jesus," nor received the embraces of the kings of the earth. As the Jezebel of apostolic times, she had no place in the heaven of the Roman Habitable, not having been yet allied with Ahab to the throne. She confined her operations of a necessity to a humbler sphere. She was the daughter of a king, the god of the world, and destined to become the concubine of many; but in her earlier career she found scope only in increasing her partizans by seducing the servants of the Lord.

The large and rapidly-increasing party of the Jezebels, was the great faction in the Christian community, whose formative principles are comprehensively styled by Paul, "*The Mystery of Iniquity*," in 2 Thess. ii. 7. Jezebel was this mystery symbolized, and of whom was to be born that power termed "*The Lawless One*," *ὁ ἀνομος*, whose presence was to be the result of "the working of the Satan in all power, and signs, and wonders of falsehood, and in all seduction of deceitfulness in them who are being lost; because they received not the love of the truth that they might be saved." The working of the Satan here, the Lord styles "the depths of the Satan as they speak." In these places "Satan" is a worm of the multitude, and stands for "the false prophets," or "anti-Christ," of the Jezebel faction, who were *the Adversary* to the servants of Jesus, whose eternal well-being, their subtilty, where successful, effectually destroyed. In John's day, the throne and palace were at Pergamos.—(Rev. ii. 13.) Jezebel's teachers and seducers of the saints were appropriately styled Satan, because they were corrupting the doctrine of Christ, by mixing up with it the principles of the existing idolatry, whose organisation in church and state was represented by a "Great Red Dragon, that old serpent, surnamed the Devil and the

Satan," whose throne and palace were in Rome. If the reader understand this, he will easily comprehend that part of the letter to Thyatira in the 24th verse, where the Lord says, "To as many as have not this doctrine (of Jezebel), and who have not known the depths of the Satan, as they speak, I will put upon you none other burden."

Paul wrote to the saints in Corinth: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." Paul's fear was not groundless. When the Spirit of God formed the Bride from the side of the Second Adam, and by faith in his resurrection she became partaker of his flesh and bones, on the day of Pentecost, she was as Eve before the fall. As long as she "continued steadfast in the apostle's doctrine and fellowship, &c.," she continued a "chaste virgin." But in process of time, men of corrupt minds crept in unawares, and began to discourse to her about the principles of the Gentile philosophy, and the desirableness of their co-mixture with the doctrine of Christ. Unfortunately, she lent but a too willing ear, and was beguiled. The result was unavoidable. She was impregnated with principles which in a set time attained maturity, and she gave birth to Cain, *the Lawless One*. In the period of her gestation, she was the Fallen One, Jezebel, the beguiler of her companions. "I gave her space," saith the Lord, "to repent of her fornication and she repented not. Behold (therefore) I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death, and all the congregations shall know that I am He that searcheth the reins and hearts, and I will give unto every one of you according to your works." This was the principal cause of those terrible persecutions so frequent in the reigns

of the pagan emperors. They were "judgment beginning at the house of God;" and while many of the Lord's servants no doubt suffered, ecclesiastical history justifies the conclusion that its severity fell principally on the children of Jezebel. The desire of martyrdom became a madness, and instead of fleeing from one city, when persecuted, to another for safety, as the Lord advised, they sought death by the fiercest torments, in expiation of their sins.

The Nicolaitan, Balaam and Jezebel communities, which were indeed one and the same, are styled by the Lord Jesus, "*a synagogue of the Satan*," *συναγωγή του Σατανα*. They called themselves Jews; but were not such in reality. The congregation at Smyrna numbered such among its members, but the King of the Jews refused to recognise them as belonging to his people, styling them liars and blasphemers. Addressing that society, and its sister at Philadelphia, he says, "I know the blasphemy of them who say they are Jews and are not, but do lie, and are of the synagogue of the adversary."—(Rev. ii. 9; iii. 9.) Let the reader mark this well, that for a nominal Christian to claim to be a Jew, and that claim prove to be unscriptural, the Lord Jesus pronounces him to be a blasphemer, a liar, and a member of the adversary's synagogue. There are very few professors now-a-days but are more zealous to prove that they have no relationship to things that are Jewish, than that they are Jews. They have no idea that the doctrine of Christ places them in any sort of connection with Israel, or Israel's commonwealth. They feel and speak as the enemies of Israel, and care no more for Jerusalem than for Bagdad or Samarcand. There are some, however, who claim to be Jews, to the exclusion of the whole Jewish nation; appropriating all the promises of good for Israel to themselves, and all the curses of God to Jacob. They call themselves "the Israel of God," true Israelites, and the genuine seed of Abraham; while they are as blind as bats, and faithless as sectarian

pietism can make them, of the "salvation" which is "of the Jews."

Paul was much pestered with such "Christians" as these, who were "called Jews, and rested in the law, and made their boast of God." They were the false teachers who lifted up their horn against him in Corinth, and whom he styles, "false apostles, deceitful workers, and ministers of the adversary," ὁ Σατανᾶς. They had been commending themselves as Jews, while they walked as enemies of the cross of Christ. The apostle's indignation was much excited at this, and caused him to exclaim, "Are they Hebrews? So am I! Are they Israelites? So am I! Are they the seed of Abraham? So am I! Are they servants (*δουλοὶ*) of Christ? I speak ironically: I am more!" He then shows wherein his service exceeded their's; an excess so remarkable, as to leave them ironical servants indeed; and declares that the God and Father of the Lord Jesus Christ knows that he doth not lie. These were they of whom he warned the Philippians, saying, "Beware of dogs, beware of evil workers, beware of the *concision!*" The *concision* were the false prophets or teachers who taught that *circumcision* must be practised with *baptism*, to constitute a believer of the gospel of the kingdom, one of the Jews to whom the kingdom is promised, with eternal life and glory. They had been circumcised and baptized, why should not believing Gentiles also? Circumcision was a mark, sign or token of the covenant betwixt Jehovah on the one part, and Abraham and his seed on the other; and at the same time, it was "a seal of the righteousness of the faith had in uncircumcision;" but they did not see that the sign of circumcision, in the thing signified, was of the heart, in spirit, when that heart was sanctified by the Second Will (the Abrahamic), through the once offering of the body of Jesus Christ; a sanctification which occurs in putting him on when buried with him in baptism, as it is written, "Ye are circumcised in him with the circumcision made without hands, in

putting off the sins of the flesh in the circumcision of Christ, having been buried with him (*συνταφέντες*) in the baptism." Being baptized into the circumcision of Christ, no other circumcision was necessary. The circumcision of the heart of the baptised was known by their faith in the promises of the Abrahamic covenant, and the manifestation of an Abrahamic disposition or spirit. Professors destitute of these are tenacious of mere circumcision, mere sprinkling, which they say came in the room of circumcision, or mere dipping on a profession of piety. These are they who say they are Jews, and are not, but are of the synagogue of Satan. The Lord Jesus and his apostles repudiate them, and in saying that they "are not Jews," declare that they shall have no part or lot in the kingdom when it shall be restored to Israel, and he shall sit upon the throne and the apostles with him, ruling the twelve tribes thereof. The sentence is recorded against them in the letter of the King of the Jews, to the congregation in Philadelphia. He says to the faithful in that society, "Behold I will recompense them of the synagogue of the adversary, who say that they are Jews and are not, but are liars; behold I will make them to come and worship, and to know that I have loved thee." This implies a resurrection of both parties, inasmuch as this subjection of Satan's synagogue to those who are Israelites indeed, in whom there is no guile, has not yet come to pass. Satan's synagogue is "*the Church of Christendom,*" which, in part and whole, has prevailed against the truth, and will prevail until the time to begin to fulfil the things threatened against Jezebel, and all who have been seduced by her, shall arrive.

Such was the awful apostacy from the faith that manifested itself ere the apostles had retired from the contest, and the gifts of the Spirit had been withdrawn. It was modern Christendom in embryo; a field of tares sown by the enemy, now fully ripe for the harvest. Not only have the saints

been prevailed against, but the faith they contend for is denounced as heresy, and the real heresies, predicted by the apostles, established and incorporated as the truth. These have eaten as a gangrene; so that "the things concerning the kingdom of God and the name of Jesus" are as fables in the ears of the deaf. What is to be done in such a case? The evil

is too great and strong for the saints in the absence of their Lord. They cannot destroy it, and to reform evil would leave it but evil still. One thing only can be done, and that is, testify against it, and bear witness for the truth, by which we may save ourselves and some gleanings of the field.—DR. THOMAS in *the Herald*, in 1856.

BIBLE REDEMPTION CONTRASTED WITH POPULAR THEORIES ON THE SUBJECT.

It is not uncommon for a certain class of "orthodox" preachers to represent the redemption effected by Jesus Christ as the paying of twenty shillings in the pound. Man, by being condemned to death, is supposed to have incurred a debt, and Jesus Christ, by suffering death, is supposed to have discharged that debt. Some religious teachers describe man as being in pledge, and affirm that the death on the cross was the money paid to get him out of pawn. Only within the last few months, the writer was told by a theological Scotchman, whom he met with in travelling, that he would go to hell for believing that Jesus Christ was born under the Adamic curse. The only reason adduced as an objection to this item of truth was, that if Jesus Christ was in debt, he could not pay the debts of others. This is precisely the language employed by the advocates of the "free life" heresy, and incidentally shows the identity existing between their belief and that of the apostasy.

The adoption of either of the above illustrations exhibits a deplorable state of ignorance concerning the Bible plan of redemption, and they ought never to be used by those who have learned the first principles of the doctrine of the Christ. A little reflection will show that they completely-misrepresent the actual facts of the case:—

1.—If Jesus Christ, in dying on the cross, paid a debt for others, then he died in their stead, and, as a consequence, they would be exempt from death. But this logical sequence is contrary to existing facts. David and Paul, for instance, who are included among those who are to partici-

pate in the redemption that is in Christ Jesus, are both dead and buried. If, therefore, in being subject to death, they were in debt, they have discharged that debt, and, consequently, either the debt has been paid twice, or Jesus Christ has not paid it in their stead. The death of numerous other faithful ones shows conclusively that substitution is not the basis of scriptural redemption.

2.—If redemption consisted simply in the giving of Jesus Christ's life, then it was completed as soon as he had died; and, as a consequence, his resurrection was not necessary to the redemption of anyone but himself. But such a conclusion as this is directly at variance with scriptural testimony. The apostle to the Gentiles writes to the Romans, that Jesus Christ "was delivered for our offences and raised again for our justification" (Rom. iv. 25), and to the Corinthians, that "If Christ be not raised, your faith is vain; ye are yet in your sins." And this is confirmed by the Messiah himself asking in Psalm xxx. 9, "What profit is there in my blood when I go down to the pit?" In the mode of redemption in vogue among mankind, it is not necessary for the price of redemption to come back in order that the men or things may be redeemed; on the contrary, such an act would nullify the proceeding. The transaction is completed as soon as the redemption money is paid. Not so with the redemption of man from death. He who constitutes the means of redemption must himself first be redeemed before any others can be the subjects of the same deliverance.

3.—If redemption be based on the principle of a life for a life, all mankind

ought to be raised from the dead, or else one life must be given for every life that is to be redeemed. That is, if Jesus Christ's life was given as an equivalent for the life of Adam, and, therefore, all in him—viewing Adam's posterity as an extension of his one life—all the members of the human race must be redeemed from Adamic death. In other words, they must be raised from the dead either to receive eternal life, or suffer the second death; for all who come within the scope of redemption, are amenable to a resurrection and judgment. Thus the "free life" heresy logically leads to universal resurrection. But it will be said that there are conditions introduced which modify this result. Truly so, and that fact renders the Gentile practice of pawnbroking an imperfect illustration of scriptural redemption, and shows that the death of Jesus Christ was not "the giving of a sovereign to redeem twenty shillings from pawn." For, if Adam and his descendants be those twenty shillings, and the whole be not raised from the dead, the amount given is greater than the amount redeemed. If, on the other hand, Jesus Christ did not redeem all in Adam, then on the principle of substitution, which is "a life for a life," each one redeemed would require a separate redeemer.

4.—If man's position under the law of sin and death is equivalent to being in pawn, the question naturally arises, Who is the pawnbroker? The apostasy says, A superhuman monster called the devil. The "free life" heresy, although not adopting this extravagance, tends to the same conclusion, and, by placing man's redemption on a level with mercantile transactions, opens the way for the heathen fiction of a God of Evil, who requires a certain payment from the God of Good before releasing any of His unfortunate victims from his clutches. The monstrous suggestion has even been made that God was the pawnbroker, and that he entered into a bargain with Jesus Christ similar to that described in Trinitarian fiction, by which Jesus Christ was to give a "free life" to God, in order to release a number of human beings from pledge!

5.—If man, when sentenced to death, was put into pawn, and an equivalent be required to release him therefrom, then, on the same principle, an equivalent must have been received when he was put in, which is absurd. Probably, it will be said that this is carrying the illustration too far. Scripturally speaking, undoubtedly it

is, but, according to Renunciationism it certainly is not. To demonstrate the absurdity of an argument, it is often necessary to show to what it logically leads. If the idea embodied in the word *redeem* is to be carried out in all its details in reference to the release of man from death, then, on the same principle, it ought to be applied to the subjection of man to death. The fact that it cannot, is in itself sufficient to show how unsuitable is a pawnbroking transaction to represent the redemption of human beings from death.

To ascertain the meaning of the word *redeem*, in reference to the mission of Jesus Christ, we must see how it is used in the Scriptures when applied to other matters. This examination will show that the idea for which the word is used is simply that of a *bringing back*. Thus, Jehovah says to the children of Israel, in reference to their deliverance from Egyptian bondage, "I will redeem you with a stretched-out arm, and with great judgments."—(Exod. vi. 6.) The Psalmist, in addressing God, says, "Redeem Israel out of all his troubles" (Psalm xxv. 22), and predicts that the Lord "shall redeem Israel out of all his iniquities."—(Psalm cxxx. 8.) In the prophecy of Isaiah we read that "the Lord redeemed Abraham" (Isaiah xxix. 22), and that "Zion shall be redeemed with judgment."—(Isaiah i. 27.) In none of these instances is the giving of an equivalent involved in the use of the word *redeem*, and nothing of the sort occurred in any of them. And as it to show that this idea is altogether excluded, the Spirit in Isaiah says, "Ye have sold yourselves for nought, and ye shall be redeemed without money."—(Isaiah lii. 3.)

That *redeem* is used simply in the sense of *delivering*, is evident from the fact that both in the Old and New Testaments, the original word is sometimes so rendered. Thus the Hebrew word translated *redeem* in Psalm xxv. 22; xxvi. 11; xlv. 26, is the same as that which is rendered *deliver* in Psalm lxix. 18; cxix. 134; and the Greek word translated *redemption* in Rom. iii. 24; 1 Cor. i. 30; Eph. i. 7. &c., is represented in Heb. xi. 35 by *deliverance*. In Psalm cvi. 10, *redeemed* and *saved* are used synonymously: "He *saved* them from the hand of him that hated them, and *redeemed* them from the hand of the enemy." This verse being obviously a Hebrew parallelism, *i.e.*, the second half is but a repetition of the first half, though in different phraseology, it follows that "saved" and

"redeemed" are here synonymous.

In certain of the Psalms, the Messianic character of which is undoubted, the word *redeem* is applied to the resurrection of Jesus Christ. This, of itself, is sufficient to show that its use does not involve the giving of an equivalent. For although he is a ransom for others, there was no one to occupy that position for him. Of the Psalms referred to, the following will suffice as specimens: "Redeem me and be merciful unto me" (Psalm xxvi. 11); "Thou hast redeemed me. O Lord God of truth" (Psalm xxxi. 5); "Draw nigh unto my soul and redeem it."—(Psalm lxi. 18.)

It is not necessary to say anything specially about the word *ransom*, because it is used synonymously with the word *redeem*. Thus the Spirit in Hosea xiii. 14, says, "I will ransom them from the power of the grave; I will redeem them from death."

The words *purchase*, *price*, *bought*, and *sold*, are used in a similar figurative manner. Thus Jehovah is said to have "*purchased*" Mount Zion, and the congregation of Israel (Psalm lxxviii. 54; lxxiv. 2); and deacons are exhorted to "*purchase* to themselves a good degree."—(1 Tim. iii. 13.) Wisdom is described as being worth a *price* "above rubies" (Job. xxviii. 18), and "a meek and quiet spirit" is said to be, "in the sight of God, of great *price*."—(1 Pet. iii. 4.) The Psalmist, addressing Jehovah, says, "Thou *sellest* Thy people for *nought*, and dost not increase Thy wealth by their *price*."—(Psalm xlv. 12.) Those who thirst after righteousness are invited to "*buy* wine and milk *without money* and without *price*;" (Isaiah lv. 1); the wise man advises his son to "*buy* the truth and *sell* it not" (Prov. xxiii. 23); and degenerate believers are exhorted to "*buy* white raiment" of Christ.—(Rev. iii. 18.) When the children of Israel departed from the true faith and the only true God, they are said to have "*sold* themselves to do evil in the sight of the Lord."—(1 Kings xvii. 17.) Hence Jehovah addresses them in the following language: "Which of my creditors is it to whom I have *sold* you? Behold, for your iniquities have ye *sold* yourselves."—(Isaiah l. 1.) In none of these passages does the use of the above commercial terms involve the transfer of a money value, or of any equivalent whatever. What necessity is there, then, to associate any such element with them

when applied to the deliverance of man from sin and death? Even in ordinary conversation it is not uncommon to use these and similar words in a figurative sense. Thus we often speak about a man purchasing honour or renown, pledging his word or reputation, indulging in a dearly-bought pleasure, counting the cost, paying great attention, or redeeming his character or time, without, in the slightest degree, associating with them any ideas of a commercial character, or of the giving of an equivalent.

In view of the foregoing use of language, there can be no difficulty in understanding the following passages referring to man's redemption by Jesus Christ: "Ye are a *purchased* people" (1 Pet. ii. 9); "The church which he hath *purchased* with his own blood" (Acts xx. 28); "Ye are *bought* with a *price*" (1 Cor. vi. 20); "The man Christ Jesus who gave himself a *ransom* for all" (1 Tim. ii. 6); "Denying the Lord that *bought* them" (2 Tim. ii. 1); "We have *redemption* through his blood" (Eph. i. 7); "Jesus Christ gave himself for us that he might *redeem* us from all iniquity" (Tit. ii. 14); "Ye were not *redeemed* with corruptible things, as silver and gold . . . but with the precious blood of Christ."—(1 Pet. i. 18, 19.) These passages present one aspect of the works effected by Jesus Christ for his disciples. The shedding of his blood being absolutely necessary to their salvation, it is appropriately described as "precious" and spoken of as a "price," and he himself called a "ransom." His resurrection being fully as necessary, similar language might, with propriety, be applied to his release from death. If it be asked Why this is not done, the obvious answer is, Because his death was the first event, and was necessary before his resurrection could take place, and because when his death had occurred, his resurrection was, on account of his perfect righteousness, a matter of certainty. The words *bought* and *purchased* are based upon the fact that man, by being inducted into the name of Christ, becomes *his*. "Ye are Christ's" and "not your own," says the apostle.—(2 Cor. iii. 23; vi. 19.) By transgressions men are said to be "sold under sin" (Rom. vii. 14), whereby they are kept in a state of bondage. But by belief of the truth and immersion, they are released from this bondage and become "the Lord's free men."—(1 Cor. vii. 22.) On this subject, the following extract from

Eureka may appropriately be introduced here:—

“The apostle Paul invited sin’s servants to become Jehovah’s servants, upon the principle of purchase; so that, in addressing those who had abandoned the synagogue and temple for the house of Christ, he says to them. ‘Ye are bought with a price.’ They were ‘not their own,’ being bought bodily and spiritually; ‘therefore,’ said he, ‘glorify God with your *body* and your *spirit* which are God’s.’—(1 Cor. vii. 23; vi. 19, 20.) When a man’s body and spirit become another’s property, all property in himself is surrendered to the purchaser. All that he used to call his before he was sold, is transferred to his owner; and if allowed to retain it, he must use it as the steward of his lord.

Redemption is *release for a ransom*. All who become God’s servants are, therefore, released from a former lord by purchase. The purchaser is Jehovah; and the price, or ransom, paid, the precious blood of the flesh, through which the Anointing Spirit was manifested. It is, therefore, styled ‘the precious blood of Christ;’ as it is written in the words of Peter to his brethren, saying, ‘Ye were not redeemed with corruptible things, as silver and gold, from your vain conduct paternally delivered; but with the precious blood of Christ, as *of a lamb* without spot and blemish.’—(1 Pet. i. 18.)

Satan took the price of release. In the day of his power, he valued the blood at thirty pieces of silver. In this was fulfilled the saying of the prophet, ‘They weighed for my price thirty pieces of silver, and cast it unto the potter: a goodly price that I was prized at of them.’—(Zech. xi. 12, 13.) The life being purchased for this amount of blood-money, Satan nailed the Christ-Lamb to the tree; and poured out his life with a spear.’—(*Eureka*, vol. I. pp. 20, 21)

When the “free-life” theory is shown to be untenable, by reference being made to the fact that many of those in Christ have already died, and that, consequently, he cannot be their substitute, one of the three following replies are given:—

- 1.—That they die under the constitutional law of mortality.
- 2.—That they die, not under the law of sin and death, but under the law of the spirit of life in Christ Jesus.
- 3.—That they sleep, but not die.

1.—By the “constitutional law of mortality” is meant a law tending to

death, “inherent in man from his creation.” The existence of such a law being nowhere affirmed in the Scriptures, the statement concerning it has its origin in the thinking of the flesh. It is, therefore, necessary only to remark, that if believers die under a law existing before the introduction of sin, then it follows that sin is not the only cause of death in the human race, a theory which nullifies the apostolic statement that “By one man sin entered into the world, and *death by sin.*”

2.—The passage which is supposed to support the extraordinary idea that believers die under the law of the Spirit of life in Christ Jesus, is Rom. viii. 2, wherein the apostle says, “The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death.” A little attention to the context, and to the actual facts of the case, will show that this statement is made prospectively. The apostle has just been saying, “Who shall deliver me from this body of death?” (chapter vii. 24); from which it is evident that he possessed a body subject to death. From what source did he derive it? From Adam. By being immersed into Christ his body had undergone no change. It was as much a “body of death” after immersion as before. The only change which he had undergone was one of relationship. He had become an heir of life, and, therefore, entitled, in case of death, to a resurrection. His mind had been redeemed from Jewish traditions, but his body had not been redeemed from the effects of sin. Hence he was in the attitude of “waiting for the adoption, to wit, the redemption of his body.”—(Rom. viii. 23.) When, therefore, he answers the above question by saying “I thank God through Jesus Christ our Lord,” and afterwards adds that the law of the Spirit of life in Christ Jesus has made him free from the law of sin and death, he has in his mind an event then, and still, future, namely, the resurrection and immortalization of faithful believers. In other words, the deliverance from the body of death and the freedom from the law of sin and death are prospective, not actual.

To affirm that those in Christ who die, do so under the law of the spirit of life in him, is equivalent to saying that Jesus Christ is, to his faithful disciples, a death-giver as well as a life-giver. This is an extraordinary conclusion to be arrived at by those who profess to understand the meaning of the statement that “By man

came death, by man came also the resurrection of the dead.—(1 Cor. xv. 21.) It arises from a misconception as to the position occupied by those in Christ. When a man is immersed, it is quite true that he is transferred out of Adam into Christ; but in what sense? Certainly not in a physical sense; for he still possesses the earthy body derived from the first Adam. Hence the change can only be a mutual one. The difference between believers and unbelievers is just this: the latter are both constitutionally and physically in Adam; whereas the former, though physically in Adam, are mentally in Christ. The head of the one body is now immortal, but the other members are still either gone to corruption or corruptible. When they are made like unto their Head, then, and not before, will they be introduced into the last Adam in a physical sense, and so become, as a matter of fact, free from the law of sin and death. Dr. Thomas, in writing about this event, says that it "occurs 'in the resurrection,' an *aion* period in which the sons of God obtain their new nature or materiality. *Mentally*, that is as to mind, disposition, and character, or as we say, spiritually and constitutionally, they are sons of God; but as to the flesh, they are, on this side the resurrection, still the children of Adam. They are flesh and blood, but they do not walk after or according to its impulses; living a life of self-denial, being led by the Spirit, in being led by the truth understood, believed and affectionately obeyed, as it is written, 'As many as are led by the Spirit of God, they are the sons of God.' But to be sons of God, in the full import of the title, they must put off the Old Adam in respect to *body*, as well as to conduct and intelligence. They must become sons of God bodily as well as spiritually. They are waiting for this, namely, 'for the adoption, the redemption of their body.'"—(*Eureka*, v. l. I. p. 30.)

In support of the doctrine of substitution, an argument has been based upon the fact that a few believers—those living when Christ comes—will not suffer death. It is evident, it is said, that he died instead of these few, otherwise they could not be immortalised without passing through death; and, as a consequence, he must have died instead of all other believers. Apart from the truth, or otherwise, of this premise, it is surely very unsafe and illogical to take the case of the few for the purpose of showing the position of the many. Even if there

were no other consideration, the mere fact that those living at Christ's future advent will have their natural lives cut short, would be a sufficient explanation of the exceptional privilege which they are to enjoy, of being exempt from Adamic death. But the real reason is that the time for the Abrahamic covenant coming into force will then have arrived. It is by virtue of this event, coupled with the death of Jesus Christ, that they are exceptions to the general rule. It is the union of these two events that prevents death passing upon them; either of the two separately would not suffice. For Jesus has not died to relieve men from death, but to release them from it. "By man came," not the prevention of death, but "the resurrection of the dead." His mission must be looked at broadly; narrow-minded quibbles such as the one under consideration, tend to obscure it. The purpose of God, through His Son, is to cause life to reign, where, otherwise, death only would reign. The attainment of this result is slow, involving, before its realisation, the return to dust of many generations. Hence it is that the great bulk of believers have to die and be raised from the dead. Now, if they had been brought, during their lifetime, under a scheme of salvation based upon substitution, this result would not have been permitted. To admit that they die, and at the same time to contend that Jesus Christ is their substitute, is equivalent to charging God with injustice in permitting death to operate upon those who, according to His supposed law, have been entirely freed from it. This difficulty has been seen, and hence statement No. 3, that believers whose life is taken away, do not die, but simply sleep. But apart from the evident fallacy of this fictitious distinction, the assumption proves too much. If believers, many of whom are in the grave for centuries, do not die, but simply sleep, then it follows that Jesus Christ, who was in the heart of the earth only three days, simply slept, and, therefore, did not suffer Adamic death, and, as a consequence, could not have "paid" the alleged "equivalent." The doctrine of substitution implies a parallel in a moral aspect between the death of Jesus and the death of those for whom he died, but its advocates overlook one important distinction between the death of Jesus Christ, and of those in him, which it is necessary to bear in mind. It is this: his death was a penal and violent one; theirs is not: he was put

to death judicially; they simply die through possessing Adamic bodies; by his death sin was condemned in the flesh and put away; their death accomplishes no such result. Hence there is not a complete parallel between his death and theirs. Now a perfect plan of substitution would necessitate his dying just the same kind of death as those for whom he died, that is a natural one. Moreover, he himself would have to be free from the law of sin and death, and to remain in the death-state for ever.

The children of Israel were taught the principles of redemption from their earliest existence as a nation. Before their departure from Egypt, Jehovah decreed that all the first-borns should die. But an exception was made in regard to the first-borns of Israel. The blood of the passover lamb sprinkled upon their doorposts, was made the means of saving them from the hand of the avenging angel. By this they were taught that their lives and their very existence as a nation were dependent on Jehovah. In consequence of this act of mercy, the first-borns of the children of Israel were claimed by Jehovah as His own. When speaking to Moses, on one occasion, He said, "I, behold, I have taken the Levites from among the children of Israel, instead of all the first-born that openeth the matrix among the children of Israel; therefore, the Levites shall be mine; because all the first-born are mine; for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first born in Israel, both man and beast; mine they shall be; I am the Lord."—(Num. iii. 12, 13.) Not only were first-born children constituted Jehovah's; the first-born of beasts were subject to the same law. In both cases the children of Israel were taught that Jehovah considered He had a right to do with His property as he thought fit. "*Thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's. And every first-born of an ass shalt thou redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the first-born of men among thy children shalt thou redeem.*"—(Exod. xiii. 12, 13.) Thus, while decreeing that all the first-borns were to be Jehovah's, the Israelites were allowed to redeem them for their own use. The effect of this redemption is seen in the case of an ass; if not redeemed, its neck was to be broken. No proviso was

made as to what was to be done with unredeemed children, doubtless, because their redemption was made imperative, whereas that of the ass was optional. This command was addressed to the people generally; but when Aaron is spoken to about the same matter, greater detail is given: "*Everything that openeth the matrix in all flesh, which they bring unto the Lord, whether it be of men or beasts, shall be thine: nevertheless, the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord.*"—(Num. xviii. 15-17.) The redemption of unclean first-borns is here made compulsory, whereas the redemption of the first-borns of cows, sheep and goats is not permitted: at the same time, the latter are called "holy," clearly showing that that term has nothing to do with exemption from death, or a free life.

When the process of substituting the Levites for the first-born Israelites, to attend to the service of Jehovah, was carried out, it was necessary to number them both, in order to ascertain how far they were from being equal. When this was done, it was found that the male Levites from a month old were twenty-two thousand, and that the first-born male Israelites from a month old were twenty-two thousand, two hundred and seventy-three.—(Num. iii. 39, 43.) This result rendered it necessary that the surplus of two hundred and seventy-three Israelites should be redeemed; which was done, at the rate of five shekels each, and the proceeds were handed to Aaron and his sons.—(v. 45-51.)

The law on this subject having been thus instituted, the enactment in relation to first-borns would afterwards be attended to in its ordinary course. Every time a Jew was blessed with a first-born, whether of his own flesh, or of his beasts, he would be reminded of the deliverance effected for the twelve tribes of Israel, when "their lives" were made "bitter with hard bondage" in Egypt.—(Exod. i. 14.) If it were a cow, sheep, or goat, he would have to take it to

the priest to be offered up on the altar; but if an unclean beast, he must either kill it or redeem it, and if a child, he would have to redeem it. Jesus Christ as the first-born of the virgin would come under the latter category. His mother and her husband would have to go to the temple and redeem him, in accordance with the Mosaic enactment.

The practice as carried out by modern Jews is thus described by one who writes about their customs:—

“On the eighth day, the child, if a boy, was circumcised, and received a name.—(Gen. xv. 12; Luke i. 59-60.) This rite the Jews solemnly observe to the present day. Except when the child is ill, and it is questionable whether it will be able to undergo the operation, it always takes place on the eighth day, even if the eighth day happens to be a Sabbath (Jno. vii. 23), in the presence of a number of relations and friends, who not only join in the religious service connected with the ceremony, but partake of a joyful repast. Twenty-two days after circumcision—that is, when the child was thirty days old—if it was the first born, the father had to redeem it by giving to the priest thirty silver shekels of the sanctuary—*i.e.*, between eleven and twelve shillings—as the maximum. If the child was sickly, the priest could estimate it at less than this sum.—(Num. iii. 47; xviii. 16.) The priest had to come to the house, as the mother could not appear with the infant in the sanctuary, because her days of purification, according to the law (Lev. xii. 2-4), were not as yet accomplished. When she was ritually purified, the mother brought the baby to the priest into the temple, to be presented publicly to the Lord.—(Luke ii. 22.) The Jews still observe the law of redemption to this day. When the first-born male is thirty days old, the parents invite to their house their friends and a *cohen*—that is, a descendant of Aaron—to a repast. Having offered grace and some introductory prayers, the priest looks at the child and the price of redemption presented unto him, and asks the father which he would prefer, the money or the child. Upon the father's reply that he would rather pay the price of redemption, the priest takes the money and swings it round the infant's head, in token of his vicarious authority, saying, ‘This is for the first-born, this is in lieu of it, this redeems it! and let this son be spared for life, for the law of God and for the fear of heaven! May it please Thee, that as he was spared

for redemption, so he may be spared for the law, for matrimony, and for good works. Amen.’ The priest then lays his hand upon the child's head, and blesses it as follows: ‘The Lord make thee as Ephraim and Manasseh,’ &c. It is to this that the apostle Peter refers when he says, ‘Ye were not redeemed with corruptible things, as silver and gold,’ &c.—(1 Pet. i. 18).”—(*Dr. Ginsburg on Eastern Manners and Customs in the Bible Educator*, p. 30.)

The contrast which the apostle Peter draws between “silver and gold” and the “blood of Christ” shows that, although in the Mosaic law of redemption, money was used as a type of Christ's blood, the two are not on a par. The very fact that the one was a type of the other would be sufficient to show that; because types are always inferior to their antitypes. The blood of Jesus Christ was not “precious” because it was different in its component parts or relationship from that of his mother Mary, from whom it was derived, but because it was the blood of one whose moral character was spotless. No one else descended from Adam having manifested perfect obedience, there was no other blood in existence which would be efficacious for the redemption of man from death. This fact, and not any money value, or substitutionary element in it, made it very “precious.”

The plan of redemption devised by Jehovah required four things:—1—Obedience; 2—a sacrificial death; 3—resurrection; 4—immortalization. The proofs for these items are to be found in the following passages:—

1.—“By the obedience of one shall many be made righteous.”—(Rom. v. 19.)

“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.”—(Heb. v. 8, 9.)

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, that at the name of Jesus every knee should bow.”—(Phil. ii. 8, 9.)

2.—“He appeared to put away sin by the sacrifice of himself.”—(Heb. ix. 26.)

“God, sending His own Son in the likeness of sinful flesh, and, for sin, condemned sin in the flesh.”—(Rom. viii. 3.)

“As Moses lifted up the serpent in the wilderness, so must the Son of Man be

lifted up.”—(John iii. 14.)

“Thou shalt make his soul an offering for sin.”—(Isaiah liii. 10.)

3.—Jesus our Lord “was delivered for our offences, and was raised again for our justification.”—(Rom. iv. 25.)

“If Christ be not raised, your faith is vain, ye are yet in your sins.”—(1 Cor. xv. 17.)

4.—“If when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life.”—(Rom. v. 10.)

“God hath made that same Jesus whom ye have crucified both Lord and Christ.”—(Acts ii. 36.)

“I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell, and of death.”—(Rev i. 18.)

Any theory, which by plain statement, or by its consequences, depreciates the value of any one of these essential elements, or ignores any of them, necessarily stamps itself as a departure from apostolic truth. This is the unenviable position occupied by the “free-life” theory. In saying that a life free from the law of sin and death was essential to give Jesus Christ a resurrection, it in effect says that he was not raised solely on account of his obedience, and so depreciates the value of his righteousness. In affirming that redemption was effected on the principle of substitution, it makes the resurrection and immortalisation of Christ unnecessary for the salvation of others. It is, therefore, both affirmatively and negatively, vitally defective.

The Bible plan of redemption is based upon law, and that law is the result of favour. Sin leads to death, responsibility to resurrection, and righteousness to immortality. As there is a law of sin and death, so there is a law of righteousness and life: the latter is as much superior to the former as is resurrection to death. The introduction of the law of righteousness and life does not necessitate the suspension or the abrogation of the law of sin and death. The two exist simultaneously, but inasmuch as the law of life is stronger than the law of death, it necessarily obtains the victory. This may be illustrated in things natural by the law of gravitation. By this law, every body whose specific gravity is greater than that of the atmosphere, gravitates to the earth. But by the introduction of a superior force—as for instance when a stone is thrown into the air, or a bird flies—the law

of gravitation is, for the time being, superseded; it is not suspended, but simply overpowered temporarily. If the force by which the stone or bird whirls through the air, were able to exert itself perpetually, the law of gravitation in relation to these bodies would be for ever overcome. But a time comes sooner or later when this force expends itself, and then the law of gravitation asserts its sway. Not so with the law of life which is in Christ Jesus. Those who once attain to the end of that law, will be able to resist for ever the action of the law of death.

Now if the sentence passed upon Adam and Eve had been eternal death, there would have been no room for the introduction of a law of life. For if God had once decreed that Adam and his descendants should suffer eternal death, He could not, in harmony with His attributes, have altered or repealed that decree. But, it will be said, infants and the heathen suffer eternal death; and as this is through Adam's sin, the sentence upon him must have been eternal death. This reply exhibits a confusion of ideas. It is true that infants and the heathen suffer eternal death. But why? Because they never come under the law of righteousness and life. They suffer eternal death, not because that was the sentence passed upon the race, but because that is *in their case the consequence resulting from the sentence*. The sentence was simply death; no period of time is defined for its continuance. Jesus Christ suffered the penalty due to sin, and yet was dead only three days. This fact is in itself sufficient to show that the wages of sin is not necessarily eternal death.

Forgiveness of sins being involved in redemption, it follows that the principle upon which the one is based is necessarily the basis of the other. That is to say, both are based upon law, and that law has its origin in the grace or favour of God. Thus the apostle says, in writing about the beloved Son of God, “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”—(Eph. i. 7.) Redemption and forgiveness are coupled together here, and shown to be dependent on the “grace” of God. The same apostle, when writing to the Romans, says that “If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.”—(Rom. v. 15.) Again, “Where sin abounded, grace did much more abound; that as sin hath

reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—(v. 20, 21.) The believers to whom these words were written were "justified freshly by His (God's) grace, through the redemption that is in Christ Jesus; whom God hath 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."—(Rom. iii. 24, 25) To attribute the "remission of sins" to the "forbearance of God" is equivalent to saying that they are forgiven through His grace. But this grace is not administered in an arbitrary manner, for it is described as "reigning *through righteousness* unto eternal life." This is the same as saying that it is bestowed through law, that law consisting of faith and obedience. All the human race having sinned, they are all necessarily under the law of sin and death; and if no interposition were made in their behalf, they would continue under this law. But God in His gracious mercy has stretched out His arm for the purpose of redeeming some of them. In so doing, He has offered to forgive their sins on certain conditions. Those sins are of two classes; sins before baptism and sins after baptism. The forgiveness of the former is offered on condition of believing the gospel as preached after the crucifixion, and being baptized; the forgiveness of the latter is offered on the condition of contrition, confession in the appointed way, and abandonment of the offence. A man may have the first class of sins forgiven, but not the second. In that case he cannot be saved; for both classes must be blotted out before salvation can be enjoyed. Redemption is a gradual process divided into three stages: 1—baptism; 2—resurrection; 3—immortalization. All who pass through the first stage are necessarily included in the second, but of these only a portion attain to the third stage. Being "redeemed from among men" (Rev. xiv. 4), they will sing to the Lamb of God, "Thou wast slain, and hast redeemed us to God by thy blood."—(Rev. v. 9.) This privileged number will not ascribe their complete redemption from the law of sin and death to their own power, but to the grace of God, as manifested in His Son; for they are represented as saying, with a loud voice, "The salvation (be ascribed)

to Him who sits upon the throne of our Deity, and to the Lamb."—(Rev. vii. 10; *Dr. Thomas's version.*)

The introduction of the substitution, or "free-life" theory into this beautiful divine plan of redemption, very seriously mars it. It necessarily leads to the conclusion that the forgiveness of sins, instead of being dependent upon the grace, favour, or forbearance of God, is capable of being claimed as a matter of right. It represents him as entering into a bargain to redeem men from death on condition of receiving an equivalent. If this be true it was no act of favour on His part to provide a plan of redemption, but an operation from which He derives as much as he bestows. On such a theory as this, forgiveness of sins cannot be said to be dependent on the forbearance of God, but follows, as a matter of course, without compliance with conditions on the part of those forgiven; just in the same way as goods paid for by a third person would be handed over to the one for whom they were bought, in the ordinary course of business, on the principle of justice, not favour. On the same principle, if A owed a sum of money to B, and C paid B the amount instead of A paying it, B's ceasing to claim it of A would be a pure matter of justice, and not forgiveness. In like manner, if Christ gave to God all that was due from man, it cannot be said that man is, or may be, forgiven.

A more outrageous slander against the Deity than this it would be impossible to devise. It traduces His character, misrepresents His revealed will, and insults His goodness. Having its origin in the flesh, its fate will be the same as the flesh; and its advocates would do well to bear in mind that "He who soweth to his flesh shall of the flesh reap corruption."—(Gal. vi. 8.)

The conditions of forgiveness are that a man shall acknowledge himself to be a sinner; admit the righteousness of God's law; recognise the fact that that law has been upheld by Christ; and heartily believe that on this account Jesus Christ is the only one through whom salvation can be obtained. He must then bring himself under the covering name of Christ in the appointed way. On these conditions, and not because Christ has paid an equivalent for what was due from man, can anyone receive forgiveness of his sins.

J. J. ANDREW.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 56.

“Exhort one another daily.”—PAUL.

“If any man be ignorant, let him be ignorant.” These words will seem harsh to many, but they are Paul’s words, and like all the words of Paul, whether harsh or gentle, they bring with them a lesson for the wise which makes it worth while to consider them.

They were uttered by Paul in reference to a class of critics who set themselves up as judges and censors of Paul’s course, without being competent to fulfil their self-imposed function; being, in fact, pious hypocrites, perhaps without knowing it. These critics considered themselves to be spiritual; wherefore he says, “If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. *But if any man be ignorant, let him be ignorant.*”—(1 Cor. xiv. 37). This challenge was doubtless humiliating to those concerned. Paul was willing to allow the possibility of their being prophets and spiritual men, but made their recognition of his teachings a test of the point. If they recoiled from the test, saying “we don’t know,” he then charged them with ignorance, and called on them to accept their place as ignorant men, and not pretend to be what they were not. The picture before us, is that of men in Paul’s day professing attainments in the truth, but ventilating doubts as to Paul’s authority, under a conceit of superior discernment, which was only a cloak of ignorance. By one trenchant sentence, Paul was able to tear the thin gauze from their faces, and reveal the pale, ghastly, green countenances of envious hypocrites, who made a profession of subjection to the truth, but were all the while spiritual cyphers, uncertain

about the great realities of the spirit, and only faintly appreciative of even its palpable glories, being chiefly distinguished by a care of their own precious little dignities and reputations, which suffered eclipse from the orb of Paul’s vigour and faithfulness.

There is such a thing as the whole counsel of God (Acts xx. 27); a faithful work of the Lord (Titus i. 9-14); an earnest contention for the faith (Jude 3); a full, wise, uncorrupted, saving testimony of the truth.—(1 Tim. iv. 15-16). And there are those who never go farther than a mere smattering of the thing; whose capacities are too contracted to expand to the greatness of the truth—whose energies are too much bestowed on mere temporalities to leave a sufficiency for growth in the Spirit, and stop short in pious “charitable” uncertainties, which embarrass the operations of the truth, and would spoil the work of God if they were to get their way. They are dealt with in Paul’s words: “If any man think himself a brother, let him show it by acknowledging frankly and abetting heartily the whole counsel of God; but if any man be ignorant, let him be ignorant.” If he is uncertain in this or that, and disposed to temporize and compromise, let him take his place as an ignorant man, whose voice should not be heard in counsel, and least of all, lifted up against those who are where he professes to be, and who are doing the work which by his profession, he ought to be doing with all his heart.

We have not a Paul to cut the matter short in this summary way (though if we had, we should probably have the same fight to fight, considering how they

flourished and obtained the ascendancy in Paul's day). We have, however, the word of God, and good sense to apply its most glorious facts and principles; and with a little timely firmness we may cut our way through the tangle-weed that would obstruct the progress of the boat, and by the merciful permission of God, land in the desired haven.

It is altogether a mistake to let ignorance or pusillanimity dictate the policy of the truth at any time, but more particularly in an age when the truth has to contend with almost insurmountable difficulties. If any man be ignorant, let him be ignorant; but let not those who are privileged to be otherwise, take direction or example from the ignorant man, nor let their course be influenced by him, either for the sake of pleasing him, or from any other motive. His way leads to destruction and death; and all the more so, because he wears the garb and talks the language of one who knows the way of life. "He thinks himself to be a prophet or spiritual:" if he be so, let him show it by the manly, earnest, zealous carriage of such an one. But if he be but a spiritual ignoramus, let him take the consequences in being avoided.

This is the lesson of Paul's harsh words. Nor is it at all inconsistent with those other words with which, no doubt, the 'charitable' man of ignorance would run to the rescue: "We that are strong ought to bear with them that are weak, and not to please ourselves."—(Rom. xv. 1). It is a well known popular proverb that "the devil can quote Scripture." The charitable man of ignorance, quoting these words for such a purpose, is an example of it. Nothing is more grievous to sound sense than to hear cogent words misapplied. How easy it is to do so, while all the while appearing to be arguing most justly. The apparent justness of it is the measure of its mischievousness and aggravatingness. Thus the hypocritical libertine justifies his flagitious ways by quoting

Paul: "All things are lawful unto me." Thus too the Papist extenuates the claims, practices and pretences of the Roman priesthood, by quoting Leviticus, and the words of Christ to the apostles: "Whosoever sins ye remit, they are remitted." And thus charitable and mischief-working ignorance would plead for connivance at error and sin by quoting "we that are strong ought to bear with the infirmities of the weak." The sense of words must always be taken from their connection, Paul was speaking of brethren all alike believing and obedient to the gospel of their salvation. Some, however, had a weakness in relation to meats and drinks, inherited from the law which had only just ended in Christ. Paul says that strong brethren were not to reject such brethren, or ridicule their weakness, but rather bear with them and be careful to do and say nothing that would place a stumbling block in their way. The "strong" and "weak" brethren of the passage were both "in the faith." The "bearing" Paul recommends had no reference to the doctrines and precepts of that faith, but to certain things lying outside of it. He did not mean that brethren faithful to the doctrines and commandments of Christ were to "bear" with those who were loose and uncertain in their allegiance to these. On the contrary, you find in the same epistle, in the very next chapter, (xvi. 17,) that he commands them to "avoid" those who "caused divisions and offences contrary to the doctrine which they had learned." He meant that strong faithful brethren were to bear with weak faithful brethren in matters not affecting the faith and practice which united them in Christ.

The lesson is serviceable in our own day, in both the ways of it. There are matters which do not affect the principles or precepts of the gospel in which a magnanimous forbearance will be exercised by all right-minded brethren towards those who may not have sufficient rigour of

judgment to see their way clearly. On the other hand, there are principles and practices with which there is to be no forbearance whatever. If a man should object to almsgiving, for instance, it would be a violation of Paul's words to say that because "we that are strong ought to bear with the infirmities of the weak," therefore, those desiring to be obedient are to give in to this man's scruples, and suppress among themselves obedience to the second great commandment. Suppose he were to find fault with baptism as a needless preliminary to fellowship, as an obstacle keeping back many people; or suppose he were to complain of the gospel being preached as essential to salvation; or suppose he were to find fault with prayer or object to praise in the assemblies of the saints, instead of being called on to bear with such, as "weak" brethren, in the sense of giving in to their ignorant whims, the faithful would rather be under an obligation to apply the principle before us in the opening: "if any man thinketh himself to be a brother, let him show it by consenting to the wholesome words of the Lord Jesus; but if any man be ignorant, let him be ignorant." And if any man be so ignorant as to stand in the way of the principles or practices of the house of God, which is the pillar and ground of the truth, he brings himself within the stern injunction of John, which commands us to refuse our "God-speed" to any who bring not the doctrine of Christ; and Paul's command to "reject" a man that is an heretic, after the first and second admonition.

Forbearance and faithfulness must never part company. Wisdom teaches when to forbear and when to earn the Lord's commendation of the Ephesian ecclesia: "thou canst not bear them that are evil." And this wisdom comes from above, through its appointed medium, to those who search diligently for it, as for hid treasure in the daily reading of the word.

Besides the duty of avoiding those who ought to be avoided, there is another lesson in the 16th chap. of Rom., which comes as a counteraction to the ideas that some have drawn from Paul's remarks elsewhere on the position of woman in the ecclesia. Paul has said "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law." There is a tendency with some to drive this doctrine to an extreme. I have heard some speak contemptuously of the sisters as "mere women, only fit to nurse babies, and look after the pudding." Against such a doctrine, every true brother will earnestly protest. It is not only degrading to her whom God has given us for "an helpmeet," but it is inconsistent with the spirit of the gospel which teaches that there is neither male nor female in Christ: that we are *all one in Christ Jesus*. It is probably the natural extreme of the theory which flourishes on the other side of the water, and is equally to be reprobated in Christ. The one puts woman too high, and the other most certainly too low—so low as only tyrannical and selfish men would put them. Paul's allusions in the chapter referred to, help us to put the right boundary to Paul's doctrine of feminine subjection in the other case. He commends to the attention of the Roman ecclesia one Phœbe, a sister, whom he distinguishes as "a servant of the church at Cenchrea." This implies a prominent, active, if not official position on the part of the sister in question. He further distinguishes her by making her the bearer of the epistle to the Romans, of which, for a time, she was the sole custodian. He entreats the whole Roman ecclesia on her behalf, saying of her that "she hath been a *succourer of many, and of me also*." In the next verse, he mentions another sister Priscilla, as one who had with her husband, for Paul's life laid down her own neck. In verse 6, he sends

love to "Mary, who bestowed much labor on him." Further down, he salutes, among others, Tryphena and Tryphosa, Julia and the sister of Nereus, and the mother of Rufus. This is a standing apostolic recognition of the high place which sisters may fill in the Lord, if in the grace of God, they have wisdom sufficient. True, there are not many such, but that is a misfortune of our times, and not a necessity of the thing itself. It may account for the cynical views of some, but ought not to be allowed to justify an unnatural, mischievous, and unscriptural theory. Sisters are never likely to develop into noble servants of Christ if the door is shut in their face, by a theory which would consign them to cradles, pots and pans. I do not mean to suggest that pots and pans are incompatible with higher duties, any more than the hammers, shoe lasts, or baking troughs of their rougher brethren, but a doctrine which would tie them all the time to these, is an offence and a mischief. It is the part of true nobility to shine in the performance of the humblest duties, we will not say "stoop," or "condescend," because there is no stooping in the case. These humble duties, which are most important in the economy of life, become exalted in the hands of intelligence and worth. But to insist on confining sisters to these, would be to ignore the fact that they have brains as well as bodies; and that men have other needs of help-meetship, besides those of knife and fork. Such a boorish doctrine would destroy companionship, where brethren need it most, and unfit their wives to fulfil the highest function of motherhood, which is to bring up their children in the nurture and admonition of the Lord. In fact it is a doctrine to be opposed and detested as much as any hurtful doctrine may be. The man who holds, and much more the man who preaches it, deserves to be deprived of every social advantage and be shut up in a cave. This in fact, is his destiny at last.

Jesus marks the position of woman in a very distinct manner, and on more than one occasion. He chode Martha for her zeal in the very department where our ogre friends think woman ought exclusively to shine. He commended Mary for her preference for spiritual things and spiritual society. To "the women" he first appeared after his resurrection, and sent his first message to the disciples, through them. Shortly before he suffered, one showed the exuberance of her affection by anointing him with expensive ointment. A certain brother standing by (Jno xii. 4), who probably thought women were "only fit to look after babies and puddings," said: "Why was not this ointment sold for three hundred pence and given to the poor?" It was a hypocritical plea, for the speaker, who "bare the bag," was a thief, and sold his master for thirty pieces of silver. Hypocrites always oppose the deeds of righteousness under pious pretences. How did Jesus receive his very proper, very prudent, very judicious protest against such useless "extravagance?" He said, "Let her alone: why trouble ye the woman: she hath wrought a good work upon me. . . . Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her."—(Jno. xii. 5; Matt. xxvi. 13) And wheresoever during the past eighteen centuries these apostolic records have been read, this incident has been made mention of to the credit of a woman—a sister—a beloved Mary, who very likely put all her spare money into the act.

If a sister is an intelligent, active, useful, noble servant of Christ, her being a sister is no disqualification or barrier; it only precludes her from the act of public speaking and involves subjection to her husband. It does not shut her up to babies, pots and pans, though these will dutifully receive the right share of attention at her

hands. She is a partner, a helper, a fellow-heir in all things pertaining to Christ, and the man who would degrade her from this position, is not fit for a place in the body of Christ.

But, of course, there are trying women, women of no sense, or perhaps a little sense with a clattering tongue—just sense enough to comprehend the trifles—smart in a small way, with large relish and capacity for the small things of life. They may even talk about “the truth” in the glib fashion in which they talk about Mrs. Jones. Such women are not sisters, though they may bear the name. Such women may covet the respect shown to real sisters; they cannot get it. They may envy the appreciation and love exhibited towards true Marys, but they can no more get what they wish than a farmer can reap harvest who does not sow in spring. They may steal a little by surprise, but stolen goods have to be given up with bitterness. Insipid, saltless, petty, gossiping, garrulous, spiteful, slanderous women are amongst the most grievous nuisances of creation. The great superabundance of them has probably led to cynical extremes against their sex; but it does not exclude the fact that there are noble daughters of the Lord God Almighty, nor does it justify the refusal of the right position to such when happily they make their appearance.

For both men and women, there is a place in the kingdom of God. Though they neither marry nor are given in marriage, we may depend upon it that God, who never makes mistakes, has a place in the higher state for the companionship arising out of the natural and radical differences between man and women as constituted in this preliminary state. This is one of the sweet secrets we wait to see disclosed. Meanwhile, they stand related to the same rules of admission. Each must be faithful to Christ in their several spheres. The man

must be enlightened, believing, courageous, trustful, prayerful and obedient; and the woman must be no less in her more contracted circle, aiming particularly at those active, multiplied, repeated, and untiring good works in the Lord which obtained for sisters of old the approbation of the Lord and the praise of his apostles. Thus may both earn for themselves a good degree which will shine forth with glorious lustre in the blessed ages that are to succeed the present evil world.

EDITOR.

WE have met together this morning in obedience to the commands of our divine Master to commemorate his sufferings, and to refresh ourselves with his words and teachings apart from the cares and associations of the outside world. As our bodily strength would fail us without constant nourishment, so our minds without the constant nutriment of the word would become weak in spiritual matters. It is only by constantly imbibing the divine ideas, that we can obtain that strength and steadfastness of character which will make us meet for the kingdom of God; and these meetings constitute a source of strength that we cannot obtain elsewhere. Our Saviour said, “whoso eateth my flesh, and drinketh my blood hath life eternal; and I will raise him up at the last day.”

To us who are partaking of the life-giving principle of these emblems, Christ appears in two aspects. One is retrospective and the other prospective. One is as real and as substantial as the other. The retrospective view presents our Saviour as a man of sorrows and acquainted with grief, who nearly nineteen hundred years ago, inaugurated a new phase in the divine scheme of human redemption, and who by obedience unto death, even the death of the cross, fulfilled the requirements of the law, and brought life and immortality to light, who was bruised for our transgressions, who was crucified through weakness, and who put away sin by the sacrifice of himself.

The other view presents him to us as the Lion of the Tribe of Judah, aroused from his long silence, and returning to the scene of his humiliation, with omnipotent power, to pour out his indignation upon the perverse generation by which we are surrounded, and omniscient wisdom to rebuild and to reconstitute society upon a more permanent footing, and to give peace, happiness and immortality, and blessings which it has not entered into the heart of man to conceive, to all those who have loved him in the day of his humiliation; whose prayer has been for his return; who without him are like sheep without a shepherd, and whose condition is apostolically described as the patient waiting for Christ. This is the prospective view which will result in the law going forth from Zion, and the word of the Lord from Jerusalem, which will bring peace on earth and goodwill towards man, which will wipe the tear from every eye, and drive away the voice of sorrow and mourning from the earth. This will be a blessed time for Zion after her long desolation. God grant that we may see these marvellous changes, and all of us be partakers in the glory which is about to be revealed.

Let us glance for a few moments upon the position which Christ held during his sojourn among men, and gather from it a few of the lessons it teaches. Jesus walked in the humblest sphere of life. He was born in a manger, and a more lowly cradle for one whose extraction was so lofty, and whose labour (divinely speaking) was of so exalted a character, could not be imagined. He was reared under the roof of a carpenter, and probably followed this calling until his baptism in the Jordan by John. For his companions he chose a few poor ignorant men (Acts iv. 13) to associate with him in the work of the ministry; and we can see that this selection showed the wisdom of our Saviour. They were a class of people that were much downtrodden by the wealthier Jews; they were men who had to toil hard, and often unsuccessfully, for their scanty living (Luke v. 5); and therefore were more capable of

being impressed with the glad tidings which Christ came to proclaim, than those of their brethren who were living in ease and comfort, and were satisfied with the luxuries by which they were surrounded. Throughout the whole of his ministry Christ still preserved the same poverty; and so great was that poverty, that when the scribe, in the ardour of the moment, said to him "I will follow thee whithersoever thou goest." Jesus was able to reply "Foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head." We learn from all this that the standard of the truth was not reared for worldly ambition or for worldly aggrandisement. Its sole attraction was then as it is now, its beauty and its reasonableness. It saw none other things than those which the prophet and Moses of old said should come to pass. It points to their teachings in confirmation of its claims. It appeals to the mind and understanding, and from these to the heart of man. Its teachings humble the proud and haughty, and exalt the meek and lowly. It raises to the same level all that flock under its banner. It commands us not to covet the luxuries of the table, nor to be anxious about the raiment wherewith we are clothed. It teaches us to set our affections on things above, where moth and rust doth not corrupt, and where thieves do not break through and steal. It speaks of the uncertainty of human life, and the vanity of wealth. Christ laid this down with great force in his parable of the rich man who, accumulating more goods than his store houses would hold, resolved to pull them down and build larger ones, that he might enjoy in his own selfish way, the riches he had acquired; but the night that saw his hopes nearest to their fulfilment, was his last. He was called away from the vanities upon which he had set his affections, and the exertions of a lifetime were ended without giving him any claim to the period of rest for which he had been longing; and why? because his energies had been devoted to vanities which were as ephemeral as his own nature. It will

be so with us if we serve the unrighteous Mammon. Wealth brings but cares and anxieties, and helps to throw a veil over the glories for which we are waiting. There is nothing real or lasting that we see around us, and we must ever bear this fact in mind, that we do not centre our thoughts and affections here. The beautiful landscape that appears at this season of the year, wrapt in a mantle of the brightest green, will, a few months hence, present to the eye a scene of utter desolation. So it is with all earthly things; and they alone are wise who set their affections upon the more lasting blessings of the kingdom and age to come. One word in conclusion, to those who have just begun the race. In having submitted to the obedience which Christ requires, you have made a good start on the road which leads to life eternal. A blessed prize is before you, which is well worth your greatest perseverance to obtain. Happiness and blessings which it hath not entered into the heart of man to conceive, will be your portion, if you continue steadfast and immovable to the end. You have now put your hands to the plough, and our Saviour declares that no man doing so and looking back, is fit for the kingdom of God. Although the road will often seem dark and dreary, and will be beset with many trials and temptations; you must ever keep your minds fixed upon the truth, which is a compass that will guide you safely through all the dangers and difficulties of the way. Christ told his disciples that in the world they would have tribulation, and this also applies to us, for Paul writes the same thing in the 12th chapter of his epistle to the Hebrews. He says at the 6th verse, "for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Yet we have the consolation of knowing that we have a faithful high-priest, who was touched with the feeling of our infirmities, to intercede for us at the right hand of God. Christ has trodden the same narrow way which he has now called upon you to follow. He has borne its sorrows and felt

its bitter trials and temptations, and he watches with interest your growth in the truth. He is watching and noting the changes which it is making in your walk and conversation. The smallest event of your life is known to him. He bids you continue steadfast to the end. He invites you to come to him when you are weary and heavy laden, and he will give you rest. He warns you not to look back upon the world you have left. Its pleasures must no longer have any interest for you. The word of God must be your only guide, and this fact I commend to you most earnestly, since your spiritual strength depends upon your constant reading and meditation upon the Word of God. If you make this your study and the precepts it teaches the daily rule of your walk and conversation, then after the cares and anxieties of the present life are over, you will receive an abundant entrance into the kingdom of God. God grant that you may be strengthened and immovably fixed in this blessed faith, that you may be able to use the words of Paul, which are to be found in the 8th chap. Romans, 35th and following verses. R. H. CADDICK.

ON BIBLE READING.

My dear Brother Roberts,—I drop you a few lines with regard to your "Sunday Morning" paper this month, on the reading of the Scriptures, which I readily and heartily endorse. I would entreat all our brethren to make the Bible their daily companion, and especially from the God stand-point in which you most appropriately put it. Because, if the Bible be shelved for a week or more, God is virtually shelved for the time, and out of sight, and out of mind; of this there can be no mistake. Brethren may deceive themselves but they cannot deceive God, nor can they avoid the effects of their neglect. I too often find the sad blank when business hinders my daily readings, but I try to make up the loss and read the more. I make a point at every meal to read and meditate on the Scriptures. This, of

course, leaves me very little time to read anything else; but what I do read else is so easily laid hold on from my daily reading the Bible. The constant methodical and meditative reading of the Bible becomes part of the spiritual man's need; at last, he can no more do without it than the natural man can do without food. There is great satisfaction in it. The history of the men you are reading—Abraham, Moses, Joseph, Joshua, Caleb, Samuel, David, Daniel, Zechariah, and of Christ and his apostles, makes you acquainted with them; their manner of life, faith, hope, &c. You come to feel, in a sense, that their history is yours, their faith and hope yours. You become so acquainted with them that were they to come back to-day, instead of its being something strange, it would be the best of pleasure to meet them and keep their company. This I feel to be one of the blessednesses of daily reading. Their trials also help us to bear ours. Like Job and Moses of old, our hope is like theirs. "I know that my Redeemer liveth," &c.

When the present evil world gains the ascendancy in a man's thoughts, time and actions, God is driven away, and the man is lost; for what is this life? A vapour, a wind that passeth away. Death finds such a man unready, and the next conscious moment, the judgment; and how—oh! how, are such to face those whose company they do not belong to, since they spent mortal days in sleeping, and living, and thinking about wealth, the world, trade, houses, honours? Alas, alas! the end of

these things is death.

What a pleasure the daily reading of the Bible becomes! How refreshing every morning after breakfast—I fall asleep at night—to associate with the prophets and apostles; aye, and with the Father and the Son. Have you noticed what harmonious reading the chapters make for the 1st of May in the *Bible Companion*? Every year I am so refreshed with them.—(Deut. xviii. 15th verse to end). God in living manifestation at Sinai, tells the people as they feared the sight, that they did well in standing afar off, and asking one to come near! He as much as says "I will condescend to their own nature; I will come down from Sinai's Fiery Heights, and manifest Myself, and speak to them in or through a prophet like unto Moses, whom I will raise up from the seed of Abraham—their own nature, &c." And when we read the New Testament lesson, (2 Cor. iii. 4) about the Lord Jesus Christ, the image of the Invisible God, "the Lord the Spirit," what a harmony and fulfilment of Deuteronomy. This is only a specimen of one day's Bible reading, and what are 365 days of such in a year? What a blessing on the one hand; what an error and mistake on the other, to neglect the Bible. When I was a child, my mother taught me a hymn, "Holy Bible, book divine, precious treasure, thou art mine, &c." I realise this sentiment more strongly now, and so will all those who read it, and make it their daily companion.

Truly yours, A. TAIT.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 62.

MEN AND WOMEN AFTER GOD'S OWN HEART.

Men of truth. "Such as fear God, men of truth, hating covetousness."—(Ex. xviii. 21.)

Abraham. "And he believed in the Lord, and he counted it unto Him for righteousness."—(Gen. xv. 6.)

Trembling saints. "To this man will I look, even to him who is poor, and of a contrite spirit, and trembleth at my word."—(Isaiah lxvi. 2.)

Moses. "Moses was very meek above

all the men which were upon the face of the earth. Moses was faithful in all his house, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, and esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect to the recompense of reward."—(Num. xii. 3; Heb. xi. 24-27; iv. 5.)

Abel. "And the Lord had respect to Abel and his offering."—(Gen. iv. 4; Heb. xi. 4.)

David. "I have found David, the son of Jesse, a man after mine own heart, who shall fulfil all my will."—(Acts xiii. 22.)

Job. "That man was perfect and upright, and one who feared God, and eschewed evil."—(Job i. 1.)

Hezekiah. "Remember now, O Lord, I beseech Thee, how I have walked before Thee in truth, and with a perfect heart, and have done that which was good in Thy sight . . . Thus saith the Lord, the God of David, I have heard thy prayer."—(Isaiah xxxviii. 5.)

Daniel. "And he said unto me, O Daniel, a man greatly beloved . . . unto thee am I now sent . . . fear not Daniel; for from the first day that thou didst set thine heart to understand and chasten thyself before thy God thy words were heard."—(Dan. x. 11, 12.)

Joseph. "Joseph of Arimathea was a counsellor, and he was a good man and a just; the same had not consented to the counsel and deed of them who put Jesus to death: who also himself waited for the kingdom of God."—(Luke xxiii. 50-1.)

JESUS. "This is my beloved Son in whom I am well pleased." "Thou hast loved righteousness and hated iniquity, therefore, thy God hath anointed thee with the oil of gladness above thy fellows."—(Matt. iii. 17; Heb. i. 9.)

The Prophets. "Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction and of patience."—(Jas. v. 10.)

Mary. "Mary sat at Jesus' feet and heard his word, but Martha was cumbered about much serving; and Jesus said unto her, Martha, Martha, thou art careful and troubled about many things, but one thing is needful; and Mary hath chosen that good part which shall not be taken away from her."—(Luke x. 42.)

God-rememberers. "Then they who

feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him for them who feared the Lord and thought upon His name. And they shall be mine, saith the Lord, in that day when I make up my jewels."—(Mal. iii. 16, 17.)

Hannai. "He was a faithful man and feared God above many."—(Neh. vii. 2.)

God-glorifiers. "Thus saith the Lord, let not the wise glory in his wisdom, neither let the mighty glory in his might; let not the rich glory in his riches, but let him that glorifieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these I delight, saith the Lord."—(Jer. ix. 23-4.)

Of honourable mention. Onesimus, Aristarchus, Marcus, Justus, Epaphrus, Luke (Col. iv. 9-14), Timothy, Lois, Eunice (2 Tim. i. 5), Sylvanus (1 Pet. v. 12), Epenetus, Andronicus, Mary, Junia, Amplias, Urbane, Stachys, Appelles, Tryphena, Tryphosa, Rufus, Phoebe, Aquilla, and Pricilla.—(Rom. xvi. 1-4.)

Enrolled in the book of life. "I entreat thee, true yoke-fellow, help those women who laboured with me in the gospel, with Clement also and other my fellow-labourers, whose names are written in the book of life."—(Phil. iv. 3.)

Cornelius. "A devout man, and one who feared God with all his house, and gave much alms to the people, and prayed to God alway. He saw in a vision an angel of God coming to him and saying unto him, Cornelius, thy prayers and thine alms are come up for a memorial before God. God is no respecter of persons, but in every nation, he who feareth Him and worketh righteousness is accepted with Him."—(Acts x. 1-4, 35.)

Enoch. By faith Enoch (who walked with God) obtained this testimony, that he pleased God.—(Heb. xi. 5.)

Noah. By faith Noah (a preacher of righteousness), having regard to the warning of God, prepared an ark for the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.—(Heb. xi. 7.)

Men of good report. Isaac, Jacob, Gideon, Barak, Samson, Jephthae, Samuel (Heb. xi. 39), Demetrius (3 Jno. xii.), Caleb, Joshua.—(Deut. i. 35-8.)

REFERENCE TABLET No. 63.

THE TEMPLES OF WISDOM AND
FOLLY CONTRASTED.

The virgin community created by the preaching of the apostles, being "espoused to one husband," recognized only one Lord, the Lord Jesus Christ.—(1 Cor. viii. 6.) The church protestant of our times is wedded to "lords many;" first, in accepting the lordship of the state, and second, in being constituted under the jurisdiction of "lord bishops."

To the believers of the first century there was but one God.—(1 Cor. viii. 6.) The ecclesiasticism of the so-called "Christians," our contemporaries, admits a plurality of Gods; first, as contained in the doctrine of the "Trinity;" second, in that they surrender themselves in church capacity to the judicial legislation of the "gods of the nation;" and third, in that they have "heaped to themselves teachers," whom, by a sort of spiritual sorcery, termed "consecration," they have professed to change into "divines" or church deities.

Those who were disciples by the instrumentality of the apostles, were collectively set apart as a "chaste virgin" for Christ.—(2 Corinthians xi. 2.) The system of things represented by the self-styled "successors of the apostles," is self-confessedly a "mother," and, therefore, by no means answers to the virgin bride of the resurrected Jesus.

First-century believers had but one baptism, viz., the immersion in water of believing men and women for the remission of sins.—(Acts viii. 12.) The churches of the Gentiles as now constituted, practise a variety of what they call "holy baptisms," including one by which they profess to Christianise newborn babes after the flesh, and make them members of Christ's body, and heirs of the kingdom of heaven. The process employed in this case is not baptism, but *phantasm*.

The first churches planted under the personal superintendence of the apostles were of one mind, being immersed into one body by one divine Spirit, speaking the same things by the mouth of the presbytery in all the ecclesias.—(1 Cor. xii.) The rulers of the corrupt state of things now recognised by the multitude as "the church," do not speak the same things, and, therefore, manifestly, have not the mind of the one Spirit of God.

The spirit by which they speak is the inspiration which proceeds from the flesh, the carnal mind; hence the diversity of sentiment to which they give utterance.

Believers of the apostles' gospel cannot possibly have more than "one faith," and, therefore, "one hope."—(Eph. iv.) The faiths and hopes of the religious world, so called, are legion. The explanation is that they have also "another gospel" and "another Jesus."

The first believers were aggregately the "one body" of the anointed Jesus.—(Rom. xii. v.) Christendom, so called, is compounded of a multitude of religious bodies, including Wesley's body: these being more or less diverse in faith and practice, are also more or less hostile to each other, much after the manner of commercial competition for the patronage of the world.

The pilgrim constitution of things developed into being by the real ambassadors of Christ, was as unlike anything now sheltered under the roofs of chapels and churches as it was unlike Satan. The one was a spiritual house in which dwelt all life-giving things; the others are dead houses where are dead men's bones and corruption.

REFERENCE TABLET No. 64.

U N T I L .

Until he come (the second time), whose right it is, to reign, the kingdom of Judah was to remain (as at present) overthrown.

Until the "time of reformation" the ordinances of the law were imposed upon the children of Abraham.—(Heb. ix. 10.)

Until such time as the seed should come (first coming) to whom the promise was made, the law was added (because of transgression).—(Gal. iii. 19.)

Until the times of the Gentiles are fulfilled, Jerusalem was to be trodden down.—(Luke xxi. 24.)

Until the time come to make the foes of Christ his footstool, he is to remain absent from the earth at the Father's right hand.—(Psalm cx. 1; Acts ii. 35; Heb. i. 13.)

Until the fullness of the Gentiles be come in, blindness in part has happened to Israel.—(Rom. xi. 25.)

Until the "times of the restitution of all things" arrive, Christ was to be received into the heavens.—(Acts iii. 21.)

Until the Lord come again the second time, believers are enjoined to shew forth his death, by eating bread and drinking wine together every first day.

Until Israel acknowledge their offence, Jehovah hath withdrawn Himself from them.—(Hos. v. 6, 15.)

Until Jehovah make Jerusalem a praise in the earth, Zion's watchmen (faithful brethren) are commanded to give him no rest day nor night.—(Isaiah lxii. 6, 7.)

Until the time of the end, Daniel was to rest (or sleep in the dust of the earth) : that arrived, he will stand in his lot or inheritance amongst the rest of the blessed, who shall have part in the first resurrection.—(Dan. xii. 13.)

Until Christ has put all enemies (including death itself) under his feet, he will not have accomplished the object for which he returns to reign. ("We see not yet all things put under him.")—(1 Cor. xv. 24-27; Heb. ii. 8.)

REFERENCE TABLET No. 65.

C H R I S T.

Christ is the only rightful heir to the things covenanted to Abraham and David; the rights of believers reside in him, as the rights of a woman in her husband.—(Gal. iii. 16, 27, 29.)

Christ is a King's son; the induction of believers into him, therefore, constitutes them a royal house.—(1 Pet. ii. 9.)

Christ was the Son of God; adoption by faith into his name creates for us a similar filial relation to the divine Father.—(1 John iii. 1, 2.)

Christ being made under the law, thereby took upon himself the yoke of bondage, which neither the fathers nor their children were able to bear.—(Gal. iv. 1-5.)

Christ could only obtain release from the dominion of the law by dying; believing Jews were immersed into this liberty wherewith Christ makes free, by being baptised into his death.—(Col. ii. 20; Gal. v. 1.)

As Christ died under the law of Moses, so also he died unto the law of sin, which reigns unto death: the freedom thus obtained is reckoned to believers crucified with him, upon the principle that

"he who is dead is freed from sin."—(Rom. vi. 5-11; vii. 1-4.)

As Christ by his death destroyed that having the power to inflict death, which is sin; so by his resurrection he abolished that which sin had inflicted, which is death; for which reason believers are not born with Christ, but buried with him, neither are they baptised into his mortal body, but rather espoused to his resurrected flesh and bones.—(Rom. vii. 4; 2 Tim. i. 10.)

Christ's obedience does for all those who are "in Christ," just what Adam's disobedience has done for all who are "in Adam:" by the offence of one, all men are constituted sinners, prior to and independent of, and without any personal transgression; so also by the righteousness of one, as many as are in him are accounted righteous for his sake, and not for works of their own.—(Rom. v. 19.)

Christ fulfilled the law in his life, and inaugurated a new and immortal state by his resurrection from the dead; the results and conditions thus obtained and perfected in him are just what become ours by union with his name.—(Rom. x. 4; 2 Tim. i. 9, 10.)

Christ for our sakes took upon him the form of a servant: in this capacity he bore our burdens, took our iniquities, endured our infirmities, carried our sorrows, fellowshiped our temptations, was made subject to our condemnation, and finally submitted himself to be made a curse; all this humiliation and shame and degradation he accepted, as the only means by which (first experiencing it and then triumphing over it) he could redeem those who through fear of death, were all their lifetime subject to bondage.—(Isaiah liii. 3-7; 1 Pet. ii. 23, 24; Gal. iii. 13.)

By the stripes of Christ we are healed; by his poverty we are made rich; his chastisement is our peace; by his being made sin we are made righteous; through his bondage we are made free; by his sorrows we are made glad; by his blood we are justified; by his death we are reconciled; by his life we are saved; and by the whole put together, we are laid under eternal obligations to the Father and the Son.—(2 Cor. viii. 9; v. 21; Rom. v. 9, 10; xi. 32-36; Rev. v. 9-13.)

THE JEWS AND THEIR AFFAIRS.

"The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure."—(Ps. cxxxv. 4.)

"What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to Himself."—(2 Sam. vii. 23.)

"The Lord thy God hath chosen thee to be special people unto Himself, above all people that are upon the face of the earth."—(Deut. vii. 6.)

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock."—(Jer. xxxi. 10.)

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it from the beginning of the year; even unto the end of the year."—(Deu. xi. 12.)

"The Lord hath chosen Zion: He hath desired it for His habitation. This is My rest for ever. Here will I dwell; for I have desired it."—(Ps. cxxxii. 13, 14.)

"They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—(Luke xxi. 24.)

Sir David Lionel Salomons, Bart., a Jew, has been appointed a deputy-lieutenant of the county of Kent.

Mr. Aaron Wolf, a Jew, has been elected for the fifth time a member of the Board of Guardians of the Portsmouth Corporation.

The Chief Rabbi of the Jews in England (Dr. Adler) has appealed to his brethren to join in the efforts to relieve the famine in India.

Among those who gained Beaufoy Prizes at the City of London School are the names of three Jews, J. D. Jacobs, A. A. Lutto, and H. M. Platnauer.

At the last levee held by H.R.H. the Prince of Wales on behalf of the Queen, Mr. Albert Marcus Silber, a Jew, was presented by Sir Thomas Biddulph, K.C.B.

Among those present at the Newspaper Press Dinner held recently, at which the Duke of Somerset presided, were two Jews, Baron de Stern and Mr. Benjamin Isaac, Consul General of Guatemala.

A JEW'S HOUSE THE BEST IN PARIS.—Baron Rothschild, of Paris, is building a splendid mansion in the Avenue de Marigny, Champs Elysées, Paris, which is to cost six millions of francs. It will be the most sumptuous residence in the French capital.

A JEWISH ARTIST RECEIVES NOTICE.—The *Academy* speaks in terms of unqualified praise of Heer Josef Israel's picture at the Royal Academy. At a sale which took place last week, four paintings of this distinguished artist, realised upwards of 3,000 guineas.

A JEWESS M.D. THE FIRST LADY DOCTOR IN HOLLAND.—The *Academy* learns from Rotterdam that a young lady, Miss Jacobs Sappemeer, has passed the examination for a medical degree with the greatest success. She is the first lady who has achieved this distinction in Holland.

JEWISH PROMOTION.—M. Moise Bentata, a Jew, Consul of Tunis and of the Dominican

Republic, at Oran (Algeria), Chevalier of the Order of Isabella the Catholic and Commander of the Nichan Ifihar (a Tunisian decoration), has just been promoted to the dignity of Grand Officer of the latter Order.

POLITICAL PRESENTATION TO A JEW.—Mr. Arthur Cohen, Q.C., the Liberal candidate for Lewes at the last election, and who has signified his intention to contest the borough on a future occasion, was presented, on Wednesday evening, by the Liberal working men of the town with a handsome silver inkstand, in acknowledgment of the services he had rendered.

A JEWISH RABBI RECEIVED WITH HONOUR AT A CONTINENTAL RAILWAY STATION.—The Chief Rabbi visited Berlin on the 10th inst. His arrival in that city is noticed in the local journals. He thence went to Hanover, where he was received with many tokens of respect and affection. The railway station was adorned with flowers, and a deputation of the congregation met him at the station.—(*Jewish Chronicle*.)

JEWS HONOURED IN HIGH PLACES.—Sir Anthony de Rothschild was among the guests invited to meet H.R.H. the Prince of Wales at the state banquet given by the Prime Minister on Her Majesty's birthday. The Master of the Rolls, Mr. Jessel, a Jew, was at the banquet given by the Home Secretary, and Mr. Serjeant Simon, M.P., at that of the Attorney General.

A JEW BEFORE THE KING OF ITALY.—Professor Hofcapelmeister Julius Sulzer, son of the celebrated Professor Sulzer of Vienna, played by special invitation before the King of Italy, on a piano brought for the purpose from Vienna, and, as a mark of his Majesty's high appreciation of his talents as a composer and performer, received the Order of the Italian Crown—a rare distinction for a Jew.

THE JEWS IN THE GOVERNMENT OF THE

WORLD—BISMARCK A JEW.—The Earl of Shaftesbury, presiding on Friday last at the Annual Meeting of the London Society for Promoting Christianity among the Jews, referred to the fact that the Jewish nation were now coming forward in the government of the world to an almost unprecedented extent. There was, said his lordship, Mr. Disraeli who ruled England, and there were Prince Bismark of Germany and Senor Castelar of Spain, all of whom, he believed, were of Jewish origin.

THE JEWS IN THE UNIVERSITY OF LONDON.—“Presentation Day” at the London University took place on Wednesday last. Among the successful candidates at previous examinations who received their diplomas from the hands of Earl Granville, Chancellor of the University, were the following Jews: Bachelors of Art (Honours)—Messrs. Edward Henry Lazarus, Lionel Edward Pyke, Lawrence Mark Simmons; Mr. Benjamin James Levenson, also a B.A. was not present. Bachelors of Law (Honours)—Messrs. Nathaniel Hyman Benjamin, Benjamin Mosely, M.A., Abraham de Mattos Mocatta.

THE EMPEROR OF RUSSIA AND THE JEWISH ALLIANCE.—At a meeting recently held in the house of Mr. Reuben Sassoon, 95, Lancaster Gate, it was decided to send a deputation to tender the thanks of the Universal Alliance to His Imperial Majesty the Emperor of Russia, who has graciously consented to become the first sovereign patron of the important international work it has taken in hand. This deputation of the English branch of the Universal Alliance was received at Buckingham Palace, for the purpose of tendering their acknowledgments to His Imperial Majesty, the Emperor of Russia, for the gracious manner in which he has expressed his sympathy with the objects of the Alliance. By order of his Majesty, the Imperial Cabinet at St. Petersburg has prepared the draft of a project consonant with that of the Universal Alliance, to be submitted to the various European Cabinets, and intended to determine the rules to be observed in time of war, especially in reference to the treatment of prisoners.—*Jewish Chronicle*.

THE JEWS' PROMINENCE AT THE EMPEROR OF RUSSIA'S VISIT TO ENGLAND. The “Rev.” the Chief Rabbi and Mrs. Adler, Sir Moses Montefiore, Bart., the Right Hon. the Master of the Rolls, Mr. Saul Isaacs, M.P., Mr. N. M. de Rothschild, M.P., Sir A. Sassoon and Mrs. D. Sassoon, and the President of the Board of Guardians (Mr. Lionel Cohen), had the honour of receiving invitations to the banquet given to the Emperor of Russia at the Guildhall, on Monday last. Mr. H. A. Isaacs, as a member of the Reception Committee, took part in the procession at Guildhall, on the arrival of the Czar.

A JEWISH CHURCHWARDEN INTERDICTS

SERMONS OFFENSIVE TO THE JEWS.—“We understand that, owing to the disturbances which have attended the periodical ‘Sermons to the Jews,’ in the parish churches of Spitalfields and Whitechapel, the further delivery of those sermons will not be permitted by the parochial authorities. We believe that this has been attained chiefly through the kind exertions of Mr. M. Bamberger, who is a churchwarden of the parish of St. Mary, Whitechapel. It would indeed be inconsistent that a parish should elect a Jew as churchwarden, and that in the church there should be delivered a sermon insulting to the Jews.”—*Jewish Chronicle*.

THE RELIGIOUS STATE OF THE JEWS.—A correspondent of the *Jewish Chronicle* thus writes concerning the activity of the Jews, in the erection and decoration of synagogues: “Sir,—This extension of synagogues seems now to be the rage of the day. How many and how gorgeous our places of worship shall be, that is the momentous question. I hope all this activity may be fairly placed to the solemn account of religion. I am myself somewhat of an unbelieving Jew, although I am not a doctor of philosophy; and I question whether all this fervour is the genuine outgrowth of piety. We are admonished in the words of the prophet Hosea of what took place in the days of yore. ‘For Israel hath forgotten his Maker, and buildeth temples!’” (The correspondent is doubtless in the right when he suggests a non-religious origin to the zeal for synagogues. It is not a new thing in the history of Israel to “do all their (religious) things that they may be seen of men.” The Jews as of old, are concerned for the good opinion of men, apparently caring not at all for the praise that cometh from God only. They desire to stand well in Gentile estimation. The multiplication of these synagogues is interesting to the readers of the *Christadelphian* only as an indication of increasing wealth, and rising prosperity and influence on the part of a long down-trodden race, whose uprising is required by the (prophetic) times we live in, and which is therefore a sign of the times.—Ed. *Chris*.)

A JEWISH SCHOLARSHIP FOUNDED BY A JEW FOR JEWS.—Sir Albert Sassoon has founded a scholarship of £300 (worth £14 per annum) at the Gates of Hope Portuguese Schools, in recollection of Sir M. Montefiore having recently recorded Sir Albert's visit to the schools by having silver medals struck. The scholarship is divided into two parts of £7 per annum each—one for the best Hebrew and the other for the best English scholar, and the amount is to be invested to help the holder in his first start in life.

JEWISH DECORATIONS IN HONOUR OF THE CZAR'S VISIT TO LONDON.—Among the decorations in honour of the Czar's visit was a placard on a shop near Fitzroy Square, in which a few lines of welcome were written in the Hebrew character, but the language is partly German and partly English. On the occasion of the arrival of the Emperor in London, a banner was seen suspended from a house in London Street, Paddington (through which the procession passed *en route* to Buckingham Palace), bearing a Hebrew inscription, as also one in English, to the following effect: "May the God of Abraham, Isaac, and Jacob protect thee, thy Queen, and thy Royal Family."

PROSPEROUS JEWISH SCHOOLS.—The Liverpool Jewish School held their annual examination in May, Mr. Augustus A. Levy in the chair. A boy, Isaac Isaacs, recited a prayer in Hebrew and repeated it in English. Several psalms and songs were sung by the children, conducted by the governess, Miss Rachel Levy. The boys and girls were then examined successfully in Hebrew and English, after which several of them gave recitations, and the 105th Psalm was afterwards sung. The prize of £5, given annually by Mrs. George Behrend to the best girl in the school, was gained by Harriet Spiro. Isaac Isaacs received a prize of £20 and William Alexander £15, from the "Barned Prize Fund," for progress in Hebrew. Prizes of books, writing desks, work boxes and baskets, were also distributed to a number of the boys and girls, and others received Certificates of Merit. One of the most successful of successful public distributions of prizes at Jewish Elementary Schools took place on Sunday last, when the prizes were distributed to the children of the Stepney Jewish Schools by Sir Benjamin Phillips (who was accompanied by Lady Phillips), in the presence of a crowded assemblage of ladies and gentlemen who thronged the spacious school-house. The large school-room in which the proceedings took place was quite insufficient to admit within its walls all who were eager to be present on the interesting occasion. The assemblage was of a thoroughly representative character, composed as it was of members of all sections of the Jewish community.—(*Jewish Chronicle*.)

GERMAN COMMERCE AND BANKING IN THE HANDS OF THE JEWS.—Herr Geltmann, whom we have seen in the Reichstag, is a powerful banker, and one of the greatest political economists in Berlin. If it were not for his being an Israelite, he would have long ago held high state offices; and, as it is, his opinions are deemed so valuable, that the Central Government—to say nothing of minor states—often consults him in financial straits, thanking him freely after getting his advice, but doing nothing else. At this injustice, Herr Geltmann chafes. Belonging

to a sect whose members hold almost all the commerce and banking of Germany in their hands, and could buy up every prince and peer in the country, he not unnaturally, resents the cruel and foolish stigma under which he and his forefathers have laboured for ages, and personally he has pitched his one ambition on becoming a Prussian peer and on dining with the Emperor. Small nuts these may seem for a man whose name is as coined gold on all the stock exchanges of the world; but in real truth, Herr Geltmann might just as reasonably aspire to bring the Kaiser and all his Court to attend a service in the synagogue.—*Pall Mall Gazette*.

THE JEWS OBJECTS OF ROYAL INTEREST IN HOLLAND.—In few European countries is so much interest taken by the reigning house in the welfare of the Jews as in Holland. The Queen Consort, a princess of Wurtemberg, is especially noted for her benevolence towards Jewish charities. Nor is it alone with her purse that her Majesty testifies her esteem and regard for the Jewish subjects of her august husband. It is not an unfrequent event for the Queen to pay a visit to the Jewish hospital or the Jewish asylum in the Hague, where the court resides during the major portion of the year, on which occasions her Majesty endears herself more and more to the Jews throughout the country, by the solicitude she expresses for the welfare of the patients and the aged people. Nor is it in this respect alone that the House of Orange has endeared itself to the hearts of the Dutch Jews. Whenever a lottery takes place for the benefit of a Jewish institution, either here or elsewhere in the country, the most valuable gifts are presented by members of the royal family.

HATRED OF THE JEWS IN TURKEY.—Some time ago, a child disappeared from a Greek (Christian) village in the outskirts of Stamboul. A report was raised that the child had been taken by the Jews for sacrifice, and the popular fury against the latter was rising to a dangerous height, when the child was brought home by some Turkish peasants, who had found him asleep in a field many miles from home. The correspondent of the *Continental Herald and Swiss Times*, in reporting the incident, says:—"In general the humbler class of Greeks display gross fanaticism and bigotry against the unfortunate race of Israel in their midst. During Holy Week, and especially on Good Friday, they cannot bear the sight of a Jew. On several occasions poor Jews have been cruelly beaten, and even in rare cases, killed by the blind stupidity of fanatics. The old superstition once so prevalent in all western countries, still lingers here—that the Jews are in the habit of murdering Christian children for the sake of mingling their blood

with the Pascal bread. And strange enough the Christians are not alone in their dislike to the unfortunate race of Israel, for though the Turks dislike the Christians, they nevertheless prefer them a thousand times to the Jews. A Mussulman cannot find a stronger term of contempt to cast at any one than the word "y'houdhi," Jew. A Turkish saying which is common enough in alluding to misfortune, makes this proviso. 'I should not like such a thing to happen to anyone, not even a Jew.' (And in this way, in all ages and countries, has the prophecy of Moses been fulfilled, that Israel, disobedient to God, would become a hissing, a byword and a reproach among all the nations, among whom they would be scattered: but the day is at hand when that other prophecy by the same Spirit will receive its fulfilment: 'I will get them praise and fame in every land where they have been put to shame; but 'Not for your sakes do I this, O house of Israel, but for Mine own holy Name's-sake, which ye have profaned among the heathen whither ye went.'—Ed. *Christadelphian*).

A JEW POSTMASTER GENERAL HONOURED BY THE QUEEN.—Her Majesty the Queen has conferred on the Honourable Saul Samuel, Postmaster-General of New South Wales, and a member of the Cabinet of that important colony, the dignity of Knight Companion of the Order of St. Michael and St. George. This order was instituted in the later years of the reign of King George the Third, that is to say, during the Regency, as a distinction for meritorious subjects in the newly-acquired possessions of Malta and the Ionian Islands, the government of the one and the protectorate of the other having been confirmed to the British crown by the Treaties of 1814 and 1815. But, subsequently, during the reign of her present Majesty, (we believe about the time of the transfer of the Ionian Islands to the regenerated kingdom of Greece), the order was extended to distinguished subjects of the Queen in various colonies of the empire—both to military men and civilians. The new Companion of the Order, the Honourable Saul Samuel, has attained considerable political eminence in New South Wales; and he is an excellent instance of a man rising to distinction by ability and exertion. He lately visited this country on a mission from his own government to arrange a postal convention; and on this occasion he was treated with marked respect by Her Majesty's government.—*Jewish Chronicle*.

POSITION OF THE JEWS IN ENGLAND AND RUSSIA.—Commenting on the Russian Emperor's visit to England, the *Jewish Chronicle* says: "The Russian Emperor, if he takes the trouble to investigate the social polity of

England will find that in this eminently Christian country, the Jews, far from being regarded as Pariahs, take a position in the state equal to that of their fellow-countrymen of creeds other than their own. The Jew of England does not stand in any exceptional position. He labours for and attains eminent rank in the state, in so far as labour, industry and integrity can achieve it. A Jew sits on the bench of one of the most grave and dignified tribunals of the land. Jews represent their fellow citizens in the proud legislature of England. Jews have received many a mark of the justly-won favour of the sovereign and the confidence of her people. It is undeniable that the position of Jews in the Russian empire is otherwise. We give full credit to the Czar for generosity of intention and single-mindedness of purpose. If we were to draw conclusions from the communications, verbal and otherwise, that have passed between the present and late Emperor and Sir Moses Montefiore, speaking as a representative of the cause of his oppressed brethren, we could not fail to infer that excellent intentions towards the Jews prevail in the highest places in the court of the Romanoffs, though to the present day, special restrictions prevent the free settlement of Jews in the metropolis of St. Petersburg. It is clear that the Jews do hold an exceptional position. The most salient example is the exemption of Christian priests and ecclesiastical students from military service, an exemption not extending to the Jews. It must be borne in mind, that the Jews of Russia are extremely numerous, and that they fill an important and useful position in the state.

A JEWISH MISSION TO BUCHAREST.—In the early part of May, the leading Jews of Bucharest, the capital of Roumania, assembled at the instance of Mr. Peter Smolensky, editor of a Hebrew periodical, published at Vienna. Mr. Smolensky has but recently come to Bucharest. He has been sent to Roumania as the *envoy extraordinary* of the Israelitish Alliance of Vienna, with a commission to establish a rabbinical and normal training school. He is accredited with letters from the illustrious and venerable President, Ritter Joseph von Wertheimer, of the Israelite Alliance, to several leading co-religionists, and he has received a cordial welcome. The meeting was opened by Dr. Beek, the minister of Temple Choral Congregation, who introduced Mr. Smolensky in a few well-chosen words. Mr. Smolensky immediately entered into an explanation of the object of his visit to Roumania, stating that he had come to study the situation, and was authorised on behalf of Vienna, with the special approval of the similar associations of Berlin and London, to promise a sum of 30,000 francs for five years, towards the support of a rabbinical

and teachers' training school. What was required, however, as a primary step, was the initiative of such an institution by the Israelites of Roumania themselves. The suggestion was that they should subscribe the foundation or endowment fund, and if this was done, then Vienna, Berlin, and London would give the aforesaid annual subvention. This is part of the general upward tendency in all Jewish affairs.

A JEW PRESENTED WITH THE HIGHEST HONOURS OF THE BRITISH METROPOLIS.—The ancient Guild of Fishmongers of London, on the 14th of May, presented to Sir Moses Montefiore the freedom of the Fishmongers' Company, one of the private rich corporations of London, to which the *elite* of the metropolis are alone admitted. "It is evident," says the *Jewish Chronicle*, "from the Prime Warden's remarks, that the dignity conferred on Sir Moses by the Fishmongers' Company is one of considerable importance, if the rarity of the distinction and the high rank and merits of those distinguished can be received as tests. The honorary freedom of the Corporation has only been conferred on 28 persons during the last 120 years; and there are now only ten living persons who hold the honour. "For," says the Prime Warden, "in order that this distinction may have some value in the eyes of the recipient and of the public, the Governing Body has been careful to bestow it on a very small number of persons." Of the ten remaining of the twenty-eight thus honoured, there are four members of the Royal Family. Among them are Earl Russell, Mr. Gladstone, and the Earl of Shaftesbury. The last-named, in his letter of apology for non-attendance, designates Sir Moses "the grand old Hebrew." The Prime Warden, in his address, referred to Sir Moses' appeal on behalf of the Damascus Jews to the Pacha of Egypt—an arrangement which caused considerable political troubles—and this Pacha afterwards sent his son to England to receive his education under the care of Sir Moses. Hence, says the Prime Warden, "it was a remarkable circumstance in history. We find another Moses pleading in the halls of the Pharaohs for justice to the Jewish nation, and a Pharaoh entrusting his son to be brought up by a member of the despised house of Israel."

A JEWISH FRENCH EX-MINISTER ON THE JEWS.—A week or two ago, a debate took place on the subject of Algeria, which, says the Paris correspondent of the *Pall Mall Gazette*, brought up the ex-Minister, M. Cremieux, a Jew, in defence of his having, by a decree made all the Algerian Jews French subjects. M. Cremieux said: "The Jewish religion, in its details, is not known to every one, and it is often lightly judged; this religion which dates so far back has observances so strictly and so well known

to true and veritable Jews . . . No one can blame the religious sentiments which inspired them. Thus the Jews, penetrated by the doctrines of their religion, have this idea, that all which concerns them comes from God; that God sees, orders and prescribes everything. You cannot imagine in what a state of anxiety the Jews are plunged when it becomes a question of touching anything which they consider has been ordered by God." M. Cremieux then proceeded to show that under these circumstances he had to alter the third article of the decree of Napoleon III., giving the Jews in Algeria permission to become French subjects. "God," continued the speaker, "who foresees all, foresaw the persecution of the Jews and the slavery they would undergo in foreign lands, and He spoke these words to them: Wherever you inhabit, obey the laws of the land in which you abide if they are imposed on you. Remark the words—if they are imposed on you. The result is that no Jew can himself demand a nationality which is not completely the Jewish nationality. The immortal remains of that nationality still exist as in the days of David and Solomon. Well, if you say to a Jew, will you be a French subject? he is bound to say: 'I cannot accept doctrines which are not mine, nor a law which is not my law.' Then, gentlemen, I who know these things, I imposed these laws on them!" (Leaving them, in this way, no choice but to obey.) M. Cremieux went on to say that no Jew had protested against the gentle pressure he had employed, and declared that they had proved themselves good citizens. Altogether, M. Cremieux boasted of having made in Algeria a bloodless conquest of 50,000 Jews, which he looked upon as some slight compensation for the loss of inhabitants consequent on the cession of Alsace and Lorraine."

THE FAMINE IN THE HOLY LAND.—The following is the letter of appeal addressed by the Jews of Jerusalem to Sir Moses Montefiore:—

"By the help of God, City of Jerusalem,
Thursday, 29th Nissan, 5634.

TO SIR MOSES MONTEFIORE, BART.

Truly sorry are we to cause this day anguish to your soul, and to burden you in your old age with our complaints; but the fearful necessities of the Daughter of Jerusalem, and the cries for bread of thousands of souls who have never before suffered from such sore famine, urge us to cry aloud and spare not.

We appeal to those feelings of pity and mercy which have their dwelling-place in your heart, oh prince of our nation! as well as in the hearts of the people of the God of Abraham, who at your call will rally round to help Zion, and to give bread unto the inhabitants thereof. For all her people sigh;

they seek bread; they have given their pleasant things for meat to relieve their souls. A grievous famine has suddenly come upon us; for we hoped that after the dearth which had prevailed in our gates all the winter, with the approach of spring our burden would be lightened, and prices would be lowered, but alas! in consequence of the heavy rain and snow, the days of reaping are very remote, and the cost of corn and of all provisions has risen to such a height, that a measure of wheat costs 42 piastres, whereas even 20 piastres has hitherto been considered famine price.

Hunger and desolation have entered our cities at a time when the people of the land are entirely impoverished, and the flow of charity has ceased. We are become a reproach to our neighbours, who say, "Where are your brethren, your mighty

ones, those who are of old men renowned for benevolence? Let them arise and help, and do valiantly in Israel.

Oh! sir, the eyes of the people of Israel turn unto you, who have ever been a Father unto Jerusalem, that you may arise and save, by a great deliverance, the lives of 10,000 inhabitants of Jerusalem, who faint for hunger and whose souls are bowed down to the dust. May the cries of old men and women, the cries of babes and sucklings, and the groans of the famine-stricken, awake your ancient love for Zion; may you not stand afar off and hide yourself in time of trouble. Arise, stretch out your arm, and go forth to the salvation of the people, and the Lord will be with you, and will have mercy on His land and will spare His people."

DIFFICULT PASSAGES.—No. 6.

Obscurities and Apparent Contradictions elucidated by the help of Critical Emendations and various Readings.

THE MYSTERY OF GODLINESS—GOD THE SAVIOUR.

THE HEBREW TEXT.

I—I am Jehovah,
And besides Me *there is* no Saviour.

Declare ye and bring near;
Yea, they take counsel together:
Who hath declared this from of old?
From that time hath told it?
Is it not I Jehovah?
And there is no Elohim besides Me;
A I L just and a Saviour,
There is none besides Me.

THE HEBREW TEXT.

And I am Jehovah thy Elohim
From the land of Egypt,
And Elohim besides Me thou knowest not;
And a Saviour there is none but Me.

Isaiah xliii. 11.

I am God, and beside me there is no Saviour.

Isaiah xlv. 21.

If they will declare, let them draw nigh, that they may know together, who hath caused these things to be made known from the beginning; then was it told you. I am God, and there is not another besides Me; a just God and a Saviour; there is none but Me.

THE SEPTUAGINT.

Hosea xiii. 4.

But I am the Lord thy God that established the heaven, and created the earth, whose hands have framed all the host of heaven; but shewed them not to thee that thou shouldest go after them; and I brought thee up out of the land of Egypt; and thou shalt know no God but Me; and there is no Saviour besides Me.

THE NEW TESTAMENT—(GREEK)

1 Tim. i. 1.—Paul an apostle of Jesus Christ, according to the command of God our Saviour, and of Christ Jesus, our hope.

1 Tim. ii. 8.—For this is good and acceptable in the sight of God our Saviour.

1 Tim. iv. 10.—For on this account we labour and are reproached (*another version says* are striving earnestly), because we hope on the living God, who is the Saviour of all men, especially of believers.

Titus i.—contrast 3rd and 4th verses.

3rd.
But manifested in His own appointed season His Word—by a proclamation with which I was intrusted according to a command of God our Saviour.

4th.
To Titus my genuine son in common faith, favour, mercy, and peace from God the Father and the Lord Jesus Christ our Saviour.

Titus ii.—contrast 10th and 13th verses.

10th.
Not embezzling, but shewing all good fidelity, so that they may adorn the doctrine of God our Saviour in all things.

13th.
Waiting for the blessed hope, and manifestation of the glory of the great God, and of our Saviour Jesus Christ.

Titus iii.—contrast 4th and 6th verses.

4.—But when the goodness and philanthropy of God our Saviour appeared.
5.—Not on account of works in righteousness which we did, but according to his own mercy he saved us, being born again through the bath, and a renovation of Holy Spirit; & of which he poured out upon us richly, through Jesus Christ our Saviour.

2 Peter i. 1.

Simon Peter, a slave and apostle of Jesus Christ, to those who have obtained an equally precious faith with us, by the righteousness of our Lord and Saviour Jesus Christ.

Jude 25.

To the only wise God our Saviour, through Jesus Christ our Lord, be glory and majesty, power and dominion, both now and into all the ages. Amen. *Note: this reading is given by the three principal MSS., the Vatican, the Sinaitic, and the Alexandrian.*

Acts v. 31.

This one God has lifted up to His own right hand, a Prince and a Saviour, to give reformation to Israel, and forgiveness of sins.

Acts xiii. 28.

From the seed of this one according to promise God hath raised to Israel a Saviour Jesus. *Note: the verb 'raised' in the original refers to resurrection, not to birth.*

John iv. 14.

And we have seen, and do testify, that the Father hath sent the Son, as a Saviour of the world.

CONCLUSIONS DRAWN FROM THE ABOVE.

- 1st.—Salvation is of the Father alone.
- 2nd.—The doctrine of the Lord Jesus Christ being God with us (Emmanuel) God manifest in flesh, is the only explanation satisfactory upon this great question.
- 3rd.—That it is not free life, or anything good in the flesh of Jesus, that accomplishes the work of salvation or deliverance, but it was "God in Christ reconciling the world unto Himself"—(2 Cor. v. 19.)
- 4th.—That when Jesus said, "I of mine own self can do nothing" (John v. 30), he spoke the truth, for it was "through the Eternal Spirit, he offered himself"—(Heb. ix. 14.)
- 5th.—To understand his sayings rightly, we must not forget "that he spake to them of the Father."—(John viii. 27.)

S.R.

The Christadelphian.

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

JULY, 1874.

THE AGE of the first advent of Christ was distinguished by the uprising of false Christs. The arrival of the time for his appearance,

and the wide-spread expectation of him that existed, suggested to ill-balanced minds the hallucination that they were the Messiah; while doubtless the same causes gave to roguish and enterprising minds the opportunity of a profitable imposture. It seems natural that the same causes in connection with the second coming of Christ should be productive of a like result. The time has arrived for his appearance, and there is a wide-spread

belief that his coming is about to transpire. Accordingly, it is not wonderful to meet in with newspaper scraps like the following: "A remarkable Jew, claiming to be the Messiah, has recently appeared in Arabia, where his fame has spread far and wide. He came forth from the desert where he spent many years mortifying the flesh, and he pretends to work wonders and perform miracles, and give the evidence of his divine mission. He has a melodious voice, remarkably brilliant eyes, and a fascinating appearance, and is winning followers."

Those who are taught in the Scriptures are not likely to be the subjects of imposture in a case like this at all events. Arabia is probably the locality where Christ returned will first be heard of; but work his will have had nothing recently to do with "the mortifying of the flesh." This work was accomplished in him prior to his parting with his disciples 1,800 years ago. The flesh was mortified morally, and condemned physically before his resurrection. His second coming will be to see of the travail of his soul, in the resurrection and glorification of a great multitude of friends, with whom he will proceed to the subjugation of the world. Nor will he make any attempt to "win followers" at this time. His followers are all won before he comes. His work then will be to reward them, and to coerce the obedience of the world. This will not be done by a "melodious voice, brilliant eyes, and a fascinating appearance," but by the rod of his strength proceeding out of Zion, to the breaking in pieces of his enemies. His voice will be melodious, his eyes brilliant, and his appearance fascinating to his friends; but to his enemies, he will be terrible as the lion of the forest roaring on his prey. He will be a "remarkable Jew," and his fame will "spread far and wide," but not after the manner of the foregoing paragraph.

Then there is one John Bishop Hall, of Cincinnati, giving himself out as "the Anointed," and claiming to have established "the kingdom of Israel" four years ago, in which he pretends to preside, as the Messenger of the Lord to the nations. He has just issued the following self-evident piece of insanity:

A Proclamation from the Messenger of the Everlasting King, unto all the Rulers and unto all the Inhabitants of the Earth.

KINGDOM OF ISRAEL,

Fourth year, 21st day of the 2nd month. }

This proclamation shall make the hearts of all those who look for the establishment of "the kingdom of our Lord and of His Christ" to beat with anguish and to leap for joy! And it shall cause all the rulers and potentates of the earth to tremble! And it shall cause the ears of the world to tingle! And into water and blood it shall melt the congealed hearts of the nations!

Nine months from the 10th day of the present month of December, shall the Holy Ghost bring forth a mighty messenger of destruction—even the great Archangel Michael. For on the 10th day of the month of September next he shall, in accordance with the words of Almighty God, in a marked manner, commence his forty years' work of destruction and death. And the said 10th day of the month of September next ensuing, shall mark the definite and actual commencement of the terrific, seven-years European war, which, on different occasions during the last four years, the Messenger has predicted. For on the aforesaid tenth day of the month of next September, the telegraphic wires shall flash to these shores from the Capital of France these words: France has declared war against Germany.

"The Anointed." JOHN BISHOP HALL. Cincinnati, December 31, A.D. 1873.

Then there was recently an even more disgusting imposture in England, in which a sinister individual walked through the streets with placards hung over his shoulders, proclaiming himself Christ returned, and vending penny pamphlets of the most absurd character. The same individual called upon the Editor at his office, but was quickly found a lying spirit when tested by the Scriptures.

These incidents are distressing to those who are looking for the appearing of Christ, and help to bring the hope into greater ridicule with the public: but they will not seriously disconcert those who have their faith established on the broad foundations of scriptural and historic truth. They are rather to be regarded as accessories to the time of expectancy in which we live, and preludes to the great event for which we are looking. When the true Christ arrives, the humiliations of this present time will be

forgotten. The world will quake with fear. Blessed will be all those who put their trust in Him.

THE PROGRESS OF THE LAST YEAR.

A beloved sister (not resident in Birmingham), has collected statistics of the truth's progress during the last year, that is, from July, 1873, to June, 1874, the usual period for which these returns are made. The result will be seen in the figures below. There is a special interest connected with these statistics on the present occasion. The year now closed is the year of the Renunciationist earthquake; and it was feared that the end of such a year would shew an arrest of all progress for a time, owing to the bewildering and discouraging effect of the renunciation and antagonism of first principles on the part of professed friends of the truth. The arrest of progress has resulted to a certain extent, but not anything like to the extent anticipated. There were 288 additions in the year preceding Renunciationism; during the last year, there were 212, shewing a falling-off of 76, when a falling-off of 250 would not have been wonderful. This must be taken as a token for good. The additions of the year more than make up for those who have fallen away from the truth; and the influence of the latter is now growing less and less, and will, probably, at last die out. Would to God this result might come from the return of those who have been subverted to the foundation from which they have departed. Some are returning: God grant their numbers may be increased.

The gap made by Renunciationism is not dealt with in the subjoined returns. Our excellent correspondent had no means of dealing with it in the way of figures, and, therefore, omitted all mention of it, contenting herself with the mention of the fact that she had let it alone. It may be in place to say that the brotherhood is left practically intact. With the exception of Nottingham, Maldon, and Plymouth, it has failed to establish a footing anywhere. It has found individual sympathisers in most places, and in some cases, in sufficient numbers to lead to the formation of separate meetings; but speaking broadly, with the exception of the cases mentioned (and

perhaps some individual instances), its effect has been limited to the removal of a small minority everywhere who were subject to predisposing causes of disaffection; and to the quickening, sobering, and purifying of the great body remaining faithful.

So far as figures are concerned, nothing pretending to accuracy can be stated with regard to the extent of Renunciationist subversions. A guess which would fix it at about 200 would probably be near the mark so far as Britain is concerned.

The greatest falling-off during the year has been in the United States, the additions during the year being but 30 against 122 during the previous year. This is not entirely due to Renunciationism. A variety of adverse influences have been at work there. Some of these have no doubt been quickened and encouraged by the advent of Renunciationism: but they have a separate and independent origin, and would be the occasion of grief were it not for the recollection that all things are in the hands of God, and that not without His sanction do enemies arise and things go wrong in connection with His own work.

On the whole, the progress of the truth, with such a weak machinery for its diffusion, and such obstructions in the way, is wonderful. It is one of the signs of the times that, slowly, there is struggling into existence a people who are intelligently and ardently looking for the re-appearing of the Lord, and preparing themselves by submission to the purifying influence of the Word, for the great event. Their numbers are relatively contemptible, truly; but absolutely, they are considerable, and their rate of increase in proportion to their bulk is something far beyond anything realised by the religious bodies around us. Take for instance the Baptist denomination, which has been holding its annual May meetings in London. Brother Boshier forwards a newspaper notice, from which it appears that stagnation, and not progress, is the order of the day with them. The report sets forth that "in the last five years the returns of the churches have shown a very small increase of membership, and that last year's returns report an increase less in percentage than the yearly increase of our population. The fact was that with 1,856 pastors in charge, with upwards of 2,000 lay preachers, with a membership of nearly a quarter of a million

to work with, and with one-third of a million of Sunday scholars to work upon, the entire clear increase can only be reported at 2,521." A resolution adopted in the course of the meeting, declared that the Union "finds much in the state of our churches generally, and especially in the *entire absence of growth* in a large proportion of them, reasons for very grave concern and for urging upon the churches the necessity of a more sedulous cultivation of personal piety, of a large amount of evangelistic labour, and of the adoption of all means likely to bring the gospel of Christ into a more direct and continual contact with those who are still ignorant of its blessings." Compared with this, the progress of the truth is marvellous. The reasons, of course, are not far to seek. The Baptists, and every other denomination, are losing all motive for exertion in the increasing adoption of the sentiment that human sincerity is the rule of human salvation, and that the belief and obedience of the gospel are immaterial where the people don't happen to "see" it. This laxity is the natural offspring of the belief in natural immortality. If men are immortal, it seems natural that well-doing so far as they know and can, should secure a beneficent future for them. To hold that they are doomed to eternal torture if, notwithstanding their sincere attempts at well-doing, they are ignorant of God's revealed will, is to propound an idea that stultifies every conception of moral equity. It is an idea that is everywhere on the wane, "dying of its own disease" as has been said; but so long as it leaves behind it the immortality of the soul, that other doctrine of paganism—the natural reward of virtue in a future state—continues to flourish, and to sap all the life and vigour of the gospel. If men can be saved in complete indifference to God and in ignorance and disregard of His plans and promises, so long as they take care to pay all they owe and to throw a crust to the starving, it is no use preaching the gospel to them. There is no ground of appeal; you can give them no reason why they should put themselves to the trouble of concerning themselves with religious affairs one way or other. But reject natural immortality, and shew men that there is no salvation for them except through Christ, and no way of access to him but in the

obedience of the gospel, and you present something that will command attention. No wonder the Baptists are languishing; no wonder the truth is making headway; yet nothing can be done on any scale of importance or to any real effect till Christ revive his great work in his personal re-appearance. Therefore every saint prays the prayer: "come, Lord Jesus: come quickly." The following are the

STATISTICS FOR 1873-4.

ADDITIONS.		
Gt. BRITAIN.	1873-4.	Previous year.
Immersion, 203		
Re-immersions, 1		
Restorations, 8—212.		288.
AUSTRALIA.		
Immersion, 12		
Re-immersions, 1—13		26.
CANADA,		
Immersion, 16		7.
New Zealand, 2		6.
India, 1		
South Africa, 1		
United States, 30		122.
Total,		449.
EXPULSIONS.		
Great Britain, 4.		
United States, 1.		
DEATHS.		
Great Britain, 15.		
Canada, 1.		
United States, 6.		

SIGNS OF THE TIMES.

Though the news in the telegrams is not of the definite character we are thirsting for, the general aspect of the situation is encouraging to those who have their eyes on the signs of the times. Conspicuous and satisfactory are the universal political uneasiness and the gigantic preparations for war that are going forward in all the leading countries of Europe. The development of immense armies is one of the characteristic events of the end, as shown in Isaiah xvii. 12, 13; xxxiv. 1-2; Ezekiel xxxviii. and xxxix; Daniel xi. 40-41; Joel iii. 9-14; Revelations xvi. 14-16: xix. 19 and in the words of Jesus, and indeed in every part of Scripture where the last great crisis in the

affairs of the Gentiles is the subject of description or allusion. It is a latter-day preparation for the "battle of the great day of God Almighty," when the "nations shall rush like the rushing of mighty waters, and God shall rebuke them;" when they will "come like a stormcloud to cover the land," and be gathered in overflowing "multitudes to the valley of decision," in "the year of recompences for the controversy of Zion."

The *Times* of May 27th (a cutting from which was kindly sent by brother Bosher, jun.) thus comments on the present state of affairs:—

"We hear everywhere of profound peace between one nation and another, and we hear everywhere of a vast and increasing addition continually made to the numbers of the standing armies. The process of turning citizens into soldiers goes on all over Europe without any apparent limit. Up to this time the chief increase has been in the German army, which is already more than half as large again as it was fifteen years ago, but has not yet grown nearly large enough to satisfy German statesmen. France, Austria, Italy, and Russia are all of them following the strange example which has been thus set them by Germany. Each is, or professes to be, afraid of all the other, and each, therefore, is throwing its whole strength into providing itself beforehand with the means of effectual defence, or, if necessary, of attack. Even Belgium and Sweden, ridiculously enough, are proceeding in the same course, and are beggaring themselves with their puny efforts to ape the folly of their neighbours The general result is, that Europe seems to be returning to the traditions of an earlier age, when every free man was a soldier, and when the pursuits of industry were wholly subordinated to the claims of military service. The nations of Europe are, in fact, repeating the conduct of their remote ancestors, and are taking their lesson literally from a page of history which we had hoped long had been for ever turned over and put away."

This "hope" was without foundation. It was the hope of this wicked world, which, with all its science and "morality" (and this of a weak sort) is guilty of the great wickedness of casting contempt on God in rejecting His word and despising His purposes. It is written: "The expectation of the wicked shall perish." This comes to pass in the matter in hand. The "we" of universal civilised ungodliness, supposed the world was advancing to a peaceful reign of

science, and that the military era would never return. Those who believe in the God of Israel entertained totally different ideas, viz., that the world was advancing towards a time of armaments such as the world had never seen. Behold the fulfilment of their expectations! The *Times* continues:

"That such conduct has a direct tendency to provoke war, is, perhaps, the least important point that could be urged against it. War itself could add but little to the burden of the warlike preparations which are now carried on all over Europe, in a period of unbroken peace. The excuse which each nation urges for increasing its own army is, of course, everywhere the same. The wishes and intentions of each are most peaceful, but each is in perpetual dread of very opposite intentions on its neighbour's part. Germany is arming because she is afraid of France, and France because she is afraid of Germany. Italy must have an army because she is a new kingdom, and has received very recently large additions to her territory; while the same conclusion is drawn with equal assurance by Austria, but from just the contrary premises. Russia now must be stronger than she used to be, in order that she may counterbalance the increased strength of Germany; while the new military activity of Russia becomes, in turn, an additional argument for raising still more German soldiers. Our present peace is such, literally, as the world has never known before. It is a peace not only full of mutual suspicion and mistrust, but one which entails as great a burden as Europe collectively has ever borne as the cost of war, and which weighs accordingly on her resources and impedes her progress, until a war which would give a real peace has almost come to be the lesser evil. The worst feature of the case is, that the process which is now going on may go on apparently without end, and each year may only add to the evils of those which have preceded it. Our talk still is of peace and progress; but peace has been shorn of its accustomed blessings, and progress has chiefly enabled us to devote more money and greater efforts to the preparation for mutual destruction. Is the Europe of the present day, we may well ask, wiser and better than the Europe of our forefathers? Are her nations now less addicted to war than in the past? Are her statesmen less chargeable with the grievous crime of encouraging her worst propensities, and of promoting mutual misgivings and apprehensions, which are not the less pernicious because they are absolutely baseless? The evil is so great already that it is scarcely possible to exaggerate it, and there is no near prospect that it will pass away or in any important degree diminish. Rather it seems likely to increase. The causes which have

produced it are still at work unchecked. The new military organization of Russia, which promises to bring into the field three million soldiers, will give, no doubt, a further impulse to the military organization of Germany, and will act in the same direction, through Germany, upon all the larger states of Europe. Most other evils have at least some tendency to cure themselves, but here there is no such hope, but the prospect only of a continual and unlimited increase. Europe is striving still to add to the numbers of her effective soldiers. Her present state is scarcely less truly one of actual war, though no shot is fired in anger, and no trumpet as yet blown for battle. Her armies are arrayed against one another, though none of them have passed beyond the limits of its own frontiers. Modern war has long been a question of comparative resources, and these are expended during the continuance of peace as lavishly as they could be if the very name of peace had been given up. If such a state of things is permitted to continue, it will be a disgrace to European statesmen. It is on their shoulders that the real blame is to be laid. It is they who have fostered the mutual suspicions which have thus led unnecessarily to mutual illfeeling. To whatever causes all this is to be ascribed, whether we are to refer it to the misplaced timidity of those by whom it has been brought about, or to mere vanity and love of military display, the fact remains still, that the evil work done is almost as great as any the world has yet suffered from, and is even more difficult to remedy. Our hope must be that the great nations of Europe will outgrow their present folly, and turn their attention to worthier and more profitable aims, and we wish only that we could discern any signs that gave near prospect of so important a revolution."

The *Times* is at a loss to account or suggest a remedy for the present frightful state of things. This is not surprising. All who regard the present situation or read human history in the light of proximate causes, must feel baffled in their attempts to comprehend the drift of things, or to find for their own minds a reasonable or tranquillising explanation. There is but one point of view from which the whole matter becomes intelligible. Let God be recognised and His word believed, and perplexity will subside and anxiety vanish. He has a plan for His own glory in the earth, and the regeneration of our fallen race; this plan requires the present entanglement of universal politics as the preparation for the dreadful issues that overhang the world. The *Times* may call "such a state of things," "a disgrace to

European statesmen," and may have real ground for alleging, as it does, that "it is they who have fostered the mutual suspicions which have thus led, unnecessarily, to mutual ill feeling;" but there is a higher element in the case which the *Times* no more takes into account than Pharaoh, and which is the real explanation. The government of the world is subject to the angels (Heb. ii. 5), who are charged with the execution of a plan placed in their hands by the Possessor of Heaven and Earth (Psalm ciii. 20-21), and superintended by the glorified slain Lamb—the Lion of the Tribe of Judah.—(1 Pet. iii. 22; Matt. xxviii. 18.) In the execution of this plan, men of particular qualities are raised up and guided into positions where those qualities will lead to certain effects. Their actions are supervised; they are predisposed, at certain moments, for certain courses, that the will of God may be brought to pass. In this way, matters which would be plain are complicated, and the world which would subside to peace, is kept in a state of unrest; for there is no peace to the wicked. Peace is coming when righteousness is established, but this will not be till the Lord reigns on Mount Zion, undisputed monarch of the whole earth.

The hope of the *Times* that the nations of the world will "outgrow their present folly," is as vain as its former hope that the military age would never return. Angelically-regulated, their folly will prevail to the development of the last great complication which will bring the armies of the world into Jehovah's land, to receive, at His hands of Christ, that initial crushing blow which will be a token of perdition to the kingdoms of the world, and as the first notes of the jubilee trumpet to enslaved mankind.

The *Times* confesses its inability to discern any signs of improvement. The prospect is truly depressing from the merely human stand-point. There will be no improvement till the hand of God is made visible in the reappearance of Christ, who will break in pieces the kings of the earth and their armies, and speak peace to the ends of the earth. Then shall the Gentiles seek after the Root of Jesse, and the rest shall be glorious.—(Isaiah xi. 10.)

"At the time appointed the end shall be."
—(Dan. viii. 19.)

THE ARMIES OF EUROPE.

On the same subject, there occur the following remarks in a leading article in the *Birmingham Daily Gazette* of May 28, 1874, wherein the writer seeks to make out that the expenditure of the Government of Great Britain must be larger now than ten, twenty, or thirty years ago.

"These reasons were never exhibited more clearly than in a letter, written indeed for a very different purpose, which only recently appeared in the columns of the *Times*. The Berlin correspondent of the leading journal has long been famous for the accuracy of his information, and for the importance of his communication. In a letter published in last Monday's *Times*, he took occasion to point out that public opinion in Germany was in favour of a Republican form of Government in France, from the belief that the Republicans were less likely than the Monarchists to precipitate war. The Germans, therefore, the *Times* correspondent declared, had heard with pleasure of the fall of the Duc de Broglie. But in the meanwhile, military preparations were being pushed forward. M. Krupp was extending his works, and rapidly re-arming the German artillery; the infantry were being equipped with a new rifle; and in one sentence, the first military nation in the world was arming to the teeth. Why were all these preparations necessary? The correspondent went on to give the plainest possible answer to the question. He contrasted the armies which were maintained by every leading state in 1859, with those which are at their disposal now. We will not weary our readers with the forces of the inferior powers, we will only place before them the statement of the force which the five great powers thought adequate for defensive and offensive purposes in 1859, and which they think necessary now:—

DEFENSIVE ARMY.

	1859.	1874.	Increase.
Russia	1,224,180	1,519,810	295,630
Germany	836,800	1,261,160	424,360
France	640,500	977,600	337,100
Austria	694,000	856,980	222,980
Great Britain	245,800	478,820*	233,020*

* Increase probably due to formation of volunteer force.

OFFENSIVE ARMY.

	1859.	1874.	Increase.
Russia	679,750	759,360	79,610
Germany	489,700	710,180	226,480
France	498,000	525,700	87,700
Austria	443,800	452,450	8,650
			Decrease.
Great Britain	77,900	71,860	5,440

These figures of course offer ample material

for profitable reflection. There is something awful in the notion that so vast a swarm of men are withdrawn in every country on the Continent from the pursuit of peaceful industries, and are compelled, whether the alternative is acceptable to them or not, to spend the best years of their life in learning the wholly profitless trade of warfare If every other nation persists in arming to the teeth, we are never likely to maintain the peace nor preserve our own interests by putting off our armour. When three nations of the world have more than 500,000 men each, constantly ready for offensive purposes, it is surely no time to be reducing our own armaments or weakening our fleets for the sake of some slight saving

The possessions of England are in every clime, and if Great Britain is ever assailed, the assailant will probably attack her in distant latitudes. Under such circumstances, it would be mere folly to grudge the moderate expenditure which is requisite for maintaining our armies and our fleets in a satisfactory condition We have endeavoured this morning to place before our readers the frightful preparations for war which every other European nation is making. We may leave it to the good sense of our countrymen, to determine whether, under such circumstances, the expenditure, though necessary before 1859, can be adequate now.

The *Echo*, referring to a meeting of the Peace Society, recently held in London, says that all agree with the objects proposed by the Society, but that the means employed are not adequate to the end. Abstract resolutions are of no efficacy in the presence of belligerent governments and armies. "Last night," continues the *Echo*, "was the 58th anniversary of the society: but nobody can pretend we are nearer than we were 60 years ago to a condition of universal and permanent peace." The Peace Society is a mistake. It is more; it is an attempt to frustrate the purposes of God, unavailing truly, and amiable in its origin, but still a project which if realised, would falsify the prophets and frustrate the divine intention to scourge the wicked world with war "till the end be." The only true Peace Society is the one that made its appearance on the plains of Bethlehem, eighteen centuries ago: the angelic host sang "peace on earth, goodwill to men." This song of theirs was not a pretty sentiment merely: it was not the "abstract resolution" of a society of amiable sinners, but the expression of a policy which they are powerful to work out, and which they will establish at last on the earth, but it will be established in

blood. The babe of Bethlehem, whose birth they announced, must reign on the throne of his father David, to bring it about; and this will never come to pass till the nations are by him "broken to pieces like a potter's vessel." They work with him; they are subject to him (1 Peter iii. 22); they are working under him now; they will come in myriads with him; and do a dreadful work which will glorify the Maker of heaven and earth, avenge his dishonoured name, humble mankind, break the power of their governments, and give a blessed constitution of things which, with its centre at Jerusalem, will unite the nations of the world into one universal family, blessed in Abraham and his seed.

THREATENING CAUSES OF WAR.

France continues to be the source of danger in a variety of ways. She is, of course, known to be preparing for a revenge on Germany; and Germany, it is evident, is anxious to precipitate a renewal of the conflict before France rises to the fulness of her renewed strength. Thus the *Daily Scotsman* speaks:

"France has been for generations the cause of disquiet to Europe. She is so still, but with much more of excuse than almost at any previous time. Europe expects France to attempt the recovery of Alsace and Lorraine, as she believes herself capable of coping with Germany; and therein is the great danger of war. Europe is disquieted because of Germany's use of her victory, which is exactly what everybody who thought on the subject expected when it was seen that Alsace and Lorraine were to be annexed. Prince Bismarck had two motives for that annexation: the one was, that thereby France's resources would be lessened; the other was purely military. The possession of Alsace and Lorraine pushed the boundaries of Germany forward to a point where defence was much easier, and attack more difficult, if not well nigh impossible. The Prince knew that the French would resent this use of victory, and would endeavour to win back what they had lost. Another war he rightly foresaw was certain, and he tried to push it as far back as possible by demanding what he believed to be a crushing indemnity from France. To his astonishment he found France able to pay what was demanded of her in far less time than had been given to her, and he sees her, notwithstanding all her miserable squabbles about government, growing materially stronger every day. The recent increase of the German army, and the insistence that it shall be placed for

several years beyond the control of Parliament, are due entirely and avowedly to the expectations of German statesmen that France will seek to avenge her defeat. Germany pays dearly for her victory, and must continue to pay; while all Europe is kept in a state of uneasy preparation for war."

The Paris correspondent of the same paper writes, on May 9th, as follows:—

"The question is now raised as to whether France means revenge. We remember that the late war was one of revenge because the Prussians had gained the battle of Sadowa. If a victory over Austria so rankled in the minds of the French, who themselves had won at Solferino and Magenta, how much less will they be able to settle down under their own crushing defeats? If jealousy led them to seek revenge, how can it be expected they will forget their own terrible disasters—their loss of blood, treasure, and territory? An eloquent writer before the war was over declared that in future the Rhine would run with blood, and that Prussia, like Macbeth, had murdered sleep. Next, we must remember the immense sums which France is spending on her army and defences. Her military estimates, which neither include money for the new forts nor the fabulous amount required to purchase new guns and replenish magazines, comes to £20,000,000 a year. The Republicans, who before the war were always crying out for a reduction of the army, now vote any sums demanded by the War Minister, and towards the close of the session tried to force on him more money than he had asked for.

At present the country is acting with caution, for the *Univers* and other papers have been punished for using indiscreet language towards Germany, but naturally every Frenchman longs for the hour when revenge will be possible, but even if let alone, the country will not be ready for three years."

In addition to the dictatorial attitude of Prince Bismarck towards France in the affair of the prosecution of French papers for speaking disrespectfully of Germany, and in the affair of the bishop of Nancy for the same reason, there has transpired a further evidence of the desire of Bismarck to push France into a new declaration of war, knowing that he could not induce Germany to re-open the war of her own motion. It is thus referred to by the *Birmingham Morning News*:—

"A correspondent of the *Times* gives in that journal the substance of a remarkable conversation between Prince Bismarck and King Victor Emmanuel during the latter's visit to Berlin last year. The correspondent furnishes us, for the most part, with the Prince's own observations, for the conversation seems to have been

rather a monologue than a dialogue; but, such as they are, they betray sufficiently the bent of the Chancellor's mind, and are anything but reassuring with regard to the future. Prince Bismarck bewailed the leniency with which Germany treated France in the last war. He regretted that the German armies did not occupy the whole of the French provinces, from the Moselle to the Pyrenees, and that the amount of the indemnity was not doubled. He declared that the result of the northern and eastern provinces having alone been occupied, will only stimulate the provinces who have never felt the German yoke, to seek the renewal of the war. Germany, he said, would not lightly undertake another war; but—and here the deep game of the deepest and most daring of statesmen was cautiously revealed—war might be brought about if the King of Italy would only make a move to recover the lost Italian provinces of Nice and Savoy. It would be easy to find an excuse for interfering in the affairs of the King's old subjects; and Italy, once embroiled, Germany would come to the rescue, and give France a lesson that would need no repetition. The King naturally declined to be made a catspaw of by the Prince in such a tremendous adventure, and there the matter rested. It is ominous for the future peace if the leading spirit in the greatest of European military states should be conspiring to embroil the Continent once more in war. Sooner or later, we fear, such a war is inevitable; and if anything could make such a calamity more certain, it would be the evident desire of the leading soldiers and statesmen of Germany to see France in some way or other committing herself so as to justify foreign interference."

The correctness of the reported conversation between Bismarck and Victor Emmanuel is officially denied: but this is a matter of course. Instead of disproving it, it rather shows there is foundation for it, for the lying spirits of diplomacy only contradict reports that interfere with their schemes from being well founded. There is collateral evidence of its truth in the fact stated in the letter of a Paris correspondent, that "Victor Emmanuel has gained immense credit for refusing to take advantage of the disasters of France." The *Daily Telegraph* says:—

"Where the next attempt will be made to pick a quarrel with France cannot be foreseen; but it is plain that Germany, or rather Prince Bismarck, wishes the crisis to come soon. He does not believe that Russia will be friendly. Count von Beust's correspondence with the Duc de Grammont showed him that Austria is only waiting for a favourable opportunity to avenge Sadowa. Denmark hates Germany; and her hatred is shared by Sweden and

Norway. Fire might burst out in any quarter, and then France would not be long before she was at the heels of her conqueror. No wonder that statesmen tell us that war may be expected before long."

ANSWERS TO CORRESPONDENTS.

R.S.B.—"A farmer's dinner, where there is no wine or dancing," may or may not be attended by a saint without hurt. All depends upon the people and the circumstances. It is impossible to answer a question of this sort categorically without a knowledge of these. But one thing is certain, there can be no harm in staying away. The day will come when farmers' dinners and every other assembly of men will be "holiness to the Lord." Till that day comes, it is well to be circumspect, and rather err on the safe side where there is doubt, remembering that it is written: "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."

THE BLOOD OF CHRIST IN DEATH.

R.O.—In death by crucifixion, there was only a limited effusion of blood. Though hands and feet were pierced, the nails filled the wounds, and prevented a large outflow of blood. Hence, criminals dying thus, under the Roman law, sometimes lived for days. In the case of Christ, he was dead at the end of six hours. This shortness of time precludes the idea that his death was from loss of blood. The breaking of his heart, by grief, is believed by some to have been the proximate cause, which appears to be sanctioned by the effusion of blood and water, on his side being pierced after death: the separation of water from the blood being a condition said to be known only in cases of death from the rupture of the heart. The necessity for the shedding of blood was sufficiently met by the trickling from his head, hands and feet while still alive. The whole of his blood was not poured out. The Roman spear did not open his side till he was dead; and in death there is no circulation of the blood; consequently, the blood and water flowing from his side would only be the fluid contained in the part penetrated, and not that of the whole body. Therefore, Christ was buried, and came out of Joseph's tomb, with the principal portion of his blood still in his body. When he stood before Mary on the morning of his resurrection, he was unglorified, as shown in the words addressed to her: "Touch me not, for I am not yet ascended to my Father." As an unglorified

man, blood was a necessity of the life restored to him. This was in him, and quickened by the resurrection-power that liberated him from the tomb. But, of course, these details are spiritually unimportant. The shedding of blood is the symbol of death. By the death of Christ, the Father is pleased to forgive us unto life eternal; and hence, by a figure, we are washed in his blood.

LONGEVITY OF HUMAN LIFE IN THE AGE TO COME.

R.F.—There is no obscurity about Is. lxx. 20-22. The time referred to is the time not yet arrived, when Jerusalem, instead of being a proverb, and her people everywhere a reproach, shall become a rejoicing and her people a joy.—(verse 18.) When this time arrives, tears are wiped away by the gladness which fills the bosom of all the children of Jerusalem, in view of the glory and comfort that God, by His own hand, will bring to her.—(lxvi. 13-14.) Part of the blessedness will consist in a return to the longevity of life that prevailed at the first. “There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old.” At present, on account of the shortness of life, and the rapidity with which the various phases of development, from infancy to old age, are passed through, a human being ceases to be considered an infant after a certain number of days; but in the day of Israel’s glory, infancy will last for years, and death be unknown in the earlier stages of it. Death may happen at a hundred years, but even then, a man will be considered a child. As for an “old man,” the term will never be applied to any one that has not run his centuries, as of old. By reason of the certainty of life and the stability of the new order of things in the hands of Christ and his brethren, the houses they (Israel) shall build they shall inhabit; the vineyards they shall plant, they shall eat the fruit of. It will not happen as it frequently has happened in past times, that the work of their hands has been enjoyed by others, even as Moses foreshadowed them, saying, “Thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.”—(Deut. xxviii. 30.) As the days of a tree (which flourishes for centuries) shall be the days of Jehovah’s people; they shall wear out the works of their hands. But more blessed still shall be their rulers and the rulers of the nations: for they shall not die any more (Luke xx. 36), and they shall inherit the land for ever.

THE FORTY-YEAR MARGIN OF THE LATTER DAYS.

Brother ARTHUR ANDREW remarks as follows on the answer given last month on this subject:—“I quite agree with the idea you express in your Answers to Correspondents in the June number, on ‘The forty-year margin of the latter days.’ I have for some time been of opinion that Micah vii. 15 does not refer to time. This is confirmed by the context, which makes no reference to the *length of time* the ‘marvellous things’ are to occupy, but which does immediately proceed to give some of the characteristics of the marvellous things. The next two verses run thus:—‘The nations shall see and be confounded at all their might: they shall lay their hands upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of Thee.’ This specification of the marvellous things seems clearly to indicate that the clause, ‘according to the days of thy coming out of the land of Egypt,’ has reference, not to the *time* to be occupied in the deliverance of Israel, but to the similarity the events of their future deliverance will bear to those of their past deliverance in regard to the terror to be infused into the enemies of Israel in the conquering march of the latter to their ancient home.

As to the time to be occupied in the judgments on the nations, and establishment of the kingdom, we have, I think, a clue in Rev. xvii. 12, where it is stated that the ten kings that are to make war with the Lamb ‘receive power as kings *one hour* with the beast.’ Now, an hour, according to one system of prophetic time used in the book of Revelations, is *thirty years*, for the time designated ‘*about the space of half-an-hour*’ (Rev. viii. 1) has been verified by history to be fourteen years. If half-an-hour be fifteen years, fourteen would be *about half-an-hour*, and hence thirty would be an hour. The ten kings, then, receive power with the beast for thirty years, which it seems very probable will be the time occupied in the overcoming of them by the Lamb, and they that are with him. After Gog’s defeat on the mountains of Israel, he will, doubtless, seek allies, and find them in the ten kings, with whom he then proceeds against the New Power established in the land of Palestine.

If the chronology of Dr. Thomas be correct, fixing the establishment of the kingdom and the termination of the kingdoms of men at 1908-10, and the “hour” be thirty years, we have only to deduct thirty from 1908-10, to ascertain the date of

the commencement of the judgment on the ten kings, which would thus be 1878 to 1880; and, as the overthrow of Gog on the mountains of Israel, &c., might take a year or two, the appearing of Christ to his household may take place at any moment. Events on the Continent are evidently ripening. "Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." "Who shall stand when he appeareth?"

CONDEMNATION AND MORTALITY.

Why do we die now, if as Paul says, "the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death?"—(T.N.)

ANSWER.—Because the thing Paul was set free from is, in its result, a future thing, and not a present thing. The law of Moses, which is what Paul was speaking about, was a ministration of death because of disobedience.—(2 Cor. iii. 7, 9.) All were disobedient under it (Rom. iii. 19, 23), consequently, all were condemned by it. But the death to which they were thus condemned was a thing to be inflicted "in the day when God shall judge the secrets of men by Christ Jesus." As many as sinned in the law Paul says are to be judged by the law, then.—(Compare verses 12 and 16 of Rom. ii.) Now from this condemnation (a present thing as regards destiny; a future thing as regards fact) Paul and his brethren were delivered in Christ, who had redeemed them from the curse of the law, being made a curse for them in hanging on a tree.—(Gal. iii. 13.) But this deliverance from condemnation under the law did not involve the immediate bestowal of the blessing in Christ, except in title to be realised in due course. Thus "due course" involves probation, and during this probation, there is the possibility of forfeiting the title, after which, "there remaineth no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation which shall devour the adversary."—(Heb. x. 26.) Till the time arrives for judging of the probation of every man, nothing is done in the way of averting the death we inherit from Adam through possessing his nature. The exigencies of faith require this to be postponed till an appointed time. Those who are alive at the advent of Christ do not die, because the time has arrived for "giving to every man according as his work shall be."—(Rev. xxii. 12.) They would die like all their brethren before them, but the time for the change to the immortal has come. The arrival of this time finds some believers alive; hence the reason of the fact stated by Paul, "We shall not all sleep."

Is it because Christ is absent?—(Ibid.)

ANSWER.—It is not a question of Christ's

presence or absence; it is a question of the appointed time. Christ was present with Paul near Damascus; nay, he was present with his disciples for forty days after "ascending to the Father," but they were not delivered from the actual operation of death in themselves, because the time had not yet come.

Is the term "mortal" as applicable to us as to those who have not put on Christ?—(Ib.)

ANSWER.—Certainly. Paul so applies it, saying he earnestly desired to be clothed upon with his house from heaven, that MORTALITY might be swallowed up of life.—(2 Cor. v. 4.) Again, "this mortal must put on immortality."—(1 Cor. xv. 51.) Again, "He that raised up Christ shall also quicken your mortal bodies."—(Rom. viii. 11.)

It must be remembered that the process of deliverance from Adamic mortality is not complete till the resurrection and judgment. Paul describes the present position of the saints as one in which they are "waiting for THE ADOPTION, to wit the redemption of our body."—(Rom. viii. 23.) They have received the Spirit of adoption now (Rom. viii. 15); but not until they are the children of the resurrection are they the fully adopted children of God.—(Luke xx. 36.)

Johnson, I think, defines 'mortal' as 'certain to die,' 'doomed to die' at some time; how can such a term be applied to those who may not see death?—(Ib.)

ANSWER.—Johnson merely defines the sense of words as related to current human experience, and so far as saints are related to that experience, the words so derived are applicable to them. Away from divine interference, those who are "mortal" are, undoubtedly, "certain to die," "doomed to die at some time," for it is the very quality of mortality to lead to that. As the saints are mortal, this would be their destiny if left to themselves, but when God, by Christ, changes the vile body, causing the mortal to put on the immortal, that which was "certain to die, doomed to die at some time," so far as its own tendency was concerned, becomes incapable of death, being made incorruptible, and, therefore, immortal.

"CHRIST THE POWER OF GOD AND THE KINGDOM OF GOD."

W.R.—It is not the mode but the fact of God-manifestation through Christ that is important to be recognised. If a man have faith in the fact, it matters not that he be unable to explain it. At the same time, if his recognition of the fact be linked with a theory that brings Christ to the level of a mere man, the value of his recognition is destroyed, because that recognition is then

a matter of mere words and not of enlightened conviction. To say that Jesus was by divine begettal only in a higher degree what his brethren are by the enlightenment of the truth as regards the "inner man," is to deny the divine definitions of him. John declares him to have been "the word of life," which had been from the beginning with the Father, and was manifested unto them,—(1 John i. 1.) In no "degree" could this apply to any of us. The "Word made flesh" is his other well known description, which it is scarcely necessary to remark is equally inapplicable to any other man of woman born. "God manifested in the flesh" is the Spirit's definition by Paul (1 Tim. iii. 16), notwithstanding the attempt to substitute an early and favourite corruption which, by changing "God" into the relative pronoun "who," takes all sense out of the verse. Then the appearing of Christ in Israel, as heralded by the ministry of John the Baptist, is described as the revelation of the glory of YAHWEH (Is. xl. 5), in harmony with which, John said of himself, "I am the voice of one crying in the wilderness, *make straight the way of THE LORD* (Jehovah), as said the prophet Isaiah;" and of Christ, the Jehovah-manifestation, he said, "There standeth one among you . . . whose shoe latchet I am not worthy to stoop down and unloose.

He must increase, but I must decrease. *He that cometh from above is above all; he that is of the earth is earthy, and speaketh of the earth; he that cometh from heaven is above all.* And what he hath seen and heard, that he testifieth, and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God sent speaketh the words of God: for God giveth not the Spirit by measure unto him."—(Jno. i. 26, 27; iii. 30, 34.) Need it be said that this language in no sense or degree can be applied to the brethren of Christ. He is said to be "the image of the invisible God" (Col. i. 15); the express image of His person.—(Heb. i. 3.) His name Emmanuel (God-with-us) involves the doctrine taught by Paul when he said "God was in Christ reconciling the world *to Himself*, not imputing their trespasses unto them."—(2 Cor. v. 19.) It points in the direction of Christ's own declaration: "He that hath seen me hath seen the Father: how sayest thou then, shew us the Father."—(Jno. xiv. 9.)

No one can acceptably approach a personage of dignity who has an inadequate apprehension of the greatness of that dignity. If this is true among men, how much more true towards God, whose greatness is unsearchable, and whose whole course towards men has been for the establishment of His name in its proper position of glory and authority among them, and, furthermore,

whose penetration of our minds extends to the discernment of even unformed thoughts.—(Psalm cxxxix. 4.) He knows our attitude towards Him, even if unexpressed in word or gesture. Hence, how unprepared to enter the presence of His glory in Christ are those who think of Christ as merely a glorified human being.

The object aimed at in the whole work of God in the earth is that no flesh should glory in His sight.—(1 Cor. i. 29-31; Rom. iii. 19-26.) This revealed principle of divine action necessitates this doctrine of God-manifestation in Christ, which is unpalatable to carnal minds; for unless God were the worker by and through and in Christ, the glory would be to a mere man, and, therefore, to the flesh. But God has expressly excluded the flesh from all glorying in the case. God did the work Himself, and Christ was the form of it. Hence when thanks are ascribed to Christ (1 Tim. i. 12), it is thanks to God. So the ascription of glory to him (2 Pet. iii. 18), is ascription of glory to God: for the Son and the Father are one, the one being the manifestation of the other. But by bringing Christ down to a level with us purely (though blessed be God, he was on a level with us by one side, as the seed of David), discord is introduced, and the divine supremacy compromised.

Don't trouble yourself with the phrases, "essential Deity," "Deity substance," or any other term by which the glorious mystery is sought to be explained. Believe in the fact without attempting metaphysical explanations, caring only to avoid those doctrines which would teach a God-manifestation without God.

THE FEET-WASHING OF THE DISCIPLES BY CHRIST.

J.N.S.—It is evident that the feet-washing of the disciples by Christ at the supper (Jno. xiii. 5) had a double significance. It had a meaning that was special and personal to the disciples themselves, as apparent from the words of Christ to Peter, when Peter objected to his Master humbling himself in his case: "What I do, thou knowest now, but thou shalt know hereafter . . .

If I wash thee not, THOU HAST NO PART WITH ME." There is no record of what Peter came to understand subsequently by the feet-washing. Consequently, we cannot know precisely; but we can go as far as the words of Christ go, and say that if Christ had not washed their feet, their disciples would not have been qualified for future participation with him in the work. It may be that it stood in place of re-immersion. They had been baptized with the baptism of John: they had not been baptized into Christ. This act (evidently an important one from the words of Christ) may have served for that re-immersion which was necessary in

the case of the twelve disciples of John at Ephesus.—(Acts xix. 1-5.) Jesus admitted that with the exception of Judas, they were in a washed state; but insisted on the feet-washing as a necessary completion of their standing in him. We cannot do less than recognise it as necessary in their case, when we consider their prominent position in the work of Christ (shown very strikingly by the fact that in the Apocalyptic New-Jerusalem symbol of the bride, the wall of the city is said to have twelve foundations on which were inscribed the names of the twelve apostles of the Lamb (Rev. xxi. 14), we cannot wonder that an exceptional ceremony should be observed in the case of their union with Christ. The second bearing of the act is manifest in the words addressed by Christ to the disciples immediately after he had performed it: "Ye call me Master and Lord; and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." The lesson is, the avoidance of pride and reserve; condescension to the performance of humble services; than which, there can be no humbler than the washing of the feet. It has been thought by some that Christ intended this feet-washing to be on a par with the breaking of bread; a ceremony to be performed by believers every time they came together, to call his name to remembrance. There is, indeed, a sect of Baptists who practise it in this way. The Pope also goes through the performance once a year with twelve old men, whose feet are carefully disinfected previous to the operation. But this view of the matter is a mistake, as evident from one or two obvious considerations. The lesson aimed at by Christ was a lesson of humility: "I, your Lord, have done this: therefore ye, my servants, ought not to consider it beneath you," for as he immediately adds, "The servant is not greater than his lord, neither he that is sent greater than He that sent him. If ye know

these things, happy are ye if ye do them."—(verses 16, 17.) The practical application of this is to general deportment. Feet-washing was both a necessity and a luxury in the east, where sandals were worn, which, leaving the upper part of the feet exposed, made them liable to great discomfort from the penetration of the dust in travel. It was the most menial act that could be performed, to which proud men did not stoop. Servants attended to it; and sometimes guests were allowed to shift for themselves, as in the case of Christ in the house of Simon.—(Luke vii. 46.) To recommend the practice of this lowly personal attention one to another, was to recommend practical condescension. But to suppose that Christ meant a ceremonial performance, is to take away the force of the lesson. There is no humility in a ceremonial operation. The sourest and proudest Cameronian, who would not be seen carrying a parcel for a friend, could wash his friend's feet without compunction at a religious ceremony, where everybody recognised it as the proper thing to be done on the occasion. The Pope himself can do the thing in this way. The apostles never afterwards prescribed feet-washing among "the ordinances," as they did the Lord's supper. It is never referred to as a public (or private) ceremony to be performed in the assemblies of saints. It is put in the list of ordinary practical virtues, as where the qualifications of a widow to be maintained by the brethren are specified thus: "Well reported of for good works; if she have brought up children; if she have lodged strangers; if she have washed the saints' feet; if she have relieved the afflicted; if she have diligently followed every good work."—(1 Tim. v. 10.) In England, washing the feet is not one of the hospitalities of the country, on account of the difference of climate and custom. Its place is occupied by boot-cleaning, or any other of those little offices that have to do with personal comfort. To these we must not forget to apply the lesson.

INTELLIGENCE.

AIRDRIE.—Brother D. Smith reports that on Sunday, June 14th, brother Smith of Edinburgh, accompanied by bros. T. Nisbet, Carruthers, Johnston, Melrose, Ray, and the writer paid the promised visit to Airdrie, and delivered two lectures in the school room before occupied. The subjects as advertised were respectively, "The gospel taught by Jesus and his disciples, not believed by so-called Christians of the present day;" and "Man not naturally immortal: life only to be had through Christ." A good deal of interest was manifested at both lectures. It

was not, however, till they were clearly shown from Scripture, that they were but as the grass of the field, that they were moved to opposition. At the close of the second lecture, many questions were put from the audience, and answered by bro. Smith in a way that all felt to be effective. One man who took a prominent part, on being himself questioned, went out. Some are anxious to learn more; and a few purchases of books were made.

BEITH.—Bro. D. H. Smith, of Glasgow,

reports that JOHN GILLIES, the eldest son of bro. Gillies, has become obedient to the faith. He was immersed on Wednesday, June 10th.

BIRMINGHAM.—Four persons have been obedient to the faith during the month. They are as follow: JOSEPH JOHN WEBB (40), bricklayer; SARAH ANN TAYLOR (20), sister in the flesh to bro. and sister Taylor; BETSEY HARDY (44), wife of bro. Hardy, formerly Independent; and EDWARD REYNOLDS (31), cork manufacturer, an intelligent young man, brought up as a Baptist, who first heard of the truth in Australia, but not in a way that disposed him to receive it. His first introduction to the truth in England, was due to the interest aroused in his mind, by hearing a lecture on immortality by an episcopal clergyman. This led him to hear a lecture by the Editor on the same subject, since hearing which, two years ago, he has been a regular attendant at the Temperance Hall.

Brethren Edwin Reed and Charles Broughton having seen and acknowledged the error of Renunciationist doctrine and fellowship, have returned to their place at the table, after an absence of eight months.

Bro. Habgood, of Stratford-on-Avon, having obtained employment in Birmingham, has removed to that place, and is a welcome addition to the Birmingham ecclesia. His sister-wife is to follow when domestic arrangements are complete.

On Monday, May 25th, being "Whit-Monday," and something like a general holiday, an open tea meeting took place at the Athenæum Rooms, at which a goodly number of interested strangers were present. Acquaintances between these and brethren were the result of the meeting as intended. Complaint was made by one of the former that sufficient attention was not paid to strangers attending the meetings. He had come and gone a long time without any one speaking to him. He had even asked questions of brethren for the sake of opening conversation and acquaintance, but without result. It was explained that the thing complained of was partly due to the large size of the audiences, which prevented brethren getting close to those who were interested; and partly to a desire to leave the truth to work its own work apart from personal solicitations. However, the lesson was taken by the brethren, who resolved to be more ready, in future, to place facilities in the way of such as are interested in the truth.

The lectures and lecturers for the month have been as follow:

May 31st.—New Jerusalem—the Apocalyptic symbol—Jerusalem restored—the glorious headstone of the political house of the age to come, the imperial metropolis of universal dominion. [BROTHER ROBERTS.]

June 7th.—The death state—the Bible doctrine of the state of the dead shewn to be destructive of popular views—spiritualism

and orthodox religion alike delusive—the dead really dead and in need of resurrection. [BROTHER HODGKINSON.]

June 14th.—Rome and Christianity—a history of corruption and tyranny—a prophecy of perdition—mystical Mother of Harlots—her total perversion of the gospel and commandments of Christ—the nations cursed by her influence—Protestants not free of it—the only cure a return to the unadulterated testimony of the Word of God. [BROTHER ROBERTS.]

June 21st.—Mr. Dale and immortality—Mr. Dale's recently announced rejection of the immortality of the soul—his new theory an advance towards the truth—the truth yet a step beyond—the conclusions involved in Mr. Dale's decision—orthodox religion on the wane—the day is at hand. [BROTHER ROBERTS.]

CHELTENHAM.—Brother Otter writes: "I have pleasure in reporting that one other in this town has been enabled by the illuminating power of the word of the Deity, to see his way out of the Egyptian darkness, by which all the 'children of this world are enveloped, and finally to render obedience to the truth' by the 'good confession' of Christ in the waters of baptism. Our new brother's name is SIDNEY ARTHUR SMITH, a young man—(23), and a fellow clerk of mine, and who, we trust, will make a useful and earnest brother amongst us."

DEAL.—A statement having been publicly made to the effect that all professing the truth in this place have given in their adhesion to Renunciationism, brother Measday wishes a contradiction to appear. The contradiction comes through brother Bosher, jun., who while visiting Deal, was requested as an eye witness to give testimony to the falsity of the statement that had been put forth.

DERBY.—Brother Bannister reports: "On the evening of May 31st, the Derby ecclesia met at brother Meakin's house to bid farewell to three of our number—brother Samuel Jackson, sisters Ellen Jackson, and Annie Fincher, on the occasion of their leaving here for Australia. The painfulness of parting was alleviated by the knowledge that at a very early period the general assembly of the saints will be called by the 'Firstborn.' Much thankfulness was expressed by them for assistance received in their search for the truth of the 'great salvation,' and were sorry they were obliged to leave us, as we were also that they were going. As a mark of our love in the Christ towards them, they were presented with a copy of the *Life of Dr. Thomas*, and other books. A letter of introduction was given if needed on their arrival. From a note afterwards received from sister Fincher, we learned that they set sail for Melbourne, June 5th, 1874, in the steamer *Great Britain*, from Liverpool, and were

then all well."

DUDLEY.—Brother Blount reports that brother and sister Jackson, having for the past few months resided at Brierley Hill, now meet with the ecclesia in the latter place, also that there has been an addition to the household of faith, in the person of **HENRY HUGHES** (28), who after giving full assurance of being dead to the world, and begotten by the incorruptible seed of the Word, was born of water, at Birmingham, March 17th. "We pray," adds brother Blount, "he may make his calling and election sure, and so may participate in the birth of the Spirit, and have entrance abundantly with the faithful into the everlasting kingdom of our God."

DUNDEE.—Brother Gill writes: "Our meeting is being carried on with much good feeling and interest in the truth, and growth in the knowledge thereof. But we have sustained a great loss through the removal of brother Macdonald to Edinburgh."

EDINBURGH.—Brother W. Smith reports: "On Sunday, May 24th, the general meeting of the ecclesia was held, when having heard the treasurer's report, the list of membership was read, shewing the number at 60. During the last month, the ecclesia has lost four sisters by removal to other towns, namely, the sisters Paterson to Cumnock, sister Robertson to the neighbourhood of Galashiels, and sister Lizzie Spence to Berwickshire; but they have been replaced by other four (brother and sister Andrew from Turriff, and brother and sister Macdonald from Dundee), so that our numbers have not been altered."

In view of the position taken by the Renunciationists, and the uncertainty caused by conflicting reports as to how some ecclesias stand in relation to their doctrine, the meeting passed a resolution, of which the following is a copy:—

"We, the Edinburgh Christadelphian ecclesia, meeting in the Temperance Hall, Nicholson-street, in annual general meeting assembled, take this opportunity, in consequence of the special circumstances which have arisen among the ecclesias throughout the country in connection with the Renunciationist teachings concerning Jesus Christ, of declaring our unswerving adherence to the faith which we have maintained on the subject in past times (stated in our printed *Basis of Association*). We consequently express our entire repudiation of the doctrine which teaches that Jesus, though seed of the woman, of Abraham, and of David, had a 'free life,' and did not inherit, by nature, the condemnation of death, which has passed upon the race, of which he was a member, in consequence of Adam's disobedience. We further wish to express our cordial sympathy with the brethren in divers parts, who are faithfully contending against the cunningly devised fable of Renunciationism; and

hereby distinctly declare that we have no fellowship with the doctrine or with those who maintain it."

GLASGOW.—Brother D. H. Smith reports three additions. They are by removal, viz., brother Steele, from Aberdeen; brother James Hall, from Beith; and sister Marion McKill, from Auchinleck. The following have been the subjects of last month's lectures:

May 24th.—"The hope of Israel yet to be realised." [BROTHER SMITH.]

May 31st.—"Heb. 12: 'The cloud of witnesses.'" [BROTHER MULHOLLAND.]

June 7th.—"Several passages supposed to favour the doctrine of eternal torments." [BROTHER T. NISBET.]

June 14th.—"Salvation conditional; not Calvinistic." [BROTHER OWLER.]

KEIGHLEY.—Brother J. Shuttleworth writes: "Since our last communication, death has taken sister Dale from our midst. She fully enjoyed, in her last moments, the faith which she had avowed, which was, to her, the substance of the things she hoped for by resurrection from the dead at his appearing. She was interred Tuesday, May 26th, in the Keighley Cemetery, when according to her previous request, all the brethren and sisters who could, attended her funeral. Brother Greenwood spoke for a short time upon the consolation Paul gave to the faithful in his day. Then I tried to point out the truth on the subject of the Spirit, after which our dead sister was carried to her resting-place. After putting her in the grave, brother Greenwood read 1 Cor. xv., and made some remarks. Several strangers, a distance out of the town, came to hear what we should say. It has been a good opportunity for shewing the truth."

I have something more cheering. Brother and sister Keighley and brother Dugdale have returned from America, to continue, I hope, with us until our great Head returns to finally settle our abode. This is comforting to us. They broke bread with us for the first time on Sunday, May 31st, when about 12 of the Elland brethren and sisters were also present with us. At half-past ten in the morning, we met for breaking of bread and exhortation, brother Bairstow and brother Drake speaking for our good on the things of the Spirit. We afterwards dined together at the rooms, and in the afternoon, at half-past two, we met again and had singing of anthems and addresses by brother Greenwood, and brother Drake. After the meeting, we had tea, and a public meeting in the evening, when brethren Greenwood and Drake spoke upon a proper understanding of the Word and faith in its promises. The day was highly profitable and cheering to all."

LEEDS.—Brother Chapman, writing on the subject of the new room, says:—"It is all that we can desire at present. We think it is in the most central and

best situation in Leeds. The attendance has gradually increased, and the room (in which we can seat about 150 persons) has been nearly filled at the last two lectures. It is encouraging to have so many that will listen attentively to the plain, unadulterated truths of the gospel. We have had two applications for immersion which are in course of consideration, and we have more inquirers. We have adopted the new *Hymn Book* here and are well pleased with it. We shall be glad of the assistance of any brethren visiting Leeds, or that can make it convenient to come and deliver one or more lectures. Communications from those desirous of assisting us to make known the exceeding great and precious promises, can be addressed to J. G. Chapman, 38, Belgrave street, Leeds. The lectures announced last month were delivered by brother Bairstow, of Halifax; brother O'Neill, of Huddersfield; brother Dunn, of Leeds; brother Greenwood and brother Shuttlesworth, of Keighley.

Brother Chapman writes again on June 14th:—"I have great pleasure in adding to my report of the 12th inst. that we have had an addition of two to our number here, viz: brother and sister Humphreys, who formerly met with the brethren at Cheltenham. We are exceedingly pleased to give them the right hand of fellowship, and to welcome them to the table at Leeds. The attendance at the lecture this evening has been very good. Subject: Judgment to come, by brother Townsend, of Birmingham. The brethren here are much encouraged by the numbers who are attending the lectures."

LEITH.—Bro. McKillop reports: "Bro. David Kerr, of this place, died on Friday, June 12th, after a lingering and painful illness, lasting over about three years. Sister Kerr has been left with eight of a family. Our brother, of course, was unable for a long period previous to his death to do anything for their support; but sister Kerr was enabled nearly two years ago, through the kindness of some of the brethren, to open a small shop, by means of which she has obtained for herself and family a struggling livelihood. Brother Kerr was of a very quiet and retired disposition; he was sensible to the last, and spoke much and frequently of the hope which the truth gives. He was buried on Monday, June 15th, in Rosebank Cemetery, where others who held the faith are also interred; a portion of Scripture bearing on the natural condition of man and the hope of resurrection in Christ being read at the grave."

LIVERPOOL.—Brother Waite writes in terms of great satisfaction concerning four immersions in Liverpool, into the only name given among men, whereby we can be saved. The particulars are as follow: JOHN MORGAN (66), JOHN MONAGHAN (41), SARAH ANN HODGSON (50), SUSANNAH

BOOTE (26), wife of brother Boote. The two former were immersed on Saturday, the 23rd ult., and the latter on Friday, the 29th ult. Brother Morgan was formerly a Campbellite, and was with the Campbellites when the rupture took place between Mr. Campbell and Dr. Thomas. He has been seeking for the truth for upwards of thirty years, but has only now obtained the object of his search. He had been a great Bible reader, and when he first came to the meeting room, he surprised the brethren with his familiarity with the Scriptures. He has been unable to read for some time on account of his sight failing him. Brother Monaghan was formerly a Roman Catholic, but being of an enquiring mind, he broke the bands of tradition asunder, and went from sect to sect in search of the precious pearl, until his attention was arrested by handbills announcing lectures at Sefton Hall. He was in fellowship with the Campbellites at this time, but was far in advance of their tenets, and quickly saw his way into the truth. Sister Hodgson is the widow of brother Hodgson, who fell asleep some four months ago. We all rejoice at the step she has taken, which was greatly desired by our brother before his death. Brother Waite says these occurrences have filled the Liverpool ecclesia with a deep sense of gratitude to God, in view of the danger which recently threatened to extinguish the light of the truth in Liverpool altogether. They rejoice in the crowning of their efforts to keep the banner of the truth aloft at a time when it was in danger of being blown down by the fierce blast of Renunciationism, which came and overthrew some to whom the Liverpool ecclesia particularly looked as rooted and grounded and settled. The storm is now past, and the sun shines.

LONDON.—Brother A. Andrew reports:—"There has been one addition to the ecclesia here during the past month, viz: Miss HUMPHRIES, who was immersed on the 16th May. She is sister in the flesh to sister Tourle, sen. I omitted to mention last month that brother Ham, who had been in fellowship with the Renunciationists, has returned to fellowship with us, having seen the fallacy of the error by which he, with others, had for a time been misled."

LYNN.—Thirty five brethren and sisters from Liverpool, Sale, and Manchester spent a pleasant day together here on May 28th. After a country ramble, they took tea together at a place where previous arrangements had been made. After tea, there was exhortation and the singing of anthems, and finally a separation at the railway station, in thanksgiving and hope for the day when there will be no interruption to family joys.

MANCHESTER.—Brother Wareham reports the obedience of MARTHA TAYLOR (55), sister in the flesh to sister Parnell, of

Toronto, Canada. She formerly belonged to the Methodist New Connexion. He adds that the removal of brother and sister Corkill to Philadelphia, U.S.A.; brother Sherwood, to London; and sister Paterson, to Sale, and the addition of brother Trueblood, from Winsford, leaves the number of the Manchester ecclesia at twenty-one.

NOTTINGHAM.—The lectures for June have been as follow:—"The throne of the Lord" (brother Richards); "Babylon the great" (brother Shuttleworth, of Birmingham); "The return of the Lord" (brother Burton); "The New Testament doctrine of Resurrection" (brother Roberts, of Birmingham).

SWANSEA.—Brother A. W. Goldie writes: "Though you have heard nothing from us as an ecclesia, of our position towards the new sect which has sprung up, it is not because we are uninterested in the matter. We have followed the discussion of the subject through all its phases, and are now convinced that the position taken up, and the views held by the Renunciacionists are untenable, contradictory, and absurd in the extreme. We are happy that not a single individual of our ecclesia has been carried away by the specious delusion. One of its principal advocates, who has been visiting at Mumbles lately, called upon us, and wished the brethren to meet and talk with him upon the subject, and not seeing any reason for being afraid of such an encounter, we did so. The result tended to strengthen us in our convictions, and exposed to us the sophistry of the arguments employed by him. He came apparently expecting to convert us all, but his expectations were far from being realized; and he broached the subject of a second meeting in a very faint-hearted manner, not at all consistent with his expressed belief that we were outside the pale of salvation unless we accepted his doctrine. As long as we allowed him to wander about at his own will, he was well enough satisfied, and seemed to think he was making great progress, but as soon as he was questioned and kept close to the point, he got into a great muddle, and was obliged to make admissions, which he tried to get over when he cooled down. Seeing how easily he was overthrown, we were much surprised shortly afterwards to hear that he had been spreading a report that he had thoroughly beaten us in discussion of the subject, and that one was ready for re-immersion, while two others were nearly in the same position! To turn to pleasanter themes, on Thursday, June 4th, we held a social tea meeting, at which were present a number of the Mumbles brethren, and also several interested strangers who are enquiring earnestly after the truth, and of some of whom we hope to be able to report shortly, that they have seen the absolute necessity, if they would inherit life, of renouncing allegiance to the 'Old Man,' and

becoming children of the Deity by immersion into the risen Christ."

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CANADA.

OTTAWA.—The unexpected death of bro. John Roberts (the Editor's brother) is reported from this place. He took a cold, which went to his head, and ended fatally in ten days. He died towards the end of May. He was in his 43rd year. He had been in the faith for nearly twenty years. He was of a very quiet and retiring turn of mind, and was much respected in the place, as evidenced by the large attendance of townspeople at his funeral. He had always entertained the idea of returning to Britain for the sake of society in the truth, of which he had none in Ottawa; but God has otherwise disposed events, and reserved him for the great gathering which is at the door, even "the gathering together in one all the children of God, who are scattered abroad (most of them in their graves.)" He leaves a wife and six children unprovided for.

HAMILTON.—Brother Faulk and his family have left this place for England. The brethren miss him much, as he had begun to be useful at the meetings. Brother Farrar preceded him by a month or two. Brother Farrar left Hamilton with Renunciacionist convictions; but shortly after his arrival in England, he wrote to brother Pitt, of Hamilton, that the reconsideration of the question had resulted in a change of mind. "Brother Bairstow, of Halifax," he says "was the first one with whom I conversed, and I must confess that the position I took at Hamilton could not be upheld by me." The article written by brother J. J. Andrew in the *Christadelphian* on the two Adams was the one that convinced me that I was wrong; also your kind letter that I had received was to the point. The verse you quoted in Rom. vi. 9, is very conclusive, and cannot be overthrown. I had simply to admit that I was wrong, which I did not like to do."

WATERLOO (Iowa).—The following communication emanates from this place:—"We have been deeply interested in the discussion of the Christ question, and the brethren in Waterloo having been inadvertently committed in appearance to the free-life theory, deem it their duty to state in this public manner, that we have no sympathy whatever with it, and we are united in condemning it as unscriptural. And we would add, that we feel confident that all that is necessary to explode the theory in the minds of all conscientious students of the word, is a thorough investigation of the divine testimonies. (Signed) W. O. STEARNS, M. H. STEARNS, ENOCH HALE, H. L. HALE, FRANKLIN FENTON, LEMIRA FENTON, LEVI BEAL, SARAH BEAL, J. S. ADAMS, G. G. BICKLEY, ELIZA I. BICKLEY."

WANCONDA.—Brother Alfred North reports that on the 31st of May, Mr. ALLENSBY, previously connected with the 'Wilson party,' was immersed on attaining to scriptural convictions on the subject of the judgment. His wife, Mrs. Allensby, preceded him in obedience by four weeks. The brethren in Wanconda now number six, viz., brother and sister Allensby, brother Biggs, sister Kennicot, and brother and sister North. They live at some distance from each other, which they feel to be an inconvenience.

WEST PHILADELPHIA.—We have three letters from this place, demurring to the report of brethren Parker and Williams, which appeared in our May number. We should have truly rejoiced if the letters had contained a real denial of the allegation of that report; the pith of which was that the ecclesia had abandoned the doctrine that the saints will give account at the appearing of Christ and receive in accordance therewith, life or death. This allegation is not really denied. On the contrary, it is substantially confirmed by the principal of the three letters (that by J. Q. Williams), who quotes Peter and Paul to prove that the righteous are tried now (which is true in a sense, but not in the sense at issue), and that the judgment in their case is being raised incorruptible. The second letter (by

W. Smitheman) objects to the statement that the ecclesia is in a "sad condition," and refers to their holding together, &c., in disproof. This is not to the point as the alleged sadness of condition referred to their departure from the truth as to the judgment. A sister (anonymous) merely asks if it is fair to publish a statement from one side without hearing the other. All we can say is, we shall be glad to publish the other side if there be one: that is, if it be not true that the Philadelphia ecclesia deny that living and dead, faithful and unfaithful servants of Christ, will stand before him at his coming, to give account and to receive in the body of their probation, the reward of their deeds—immortality or the second death. If it be true that they deny this, then there is only one side, and that, the one appearing in the report of brethren Miller and Parker. If on the contrary they believe it, we shall be glad to publish the fact, and brethren Miller and Parker will doubtless withdraw their report.

"A MODERN CORNELIUS."—An interesting narrative of obedience to the truth, entitled as above, emanating from brother Luxford, of Richmond, Va., is in type, and was intended for this number, but is held over till next month.

THE SUEZ CANAL: PROPOSED ACQUISITION BY ENGLAND.—The Suez Canal has become an element of difficulty. Shipowners using the canal having recently complained of the increased rates levied by the French Company, in whose hands it is, an International Commission assembled at Constantinople, and decided the rates should be reduced. English influence prevailed at the Commission. M. De Lesseps (the president of the French Company) declared he would put out the beacon lights, remove the pilots, and stop the working of the canal, rather than submit to a reduction which meant ruin to the shareholders. On this intimation being made, the Viceroy of Egypt received orders from Constantinople to have soldiers in readiness to take possession of the Canal in case M. De Lesseps carried out his threat. M. De Lesseps then gave way under protest, but is understood to reserve to himself some ultimate mode of carrying out his own views. He has just had an interview with the Emperor of Russia at Ems. The matter was the subject of debate in the House of Lords, so recently as the 10th of June. More than one noble lord urged that England ought to become exclusive owner and manager of the Suez Canal. "It cannot be denied," says the *Daily Telegraph*, "that the inconveniences and difficulties of the present state of things are very serious, and that the possibility of inconvenience are almost without limit. But the waters of European controversy have never yet been raised as they are likely to be whenever somebody of influence proposes that England shall acquire possession of the Suez Canal. Lord Derby did not give the least hint of any inclination to conjure up the storm."

It is cheering to see such a project even debated. It was what Dr. Thomas desired and expected to see. He even wrote Earl Granville before he died, advising him to take possession of the Suez Canal, as the best bulwark against Russian aggression. The Lord's advent finds England in Egypt, and no doubt the Suez Canal is the providential necessity which will take her there.

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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MOSES AND THE PROPHET LIKE UNTO HIM.

BY DR. THOMAS.

MOSES was the great-grandson of Jacob, in the line of Levi, Kohath, and Amram. He was born in Egypt, in the year of the world 2383, which, according to our computation, published in *Elpis Israel*, was 727 years after the Flood, and 350 years after the confirmation of the promise to Abraham and his seed for an everlasting possession. He was named *Moses* by Pharaoh's daughter, importing that he was *saved out of the water*. We do not propose here to compile a history of this, the greatest man of his time, and of the sixteen centuries and a-half which succeeded the passage of the Red Sea. It cannot be better related than it is in the admirable writings current in his name. Our object is to call attention to him as a *representative man*—a man representing or typifying another man, even "the man Christ Jesus."

The history of Moses is representa-

tive from his flight into the country of Midian, Arabia Petrea, South of Mount Sinai, to his decease, when the Lord hid him from his nation. There was a likeness, indeed, between Moses and Jesus in their infancy; for while the life of Moses was jeopardized by the decree of Pharaoh, Jesus was also endangered by the mandate of Herod against Rachel's children of two years old and under. But Jehovah preserved them; and thus were they cast upon Him from their birth, and kept in safety or "made to hope" upon their mothers' breasts.—(Matt. ii. 13-18; Psalm xxii. 9-10). There was a resemblance also in the high qualifications and faithful self-denial of these two personages in their manhood. "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." This was previous to his attaining the age of forty years. To this time, though the adopted grandson of Pharaoh, and

heir apparent to the Egyptian throne, and surrounded by the licentious notables of its court, where the God of Abraham was unknown, Moses was a man of faith—a learned, mighty, and faithful man, who might have worn the crown of the greatest monarchy of the age, with all its treasures, but he renounced them all, and became a fugitive, and companion of oppressed bondmen, that he might share in the kingdom to be established under Abraham's seed in the adjoining country of the Canaanites.—(Heb. xi. 24 to 26.) Jesus, too, was the most learned and wisest man of that or any other age before or since. He was wise and learned by divine intuition (John vii. 15 to 17); and in the language of Cleopas, "was a prophet mighty in deed and word before God and all the people."—(Luke xxiv. 19.) His political self-denial was as conspicuous as that of Moses. Hence he refused dominion and a crown at the hand of any power inferior to God.—(Luke iv. 5 to 8; John vi. 15.) "All these tetrarchal kingdoms of the land," said their possessor, "will I give to thee if thou wilt do homage for them to me;" but on such terms he rejected them. He knew that all upon Israel's land was his, and the world, in its widest sense, beside. A then present possession would have saved him much suffering, and have exalted him at once to honour and glory. But he knew that to receive even his own at the hand of the enemy would be to forswear the supremacy of Jehovah, and to become Satan's king instead of God's. "Thou shalt do homage to the Lord thy God, and Him only shalt thou serve." These were the words of Moses, to which he had respect as the words of Jehovah. He knew that to receive the kingdom, glory, and dominion of the world from any other power than God would be to descend from the high position of the pre-destined representative of the Divine Majesty upon the earth forever, to the degradation of a mere equality with Cæsar and the world-rulers of the age. Yea, like Moses, "he had respect unto the recompense

of the reward;" and "for the joy that was set before him," he refused to let the people make him king, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season." The "kingdom is not from hence."—(1 John xviii. 36.) It can only be received with eternal honour and glory from thence; that is, from God, not from Satan nor the people. Moses and Jesus understood this well; therefore, Moses forsook Egypt, and Jesus forsook Palestine, that they might receive the royalty from God at the appointed time.

Thus far the resemblance between Moses and Jesus is complete. Cradled in peril, saved of God, and hopeful of the same promise, they were men of renown in word and deed, whose faith was "made perfect" by their works, after the example of their father Abraham (James ii. 22), leaving behind them illustrious exemplifications of the truth: that the enjoyments of the pleasures of sin for a season is incompatible and fatal to an inheritance of the kingdom of God. But here the present similitude between them is suspended. Moses and Jesus were indeed the rejected of the nation, as is already implied in the allusion to their departure from their people, the one into Midian, where he met with God in the bush; and the other to a far country, where he is still in the presence of Him whose glory illumined the rocky Arabia; but as yet, unlike the case of Moses, Jehovah has not yet sent Jesus from "holy ground," shining with unapproachable light, to be a ruler and a deliverer, to bring the tribes of Israel out of the land of the enemy, even those tribes which said unto him: "Who made thee a ruler and a judge? Away with such a fellow; we will not have him to reign over us!" But Moses, whom they refused, they afterwards received as their commander, legislator, and king. They placed themselves under him as Jehovah's representative, through whom the nation should obtain political independence and organisation, and by whom

it should be put into possession of a country, even of that country from which their fathers came before they migrated into Egypt, and which was promised to Abraham for an everlasting possession.—(Gen. xii. 1 to 3; xiii. 14 to 17; xv. 7-8, 18 to 21; xvii. 5, 6.) This was an acceptance of Moses, which finds no counterpart in the annals of Israel and the history of Jesus. They have refused him as they refused Moses, but a like acceptance of him is yet to come.

From the accession of Moses to the leadership of the Twelve Tribes of Israel, his history is that of the nation also. He is no longer to be contemplated as an individual isolated from his people; but as a prophet (Deut. xxxiv. 10); a mediator (Exod. xxiv. 2; Deut. v. 5; Gal. iii. 19); a law-giver, a man of war (Exod. xiv. 25 to 27; Num. xxi. 34); and a king (Deut. xxxiii. 5.) These were his relations to Israel from his *second appearing* in their midst to the end of his career. He was a mediator-prophet, a law-giving prophet, a warrior-prophet, and a royal-prophet. He was not simply a man through whom God spoke to the tribes of Israel as he spoke to them through Ezekiel—a man whose functions were restricted to the utterance of the divine purpose; but a man who was not only to speak, but to execute the will of Jehovah, whose servant he was.

Now the reader will see by consulting the references just given, that Moses was precisely the kind of prophet we have indicated. During his administration of the national affairs, Jehovah spake by him alone. At the commencement of his career, before he was accepted by the nation, he was sent to the people as a prophet-preacher, announcing that the time had arrived to redeem Israel from the power of them that hated them, and to establish the kingdom of God in the promised land—that glorious kingdom, of which they were to be the priestly and holy nation.—(Ex. xix. 5, 6.) This proclamation of "the everlasting gospel" they be-

lieved for a while; and in consequence placed themselves at the disposal of Moses, that they might obtain its promises at his hand. "The gospel," says Paul, "was preached unto them;" that is, by Moses; but it did not profit that generation, because their faith failed them. They had faith enough to escape from Egypt, but they had not faith enough to enable them to enter the promised country, and to possess it Mosaicly; much less faith had they to obtain a right to it everlastingly, under the covenant which provides for the priesthood and royalty of Christ. But, as is well known, the character of gospel-preacher was merged into that of prophet-judge of Egypt, and the warrior-prophet of Israel; for Moses, having preached salvation to the tribes, executed judgment upon their oppressors, and by the hand of Jehovah his strength, gave the nation baptism into himself on the cloud and in the sea, as its sovereign under God. Henceforth, Moses was everthing to the Twelve Tribes. Having once heard Jehovah's voice thundering forth the Decalogue from Sinai's cloud-capped, burning, and trembling mountain, He granted the petition of their terror-stricken hearts, that, henceforth, He would speak to them only through His servant Moses, lest they should die. Jehovah spoke to Moses in their hearing thus that they might *believe Him for ever* (Exod. xix. 9); for if they should believe Moses, they would not fail to believe in him of whom he was afterwards to write. As Moses was to Aaron, so he was to all Israel, "In the place of God." He gave them the bread of heaven to eat, and water out of the flinty rock to drink, and clad them with raiment that waxed not old upon them. What a perfect king was this! Truly the father of his people, who sustained them in life with food and raiment, and taught them wisdom from above. What nation ever had such a king as Moses? and what were David and Solomon to Israel after him? As the servant of Jehovah, he gave the nation an existence, ushering

it into being amid storm and fury, and the ruin of a mighty host from the depths of the sea; he sustained it from the storms of heaven for forty years; beat down their enemies, and trampled them as the mire of the streets; gave them a holy, just, and good, but inexorable law; and brought them to the verge of Canaan's land, a well-trained and disciplined nation, fit and prepared to take possession of it under the conduct of a successor worthy of himself. He was Jehovah's servant "faithful in all his house for a testimony," or representation "of those things which were to be spoken after." He was the greatest character the world has known with one exception. The world's great ones are not to be named in the same breath! Moses! What meekness, disinterestedness, faithfulness, self-denial, wisdom, knowledge, power, honour, glory, exaltation, doth that name represent! A man that was dead and is alive again (Exod. xix. 9), and lives for evermore; yet, though living, still in hope, "not having received the promise," but waiting for it, that all who believe may be glorified together in the kingdom of God restored again to Israel.

Dost thou not, O thoughtful reader of the living oracles, recognise, in the foregoing sketch, the Moses of the Pentateuch? Yea, verily, it is a true portrait of the original in outline, left unfinished in detail, that thou mayest fill in the lights and shadows of the picture at thy convenience. Study Moses, and see if he was not *the kind of prophet* herein described. Do you think you would have a true conception of his prophetic character, if you knew no more of Moses than as a preacher of the gospel to Israel before he visited the court of Pharaoh? No indeed. You must know the whole written history of the man to be able to say, "I know the prophet Moses;" for Moses was a prophet to the end of his career. You cannot separate his prophetic office from his Mediatorship, or his legislative, or regal functions. His code is a great symbolic, as well

as verbal, representative of the truth—a speaking prophecy to the eyes and ears of his nation, and to all others who comprehend it. You must contemplate him in the entirety of his mission; you must view him as a whole, and then, and not till then, will you be able to say if Ezekiel or any other prophet be "a prophet like unto him."

Moses, the prophet thus fully manifested in Israel, was a representative man. This is evident from the following passages in his writings. Addressing the Twelve Tribes, he says "Jehovah thy God shall raise up unto thee a *prophet* from the midst of thee of thy brethren, *like unto me*; unto Him ye shall hearken; according to all that thou desirest of Jehovah thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not. And Jehovah said unto me, They have well spoken what they have spoken. I will raise them up a prophet of their brethren, *like unto thee*, and will put my words into his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him (Deut. xviii. 15 to 19). This passage attests the truth of what we have said. It plainly and explicitly declares that the prophet Moses was typical of a future prophet who was to appear in Israel. In other words, that *this future prophet was like Moses*. Now, beloved reader, suppose you and I had been living at the time Jehovah spake these words by his servant Moses, with whose extraordinary history, which was national, we were quite familiar, what should we have expected would be the mission of *the prophet to come*? I say, "the mission;" for it is the mission that supplies the characteristics of the prophet by which his resemblance to Moses can be determined. Should we not expect the Moses-like prophet to preach the everlasting gospel to the tribes of

Israel; to overthrow their oppressors; to baptise the nation into himself as their deliverer by its passage through the sea; to stand between them and Jehovah, to speak to them all that he should command him; to give them a law; to build a temple in their midst; to organise the nation; and to fit and prepare it for entrance into the land of Israel, under the covenant of an everlasting possession, which is the nation's hope? Should we not expect a prophet whose mission should be to accomplish something like this? Should we not expect him to perform these things in the midst of the Twelve Tribes, after the manner of Moses? Certainly we should.

This Moses-like prophet was expected for sixteen centuries and a-half. During all that long period, though many prophets appeared in Israel, not one of them was accepted as the one like unto Moses. None of them claimed to be like him, not even Elijah. Yet why should he not, if a great Messiah working prophet were the sum of the similitude to Moses? At length Jesus came, "a prophet mighty in deed and word before God and all the people;" and some of them said, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph;" while others said, "This is of a truth that prophet that should come into the world;" and as a result of their conviction, meditated the taking of him by force and making him a king.—(John vi. 14, 15.) This shows what sort of a Moses-like prophet the people expected, to wit, a prophet-king; hence, Nathaniel, when he saw the man announced by Philip as the prophet foretold by Moses, recognised him as son of God and *Israel's king*.

Zacharias, the father of John, thus defines the mission of the prophet-king: "Jehovah hath raised up an horn of salvation for us in the house of his servant David, as He spake by the mouth of His holy prophets, which have been from the beginning of the age: that we should be saved from our enemies, and from the hand of all

that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant—the oath which He swore to our father Abraham, that He would give unto us, that being delivered out of the hands of our enemies, we might serve Him without fear, in holiness and righteousness before Him all the days of our life." These are the ideas imparted to Zacharias by the Holy Spirit with which he was filled. They define the work to be accomplished by the Moses-like prophet, who is styled "a horn of salvation for Israel." This is just the sort of prophet Moses was. He was a horn whom Jehovah saved the tribes from Egypt. Moses was raised up in the house of Levi, but the Horn or power like unto Moses was raised up in the house of David. His mission was as stated. It was Mosaic: *first*, to deliver Israel from their oppressors; and *secondly*, to perform the good thing promised to their fathers in the holy covenant, and confirmed by an oath to Abraham. The work which Moses performed was but the earnest of that to be executed by the Moses-like prophet. Moses delivered Israel, but the deliverance was not the *everlasting* salvation of the nation. They fell under the power of their adversaries again, and their condition has become worse than Egyptian. In the days of Jesus, ten-twelfths of the nation were outcasts among the nations beyond Parthia; and the other two, though still occupants of the land, were oppressed by the Roman power. The Holy Spirit in Zacharias taught them to expect that the child about to be born would complete the work that Moses had begun in saving the Twelve Tribes with an everlasting deliverance so that they "might serve Jehovah without fear in holiness and righteousness before Him all the days of their life."

The mercy promised to Israel's fathers is the execution of judgment and righteousness in the land of Israel by the branch of righteousness, which was to grow to David.—(Jer. xxxiii. 14, 15.) In perfecting this

work, the Holy Covenant confirmed by an oath to Abraham would find its manifestation in the kingdom of God restored again to Israel. The tabernacle of David, which is fallen down, and whose ruins are trampled under foot, will then have been built again as in the days of old.—(Acts xv. 16; Amos ix. 11.) This work accomplished, and the Restorer will stand in the midst of Israel as the Moses like prophet in full and complete manifestation. His resemblance to Moses must be based on the historical representation of that distinguished man as the prophet-sovereign of the Twelve Tribes. No account is taken of Moses in the history during his forty years' absence from Israel, further than that he was a keeper of sheep in an obscure country. Figuratively speaking, this is the employment of his antitype. He is superintending the affairs of his "little flock" in this nether wilderness—making reconciliation for his household—until the time shall arrive to leave "holy ground," where the glory of the God of Israel shines upon him. But in this there is no similitude between him and Moses as a prophet in Israel. The Moses-like prophet must be present in Israel's midst, surrounded by the Twelve Tribes, and discharging the duties which it is the function of a high priest, or mediator, law giver, king, and commander, to perform. Of the mission of Moses' antitype we shall speak more at large elsewhere; suffice it to say here that Zacharias testifies that it is to *save Israel from their enemies and all that hate them; and to convert what Jehovah promised to Abraham into an accomplished fact.* The Holy Spirit testifies, I say, that the babe of Bethlehem was the Horn provided in David's house to perform this work, which is as political, national, and warlike a mission as that of Moses. When this goodly child attained to manhood, did he save Israel from all or even any of those that hated them? Did he not, on the contrary, strengthen those very enemies, and send them against them

to slay them, to burn up their city, and scatter them abroad? O, but we hear some word-corrupting mystic of world-wide celebrity, "piously" observing that the real enemies that hated them were their sins and the devil, not sinners; and that when the Jews "confessed the Lord," and "obtained a hope," or "got religion," or were "baptised for the remission of sins," they were "the saved;" and, consequently, "saved from their enemies and all that hated them," in the spiritual sense of the words! We pray for patience when we hear such stupid nonsense. The spiritual sense of the words is the obvious sense, which is in strict accordance with the grammatical or literal. "The Lord added to the church daily," not *the saved*, but "*tous soromenous*," the present participle passive, "the being saved"—(Acts ii. 47)—persons the subjects of a salvation which begins with the remission of their past sins, and is perfected when, having been raised from the dead, they inherit for ever "the kingdom restored again to Israel," at their national reconciliation with Jehovah, and deliverance from their enemies, and the power of all that hate them. Hence Paul says "*we are saved by the hope*" (Rom. viii. 24), if we be not moved away from it (Col. i. 22, 23), but keep in memory what he preached.—(1 Cor. xv. 1, 2). But granting that salvation is complete at baptism, in some sense, the baptised of Israel were certain'y not saved from *all that hated them*, which is the salvation under Jesus the words of Zacharias called for. The opposite is true; for those that hated them prevailed against the saved, delivering them over to torture and death, as they have prevailed against them to this day, and will prevail against them till the Ancient of Days come, and the saints possess the kingdom and dominion, and the greatness of the kingdom for ever *under* the whole heaven not *above* it.—(Dan. vii. 18, 21, 22, 27.) Seeing, then, that Israel is not saved, but continues a people scattered and peeled—a nation meted

out and trodden under foot, whose land invading armies have spoiled; that there is no king in Israel executing judgment and righteousness in their land; and that the holy covenant sworn to Abraham *has only been dedicated* with the precious blood of his seed, and beyond this no more performed than in the days of Moses; the conclusion is inevitable, that *the Lord Jesus has not yet accomplished his mission, and that he has not yet appeared as a prophet like unto Moses.*

Now because this conclusion is true and cannot be refuted, the Jews of our time refuse to confess Jesus as their ruler and judge; "whose goings forth have been from of old, from everlasting."—(Micah v. 1, 2.) Gentile theologians rightly affirm that he is the prophet of whom Moses wrote; but they do not affirm the truth in maintaining that in his appearing he resembled or was "like unto" him. So long as they occupy this ground the conversion of Jews by them to any respectable extent is impossible. "The testimony of Jesus is the spirit of the prophecy"—the testimony of the prophecy is the spirit which testifies of Jesus.—(Rev. xix. 10; John xv. 26; xvi. 13, 14; vi. 63; 1 John ii. 27.) This spirit testimony defines the mission of Christ, which the apostolic history plainly demonstrates was performed by Jesus to a very limited extent; and they who affirm it was fully accomplished, aver what they cannot prove; and convict themselves of profound ignorance of the Spirit-word, and exclude themselves also from that worthy company styled "the brethren of John, having the testimony of Jesus." Instead of giving "death-blows to Jewish infidelity," they are stumbling blocks in the way of Jewish acceptance of Jesus, as the prophet like unto Moses, whom Jehovah promised to raise up in the midst of Israel. "Admitting," say the Jews, "that all affirmed of Jesus in the New Testament narratives be true, proving him to be a true man and no impostor, still he is manifestly, from that account, not the

Messiah promised in Moses and the prophets, if as Gentile philosophers teach, *he is to appear no more upon earth, and do no more for the Twelve Tribes of Israel, as such, than feeding a few thousands at two meals, and healing the diseases of a few rich Jews as reported of him.*" This is an impregnable position, well fortified by the testimony of God. The New Testament history proves Jesus to have been son of God, a great prophet, mighty in deed, son of David, raised from the dead, and translated from the earth; but, deny that he is to appear in Palestine again, and to reign there in the midst of the Twelve Tribes of Israel, on David's throne, wearing the crowns of all earth's kingdoms—deny this, and prove that he is to remain for ever where he is, and you deny that Jesus is the Christ, the prophet like unto Moses, concerning whom Jehovah hath testified in His word, since the foundation of the world was laid.

On the other hand, that our Jewish friends may not boast themselves against Jesus, however justly they can exult over his pretended friends, which we admit they have ample ground to do, we remark that if any prophet should appear among them, and re-establish them in Palestine, and make them a great nation, rebuilding the temple and restoring the law, and reigning over them in Jerusalem, yet he would not be the person of whom Moses in the law and the prophets did write, if he had not previously been the subject of all the New Testament narratives concerning Jesus. He might be Moses or Elijah; but the Messiah of whom Moses wrote, impossible. Such a king could not maintain them in everlasting possession of their land; he could not give them rain from heaven and fertility of soil; he could not blot out their transgressions as a thick cloud; neither could he bestow upon any of them eternal life, &c. In brief, he could not perform the oath sworn to Abraham by God, that "they might serve Him without fear, in holiness and

righteousness before Him all the days of their life"—as a nation to die no more by the hand of hating Gentile tyrants; and as individuals under their vines and fig trees, none daring to make them afraid. Jesus, the great power of God, alone can accomplish this. It is the great work for which he has been prepared, a preparedness to which he has attained through suffering unto obedience and perfection. Moses suffered affliction before he was exalted to the throne of Israel. He was an absconded homicide, keeping sheep in the desert, a fugitive from his people before he exchanged his crook for the sceptre of Jeshurun's king. This is Jehovah's rule—probation before exaltation. Israel's Messiah cannot be exempt from this law—a principle working out its result to this day in the experience of all who with him are "the heirs of God."

Gentile philosophy denies the reappearance of Jesus in Palestine, to build again or restore the kingdom or throne of Israel. Against all this

philosophy we proclaim implacable and unending war. It blasphemous God, destroys the Messiahship of Jesus, nullifies the gospel, falsifies the prophets, stultifies the apostles, and makes them infidels, all of which we are prepared to prove at a moment's notice. The cause of this universal corruption, with all its fruits, is *ignorance of the sure prophetic Word*. Talk of philological theologians being great and wise who are ignorant of the prophets! Great and wise men and yet ignorant of the foundation of the faith they pretend to preach! Ridiculous. Persevere a little longer, ye wise, in the deeds of your fathers; a few more brief years and your wisdom will become foolishness, and he that is coming will come and take you captive in your own craftiness. It will be ours to harass you as we best can as the "enemies of all righteousness, who cease not to pervert the right ways of the Lord."—(*Herald of the Kingdom*, vol. III. No. 12, Dec., 1853.)

ARE ENGLISHMEN ISRAELITES ?

DURING the last few years, the reading public has been inundated with a number of pamphlets endeavouring to show that the above question must be answered in the affirmative. Some of them have had a large sale, especially those written by a Mr Edward Hine. They are all very deficient in logic and reliable data. A large number of passages of Scripture are quoted, but they are either so totally irrelevant, or so unceremoniously wrested from their context, that they are utterly valueless as testimony. The proposition itself is sufficient to cause a smile of incredulity; but the way in which God's Word is maltreated for the purpose of bolstering it up, is calculated to excite the righteous indignation of those who revere and understand it. The mere statement of some of the arguments in a syllogistic form is enough to expose their fallacy to the minds of those who understand the future mission of God's chosen people. Take the

following specimens from Edward Hine's *Twenty-seven Identifications of the English Nation with the Lost House of Israel*. "Identification 3:—Israel was to renew her strength; England, since relieved of the Roman yoke, has renewed her strength; therefore, England is Israel." "Identification 4:—Abraham was to have a multitudinous national seed; Anglo-Saxons are very numerous; therefore, Anglo-Saxons are Israelites." "Identification 5:—Israel was to be a monarchy; England has been a monarchy from the time of the Saxons; therefore, Anglo-Saxons are Israelites." "Identification 7:—Israel was to fill up the waste places of the earth; the English have done this by their colonies; therefore, the English are Israelites." "Identification 9:—Israel was to be a Christian people; the English are a Christian people; therefore, the English nation is Israel." "Identification 15:—The Israelites were to be philan-

thropists; the English are the greatest philanthropists the world has seen; therefore, the English are Israelites."

By similar arguments to these almost any Gentile nation could be proved to be Israelites. Reasoning such as this is unworthy of a detailed refutation. It only finds favour among the masses because of their ignorance in things divine. When anyone fully comprehends the gospel of the kingdom, he turns aside from all such conceits of the fleshly brain as unworthy of notice. Nevertheless, some believers of the truth may have friends who have been beguiled by this extraordinary fable, and to whom they would like to hand a complete refutation. If so, they cannot do better than purchase a copy of *Englishmen not Israelites; an Answer to Twenty-seven Identifications and Flashes of Light*; by John Wilkinson, a friend of Israel. It is a shilling pamphlet of fifty pages, published by Partridge and Co., 9, Paternoster Row, London. The author is evidently a believer in the restoration of the kingdom of Israel; and he writes clearly, logically, and scripturally. There are very few lines in it out of harmony with the truth. Mr. Wilkinson says that he has performed his task simply because no one else has undertaken it, and in consequence of finding that some from whom he expected different things have been influenced by the "unscriptural and mischievous character of these pamphlets." He exposes the fallacies and dishonesties of the said pamphlets with an unsparing hand, suggesting that, to represent their true character, their titles should be "Twenty - seven Mystifications" and "Flashes of Lightning."

The fundamental error on which this theory is based is that the terms *Israel* and *Judah* are always applied to distinct portions of the Twelve Tribes. That this is often the case is undoubtedly true; "house of Israel" often means the Ten Tribes only, and "house of Judah" the Two Tribes of Judah and Benjamin. But to lay down a rule that such is always the case is unwarrantable and misleading. And yet this is the course adopted by Edward Hine. He says emphatically that an Israelite is not a Jew, and a Jew is not an Israelite. He illustrates it by the case of Paul, whom he says was an Israelite and not a Jew. This is an unfortunate selection, inasmuch as the apostle to the Gentiles styles himself an Israelite, a Hebrew (2 Cor. xi 22), and a Jew (Acts xxii. 3); and at the same time informs us

that he was of the tribe of Benjamin.—(Rom. xi. 1; Phil. iii. 5.) A similar flagrant misrepresentation is made concerning Peter: of him it is said that he "was known not to be a Jew." Whereas the apostle to the circumcision expressly styles himself a Jew in Acts x. 28. Any author who, for an evident purpose, perverts or misrepresents scriptural facts in this manner, is unworthy of the least reliance.

The simple explanation is that the whole Twelve Tribes were called *the house of Israel* in the first instance because they were descended from Jacob, afterwards named Israel. When the kingdom of Israel became divided, the ten tribes, being the larger part, adopted the name *Israel*, and the other two tribes went by the name *Judah*, from which word is derived the term *Jew*. But, after the captivity, this distinction was not always kept up. The two terms were used interchangeably. Thus Peter, on the day of Pentecost, when addressing a number of devout Jews from every nation under heaven (Acts ii. 5) styles them "Men of Israel."—(v. 22.)

In predicting the future restoration of the Twelve Tribes, the term *Israel* is often applied to them; as, for instance, when the Spirit in Ezekiel says, "I will take the *children of Israel* from among the heathen . . . and I will make them one nation . . . and they shall be no more two nations."—(Ezek. xxxvii. 21, 22.) The Twelve Tribes were once two nations, but the Ten Tribes were never so divided. Therefore this prophecy cannot apply exclusively to the latter, as, in effect, affirmed by the "identification" theory.

Adopting the *reductio ad absurdum* mode of argument, Mr. Wilkinson suggests a very easy method of proving that the inhabitants of the British Isles are Jews. Taking the initials of the words Ireland, England, Wales, and Scotland, in the order here given, and reckoning I and J as the same letter, which is often done, we have the word JEWS. This is quite as good a proof of the British being Jews as are Edward Hine's proofs that they are Israelites. And on his assumption that a Jew is not an Israelite, it is sufficient to disprove his theory. Truly does Mr. Wilkinson say that "the three hundred Scripture *proofs* simply resolve themselves into three hundred Scripture *passages*."

Another reply has been issued by Mr. A. L. Lewis, consisting of a paper read before

the British Association for the Advancement of Science and before the London Anthropological Society. As might be expected this is a scientific paper. It deals with the question from a racial point of view, and is, therefore, not so interesting or useful as Mr Wilkinson's refutation. It contains an appendix, however, of three pages dealing with the scriptural evidence, in which it is clearly shown how some of Edward Hine's quotations have been "wrenched from their context." The price of this pamphlet, of sixteen pages, is sixpence, and it is published by the author at 4, St. Paul's Churchyard, London, E C.

The originator of this extravagant notion was a Mr. J. Wilson, who published a book many years ago, entitled *Lectures on Ancient Israel, and the Israelitish Origin of the Modern Nations of Europe and America*. Writing in the *Herald of the Kingdom*, for 1851, Dr. Thomas says, concerning this book:

"We have read it, and can truly say with Mr. Bickersteth, 'We have read it without any conviction.' The proposition contained in the title does not begin to be sustained by the arguments and testimonies quoted in the lectures. The text which seems to be the author's polar star, is the saying of El-Shadai to Jacob, 'a nation and a company of nations' shall be of thee. He rightly regards the nation as that of the Twelve Tribes; but the 'company of nations' wrongly as 'the modern nations of Europe and America.' A misunderstanding of this prediction has been the stumbling-block in the author's way, which has precipitated him headlong into an abyss of speculation which he has not been able to fathom. The words of the prediction are *Goi u-ke-hal goyim yihyeh mimmecha*. The *u* here is to be taken as an expletive and not as a conjunctive copulation. The *u-ke-hal goyim* is explanatory of the *goi*, and not to be added to it. Hence, *even* and not the copulative *and*, is the proper rendering of the *uav* in this text. The rendering, therefore, should be 'a nation, even a company of nations shall be from thee; not *and* a company;' or, as *goi* is sometimes used for *people*, it may be read, 'a people, even a company of people's shall be of thee.' This translation agrees with the fact, which corroborates it. The people or nation of Israel is 'a company of peoples,' each people, or nation, descending from a particular Son of Jacob. Twelve tribes or peoples united is one nation, and that the Israelitish, is the obvious import

of the prediction of God Almighty.

The above promise to Jacob was a repetition of that to Abraham, when God said to him, 'I have made thee a father of many nations'—*Ab hamon goyim nethathicha*; and again, 'thou shalt be for a father of many nations'—*we-hayitha le-av hamon goyim*. Mr. Wilson says, 'he is the father of us all before Him, whom he believed; although to the view of man, the literal accomplishment of the prophecy has not taken place.' This is equivalent to saying it hath literally taken place. In what sense? According to Mr. Wilson, in 'the modern nations of Europe and America' having descended from Ephraim, the seed of Abraham, of whom the promised multitude of nations was emphatically to come! The words were *Nethathti*, I have made or appointed, *cha*, thee. When is the appointment to take effect? 'When thou shalt inherit the world of which I have made thee the heir;' for this promise is interpreted by Paul as constituting Abraham 'the Heir of the World.' If then the nations indicated be now Abraham's sons, they are all now blessed in him; for *Abraham's national paternity, or fatherhood, is co-existent with national blessedness*. But this, no one acquainted with the state of the nations now, and what it shall be hereafter under the reign of Abraham's seed, will pretend to say. They are all travelling in pain to be delivered. 'He is the father of us all.' Truly; but to whom doth the 'us' refer? 'All them that believe,' saith Paul, 'circumcised and uncircumcised.' He is their father *now*, and theirs only in the higher sense; he is also the father of Jacob's circumcised posterity in the lower, or animal, sense; but the father of uncircumcised unbelievers at present in no sense, and never will be. The time is coming however, and not very far off, when he will be *for a father of many nations*; but it will not be until Israel is grafted into their own olive, and they and the uncircumcised nations, renouncing their idol-gods, and idol-saints, their Mohammedanism, Protestantism, and Rabbiniism, shall 'serve the Lord with one consent,' and bow in homage to His King.

There is quite a sprinkling of good sayings in the book which may be worth fifty cents and the postage. We are much obliged to the friend who sent us the copy before us, because the gift is expressive of his goodwill, and we like to read good sayings wherever they are found. 'The author holds,' says Mr. Wilson, 'with

many modern students of prophecy, that the prophecies must be literally fulfilled; and that Judah must mean Judah, and Israel mean literally Israel.' This is excellent. But unfortunately he turns it all into corruption by continuing. 'At the same time he agrees with those who apply to these Christian nations many of the prophecies respecting Israel! Where is a Christian nation to be found on earth? He says, 'they are the modern nations of Europe; and especially those of the Saxon race, whose glorious privilege it now is to preach the gospel for a witness unto all nations until the end come.' This is egregiously nonsense, and clearly demonstrates that Mr. Wilson does not know what the gospel is.

He very properly makes a distinction

between the restoration of the Jews, and the restoration of Israel, or the ten tribes. They are distinct processes. In another place he says 'It is true, we as yet know but little of the Bible.' He has proved this in relation to himself; for though he has quoted much of it in his book, he evidently understands very, very, little of what it says. If he ever comes to understand the gospel of the kingdom, the scales will fall from his eyes, and he will confess himself astonished, that with such a revelation in the premises he could ever have been so infatuated as to conceive, to say nothing of publishing, such a baseless fabric of a theory as 'Our Israelitish Origin.'

(Herald of the Kingdom, Vol. I., pp. 256-7.) J. J. A.

THE LOST TEN TRIBES.

(From *The Signs of our Times.*)

MISCHIEVOUS pamphlets have recently been widely circulated, advocating a most fanciful and untenable notion, viz., that *the English People are the Lost Ten Tribes of Israel*, who were carried captive by Shalmaneser into Assyria. That a theory so utterly opposed to sound reason and to solid facts, should ever have been propounded, is a matter of undisguised amazement to well instructed prophetic students.

But it is the general want of acquaintance with the subject treated of in Scripture prophecy, that paves the way for the spread of these strange theories. People would not be easily led astray, and induced to accept a plausible presentation of so monstrous an error, if they were properly versed in the history and geographical position of the ten tribes, as set forth by leading authorities on the subject. On this account it is seasonable, at the present time, to notice the following concurrent testimonies as to the descendants of the ten tribes being still, where we might naturally expect to find them, in Western and Central Asia, where they

were driven into captivity, and still retaining in their features, language, and customs some traces of their Israelitish identity.

Josephus in the first century wrote: "There are but two tribes in Asia and Europe subject to the Romans, while the tribes are beyond the Euphrates till now, and are in immense multitude not to be estimated by numbers."—(Book xi. c. 5.)

In the Apocryphal book of Esdras we find the following description of the outcast wanderers:—

"These are the *ten tribes* which were carried away prisoners out of their own land, in the time of Osea the king, whom Salmanezar, the king of Assyria, led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a *further country*, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the

Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go: namely, of a year-and-a-half, and the same region is called Arsareth.’

In connection with this, Sir William Jones, in his observation on Mr. Vansittart’s translation of *The History of the Afghans*, remarks, “This account of the Afghans may lead to a very interesting discovery. We learn from Esdras that the ten tribes, after a wandering journey, came to a country called Arsaret, where we may suppose they settled. Now the Afghans are said by the best Persian historians to be descended from the Jews. They have traditions among themselves of such a descent, and it is even asserted that families are distinguished by the names of Jewish tribes, although since their conversion to Mahomet they studiously conceal their origin. The Pashtoo, of which I have seen a dictionary, bears manifest resemblance to the Chaldaic; and a considerable district under their dominion is called Hazarek or Hazaret, which might easily have been changed into the word used by Esdras.” These are interesting confirmations of the truth of the prophetic descriptions of the existence and mysterious condition of the descendants of the ten tribes in some of the eastern climes to the present day.’

The mysterious empire of China, if not the abode of the great body of the tribes, was at all events in its late inaccessible state, an insuperable barrier to their return from the East. And this mighty kingdom has now been opened to the civilised nations of the West, while the people in its vicinity have long been in a state of restless disquietude that portends some great convulsion in that direction. True it is, that Syria and Palestine have been re-annexed by the interference of the great European powers to the Turkish empire; but soon will the convulsed and slippery prize elude the nerveless grasp of that decaying power; again, and again, will the land that was visited by the Prince of Peace groan beneath the horrors of war and rapine; again, and again, will the soil on which the Saviour of the world proclaimed the glad tidings of salvation to mankind, be saturated with the blood of the contending intruders, until, at length, the nations of Europe shall be driven, in providing for their common safety and

security, to further the designs of Providence, by planting and maintaining the stock of Abraham in the land of their inheritance.”

The Missionaries, Carey and Marshman, also state “that in the Pushtoo, or Afghanistan language, there are more Hebrew words than that of any other nation.”

So also, the Rev. G. S. Faber, the venerable author of the *Sacred Calendar of Prophecy*, considers that the locality of the Nestorians, spoken of by Dr. Grant, who inhabit the mountainous regions of Kurdistan, and, together with the unconverted Jews surrounding them, declare themselves to be Ben-i-Israel, are the nucleus of the ten tribes. “The ten tribes (he remarks) were originally planted, partly in the then unpeopled province of Asshur, and partly in certain cities of the western part of Media. From this locality, the germ of the Afghan colony would pass eastward through the whole breadth of Media into Khorasan, and thence, as Sir G. Rose very well traces them, through Cabul and Cashmere, into their present settlement on the borders of Hindostan. I see, indeed, much reason to adopt the opinion, that *Afghans are descended from the ten tribes*, though they may not be the sole descendants.”—(*Faber’s Downfall of Turkey*, p. 68.)

The Rev. Dr. Cladius Buchanan in his work *Christian Researches*, in speaking of the lost tribes, says, “I inquired of the Black Jews on the coast of Malabar concerning their brethren, the ten tribes. They said that it was commonly believed among them, that the great body of the Israelites are to be found in Chaldea, and in the countries contiguous to it, being the very place whither they were first carried into captivity; that some few families had migrated into regions more remote, as to Cochin and Rajapoor in India, and to other places yet further to the East; but that the bulk of the nation, though much reduced in number, had not to this day removed 200 miles from Samaria.” Speaking, afterwards, of his own opinion on the matter, he says “Mohammedanism reduced the number of the Jews exceedingly; it was presented to them at the point of the sword. We know that multitudes of Christians received it; for example, the Seven Churches of Asia; and we may believe that an equal proportion of Jews were proselytized by the same means. In the provinces of Cashmere and Afghanistan, some of the Jews submitted

to great sacrifices, and they remain Jews to this day : but the greater number yielded in the course of ages to the power of the reigning Mohammedan religion. Their countenances, their language, their names, their rites and observances, and their history, all conspire to establish the fact of their Jewish extraction.

Calculating, then, the number of Jews who now inhabit the provinces of ancient Chaldaea, or the contiguous countries, and who still profess Judaism, and the number of those who embraced Mohammedanism, or some form of it in the same region, we may be satisfied that the greater part of the ten tribes, which now exist, are to be found in the countries of their first captivity. The fact seems to be that if, from Babylon as a centre, you describe a segment of a circle, from the northern shore of the Caspian Sea to the heads of the Indus, you will enclose the territories containing the ten tribes of Israel."—(*Buchanan's Christian Researches*, pp. 322-324, 333-335.)

Hirschfield in his *Strictures on the Past History and Future Prospects of the Jews*, says that the ten tribes were on the banks of the Euphrates, in Persia, and its neighbouring provinces down to the 11th century, and he concludes them still to be there.

Sir W. Jones is also of opinion that there is very solid ground for believing that the Afghans are descended from the Jews, because they sometimes in confidence avow that unpopular origin, which in general they sedulously conceal, and which other Mussulmans positively assert; because Hazaret, which appears Azareth of Esdras, is one of their territories; and principally, because their language is evidently a dialect of scriptural Chaldaic.—(*Asiatic Researches*, Vol. I. p. 118.)

Sir George Rose, in a treatise entitled *The Afghans, the Ten Tribes*, adduces evidence in substantiation of the view that the Afghans are descendants from the ten tribes of Israel that were originally carried away into captivity in Assyria. Among other things, he gives the opinion of an officer on the staff of the Commander-in-Chief in India, written in Munitionia, in January, 1852, to the following effect:

"Having just been through a part of Afghanistan proper, although now a part of our dominions, I cannot help writing to tell you how I was struck with the Jewishness of the people, the moment we crossed the Indus; and not only their

appearance, but every possible circumstance tends to convince one that they are the descendants of the ten tribes. They call themselves *Bunnie Israel* (Bunnie being exactly synonymous with *Muc* in Scotland, and *Fitz* in England), and are proud of it, whereas to all other Mahometans a more severe term of abuse cannot be applied than Yahooodee, or Jew. One of the tribes, that at present are giving us a good deal of trouble, is called the *Enzof-zye*, or tribe of Joseph (zie meaning tribe, and next to them are the *Izuk-zie*, or tribe of Isaac. Ishmael is a very common name amongst them."

Sir A. Burnes in his book on Bokhara, says:—"The Afghans call themselves *Ben-i-Israel*, or children of Israel. They say that Nebuchadnezzar, after the overthrow of the temple of Jerusalem, transplanted them to the town of Ghoree, near Baumeau; and that they are called Afghans, from their chief Afghana, who was a son of the uncle of Azof, the vizier of Solomon, who was the son of Berkia. They say they lived as Jews till Kaled, called by the title of Caliph, summoned them, in the first century of Mohammedanism, to assist in the wars with the infidels. Since that time, the Afghans are sometimes called *Putan*, by which name they are familiarly known in India. After the campaign with Khaleed, the Afghans returned to their native country, and were governed by a king of the line of Cyrus till the eleventh century, when they were subdued by Mahmud of Ghuzni. A race of kings, sprung from Ghoree, subverted the house of Ghuzni, and conquered India. As is well known, this dynasty was divided at the death of its founder, into the divisions east and west of the Indus; a state of things which lasted till the posterity of Timour reduced both to a new yoke.

"The Afghans look like Jews; they say they are descended from Jews; and the younger brother marries the widow of the elder, according to the law of Moses. Since some of the tribes of Israel came to the East, why should we not admit that the Afghans are their descendants, converted to Mohammedanism?"

Mr. Elphinstone, in his publication on Cabul, says:—"The accounts they give of their own origin is worthy of attention, and has already attracted the notice of an eminent Orientalist. They maintain that they are descended from Afghan, the son of Irnia or Berkia, the Sultan who was a king of Israel; and all the histories of

their nation begin with relating the transactions of the Jews from Abraham down to the captivity. Their narrative of those transactions appears to agree with that of the other Mohammedans; and, though interspersed with some wild fables, does not essentially differ from Scripture. After the captivity, they allege that part of the children of Afghans withdrew to the mountains of Ghoree, and part to the neighbourhood of Mecca, in Arabia. So far this account is by no means destitute of probability. It is known that ten of the twelve tribes remained in the East after the return of their brethren to Judæa; and the supposition that the Afghans are their descendants explains easily and naturally the disappearance of the one people and the origin of the other. The rest of the story is confirmed by the fact that the Jews were very numerous in Arabia at the time of Mohammed, and that the principal division of them bore the title of Khyber, which is still the name

of a district in Afghanistan, if not of an Afghan tribe."—(*Euphin. Cabul*, Vol. I., pp. 201-266.)

Captain Riley, of Nusserabad, considered at that time to be the best Arabic scholar in India, wrote in 1832:—"I concur in opinion with those who aver the Afghans to be of Jewish descent, though the people now, as might be expected, are indifferent about acknowledging it. Mr. Ephinstone, in one part of his work, tells us of a genealogist among them who traced his origin to the Babylonish captivity. They have a great number of Hebrew proper names in their appellatives, and their dialect still retains the genitive sign of the Chaldeans and Syrians, and other marks of cognate affinity. With regard to the Afghans, I think enough has been advanced to suspect their origin connected in some way or other with the house of Israel."—(*Wolf's Journal*, pp. 134, 242, 279, 280, 294, 529.)

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE, BIRMINGHAM, No. 57.

"*Exhort one another daily.*"—PAUL.

ALL Christ's allusions to the circumstances of his second coming pre-suppose a time of indefinite waiting on the part of those servants whom he finds alive in the earth. They discern the signs of their time, yet they know neither the day nor the hour when the Son of Man cometh. They recognise the time of the end, but have to wait longer than they supposed they would when they girded their loins and set their lights a-burning. This unexpected delay caused some to relax their vigilance and to say "My Lord delayeth his coming." On others, though hope deferred maketh the heart sick, it produces not this effect; they endure to the end. They are the class contemplated in the words of Christ when he says, "Blessed are those servants whom their Lord when he cometh

shall find watching." Their existence is distinctly recognised under the three-frog and Euphratean signs of the sixth vial, in the words, "Behold I come as a thief; blessed is he that watcheth and keepeth his garments."

The present time answers to all these peculiarities. The leading events of the age all tell us that the Lord is at the door. The three and a half times of the Papal Horn are expired. We had expected the Lord's reappearing at the exact close of that period. We have seen the mark of its close in the altered position of the Papacy, but the Lord yet tarryeth; and we assemble this morning, still watching and waiting. The delay tries us but destroys us not. It is no delay in the true sense. That is, there is no delay or slackness from the Lord's

point of view. With him the time is fixed to a day, and his coming will not be a day after the time appointed. The idea of "delay" relates to our expectations. The neighbourhood of the day has been revealed, but not the day itself. We had expected the arrival of that day as soon as its neighbourhood was reached. Time has shewn us that the end, and *the time of the end* are two different things, though belonging one to the other. The latter we have reached: the former we yet wait to see. This delay in relation to expectation is one of the foreseen characteristics of the end: how otherwise does the Lord, at his appearing, find some who say, "My Lord *delayeth* his coming?" It is a delay for which some of us—yea, all of us—may be thankful. If the Lord had come as soon as some of us were expecting, many who are now rejoicing in the light would have been overtaken in darkness. He would have been here before the invitation to the marriage supper had reached them. And to none of us would the day have come so acceptably as it will after a prolonged season of works and faith, and patience. Not that our poor works can commend us to the grace of God; for Christ has instructed us to say, after we have done all we can, "Behold, we are unprofitable servants; we have done that which it was our duty to do."—(Luke xvii. 10.) But there is a satisfaction in the answer of a good conscience towards God, and this satisfaction will be greater after years of toil and waiting than if we had been ushered into the presence of the glorified Jesus immediately we had begun the race.

The waiting will seem long or short, according as we furnish the inner man or otherwise. Time is long to the vacant-minded, and is pretty much in the ratio of the vacancy. To a child, a day is of great length, and a year an incalculable period. With men and women of uncultivated mind, the weeks hang heavy. Time flies quickly with those who are

wisely busy. To God, the fountain of all strength and wisdom, a thousand years in His sight are as yesterday when it is past.

If we store our mind by reading and reflection, we shall be enabled to realise how short are the years as they fly, and how brief would be the delay of even a whole life-time. The man who neglects the food of wisdom becomes impoverished and lean in his spiritual man, and too weak to bear the load of present deprivation or to endure the weariness of waiting. God's plans are on a great scale, and of slow growth. If we make ourselves familiar with what is past, we shall understand what is present, and be able to patiently wait what is future. But if we restrict ourselves to what is now present, our minds will be dwarfed and overpowered. The things of the passing moment and the things on the surface destroy, if our impressions and motives are drawn from them only. Wisdom lies deep. You have to dig for it: sweet when found, but hard to get at. God has arranged it so; and wisdom, when found, tells you that it is wise to have it so. A fool and a wise man will look on the same objects, but be very differently impressed. A Hottentot looks up to the sky at night and sees a roof with lamps fixed to it in a planless way; the philosopher beholds the fathomless expanse and worlds in accurate array. So the surface reader looks back and sees BIBLE HISTORY as a scholastic abstraction, and the names of Abraham, David, &c., as the chance celebrities of capricious fortune; while the daily attendant at the gates of wisdom discerns the living perspective of the divine work in the earth, covering even the present hour, and sweeping forward into a future bright with glory. To such, the past is real and the future a fact, and the present, with its troubles, patiently and willingly borne. To them the waiting for Christ is no empty phrase, but words expressive of a

palpable and daily-felt reality To such as live in the present, you talk "cant" if you speak of the present life of the saints as a pilgrimage, just as thanksgiving to God, the recognition of His will, &c, is "cant" to those with whom God is only a name. But wisdom is justified of all her children, and will clothe them with honour at last.

Meanwhile, their lot is one of deprivation and sorrow. It has always been so: "come out of great tribulation" is the description of them all in their glorified state. This helps us to endure the tribulation while it lasts, not that we have much to bear compared with some, but what we do have to bear, is what every member of the family has suffered before us, more or less. The apparent indifference of God, for instance, to what is going on—the prosperity of the scorner and the casting down of the righteous—the absence of God's visible operation and the triumph of those who regard him not—are features of our affliction which distressed the beloved of God in ancient times no less than ourselves now. Thus we find Jeremiah lamenting: "Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? Thou hast planted them; yea, they have taken root; they grow; yea, they bring forth fruit; Thou art near in their mouth and far from their veins." Thus also Malachi: "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Thus also in the Psalm read this morning, wherein, by the Spirit, David and David's Lord and Son speak together: "Why standest thou afar off, O, Lord? Why hidest Thou thyself in times of trouble? The wicked, in his pride, doth persecute the poor; let them be taken in the devices that they have imagined." We are apt to think of David, and especially of the Son of David, as unsubject to the weariness which we experience from the absence of the visible working of God.

We are liable to imagine them as having lived in a continual joy of God, undepressed by the triumph of ungodliness in the earth. A careful consideration of their words will disabuse us of this idea, and help us to feel them our brethren in tribulation who have drunk of the same cup of bitterness, and exercised themselves in the same weariness of waiting and seeking after God. They felt as if God stood afar off: as if God hid Himself in time of trouble. This was to them a sorrow; a continual burden, as the similar experience is to us. The anguish of their hearts sought vent as ours will. They spent much time in prayer. They asked their Rock "why" he apparently forsook them. The breathings of their sorrow are recorded that all the children of God may understand and be comforted. In all their generations, they feel alike oftentimes desolate from the same cause; but by these they are taught to forbear to think that some strange thing has happened unto them. They become enlightened to perceive that so is the will of God that they should have a season of solitariness, in which they wait for God and seek Him with their whole heart, under the sweet power of the hope which God has linked with the sorrow. God has not said "Seek ye my face in vain." On the contrary, He has said "Ye shall seek me and find me, when ye shall search for me with all your heart." And this finding of Him is the finding of all that the soul can desire, for every good and perfect gift comes from Him, but to everything there is a season and a time." Light is *sown* for the righteous and gladness for the upright in heart; but the reaping is in the day of harvest. For this they have to "wait." The righteous SHALL BE glad in the Lord. Now they are sorrowful (though "always rejoicing" in the midst of their sorrow). Everything is against them at present; but, like David, they "encourage themselves in the Lord

their God;" for He is their Rock and the source of all the good for which they hope in Him. He asks them to be comforted: "Hearken unto me, ye that know righteousness; the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up as a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from generation to generation . . . I, even I, am He that comforteth you: who art thou that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass?"

The prophet was commanded: "Comfort ye my people." So Jesus said: "Blessed are ye that mourn, for ye shall be comforted." There is a comfort now in prospect of the substantial comfort that God will bestow in the blessing and exaltation of His chosen in the day of Christ. All the groanings of the saints that the Spirit has preserved in the Word are mingled with this comfort; and by the same comfort may we comfort our hearts in the present time of waiting and patience. God is observant of all our ways; and God never forgets Christ's eye is over all the ecclesias, "trying the reins and hearts," that every man may receive according to his ways. Therefore, our tears and our sighs, at the present desolation, are not lost, though unseen of men. Our troubles, in this respect, are pleasing to him. In due time he will wipe away the tears and fill our mouth with laughter. In this respect we learn to rejoice even in tribulation.

Those who live in pleasure at such a time as this are dead while they live. Those who for peace have great bitterness in the righteous ways of God, will yet have cause to sing, "Thou hast, in love to my soul, delivered it from the pit of corruption: thou hast cast all my sins behind thy back." Therefore may they even now obey the commands addressed by Jesus to those who suffer in the way of righteousness, "Rejoice, and be exceeding glad."

Especially in our day may we cultivate this gladness. The signs of the times tell us that we are rapidly nearing the time of the dead when God shall give reward to His servants the prophets: when all who fear His name, small and great, shall awake together to the joyful celebration of His praise, and the execution of His judgments upon the nations. The frog sign has been the notable fact of the diplomatic world for 25 years; the Euphrates is drying at an advancing speed that no human contrivance can arrest; the Papal Horn lies powerless in the dust; the Jews are everywhere rising from the down-treading of centuries. The ear that can hearken hears the voice ringing through the world, "Behold, I come as a thief." A little more waiting for God; a little more patience; a little more endurance of evil and continuance in well doing; and the hour will arrive. The moment will be here when we shall suddenly be confronted by the great fact that the Lord is in the earth. Great will be the joy of the saints at the announcement, though they mingle trembling with their fear.

EDITOR.


THE PRINCE'S PORTION IN THE LAND OF PROMISE.

BRO. NESBIT, of Paxton, South Mains, Berwick-on-Tweed, writing to brother and sister Tait on the article by "a Sister," in the May *Christadelphian*, on "Who is the Prince of Ezek. xlv. 22?" expresses himself as follows: "Her article is,

in my opinion, excellent throughout . . . but when I came upon the phrase, "whose habitations are to be round about the sanctuary in the Prince's portion," I instantly said to myself "I am at sea," but I read on to the end, and then returned to once more examine the ground on which I stumbled and almost fell, to my serious injury. For more than twenty years ago that subject had cost me a twelve months' study, and building up, according to specification.

For the information of our beloved "sister," and all others who may take an interest in it, I here give a very rough draft of those studies, &c. But scale is here altogether disregarded to give space to the "Oblation," on which I have most to say.

A portion for Dan.	
"	Asher.
"	Naphtali.
"	Manasseh.
"	Ephraim.
"	Reuben.
"	Judah.

West residue of the Oblation for the Prince. Number of acres unknown.	Most holy portion of the Priests, the sons of Zadok, about 690,000 acres. <div style="text-align: center;">  Sanctuary, Which covers 733 acres. </div> Holy portion of the Priests the Levites. Also about 690,000 acres.	East residue of the Oblation for the Prince. Number of acres unknown.
West residue of the city and profane place 138,000 acres.	<div style="border: 1px solid black; padding: 2px; display: inline-block;"> City with its suburbs. </div>	East residue of the city and profane place 138,000 acres.

The side of this square is nearly fifty-two miles. The contents of the square is the Oblation.

A portion for Benjamin.	
"	Simeon.
"	Issachar.
"	Zebulun.
"	Gad.

Now should you have it in your power to hand this letter to our beloved "Sister," she will then see that the Sanctuary is not placed in the prince's portion; but in the "most holy portion of the priests, the sons of Zadok." However, I must here confess that in my work of rearing up the "Sanctuary," now more than 20 years ago, I had great difficulty of fixing upon its site pointed out. But there is no testimony that I know of, to lead us to conclude that it is to be "in the Prince's portion," properly so called by Ezekiel.

The "most holy portion of the priests, the sons of Zadok," though, after all,

may be the portion really meant by our dear "Sister," and, if it is, she is right according to my prefixed plan. Perhaps, the "Prince's portion" proper, as pointed out by Ezekiel, did not enter into her calculations, when she wrote her otherwise admirable letter; and if the resurrected saints are meant by Ezekiel's "priests, the sons of Zadok," then Jesus, the head or Prince of those saints, or priests, must have his portion there in some sense or other. But, most undoubtedly the *residues* on the east and west sides of the Oblation are what Ezekiel has pointed out as the Prince's portion."

Brother Nesbit's letter having been sent to the "sister" in question, she has written the following

REPLY.

I fully endorse both the position and the purpose of each of the portions, as marked in the draft. Still, I go farther than the draft in this particular, that not only the Residue on the east and west of the Oblation, but all the land between the portions of Judah and Benjamin, is for the Prince pre-eminently. Commencing to establish this idea, I will place side by side two verses, giving testimony to the extent of the Prince's portion, dividing each verse into two parts, for a purpose which will soon be manifest.

Ezekiel xlv. 7: "And a portion shall be for the Prince, on the one side, and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward:

and the length shall be over against one of the portions, from the west border unto the east border."

Ezekiel xlviii. 21: "And the residue shall be for the Prince on the one side, and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border;

over against the portions for the Prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof."

The first part of each of these verses teaches distinctly the position of the Residue for the Prince as indicated in the draft. Upon this we agree perfectly; so without comment I pass on to the latter half of the verses, taking first the latter part of verse 21. Finding the first few words to read "over against the portions for the Prince," we immediately enquire what is it that is "over against the portions of the Prince?" The only admissible answer according to the grammatical construction of the verse is, the residue; for we may safely assert that one complete statement contained in this verse is—"and the residue shall be for the Prince, over against the portions for the Prince." Now comes the question: having found an indication of other portions than the residue for the Prince, how shall we correctly distinguish the position of the portions? The statement just given furnishes us with an unerring guide, for it is said that the residue is "over against the portions." Now, over against both parts of the residue, on the north is the portion of Judah, and on the south is the portion of Benjamin; over against the west border of the west residue is the Mediterranean sea, and over against the east border of the east residue is first the river Euphrates, and the land outside the Land of Promise; but over against the east border of the west residue are the three portions, for the Priests the sons of Zadok and the sanctuary, for the Levites, and for the possession of the city, and over against the west border of the east residue we have the opposite boundary of the same three portions. From this it will be seen that though the residue is over against a *portion* on the north and on the south, it is only the

last-mentioned sides of the residue that are over against any *portions*; and therefore, beyond doubt these are the portions for the Prince. Thus is the whole possession of the Prince between the portions of Judah and Benjamin from the east border unto the west border. It is made up first of three central portions, (1, for the sons of Zadok; 2, the Levites; and 3, the city) forming one square of twenty-five thousand reeds; and, secondly, of the residue east and west of the square oblation. The whole is the possession of the Prince, including the "residue" which is personally his own, and the whole is the holy portion of the land. This is conclusively shown by the specification of chap. xlviii. 8, which describes the land-offering (oblation) as "five and twenty thousand in breadth (north to south), and IN LENGTH AS ONE OF THE OTHER PARTS FROM THE EAST SIDE TO THE WEST SIDE." This description comprehends both the residue and the three special portions in the square oblation, and shows that the whole strip of country from the Mediterranean to the easternmost limit (of equal breadth with the portions allotted to the tribes) is the holy or prince's portion of the land.

Verse 21 tells us that "it shall be the holy oblation." The context shows that the word "it" refers to the residue; therefore we may substitute this reading; "and the residue shall be the holy oblation." But some might say verse 20 gives the square of five and twenty thousand reeds as the extent of *all the oblation*, therefore it cannot be a correct interpretation which teaches that the residue is part of it. I answer that all parts of the testimony taken together show that there are oblations within the one great oblation of the land—offerings within the one great land-offering. If this is not recognised, confusion is the result. Thus we have distinct testimony that seems to limit the extent of the holy oblation to the portion of *twenty-five thousand reeds by ten thousand*, for the Priests the sons of Zadok and the sanctuary—(chap. xlv. 1). If we are to exclude the prince's residue from the oblation because the twenty-five thousand square is specified as the holy portion, so must we exclude the portion for the Levites and the city, because the portion for the Sanctuary is specified as the holy portion. Applying the argument thus, we arrive at the result of excluding more than half the square, and consequently making the statement of verse 20 a falsehood. The testimony of Ezekiel xlv. 1, 4, is as follows: "moreover when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land, the length shall be the length of five-and twenty thousand reeds, and the breadth shall be ten thousand, this shall be holy in all the borders thereof roundabout. The holy portion of the land shall be for the priests, the ministers of the sanctuary, which shall come near to minister unto the Lord; and it shall be a place for their houses, and a holy place for the sanctuary." That of Ezek. xlviii. 9, 10, is "The oblation that ye shall offer unto the Lord shall be of five-and-twenty thousand in length, and of ten thousand in breadth." And for them, even for the priests, shall be this *holy oblation*.

Having disposed of this possible objection, our position remains good, and the only understanding of the matter, in harmony with all the testimony is that, though the portion for the priests the sons of Zadok and the Sanctuary is pre-eminently the holy oblation, yet the whole of the square, and also the residue is comprehended in the holy oblation; and this is most emphatically corroborated by the 8th verse of chap. xlviii. already referred to, which reads as follows. "And by the border of Judah from the east side unto the west side, shall be the offering (oblation) which ye shall offer of five-and-twenty thousand reeds in breadth, *and in length as one of the other parts from the east side unto the west side*; and the sanctuary shall be *in the midst of it*."

Read this in connection with the last clause of verse 21: "and the sanctuary shall be in the midst thereof." In the midst of what? We hardly need enquire, for the answer—the holy oblation—is so plainly evident from the previous clause. It could not be in the midst of the residue for the simple reason that

it is also in the portion of the priests the sons of Zadok, and that it is not in the residue. The sanctuary, while in the midst of the portion for the sons of Zadok, is also in the midst of the whole portion from east to west in length equal to the tribal allotments.

We will now take the latter half of verse 7, chap. xlv., reading also the first part of the next verse. "And the length shall be over against one of the portions from the west border unto the east border. In the land shall be his possession in Israel." It cannot but be allowed that the pronoun "his" refers to the Prince; and if we invert the passage, as we may without doing any violence to the meaning we read—in the land shall be his (the Prince's) possession in Israel, and the length shall be over against one of the portions from the west border unto the east border;" from this we at once perceive the strict harmony between this text and the conclusions already arrived at, viz: that not only the residue, but the whole of the holy oblation is for the Prince.

We have another verse in the xlviii chap. which is very important, the 22nd, it reads, "moreover, from the possession of the Levites, and from the possession of the city, being *in the midst of that which is the Prince's*, between the border of Judah and the border of Benjamin, shall be for the Prince." Here is a portion for the Prince "between the borders of Judah and Benjamin," and "in the midst of that which is the Prince's." This that is "in the midst of that which is the Prince's cannot be the residue, for that is the outer part, not that which is "in the midst;" neither can it be the portion for the Levites, nor yet the possession of the city, for it is said to be "from" these. It must then be the portion for the priests and the sanctuary, for that is the only remaining portion between the border of Judah and Benjamin, and it answers to the description "from the possession of the Levites, and from the possession of the city" "in the midst of that which is the Prince's." Thus then the prophecy of the last chapters of Ezekiel establishes the words in my letter that caused you to write, viz.: "whose habitations (the habitations of the priests, the sons of Zadok) are to be round about the sanctuary in the Prince's portion."

But apart from Ezekiel's division of the land, there is much in the glorious pictures of the future age contained in the prophets, that in itself determines the question at issue. Let us read Zech. viii. 3. "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain."—(Zech. ii. 4, 5, 10.) "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein; for I, saith the Lord, will be unto her a wall of fire roundabout, and will be the glory in the midst of her. "Sing and rejoice, O daughter of Zion, for lo, I come, and I will dwell in the midst of thee, saith the Lord."—(Psalms cxxxii. 13, 14.) "For the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest; here will I dwell; for I have desired it."—(Isa. lxii. 5.) "And as the bridegroom rejoiceth over the bride, so shall thy God over thee."—(Isa. lx. 19, 20.) "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light and the days of thy mourning shall be ended."—(Psalms xlviii. 1, 2.) "Great is the Lord, and greatly to be praised is the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King." All this testimony is descriptive of what the Lord will be in relation to Jerusalem, when, as saith the prophet Jeremiah (chap. iii. 17), "they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." But how will it be fulfilled? Will the increate Almighty One

come from the "light which no man can approach unto" (1 Tim. vi. 16), to dwell in Zion as the great King over all the earth? No. The prophet Isaiah foretold that the Lord would "magnify the law, and make it honourable." (chap. xlii. 21.) In the light of the New Testament we can say this is practically accomplished in the obedient life, the death, the resurrection, and in the consummation of all, the glorification of Jesus Christ; and it is the "Lord" that hath done it; for Jesus Christ was the Almighty manifest in flesh (1 Tim. iii. 16), as saith the apostle John: "The Word (that was with God and was God) was made flesh and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father" (John i. 1, 14), and Christ himself said "he that hath seen me hath seen the Father."—(John xiv. 9.) If then Jesus Christ, in his past work of redemption, was the Lord fulfilling what He had promised, saying (Isaiah lix. 16), "and he (the Lord) saw that there was no man, and wondered that there was no intercessor, therefore his arm brought salvation unto him, and his righteousness it sustained him;" will not the second coming of Christ to rule the earth in righteousness, reigning in Mount Zion and in Jerusalem, on the throne of his father David, be the fulfilment of the beautiful predictions we have read concerning what the Lord will do in the future? Undoubtedly so. Let us now turn to Ezekiel's sanctuary. At that time it "shall be called a house of prayer for all people," "and it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord;" "and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths;" "the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on mine altar, and I will glorify the house of my glory. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious;" and, finally, it was said to the prophet Ezekiel, when in vision he saw this glorious temple, "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile."—(Isaiah lvi. 7; lxvi. 23; ii. 3; Micah iv. 7; Isaiah lx. 5, 6, 7, 13; Ezek. xliii. 7.) In view of this testimony concerning the glorious reign of Ezekiel's Prince, who though the offspring, is also the root of David (Rev. xxii. 16), who saith, I am Alpha and Omega, the beginning and the ending; which is and which was, and which is to come, the Almighty.—(Rev. i. 8.) I would ask, dear brother, must it not be that both the city and the temple, the centre of the universal kingly and priestly dominion of Christ and the saints, with all that appertains to them, *i.e.* the whole possession of the city and the land set apart for the ministers of the temple, the priests, the sons of Zadok, and the Levites, or the whole portion between the residues, are, in the highest sense of the word, the Prince's portion.

Desirous, above all, to grow in grace, and in the knowledge of the "great God and our Saviour Jesus Christ," I am, faithfully,

A SISTER.

SCRIPTURE ILLUSTRATED AND CONFIRMED.

(The following are some additional extracts from the work of E. H. Palmer, the Palestine explorer, published in the present year, and entitled "History of the Jewish Nation.")

UPPER GALILEE.

THIS hilly district, which lies to the north of the Plain of Esdraelon, was apportioned to the tribes of Zebulon and Naphtali; it was known later on by the name of Upper Galilee. It is chiefly as the scene of Christ's ministry that Galilee is so full of interest to us. The frontier of Zebulon stretched from the Sea of Galilee to Mount Carmel and the sea. The territory of Zebulon thus included the Plain of Acre, and it is to the immediate connection with the trade of Phœnicia, which this situation gave it, that the prophetic blessing of Jacob alludes to: "Zebulon shall dwell at the haven of the sea, and he shall be a haven of ships, and his border shall be unto Sidon."—(Gen. xlix. 13.) The actual sea-coast district, as far as the frontier of Sidon, was assigned to the tribe of Asher. The portion of Naphtali included the north-western side of the Lake of Galilee, and ran up into the fertile valleys of the Anti-Libanus, including Mount Hermon, with its well-watered and vine-clad slopes. The Lake of Galilee is about 12½ miles long, by 6¾ miles broad; it lies about 650 feet below the level of the Mediterranean, and the climate, when contrasted with the fresh cool air of the highlands above it, is almost tropical. At the time of the New Testament history, its neighbourhood was, as Josephus tells us, the most densely-populated part of the country, and no less than nine cities existed on its shores, of which the miserable town of Tiberias alone remains. On the east side of the Lake, the cliffs are very steep, and at one or two places come down nearly to the water's edge. A few miles from the northern end of the Lake, a deep valley, called Wady Semahk, runs down from the mountains, and a little to the south of this are some ruins, now called Khersa. This is the site of the ancient Gergesa, the scene of the healing of the demoniac and the destruction of the herd of swine. Captain Wilson, in his account of the spot, says: "The hills, which everywhere else on the eastern side are recessed from a half to three-quarters of a mile from the water's edge, approach within forty feet of it. They do not terminate abruptly, but

there is a steep even slope, which we identify with the 'steep place' down which the herd of swine ran violently into the sea and so were choked." Of the ruins which still exist on the western side of the Lake, the most important are Kerazeh and Tell Hum, the Chorazin and Capernaum of the New Testament. At the latter, the ruins of a synagogue have been found, and on the lintel, the sculptured representation of a pot of manna may still be seen. In all human probability, this synagogue was the very one in which Christ discoursed, and that figured pot of manna may have suggested the speech of the unbelieving Jews who listened to him: "What sign showest thou, then, that we may see and believe thee; what dost thou work? Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat."—(Jno. vi. 30-31.)

THE UNCHANGING NATURE OF MANNERS AND CUSTOMS IN PALESTINE.

It may at first sight appear that, with the dispersion of the Hebrew nation over the world, the distinctive characteristics of the inhabitants would have been lost, and that the manners and customs of the Bible would no longer exist in the country. Such, however, is not the case, for although the Jews—that is, the distinctive race who conquered the country and held it for so many ages—are gone, yet the inhabitants of Palestine are no more supplanted by the new comers and invaders than are the inhabitants of England extinguished by the Danish and Norman invasions. The modern traveller in the Holy Land is continually coming across scenes which form the very counterpart of scenes and incidents described in Holy Writ. The present inhabitants, Fellahs or peasants, are called Arabs, because they have adopted the language and religion of their desert conquerors, the Bedawin, who are the lineal descendants of the fierce border tribes whom we know under the names, Hivites, Midianites, &c., &c., as the troublesome border-foes of Israel.

PATRIARCHAL SOCIETY.

The reception of Sisera by Jael, the

wife of Heber the Kenite (as narrated in Judges iv. 18, 19), might serve as a general description of our own visits (in the present day) to the tents of the Moabite Arabs: "And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink, for I am thirsty; and she opened a bottle of milk and gave him drink, and covered him." If by "bottle" we understand a small skin, in which the *leben*, or sour milk, is kept, the picture is complete.

MOSES' RECEPTION IN THE WILDERNESS OF JETHRO, HIS FATHER-IN-LAW.

On the occasion of my first visit to Sinai, and just as the Mountain of the Law burst for the first time upon our gaze, we found ourselves in the neighbourhood of the tents of our Sheikh 'Eid, whose wife and two children, accompanied by an aged male relative, came out to meet him. 'Eid saluted the old man, embraced him, and kissed him on either cheek, and the pair then, with right hands clasped, repeated over and over again the words, "*Taiyibin?*" ("Are you well?") with the answer, "*Al hamdu lillah taiyibin!*" ("Thank God, well!") Does not such a scene as this vividly call to mind the words of Exodus xviii. 5-7: "And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses in the wilderness, where he encamped at the mount of God; and he said unto Moses, I, thy father-in-law, Jethro, am come unto thee, and thy wife and her two sons with her. And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent."

WEAVING CLOTH OF GOATS' HAIR.

In the heart of those Sinai mountains, I have seen a woman of the desert weaving, with a primitive loom of her own construction, a cloth of goats' hair for her tent, just as, 3,000 years before, the Bible tells that, on that self-same spot, "all the women whose hearts stirred them up to wisdom, spun goats' hair" (Ex. xxxv. 26) for the adornment of the tabernacle.

MODERN COUNTERPARTS OF JOB'S ENEMIES.

In their wars and predatory excursions,

the Bedawin enact over and over again the scenes of Scripture history. Here is a description of the raids made by the Arabs of the Teyahch tribe amongst whom I sojourned for many months:—Once at least every year they collect in force, often mustering as many as 1,000 guns, and set off on camels for the country of the Anazeh, a distance of more than twenty days' journey. Having chosen for their expedition the season of the year when the camels are sent to graze, they seldom fail to come across some large herd feeding at a distance from the camp, and watched by a few attendants only. These they drive off, the Bawarideh—that is, "those who possess guns"—forming a guard on either side and in the rear, and the rest leading the beasts. It sometimes, though rarely, happens that they get off clear with their booty before the owners are aware of the invasion; but in many cases they are hotly pursued, and compelled to take to their heels. Indeed, the state of desert society has but little changed since the messenger came into the tent of Job and said, "The Chaldeans made out bands, and fell upon the camels, and have carried them away, yea, and slain thy servants with the edge of the sword."—(Job i. 17.) Robbery is not regarded by the Bedawin as in the least a disgraceful thing, but "a man taketh his sword, and goeth his way to rob and steal" (Esdras iv. 23) with a profound feeling of conscious rectitude and respectability.

THE ANAKIM AND REPHAIM.

I have already alluded, in a previous chapter, to the men of Gath, or as it is now called, Beit Jibrin, or "the house of Giants." We still find the neighbourhood of this town producing an exceptionally tall and fine race of peasants, greater and more stalwart men than those found in any other part of the country. Yet men hesitate to believe the Bible when it speaks of a race of giants as existing there, and discredit the mention of the Anakim and Rephaim who so terrified the Israelite spies when they visited this and the surrounding districts. It is a commonly-known fact that the Patagonians are an exceptionally tall race of men. Now, if there existed ancient heathen records containing allusions to Patagonian giants in former ages, scientific men (anthropologists, as they are

called) would sing triumphant pæns over the consonance between the old account and the existing facts, nor would they ever dream of throwing discredit upon the

former, or of explaining away the latter. But, alas, this is not the spirit in which modern science always approaches the Bible!

THE JEWS AND THEIR AFFAIRS.

"The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure."—(Ps. cxxxv. 4.)

"What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to Himself."—(2 Sam. vii. 23.)

"The Lord thy God hath chosen thee to be special people unto Himself, above all people that are upon the face of the earth."—(Deut. vii. 6.)

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock."—(Jer. xxxi. 10.)

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it from the beginning of the year; even unto the end of the year."—(Deu. xi. 12.)

"The Lord hath chosen Zion: He hath desired it for His habitation. This is My rest for ever. Here will I dwell; for I have desired it."—(Ps. cxxxiii. 13, 14.)

"They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—(Luke xxi. 24.)

A JEW WITH THE HIGHEST OF THE LAND.—Sir Moses Montefiore was among the guests at the banquet given to Her Majesty's Ministers at Merchant Taylors' Hall, on Wednesday.

A NEW YORK journal states that the Jews settled in New York as far back as 1660, and now have synagogues accommodating 17,000 worshippers.

THE JEWS IN TORONTO are now numerous enough to require a synagogue. They have collected £1,000 for the purpose.

THE JEWISH SETTLEMENT AT JAFFA.—The Jewish agricultural settlement at Jaffa has been taken over by the Anglo-Jewish Association; and the advances made to the undertaking by M. Goldschmidt have been made a present of to the Association by that gentleman.

THE JEWS AT PANAMA.—The Jews of Panama hold good positions in that place; a place that is important from its being the highway of commercial intercourse between the eastern and western hemispheres. Mr. Samuel Piza, Dutch Consul, holds a position of the highest. In all matters he is consulted. Mr. Lindo, of the firm of S. Piza & Co., is Dutch Vice-Consul. Mr. Joshua Piza is Danish Consul.

PROTECTION OF THE JEWS IN MOROCCO.—The President of the Anglo-Jewish Association has received, through the Foreign Office, a letter from Cid Mahommed Bargash, Minister for Foreign Affairs of the Emperor of Morocco, in answer to the letter addressed to that monarch by the Association through Sir John D. Hay, the Queen's representative, stating that his Sheriffian Majesty

received the Association's communication with favour, and that he promised to respect the edict issued for the protection of Jews. We hope he may.

JEWES AT AN ENGLISH ROYAL PARTY.—Baron and Baroness Alphonse de Rothschild, Baron and Baroness Lionel de Rothschild, Baron Ferdinand and Miss de Rothschild, Sir Anthony and Lady de Rothschild and Miss de Rothschild, Baron and Baroness Henry de Worms, the Right Hon. the Master of the Rolls and Lady Jessel, Mr. and Mrs. H. L. Bischoffsheim, Mr. N. M. de Rothschild, M.P., and Mrs. Rothschild, Mr. Alfred de Rothschild, Mr. Leopold de Rothschild, and Mr. and Mrs. Arthur D. Sassoon, were invited to the Garden Party given by the Prince and Princess of Wales, at Chiswick, on Tuesday, at which the Queen was present.—*Jewish Chronicle*.

THE JEWS PROTECTED IN ROUMANIA.—By a new law recently enacted in Roumania, prohibiting Jews from keeping inns, thousands of Jews were threatened with being turned out of employment; but this result has just been averted by the energetic remonstrances of the representatives of Great Britain, the United States and Greece, whose good offices were enlisted through the Jewish Alliance.

JEWISH SCHEME FOR THE COLONIZATION OF THE HOLY LAND.—As was expected, the distress in Jerusalem has resulted in proposals for a permanent improvement of the Holy Land. The proposals emanate from Jewish sources, and are to receive Jewish consideration in an official manner. They

transpire in the form of a communication from Sir Moses Montefiore to the London Jewish Board of Deputies, to whom Sir Moses transmits, for their consideration, a scheme drawn up by Colonel Gawler, keeper of the Regalia of the Tower, a Jew. The scheme was read before the Board, at its meeting on Wednesday, June 24th, and ordered to be printed and circulated among the members, with a view to its consideration at a special meeting to be shortly convened, at which Sir Moses Montefiore is to be asked to preside. The following are a few extracts from the scheme;—

“The Holy Land has again called for aid; and the worst distress is, as usual, at Jerusalem, where 10,000 Jews are congregated, whose means of living are scanty, uncertain doles, and their earnings for the most part nil. . . . It is surely, I submit, worthy of consideration whether it would not be wise, of substantial benefit to the sufferers, and a judicious employment of funds, to forestall these periods of distress, by endeavouring in the intervals to raise the people above their reach? It is, of course, evident that if there was more food in the country, prices would not be so high; and that if the poor of Jerusalem, or indeed of the entire Holy Land, were in receipt of wages (small though they might be at first), they would not be absolutely starving. Far be it from me to suggest the withdrawal of bounty from the poor of Jerusalem; but I do advocate work and wages, as a means of supplanting that bounty, and rendering it adequate to meet the increasing numbers and the rise in the price of provisions.

“Upon the foregoing assumptions I base my proposed remedies, which are: 1—More attention to agriculture and the resources of the country. 2—Employment of labour (reproductive). There is, perhaps, nothing very original in these remedies in the abstract. They are early views entertained by yourself as far back as 1838, and recorded by Lady Montefiore, in her *Notes from a Journal*. You proposed them at Safed, Tiberias and Jerusalem; but protection from violence and from extortion could not be secured, and without this the attempt to cultivate the land would be abortive. I think it will be hereafter apparent that these obstacles have disappeared by lapse of time and change of circumstances. . . . The remedies (formerly proposed) for the sad condition of affairs in the Holy Land were agriculture and employment of labour. How to bring it about constituted the main difficulty. But my task is comparatively easy. I have not now to prove that the Holy Land is fertile, nor that land may be obtained on most favourable terms by grant from Government—witness M. Netter and various religious

institutions; or from tribes or communities by lease or purchase—witness sundry German settlers of late The question of protection from the Arabs was formerly the great stumbling block; but the increased activity of the Turkish Government has entirely removed this obstacle, as is abundantly testified by the number of travellers for pleasure and pilgrimage who flock through the Holy Land, and whose numbers increase yearly. The energetic M. Netter, the German brotherhood, and the various Missionary establishments are not molested on their property, nor has any violence been offered to the Palestine Exploration, whose scattered survey parties of two or three Europeans would be a tempting bait, and their proceedings and use of instruments strange and suspicious enough to rouse the jealousy or fanaticism of the Arabs, if they were ill-disposed or were under insufficient control. The pith of the present plan is, the holding out inducements to the employers of labour to enter on an enterprise, more or less on their own resources, in one of the most productive countries in the world, almost desolate though it be, which, however, is amply counterbalanced by the following facts:—
1.—It is now in telegraphic communication with all parts of the world. 2.—It has an extensive sea-board, with several ports in use, and others (though small) which only require repair to make them again available. 3.—It is within a few days' journey, by regular steam communication, of the chief cities of Europe. In the statement, January, 1874, of the Palestine Exploration Fund, Lieut. Conder, reporting, p. 11, on the country bordering on the coast between Jaffa and Carmel, mentions, among other evidences, “the great wine vats hewn in rock on flat places, which attest the ancient fruitfulness of this deserted land.” Bitumen and sulphur are mentioned frequently in the Consular Reports, and by many travellers, as abounding, but almost untouched. And within the last few days I have been informed by the officer in charge of the Palestine Exploration, and who has just come to England for a brief respite from his labours during the summer, that red copper (oxide) has been found in the neighbourhood of Sidon, and a seam of coal in its proximity; the discovery has been taken up by a company, principally English, formed in Beyrout and Egypt. Who will deny that the Holy Land was once, and may be again, “a land of vineyards and olive trees?” But they at present import wines from France. Good “Kosher” wine from the Holy Land would find a large market, especially for Passover use, and very probably for extensive use among Christians; citron and palm branches likewise during the Feast of Tabernacles. M. Netter finds a good market for oranges, &c., already springing

out of the Suez Canal traffic; cotton of suitable quality would be absorbed as fast as it could be produced; and wheat, barley, maize, &c. would never lack a market anywhere.

"Here, then, is a field for the agriculturist from the British Isles, Germany, and Russia, the cotton growers of America, and the fruit, olive, and wine growers from France, Italy, and other parts of Europe. If, therefore, it seems that there is sufficient protection, and that the present condition of affairs, as regards acquirement of land, the laws, and taxes, is such that Europeans might devote themselves to agriculture in the Holy Land, with prospects of considerable profits to themselves and advantage to the government, let a society be formed for the encouragement of such; not for the capitalist who will buy a tract of country and live away from it, but for the man who will live on his own property or leasehold, who understands his business, and will employ labour. The object of the society might be the promotion of agriculture in the Holy Land, and the industrial occupation of its indigent Jewish population.

"Such a society might well follow in the wake of the "Palestine Exploration," and turn to practical use the information acquired and the surveys executed by that society. The survey of an immense tract of the most eligible districts has been already completed by officers in charge of the Palestine exploration. Maps of the country, books and reports exist to any extent; but I would suggest, as a means of adding to these and supplying special and late information, that a commission be formed to enquire into everything likely to be useful to those who might be disposed, under the conditions described, to devote themselves to agriculture and concomitant pursuits in the Holy Land. Formed with the object above named, the society might be brought out under auspices which would ensure success, and would enlist the sympathies and services of distinguished philanthropic and practical men of all nationalities—Jews and Gentiles—to serve on its committee; and with none should it find more favour than with enlightened noblemen and gentlemen among the Turks themselves."

[The ventilation of such a project in high quarters is an interesting sign of the times. A certain amount of prosperity must return to the land of promise and its people before the Lord appears, that is, before the Lord makes his first appearance to the world in the discomfiture of Gog. The saints may not have to wait for this prosperity before the Lord appears to them, as their judgment and organization precede the destruction of Gog. Still, as the gathering of the household

cannot be very long before the Gogian catastrophe, every token of the approach of the one is a certain token of the approach of the other. There is little doubt that such a scheme once fairly started—especially if in the adjustment of the Eastern question, England becomes installed as mistress of Syria—it would advance at a rapid rate of development. The Jews have money and influence as they never had since their dispersion: and it only requires the door to be open, and the guarantee of a strong government for their protection, to tempt them back to the land of their fathers in that character of secure settlers in which Gog finds them. The Jews are becoming accustomed to political action through the Anglo-Jewish Society and Israelite Alliance Universal. This (which is a totally new thing in their history for centuries) paves the way for the sentiment of nationality which will eagerly embrace the first opportunity of national existence, such as would be implied in British protection. Colonel Gawler's scheme, supported by Sir Moses Montefiore, will be a long step towards developing the right situation for this. Meanwhile, it is an encouraging fact for those who look for the Lord, that the Holy Land, after the "desolation of many generations," begins to be the object of schemes for her physical regeneration.—EDITOR.]

HOLLAND IN PAST TIMES A REFUGE FOR THE JEWS. The first known settlement of the Jews in Holland may be considered as nearly coincident with their expulsion from Spain. They took refuge in some of the principal Dutch cities, and founded congregations of almost unsurpassed dignity and splendour. Their noble historical Spanish families found a safe shelter in the United Provinces, were they could publicly acknowledge and practise the rights of their faith. From Holland, as we know, the Jews under Manasseh Ben Israel passed into England and established their settlement there—afterwards to become so important and influential. After a time, Jews of the northern Minhag entered Holland from across the German frontier, and were received with sympathy by their Sephardim brethren, who had acquired by that time a position rendered strong by their excellent reputation—a position which enabled them to protect the new immigrants, the German Jews. But the German Jews of the Netherlands never rivalled the dignified splendour of their Portuguese brethren. The synagogue of the latter, at Amsterdam, was famous throughout the world. Thence

came Nieto, celebrated in the world of tranquil literature; and the Goldsmids, famous in the world of busy action. Thence adventurous spirits crossed the broad seas and founded Jewish congregations abroad—one of which, Surinam, is of historic importance. Jews took high places in the councils of state. A Jew was one of the trusted advisers and auxiliaries of William the III., at the time of his descent on England. Holland was the birthplace of the celebrated Spinoza, driven from the pale of Judaism, partly by unhappy fanaticism and partly by his own scepticism. Asser, Jonas Daniel Meyer, and others have attained distinction in Holland. The Van Ovem dynasty of literati, the well known family of Louis Cohen, and other eminent families, hail from the Seven United Provinces. The history of Holland is knitted intimately and favourably with the history of the Jews in later years. The royal family have evinced signal marks of favour to the Jewish citizens of the kingdom, and the Jews are naturally and effusively grateful. But, truly, not only should the Jews of Holland offer up prayers of grateful anxiety for the welfare of the Dutch kingdom and the happiness of its royal family. All Jews throughout the world—earnestly thankful for protection and favour, centuries old, evinced towards their brethren—should unite their hearty aspirations with their Dutch co-religionists for the prosperity of the noble kingdom of Holland, and of the dynasty which governs it constitutionally, and even gloriously.

THE JEWS AND THE FINE ARTS.—The *Jewish Chronicle* says:—It is an indubitable fact that the Jews, as a people, have never excelled in the sister arts of painting and sculpture. Many individuals of our race have, in modern times, attained a fair standard of proficiency in the former art; but with the exception of Mr. Leopold Wiener, of Brussels, and his accomplished brothers, there is scarcely a Jewish sculptor known to fame. The primary cause of this want of excellence, on the part of our co-religionists, in professions which do so much to refine humanity, and to add to the innocent enjoyments of life, has frequently been stated. Art, whether musical, decorative, poetic, plastic, or pictorial, has always derived its highest inspiration from religion. And the Hebrew sages have forbidden the application of either of the two last-mentioned arts, positively to religious and, inferentially, to general purposes—a prohibition the practice of which is continued down to our own time by the followers of the Mohammedan faith. This injunction was, of course, actuated by the second commandment, and separating the first portion of that commandment from the latter, it would appear to be amply justified by the words of the Bible. That this prohibition of the rabbis was a wise one is proved by the fact that wher-

ever representations or symbols of supposititious spiritual personages are introduced into the observances of a religion, that religion has a tendency to degenerate into idolatry. The usages of ancient Greece and Rome, and the superstitious awe with which the uneducated of the Roman Catholic faith regard the picture or statue of a saint, are proofs sufficient of this assertion. And later, when the neglect of the fine arts by the Jews became no longer an imperative necessity from religious causes, they were probably deterred from following the artistic career by the want of appreciation of art, or, at least, of adequate remuneration of its professors which was prevalent till comparatively recent times. The Jews, oppressed in former ages, and debarred from following many honourable professions, were compelled to turn their attention exclusively to mercantile pursuits and to obtain power by that most certain of means—the accumulation of wealth. Thus the practice of the fine arts by our co-religionists is almost a new thing; and the professors of painting and sculpture amongst us are few. But now, when an impetus without parallel in history has been given to art in this country—an influence mainly due to the beneficent influence of the late Prince Consort—it is hoped that Jewish youths will devote themselves, in large numbers, to the cultivation of the grandest and most humanising of professions.

THE SURVEY OF PALESTINE.—Lieutenant Conder, R.E., who has charge of the survey of the Holy Land for the Palestine Exploration Fund, has returned to England for the hot season, bringing with him nearly all the results of his two years' work. These consist, first, of three complete sheets, each 30 inches by 23, *i.e.*, 720 square miles—one in which Jerusalem occupies the centre; another, in which the Plain of Esdraelon is the principal feature; and the third, the sea coast, with the town of Cæsarea. The largest existing map of Palestine, that of Vandevelde, published in 1865, is on a scale of four miles to the inch, and the new map issued by Mr. Murray, and embodying all the geographical work in Palestine, including that of the Palestine Exploration Fund previous to this survey, is on a scale of five miles to the inch. So great is the difference, independently of topographical accuracy, between the old and the new maps, that the number of names on Lieutenant Conder's sheets may be reckoned to be on an average eight times that on any corresponding portion of Vandevelde. Thus the Jerusalem sheet contains 1,800 names; the same portion on the Vandevelde contains not more than 250; and this is the part of Palestine best known and most frequently visited. Of course this enormous increase in the number of names, does not mean that Lieutenant Conder has actually discovered all these new

places, most of which were already known to travellers, but that he has fixed their positions and noted them for the first time on a map. Many of them are modern villages, many are ruins, some are mounds—"tells"—hills or watercourses. Side by side with the beautifully-drawn maps are the hill contours, drawn by Lieutenant Conder himself. In these labyrinthine lines lies an amount of work not likely to be suspected by an outsider. There is no single line that has not been laid down after scientific observation, both in breadth and length, and from these contours, properly laid in their places, it will be possible, when the whole is finished, to construct an accurate model of the Holy Land, as well as a map showing the position of the villages, and a collection of names. The importance of the latter is easily estimated when we remember the tenacity with which the ancient names cling to the soil. The waves of conquest pass over the country, but the Greek, Roman, and Christian names have all given way successively, leaving the ancient Jewish names yet clearly traceable in the degenerate forms used by the modern *fellaheen*. It is in the recovery of these names, as was first shown by Dr. Robinson, that the chief hope lies of completing the identification of Biblical names. The portion of the map now completed is about 3,000 square miles, or nearly half of Western Palestine.

There are, next, the water-colour sketches, taken by Lieutenant Conder on the spot, to illustrate places, manners, and incidents. Many of these are of great beauty, and deserve to be finished and exhibited by themselves. Geological notes and natural history collections have occupied the attention of the officers of the survey during their leisure moments, the results of which are also brought home and are now at the office of the fund. Perhaps the most interesting part of Lieutenant Conder's work will be found in the "special surveys," that is, the plans and measurements taken of the ruins over which his survey has extended. There are fifty of these, every one of which has been scientifically examined by the surveyors for the first time. Among them is the remarkable circular fortress in the Frank Mountain, where was Herod's summer palace, and perhaps his tomb; a complete plan of the traditional cave of Adullam, forming a network of passages and caverns large enough and complicated enough to give concealment and safety to David and all his men. Here is the castle of King Baldwin, second of the Christian kings; here the ruins of the convent built in the 5th century over the traditional site of Gilgal; here is Joshua's tomb; here the traditional site of Abraham's altar, near Bethel; here the remains of Athlit (*castellum peregrinum*), where the pilgrims disembarked under the

protection of the Christian fort; and here are the probable tombs of the Maccabees. The ruins of Palestine are of every age. Often a shattered tower of crusading times is found to have been built up with materials taken from ruins of earlier date; and Lieutenant Conder's sketches show, with remarkable impartiality, tombs, synagogues, churches, mosques, and temples. Two of his "special surveys" are those of two previously unknown towns, one on Mount Carmel, and the other called Esrur, about ten miles west of Samaria. The latter, which must have been an important place, has walls, towers, fortresses, and the remains of its houses. It was previously entirely unknown, and as yet no clue has been found to its identification with any place mentioned in history. The ruins appear to be Herodian. It is hoped that the Committee of the Fund will be enabled to publish the whole of this important collection of plans, with the others yet to be made.—(*Daily News*.)

JERUSALEM.—So long as the human race inhabits this globe, the name of Jerusalem will be sacred and noble. Even those who do not regard it as the metropolis of an immortal and unchanging faith, must and do revere it as a queen among the cities of the world; dethroned, impoverished, and diminished now, but full of imperishable dignities. If a vote were cast among the nations of mankind to crown the most memorable spot upon earth, Jerusalem would win the greater number of suffrages. The Mussulman knows her as El-Khuds, the Holy One, and ranks her with Mecca and Medina. All Christendom tacitly recognises the ancient place as its historical centre. Greek, Latin, Lutheran, and Episcopal Churches refer their origin to "Zion," while it is needless to point out how the scattered nation of Judah cherish the name and thought of the city of David. In the days of her greatness under Solomon, she was beyond question a veritable queen of cities, splendid with shining terraces and mighty buildings, thronged with the commerce of all the East, powerful in war, and luxurious with all the arts and enjoyments of peace. Later on Zion was so fair and noble to look upon that even the Roman Titus grieved to mar her beauty with the sword and torch. And still later, in her decline and deep suffering, it was thought honour enough by King Richard of England only to look upon her walls and ruined temples from the hill Scopus, while countless thousands of warriors and pilgrims from the West made it the ambition of a lifetime to visit her. The proofs of this universal reverence for the ancient capital continue to the present day. One of the most famous mosques of Islam stands on the site of Solomon's great temple, and this very year the Sultan has enriched it with costly decorations. Every nation of Christendom

has effected some lodgment in or about the hallowed walls; Greeks and Latins wage annual combats over the Holy Sepulchre; pilgrims flock thither at Easter from all parts of the world, and the Jews, to whom the city should by right belong, have sadly occupied one whole side of it with tombs—a wilderness of white headstones, yearly augmented by those who come to die, or whose bodies are brought to be buried in the sacred soil; for the Rabbim say the last judgment will have its scene in the valley of Jehoshaphat. The only people careless about the ancient, venerable city are its masters, the Turks. The Pasha, for the time being whose lot it is to govern at El-Khuds, is generally in a desperate hurry to make the best he can by the uncomfortable appointment, and to get transferred. Nothing, or next to nothing, is ever done for Jerusalem or the surrounding region in the way of improvement; and all the honour which Christians pay to the Daughter of Zion does not bring anything but empty veneration, so that, in the good years, the poor people in Jerusalem live from hand to mouth, and in the bad ones they have much ado to live at all.

It is curious to note how, as of old with this people, their one thought is for a leader—a Joshua—a “mighty man,” to deliver them. If they were better governed, the hills, now so dry and barren round Jerusalem, would be terraced as in the old times; the magnificent water system of the Jewish

Princes would give the city timely and never-failing supplies; commerce would find its way once more into the dreary, silent gates of the old capital, and there would exist stores of millet and maize and barley, for want of which, this year, the horrors of the days of King Jehoram seem about to return, when dreadful things were done in the extremity of human suffering. But Samaria, where the king cried, “If the Lord do not help thee, how can I help?” was far better off in famine times than Jerusalem. The ancient city sits in the midst of wildernesses, the Moabite desert on one hand, the Egyptian desert on the other, and when her natural food grounds on the coast and in the Ghor fail, her position is very critical. Again we say that the bad government of Syria has much to do with these painful trials. Three days’ march from Jerusalem stretches the vast plain of Esdraelon, an expanse of rich deep soil which might feed all the land with one good harvest. But the traveller sees the *fellaheen* ploughing a little patch here and there upon the magnificent level, with sword and gun ready to his hand, and, probably, the Bedouin will come and cut the green blade for fodder as soon as it is above ground. Ill-governed, forgotten by commerce, and stripped of her old hill terraces by a thousand years of neglect, famine is an inevitable visitor of Palestine when the rains fail or fall too abundantly.—*Daily Telegraph*.

The Christadelphian.

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

AUGUST, 1874.

“THERE is a way that seemeth right unto a man, but the end thereof are the ways of death.” There are many maxims current in society that in experience work very differently from the popular conception of them. They are true in a sense; to the shallow minded, they appear absolutely true, and are freely used by stump orators and clap-trap writers. Such is the common-place saying, that “truth has nothing to fear from discussion.” Truth, in itself, cannot of course be changed into a lie by any occurrence, and, therefore, in this sense, has nothing to fear, not only from discussion, but from suppression, mystification, falsification, or anything else. It will, in the abstract sense, come scatheless from any process of maltreatment; but what is

true of truth in the abstract, is not necessarily true of its position among men. Experience is against the maxim in this relation. History shows that the perverse disputings of men of corrupt mind are powerful to deceive the hearts of the simple. The truth was swamped in the apostolic age through the “profane and vain babblings” of men, who like their self-confessed modern representatives, “understood neither what they said nor where of they affirmed.” “Seeing both sides,” “free discussion” and that sort of thing, is very popular with such as serve not our Lord Jesus Christ, but their own polemic carnalities, which are highly gratified by the canine performance of barking and biting, tearing and rending. “Both sides” is their cry, their plausible cry, by which the unwary are carried off to their destruction. As to “sides,” one side is sufficient for those who truly wait for the salvation of God. They have no time to waste on the false side. If they were not sure about the true side, they might be

excused being so very anxious about "both sides;" but when they claim to be saints, they claim to be certain about the truth, and valorous all on one side. There is no yea and nay with true saints. Full assurance of faith is their family characteristic. They are all on one side and one side only, and to this side they devote themselves with all their heart. When men, therefore, claiming to be saints, propose the exhibition and discussion among themselves of "both sides," they give evidence that they are no saints at all, but mere pugilistic time-serving theorists, who dabble in babble for their own sport and malice.

The truth is a tender plant and easily killed, as shown by its extinction after an age of miracles. The reason is evident. The truth in its leading doctrines is opposed to the natural mind. Its wisdom is higher than the thoughts of man, as heaven is higher than the earth. It is, to the natural man, foolishness; because God's ways are not as man's ways. A constant attendance upon the word, which is the voice of the Spirit, will educate a man into the wisdom of God, and will hold him there if he continue the earnest heed begun. But in the absence of vigilance, the natural bias of the savage will gradually assert itself, and incline the heart to departure from the high thoughts and strict ways of the Spirit, which are distasteful to the mind of the flesh.

The policy that logically results from a due recognition of these facts, is to eschew the everlasting strife of words, and give ourselves entirely to the true and good. Those that are ignorant, let them by all means look at "both sides;" but ignorant men ought not to aspire to influence the minds of others. Only those who are quite certain about the truth ought to attempt to perform this part. What would be thought of a man attempting to steer a ship who was ignorant which way the course lay? And what would be the sensation of sensible passengers if the captain, in the neighbourhood of sunken rocks, were to try one way, and then give up the helm to another who was in favour of a different course, on the plea of "fair play" and giving a chance to "both sides?" Children on board, smitten with the novelty of being out on the water, might like it very well; but passengers of experience would be inclined to lock up

the captain below as a lunatic.

A magazine published in the name of the truth, that recklessly publishes all sides, is not the work of a skilled and kindly heart, but of one who but serves his own whims, having no concern for the interests of the truth or the welfare of the brethren. Those who expect the *Christadelphian* to copy such an example, will certainly be disappointed. We would rather let this be the last number, than embark on the heartless and useless enterprise of giving currency to anything and everything that might be written. We have no desire to increase our circulation or popularity by ministering to the personal gratifications of writers. By one rule only we will consent to stand—the maintenance of the truth, the whole truth, and nothing but the truth. In this enterprise we shall gladly welcome the co-operation of every noble heart. Cavillers may call this "popery," "infallibility," &c.; but we are not to be ridiculed out of wisdom by the clap-trap cries of "good words and fair speeches" The truth has been recovered at much pains from the rubbish of ages; and it is too precious to be treated carelessly. It is very easy to bring down the heaps of rubbish again upon the good foundation. The heaps must be strongly banked up; to remove any of the boards is the act of a mad man. And it is very easy to pour reproach upon those who strenuously resist such attempts. Our appeal is to the judgment seat. If all friends forsake and every calamity ensue, we desire on that day to be able to say that we acted the part of a servant of the absent Master, striving in a day of clouds and darkness to hold up the light of life; and in a day of wolves, to shield the flock from the merciless destroyer; and in a day of evil, to comfort, and cheer and strengthen the friends of Christ in their pilgrimage and their waiting. That we succeed or fail is no business of ours; that we try is the least that will be demanded in that day when clap-trap cries of "both sides" will be as gall and wormwood in the mouth of terror-stricken indifference and faithlessness.

SIGNS OF THE TIMES.

THE Carlists make headway in Spain; the Monarchists intrigue in the French Assem-

bly; the exiled King appeals to the nation in a manifesto; MacMahon ostentatiously displays the military power of France. Germany answers by a counter display. The crowned heads of Russia and Germany hold meetings; a congress assembles at Brussels under Russian auspices, ostensibly to humanise the laws of war, but in reality to cut the nails of the British Lion. The wary beast, seeing through the artifice, refuses to send a plenipotentiary, but only an agent to watch the proceedings. A sultry quiet pervades the political atmosphere. Things strongly wear the latter-day aspect. The hopes of Zion's watchmen are strong.

POLITICAL TRANSFORMATIONS.

It is evident that changes are going on in the relations of the European powers one to another, which may quickly bring a new phase of affairs to the surface. Thus we read in a quotation of a letter to the

Allgemeine Zeitung's Roman correspondent: "A remarkable change has taken place in the relations between Germany and Italy. "The *entente cordiale*," he says, "has received a severe shock. If a war were now to break out between Germany and France, the most trifling promises on the part of France would suffice to draw Italy away from the German alliance, and public opinion in Italy, if it continues to be disposed as it is now, will not urge the Government to do its duty to its ally of 1866. There is a very general impression in Italy that Prince Bismarck is endeavouring to play the part of a Louis XIV. or a Napoleon, because in France he causes the *Univers* to be suppressed and the Bishop of Perigueux to be prosecuted; in Belgium he calls attention to the language of the clerical papers and the prelates, and in Italy he asks for information out of the State archives." Another remarkable piece of news on the foreign relations of Germany is given in a letter from London in the *Cologne Gazette*. The correspondent "has reason to believe" that the German government has addressed a circular to its representatives at foreign courts stating that Germany desires to live at peace with France, that she will neglect no means of maintaining peace, but that if it should become certain that a collision is inevitable, the German Government would not consider itself justified in waiting for the moment which would be most suitable to France. The possibility of the maintenance of peace, the circular adds, will depend, in a considerable degree, on whether the French Government will decide to separate its policy from the interests of Ultramontanism, or to make it subservient to the objects of priestly domination.

FRANCE AND THE PAPACY— RUMOURS OF WAR.

The last sentence in the foregoing newspaper quotation, bears on one of the most distinct and powerful elements of danger in the present European situation. The State Parliament of Prussia has just enacted a law of 21 clauses, which takes away all power from the priests in the management of the Church, and excludes the Pope from his accustomed and powerful voice in such matters. In this policy, Prussia is being followed by Austria. Spain and Italy long ago deserted the cause of the Papacy and confiscated the church properties throughout these extensive realms. These events—which are in fact the predicted hating of the harlot on the part of the horns, and the eating of her flesh—have developed a controversy, the bitterness and violence of which cannot be exaggerated. They have laid the foundation for what is called "a religious war"—the most violent of all wars. The priestly party (known as the Ultramontane party), throughout Europe look to war for their own deliverance and the restoration of the temporal dominions of the Pope. But who will fight for them? France is their hope. This transpired very distinctly at a conversazione held in London in March, at the house of Mr. Kinnaird, on the subject of Protestantism in France. The *Christian Standard*, in reporting that conversazione, says:—

"Pastor Fisch, one of the ablest and most influential Protestants in that country, delivered, on the occasion, a deeply interesting address." He stated, "That France literally swarms at the present moment with Jesuits. He assured his audience that all the French bishops, with two exceptions, are rank Jesuits, and are in the most complete subjection to the Vatican in Rome.

The Government of Marshal MacMahon is, too, thoroughly Ultramontane. There are two or three members of that Government who believe that they are not under Jesuit ascendancy; but, practically, they are so because a large majority of the recent professedly Republican Government are Ultramontanes, and, consequently, carry everything in the Cabinet. Marshal MacMahon himself does not profess to have any decided religious views of any kind, but his wife, it is known in all classes of Society in Paris, is one of the greatest Ultramontanes in all France, and, being entirely in the hands of the Jesuit bishops, she rules her husband on all matters having a special relation

to the interests of Popery. In this way as M. Fisch stated, France is practically governed by the cardinals at Rome.

The rev. gentleman affirmed that the French government, instigated by the Vatican, are secretly doing all they can to promote the success of the Carlist movement in Spain, with an understanding that, should Ultramontanism triumph in Spain, that country in conjunction with France, will endeavour to overthrow the throne of Victor Emmanuel, and bring Italy under a greater and more degraded bondage to the Pope, than that country ever was in before."

The same fact is perhaps more strikingly stated in the following address, which was presented to the Pope in the beginning of May, professedly signed by more than a hundred thousand French pilgrims:—

"Most blessed Father, Rome and France cannot be separated. In renewing the consideration of France to Mary, the pilgrims of all shrines turn their thoughts to their Pontiff and to their Father. It was because their country forgot its mission that it has been humbled. It is because it has forgotten its mission that you are a prisoner. Our crimes are the cause of your sorrows, and our misfortunes are linked with yours. Your triumph will be our triumph. You alone can show us the road to victory. Continue to shed light on our steps by your infallible teachings. Guide us in the way marked out by the great and glorious syllabus. Present France to the immaculate Virgin. Obtain our conversion and our well-being. The well-being of France is the triumph of the Church. The well-being of France is your liberation. Yours are our hearts, our minds, the strength of our country, the blood of our sons."

The Italian correspondent of the Scotch paper in which the foregoing appears, adds:—

"That is plain speaking. The representatives of the dangerous hot-headed fanatics, and of the still more dangerous cool-headed intriguers, who guide the Ultramontane movement in France, give it clearly to be understood what they have most at heart, a religious war, or at least a war which, under the mask of religion, shall aim at the recovery of the provinces and the restoration of the political influence which France has lost. And they say to the head of the Catholic Church—and he in a public audience graciously accepts their declaration—that he and they have a common cause, and the same war which shall restore to France her provinces, will put an end to what he persists in terming his 'imprisonment.'"

Pointing out the danger arising from the existence and cultivation of this sentiment, he says:—

"It is the interest of every European government, desirous of preserving the peace, to make to France such representations, such remonstrances—in plain language to put on the French Government such a diplomatic and moral pressure, as may lead to a corresponding pressure by that Government on the party in France now seeking to kindle a religious war. For if this be not speedily and effectually done, the initiative in such a war will not even be left to France. The Italian Government is perfectly aware of the precise stage already reached by French military re-organization. It knows that if a war should break out tomorrow, Italy would find herself relatively strong and France relatively weak. It equally knows that two or three years hence, when the military reorganization of France shall have become more complete, this relative strength and weakness of the two countries will be reversed, and that Italy will engage in a conflict on far less favourable terms. Every staff officer in the Italian Ministry of War knows this fact as the very A B C of the present military situation."

Confirmatory of these views of Italy's disposition, we find an Italian Minister, in the Italian Parliament, expressing himself as follows, as recently as the beginning of June, in advocacy of a Bill with military objects:—

"Every speaker seemed to be equally convinced that it would be sheer folly to rely on apparent demonstrations of peace. Only a few months before the war broke out in 1848, Piedmontese statesmen declared that there was no danger of war; and the same assertions were made by Signor Lanza only a few weeks before the outbreak of the Franco-German struggle. To forget this experience would be showing no great amount of good sense. And it was, therefore, indispensable for the welfare and credit of Italy that the country should be placed in such a state of defence as to guarantee it from external attacks without the least necessity of relying on foreign alliances. It was only too likely that if Italy were to be suddenly attacked by France, alliances would soon follow. But the nation must be placed in such a position as to depend solely on its own forces. If Italy were a third-rate Power, placed under the protection of half-a-dozen States, armaments and national defences would be a mere waste of money. But in the present condition of Europe, and with a religious complication at home and abroad, the country must look to itself"

Referring to this, a daily paper says:—

"Meanwhile popular feeling in Italy shows itself more ready to take alarm. In the Parlia-

ment of Rome, a bill empowering the Administration to expend £3,188,000 on fortifications, has not only been passed, but has had the singular fate of falling short of the wishes of the representatives of the people. So inadequate was the provision deemed, indeed, that the Special Committee of the Chamber of Deputies to whom the question was referred wished to add an expenditure of more than as much again—3,540,000—for more extensive works on the frontier and on the coast. There is no attempting to conceal that it is against France that these extraordinary measures of precaution are considered to be needed."

HEALTH OF THE POPE.

The Pope is in an infirm state of health. The *Daily News* Roman correspondent thus writes on the subject:—

"There is no disguising the fact that the state of his health causes much anxiety, and a breakdown might bring about great complications. The sudden death of the Pope might produce only a relative amount of excitement, but one must be prepared for the worst. It is only those who live in Rome, among clericals especially, who can foresee the consequences which might arise. All depends on the state in which Italy may be at the moment. If Europe be comparatively tranquil, it is probable that the Conclave will meet at the Vatican, and appoint, at once, some old insignificant Cardinal, likely to die soon, and who will hold the keys of St. Peter, just to please his colleagues. But if the Pope's death were to occur at a critical moment, there would be an explosion of passions and ambition within the walls of the Vatican which would cause the greatest confusion."

PAPAL BLESSINGS TURNED INTO CURSES.

The correspondent of the *Daily Telegraph* speaks thus significantly of the Pope's blessings:—

"The popular opinion in Rome respecting the Pope is that he is a *Jettatore*—which means that merely to be stared at by him brings one bad luck. He blessed Italy in 1848, and Italy went to ruin. He excommunicated Italy in 1859, and things have gone right ever since. The very Pope's soldiers were punished, when in 1870 they saw him bless the Papal guns. "These will never do their duty," exclaimed the heroic defenders of the Holy See. Besides these great examples of *jettatura*, people will tell you of men having had their legs broken just after receiving the Pope's benediction. The very women who used to kneel to him in

the streets as he passed were accustomed to make a certain sign with their hands—a sign which, according to tradition, destroyed the influence of the *jettatura*.

Poor Pius IX. has not gained much in this respect since the recent nomination of Cardinals. Already three of them have died in less than a year, and all three were appointed by the special wish of his Holiness himself. Evidently this kind of benevolence proves just as fatal as his blessing to the Carlists in Spain, and to M. de Belcastel in France.

His smiles, of course, assist the clerical cause; they brighten the hearts of the faithful: they animate their feelings, and, in fact, do much to keep the party together. And this the Pope knows; and no one will ever be able to prove that, if the clerical legions have disbanded, it has been through the ill-will of their chief. The Pope is certainly the life and soul of the clerical party all over the world. If he were to die to-morrow, it is no exaggeration to foretell that the Catholic Church would sustain the heaviest blow it has sustained for a great many years. Pius IX. may be taken as a good example of an energetic and able party leader. While at the Vatican and out of the Vatican, cardinals and princes hate each other bitterly, all feel it their duty to bow submissively before his commands. He has allowed those germs of reciprocal hatred to exist, but has succeeded in using that hatred for the constant increase of his own power. The conscientious historian, who will, in future years, describe this last phase of Papal power will find it easy to explain the reasons which induced the Pope to remain a 'prisoner' in the Vatican."

THE EASTERN QUESTION.

Under this ominous term, a telegram from Berlin, dated June 10th, states that "It is considered in high political quarters here that the existing difficulties between the Sultan and the Khedive are forerunners of serious Oriental complications." The Sultan himself is in a position of great financial embarrassment. It is part of the exhausted and humiliated condition of the whole Turko-Euphratean power, the progress of whose drying-up is anxiously watched by those who are looking for Christ. This drying process never received a more signal illustration than is contained in the fact that a high Turkish official recently arrived in Paris to contract a loan for the Sultan, for which he had to pay 12 per cent., and as a condition for the advance of which, he (Sadyk Pacha) signed an engagement to bring about an understanding between the principal bankers

of Paris, London, Berlin, and Vienna, with the object of forming a financial establishment, which is to be officially invested with the right of receiving the revenues and paying the expenses of the Ottoman Empire!!! What is this but admitting a money lender into the house, to do the housekeeping and take charge of the income and outgo of the family, while the family rake is out spending the borrowed money. The *Daily News* money article of April 30th, contains the following paragraph on the subject:—

“We understand that Sadyk Pasha is expected immediately in London to prosecute the financial mission with which he has been entrusted, and which has so long engaged him in Paris. His coming to London is, so far, not an indication completely satisfactory progress, and the difficulties are, no doubt, very serious on account of the stringency of the guarantees which the capitalists he is in treaty with require, and which are justified by the exigencies of the situation, but which the Sultan and his advisers naturally find inconvenient to concede. The delay on the part of the Sultan's Government in making the necessary concessions seems altogether most unfortunate, and may, at any moment, become critical.”

Since the foregoing was written, it is announced that the Turkish Government has refused to ratify the conditions of the loan, and that Turkey, consequently, goes without the money, and has, meanwhile, accepted a small sum from a Constantinopolitan bank. What next? The question of the “Sick Man” will, doubtless, soon be under the consideration of the political doctors, if it be not so already. A telegram announces that the great powers are endeavouring to bring Italy to agreement with them as to a common course of action in the Eastern question. This is ominous. We may hope soon to see (perhaps a peaceable) partition of the Sick Man's Estates, giving England that position in Egypt and Syria which the watchers for the morning long to see.

ENGLAND AND RUSSIA IN THE EAST.

The Emperor of Russia's visit to England is over, and was, of course, the occasion of many pretty speeches of friendship and good will. But events move on notwithstanding. “It,” says the *Scarborough Express*, “we can accept the professions of

the Czar as sincere, his recent visit, taken in conjunction with the additional tie which now binds the two countries together, might be taken as indicative of a lasting peace between Russia and England. It is unfortunate, therefore, that scarcely should his Majesty have taken his leave till we are compelled to discuss the relations between England and Russia from a possibly unfavourable point of view. Without wishing to be an alarmist, we cannot shut our eyes to the fact that events are transpiring which may at any moment disturb the good understanding between the two countries; and, however much both our own and the Russian Government may desire to see those good relations perpetuated and expanded, we cannot ignore the fact that circumstances over which the two Governments have but little control, may bring about the difficulty. The scene of that difficulty is Central Asia, and, unfortunately, recent events give us occasion for fear that Afghanistan may, at no distant date, require the services of another British expedition.

We have this week been informed by the *Times of India* that ‘Mahomed Yakob Khan has raised the standard of rebellion, preferring an appeal to arms and the chances of war to any advantage likely to result to him from another appeal to the British Government, his first having met with so unsatisfactory a response.’ The importance of this announcement, as affecting our interests in Asia, may not, at first sight, be comprehended by our readers, and we must, therefore, crave their indulgence while we take a brief retrospect in order to explain the position of affairs. The aggrandising policy of Russia in Asia has long been a cause of uneasiness and disquiet to this country; for her advance to Khiva, and the virtual annexation of that territory, has brought her dangerously near to our Indian possessions. It has always been the policy of England to keep a neutral territory between Russia and her great Indian Empire. Afghanistan has been the neutral zone which has been utilised as the buttress of the British Empire in this locality. The Ameer of Cabul, who governs this extensive district, is the protected ally of England. He receives gold with which to pay his soldiers and weapons with which to arm them from the Viceroy of India. By the aid of our diplomacy, the

river Oxus has been secured as an inviolable frontier on the North, which Russia is pledged not to cross, though recent official correspondence has shown that Russia is evincing a desire to extend her immense possessions even beyond this line of demarcation. In short, the great object of our policy in Central Asia has been to secure the ruler of Afghanistan as the obedient ally of England, to ensure the hearty co-operation of the Ameer, and to elicit his confidence."

The article proceeds to explain that in opposition to English influence, the Ameer has proclaimed a younger son the lawful heir to his throne, ignoring the rights of his elder son, Yakooob Khan; and that the latter, who is governor of Herat, has raised the standard of rebellion, which will open the way for Russian influence.

"The same paper which conveys the intelligence of Yakooob's rebellion states that the general feeling of the country and the army is represented to be in his favour; but as the *Times of India* justly remarks: whichever party may win "we can only look forward to a long period of anarchy, confusion, and civil war, a long vista of strife, disorganisation, and weakness, beyond which it is impossible to perceive any signs of the strong consolidated power that it has been the policy of the British Government, during the last twenty years, to build up as a bulwark between India and the Russian possessions in Central Asia." The maintenance of Afghanistan as an independent State is of vital importance to England. A short time ago, and before this rebellion was heard of, Lord Derby, in replying to Lord Napier in the House of Lords, declined to say what the Government might do in the event of some unforeseen contingency arising affecting the relations of England and Russia towards Afghanistan. The noble lord, however, admitted that the maintenance of the integrity and the independence of Afghanistan is a most important object of English policy, and that any interference with the national independence of that country would be regarded by Her Majesty's government as a very grave matter."

"FARTHER ADVANCES OF RUSSIA IN THE EAST.—The following is from the *Post*:—The news given by the *North German Gazette*, relative to the doings of Russia on the south-east of the Caspian, confirms the

reports that have been current for some time past. There now appears to be no room to doubt that Russia has fully established herself as far south as the River Attruck, and formed of the whole territory east of the Caspian a Russian province under the Governor of the Caucasus. Thus Russia has planted herself on a third frontier of Persia, and received the submission of Turkoman tribes on that frontier. The whole proceeding is characteristic of the political *modus operandi* of Russia. When the secret treaty or arrangement, whereby Russia obtained the Attruck as a boundary between her territory and those of Persia was announced, it was loudly proclaimed that there was no truth in the assertion. Then a period of hot controversy on the subject ensued. England was annoyed and alarmed. But Russia, biding her time, allowed the excitement to subside, and then quietly proceeded to carry out her designs, and to present us once more with an accomplished fact, to be as usual accepted. There is something specially aggravating in this transaction. It was fully believed that the Emperor sincerely wished to cultivate friendly relations with England, and had given directions that all irritating plans and actions should, for the time, at all events, be suspended; and yet we now find that he had secretly given his sanction to a scheme which he knew to be particularly unpalatable to the people whose guest he was about to be. It is impossible to explain this matter away. The facts and the dates speak for themselves. We were unwilling to believe that the reports alluded to were true, and we abstained from commenting on them for that reason; but the information now received is too precise to allow of any reasonable doubt on the subject. The particulars in regard to the founding of this new Trans-Caspian Russian province are of a piece with those relating to the capture of Khiva. This action of Russia, however, releases us from all constraint and from all feelings of delicacy in regard to the strengthening and re-arrangement of our Indian frontier. It is no secret that our statesmen, who recognised the desirableness of occupying positions to command the entrances into the country, were restrained by the fear of giving Russia an excuse for another forward move from trying to give effect to their views. Now there can

be no further reason for delicacy or delay in the matter. Russia has again taken the initiative. And with Russia threatening Merv, it really now becomes imperative on England to take up such a position as will counteract the effect on Afghanistan and Persia of the new Russian advance. We can no longer with safety or dignity decline to look the situation full in the face, and to act as becomes a prescient and powerful nation. We have pushed inactivity, forbearance, and belief in the intentions of Russia to an extent that would be ludicrous were it not so full of danger. But while we waited, and hoped, and hesitated, Russia unceasingly pursued her policy of advance, and now but a small neutral space divides the two powers. We have yet time to provide against that space being Russianised also. But there is no time to lose."

ANSWERS TO CORRESPONDENTS.

C.W.—The creatures would not be of the dog species simply, otherwise they would not have been destroyed. You have heard of monsters from the blending of two kinds. The case was one of this description. In so far as such a creature partakes of both sides, it partakes of the qualities of both, and, therefore, of the "Edenic curse," when the Edenic curse is there, for the Edenic curse is a matter of physical transmission, and not of individual condemnation for sin never committed. Discard the Renunciationist abomination, and your difficulties will vanish.

F.P.—We have nothing to add (on the subject of "sin in the flesh") to the remarks which you will find under that heading on page 88 of the current vol. of the *Christadelphian* (February number). These remarks are substantially in harmony with your own definitions, and they set forth "all that has ever been meant by sin in the flesh," when it is understood that this sin in the flesh brings with it all the condemnation we inherit from Adam. No doubt the Renunciation was a mistake in many senses. The chief actors in it declared they had not understood the subject, though including it in their expositions for fifteen years.

S.J.H.—A brother, whose walk and conversation are scriptural, is not to be denied the fellowship of his brethren because he may happen to have a wife who refuses to live with him. To deal thus with him would be to punish him for the fault of his wife, and add injury to misfortune. The separation may have been unscripturally

effected; but if the brother in question acknowledge the wrong and offer reparation and reconciliation to his wife, he does all that can be demanded of him, and ought to be forgiven and received, notwithstanding his wife's contumacy. Paul expressly recognises the possibility of such a case in 1 Cor. vii. 15. True, Paul speaks of an unbelieving wife, while your question apparently relates to a professing sister, but there is little practical difference between an unbeliever and a disobedient professor. In reference to both, the rule holds good, that "God hath called us to peace."

J.W.C.—The Vatican, Alexandrine and Sinaitic Manuscripts of Acts xxiv. 15, contain the words "resurrection . . . both of the unjust and unjust." They omit only "of the dead." Therefore it is impossible for your suggestion to be maintained, that the words "both of the unjust and the unjust" are an interpolation. The testimony of three separate and independent witnesses like these ancient M.SS. is conclusive. That your theory should require you to get rid of these words ought to be evidence to you that you are on the wrong tack. You are on the wrong tack without doubt; for the doctrine of the resurrection of the unfaithful does not rest on one or two isolated statements, but enters into the whole structure of the New Testament, and is taught in the Old. The suggestion that Jno. v. 29 ("shall come forth . . . to the resurrection of condemnation") does not mean a literal resurrection, is not worthy of consideration.

"NOT ONLY INCORRECT BUT DANGEROUS."

Is it not more correct to say that Jesus was a manifestation of God, than it is to say that he was God manifest in the flesh?—(H. H.)

ANSWER.—Provided they are both used to mean the same thing, it matters little which form of expression is used; but as a matter of words, the one is apostolic and the other is not. The apostolic one is the latter. Paul's words are *θεος εφανερωθη εν σαρκι*, *God was manifested in the flesh*. This expression agrees with the other testimonies: "The Word (which was God) was made flesh."—(Jno. i. 14.) Emmanuel—God was; Yahoshua—Jesus—God shall save; "the brightness of the Father's glory and the express image or His person."—(Heb. i. 2.) Any form of words intended to disconnect the man Christ Jesus from the Father who was in him, is not only incorrect, but dangerous. See remarks last month: "Christ the power of God and the wisdom (misprinted 'kingdom') of God."

SCRIPTURAL DIABOLISM.

H.H.—The devil is “the lust or impulses of the flesh personified;” but not always in the subjective sense of such a proposition, which would imply that a man’s impulses were devil to himself only. Judas was a devil (Jno. vi. 70); the wives of the deacons were in danger of becoming so (1 Tim. iii. 11—see original); the persecuting authorities of the first century were the devil (Eph. vi. 11-12: Rev. ii. 10), &c., &c. In these cases, the *diabolism* was external in its relations, and not internal. Judas was a devil, not to himself, but to Jesus, as Peter was Satan to Jesus.—(Matt. xvi. 23.) So in other cases; the persons referred to sustained the relation of the devil to certain outside themselves. True, they were embodiments of the flesh in its moral manifestations; but the *diabolism* consisted of themselves, and not of an element in themselves acting towards themselves. We must discriminate between the various phases of scriptural *diabolism*, and not lay down a hard and fast definition by which to try all cases.

TRADES UNIONISM AND BROTHERHOOD.

S.—To be a trade unionist is to be yoked with unbelievers in an enterprise conducted on the principles of unbelievers. This is a dangerous position for a son of God; and a wise man keeps out of danger. The true brethren of Christ are strangers and pilgrims, as sheep in the midst of wolves. They behave kindly to the wolves, but do not unite with them in wolves’ business. The true sheep cannot pretend to act as a wolf for the sake of getting along. The restriction is, doubtless, embarrassing in a day when to be not of the union is almost to be out of the trade; but duty towards God is always inconvenient in the midst of an evil and adulterous generation. Here lies the trial at all times. He that is able to receive it, let him receive it. The kingdom of God remains for those who overcome. The Father governs even now, directing the steps of those who commit their way to Him, knowing what things we have need of. Therefore, cast all your care upon Him, for He careth for you. If the trades unionist levy tribute on you, submit under protest, as Jesus did when the emissary of the tetrarch of Galilee called on Peter, but take no part in their proceedings.

THE NAME OF JESUS.

A.O.—The name of Jesus is certainly a doctrinal name; that is, a name conveying a doctrine; for its very first occurrence in the New Testament is accompanied with this explanation: “Thou shalt call his name Jesus; for he shall save his people (whose people? Yah’s people, the people of

Yahoshua, or Jesus) *from their sins.*” Avoid those who teach that it is merely an individual appellation like John or Thomas. That you should be so soon shaken by such is a marvel; especially that you should conclude your immersion invalid because the word “Jesus” was not pronounced on the occasion. The Father is greater than Jesus.—(John xiv. 28.) Therefore it was that Jesus commanded his disciples to baptise into “the name of the Father, and of the Son, and of the Holy Spirit,” which name is provided in him who is the Son-manifestation of the Father by the Spirit. The mention of the elements of this name in the baptismal formula is by Christ’s own direction. Re-immersion because the Father’s name was named on you will be a sacrilege of which you will have to repent if you perpetrate so great a folly.

THE PARABLE OF THE LABOURERS.

B.W.—The key to the parable of the penny-a-day labourers (Matt. xx. 1-15) is the statement in the last verse of the previous chapter, that “many that are first shall be last, and the last shall be first,” which is made still more plain in the words with which Jesus concludes the parable: “So the last shall be first, and the first last; for many be called, but few chosen.” This shows that the parable is intended to illustrate a rejected class. A reading of the parable by itself would suggest the idea that it was meant to illustrate different kinds of accepted servants, since all the labourers got wages at a fixed rate; but Christ’s own application of it precludes this view of it. Such a view is also excluded by the general teaching of the apostles on the subject of judgment. This general teaching goes to show that “every man shall receive his own reward according to his own labour” (1 Cor. iii. 8), every man according to his work (Rev. xxii. 12), “he that soweth sparingly reapeth sparingly; and he that soweth bountifully reapeth bountifully.”—(2 Cor. ix. 6.) The parable if considered apart from Christ’s interpretation, would appear to teach the contrary of this, viz., that all the servants will receive exactly the same, irrespective of deserts. But by Christ’s interpretation we must be guided. Consequently, we are to read it as teaching that only a few are chosen out of all who have at one time or other been employed in working out the divine plan on earth. Parables cannot always be carried out in all their details. The rule is to find out the general features intended to be illustrated, and to apply the facts accordingly. Here, then, were labourers all employed, but some brought in late, who were grumbled at by those who were earlier on the ground. Now “the vineyard of the Lord of Hosts is the house of Israel, and the

men of Judah His pleasant plants."—(Isaiah v. 7.) In this vineyard were the Scribes and Pharisees, who were the great opponents of the Lord, and whose opposition, for the most part, gave colour to all the parable; for it is testified, "When the chief priests and Pharisees had heard the parables, they perceived that *he spake of them*."—(Matt. xxi. 45). They were "first;" they sat in Moses' seat, and were the rulers of the people (Matt. xxiii. 2), and were outwardly esteemed righteous of men (Matt. xxiii. 28.) Christ's teaching was that these who were at that time "first" would be last, and that the "last," even his own disciples, who were "unlearned and ignorant men" and of no account (Acts iv. 13), would become first in the day when they should sit on twelve thrones, judging the twelve tribes of Israel. (See Matt. xix. 29, which originated the parable of the labourers.) Against such an arrangement, the attitude of the Pharisees was an implied protest. They said, "Wherefore eateth your masters with publicans and sinners?"—(Matt. ix. 11.) They thanked God they were not as these.—(Luke xviii. 11.) They regarded themselves as the chosen of the Lord, who, standing upon their Levitical election, felt themselves entitled to think that they had borne the burden and heat of the day; and, therefore, when the Lord comes, are represented as saying "Lord, Lord, open unto us. Hast thou not taught in our streets, &c.?" The kingdom will be given to the apostles who were called at the eleventh hour of the day of labour in the Jewish vineyard. This arrangement is of God's own sovereign goodness. The servants of the evil eye having received their reward in the realisation of the objects for which they laboured (Matt. vi. 2), will be cast out, while the fishermen of the last days of Judah's commonwealth will be exalted to the twelve thrones of the twelve tribes of Israel. "So the last shall be first and the first last: for many be called but few chosen."

THE RESURRECTION AT THE CLOSE OF THE THOUSAND YEARS.

Z.J.—"Since by man came death, by man came also the resurrection of the dead."—(1 Cor. xv. 21.) But there is this difference between the introduction of death and the introduction of resurrection: death passed upon all men *at once*; whereas in resurrection, there is a gradual order of development, marked by three stages. Paul states this order in the following terms: "But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming; then the end ('*cometh*' is not in the original), when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all

authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—(23-26.) Here we have a "first," an "afterwards" and a "then," as the "order" of resurrection. The introduction of the word "*cometh*" interrupts the "order." There is resurrection at "the end," for the end is introduced expressly in connection with the order of the resurrection, and not only so, but Paul connects the reign of Christ with the putting down of all enemies, the last of which he specifies as "death," agreeably to the subject in hand. That this destruction of death involves resurrection, is illustrated in the case of "them that are Christ's at his coming." Death in their case is "swallowed up (or destroyed) of victory," in their being raised from the dead no more to see corruption. The nature of the case demands that there should be resurrection at the close of the thousand years; for when Christ comes, those only are immortalised who are his own. And if the rest are not immortalised, they must die as Abraham and all the saints have died, for it is the nature of mortality to die. And dying in faith, how are they to receive the promise if they rise not, and when should they rise but at "the end" of the millennial dispensation, where Paul places it? The figure that likens the 144,000 to "first fruits," requires that they should be followed by a harvest in the resurrection of all who come to moral ripeness in the age, but physically fall asleep as all the fathers have done. The fitness of things requires this. "To whom much is given, of them is much required." The first-century believers enjoyed the privilege of the Spirit gifts and the company of personal acquaintances of the Lord; and they were required to prove their faithfulness in confiscation and prison, and at the executioner's block. We of the nineteenth century have no open vision or witness of the Spirit in its wonder-working power. We have but the written and historical evidence of God's operations in the past. Having received "less" than our brethren of old, we are not called upon, like them, to go to prison and to death, but have times of liberty and peace wherein to manifest our love. In the age to come, privileges such as have never fallen to the lot of mortal man will be enjoyed by the peoples, nations, and languages, who will rejoice in the rule of Christ and the saints. Instead, therefore, of their position calling for exemption from death, it rather requires that their faith and obedience should be developed and tested by its prevalence until the time for its destruction, as the "last enemy" arrives, in the resurrection and glorification of all who in that blessed age secure the approbation of God. The performance of sacrifice in that age (Zech. xiv. 21; Mal. iii.

4; Isaiah lx. 7; Ezek. xliv. 29-30), involves the operation of death among the offerers. The existence of priesthood—for the saints are priests as well as kings)—carries with it the same conclusion; for priesthood arises out of the existence of sin, and sin brings death. If there were no death, it would argue the absence of sin—a fact which would exclude sin-offerings from the office of priesthood. But death continues until it is destroyed at “the end.” There is express recognition of its existence in Ezekiel’s description of the temple service of the future age. Thus, of one order of priests it is said, “They shall come at no DEAD PERSON to defile themselves.—(Ezek. xliv. 25). Then, as to mourning for the dead, it is provided that they may defile themselves “for father or for mother, or for son, or for daughter, for brother, or for sister that hath no husband.” (26). Again, in the selection of wives, they are prohibited from marrying “a widow or her that is put away,” but may take “a widow THAT HAD A PRIEST BEFORE.” (22) from which it follows that death is a common occurrence at the time. It cannot be suggested that the dead in these cases die for contumacy; for the people shall be all righteous—(Isaiah lx. 21). Death prevails in common, whence springs the necessity for resurrection at the end—that is the end of the thousand years; for how otherwise are the highly responsible dead of those times to be dealt with according to their deeds? “Old men that have filled their days” belong to that time (Isaiah lxv. 20), with staff in their hands for very age (Zech. viii. 4), which argues death at the completion of their natural term without any idea of judicial infliction. Children DIE an hundred years old (Isaiah lxv. 20.) The time of judgment for those then in probation for eternal life is “when the thousand years are expired” The dead, small and great, come forth multitudinously—we may say universally, as times of universal knowledge will have required. The sea gives up the dead; death and hades give up the dead which are in them, and they are judged every man according to their works.—(Rev. xx. 12-13.) Every one not found written in the book of life is given over to the second death. (15.) This implies that the residue are all “found written in the book of life,” and that, therefore, immortals alone remain. We can understand, on this principle, how it is that the casting of the rejected into the lake of fire is the casting of death and hell (*hades*—the grave) there; for with the rejected will for ever perish from the earth all trace of death and the grave. This post-millennial resurrection is hinted at in connection with the resurrection of the first fruits—those who “live and reign with Christ a thousand years,” and are, therefore, raised at the beginning of that period. John seeing

them enthroned after their resurrection, says, “But the rest of the dead lived not again till the thousand years were finished.”—(Rev. xx. 5.) There is a little uncertainty as to the exact form in which John wrote this verse. Tischendorf, the latest and most successful reviser of ancient MSS., takes off the first three words (“But the rest”) and the last two (“were finished”) as the addition of copyists, who sought to complete the sense. He describes them as “a mere error.” On the authority of the Alexandrine MS., he would also strike out “again.” Even accepting the verse in this denuded state, it presents an evident allusion to a further development of life by resurrection post-millennially: “of the dead lived not until the thousand years.” It is scarcely probable that John wrote the verse in this naked form; but even if he did, he could scarcely, in fewer words, have more clearly intimated that the expiry of the thousand years would witness another fructification into life—even the harvest foreshadowed by the pre-millennial “first-fruits”—the third item—“then . . . the end,” in Paul’s order of resurrection. Some think this idea is excluded by the next statement: “Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” They understand this to mean that all are cursed who rise at the end of the thousand years. A close consideration of the verse, however, will show that the statement bears exclusively on those who rise and are approved when Christ comes, and not at all on those who rise at the third and last stage. First, there is the phrase “hath part in.” This is different from merely rising from the dead. A man may rise from the dead (as many will) and have no “part in” the resurrection. Such a man is rejected and sent away without a part (for the word is *μερος*, part, portion, or inheritance.) Being thus excluded from all portion in the first resurrection, he goes away, and the second death hath power on him. But those who obtain a portion in the first resurrection (being invited to inherit the kingdom prepared from the foundation of the world) are placed beyond the power of the second death in being changed into the likeness of the glory of the Lord. They live and reign with Christ a thousand years; the others live not nor reign, but are sent away in shame and suffering to be killed of the second death. They come forth (John v. 29) but have no part in the first resurrection. Blessed and holy is he that hath part; not in comparison with a subsequent resurrection, but in comparison with those who rise at that time, and are excluded from part in the first resurrection. “On such the

second death hath no power," implying that on the others it has, viz., on the unfaithful servants, whose account is not "found unto praise and honour and glory at the appearing of Christ," and who are, consequently, excluded from all "part in the first resurrection." Some read this "first resurrection" as "resurrection of the first fruits." No doubt, those who rise then are "the first fruits unto God and unto the Lamb," but this is not a translation of John's words. John wrote "the first resurrection," ἡ ἀναστασις ἡ πρώτη. Whichever way this is treated, it implies another resurrection besides itself. Understood as first in rank, it points to another lower in rank. "Resurrection of the first fruits" would refer by implication to resurrection of harvest. First in order would necessitate another or others in order. So that no sublimation or modification of the phrase can dispense with the conclusion that John contemplated another resurrection besides the one represented before his eyes in the enthroned multitude of accepted saints. A true construction would combine all these ideas, and point to the resurrection that takes place at the coming of Christ as the one that will (for those who being approved obtain a position therein, which many who rise then will not) exceed in blessedness all other resurrections. It will introduce those who have part in it to the highest honour in store for mortals—the honour of leading mankind from their present miseries to the blessedness promised in Abraham. As Christ will always be the head of his people in the endless ages, so, doubtless, the saints that govern the millennial age will always occupy a position of glory and dignity over the ransomed multitudes that will by their means enter into eternal life at the close of the thousand years. Rev. xxi., first four verses, introduces to view the post-millennial blessedness on earth, when death is abolished. "No more sea" points to this, whether taken

symbolically or literally. There will be both literal ocean and "many waters" of nations during the thousand years. After the thousand years, there is no more sea of nations, for there is then but one nation, and that the immortalised multitudinous Israel of God. The new heavens and new earth are the same as those in Isaiah lxx., but at a later stage of perfection, when sin and sorrow and death shall have passed away for ever, by the instrumentality of the mediatorial kingdom of David, in the hands of David's son for a thousand years. There may be a second manifestation of the "New Jerusalem" Bride, after the suppression of the revolt at the end of the thousand years, in connection with the inauguration of the eternal ages. But even supposing these verses were held to be descriptive of what takes place at the beginning of the thousand years, they could not be used to sanction the idea that there is to be no resurrection at the close of the thousand years. The proclamation "There shall be no more death!" could in that case only be understood as an intimation that the abolition of death would be the ultimate effect of the New-Jerusalem government of men. The cases already cited of death during the millennium, and above all, the wholesale infliction of death on myriads at its close—(see Rev. xx. 8-9)—would preclude this absolute significance which the argument in question would seek to attach to it. It would in that case be on a par with the proclamation of the angels at the birth of Christ—"Peace on earth, goodwill to men!" which, taken by itself, would seem to intimate that peace was to begin immediately Christ was born; but, as experience has taught us, it only meant that peace would come on earth at last through the Deliverer then cradled at Bethlehem. But the wording of the glorious verses in question clearly relates to a time when "the former things" of sin and sorrow shall have passed for ever from the face of the earth.

INTELLIGENCE.

THE TENDENCIES AND OBJECTS OF RENUNCIATIONISM ILLUSTRATED.—Nearly ten years ago, there was a withdrawal of the faithful friends of the truth from a class, who, for the sake of distinction, have been known as Dowieites, from the name of a leading man among them. The association existing between the two up to that time was what might be called an accidental one, resulting from the first agitation of the truth in the country in 1849, which, presenting in its

several aspects different attractions to different kinds of minds, drew them together on a crude and partial basis, and not as a community wholly devoted to the truth in all its parts and obligations such as now exists. The friends of the truth withdrew from the Dowieites for a variety of reasons, principal among which was their parley with the popular doctrine of the immortality of the soul, in the matter of fellowship; their belief in a supernatural devil; their

denial that the living and dead, faithful and unfaithful will have to give account at the appearing of Christ; their non-belief in the Messianic character of the psalms of David; the practical destruction of the Apocalypse, in denying its historic bearing and symbolic character; and their fellowship of the world in politics and otherwise. In this withdrawal, Edward Turney took part, declaring in the *Christadelphian*, (then called the *Ambassador*) that he had for some years held a private measure of the Dowieites in accord with what was then set forth in the *Christadelphian* concerning them, and expressing his opinion that "with all their cleverness and versatility, they did not understand the A B C of the truth." What have we now? Edward Turney, filled with rage at the Editor's private rebuke of his carnal ways, wreaks his vengeance by renouncing an important element of the truth; declares that for fifteen years he preached it without understanding it; puts forth all his strength to subvert the brotherhood, fails, except with a few, and now goes to Edinburgh, and makes overtures to the Dowieites, who he knows will eagerly accept any alliance against those who have incurred their hatred for the truth's sake. An Edinburgh correspondent tells us of his presence in Edinburgh for a week, and of his sending for the Dowieites; of his holding a meeting with them; addressing them as "brethren;" apologising for what he had said in past times against them; and proposing they should sink "minor differences," and "unite under one standard to proclaim the gospel to those outside." The result of the interview was the formation of a committee to get up a public lecture by Edward Turney, under the auspices of the Dowieites, at which William Ellis took the chair, on the motion of James Cameron! The facts require little comment. There is a proverb about the dog returning to his vomit. We don't like to apply it, but it seems to fit the case exactly. Edward Turney and William Ellis vomited Dowieism years ago: and now we behold them with their muzzles in the old puddle, lapping the vomited stuff with gusto! The spectacle would be unintelligible but for the circumstances preceding the change. Is it the result of a long and gradually-growing

conviction? No. The former, in a single night, and the latter in two days, threw aside a doctrine on which they had dogmatized for years.—a doctrine involving so many & ne considerations as to require in reason much thought before decision; and then, without a single attempt at conference with colleagues, within a week of his change, Edward Turney proclaimed his renunciation to the four winds by printed pamphlet, when as yet his brethren in fellowship thought him true and faithful. This was the first intimation of it they had. Fire was scattered in the brotherhood, war against the truth declared, and then an ostentatious proposal for private meeting! And now we have the sequel — another renunciation. Edward Turney renounced the fellowship of the Dowieites years ago, and now he renounces his renunciation, and asks them, with open arms, to come to his bosom; not, we would warn them, for the love of them, but for hatred of others against whom he can use them. They will find the bosom cold when the heat of present hate subsides. The spectacle may open the eyes of some who are being misled to their destruction. As our correspondent remarks, the "free life" absurdity "never formed a cause of division between the truth and Dowieism; and why its acceptance by some professing the truth should lead these back to Dowieism, is not by any means clear." In this proposal of marriage with Dowieism, Renunciationism is inconsistent with itself. It began by declaring that the reception of its doctrine was essential to salvation; its coquetry with Dowieism seems a declaration that nothing is essential except the historic faith of the old Campbellites with which Dowieism began. One of the more acute of the Dowieites laid his finger on this inconsistency, in asking Edward Turney how his relation to them would be affected by his re-immersion on turning Renunciationist. The interrogator was told the question would be answered privately. It is an apostolic declaration that "He that biddeth a rejector of the truth God-speed is a partaker of his evil deeds." Fellowship is saying "God-speed"—receiving into the house. The Renunciationists in fellowshiping the Dowieites make themselves responsible for all their looseness

and error, and give the friends of the truth a reason for avoiding them, in addition to their own renunciation of one of the first principles of the oracles of God.—EDITOR.

ABERDEEN.—It is announced from this place that obedience has been rendered to the truth by **JAMES AULD**, formerly Roman Catholic; and **ALEXANDER MULLER**, formerly Established Church of Scotland.

BIRMINGHAM.—During the month, four persons have yielded obedience to the truth, viz., on July 1st, **GEORGE ROBINS**, a middle-aged man, for many years a local preacher. He first heard the truth at a lecture by Dr. Thomas, in the Temperance Hall, whose citation of Paul's words, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," caused those words to strike and adhere to him. On July 9th, **THOMAS COTTON** (30), a railway pointsman (L. and N. W. R.), formerly neutral: husband to sister Cotton. On July 19th, **JOHN BOOTH** (53), of Lapworth Hill House, Hockley Heath, near Birmingham, formerly a member of the Catholic Apostolic Church (so called), who first saw the truth through intercourse with brethren W. and J. Birkenhead, of Sale, who lent him books three years ago, since which he has been reading the Word diligently. On July 21st, **Mrs. MARSTON** (47), formerly Church of England; and her daughter **ANNIE MARSTON** (20). Others are on the point of surrendering to the claims of the truth.

On Sunday, July 19th, the brethren made a collection for the poor Jews of Jerusalem, amounting to about £4.

On July 7th, the quarterly meeting was held, when it transpired from the report that, financially, the ecclesia is keeping abreast of its obligations, with a balance to the good. The additions during the previous three months were reported as twelve. The meeting was highly satisfactory.

A call having been made by the local authorities for copies of books printed in Birmingham, to be placed in the Birmingham Free Reference and Lending Library, it was thought a good opportunity of serving the truth, and it was resolved to bind and present to the Library a complete set of Christadelphian publications, which when brought all together, make quite a library of themselves.

Among recent visitors to Birmingham have been brother S. G. Mackay, from New Zealand; brother Faulk, from Hamilton, Ont.; and brother Lamson, from Guelph. Also brethren Boshier (London), Hodgkinson (Peterboro'), Sulley (Nottingham), Betts (Bedwley), Mead (Leicester), and others.

On Wednesday, the 22nd ult., the Sunday School midsummer party (numbering 191 children and friends) went to Sutton, seven

miles from Birmingham, and spent a pleasant day together. Returning at about six in the evening, the whole sat down to tea in the Athenæum Rooms, and afterwards prizes were distributed which on this occasion had been awarded on a novel principle. Twenty-four printed questions, of the nature of which all were previously ignorant, were supplied to each scholar on Sunday, July 12th, and then and there, each scholar had to write answers in the blank spaces left in the sheet for the purpose. The set of answers obtaining the highest number of marks in each class, received the prize.

The lecturers and subjects during the month have been as follow:—

June 28th.—"Modern Christianity little better than civilised heathenism. The words 'Christendom,' 'Christian World,' 'Christian Age,' and 'Christian Country,' totally inapplicable to the present state of things. The object proposed by modern missionaryism a failure and a delusion. The central doctrine of modern orthodoxy a falsehood. The worship and practice of popular religion a vain show. The 'blessed hope' of the gospel another thing altogether." (Brother Shuttleworth.)

July 5th.—"The next dispensation: reconstruction after destruction; the nations subject to the Jewish constitution; the temple restored; sacrifices reinstated. The end." (Brother Roberts.)

July 12th.—"Who will be saved? The narrow way: what it consists in. The alleged presumption of those who say there is but one way. The Word of God *versus* the imaginations of men." (Brother Roberts.)

July 19th.—"What Daniel saw concerning the time of the end. Is it near or afar off? Are we ready?" (Brother Hodgkinson.)

July 26th.—"Christ's Sermon on the Mount: comprising the 5th, 6th, and 7th chapters of Matthew; the interested stranger is recommended to read them (as an exposition of pure and undefiled religion) prior to coming to hear how they apply to our own times." (Brother Shuttleworth.)

DUNDEE.—Brother Scrimgeour reports the death of brother Wm. Gill, jun., the eldest son of brother Gill. He died on Friday, July 3rd, after a short illness, the nature of which rendered him unconscious for some time before his death. The brethren sympathise deeply with brother Gill in his late bereavements, which he bears with great patience, knowing that the dead in Christ God will bring with him at his appearing. "On the evening preceding our brother's death," continues brother Scrimgeour, "we had an addition to the ecclesia, by the immersion of **JAMES GLENNY** (33), blacksmith, a young man recently come to reside in Dundee, who was formerly a Campbellite. He has been attending our Sunday morning and evening meetings for some time, but

learned the truth principally from reading the *Christadelphian* and other works."

EDINBURGH.—Brother W. Smith reports: "On Friday, July 3rd, ANNE MATHIESON was immersed into the only name by which we can be saved. She has for a very long time attended our meetings, having had a hard struggle to give up the errors that are rampant in Christendom. During the month, the ecclesia has been visited by a number of brethren from a distance. On Sunday, July 5th, brother Robertson, of Turriff, lectured on the subject, 'What constitutes a man a Christian.' Brother Grant, sen., also accompanied the former on his visit. It is cheering to have the company of brethren that we do not see every day, as it widens our connections, warms and stirs us up to strive the harder both for our own salvation, and also to the laying of the truth before others, that they may also strive to attain those glorious promises."

ELLAND.—Sister Jagger reports obedience to God's will in the person of SAMUEL EMPSALL (23), warehouseman, of Ramsbottom, formerly Church of England. He put on the sin-covering name on Sunday, July 5th, after making a very full and intelligent confession of the faith. The truth was first introduced to him by brother G. Dowkes, but he is indebted to the works published for the knowledge which he now possesses. Brother Empsall will meet for the most part with the Manchester brethren, with occasional visits to Elland.

GLASGOW.—Brother D. Smith reports the obedience of MARGARET ROBB, niece of brother Haining, of Auchinleck, by whom she was immersed into the saving name; and also of JOHN LEASK, brother of sister Leask, of Glasgow, who was inducted into the one body on the 28th of June; also a visit from brother Mackay, from New Zealand, and brother Lyall, from United States. The lectures during the past month have been: *June 21st*—"Is resurrection absolutely necessary to a future life?" (brother Smith); *June 28th*—"Discourse on the cloud of witnesses"—(Heb. xi.) (bro. Mulholland); *July 5th*—"The *diabolos* or devil of the Bible: its birth, life and death" (brother Nisbet); *July 12th*—"Eternal life: how and when shall it be obtained?" (brother Smith). Brother Smith adds: "Brother Nelson has requested us to intimate that an ecclesia has been formed at Airdrie, meeting on the same basis of fellowship as ourselves. It is composed of brother Nelson, Chapelhall, near Airdrie, brother Robert Russell, brother Robert Kerr, of Coatbridge, William Hunter and sister Forsyth, of Airdrie. I have also to mention the death of sister Nelson, wife of brother Nelson, of Chapelhall, who fell asleep on the 23rd of last month, strong in faith, and fully realized that though the

body be consumed in the grave, yet in her flesh she shall see God."

HALIFAX.—Brother C. Firth reports: "We are glad to report the obedience of ANN CLARKSON (54), formerly neutral, wife of brother Henry Clarkson; who put on the sin-covering name of Christ Jesus, on Wednesday, July 1st, by immersion in water for a union to the same. She has been a regular attender at our room for about two years. We had a quarterly tea meeting on Saturday, July 4th, when a report was read to the brethren and sisters assembled, showing that we have now 57 members enrolled on the book."

HUDDERSFIELD.—Sister Margaret Fraser writes as follows:—"The brethren here have requested me to write and express our thanks to you, and those who assisted you, for putting so nice a Hymn Book into our hands. We have been using it ever since it came out, and find it a very great advantage indeed. As yet, however, we are not realising the full benefit and comfort which we expect to do in a few months, should the delay continue, as we cannot all sing from notes. [The tonic sol-fa method is easily acquired and can be much more easily used than the old notation. We should strongly recommend brethren everywhere to learn and use it.—EDITOR.] The greater part of us are hoping to be able to do so soon. We have an excellent teacher in brother David Drake, of Elland, who kindly comes nearly every Sunday morning for the purpose of teaching us. We get on very nicely, though he don't always say so. We continue our Sunday Evening lectures, at which the attendance has improved very much of late."

KEIGHLEY.—The brethren here have taken advantage of "open air services" held by several ministers, to get up meetings for the exhibition of the truth. A good number have been got together as listeners at several meetings. The truth has been hotly opposed, but good may result from attention being drawn to it.

LEITH.—Brother Ker writes to counteract the false impression that the Leith ecclesia has gone over to Renunciationism. He says they had a visit from Edward Turney and William Ellis, the former of whom was allowed to explain his "free life" theory, on the understanding that questions would be answered. He, however, occupied for a little before eight in the evening until about twenty minutes after ten, so that only one or two questions were put, and these under a sense that the questioners were intruding, they being reminded by the lecturer of the lateness of the hour. The brethren were afterwards surprised to learn from two different towns visited in the same way, that the Leith ecclesia was reported to have received the "free life" ambassadors with open arms, in a way to

convey the idea that they endorsed the doctrine propounded to them. "The reverse," says brother Ker, "is the fact, a single proof of which may suffice. One of our number, who had previously shown a slight disposition to sympathise with Renunciacionists, rose to his feet at the end of the forenoon meeting, on Sunday, July 5th, announced that he wished to withdraw anything he might have said in favour of the Turney doctrine; that he saw he had been misled, and further, that he never had seen so clearly the fallacy of the arguments used in support of the new theory, as he had done since the visit of Turney and Ellis. Their visit, therefore, has done us good, but in a very different way from that represented. We have not a single Turney sympathiser now, far less accepting as an ecclesia their scheme of "free life" redemption." Brother Ker adds a few remarks by way of answer to the arguments presented to them, but they are unnecessary, and only help to give importance to that which is unworthy of attention.

LEEDS.—Brother Chapman reports that since last month, three persons have rendered obedience to the faith, and have put on the saving name by being buried in baptism and raised to walk in newness of life. They are as follow: SARAH ELIZABETH WILKINSON (23), wife of bro. J. Wilkinson; WALTER ANDREW (20), brother in the flesh to brethren J. J. and A. Andrew, of London; and DAVID HALL (18), an intelligent young man, who first heard of the truth in Leicester, but was forbidden to attend the meetings there for the proclamation of the truth, by his brother-in-law, a Baptist, with whom he was then living. He came to reside in Leeds about two months ago, and the first day he was here, his attention was drawn to the lectures by a handbill handed to him in the street. Others are earnestly inquiring. The discourses for the past month have been as follow:—

Sunday, June 21st.—"By whom is the way of truth perverted?" (Brother O'Neil.)

Sunday, June 28th.—"The sure mercies of David and Abraham." (Brother Bairstow.)

Sunday, July 5th.—"The Devil not a supernatural personage, but a scriptural personification of sin in its several forms of manifestation." (Brother Shuttleworth, Keighley.)

Sunday, July 12th.—"Immortality a conditional gift to be bestowed at the resurrection." (Brethren W. H. Andrew and F. Dunn.)

Sunday, July 19th.—"An important question scripturally answered: "What must I do to be saved?" (Brethren Chapman and Dunn.)

LEICESTER.—Bro. Collyer reports another addition in the person of MARY ELIZABETH BROWN (18), formerly Primitive Methodist; who was immersed on the 2nd instant.

Also the brethren are happy to have sister Mayes with them again. She has for some time been in Manchester, but has now obtained a situation in Leicester. Brother Collyer adds: "on Monday, the 6th ult., we had our quarterly tea meeting, when most of the ecclesia were present. The meeting after tea was unusually interesting, nearly all the brethren speaking a few words of instruction or encouragement. We have only had one brother to assist us in lecturing during the month, viz: brother Richards of Nottingham, who on the 5th inst. gave us wholesome words of exhortation in the morning, and lectured at night. There are four of us now who "witness" to the truth in this place in a public way, bro. Weston having joined us in this hard but glorious work. Now the God of patience and consolation, grant us to be likened one toward another, according to Christ Jesus; that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ, Amen."

LIVERPOOL.—Brother Waite reports that sister Sarah Fowler, who was withdrawn from a short time ago, is restored to fellowship, she having expressed contrition and a desire to be re-united with the brethren.

MANCHESTER.—Brother Wareham reports: THOMAS YARDLEY (23), warehouseman, and formerly connected with the Independent body, rendered obedience to the truth on the morning of the 12th inst.

NOTTINGHAM.—Brother Burton forwards, July 13th, particulars of an addition during this month, viz., Miss ELIZABETH HEATH (52), formerly Baptist, who having been immersed into the sin-covering name provided by the Deity, broke bread with the brethren on June 28th. She has been an attendant at the lectures for about three years. She was unfavourably situated in having lodged at the house of one of the leading Renunciacionists in Nottingham, but in the mercy of God, she has escaped that delusion, and been enabled to plant her foot firmly upon the rock of Jehovah's truth. The quarterly meeting on June 28th, shewed the ecclesia to be in a very encouraging condition, there being a balance of some pounds in the hands of the treasurer. The brethren are thankful that they have been helped hitherto, and take courage to press onward in the contention for the one faith delivered to the saints. The lectures for the month have been as follow:—

July 5th.—"The one God." (Brother Sulley.)

July 12th.—"The world to come." (Brother Meakin, of Birmingham.)

July 19th.—"The city of the great king." (Brother Richards.)

July 26th.—"The second appearing of Christ." (Brother A. Andrew, of London.)

UNITED STATES.

BALTIMORE.—Brother Packie writes, June 8th: "I take this opportunity of expressing my entire approbation of your course in the late Turney *embroglio*. After a careful examination of the question at issue, I can find no reason whatever for opposing what was undoubtedly taught by our beloved brother Thomas, and which you have with great credit to yourself, amply proved as the only true doctrine concerning Christ. The heresy has reached this country, assisted by pamphlets, tracts, &c., from England. Baltimore has, however, escaped so far from being contaminated. Those who are appointed to speak and exhort in our body, are a unit on this doctrine, and have by plain, simple, but forcible lessons, prepared the mind of the ecclesia, so that when error is presented to them they can, with a knowledge of the things written, and a love for God's commandments, bid them 'get thee behind me, satan.' While deeply regretting that you should be surrounded with so much to annoy and harass the cause of Christ, yet it must needs be that our faith should be tried. Alas! for those who shall be 'found wanting;' those who, by the cunning craftiness of (learned) men, are led to deny the very God that made them. You have, as far as my judgment allows me to see, acted in a Christian spirit all through; and all who love the truth, without 'respect to person,' and who can properly realise the responsibilities attached to each and every one in these dark days of spiritual ignorance and superstition, cannot but commend you. Receive, therefore, my humble, though heartfelt, expressions of love and confidence. Though all England turn against you, your duty must be done. Give my Christian love to brother Bosher and all the household of faith. My family join in love."

A MODERN CORNELIUS.—Bro. Luxford of Richmond, writes particulars of an interesting case of obedience to the truth, with which he has had intimately to do. Last summer he was visiting the mineral springs in the mountains of Virginia, in the pursuit of health, and there met with a gentleman from the State of Florida, by the name of Zeph. Swift, who, like himself, was there for health. Before their meeting, that very morning in fact (as bro. Luxford afterwards learned), this gentleman, who had been for nearly 17 years a member of the Presbyterian church, and for the last seven years an elder, a devout man, and withal a constant reader of the Bible, but feeling that its literal force was veiled in mystery when read, as he was accustomed to read, in the

light of theological interpretation, had upon a mountain top, where none but God could hear, earnestly implored a fuller revelation of Himself and His truth. Shortly after, he and bro. Luxford met. A brief exchange of thought upon a book by Ruskin, on the problem of government, proved to the latter that this subject had engaged much of his thought, as proved to be the case. He saw the injustice of modern machinery, and admitted its incompetency to promote the welfare of man. Bro. Luxford pointed to the Bible as a cure. God had promised to set up a kingdom on earth over which His own Son (returned) would reign as King. The evidence was pointed out and frankly accepted, until the doctrinal features involved conflicted with his Presbyterian faith. Argument succeeded. He yielded no point at issue till he saw the evidence required it. Afterwards, they walked and talked much together, the only theme conversed about being the Bible. This continued for two weeks, at the end of which they parted with many regrets, Mr. Swift observing that he could go home with the light now before him, and fit the Bible together upon an intelligent basis, as a grand whole. He took with him a copy each of *Elpis Israel* and the *Twelve Lectures*. Some months afterwards, Mr. Swift wrote: "I am very sorry I could not come by Richmond and have a few more good long talks about the blessed truths contained in God's revealed word. I have read and re-read *Elpis Israel*, and parts of the *Twelve Lectures*, and I am delighted with many things contained in them. 'Delighted' is not the right word, for Dr. Thomas shews by his masterly studies that he was a giant in strength of intellect, and a deep student of those hidden things that have eluded the search of so many students. He then proceeded to present some difficulties and questions. Brother Luxford wrote eight pages in reply, feeling the case was one deserving patient effort. On January 11th, 1874, Mr. Swift replied, "Your long and very interesting letter of the 15th ult. came duly to hand, I am greatly obligated for your kindness in thus answering my many enquiries. Among the books sent, *Phanerosis* is a great revelation to me. I have examined its statements with some commentaries I have, and find them correct

by the original text, and by the Scriptures we use." Again he says, "Now, my dear friend, I acknowledge myself to be in a quandary. I see so much clear truth taught by Dr. Thomas and yourself, and yet how can I think that all the good men who have been since the Reformation are all in the wrong." In this letter he sent the price to pay for the three vols. of *Eureka*. On February 25th, he writes again, "Your letter, together with *Life of Dr. Thomas*, three vols. of *Eureka* and the copy of the *Christadelphian*, have come. So far as I can judge, Dr. Thomas is too heavy and wholesale in his condemnation of all professing Christians. He calls them by titles and makes use of words against them that no uninspired man, I think, should use. . . . Now, my friend, you see where I stand. I am ready to be baptised as a believer of the gospel of the kingdom. I am ready to fellowship all who believe this gospel of the kingdom as preached by Paul. There are none of the faith in this part of the country, or I would seek them out at once and be baptised. I enclose ten dollars to pay for balance of books, and wish you to send the copy of *Phanerosis* to H. S. B.; also one to Mrs. D. H. U. with a copy of *Elpis Israel*. I am much pleased and wonder at the great leading and clear insight of Dr. Thomas. My pastor is now reading *Elpis Israel*, but don't say much about it. I cannot get him into any argument about it. Perhaps he may say more after he reads it. . . . I forgot to mention that I have a friend here, Mr. W. T. Gibson, (his partner in business—Ed.) who has read all the books I have, with much interest, and, probably, others will when I can call their attention to them." His partner had been a member with him of the same church for nearly fifteen years, the last five having been a deacon, and Mr. S. an elder for the last seven years. The partner had been a reader of the *Prophetic Times* for the last fourteen years: hence his mind had much material stored away in it for the doctrine of the kingdom to light up with rapidity, yet no idea had crossed his mind heretofore of the connexion of the gospel with the prophetic Scriptures. Nor had either ever questioned the orthodox creeds upon the nature of man.

On April 6th, 1874, Mr. Swift wrote again:

"Mr. H. T. Gibson (my partner in business) called at your place of business (in Richmond) for the purpose of seeing you and talking over the matter of the one faith with you; but, unfortunately, you were from home. He called on Mrs. Thomas, in Holoken; also went to the meeting of the ecclesia in New York. But as he is yet a deacon and I am an elder in the Presbyterian Church here, he could not be baptised. I am ready to withdraw from this church and join the Christadelphians, if they will admit me; but there is no one near me to baptise me. Cannot you take a trip down here and give a few lectures? I would pay the expense and be truly glad to see you. I am studying the Word and reading *Eureka*." In response to this letter, brother Luxford arranged to go, although the distance was nearly a thousand miles. The meeting was a pleasant one. Next night at Mr. Swift's house, a number of friends came together and put questions bearing upon the truth. Next night, there was a fair audience met in a Masonic Room, to hear "strange things" brought to their ears, concerning "the faith once delivered to the saints." None ever gave better attention than did those present. Among them was a Methodist preacher, who invited the speaker to his house. On the Saturday night and Sunday afternoon, bro. Luxford was allowed to use the Baptist church, and spoke on the promises made to "the friend of God," Abraham, Isaac and Jacob, showing the nature, time and place where all these promises should culminate. Next Sunday morning, at the usual place of baptism, a number assembled for the purpose of witnessing the burial of such as believed the gospel. Brother Luxford spoke on the importance of baptism as the appointed mode of union of believers to Christ. He then went into the water and baptized Mr. SWIFT and his partner, Mr. GIBSON, into Christ, upon the confession of their faith "in the things concerning the kingdom of God and the things concerning the name of Jesus Christ, for the remission of their sins, and that they might become heirs of eternal life." Immediately afterwards, brother Luxford and the two new brethren broke bread together. Brother Luxford pointed out the duty of their continuance therein, particularly important in their case, isolated as they were, and exposed to reproach. In the afternoon, brother Luxford addressed an attentive and numerous audience upon "the nature and destiny of man." Several persons have become much interested, and there is a probability of others becoming obedient to the gospel.

THE JEWISH PASSOVER.—There is no institution to which the Jewish nation adheres with such tenacity, excepting, perhaps, the Day of Atonement, as the Passover. The feast is established in commemoration of the delivery of the Israelites from the bondage of Egypt. It is on such occasions that we are enabled to note the exclusiveness and conservatism of the Jew in regard to his religion and the customs appertaining thereto. No matter to how great an extent he may have assimilated himself to the usages prevalent in the country in which he resides, and may have adopted the rules of the society by which it is guided, he yet steadfastly adheres to the principle of his faith. The English Israelite appears in daily life to have developed into an ordinary Briton; visit him on the occasion of the Passover, and you see him engaged as vigorously in the observances enjoined in the Mosaic law, as on the day when the temple flourished in Jerusalem. Immediately after the services are concluded in the synagogue, the master of the house, together with every member of his family, sits down at table, and a most peculiar order of prayer is proceeded with. On this night it is customary to allow even the meanest Hebrew servant to sit at table during the ceremonial part of the proceedings; for, as all were equally in bondage and slavery in Egypt, it is deemed proper that all Jews should return thanks to God for the redemption. The table of every family is thus decorated:—The cloth being laid as usual, three plates are placed on it, and in one are deposited three Passover cakes; in another the shank bone of the

shoulder of lamb and an egg, both having been roasted on the coals; in the third is put some lettuce and celery, or cherril and parsley, and a cup of vinegar or salt water, also a compound formed of almonds, apples and spice, worked up to the consistence of mortar. The table being thus arranged, every person has a glass of wine placed before him, usually raisin wine, and of this all are obliged to drink four times. The head of the family then commences to read the prayers descriptive of the delivery from Egypt, and the opinions of the Rabbis on the redemption. The youngest at table reads a question in Hebrew, asking the origin and purpose of the proceedings, and an answer in the same language, elucidating the facts, is given. After the bitter herbs, apples, and almonds, and pieces of the Passover cakes have been partaken of, a sumptuous supper is served, and at its conclusion the services are resumed. When the services are terminated, a piece of Passover cake, which has been set aside early in the evening, is given to all present, and after eating it, no one is allowed to partake of any more food till the following day. On retiring, a glass of wine is placed on the table, which is intended for Elijah the prophet, who is popularly deemed the harbinger of the Messiah. It is believed by the Jews that, as the redemption from Egypt took place on the Feast of Passover, the restoration of the Jewish nation will take place on the same festival. As Elijah is likely to appear in any Jewish household, no matter how humble in character, a glass of wine is placed at his disposal, to typify the welcome he would obtain.—*Globe*.

SAID TO BE DAVID'S FIRST WRITTEN PSALM.

This psalm is said to be one of David's own handwriting, *composed* about the time when he fought with Goliath in single combat. It is preserved in the Septuagint version of the Scriptures, though omitted from the Hebrew:—

[PSALM cli.]

- 1.—I was the least among my brethren and youngest in my Father's house. I fed my Father's sheep.
- 2.—My hands made a harp and my fingers tuned a psaltery.
- 3.—Now who will carry back tidings to the Lord of me? The Lord Himself: He heard.
- 4.—He sent forth His angel, and took me from my father's sheep, and he anointed me with his anointing oil.
- 5.—My brethren were handsome and full grown, but the Lord did not take pleasure in them.
- 6.—I went forth to meet the Gentile, and he cursed me by his idols.
- 7.—But I drew his own sword and beheaded him, and removed reproach from Israel's sons.

S.R.

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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“DESPISEST THOU THE GOODNESS OF GOD?”

“Despisest thou the riches of His goodness . . . not knowing that the goodness of God leadeth thee to repentance?”—(PAUL.)

The phrase “the goodness of God” is found occurrent in various places of the Holy Scriptures. It is not peculiar to the New Testament, but common to it and the Old. It occurs first in the writings of Moses, who, speaking of the effect of his narrative of Jehovah’s severity upon Egypt, and deliverance of Israel upon the mind of his father-in-law, says: “And Jethro rejoiced for all the goodness which the Lord had done to Israel whom He had delivered out of the hand of the Egyptian.” From this, the reader will perceive that the Lord’s goodness is comprehensive both of good and evil. It is not unmingled good—good, pure, and absolute—but mixed and relative. If His goodness had been pronounced upon by the Egyptians, they would have characterised it as pure evil, because His goodness plagued them with

grievous plagues, and destroyed their army with a terrific overthrow. But this pure and absolute evil upon Egypt was unqualified goodness to Israel; for it delivered them from a sore and cruel bondage, and commenced the fulfilment of the “good thing” (Jer. xxxiii. 14) which Jehovah had promised to Abraham, Isaac, and to Jacob, and their seed. God’s goodness, then, is good in act and promise to His people; but only evil to them who afflict them, and blaspheme His name.

God’s goodness to His people, and severity upon His enemies, are the necessary result of His peculiar character. Hence His goodness and character are inseparable; so that to declare “the Name” of the Lord is at once to make known His character and goodness, which stand mutually related. Because of this, it is written, “I will make all my goodness pass before thee, and will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious,

and I will shew mercy on whom I will shew mercy." Jehovah, therefore, descended in a cloud, and stood with Moses on Mount Sinai, and proclaimed the attributes which constitute His character, saying, "Jehovah, Jehovah, a God, merciful and gracious, long-suffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and destroying not utterly the guilty; visiting the iniquity of the fathers upon the children and upon the children's children, unto the third and to the fourth generations."—(Exod. xxxiv. 6, 7.)

Such a God is Jehovah in His character or relations of goodness to those whom He chooses for His people; but, at the same time, "a consuming fire" to His enemies.—(Heb. xii. 29.) He is a great and absolute sovereign in all His doings, having mercy upon whom He will, and hardening at His pleasure.—(Rom. ix. 18.) He chose Israel for His people or nation, to whom He granted a constitution, laws, and institutions, burdensome to be borne (Acts xv. 10), but most agreeable to Himself, and promotive of His purpose in the manifestation of His goodness concerning them in the latter days. All His promises emanate from the essential goodness of His nature, which is favour, forbearance, abounding in truth, faithfulness, pardoning, and corrective, but not utterly destroying. His promises are made to Israel, and to Israel alone; nevertheless, He has condescended to invite those of all nations who believe His promises, to share in them when the time shall arrive to perform them. To Israel He is gracious; to Israel He is long-suffering; to Israel He is abundant in goodness and truth; for thousands of Israel He keeps mercy in store; He forgives Israel's iniquity, transgression and sin; and He corrects Israel, but He does not utterly destroy him, as history shows even to this day. He hath not dealt so with any other nation. "Jehovah found Israel in a

desert land, and in the waste howling wilderness; He led him about; He kept him as the apple of His eye."—(Deut. xxxii. 10.) There is no nation so dear to Him as Israel; for Israel is beloved for the fathers' sakes."—(Rom. xi. 28.) So tenderly compassionate is He of His nation that He saith by His prophet, "He that toucheth you, O, Israel, toucheth the apple of Jehovah's eye."—(Zech. ii. 8.) And all this mercy to Israel is shared by those Gentiles who believe the promises and obey the law of faith; for believing Jews and Gentiles are all the children of God through the faith (*dia tees pisteos*) in Christ Jesus. For as many of these believers as have been baptised into Christ have put him on. They are, therefore, all one in Christ Jesus; and if Christ's, then Abraham's seed or Israelites, and heirs according to the promise.—(Gal. iii. 26, 29.) Being thus adopted, the Gentiles who believe the gospel of the kingdom, in the name of Jesus, are no more foreigners, or aliens from Israel's commonwealth, and strangers from the covenants of promise, but fellow citizens with the saints of Israel, and of the household of God, which for about seven years, after the resurrection of Jesus, consisted only of faithful Israelites.—(Eph. ii. 12, 19.)

It is an attribute of Jehovah's goodness to "keep mercy for thousands." These thousands, for whom mercy is kept, are "those who love Him, and keep His commandments" (Exod. xx. 6), the Israel of God in the higher import of the phrase. The mercy kept for them is the *chesed*, styled the *berith Olahm Chasdai Dahwid*, or age-covenant mercies of David, rendered by Lowth "an everlasting covenant, the gracious promise made to David, which shall never fail."—(Isaiah lv. 3.) These gracious promises, or loving-kindness, or mercy which Jehovah keeps for thousands, are based upon the *chesed* or mercy to Abraham, to which Mary and Zacharias refer in these words: "He hath holpen His servant Israel, in remembrance of His mercy, as He

spake to our fathers, to Abraham, and to his seed for ever." "Jehovah hath raised up a horn of salvation for us (Israel) in the house of His servant David; as He spake by the mouth of His holy prophets which have been from the beginning of the age: that we should be saved from our enemies and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham, that He would grant unto us (Israel), that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him all the days of our life."—(Luke i. 54, 55, 69-75.) The birth of Jesus was a proof that Jehovah remembered the mercy he had promised to Abraham and David. Jesus the born King of the Jews, was the Horn or Power by which the nation is to be saved from all its enemies; he is therefore, styled "a horn of salvation for Israel." He has not saved them yet. They are still subject to the Horns of the Gentiles, and have no part in their native land. So long as their condition remains what it is, the mercy promised to Abraham and David continues unfulfilled. The resurrection of Jesus, however, is the earnest that it will be accomplished in the appointed time; and that He will certainly deliver them from the tyrants "who destroy the earth." Hear this, ye infidels, who profess to love the Lord, but believe not what He saith: "Behold," saith He, "the days come that I will perform that *good thing* which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved and Jerusalem dwell safely; and this (is his name) which shall be proclaimed to her: The Lord our righteousness—*vezek asher yiqurah lakh Yehowah Tzidkainu*. For thus saith Jehovah: David shall never want a man to sit

upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually."—(Jer. xxxiii. 14-18; xxiii. 5-6.) This "good thing" is the subject-matter of the mercy promised to Abraham and David, which Jehovah, the fulfiller of promises, keepeth for thousands; and which is as certain to be communicated as that He exists; for "He magnifies His word above all His name."—(Psalm cxxxviii. 2.) That good thing, in its details, is abundantly spoken of by the mouth of all the prophets, through whom Jehovah hath kept alive the remembrance of it from the foundation of Israel's commonwealth. It is Israel's hope, and therefore, the hope of the true Christians; for salvation is of the Jews.

Behold, then, the promised goodness of God! An Immortal King shall reign and prosper in the land of Israel, and shall execute judgment and justice there over the Twelve Tribes, and the obedient nations of the world for a thousand years. This is the oath which Jehovah sware to Abraham, saying, "In thee and in thy seed shall the nations of the earth be blessed"—a blessedness, in the establishment of which, Israel will have been delivered out of the hand of all their enemies, and thenceforth enjoy the privilege of serving Jehovah without fear, in holiness and righteousness before Him all the days of their mortal career. The nation of our adoption will then be the chief of all the nations dwelling safely in its own land. Gentiles by birth, but *Jews by regeneration*, the goodness of God promises us resurrection from among the dead, and exaltation to the highest honours of the State; as it is written, "the saints of the Most High shall possess the kingdom for ever, even for ever and ever."

Such mercy Jehovah keeps for thousands of Israel and adopted Gentiles who believe the promises He has made to the fathers. But his goodness promises even more than eternal

life and honour to the just. It promises them wisdom, and knowledge, and physical strength, the possession of the world and the fulness thereof, glory, equality with the angels, and the high favour of God for ever. He keeps this mercy in store for them that love Him and obey His Word. Who that believes these things would hesitate to respond, "Jehovah is good, for His mercy endureth for ever?" Yea, it is even so; for "the mercy of Jehovah is from everlasting to everlasting upon them that fear Him, and his righteousness unto children's children; to *such as keep His covenant*, and to those who remember His commandments to do them." Mark, dear reader, "to such as keep His covenant and obey Him." Dost thou know what it is to keep Jehovah's covenant and obey Him? Know then that it is to *believe the gospel of the kingdom, and to be baptized, or united to the name of Jesus, and, thenceforth, to continue patiently in well doing.* The covenant is the covenant concerning the kingdom of which the gospel treats—the oath of national blessedness through Abraham and his seed, which Jehovah swore to him when He brought him into the territory of the future kingdom. You must believe this same particular gospel or you cannot "keep the covenant," or have any part in the kingdom it proclaims.

Now, beloved reader, "Despiseest thou the riches of this goodness of God?" Read, mark, learn, and inwardly digest the good things of His mercy we have brought up herein, and say if they are not of peerless import. Are not endless life and good days, boundless riches, honour, and eternal glory in a kingdom of God's establishment upon the earth, more to be desired than all the world can give you now? Can you be of sane mind and despise all these riches of goodness? Can you be rational and self-possessed? But if you despise them not, but "believe on God," that is, be fully persuaded that what He has promised He is able to perform, and will do it, will you not

likewise be willing to make any sacrifice to obtain them? If you were till a certain time devoted to the world and the enjoyment of the flesh, but came afterwards to believe in these promises with an honest and good heart, or as men say "sincerely," would not your view of things, present and future, have undergone a radical change? Would you not cease to set your affections on earthly things; would not your affections rather be transferred to the things contained in that "mercy kept for thousands?" Yea, verily. And would you not have been led to this change of views, affection, and will, by the goodness of God exhibited in the testimony of His holy prophets? Even so; and you would then be a practical illustration of the Bible sentiment that "*it is the goodness of God that leadeth to repentance.*"

God's goodness leads to repentance. It leads *believers* to place themselves in such a relation to the truth, that "repentance unto life" may be "*granted unto them.*"—(Acts xi. 18.) The goodness of God is like to choice and goodly wares exhibited in a bazaar for sale. *Their goodness* attracts the attention of passengers, and *leads* them to desire to possess them. The merchant *grants* their desire on certain conditions. They accept the terms, and receive the right of property in them; and he promises to put them in possession of them at an appointed time. The goodness of God, which leads to repentance, is exhibited in the gospel of the kingdom, and nowhere else; for this gospel is the grand theme of the Word of God contained in the Scriptures, Old and New; and because it is displayed in that royal proclamation, therefore, John the Baptist, Jesus, and the apostles, before their Lord's crucifixion, "went through the towns and cities, and country parts of Judea," preaching the gospel of the kingdom of God, saying, "Repent; for the Majesty of the heavens is arrived."—(Matt. iii. 2; iv. 17, 23; Mark i. 14, 15; Luke iv. 18, 43; ix. 2. 6.) The kingdom and arrival of

its king were preached to lead those who believed it to repentance. The goodness of God set forth in the doctrine of the kingdom was preached also after the resurrection, to lead men to repentance, that they might be made meet for its inheritance; but the motive thereto, founded on the personal presence of the king, was not repeated. It could not be; for "the Majesty of the heavens" had departed into a far country.—(Luke xix. 11, 12.) The apostles no longer said, "Repent, for the majesty of the heavens has approached," but "Repent, because God hath appointed a day in which He will rule the world in righteousness by that man whom He hath ordained, whereof He hath given assurance to all, in that He hath raised him from the dead" (Acts xvii. 30, 31); in other words, "Repent; because the Majesty of the heavens, who hath departed, will come again to rule the world in righteousness." This is now the glad tidings of the kingdom for repentance unto life.

That "*the gospel*" and "*the goodness of God*," are phrases importing the same thing, is clear from the use of them by Paul. He says, "*the Jews* became enemies to the gospel for the sake of the Gentiles." It was no good will to the Gentiles on their part that they refused to believe; but their refusal was the result of hardness of heart; therefore, as a punishment, God blinded and hardened them still more; so that, instead of filling His house or kingdom with believers who were "*Jews by nature*," He determined to make up the complement of the redeemed by believers separated from "*sinners of the Gentiles*," who should become *Jews by adoption*, through faith in His goodness. Judah, though still beloved for Abraham, Isaac, and Jacob's sake, fell from gospel favour through want of faith; while faithful Gentiles were grafted into the stock of Israel's olive, and recognised as Israelites in every respect, save *the accident of birth*. This was just severity towards Judah; but gracious goodness towards Gentiles.

Thus it is apparent that the prin-

ciple according to which the position of Judah and the Gentiles relative to Jehovah and His mercy was changed, was that of faith. To continue in the faith of the gospel was to continue in the goodness of God. Judah did not continue in that goodness, because the Jews did not continue to believe it. They were, therefore, "cut off." The offer was to be made to them no more. Judah should, indeed, be grafted in again to the national olive; that is, reorganised with the rest of the tribes as a great nation and commonwealth, or kingdom, in their own land, under the sovereignty of "Jesus of Nazareth, the King of the Jews" but those of them contemporary with the national blindness should have no share in "*the joy*" of their king, in those good things offered to individuals in the gospel of the kingdom. This gospel announces that the God of heaven will set up a kingdom and dominion upon earth, under whose righteous administration Israel and the nations will be blessed with all temporal and spiritual blessings for a thousand years; such as, that there shall be war no more; that oppression and injustice shall cease; that the earth shall be filled with the knowledge of the Lord's glory; that the poor shall be comforted and protected; that there shall be but one religion, and so forth—these are gospel blessings for the world, when, by conquest, it is brought into subjection to Israel's king; but the gospel promises the glory, honour, power, majesty, and riches of the kingdom and dominion only to those persons who, *before the manifestation of them*, while they are yet a matter of faith, and not of sight, believe the promised goodness of it, and continue in it.

To Gentile people the apostle saith, "*If ye continue not in the goodness of God, ye also shall be cut off.*" In the same place, he saith: "Thou, O Gentile, standest by faith." That is, so long as the Gentiles continue to believe the gospel of the kingdom, there shall be scope for repentance unto life, that they may inherit the kingdom; but when they become faithless

of the gospel, as Judah was before them, the door of mercy shall, with like destructive violence be closed against them. "Be not high-minded, but fear," saith Paul; "for if God spared not the natural branches of the olive tree, beware lest He also spare not thee." In the apostle's day, there was a disposition in the Gentile mind to high-mindedness, and to boast against Judah, who had stumbled at the stone of stumbling and rock of offence. They do not seem to have entertained the idea of the re-engraftment of the broken-off branches, but concluded that God had cast Israel away as a people for whom He had no further use or affection. This was not the general idea; but some seem to have held it, or the apostle would not have contracted the supposition. "God forbid," says he, "that such a thing should be; He hath not cast away His people Israel, whom He knew before He received the Gentiles into favour. But though the apostles so promptly repudiated the notion, he did not succeed in repressing it. That Israel was finally rejected and cast away, took strong hold of the Gentile professors of Christianity, who, in after times, thought they were doing God service in persecuting the Jews. Even at the present day, after a lapse of eighteen centuries, the receiving of Israel into favour again is regarded as fabulous by "Christian professors." Being "wise in their own conceits," they boast themselves against the Jews, and denounce as "carnal Judaizers" those who, with Paul, affirm that "God hath not cast away His people Israel, whom He foreknew." Hear, O ye smatterers in prophetic lore, what Jehovah saith of Israel: "Thus saith the Lord, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night; who divideth the sea when the waves thereof roar—the Lord of Hosts is His name." "If those ordinances depart from before me," saith the Lord, "then the seed of Israel also shall cease from being a nation before me for ever." Mark the "if," which

is still further emphasised in the next verse, saying: "If the heavens above can be measured, and the foundations of the earth searched out beneath, I will cast off all the seed of Israel for all that they have done," saith the Lord.—(Jer. xxxi. 35-37.) This is equivalent to saying, Israel shall never cease from being a nation before me, though they have done grievously in my sight; for the hypothesis upon which their casting away is predicated are absolute impossibilities. It is as impossible for their national existence to cease for ever as it is for feeble-minded man to measure heaven, or to search out the centre of the earth.

We have said that the non-restoration of Israel was not the general idea entertained by Gentile believers in the apostle's day. To say that it was, would be to affirm that they did not generally believe the gospel; for there can be no kingdom without the restoration of the Jews. There are those in our day who deny their restoration. This is proof-positive that they do not understand the gospel, which is the glad tidings of the restoration of the kingdom *again* to Israel, and the blessedness of all nations through their government; for, we repeat it, "*salvation is of the Jews.*"

The spiritual condition of the Gentiles at the present crisis, in all countries of "Christendom," is the exact counterpart of Judah's at the period of the dissolution of their commonwealth. The Jews were without faith, and so are also the Gentiles of to-day. But thou wilt perhaps say, O reader, *how* can that be? Are there not thousands upon thousands of holy men engaged in preaching Christ in every land; and are not they sustained by millions of faithful men who contribute immense sums for the propagation of the Christian faith? We admit there are multitudes of preachers, and millions of sincere professors of religious faith they call Christians; but *where* are the preachers and believers of the gospel of the kingdom; and, rarer still, *where* are the believers thereof who obey it? "Faith," such as it is,

abounds; but "THE *faith*" is known to very few, and preached by still fewer. The Jews believed the gospel of the kingdom, but they refused to obey it in the name of Jesus as King of Israel. They stumbled at him. They did not believe in him as Jehovah's Anointed One; and, therefore, rejected "the mystery of the gospel" in his name. It is so likewise with the Gentiles at this day. They preach a character they call Jesus, whom Paul did not preach. Compare the popular notions of Jesus Christ with the Christ delineated in the Old and New Scriptures, and you will be astonished, O reader, at the want of congruity between them! The Gentiles stumble at the character called Christ in the Bible, even as the Jews did at Jesus. These repudiated a suffering Messiah; the Gentiles reject a Christ who shall subdue the nations by the sword; restore the kingdom and throne of his father David; sit upon it for a thousand years; and, as sole monarch of the world, rule all nations as Jehovah's vice-regent upon the earth. The Bible is at variance with them both, for it not only reveals a Christ who should be made perfect through sufferings, but one that should do all these things besides.

We repeat it with profound conviction, that the gospel is not preached, it is not believed, nor is it obeyed by the religionists of our day. The exceptions to this statement are so very few, that they do not affect the generality of its application. If, as in the days of Elijah, there be seven thousand in Christendom who believe the truth and have obeyed it, our statement is not at all invalidated thereby. They who believe in a gospel of kingdoms beyond the skies, to be possessed by a Jesus who is to return to the earth only to destroy it, believe a gospel that has no place in the Bible. How highminded and wise are professors of this day in their own conceit! They plume themselves in their Christianity and spiritual intelligence, saying, "they are rich and increased in goods, and

have need of nothing; but know not that they are wretched, and miserable, and poor, and blind, and naked." So Egyptian is the darkness which beclouds their minds, that they discern not the awful crisis which is advancing upon them with gigantic strides. They are sporting themselves with their own deceivings while destruction is at the door. Faithless of the gospel, high-minded, and wise in their own conceit! This is itself a great sign of the times. By faith we stand; by unbelief we fall. What then remains? Nothing more but that the Gentiles be cut off, and the process of their engraftment be terminated. Short will be the work when it is once fairly under weigh. The cutting-off accomplished, the gathering-in of Israel's tribes will then proceed, and shall not be intermitted until "all Israel shall be saved." Hear, in conclusion, what Jehovah saith by the hand of Moses concerning this time of trouble coming upon the world: "The day of the calamity of Israel's foes is at hand, and the things that shall come upon them make haste. For the Lord shall judge His people, and repent himself for His servants, when He seeth that their power is gone, and there is none shut up or left. See now that I, even I, am he, and there is no God with me. I kill, and I make whole; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say I live for ever. If I whet my glittering sword, and my hand take hold of judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; with the blood of the slain and of the captives, from the beginning of revenges upon the enemy." When this shall be perfected, then "Rejoice, O ye nations, with His people; for He will avenge the blood of His servants, and will render vengeance to His adversaries; and *will be merciful unto His land*, and to His people."—DR. THOMAS, in 1853.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 66.

SPRAY FROM THE WATER OF LIFE.

In the church of Christ there is no office above that of "servant," and no title above that of "brother;" nevertheless, there are those who are to be esteemed for their work's sake, and those whom it is right to count worthy of "double honour."

The only permanent institution to which the ungodly and the sinner stand related, is death.

The wisdom and philosophies of this world are as lifeless as death, and just as powerless to regenerate society, or to purify a saint, as they are impotent to redeem men from the grave.

The truth is not a mere dry code of morals, nor a mere batch of propositions and amendments, neither is it a bundle of opinions, nor yet a string of problems and speculations, and no more is it a mere controversial hobby; but it is the sin-conquering power of God unto salvation.

The truth, believed and accepted, is a solemn obligation towards God, which ought only to be attended to with a lively appreciation of the vital importance which attaches to a faithful discharge of covenant responsibilities.

No man can flee from the presence of God, nor hide himself from the all-searching Spirit of the Almighty.

If a brother in the truth secretly withhold his substance from its service, or savingly refuse to lose his mammon in the interests of Christ's work, the likelihood is that he will lose it in some other way: God is not mocked.

The possession of the truth, as it were, places a man's destiny in his own hands; for whatsoever a man sows, that shall he also reap.

All we do now will one day witness for or against us, even to the extent of "every idle word." Solemn thought!

In the prohibitions of the law we are furnished with a list of the abominations actually practised by the Gentile world; and from which the children of Israel were to keep themselves "unspotted."—(Lev. xviii. 27, 30; xx. 23.)

Sainthood is defined, negatively, in the

precept, "Walk not as other Gentiles walk," and positively in the exhortation, "Be ye holy."

Where men's fear of God is taught by the "precepts of men," it is not only vain, but nigh unto judgment.—(Isa. xxix. 13, 14.)

Promises are debts, from which only payment or forgiveness can absolve us.

The best substitute for foolish talking and jesting, is giving of thanks.—(Eph. v. 4.)

Where men are deceived, it is by the "vain words" of such as have no inheritance in the kingdom of Christ and of God.—(Eph. v. 5. 6.)

The "truth as it is in Jesus" teaches us to put off the deceitful, lustful, corrupt and lying old man of our former conduct; and to put on in its place the new man of righteousness and true holiness, which is created in the image of God.—(Eph. iv. 21-25.)

Labour is only sanctified when it is undertaken with a view to the object, "that we may have to give to him who needeth."—(Eph. iv. 8.)

In relation to the work of the kingdom, this is the breaking in time, when the back, as it were, has to be given to the smiters, and the cheeks to them who pluck off the hair, and the face to shame and spitting.—(Isa. l. 6)

The truth is only useful in so far as it leads men to God, to love and desire Him above all things on earth.—(Ps. lxxiii. 25.)

To know God and Jesus Christ, whom He has sent, is transcendently higher knowledge than all other sciences ever discovered, and a more sublime altitude of wisdom than any world-honoured men ever attained to.

For a man to become savingly wise in Moses and the prophets, he must needs become a fool as regards those things which men esteem wisdom.—(1 Cor. iii. 18.)

Chaste conversation, coupled with fear, is sometimes effectual in winning men to the truth, where they refuse obedience to the word itself.—(1 Pet. iii. 1, 2.)

Neglect of the truth will not release a man from appearing at the judgment seat of Christ: the salvation is so great that there is no escape provided for deliberate unfaithfulness.

Those who would be saved must "wash

their heart from wickedness and forsake vain thoughts."—(Jer. iv. 14.)

If a man would be accounted a fool by his worldly-wise contemporaries, let him *practically* prefer the reproach of Christ to the treasures of Egypt, and he will soon succeed in earning such a reputation.

Those who are "ever learning and never able to come to a knowledge of the truth," are such as are astray on the *moral* foundation; they are those who do not build God into the edifice; their faith in God is scarce as large as a grain of mustard seed, and consists in a constrained, cold and formal recognition of His providence, rather than the hearty, and affectionate, and ever watchful regard of believing sons and daughters who "rejoice with trembling."

If a man fail to see the spiritual character of the truth to the extent of illustrating it in the policy of his life, it matters very little what else he sees; he may understand all mysteries, and may have faith enough to remove mountains, and friends sufficient to take a city; but if he have not the love of the truth and the pity of the truth in his heart in the true fraternal sense, he is a mere sounding gong and a tinkling cymbal.

The "coming of the Lord draweth nigh," is the watchword of the wise virgin community: "My Lord delayeth His coming," is the banner of those who depart from the spiritual rectitude of the truth.

The proper *additions* to make to the faith are virtue, knowledge, temperance, patience, godliness, brotherly kindness and love: these are the fruit-bearing branches of a good tree. "By their *fruits* ye shall know them."

If we cannot save the world, we can do what Noah did; we can "condemn" it by our faith and fear before God, in the midst of a wicked and infidel generation.

REFERENCE TABLET No. 67.

COMPARISONS.

The prophets and apostles may be compared to the lampstand of the tabernacle, the saints to the vessels containing the oil, the oil itself to the word of God dwelling in their hearts by faith, the combustion of the oil by fire to good works, and the shining light to the enlightening results of doing good upon those who behold your

self-sacrificing deeds of love and kindness.

A wellspring of wisdom is like a flowing brook.—(Prov. xviii. 19.)

The beginning of strife is like the letting-out of water.—(Prov. xvii. 14.)

The words of a tale-bearer are like wounds.—(Prov. xviii. 8.)

The King's wrath is like the roaring of a lion; but His favour is as dew upon grass.—(Prov. xix. 12.)

A fitly spoken word is like golden apples in silver pictures.—(Prov. xxv. 11.)

A wise reprove upon an obedient ear is like a golden ear-ring.—(Prov. xxv. 12.)

Good news from a far country is like cold water to a thirsty soul.

Hearty counsel is like sweet perfume.—(Prov. xxvii. 9.)

A contentious man is like wood and coals to a fire, and a contentious woman is like the discomfort of a continual rain dropping.—(Prov. xxvii. 15; xxvi. 21.)

A man and his friend are like a steel and a knife, the sharper for coming together.—(Prov. xxvii. 17.)

The dead are like spilt water, which cannot be gathered up again.—(2 Sam. xiv. 14.)

Life is like a vapour, which appearing for a short time, speedily vanisheth away.—(Jas. iv. 14.)

The tongue is like the helm of a ship, it turns about great things.—(Jas. iii. 4, 5.)

The wicked are like the troubled sea, because they cast up mire and dirt.

A wicked ruler is like a ranging bear.—(Prov. xxviii. 15.)

An angry countenance is like the north wind; the one driveth away the rain and the other a backbiting tongue.—(Prov. xxvi. 23.)

A man without understanding is like a horse or a mule, he requires to be held in with bit and bridle.—(Ps. xxxii. 9.)

Saints of the right type are like doves for harmlessness, and like sheep for submission, and like the serpent for wisdom, and like the lion for boldness.

The *ecclesiast*s of Christ are like the pillars of a temple; the stay and support of the truth.

A good name is like the pouring forth of precious anointing spices.—(Cant. i. 3.)

The name of the Lord is like a strong tower, like a hiding place from the wind, like a covert from the tempest, like rivers of water in a dry place, and like the shadow of a great rock in a weary land.—(Isa. xxxii. 2.)

REFERENCE TABLET No. 68.

UNGODLY SPEECH.

The following passages illustrate the personal hate, and the lying, wicked, malicious and unbelieving spirit which has always characterised those who work not the truth; together with their wolfish trickery and hypocritical knavery towards God, and towards all those whose unpromising fidelity to His precepts has ever been a tormenting condemnation to their own churlish ways.

"The Lord will not do good, neither will He do evil."—(Zeph. i. 12.)

"Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—(2 Pet. iii. 4.)

"My Lord delayeth his coming."—(Matt. xxiv. 48.)

"With our tongue we will prevail; our lips are our own: who is Lord over us?"—(Ps. xii. 4.)

"Who is the Lord, that I should obey His voice? I know not the Lord."—(Ex. v. 2.)

"There is no help for him in God."—(Ps. iii. 2.)

"Is not the Lord among us? None evil can come upon us."—(Mic. iv. 11.)

"Who seeth us? and who knoweth us?"—(Isa. xxix. 15.) "None seeth me"—(Isa. xlvi. 10.) "Who doth hear?"—(Ps. lix. 7.)

"Let him make speed and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it."—(Isa. v. 19.)

"I shall not be moved, I shall never be in adversity."—(Ps. x. 6.)

"God hath forgotten; He hideth His face; He will never see it."—(Ps. x. 11.)

"This fellow doth not cast out demons, but by Beelzebub, the prince of demons."—(Matt. xii. 24.)

"This fellow said, I am able to destroy the temple of God, and to build it in three days."—(Matt. xxvi. 61.)

"We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ, a King."—(Matt. xxii. 2.)

"He hath a demon and is mad; why hear ye him?"

"The table of the Lord is polluted, and the meat thereof is contemptible. Behold what a *weariness* is it."—(Mal. i. 12, 13.)

"It is vain to serve God; and what

profit is it that we have kept His ordinance? and that we have walked *mournfully* before the Lord of Hosts?"—(Mal. iii. 14.)

"What have we spoken so much against thee (say they after they have been speaking stoutly)?"—(Mal. iii. 13.)

"Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out demons? and in Thy name have done many wonderful works?"—(Matt. vii. 22.)

"Physician, heal thyself."—(Luke iv. 23.)

"Some affirm that *we say*, Let us do evil that good may come."—(Rom. iii. 8.)

"Who say they are apostles, and are not." "Who say they are Jews and are not, but are of the *synagogue of Satan*."—(Rev. ii. 2, 9.)

REFERENCE TABLET No. 69.

THE SPEECH OF SAINTS.

The following quotations shew forth the godly fear, reverent deportment and unquestioning confidence of saints in the divine providences of the situation; exhibiting also their unfeigned and fervent appreciation of the unutterable goodness of God; and their large fraternal sympathies and their unbounded pity towards the truth in the day of its adversity, and their all-absorbing interest in all the things that are of God.

"O God, incline Thine ear unto me and hear my *speech*. Shew Thy marvellous loving kindness, O Thou that savest by Thy right hand them who trust in Thee, from those who rise up against them. Keep me as the apple of the eye; hide me under the shadow of Thy wings, from the wicked who oppress me, and from my deadly enemies who compass me about."—(Ps. xvii. 6-9.)

"My soul breaketh for the longing that it hath to Thy judgments at all times."—(Ps. cxix. 20.)

"Though He slay me, yet will I trust in Him."—(Job. xiii. 15.)

"Although the fig tree shall not blossom, neither shall fruit be in the vines, though the labour of the olive shall fail and the fields shall yield no meat; though the flock be cut off from the fold, and there shall be no herds in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."—(Hab. iii. 17, 18.)

"Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the

daughter of my people.”—(Jer. ix. 1.)

“The Lord be magnified. I am poor and needy; yet the Lord thinketh upon me.”—(Ps. xl. 16, 17.)

“My soul thirsteth for God, for the living God: when shall I come and appear before God?”—(Ps. xlii. 2.)

“Seven times a day do I praise Thee, because of Thy righteous judgments. Great peace have they which love Thy law; and *nothing shall offend them.*”—(Ps. cxix. 164-5.)

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out, for of Him, and through Him and to Him are all things; to whom be glory for ever. Amen”—(Rom. xi. 33, 36.)

“O that men would praise the Lord for His goodness and His wonderful works towards the children of men.”—(Ps. cvii. 13.)

“I delight to do Thy will, O my God; yea, Thy law is within my heart.”—(Ps. xl. 8.)

“O Lord, I have heard Thy speech and was afraid. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble.”—(Hab. iii. 2, 16.)

“Seek ye the Lord, all ye meek of the earth who have wrought His judgment; seek righteousness, seek meekness: it *may be* ye shall be hid in the day of the Lord’s anger.”—(Zeph. ii. 3.)

“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.”—(Rom. viii. 38, 39.)

REVIEWS.

MODERN CHRISTIANITY.

Modern Christianity Civilised Heathenism. Hodder and Stoughton, Paternoster Row.

Modern Christianity, a Civilized Heathenism, is the title of a new book sailing smoothly forth in its eighth thousand. The public eye has been attracted by its title, and the public attention evidently struck by its contents. The fact is, it can be recommended to all the brethren and sisters for perusal, being one of the keenest thrusts at the Babylonian lady of Apocalyptic notoriety. You may put the book safely and interestingly in the hands of everyone but the clergy. The clerical robe from time has worn so threadbare and flimsy, that it has become well nigh transparent to the most casual observer. One might feel sympathy and sorrow for the unhappy class whose merchandize already goes a-begging, if it were accompanied by any show of modesty or desire to advance with the

age; but verily, to borrow from the author’s quotation, when the parson turns his back, “the tongue of incredulity is poked into the cheek of derision,” and well it may, and “bide a wee bit,” too, for the laity have o’erleaped the clergy, and the pews have it ten times over when you sift both down to square-toed common sense and Scripture.

The book emanates from the pen of the author of *Dame Europa’s School*, a clever hit, at the time of its issuance from the press; and to give force and prominence to this his later production, let us remember the highly-interesting fact that the writer was a canon of the church. He is evidently dissatisfied with what he had, and hates to look at the wares of others, perhaps a little pleased with the line he has taken, a line peculiar to himself, and one he fights out well with that mighty weapon, the pen of glittering steel; yet he has struck the keynote of the times, and is tuning his

instrument to the pleasant jingle of coin, for the sale of the book has induced him to place another before his many admirers. He gives one the idea of waiting for fame, rather than truth, and she is a fickle jade at the least, is Mistress Fame, but more flashily caparisoned than her steady-going mate. We give the man his due; he is helping with pick and bar, unconsciously, to undermine the under-pinning of the mighty edifice which, brooding o'er the whole of sleepy Christendom, totters, rocks, and rots like ice before the tropical wind and sun, at the unsealing of the roll, the vision, and the forecast gleam of light from him whose advent is at hand.

The author takes Christ as the pattern, and holding him up, bids all men follow his example, and becoming Christ-like, doff all the rest as dross and scum. He argues well, that if Christ were here among the polite heathen of the British Isles, he would be shunned as a bore, avoided as a pestilence, or imprisoned in Bedlam, as a maniac. Christendom has simply adopted the heathen dogmas, and deified the gracious Nazarene; in short, this is all. Analyze the creeds of the day, and you may at once perceive the force of the remark. We (as Christadelphians) have always held this to be the case, but unfortunately, like our faith, we can prevail upon no one to receive it with aught but hisses. The crumbling of the church is one of the great signs of the times, and she will yet find the fouling of the nest will be by her own birds.

The book is written logically and dialogically, being a suppositious conversation between a parson of "fair round belly, with good capon lined," and an infidelic friend, and now-a-days, if they have friends, some must be of that cast of mind, the handiwork, in fact, of many centuries of theological blundering; the logician secedes from Church-craft, and as a natural consequence, the sleepy

votaries of the system follow, well contented with the path of ancestry, and are happy with the lot which awaits them in the oblivion of *hades*. Melancholy but true; the wise can see it, for well they know that man, conceited, egotistical man, thinking himself a spark of divine undying essence, is naught when stripped but a chip of the old Adamic block, corrupt, ephemeral, a fleeting "vapour," which "appeareth for a little time and then vanisheth away," "and the place thereof shall know him no more."

The writer starts out boldly with the assertion, "That revealed religion is on its trial before the world for its very life; it is not a question of the retention of clauses in the Athanasian Creed, but a question of whether there be any creed at all worth retaining." In speaking of Christ, he argues that the doctrine of the Nazarene attacked men in their most tender spot—not their vices but their cherished virtues; that this policy rendered him obnoxious to all, and placed him on a different basis from all the moralists of ancient and modern times. He remarks that to convict the respectable, upright, conscientious, good-natured, charitable and courteous gentleman of idolatry, and hardness of heart, and stubborn wilfulness, is to declare war with the world, and invite their sarcasm and contempt continually; and that this condemnation rests upon all true followers of Christ, and ever will until the day of judgment. "There can be no peace," he observes, "between two such armies as the soldiers of Christ and the servants of the devil; his disciples must fight as their Captain fought, making themselves an offence, a nuisance, an abhorrence, to every man who is not like them—an open confessor of the Name: and this is the great test by which our Christian faithfulness is to be tried, unflinching opposition to the clever man of the world and the godlessness of public opinion—two very powerful and

influential enemies. We find it, however, very inconvenient to proclaim an unpopular doctrine wherever we go, to be marked men in every circle wherein we move, and to expose ourselves to hatred, persecution, insult and ridicule, and so we calmly assume that times are changed; and that whereas it doubtless was the Christian duty in earlier centuries to fight manfully in his Master's name for the one faith, and openly publish his belief at the risk of even bonds and martyrdom, it has become the Christian duty in these latter days to avoid every kind of singularity, to do very much as others do, and by all means to keep his religion smuggled up in his own heart, lest the wicked world should laugh at him. Hence, we accept the philosophy of civilized heathenism as the guide of our daily life, and keep Christianity for our acts of devotion, for periods of solemnity and sentiment, and for times when we think we are going to die." This is somewhere about what the modern Christian's imitation of Christ is worth—a barefaced transparent absurdity.

The author then turns his guns upon the clerical dogma of eternal torments. He asks how any clergyman "can eat, drink, sleep, or rest, with such appalling certainties awaiting the majority of his parishioners; and when some simple-minded, but honest, man, asks one of their number if they are consistent, and a few more such modest, unassuming questions, he falls upon him straightway and crushes him and his question then and there, and tells him he is Infidel, Atheist, Freethinker, what you will, and sceptic. Christianity's position before the thinking world is hopelessly untenable, and would not be tolerated a single day did it not manifestly suit the world's purpose to extend its gracious forbearance yet a little longer toward so valuable an ally." The sleek bishop, with his palace and £15,000 per annum, comes in

for a hack or two; the unhappy parson receives no mercy at the hands of this satirist; so also the newspapers of the day are condemned as entirely devoid of Christianity of the genuine type. Christ and the *Times* would clash at once as violently as Christ and the clergy. Well, such is the drift of the author's mind, and it is quite interestingly drawn in this book with the startling name. No doubt the church or the religious community, or whatever you like to call it, is in the throes of another reformation, as great, aye greater, than the last. Every thinking man sees the flaws in the old system, and longs for something more tangible, more secure. Will this state of affairs continue? Can it? The world must go on or retrograde; inaction is impossible with so many busy brains at work. Suffice it to say that the clerical robe no longer deceives anyone; the disguise has had its day, performed its office, has been a check on millions through superstitious awe; but now the millions wait the Coming Man. There is something portentous in the air, and all men feel its influence. What is it? Perhaps the clergy can tell us. "Sleep on, take your rest—why agitate such question?" "Let sleeping dogs lie."

F. H

MERE-MANISM, &c.

A Letter to the Editor of the *Christadelphian*, on Mere-manism, God-Manifestation, the Sacrifice of Christ, &c. By W. D. Jardine, Stourbridge.

THIS is a pamphlet of 44 pages, in light blue cover. It is stated to be "by a Christadelphian of many years' standing: an old contributor to the *Herald of the Kingdom*," &c., &c.; doubtless for the purpose of giving weight to its contents; but the effect would be otherwise if the facts were exactly known. The author, though an honest man, and passing current for a Christadelphian, has never been entirely clear on some fundamental

Christadelphian principles, or very decided in his sympathy in certain practical Christadelphian directions. For example: he has been at issue with Christadelphians from the beginning on the subject of inspiration, contending that secular writers, such as Shakespeare, are inspired; a branch of the intellectual aberration which results in his bringing Christ to the level of a mere man. He is a sterling man as a personal friend, but inelastic in spiritual directions, and defective in his intellectual operations. Possessed of a strong intellect, he lacks the power and correctness that come from breadth. He can pierce and burrow in a subject exhaustively in one direction, with the effect, not of reaching a point aimed at, but of wondering where he is now. He lacks the power to excavate a matter scientifically, so to speak. He fails to take all parts of a subject into account. His mental sight is the opposite of quick from the tendency to concentrate the whole power of his mind on one particular point, and possibly also from natural defect. Parts of a subject escape his cognition, or he lacks the power to give them their logical effect. His intellect is not subtle, except in the microscopic sense. Combined with these there is a power of dogmatic emphasis which creates the idea of great depth where the subject is not understood.

We do not say these things in an unfriendly spirit. We state them as facts which disentitle the author to speak with the authority suggested by the reference in the title to a "standing" of "many years" as a Christadelphian. We should have preferred not to say anything in even apparent disparagement of a relative so highly esteemed in all private relations; but circumstances alter all cases; and when the retiring sterling private friend, steps forward, as "a Christadelphian of many years' standing," to lift his hand against the truth and help the enemies of the Lord, he must expect

to be handled without reserve in the encounter he provokes in its defence.

We propose not to deal with his letter in any thorough manner. It abounds with fallacies which the practised eye will detect, though the immense wordiness of the composition may prevent them from being visible to all. A few of the salient points may call for notice.

And first, we demur to the imputation contained in the prefatory remarks on the subject of "anathematising, cutting-off, and withdrawal." We neither anathematise nor cut off. It is not in our power to do either. That we withdraw from every one departing from scriptural ways, we admit: but this is a subjective, not an objective operation, affecting ourselves only, not those with whom we cannot walk. It is the only weapon of self-defence the believer is allowed. While not allowed to execute judgment in any form, he is allowed to step aside from evil-doing, lest he be a partaker. This is withdrawal: a washing of the hands of other men's sins, while leaving the whole matter open to the judgment of the Lord. Of this liberty we avail ourselves when compelled. But we deny that in any way we are guilty of withdrawing from those who hold "the gospel of the kingdom and the name of Jesus Christ" in their purity and entirety. We have, doubtless, withdrawn from some who *profess* to hold these things; but profession is one thing, reality another. All the churches claim to hold the gospel, and would even acknowledge to the phrase, "the gospel of the kingdom and the name of Jesus Christ;" but they are found wanting in the reality when it comes to "expository detail." So those withdrawn from while they profess to "hold the gospel of the kingdom and the name of Jesus Christ," are found in detail to be inconsistent with their general profession. A man cannot "hold the name of Jesus Christ" who denies the doctrine which the name

imports—that he was no mere man, but Jehovah in manifestation. The “bearing” or “disposition” to contend earnestly for the faith in its integrity; and to stand aside from all who corrupt it, is not a thing that will be “protested against” by any truly enlightened friend of the truth. It is a thing apostolically enjoined, a thing commended by the highest reason—a thing, the absence of which, in the first century, led to wholesale corruption, and would in our day have already destroyed the distinctive features of the truth. In the arduous battle for the truth, it is a thing beset with many difficulties; and a true friend of the spiritual order would not increase those difficulties by protesting against it, but would rather abet and encourage every tendency in the direction of faithfulness in this gloomy and unfriendly age. It is easy to criticise: it is easy to try to pull down. Let this be the part of those only who prate, whose zeal is never manifest except when an evil work is to be done.

Then there is the charge of “having no desire to encourage enquiry after truth,” and “stemming the current of progress;” as to which, we totally repudiate the assumption involved therein. That assumption is that we have not reached the truth; that the truth is a thing to be “enquired after;” or to put it as it has otherwise been expressed, that “Christadelphianism is not a finality.” If this were our opinion, we should be found altogether elsewhere. We should not sacrifice present respectability and present ease for the sake of a thing admitting of uncertainty and requiring further “enquiry.” In this point we totally differ from all our critics. We are certain we have attained to the truth; we are positive; we have no doubt. The truth is not with us an object of search, or a subject of investigation; it is a possession and a finality, and this confidence is not a matter of

assumption or an idiosyncrasy. It is founded on twenty-one years’ incessant daily reading of the Scriptures. The critics may call this “infallibility,” but it is nothing more than reasonable confidence. A man does not require to be infallible in order to be certain that he sees the sun. Casuistic philosophers—*alias* learned fools—may tell him he is not sure that it is the glorious orb of day he beholds, or, in fact, that he himself exists at all: what can he do but disregard them and pass on in confidence? When the critics condemn confidence as to the teaching of the Word, they either mean that we never can reach to the full assurance of faith, or that their view of the case and not their neighbours’ is the infallible one. If the former be their meaning, they convict themselves of belonging to the class condemned in the Scriptures, who are “ever learning and never able to come to a knowledge of the truth.” If the latter, it is a choice of infallibilities, and we do not hesitate to reject theirs. “Progress” is a pretty word, and “stemming the current of progress” a dreadful crime, of course; but there is progress two ways, and we cannot accept the guidance of the critics as to when the progress is backwards and when forwards. The backward progress of things in the first century was pushed forward with “good words and fair speeches, which deceived the hearts of the simple.” It is a good word and a very fair speech which, in this pamphlet, reprobates all attempts to stem the current of progress in the truth, and praises up the virtue of “encouraging enquiry after the truth;” but in its particular connection, it belongs to the class of utterances that misled the simple to their destruction of yore: it is the opposite of being “good” and “fair” in reality. Translated literally, it is a condemnation of steadfastness, and an advocacy of that spiritual rawness, in which, when for the time, the subjects

ought to be teachers, they have need that some one teach them, which be the first principles of the oracles of God. We totally repudiate the policy; we have no fellowship with the principle. We are one with those who hold the truth as a finality; who do not require to "lay again the foundations;" but who, strong in faith and filled with all wisdom, are engaged in the work, not of discussing the truth, but advocating it for the development of a people who shall be found in all assurance of faith, looking and preparing for the second appearing of the Son of Man in power and great glory.

Where would the truth have been to-day if the unwise counsels of this pamphlet had been followed every time that false doctrine found advocates among professors of the truth? It reads very beautifully to talk about "guiding a rill," and allowing a stream to "percolate;" but what does it mean? Is it the duty of a man who is in earnest about the truth of God to take error under his patronage? to provide channels for a poisoned flood of bewildering and carnalised speculation? It is all very well for uncertain critics who need "enquiry" and require "progress" to act upon such a policy. No sane man, who is enlightened in the truth, would be guilty of it. He will resist men of corrupt minds, and contend earnestly for the faith, even if quite carried away before all the "mighty torrents, foaming and surging," that might spring from the depths of darkness. He would rather persist in "stemming" the destructive floods than save himself by a cowardly accommodation to their wanton liberty. It is no business of his if they "create channels for themselves:" he will not partake of evil whatever may be the consequences.

Paul commands the brethren to "all speak the same thing," and to be "perfectly joined together in the same mind

and in the same judgment."—(1 Cor. i. 10.) How strangely, by the side of this, does the statement of this pamphlet read: that "certain differences of opinion are necessary to progress," and that these differences are to be "appreciated rather than otherwise." What can we do but hold by Paul and reject the pamphlet. We can understand the sentiment of the pamphlet as applied to matters of science where knowledge comes from investigation, and investigation is stimulated by conflicting theory; but it is incomprehensible in reference to the faith of Christ, except on the hypothesis already rebutted—that this is a matter of uncertainty. The advocacy of "differences of opinion," as a matter of advantage among brethren will please well a certain class; but it will not find any favour among true saints who have come, and are helping others to "come unto the unity of the faith, and of the knowledge of the Son of God . . . being henceforth no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." In fact, this principle of unity, as opposed to "differences of opinion," distinguishes the true brethren of Christ from mere opinionists, who have a smattering of the truth, but who, though "ever-learning," are never able to come to a knowledge of it.

To the charge of holding "that the knowledge of Scripture, in the writings of Dr. Thomas, has reached a finality," we plead guilty. If we were ignorant or unfamiliar with the Scriptures, or were like those who, when they attempt to write or speak, have to look at them through the telescope of dictionaries, concordances, and such like, we should not have ground sufficient to entertain this conviction; but our acquaintance with them in daily intercourse for twenty-one years, enables us to be confident on the point. Our reading has not been con-

fined to the Scriptures, or to the writings of Dr. Thomas. We have read what others have to say. We have, therefore, all the materials to form a judgment; and our judgment is distinctly to the effect imputed—that, in the writings of Dr. Thomas, the truth is developed as a finality, and that they are a depot of the Christian doctrine. In this sense we are “committed to Dr. Thomas.” Dr. Thomas has been laid aside in the grave for a season; and so long as God permits life and health, we shall defend the mighty results of his labours against all ridicule and opposition from friend or foe. Were he in the land of the living some who are in hostility would be in a different attitude towards him. When he re-appears, they will be ashamed. Meanwhile, God, who used him in the doing of His work, lives to note the gap made by his death, and the results which were not unforeseen to Him. In His sight, and with His help, we shall hold fast to the truth brought to light by his means; and, please God, will rejoice with him at the near-impending realisation of all the hopes of the saints, in the day when the bitterness of present warfare will only add sweetness to the hour of triumph. We shall try and endure the odium which calls this a dictatorial spirit. The clear perception, strong choice, and resolute defence of that which is true and good is not the offspring of dictation; nevertheless, if enemies or friends choose to consider it so, we must heed them not. It is this spirit that enables a man to say at last, “I have fought a good fight: I have kept the faith.” It is not a question of pulling up the tares, which no man can do. It is a question of not being partakers of other men’s sins, and of washing our hands of all complicity in the practical treachery to the truth which would preach it as an uncertain thing, and defile it by admixture with the leaven of the Scribes and Pharisees.

Into the mere-manist defence, it is not

necessary to enter particularly. The pamphlet declares that the mere-manists “believe as firmly as their accusers, that Jesus as God manifest in the flesh.” If this statement were true, the persons referred to would never apply the term “mere man” to Jesus: for no mere man ever was God manifest in the flesh. That Jesus was a man is true; but his relation to the power that begat him, both in the effect resulting to himself from such begetting, and in the connection existing between him and the Father afterwards, is such as to preclude the use of the term “mere man,” which means only man. The name of this man intimates who he was—Emmanuel—God with us—a name bestowed while yet in his infancy; a name worshipped in the infantile stage by wise men from the East, signalled by a star-like token in the heavens, and celebrated by the rejoicing of the angelic host on the plains of Bethlehem: “Unto you is born this day in the city of David, a Saviour which is Christ the Lord.” Simeon, to whom it had been revealed that he should not see death till he had seen the Lord’s Christ, having taken up the child conceived of the Holy Spirit, said, “Now, lettest Thou thy servant depart in peace. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people!” The child grew in wisdom, and at twelve, confronted the doctors in the temple, saying afterwards to his mother “Wist ye not that I must be about my Father’s business?” At thirty, he was publicly acknowledged and further qualified by the unmeasured effusion of the Spirit that begat him, and enriched him, and made him what he was. “He went forth, speaking as one having authority and not as scribes.”

To apply the term “mere man,” to such a personage, because he was a man, is a stultification of propriety and an obscuration of truth. As well might you call the languages spoken by the

apostles on the day of Pentecost "mere sound;" the multiplied loaves "mere bread;" the making whole of the lame, a mere physiological performance. The tongues were sound; the loaves were bread; the cures were physiological achievements; but to employ the term "mere" to them is to shut out from view the part taken by God in them. The sound was produced by the Spirit; the bread was made by the Spirit; the healing was performed by the Spirit; and the Spirit's doing of all these things was the material and essential element of each case; which would be shut out by the use of the word "mere." So Jesus, though a man, was a spirit-produced man, a spirit-moulded man, a spirit-guided man for a work and purpose of the Spirit apart from which he, the man, would have had no existence. To apply the term "mere" to such a man is a desecration of the divine work, which no reverential mind, enlightened by the truth, can bear to be guilty of, either by their own words, or by complicity with those who use them. With whatever reservation the words may be accompanied, the words themselves have a tendency in the direction of blasphemy when applied to him who was God-manifest in the flesh. While the man Christ Jesus was one, and the Father another, the man Christ Jesus was himself the product of the Father's power in his conception—a power which was not exercised to produce a mere man, of which there were millions already in existence; but a man who, by reason of the power imparted to him, shewed forth from the beginning the Father's character and glory for the Father's purpose; a man who had the Father's name named upon him from his babyhood, and expressive of the fact that the whole work to be done was to be the work of God, and not of mere man: a man in such intimate connection with the Creator as

to be able to say, "I and my Father are one."

But this pamphlet denies that Jesus was the Word made flesh till his baptism, and asserts that he did not begin to manifest God till he was thirty years of age. It quotes the remarks of John in connection with the miracle of turning the water into wine, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory" (John ii. 11), and declares it to be a specification of the time when Jesus began to manifest God. But the words do not answer to the description by any means. A *beginning* of miracles is not a beginning of the thing the believer of the truth contends for against the mere-manist. The beginning of the exhibition of a thing is not the beginning of the thing itself. The glory of Christ, in the sense of the term as now used, existed before the manifestation of it. It began with the overshadowing of the Holy Spirit at his conception, which gave him all the excellence he had. John was sent that he (Jesus) might be *made manifest* to Israel (John i. 31), and miracles were superadded to draw attention to Jesus as Jehovah's name-bearer: not to constitute him such.

Among other extraordinary propositions, which have only to be quoted to stand confuted, are 1, That Jesus was not Christ till he was baptised; 2, That he required to be born again by water; 3, That he did not come as Jesus the Saviour till he emerged from the waters of the Jordan; 4, That his being born of Mary by the power of the Spirit did not constitute him Jesus the Christ; 5, That he might have been the Son of God long enough without being Jesus the Christ, had he not been born of water, "to enter as pertaining to the kingdom of God on a new career!" 6, That he *began* his righteousness with baptism! 7, That his miraculous birth was no testimony to his being the Son of God; 8, That the first thirty years of his

life was no testimony! 9, That his resurrection was no testimony! 10, That he was not the Lord from heaven in the days of his flesh, but will only be so at his second coming!

We will not follow the arguments by which these unscriptural assertions are supported. They are, for the most part, a wordy darkening of counsel, a throwing of dust into the air; a tortuous inexplicable complication of a simple subject through excess of ingenuity, and a want of breadth in knowledge and intellectual vigour. Fallacy runs through and supplies the knots to the tangled skein. We give two specimens of many, in which the reasoning is smart and apparently conclusive, but a failure from the flaws mentioned.

The question had been asked in the *Christadelphian*, some time ago, how we could conceive of a mere man having the angels in subjection to him: to whom we are but equal in the resurrection. The pamphlet answers this by pointing to the fact that the saints will judge angels. It remarks: "Explain how mere men will judge angels, and you will enable me to explain how Jesus Christ has the angels in subjection to him." The fallacy here is in using the word angels as if it meant the same in both cases. The saints will judge *the angels who fell*. The angels in subjection to Jesus are *the elect and glorified angels*. One may understand how mere men, in a glorified state, may hold from Christ a delegated authority to judge angels lower than themselves, without having furnished any explanation in harmony with mere-manism, of Christ having all power in heaven and earth.

The other instance is where the writer, combating the doctrine of "the Word being transformed into flesh in the birth of Christ," cites the words of Peter: "The Word which God sent . . . began from Galilee . . . after the baptism which John preached,"

and remarks, "Of course, if Jesus had been the Word from his babyhood, it would have begun then." Here we have the same misleading play upon words.

The Word (*λογος*) that was made flesh is a different thing from the word (*ῥημα*) that God sent to Israel. Jesus was the (*λογος*) made flesh from his babyhood, but the manifestation thereof to Israel did not begin till the *ῥημα*, proclaimed by Christ after the baptism of John. According to the pamphlet, a message by the mouth of a mere man was the Word made flesh! Read in contrast with this the words of John: "The Word was made flesh, and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

The whole question is discussed in the natural man style, described by Jesus as "judging of divine matters" after the flesh." God is, so to speak, placed on a level with His works in nature. "Can a butterfly be made a worm?" asks the writer, in substantiation of his denial that the Word was made flesh. What answer can be made, except that though man cannot change a butterfly into a worm, God could do it if necessary; and that making spirit into flesh is, with Him, as easy of performance as making flesh into spirit. . . . The writer obtains somewhat of an advantage by introducing the Chicago tract. To this advantage, he is by no means entitled, as we do not agree with the conclusions of the said tract, and published our dissent as soon as it appeared. Nor do we assent to his assertion that the theory of the said tract is the logical deduction from our premisses. If God were an helpless element, subject to the laws of mechanical and chemical affinities, there would be ground for the contention; but He is subject to no law. The result He wills is the result realised at any time that He puts forth His power by the Spirit,

and not a result that helplessly comes from the agency employed. If He wills the formation of a beast, though His Spirit is the power, the beast has nothing spiritual in it. If He wills His wisdom and power to become the seed of David for manifestation therein, it is none the less the seed of David, though the Spirit is the power that executes the result. Yet is such seed of David not to be called the "mere" seed of David; for the "mere" seed of David is not the wisdom and power of the Deity. These things appear contradictory to those only who look upon God as a creature or subject to the law of necessity. Here, in fact, is the spring of all the difficulties that have arisen on this question. Until men have larger and juster thoughts of the Supreme, they will always argue wrongly about His works. When they treat Him as a great passive impersonal abstraction, they cannot fail to distort and misunderstand and misrepresent His ways, whether in the birth or the sacrifice of Christ. A want of vividness in the recognition of the LIVING GOD, possessor of all things, is the source of much of the misconception of the truth which has arisen in past times, and is now pressing itself importunately on the minds of the brotherhood of the nineteenth century.

This leads (after one other point) to the second part of the pamphlet. That other point is the correction of a mistake by which the writer imputes to the Editor of the *Christadelphian* the words: "Christ died, but he did not wholly die." These words are obviously what the writer thinks the Editor ought to say; but they are put within quotation marks as if they were our actual words. As they will be sure to be read in this light, we think it necessary to disclaim them wholly.

On the second part of the pamphlet it is not necessary to say much. It is natural to find mere-manism in affinity

with Renunciationism. The two spring from the same inability to rise to divine thoughts and ways; the same tendency to judge the ways of God by the ways and rules of the natural man. The pamphlet is not wholly on the side of Renunciationism; while believing with them in the artificial fiction styled "an uncondemned Christ," it contends, by a process peculiar to itself, for the fact that Christ died for himself as well as his people. These two things it insists upon rather than argues; for, instead of real scriptural argument, there is a maze of assertions which it is bewildering and of no consequence to follow. Some of the postulates laid down are amazing, such as that Adam's sin is "imputed" to us (!) that our multiplied individual transgressions are not to be compared with the awful fatality of inheriting a mortal nature from Adam; that believers are not in Adam (!) though Paul attributes their death to this fact; that Christ turned away the wrath of God by dying. It is evident that the writer is smitten by the Renunciationist miasma. He talks the barbarous jargon of that disease, which is quickly discernible from the clear, healthy, noble discourse of the Holy Oracles. If it ever becomes necessary, we shall expose the abundant sophisms and unscriptural assertions with which this section of the pamphlet abound. Meanwhile we think it sufficient to point out the following. A "now-no-condemnation" state for saints in Christ is plausibly made to argue a similar position for Christ by nature. The fallacy is apparent when we remember that it is in a *crucified and risen Christ* that saints are in this relation, and that what they have in him *after* crucifixion and resurrection is no guide to his position before crucifixion and resurrection. If the terms "crucified and risen" be inserted before "Christ" throughout the writer's argument on this head, the absurdity of his contention

will be manifest. Another fallacy that runs through and vitiates the entire argument is the constant assumption that saints are now fully adopted sons. They are but in process of adoption. They "wait for the adoption, to wit, *the redemption of the body.*" While the body is dead (condemned) because of sin, they are not the fully developed children of God. They are only children of God in the final sense when they are "the children of the resurrection."—(Luke xx. 36.) How inconsistent to contend for Christ possessing our nature, and at the same time to deny that he came under the dominion of that which is the characteristic element of that nature—the law of sin and death working in our members. The inconsistency is only escaped by taking refuge

in a new doctrine of mortality—viz., that it is not inside but outside of us; that we do not inherit it but receive it from heaven; that it is not transmitted by physical descent, but promulgated against us from the Eternal Presence in punishment of sin we never committed!!! Then we have the phrase "in Adam in a spiritual sense," and the term "grace," in a mystical sense. Oh, the mire of sectarian theology! We had escaped it, and some of us remain escaped; but here are men of past repute in the freedom of Christ, up to their thighs and rapidly sinking out of sight. Well, we are sorry for them; but their past history, in a spiritual sense, is, in almost every instance, the key to their present dilemma, and makes their case hopeless.

EDITOR.

THE SEVENTH CHAPTER OF ROMANS.

THIS chapter forms part of a chain of reasoning, but may nevertheless be considered apart without disadvantage, if its relation to the chain is recognised. It presents an illustration of Peter's remark about the epistles of Paul: "Wherein are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction."—(2 Pet. iii. 16). There are statements in it that are only intelligible on a just apprehension of human nature in all its relations. Those who grasp only some of these, are baffled by some of these statements. It requires spiritual-mindedness to see their truth or understand them. Carnal men do not know what carnal nature is: anomalous though it may appear, it requires spiritual discernment to be able to know and recognise "the flesh" in all its signification. A lion does not know itself a lion, though it be such; man only knows it. Even so a carnal man does not know what the carnal nature is, which can only be discerned by the Spirit and by those who are taught thereby. To carnal men, this spiritual discernment is only a thing to laugh at, but it is none the less a palpable reality, which enables those possessing it to understand Paul, and to endorse Paul's experience as their own. This seventh chapter of Romans is almost a touchstone by which a man's whereabouts in spiritual understanding may be ascertained. "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."

The seventh chapter of Romans is particularly addressed "to them that know

the law (of Moses)" (verse 1): because the argument to be employed was to hang on an illustration derived from the law, and to relate to their position in reference to the law. The first fact laid down is, that the jurisdiction of the law over a man extended to the full term of his life. However long he might live, he could never reach an age when he would be free. "The law hath dominion over a man so long as he liveth." Death put an end to this dominion, for no law could reach dead men. This is illustrated by the case of a husband to whom a wife was bound so long as he lived, but at whose death she was free to be married to another. Her husband died really, and she died legally, to the law holding them in union as man and wife; and the woman was at liberty to form a new connection. Paul applies both features of the illustration to the case in hand: "Ye, my brethren, are become DEAD TO THE LAW." How? "By the body of Christ." How came they to be related to the body of Christ? By being "baptised into Jesus Christ" (chap. vi. 3), and so becoming members of his body.—(Eph. v. 30). What had the body of Christ to do with death? It was hung on Calvary till death invaded it. What had this to do with escaping the jurisdiction of the law? Christ was made under the law, subject to death like his brethren.—(Gal. iv. 4; Heb. ii. 9, 14-16). Therefore, when he died under the curse of the law, the jurisdiction of the law ceased; and when he rose again, he was "another" man in relation to what he had been before: a free man; by marriage with whom, we may obtain freedom also. Is this what Paul means by the illustration of a widow being married to a new husband? Yes. He says "Ye are become dead to the law by the body of Christ, that ye should be *married to ANOTHER.*" To whom? "To him who is raised from the dead." Wouldn't it have been sufficient to be married to the first Christ—Christ before crucifixion? Yes, if Renunciationism were the truth; for that teaches a free Christ before he became so by death and resurrection. But according to God's wisdom, it would not have been sufficient, for he was not then free. Is it to the dead Christ we are married? No: "To him who is raised from the dead," partaking whose death in baptism, we also partake of his purchased freedom from the law of sin and death. The imputation of being baptised into "a condemned Christ" is one of the slang vulgarisms of Renunciationism carrying weight only with the simple.

The object of this way of God is stated to be "that we should bring forth fruit unto God." This is no chance saying or rhetorical finish to a sentence. It defines a principle and an object. It touches the very marrow of the plan of salvation. The object of that plan is that the glory of the goodness that will come by it may be directly and proximately and apparently due to Jehovah, and that the glory of the creature may be excluded. It is in one place expressed by Paul thus: "that we should be *to the praise of His glory*" and again "*to the praise of the glory of His grace.*" Had salvation been given as a reward of merit, there would have been something for the flesh to glory in: fruit brought forth in such a connection, would have been fruit unto ourselves; but "the law having entered that the offence might abound," and all the world having thus become guilty and condemned, room is made for the abounding of grace or

favour in our admission to forgiveness of sin for Christ's sake, in whom the law has been vindicated and fulfilled. Fruit brought forth by those occupying this position of favour in Christ, is "fruit unto God." They "shew forth the praises of Him who hath called them out of darkness into His marvellous light."—(1 Pet. ii. 9.) They are God's husbandry (1 Cor. iii. 9): God's workmanship created (by Him) in Christ Jesus unto good works.—(Eph. ii. 10.) He has predestinated them unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will to the praise of the glory of His grace.—(Eph. i. 5, 6.) To this position they are called by the gospel.—(2 Thess. ii. 14.) When called, they are "in the grace of Christ."—(Gal. i. 6.) The favour of being admitted to such a position is anterior to all "works." The works to come after will decide whether or no we are to continue in it, but in the first instance, the conferring of it is independent of our works. Here lies the solution of all apparent conflict in the writings of the apostles on the subject of grace and works. The opportunity of being saved is of faith that it might be by grace (Rom. iv. 16), and it is of grace that it might be to the praise of God to whom praise only truly belongs; and not to man who is powerless and empty; that we might bring forth fruit unto God and not to ourselves.

(Verse 5): "When we were in the flesh, the motions of sins which were by the law did work in our members to bring forth fruit unto death." In the literal sense, Paul was still in the flesh when he wrote these words, as illustrated by such remarks as "Though we walk in the flesh, we war not after the flesh" (2 Cor. x. 3); "As many as have not known my face in the flesh," &c. (Col. ii. 1) But in his spiritual relations, he was no longer "in the flesh." He did not stand on the flesh; his hopes were not founded on its achievements; his friendship towards God was not based on its merits, but on God's favour in Christ. It was his doctrine, that "they that are in the flesh cannot please God (Rom. viii. 8), because "all having sinned and come short of the glory of God" (Rom. iii. 23), they were condemned already, and could not justify themselves from past sins by their good deeds. Hence, Paul did not and could not rest in the flesh as a ground of confidence. He describes himself and those who were with him, as those who rejoiced in Christ Jesus, "and had no confidence in the flesh."—(Phil. iii. 3.) But Paul once rested in the flesh, as is evident from this 5th verse: "When we were in the flesh." As he says in Phil. iii. 4, "If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee." Before Paul saw Christ near Damascus, he was resting on his achievements under the law; he was then, spiritually, "in the flesh;" and his statement in the verse before us is, that "when he was in the flesh, the motions of sins which were by the law did work in his members to bring forth fruit unto death." "But now," says he, "we are delivered from the law, THAT being dead wherein we were held (that is, the bondage of the law which held them, ended in Christ, on whom it expended its whole curse), that we should serve in newness of spirit, and not

in the oldness of the letter." The law is styled "the letter" because of its being a matter of writing, whereas the liberty of the gospel was a matter of living message by the Spirit from the Father. To serve under the latter was a far more glorious thing than to stand in a written law, in sin-laden doubt. In this connection, we can understand Paul's language in 2 Cor. iii. : "Our sufficiency is of God, who hath made us able ministers of the New Testament, not of the letter, but of the Spirit, for *the letter killeth*, but the Spirit giveth life. But if the ministration of death, written and engraven on stones, was glorious . . .

how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

But this argument about the law causing sin and bringing condemnation, suggests, on the face of it, that the law is a sinful thing. Paul accordingly anticipates and answers the objection. "What shall we say then? *Is the law sin?* God forbid. Nay, I had not known sin but by the law." Here we must pause a moment to consider the "I" of this and the succeeding eighteen verses. Who is it? It would not be necessary to ask this superfluous question were it not for a class of interpreters who find it necessary to say that this "I" is not Paul, but (to use their language of Ashdod) "an unregenerate man"—an ideal personation of wickedness introduced by Paul, to illustrate the workings of sin. A very rapid glance is sufficient to show the erroneousness of this gratuitous suggestion. The "I" of Paul's discourse is one who is wretched on account of his shortcomings (v. 24): this is not the condition of a man "dead in trespasses and sins." Paul's "I" thanks God at the prospect of deliverance through Christ (25): which the typical sinner of the new theory could not do. Paul's "I" delights in the law of God after the inward man (22): this does not the so-called "unregenerate man." Paul's "I" also is one who "would do good" (21); who is conscious of a conflict between "the law of his mind" and "the law in his members;" who consents unto the law that it is good (16); who has the will to perform it (18), and who with the mind serves the law of God (25), in all which particulars the "I" differs totally from the man to whom his remarks are applied by the class in question. Most obviously the "I" is Paul himself, as the connection requires, and as is conclusively proved by the last sentence of the soliloquy: "So then with the mind, *I myself* serve the law of God, but with the flesh the law of sin." Nothing but the requirements of a wrong theory could have suggested the violence of taking away these words from Paul, and putting them into the mouth of a so-called "unregenerate man."

But now comes the question how some of the statements are to be understood if Paul is the speaker. This will best be answered by a close following of the statements, in the consideration of which, we shall find that Paul speaks of himself at different stages of his life, whence we obtain one clue to a right understanding. In answer to the question whether the law, after all he had said, was not to be considered sinful, he says (as already quoted) "God forbid! Nay, I had not known sin but by the law; for I had not known just (i.e. unlawful

desire) except the law had said, Thou shalt not covet!" His object is to prove that the law was a spiritual institution designed to make manifest the corruptness of human nature. Keeping this in view (which is stated in verse 14), it is easy to follow the argument. Paul's notions of sin were derived from the law; for if the law had not forbidden certain natural actions of the mind, he would have remained ignorant of sin in these directions, though fully exercised therein. As he says elsewhere (Rom. iii. 20): "By the law is the knowledge of sin." His argument is "the law is spiritual; for it taught me what sin was." It made him aware of his tendency sin-wards. "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead." Here is a distinctly retrospective allusion—a reference to a *past experience* of Paul, which becomes more definite in the next three verses: "For I *was* alive without the law *once*, 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." As a child of the circumcision, rejoicing in the inherited privileges of Abrahamic extraction, Paul, in his early years, was alive, looking up to God with confidence, and forward with hope in the promises made to the fathers. But when the commandment came to him, on his arrival at maturity, that is, when he came as an adult under the operation of the law—when his faculties awoke and his mind opened to the full perception of what the law required, he experienced the revulsion of feeling described in these verses. He found himself condemned by the law which was ordained to, and to which he looked for, life. But he puts not the blame on the law. It was the propensities native to himself that rebelled under the dictation of the law. The conclusion he draws from the premisses is (verse 12), "Wherefore the law is holy, and the commandment holy, just and good." But he again recurs to the apparent paradox: "Was then that which is good made death unto me? God forbid;" and in the next sentence he gives us the philosophy of the law, so to speak—a philosophy which is foolishness to the natural man, but in which, nevertheless, it is possible to discover a surpassing beauty. He states that its object was *that "sin might appear sin, working death in him by that which was good; that sin by the commandment might become exceedingly sinful."*—(verse 13.) Sin (the natural rebelliousness of the human heart against the authority of God) was latent without the law. A man without command to do that which was disagreeable, or abstain from that which was pleasant to his natural impulses, could not be manifest either to himself or others in his real disposition towards God. He would be a sinner undeveloped for want of opportunity; innocent of transgression because of the absence of law, but certainly not a righteous man whose characteristic is submission to God. The object of the law was to make this latent sinner manifest. "The law entered *that the offence might abound.*"—(Rom. v. 20.) It was added because of transgression in this sense (Gal. iii. 19), that every mouth might be stopped and all the world become guilty before God.—(Rom. iii. 19.) It was a complicated system of exactions

by which weak human nature was certain to become convicted in many transgressions. For this reason it is that Paul was able to say, "As many as are of the works of the law *are under the curse*; FOR it is written, Cursed is every one that *continueth not* IN ALL THINGS which are written in the book of the law to do them."—(Gal. iii. 10.)

Sport has been made of the fact that God gave a law that men were not able to keep. Son-of-Belial like, the questioner has dared the presumptuous question, Why should He do such a thing? It would be a sufficient answer to ask, "Hath not the potter power over the clay," to work it on any principle he chooses? It is easy to argue with apparent force against the principle in question. It is easy to ask, What would be thought of the man that should appoint his fellow a task impossible for him to accomplish, and then punish him for not performing it? It is easy to quote Pharaoh ordering bricks without supplying the material; but all this is nothing to the point. You cannot argue from such a transaction between man and man, to what it is between God and man. First, man has no power over, or right of property in his fellow, whereas man is the workmanship and the property of God; and He may do with man what man may not do with man; for who shall say to Him, What doest Thou? But the next thought is of even more consequence. Between man and man such a transaction, without any object beyond itself, would be tyrannical; whereas on the part of God, as an element in a process by which great good is to be worked out, it is the form of wisdom and kindness. One man cutting off another man's leg with intention to maim, is a monster: with intent to save life from a dangerous malady, he is a benefactor. This illustrates the difference between the two, and demonstrates the shallowness of all arguments from man to God as to the working of this principle.

God gave a rigorous and burdensome law, that men might at last come to know how sinful they are, and how powerless to work out for themselves eternal good. Here it may be asked, Why did He allow man to get into such a state? Why didn't He so watch and hedge the beginnings of things that man might have continued very good, and earned the divine favour by his unflinching compliance with the divine will? The answer is: that God might be exalted in salvation being a thing of His own favour. Again it may be asked, Why is it so very important that God should be exalted? Why not develop eternal society upon the principle so much applauded in the world, of self-reliance, independence, self-respect, &c. Here we touch the root and marrow of the whole subject. The recognition of God as the highest and the best and the benefactor—direct, tender and cordial—is necessary for the pleasure of God and the well-being of man, and is demanded by the eternal reason of things as the first law. God is eternal and sovereign: man a helpless dependent upon His power, wisdom and goodness. The recognition of this fact is the essential basis of intercourse between God and man, let alone eternal fellowship. The distinct, thrilling, striking recognition of this fact is brought about by precisely the experience through which God has put that part of the human race, of whom He intends to make future use. The law convinces them all as transgressors: every

mouth is shut. There is no room for glorying. Salvation has come of the pure goodness of God, in harmony with His own wisdom. God is exalted, and we are abased to the position of humble recipients of His favour, in Christ, in whom our sins have been condemned. As an indispensable preliminary to this result, it was necessary that the natural man should be put under the law, "that sin (in him) might appear sin, and that by the commandment it might become (what it is) exceeding sinful."

"For we know," continues Paul (verse 14) "that the law is spiritual:" it is the dictate of the Spirit's authority and the embodiment of the Spirit's wisdom, imposed upon the natural man, who as the Spirit's work and property, is bound to be subject: "but I (Paul) am carnal, sold under sin. For that which I do, I allow not, and what I would, that do I not; but what I hate that do I. If, then, I do that which I would not, I consent unto the law that it is good. Now 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. Oh! wretched man that I am, who shall deliver me from the body of this death?"—(verses 14-24).

These are the words that constitute the difficulty which some experience in the understanding of the 7th chapter of Romans. They think it inconceivable that Paul, the obedient and exemplary saint, who could say, "Be ye followers of me;" "Walk as ye have us for an example," could describe himself in words which appear to imply an abandoned character. Their difficulty arises from a superficial view of the case. The difficulty disappears when we follow Paul in the full depth of his argument. He is dealing with the roots and the foundations of the subject. He is showing what the law is in itself, and what human nature is in itself. The former he proves to be holy and spiritual; and though the occasion of sin to those placed under it, the cause of this he shows to lie in them and not in it. He makes use of himself to illustrate the point; for he could speak experimentally as one in whom the law had wrought its full work of causing him to know himself. And although standing in the liberty of the gospel, and serving and delighting in the law of God after the inward man, he was still in the flesh physically, and, therefore, carried about with him the spiritual burden of the old man, whom, though held in subjection, he found to be an ever-present obstacle to the full flights marked out by the new mental man created in him in Jesus Christ. He could, therefore, declare all the things set forth in the concluding half of the chapter, without creating any difficulty as to his acceptable walk and conversation. Those who have soared the highest, spiritually, will understand this the best. Spiritual-mindedness only feels the burden of the natural man. The natural man, pure and simple, has

no sense of burden in a spiritual direction ; he is content with his attainments because he knows nothing beyond them : like a rustic dauber on canvass, well pleased with his own productions and those of his fellow-daubers, which would fill with anguish the soul of a true artist. Paul had become spiritually-minded, but this was an engraftment from without. It was super-imposed on the natural Paul by the education of the truth and (in his case) the direct instruction of the Spirit. It was *a new man* united with the old or natural man. There was thus a duality created, of which every man similarly subject to the Spirit is conscious ; not a separable duality, but still a felt one, so far as mental operations are concerned. It is necessary to have this duality in view, in order to appreciate Paul's remarks in question. The duality is very visible in his remarks. Of the one he says, "In me (that is, *in my flesh*) dwelleth no good thing ;" implying that in the other me—that is, the new "me," the mental "me" created by the Spirit through the word—there was some goodness, viz., a capacity to "delight in the law of God *after the inward man.*"—(verse 22.) Again, "I see *another law in my members* warring against the law of *my mind.*" This is what he said to the Galatians : "The flesh lusteth against the Spirit, and the Spirit against the flesh ; and these are contrary one to the other, so that ye cannot do the things that ye would."—(Gal. v. 17.) The implantation of the mind of the Spirit by the word, does not extirpate the natural man with his affections and lusts ; it imposes but a check, a control, a power to restrain and crucify, and bring into subjection. But this power does not obtain complete ascendancy : as long as the body continues physically the mortal, sinful thing it is, the natural man acts as an obstruction to the operations of the new man of the Spirit, causing the person thus dually-constituted to feel and speak as Paul, being conscious, like him, of inability to accomplish what he "would," and a necessary submission to things he "would not." Of the natural man, which (though in subjection) continues till we are glorified, he can say, "I am carnal, sold under sin." This we inherit : sin personified is the owner of the human race, because through disobedience at the beginning, it obtained possession of the whole, and, therefore, of the saints, such as they are as natural men, and continues in possession till they are redeemed from the power of the grave. The release begins with the mind and ends with the body. The latter continues "dead because of sin" (Rom. viii. 10), till he for whom we look from heaven shall "change our vile body, that it may be fashioned like unto his glorious body." While they continue in the flesh, they can say with Paul, "That which I do I allow not ; what I would, that do I not ; but what I hate, that do I." This has always been a puzzle to the carnal class, but is intelligible enough to those who "delight in the law of the Lord after the inward man." Many illustrations of its meaning might be given. Let one or two suffice. Perfect fellowship with God (and it is after a perfect fellowship that the new man aspires) requires a continual memory and a continual love and adoration of Him—a continual sense of His greatness and holiness—a continual praise, though unexpressed. To forget God is sin ; to see Him always before us at our right hand is the example set for us by the Spirit

in David and his son. But behold this natural sinner with which we as yet are clogged : his thoughts get easily filled with other things ; he gets exhausted in physical energy, and in a state of mental blank towards God ; nay, worse, through this weakness, he perhaps forgets his duty to a neighbour, and fails to sustain the part of an obedient son. The commandments concerning submission to evil, or concerning the doing of good, may be forgotten by him. He may think selfish thoughts or contemplate a selfish purpose, or fail in the management of his affairs, as a disinterested and faithful steward of the manifold grace of God. Concerning anger also, from the same weakness he may often fail. These things which he does, he allows not. He hates them, and himself as the performer. The things that he would do—the continual communion with God, the continual serenity, and purity, and love and obedience, the continual blessing and comforting of others—he does not. His attainments are feeble, and blemished by continual imperfection ; and in consequence, he knows by experience what are the unutterable groanings Godwards, through the interceding Spirit in Christ, to which Paul alludes in Rom. viii. 26.

At the same time, he takes the comfort that Paul administers to himself : “ 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.” We will not be held accountable for the non-performance of the impossible. It is not that He may punish us, but that He may make His kindness the more obvious, that weakness is the inheritance of the children of God in the first stage. Sin dwelling in them is the cause of their short-comings. The new mental man created by the truth (where he *is* created and is kept alive by the continual nourishment of the word)—repudiates and grieves for the short-comings. He consents heartily unto the law of all God’s requirements that it is good. It is not he that is guilty of the things he grieves for. If things were as he ardently desires, he would serve God day and night continually, without fault. It is a grief and a burden that he has not yet apprehended that for which he has been apprehended of God. He is looking and longing with all his heart for the time when he will be delivered from the bondage of the corruption, and rise to equality with those glorious beings, the angels of his power, who “ excel in strength, that do His commandments, hearkening to the voice of His word—His ministers that do His pleasure.”—(Ps. ciii. 20). In the spirit-nature, conformity with the will of God will be as instinctive and easy to him as failings are with him now. He yearns for this nature, and strives to walk in accordance with its dictates now. His life in its overt acts is ordered in harmony with its precepts. This, in fact, is the great difference between him and those who are purely carnal : the latter have no aspirations Godwards, but are content with what they “ know naturally as brute beasts ; ” the other pants after God, as the hart panteth for the water brooks, and strives to obey His commandments *while yet* in a state of humiliation before Him, because of the cleaving of his soul to the dust. He joins fervently in Paul’s exclamation, “ O wretched man that

I am, who shall deliver me from this body of death. I thank God (who shall deliver me) 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." That is, mentally, we seek after what God requires; but physically, we are subject to those conditions and necessities whose existence are due to sin.

There is much in all these things that to the merely mathematical mind will appear paradoxical. No man can comprehend them who is destitute of a living sense of a living God, for this is the leading factor in the whole problem. Because the natural man is destitute of this ("for the carnal mind is enmity against God. It is not subject to the law of God, neither indeed can be"—Rom. viii. 7;) therefore it comes to be true that "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." But let a man fear God, which is *the beginning* of wisdom, and let him reverently, dilligently and prayerfully read His word, and he will be able to understand these (at first sight difficult, but really) comforting and glorious things, for it is written: "My son, if thou wilt receive my words and hide my commandments with thee, so that thou incline thine ear unto wisdom and apply thine heart to understanding; yea, if thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."—(Prov. ii. 1-5.) The Lord taketh pleasure in them that fear Him, in those that hope in his mercy.—(Psalm cxlvii. 11.) All the words of His mouth are in righteousness. There is nothing froward or perverse in them. They are all plain to him that understandeth and right to them that find knowledge.—(Prov. viii. 8, 9.) Who is wise, and he shall understand these things? prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein.—(Hosea xiv. 3.) Everyone that is proud in heart is an abomination to the Lord.—(Prov. xvi. 5.) For evil men understand not judgment; but they that seek the Lord understand all things.'—(Prov. xxviii. 5.)—EDITOR.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 58.

"Exhort one another daily."—PAUL.

SURROUNDING once again this table, we stand related to wonderful facts which can never be too vividly remembered. They stretch away like lines of landscape from the spot where we stand, to a distant horizon behind us—a definite

horizon—a horizon on which the Biblical telescope can make out the leading objects with wonderful distinctness; they also lead away in front to the future to which our faces are turned—a near prospect; a prospect so close to us as to

be abrupt in a scenic point of view—Christ before, Christ behind. The whole landscape is coloured with Christ. We are here to look at it again. It is well to withdraw thus for such a purpose. We are weak and apt to forget. We are apt to have our eyes dimmed by the dust of the way. We are liable to be overcome with fatigue and to get into some by-path and sit down and make ourselves comfortable. Christ knew our danger; therefore, he left us this command, to assemble and “do this” in remembrance of him.

Behind us, we see Christ a babe, born in the rude surroundings of a village inn, and the stable of that; an unnoticed object in a crowd of bustling visitors, who had repaired to Bethlehem on private business connected with the approaching taxation ordered by Augustus. We see shepherds arrive from the neighbouring fields and make known the importance of the event which they had learnt by angelic announcement. We see men arrive with strange enquiry for the born King of the Jews; we see Joseph and Mary pack up their things and depart with the babe to distant Egypt; we witness a subsequent slaughter of children on the same spot, and the piercing wail of the bereaved daughters of Rachel. We see the murderous instigator of the bloody deed die; and Joseph and Mary return with their wonderful babe to the land, and turn aside to the privacy of an unimportant village, where the veil drops upon the everyday life of a carpenter with a growing family. Ten years pass, and the curtain rises for a moment and reveals Joseph and his household on the way with their neighbours—a happy band—to keep the Passover at Jerusalem. The feast over, they start on the return journey, but miss Joseph's firstborn on the second day, on which, while the rest pursue the homeward journey, Joseph and Mary return in anxious haste to the city of God, and after search, discover their beloved boy in a circle of the learned men of the nation in the temple, astonishing them by

the difficult questions he put and by the understanding he displayed in the answers he gave to the questions put to him. Again the curtain drops, and in eighteen more years, we see a strange preacher on the banks of the Jordan, to whom the people repair in crowds, and submit to baptism at his hands. Among the crowds there appears the form of Mary's son, now a man of thirty, come to John to be baptised like all the people. John objects to baptise a sinless man, since his baptism was a baptism of repentance. Jesus claims to submit to every appointment of God; John gives way: Jesus is baptised; and before there is time for another to follow his example, a shaft of spirit-light strikes from heaven, and concentrating in dove-like form over this obedient son of Abraham, settles on his head and abides on him. And then the people hear a voice proclaiming that the man thus openly identified before them is not only “Jesus Christ, the son of David, the son of Abraham,” but the beloved Son of the God of Israel, in whom He is well pleased. Then we see him the object of curiosity on the part of sundry of John's disciples, who walk after him, introduce themselves to him, and follow him home. Thenceforward there is no more dropping of the veil till the mortal scene is finished. After his forty days' absence in the wilderness of temptation, Jesus is before the people day and night. He speaks in a manner that strikes all the hearers with astonishment. They see that this is no ordinary man. He speaks as one having authority—as never man spake. He performs works unheard of in any nation. He cures every form of disease with a word; he has power over the elements of nature to combine them for the production of bread, or restrain the violence of tempest on the sea. He raises the dead. The people follow him in crowds. They are attracted by his miracles. They are pleased with his denunciation of the Scribes and Pharisees, and with his forcible inculcation of righteousness; they

are drawn by his tender care and compassion of the wants of the multitude. As he passes from city to city, the excitement spreads till the whole nation is roused. "The world is gone after him," say the leaders; "if we do not put some check upon it, the people will elect him king, and they will revolt against the Romans, and the Romans will come and take away our place and nation." But the leaders are powerless for three years and a-half. Jesus makes no attempt at sedition: he even forbids the declaration that he is the Christ, and avoids the crowd when they show a disposition to take him by force and make him a king. But the leaders, probably, do not understand this. They are envious at the attention bestowed on him by the people, and exasperated at the condemnations he freely hurls at them in his discourses. They plot against him: they fail in all their attempts to destroy him until the hour arrives—pre-arranged in the Father's purpose—for the power of darkness to prevail; and then one of his own disciples is the means of delivering him up to the power and fury of his adversaries. And then, brethren and sisters, we see him on the cross, under a frowning sky, piercing the air with a cry of agony, dying that we might live, and by-and-bye, all is silent, and his dead body is taken down and given to a rich man, who wraps it in clean linen, and lays it in his own private grave, hewn in the rock, in a garden hard by. Then we see the disciples secrete themselves in terror, and spend their time in grief—the women brokenhearted—the men in strange dismay. For the best part of three days all is darkness and despair. The glorious man who, by the power of God, had filled the land with joy for three years and a-half, lay cold and dead, in a rock-hewn chamber, with brutal soldiers at the door. But, on the third day, all is changed. Darkness suddenly flies before the glorious light of morning. An angel descends in brightness and power; the Roman guards are overpowered

by a strange paralysis. The stone barrier of the sepulchre door is violently removed; the occupant of the tomb returns to life and comes forth; the women who had come to anoint him with the odoriferous preparations for the dead, are apprised of the event, and see the evidence of it in their own beloved Lord himself. They carry the joyful tidings to the sorrow-struck disciples. These believe them not, and are afterwards reproved for their unbelief by the Lord standing in their presence and shewing them his hands and feet. Then are the disciples glad when they see the Lord. New thoughts and new hopes arise. In six weeks he walks with them to a neighbouring solitude. They are hopeful of the speedy realisation of their hope concerning the kingdom. They ask him if he will, at that time, restore the kingdom again to Israel. He tells them instead that they have a testimony to give for him among the nations of the earth—that the times and seasons are hid—that power would come to them for the work to be done. Then he is taken away out of their sight; they watch him with amazement as he departs; he finally disappears from their sight. Then stand by them two angels, who express surprise at the steadfast heavenward gaze of the disciples, assuring them that the Lord who had been taken away from them, would assuredly return in the same manner as he had departed. Then follows a brief interval, during which the disciples are pretty much together privately, spending the time in joyful contemplation and prayer; after which, we witness a new starting point—the Pentecostal outpouring of the Spirit upon them—the public proclamation of Christ's resurrection divinely confirmed by the display of superhuman gifts—the preaching of the name of Christ for the justification of sinners unto eternal life. Then we behold, succeeding, a period of great and prosperous activity among the apostles, the rapid multiplication of believers, the formation of communities of

brethren everywhere, the prevalence of comfort and joy and the fear of the Lord among the thousands who received the Word. Then we see persecution and trouble: then delay in the expected judgments on Jerusalem: then the uprising of questions, strifes of words, heresies: the perverse disputings of men of corrupt minds: the death of the apostles one by one, except John: the cooling of zeal among professors, the growth of corruption among them in faith and practice; then the publication of Christ's message to seven typical ecclesias in Asia, through John in Patmos, shining out in the thickening gloom with the brightness of a great light in heaven. Then John dies, the light goes out, darkness settles on the scene; philosophy and vain deceit prevail over the simplicity of the gospel, through the ingenuities of carnally-minded teachers; Christians (so-called) turn soldiers and politicians; they become a party in the state; and in less than three centuries, they put "christianity" on the throne by the sword of Constantine. Christianity, as a state institution, breeds political and ambitious bishops: these strive for the mastery, even unto bloodshed. Rome and Constantinople become the leading rivals; the controversy is decided in favour of Rome, and the monstrous Papal dynasty appears on the scene, and inaugurates a tyranny more odious and dreadful than anything the world has ever seen. More than twelve centuries of darkness and turmoil drag wearily by;—by the will of God, gospel light revives—and here we stand at the end of the time appointed, looking for that reappearance of the Lord, promised to the disciples on the summit of Olivet.

When we direct our eyes forward, we see Christ more distinctly than even in the past. We see ourselves on the verge of that great change by which the kingdoms of the world are to be abolished, and transferred to a new order of rulers who have been in slow and painful preparation for ages past. Anon we see Christ again in the world, rousing his

dead friends from their slumbers, aprising his living friends of his presence, and summoning them all before him for that grand assortment which has been both their hope and fear from the beginning. The judgment past, and the unfit sent back from his presence, we see him take part in the affairs of nations. We see him crush immense armies; we see him send messages to the governments; we see his claims set at naught, and mighty armaments raised to roll back the tide of his power. We behold a time of trouble such as never was. We hear the dreadful shock of war—universal war; we see armies shattered, fleets destroyed, fortresses and cities in ruins, commerce at a stand still. We see the tempest roar with unremitting fury till the whole world is a wreck at the feet of Judah's Lion. Then slowly, calm ensues; the storm abates; the sun shines; order returns; a new government rises out of the universal chaos. The kingdom of God spreads over all; the immortal friends of Christ take power everywhere in the name of "divine right;" peace overspreads the scene: soldiers disbanded; fortresses dismantled; arsenals emptied; the arts of war suppressed, and mankind set free to worship God under heaven-sent guides and governors, and to live in joyful harmony everywhere, surrounded with plenty, and delivered from disease. "Glory to God in the highest, peace on earth and good will among men."

This is the picture before and behind us, as we take this bread in our hand, and drink this wine with thanksgiving, in remembrance of him who commanded this. It is no fiction of fancy; it is no product of the imagination. It is the offspring of "words of truth and soberness." It is a sure and certain hope, built upon past and contemporary facts, as deep and solid and irrefutable as the everlasting foundations of the earth. The only uncertain element in the case pertains to our own individualities. Shall we be

counted worthy of so great a salvation? Is our attitude towards the Eternal Majesty of the heavens sufficiently acceptable before Him as to ensure for us an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ? Are we obedient, loyal, devoted, self-sacrificing, enthusiastic servants of this coming King of kings, and Lord of lords, who is now to us an absent Lord, to whom as stewards we shall give account? Do we show ourselves his friends in carrying his cross and upholding his name and keeping his commandments? Are we sufficiently wise to love him more than the things the world loves, and more than the things that we loved in the days of our ignorance? Upon the answers to these questions, which will be infallibly given one day soon, will hang our destiny in this great matter. Suppose the Judge say, "NOT WORTHY OF ME," what grief, what vexation, what consternation, what un-

availing tears of repentance, what horror of soul, what awful desolation will be ours! Our shrieks, our groans, our "weeping and wailing and gnashing of teeth" will recoil upon our ruined heads and increase our agony. Better weep now. Let the mind be sobered by the word and prayer. Realise thus what it is that Christ requires of us in all holiness and godly conversation, "denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present evil world, looking for that blessed hope and the glorious appearing of our great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Then shall we assure our hearts before him. "that when he shall appear, we may have confidence and not be ashamed before him at his coming." EDITOR.

THE JEWS AND THEIR AFFAIRS.

"The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure."—(Ps. cxxxv. 4.)

"What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to Himself."—(2 Sam. vii. 23.)

"The Lord thy God hath chosen thee to be special people unto Himself, above all people that are upon the face of the earth."—(Deut. vii. 6.)

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock."—(Jer. xxxi. 10.)

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it from the beginning of the year; even unto the end of the year."—(Deu. xi. 12.)

"The Lord hath chosen Zion: He hath desired it for His habitation. This is My rest for ever. Here will I dwell; for I have desired it."—(Ps. cxxxii. 13, 14.)

"They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—(Luke xxi. 24.)

ROYAL RECOGNITION.—Baron Anselm Rothschild, one of the famous family of Jewish bankers, is just dead. It is indicative of the rising position of the Jews, that immediately on his death becoming known, condolences were sent to the family by the Emperor of Russia, the Emperor of Germany, the Emperor of Austria, King Victor Emmanuel, Prince Bismark and Count

Andrassy, Prime Minister of Austro-Hungary, also sent telegrams of sympathy.

A JEWESS IN LONDON UNIVERSITY COLLEGE.—A Jewess in London has just received a first-class certificate for English and English literature, also a certificate for "constitutional history, from the Ladies' Educational Association, University College, London.

A JEW CONSUL OF THE TURKISH

EMPIRE.—A Jew (Mr. J. F. Cohen) has just been nominated vice-consul for the Ottoman empire, at Sunderland. Mr. Cohen is the first Jew who ever held a similar post under the Turkish government.

JEWISH POLITICAL INFLUENCE.—The strength of Jewish influence on the Continent must have reached an important point, when the *Germania*, an Ultramontane paper, referring to a coming clerical election, expresses a hope that the electors will not be influenced in their choice by the intimidation of the (Liberal and) Jewish press.

CURIOUS.—A Jew (M. Brugsch) will represent the Viceroy of Egypt at the coming International Congress of Orientalists, to be held in London. He intends to deliver a lecture on the Exodus. Imagine Moses at a conference as the delegate of Pharaoh, explaining the mode and meaning of Israel's deliverance! The Jews are toying with the Gentiles for the sake of advantage. A change is at the door.

JEWISH HONOURS.—The gold medal of the London Academy of Music has just been awarded to a Jewess (Miss Emrick), for musical proficiency, and another Jewess (Miss Hirschfeld) has gained the first prize in composition, at the Central Hill School of Buffalo. In the latter case, the young lady read her essay before a crowded audience in the largest public hall in Buffalo.

The Emperor of Austria has decorated a Jew of Vienna (M. Pillischer) with the golden crown and cross of merit, for his beautiful display of scientific instruments at the late Vienna exhibition.

At the recent visit of the Crown Prince and Princess of Prussia to Bedford, the only Prussian subject in the town was a Jew (M. Lissack), with whom their majesties exchanged salutations.

A JEW IN THE UPPER HOUSE, HOLLAND.—In the elections three weeks ago, for members of the First Chamber, in Holland, the principal contest (at Rotterdam) was won by a Jew (M. Pincoffs), who is one of the leaders of the Liberal party in that country. He held the seat before. He was the first Jew ever admitted to the Upper House in Holland.

POLITICAL INFLUENCE OF THE ANGLO-JEWISH ASSOCIATION.—The Sultan of Morocco has taken active measures to fulfil his promise made to the Council of the Anglo-Jewish Association, to ameliorate the condition of his Jewish subjects, and to remove from them their social disabilities. Criers have been sent to all the towns and villages, to announce the will of "the divine presence," and to declare that henceforth the Jews are to be treated on an equal footing with His Sheriffian Majesty's other subjects, and that they are to be equal before the law.

JEWISH INCREASE IN HUNGARY.—According to the *Univers Israelite*, which

vouches for the authenticity of the statement, there were only two Jews in Pesth in 1781. In 1786, there were 53; in 1787, 94; in 1811, 6,000; in 1848, 10,000; in 1851, 12,000; in 1870, about 40,000; and at present the Jewish population of the Hungarian capital exceeds 50,000.

A SIGNIFICANT INCIDENT.—An incident has just occurred on the Continent which more signally than anything else illustrates the alteration that has taken place in the position of the Jews throughout the world. The Commune of Wormditt compelled the Jewish inhabitants to contribute towards the expenses of a Catholic cemetery, as well as towards the repairs of the church. The Jews paid the money, but appealed to the superior authorities, who ordered the money to be returned.

THE JEWS IN AMERICA.—The *Jewish Chronicle* says the Jews of America are commencing to occupy almost as prominent a position in education, as their brethren in the old country. The highest honour of the Rochester (New York County) University, the first prize scholarship, has recently been conferred on a young Jewish gentleman (David Hays), who was almost the youngest of all the many competitors for the scholarship, which is worth 300 dollars.

ARE THE JEWS A NATION?—The Bucharest correspondent of the *Daily Telegraph* having spoken of the Jews of Roumania as a separate nationality, the *Jewish Chronicle* asks if it is a slip of the pen, and says that a Jew "means an adherent of a certain religion, not a nation of any particular country or a member of any existing nationality. The Jews of Roumania are Roumans." It is written (Ezek. xx. 8), that while the Jews were in Egypt, they served the gods of the Egyptians. The same spirit of time-serving conformity is visible in this protest of the *Jewish Chronicle*. Well, it was foretold, they would say, "We shall be as the heathen are, as the families of the countries." It was also declared, "this, which cometh into your mind, shall not be at all." Israel in England wants to be considered English; Israel in Roumania, Rouman. Israel not a nation! This is to give the lie to their whole history and to the purpose of God. They are God's nation, the nation of the "particular country" promised to their fathers. It is illustrative of Israel's apostasy, that their leading organ should separate their religion from their nationality, and preach up national union with the heathen. But this which cometh into their

mind shall not be at all; for with a strong hand and with fury poured out, will Jehovah shortly separate them from the peoples, and bring them into the wilderness, to purify them for the re-construction of their broken nationality and their re-settlement in their own "particular country," for the glory of His name and the blessing of all mankind.

GROWING PROMINENCE OF THE JEWS.—Incidentally, the growing prominence of the Jews is illustrated by the following: The Paris correspondent of the *Morning Advertiser*, alluding to the new Opera House, at Paris, says that "the Israelites are bidding fabulous sums (for boxes), and as the highest bidder is generally the buyer, it seems probable that the glory of the French Opera will have departed from the new house, as all the best boxes will be tenanted by Hirsches, Bischoffsheims, Bambergers, jingling with gaudy jewellery. Golden vulgarity will jostle with taste and refinement, which will be driven to nestle in obscure corners." Upon which the *Jewish Chronicle* remarks: "Why this uncalled-for attack on the Jews of Paris, whose leaders—foremost among whom stand the Rothschilds—are noted for their good taste? The correspondent seizes every opportunity to insult the Jews. He should take a leaf out of the book of the German correspondent of the same paper, who, whenever he has occasion to speak of the Jews, does so in the most favourable terms."

THE HOPE OF ISRAEL.—The truth is reflected (though faintly) in the following summary of a sermon, preached three Sundays ago in the Maiden Lane Synagogue. The preacher (B. Spiers), speaking from Lam. iii. 22-23, compared the various periods of the history of Israel to days, varying in happiness and prosperity, as the natural day varies in gloom and sunshine; but each possessing the certainty of being followed by a morning in which the mercies of the Eternal should be renewed, as each natural day is succeeded by the renovating dawn of another. The first long day began with the calling of Abraham, and after the pleasant patriarchal period, the time of labour in Egypt, the mid-day glory of the reigns of David and Solomon, and the unhealthy afternoon of idolatrous and persecuting kings, terminated in the gloomy night of the captivity. Again the morning of Israel arose, and God's mercies were displayed afresh. Again native princes ruled in Judah, and the holy worship was restored. But again the night came. The Romans destroyed the Temple and scattered God's

people. This night still endures; but as surely as the night of nature is followed by the day, so surely will the mercies of God, which are renewed every morning, again shine forth upon Zion and Jerusalem.

ROME AND JERUSALEM.—The following remarks (particularly the last sentence) will be appreciated by those who watch the signs of the times:—"It cannot be denied that there has always been a fierce antagonism between Popery and Judaism. Even during the Crusades, the fanatic warriors, who mustered at the Pope's bidding, eagerly imbrued their swords in the blood of the poor 'outcasts of Israel,' under the plea that otherwise they should be leaving worse enemies of Christ behind them in Europe than any they were likely to meet on their arrival in Palestine. But a still stronger motive is to be found in the impression—always felt though never acknowledged—that whatever bodes good to Zion is of evil augury to Rome. We may, indeed, rest assured that the closer we come to the predicted restoration of Israel, the nearer we draw to that tremendous overthrow by which—in accordance with the sure word of prophecy—Babylon the Great will be finally destroyed. Hence it is that Protestants, while they could never approve the admission of Jews into a Christian Parliament, cannot but lift up their heads as they mark the signs that point to the approaching reinstatement of Judah and Israel in the land of their fathers; a re-instatement for which all the concessions made to the Jews, and all the importance they now possess in the political world, is rapidly paving the way."—*The Rock* (quoted by the *Jewish Chronicle*).

PALESTINE EXPLORATION.—A drawing-room meeting in aid of the above fund was held yesterday afternoon (June 22), at the residence of the Duke of Westminster, Grosvenor House, Upper Grosvenor Street. In the absence of the Duke, Mr. John Macgregor presided, and there were present, among others, Captain Warren, R.E., Mrs. Finn, widow of the late Consul at Jerusalem; Mr. W. Besant, M.A., secretary; Mr. Cyril Graham, &c. Mr. Macgregor, in opening the proceedings, said that though the extent of Palestine was so limited, yet there were a large number of people at work there, among others the Germans and French. The Americans also, who until lately were perfectly uninterested in the matter, had been induced to raise a fund of £10,000, and had an exploring party there, and our own expedition and theirs were working together in perfect harmony. It was necessary, however, that the English should accomplish more than they were doing at present; and it was with the object of extending their operations that meeting was called. Lieutenant Conder then gave an interesting account of the work that he and his party had performed, and the list of identifications and discoveries that had

been made—viz., Ecbatana, on Mount Carmel; Sozuza, now called Deir Essur; the rock of Oreb; and the winepress of Zeeb, mentioned in the Book of Judges; the altar of Ed, spoken of in Joshua; and Nob, to which place reference is made in the Books of Isaiah and Samuel I. Captain Warren, before giving an account of his experiences, made an appeal to the meeting for increased support to carry on the work of exploration, which was at present flagging for want of funds. He then enumerated and graphically described the principal discoveries that had been made in the city of Jerusalem itself, where his expedition had been at work. He urged the subscribers to the fund to complete the work of surveying the country as soon as possible, as the land, being so fertile, was constantly being taken by the Greeks and other foreign cultivators of the soil for farming purposes. As a consequence, the old names of the towns and villages were fast disappearing, and the whole country was assuming a different aspect. Various questions relative to the state of Jerusalem and other points of interest were put to the two gentlemen who had conducted the exploring parties, and answered. We may state, for the benefit of those interested in the subject, that yesterday's meeting was the first of a series that is to be held, and information as to which can be obtained of the secretary, at the office of the fund, 9, Pall-mall East.—*Daily News.*

THE PROPOSED COLONIZATION OF PALESTINE.

A special meeting of the Jewish Board of Deputies was held in London on Thursday, July 19th, to consider Colonel Gawler's scheme for the promotion of agriculture in the Holy Land. There was a large attendance. Mr. J. M. Montefiore (a relation of Sir Moses) occupied the chair. Sir Moses was prevented attending, but sent a letter, in which he explained his sentiments in reference to Colonel Gawler's scheme. We give the following extracts:—

“Every one whose heart is animated with the love of Zion, cannot but feel under an obligation of gratitude to Colonel Gawler, for having so powerfully aroused attention, too long dormant, to the question of the cultivation of Palestine, as a means of ameliorating the condition of its inhabitants; and there can be no doubt that the moment is opportune for the exertion by the Board of Deputies, of its valuable influence and best efforts, to place our co-religionists in the Holy Land in a position of independence, by organizing measures having for their object the promotion of agriculture and the advantageous employment of labour. So far back as 1838, I instituted enquiries on the spot, with a view to ascertain the practicability of

the cultivation of the soil by the Jews settled in Palestine, and my investigation resulted in the acquisition of the most ample and detailed particulars bearing on the matter—particulars, be it observed, which were fully authenticated and officially verified. The information thus elicited, together with many practical suggestions for the development of the industrial resources of the country, were afterwards embodied in the *Notes from a Journal* of my lamented wife, Judith Lady Montefiore, which was printed for private circulation among our friends, but which, as you are aware, has not been published. To the value of Lady Montefiore's journal, so far as it has reference to the topic in discussion, Colonel Gawler has borne graceful testimony in his pamphlet. And I would here place on record the conviction I then felt, which subsequent research has confirmed, that no difficulties other than those of a fiscal nature, oppose themselves to the realisation of the scheme with which Colonel Gawler's communication so ably deals. By the blessing of God, it has been my high fortune to visit six times the most sacred land on the earth. And passing in review the circumstances and results of a long experience, I am happily enabled to express the opinion that the Jews of the Holy Land as a class, are deeply desirous of cultivating the land and are fully competent to do so. It, therefore, becomes sufficiently evident that the plan proposed by Colonel Gawler, viewed in its widest sense, is one which recommends itself to the serious consideration of all who sympathise with the members of our community in Palestine, whose anxious wish it is by elevating themselves to the position of successful agriculturists, to conduce to the material prosperity of their country. That such a scheme would prove acceptable, and indeed be most warmly welcomed by those for whose benefit it is intended, I entertain not the slightest doubt. It only remains for me to add, that if in the opinion of the Board it is desirable that steps should now be initiated to accomplish this most important project, it will become necessary to define the means of which the undertaking shall be constituted. The scheme submitted by Colonel Gawler, in all its essential features and details, offers a field of enquiry too large to be embraced by this communication, and demands that mature and concerted deliberation which I am gratified to know it will receive. I have recalled to the recollection of the Board, that this question is one which has occupied its attention from a remote period, and which has ever been an object of my heartfelt solicitude. I have directed its attention to the information in my possession derived from unquestionable sources relating to that question, and I will in conclusion assure the Board that reference to the documents I have mentioned, and to

the numerous returns, statistics, and official reports and papers in my hand, will fully establish the feasibility of the cultivation of the Holy Land, and the industrial occupation of its inhabitants."

A letter was also read from the secretary of the Palestine Exploration Society to Colonel Gawler, speaking as follows of his project:—"There is now so widespread an interest in Palestine and all that concerns it, that so practical a society as yours is quite certain to get a fair start in England. It is one which will be greatly aided by the survey work of our officers. The 'Mikveh Israel' at Jaffa seems to show that something can really be done if people only go the right way to work. There can be no doubt whatever of the extraordinary fertility of the country; while unbroken cisterns and tanks are found in thousands, and might be used again. I quite agree with you that preference in Palestine should be given to the Jews, as a matter of right. If, as I hope, your society assumes a living form, I am sure that our office could furnish you with a great deal of very valuable information. Personally, I should be very glad to be of service to you in extracting from our reports and letters such information as might be useful to you."

A communication was also read from Colonel Gawler, in which he expressed his mind on proposals that had been made to him for the formation of a land society, with a capital of £10,000 or £20,000. While not objecting to a land society in the abstract, he aimed at something larger. A land society, he said, would be a comparatively petty undertaking. His idea was to organize a society that would encourage, watch over, protect and promote agricultural and concomitant enterprises throughout the Holy Land. He suggested that a cosmopolitan company, recognized officially, should *obtain and administer a whole province*. That would be quite in accordance with Turkish rules, whilst the Government would be ready to mortgage land and every conceivable source of revenue for money. He believes that such a scheme as he proposes for the Holy Land would open all the money markets of Europe. It would be a really profitable undertaking of incalculable advantage to the Porte and to the country itself, and the revenues would increase rapidly for many years to come.

An interesting discussion followed the reading of the documents. All the speakers agreed the matter ought to be taken up by the deputies, and not left to private initiative. The following resolution was adopted: "That this Board recognises the great value and importance, and the opportuneness of Colonel Gawler's proposals, and is of opinion that they demand the sympathy and co-operation alike of Jews and other denominations of all countries. The Board is gratified that Colonel Gawler has addressed his proposals to Sir Moses Montefiore, Bart., who, by his illustrious and philanthropic services in the cause of humanity, and especially by his self-sacrificing labours in and for the Holy Land and its inhabitants, would be recognised by all classes as the most fitting leader of the present movement. That having regard to the magnitude and catholicity of the undertaking, it be referred to a special committee of ten deputies, in addition to the president, vice-president and treasurer, to consider and report, at an early day, upon the best means of promoting the objects set forth in Colonel Gawler's letter to Sir Moses Montefiore and to the solicitor and secretary, and Sir Moses Montefiore's letter of the 7th inst., and further, to ascertain and report upon the agencies available for enlistment in aid of the ends in view. That the committee have power to obtain the advice of such persons, bodies and institutions as it may think fit."

It was also resolved to send out a commission to obtain information on the spot. Mr. N. M. Adler said there was no need to consider the difficulties of the land question, as the Turkish Government would probably present the land required.

There is some correspondence on the subject in the *Jewish Chronicle*. "C" remarks:—"The business of such a society, as classified by Colonel Gawler, would be—affording to those who venture on enterprise in the Holy Land: moral and diplomatic support; advice and aid in local matters, whether technical, or as regards situation, climate, laws, taxes, markets, &c.; money advances on mortgage and loan of expensive implements and machinery on easy terms; annual exhibition of productions, and handsome prizes. Even the phlegmatic Turk might be roused to enjoy himself at a grand fête and exhibition, while the increasing revenues would satisfy the Turkish Government as to the solid advantages to be obtained by giving the society their support in every

possible way. The patronage of the Sultan, together with that of other sovereigns, should be solicited at an early period. The Board of Deputies have wisely furnished their committee with full powers for making the thing a success, and the committee, under the presidency of Sir Moses, will, doubtless, shortly, by additions from the outside, form, as the nucleus of a future influential council, a combination of men of various denominations and callings, whose acquaintance with the workings of such societies and institutions, and with matters in the east, will enable them to draft a code of rules or a prospectus of the society, setting forth its aims, management and action, which, headed by Sir Moses, will at once secure for it an enthusiastic reception."

Lieutenant Foot says, "Make it a *national movement* or do nothing." He further remarks: "We hear much of oppression of the Jews in Roumania, of the Jews leaving Spain and France, and of the wretchedness of the inhabitants of the Ghetto, who are continually being told by old Father Tiber that those miserable dwellings are no place for them; in fact, we hear so much of the Jews being made uncomfortable here and

there, that one begins to hope that as of old, the Spirit of the Lord is commencing to stir them up." He observes that "properly constituted, the association would gain the confidence of the nation in all countries; and those who could not emigrate, would submit to be taxed at so much per cent. on their income for those who could."

Thus it will be seen that a scheme, tending in the direction of that of pre-advantual colonization of Palestine by Jews, which has been long looked for, is broached with seriousness, by men who are likely to carry it to a successful issue. There have been private projects and arguments on the subject in pamphlets before now, but never has the matter taken the public and official form among the Jews it is now assuming. Every watcher for the morning will pray for the peace of Jerusalem, and especially that those signs may fully fructify and form the very situation which sees the public return of the Lord to the earth—to the praise of his name.

The Christadelphian.

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

SEPTEMBER, 1874.

THE abundance of other matter this month compels the omission of political scraps and "Answers to Correspondents." The equivalent of these will, however, be found in some of the articles occupying their space: e.g. "The Jews and their Affairs," "The Seventh Chapter of Romans," "Reviews," "Things New and Old," &c. We shall rejoice when the time has come to write "Finis" to all of them. That time is at the door: but as we hope to stand with the first-century disciples in the great glory of the hope accomplished, we are permitted to share with them the exercise of patience connected with an indefinitely imminent and prematurely expected consummation. The end of this waiting will be a great relief, which will cause much thanksgiving and praise, to whom all praise belongs; but even now, the saints praise Him, yea, for present tribulation, which is their preparation for the glory to be revealed.

A VAIN APPEAL.

An appeal is made from the United States to "the members of the Christian church everywhere," to refrain from taking part in warfare, with the view of bringing about an abandonment of war among the "professedly Christian nations." Attention is called to "the attitude of millions in the prime of manhood now kept constantly armed and equipped for mutual slaughter by the nations of Europe, and the recent uprising of the war spirit in our midst." Such a state of things it declares to be "a monstrous evil" which only "the full application of the gospel" can put an end to. It declares that "the responsibility for the continuance of war rests upon the church;" that for 1800 years its white robes have been stained with the blood of the battlefield, and wet with the tears of the orphan and the widow: that it is high time to wipe out the reproach; that the church should no longer remain silent, but should arise from its slumber and assert its supremacy, and put an end to a state of things in which "the mission of the blessed Prince of Peace" continues unfulfilled. With this view it appeals to every Christian man to take the matter into his prayerful consideration.

The appeal is in vain. It is founded on a variety of fallacies. It is not the mission of the Prince of Peace to bring peace by the application of the gospel, but the sword. The "application of the gospel" he told his disciples would result in war, as it has done. He said, "think not that I am come to send peace on earth; I am not come to send peace, but a sword, for from henceforth, a man shall be at variance with his own house."—(Matt. x. 34.) The gospel brings peace to individual minds; ("My peace I leave with you—my disciples") but peace to the world is only to be secured by "the war of that great day of God Almighty" (Rev. xvi. 15) in which the political beast, and the kings of the earth and their armies gather together to fight against the Lamb (Rev. xix. 19), and which ends in the breaking of all governments in pieces, (Is. xxiv. 21, 22; Ps. ii. 9; 1 Sam. ii. 10); the bringing down of the mighty from their seats and the exaltation of Jehovah's poor ones, who have waited for ages for His promised salvation. Then shall he speak peace to the ends of the earth when the causes and the engines of war are abolished.—(Ps. xlvi. 8, 9.)

Next it is a mistake to say that the responsibility for the continuance of war rests on the church. The continuance of war is God's own appointment. The wicked are the sword of the Lord—(Psalm xvii. 13). There is no peace to them—(Isaiah lvii. 21). He dashes one against another, using them to carry out His purpose. Howbeit, they mean it not so, but it is in their heart to accomplish their own pre-conceived designs.—(Isaiah x. 7). They wish peace: they cannot achieve it, because its prior condition of subjection to God is wanting. Even in the last destruction, they will be saying "peace, peace." Here is a specimen of His word to the nations on the subject: "Come near, ye nations to hear, and hearken, ye people: let the earth hear and all that is therein, the world and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies; He hath utterly destroyed them; He hath delivered them to the slaughter"—(Isaiah xxxiv. 1-2). This is His purpose, set forth as is His wont, in the language of accomplished fact. "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched

out upon all the nations. For the Lord of Hosts hath purposed it, and who shall dissuade it? And His hand is stretched out, and who shall turn it back?—(Isaiah xiv. 26, 27). "The fierce anger of the Lord shall not return until He have done it, and until He have performed the intents of His heart; IN THE LATTER DAYS ye shall consider it." (Jer. xxx. 24). Therefore it is said to the Gentiles, against the time of the end: "Proclaim ye this among the Gentiles: *prepare war, wake up the mighty men; let all the men of war draw near*"—(Joel iii. 9).

This is the true explanation of that "attitude of millions in the prime of manhood, now kept constantly armed and equipped for mutual slaughter by the nations of Europe," to which the appeal calls attention. It is the fulfilling of the sure word of prophecy; and if the senders forth of the appeal were enlightened, they would rejoice and not be downcast at the spreading of this great cloud over the world. It is the sign of the latter day—or one of the signs, for there are many. The rest of the signs would be incomplete without it. The watchers for Israel's morning would be downcast indeed if all were tranquil, peaceful, prosperous and glorious. If there were no drying Euphrates, no busy frogs, no gasping papacy, no armed millions, no rising Jews, no unrest and apprehension and uncertainty in the minds of men, they could not lift up their heads as they now do, discerning from all these things that their redemption draweth nigh.

Then as for "the church," so-called, she is a spiritual harlot, having ages ago lost her faithfulness, and taken to committing fornication with the kings of the earth, at whose courts she has occupied the highest place, and whose wars she has sanctioned and advocated. Christ's weeping bride has been found in the holes and corners, as now. True "the church" is "the very bulwark of war," as this appeal declares; but this is because she is not the bride but the harlot-pretender. The bride has nothing to do with the sword or politics, but waits in subjection as a stranger and a pilgrim. Happy are all they that belong to her, though their portion at present be one of sore travail and patience. Most of her members are in the dust; a few live, and wait, and watch, and work, and hope for the coming of the Bridegroom. Behold he cometh!

INTELLIGENCE.

BIRMINGHAM.—Seven persons have rendered obedience to the faith during the last four weeks, viz., one reported last month, but not included in the number then stated, viz., “four,” which ought to have been “five,” whose name is MARSON and not Marston as spelt; JAMES SYDER (59), of retired occupation, formerly neutral; GEORGE MANDER (48), clerk, formerly Wesleyan. ROBERT HAMILTON (36), commercial traveller, formerly Scotch Presbyterian, residing at 45, Varna Road, Birmingham; Mrs. CAROLINE HAMILTON (23), his wife, formerly neutral; WILLIAM JEFFREYS (53), grocer, formerly Churchman; and THOMAS FEITCH (37), miller, formerly neutral. The two latter live at Cleobury Mortimer, and are the result of brother Betts, of Bewdley’s industry in the truth. Other applications are pending.

On the 3rd of August, the bank holiday, which is fast becoming a general holiday, was taken advantage of by a number of the brethren and sisters to come together to tea. After tea, many profitable addresses were delivered and anthems sung, and all separated, feeling they had been helped in the toilsome pilgrimage to the kingdom of God.

The sum collected for the Jews, it turns out, was over £5. The money has not yet been forwarded. It has been held back in the hope that other ecclesias may add their mites, and the whole be forwarded, with an address. It will not be sent before the end of September.

On Sunday, August 16th, and on the previous day, there was a sort of fraternal gathering from various parts, in connection with the opening of a private garden room behind brother Roberts’s house for the weekly review of special points in the previous seven days’ daily Scripture reading, by the *Bible Companion*. The room (a wooden one of plastered walls), has been built by sister Roberts, who puts to this use a small legacy left by a relative. She does so in the conviction that the Lord is at hand, and that even if it were not so, we cannot better use our short, weak, dishonourable, mortal life, than for the comfort, joy, and benefit

of others, even as the Lord hath left us an example, who came not to be ministered unto but to minister. Brethren and sisters only will attend in the capacity of invited guests. The conditions of the tenancy preclude any other arrangement.

The lectures for the month have been as follows:—

Aug. 2nd.—“The age to come—the kingdom of David restored—the rebuilding of the temple—sacrifices revived—worship of all nations—yearly journey to Jerusalem—final revolt of nations.” (Brother Roberts.)

Aug. 9th.—“The Jews—their history—their dispersion—their relation to God—their coming restoration—their emancipation in modern times a sign of the times—schemes of restoration—their Messiah about to appear.” (Brother Roberts.)

Aug. 16th.—“The origin of the Gentiles—a right beginning, ending in their alienation from the divine purpose—their position in the times of the law of Moses—a new chapter commenced in the house of Cornelius. The time of the Gentiles—the work of the gospel nearly finished—impending retribution on the Gentile nations, after which, their blessedness in the kingdom of God.” (Brother Roberts.)

Aug. 23rd.—“Beware of the precepts of men. Beware of philosophy and vain deceit. Beware of false teachers. Beware of the leaven of the clergy and ministry. Beware of covetousness. Beware of dogs. Beware of evil workers. Beware of thine own wicked heart. Beware of the cry of “peace, peace.” Beware of popularity. Beware of business. Beware of pleasure, &c., &c.” (Brother Shuttleworth.)

BEWDLEY.—See Birmingham intelligence.

BRIERLEY HILL.—Brother Dawes writes: “We have much pleasure in reporting another addition to our ecclesia, in the person of GEORGE HAINES (34), postman, formerly Methodist, who, becoming dissatisfied with the absurd and unscriptural dogmas of that and kindred denominations, resolved to test them by the word of God for himself. This, in conjunction with a regular attendance at our lectures, led him

to see that they are as unreal and delusive as the *ignis fatuus*, that lures the unwary traveller to destruction; and caused him to determine that, let others do as they may, he would serve the Lord in his own appointed way. After an examination, in which he shewed great intelligence, he was inducted into the sin-covering name on July 19th, at Birmingham. We hope he may continue steadfast to the end, and become a star in our crown of rejoicing. This is the first immersion since the commencement of public lectures about three months ago. During that time, lectures have been regularly delivered by local brethren, assisted by brethren from Birmingham, and a good degree of intelligence has been aroused, so much so that opposition meetings have been held on the last three Sundays, led by a Mr. Biddlestone, who shewed greater ability in calumniating the lecturers than in answering the lectures. We are doing our best to spread the good news of the kingdom, hoping to gain the approval of the Master at his appearing. May God speed the day."

DUDLEY.—Brother Blount reports: "We have had an addition to our little flock in the person of MRS. BARDSLEY, wife of brother Bardsley, who was immersed into the saving name at Birmingham, May 30th, and is now rejoicing in the hope of immortality. Brother Phillips having accepted a situation in London, has removed thither with his family. Brother Phillips also writes to state that his new address is 2, Spanby Road, Fairfoot Road, Bow, London, E., to which he wishes all letters directed."

EDINBURGH.—Brother W. Smith reports: "On Wednesday, July 22nd, MARTHA PEBLES was immersed into the only name whereby we can be saved, after having made the good confession before a meeting of brethren and sisters. She was formerly connected with the Cameronians, an old Scotch body. Being in service with sister Power, she there had the truth introduced to her, and was invited to attend the meetings, which she did very regularly, and now having been convinced of the truth, she is with us waiting patiently for the coming of our Lord, to accomplish our hope and make it fact. On Friday, July 24th, he annual excursion of our Bible class was

held, when about seventy old and young visited the neighbourhood of Longniddry, distant from Edinburgh about sixteen miles. Unfortunately the morning was very wet, which took away much of the enjoyment there might otherwise have been realised. But through the kindness of some of the country people, we got the use of a barn in which we enjoyed ourselves till it cleared up, which enabled us to venture outside. Afterwards, we returned to the barn, where a feast of fruit, &c., was served; and where later on in the day the company again collected and had tea, after which several hymns were sung. At about eight o'clock the party returned home."

GALASHIELS.—Brother James Alexander says: "I write to give a flat denial to what Messrs. Turney and Ellis said about me on their visit to Galashiels. I did not say that I did not believe in the doctrine of sinful flesh, for I have believed it for eleven years, and do so yet. I did not admit that 'there was great force in some of their arguments.' I distinctly said that the only argument that had any weight on me, was the one concerning the nobleman, but immediately after it lost all its weight, as I showed brother Bell before I left him. All they have sent me in the way of printed matter has only shown me their reasonings, and the manner of them, which has confirmed me, if possible, stronger in the doctrine of the necessity of Christ coming in our condemned nature. I may say that if the Galashiels report is a sample of the rest, their efforts in Scotland will be like water spilt on the ground, which cannot be gathered."

Brother Alexander describes the "argument on the nobleman," which is not at all worthy of being called an argument. It is a supposititious case of a married nobleman dying bankrupt, and another nobleman, with plenty of money, marrying the widow, and releasing her from difficulties. This may illustrate what the Renunciacionists mean to teach concerning Christ; but is as far from proving that teaching as any fabulous story from a nursery picture book. Illustration proves nothing. Parables are useful to convey, but not to demonstrate a principle. The principle must precede the parable, and not depend on it. A parable, in the mouth of infallibility, is an instrument of instruction: in the mouth of a theorist in straits, it is a blind and a snare. That such an illustration should be used shews the carnal character of Renunciacionist conceptions of the work of God in Christ. God is not a man in His ways and thoughts, nor can His

work be ever regarded from "a commercial point of view" (!)

GLASGOW.—Brother Nesbit writes to say that the brethren in the fellowship of the truth now number 44, firmly established in the one faith, notwithstanding recent efforts to subvert them by a personal visit of Edward Turney and William Ellis. Only one declension has resulted—that of John O'Neill. "This is," says brother Nesbit, "as far as I am aware, the only evil which has resulted, although Edward Turney, serpent like, makes it appear as if it would turn out otherwise. He called upon me (David was in at the time, as is his usual) and remained for about two hours. We cross-questioned him at some length, but were very dissatisfied with his answers; and so far from being favourably impressed by either his doctrine or himself, it was entirely the other way. He talked a great deal about the pleasing reception he was getting at the hands of the brethren, saying they were surprised on finding him at large, and not requiring to be led in a chain by William Ellis, whom he styles his "show-man;" and further, that the brethren expected to see a rhinoceros or boaconstrictor. This I find is a stereotyped remark of his. He repeats it on all occasions, as I find from those with whom he has come in contact on his tour. I was struck by the difference in the atmosphere which surrounds him from that surrounding (and I say it without any intention to flatter) you. He has too many "good words and fair speeches" for our taste. Mother, who overheard part of the conversation, remarked, "Oh, but he has a wily tongue, that man." It was nauseating. Lest he should gather a wrong impression from his interview—mistaking courtesy to himself for favour to his doctrine—I was plain at the end of our conversation. He told us that many of the brethren had not understood his writings. I said, "what you have stated to us now is what I have always understood you to teach in your writings upon the subject." Notwithstanding our very apparent opposition to his doctrine, he represents us as saying we had heard something which was new to us, and favourably received the answers given, which is simply untrue, if he is referring to the subject of the sacrifice of Christ. It is also untrue what he says about brother Owlser. Even the letter of complaint from brother O'Neill is founded on brother O'Neill's misunderstanding, which I called on him and pointed out. In a letter he sent to me yesterday, he says he will write Turney, and get him to publish a letter contradicting his former communication, and exonerating the managing brethren from all blame; and he further states that the mistake was on his part, in accusing me

of "not reading to the ecclesia a letter addressed to them which he did not write, but only thought he had done so." But I will only have bored you with this. There is more 'sinful flesh' about it than anything else, so will close at this time."

Brother Nesbit also reports that brethren Haxton and Kennedy having come from other parts to reside in Glasgow, are welcomed as additions to the ecclesia. Six brethren (Dick, Mulholland, Nisbet, Owlser, Smith and Steele) have been appointed to take their turn in addressing the brethren on Sunday mornings, after the breaking of bread. This will remove a difficulty heretofore experienced. The subjects of lecture during the month have been as follows:—*July 19th*, "The cloud of witnesses" (brother Mulholland); *July 28th*, "The characteristics of the Church of God scripturally defined" (brother Owlser); *August 2nd*, "The hope of the Christians of the first century contrasted with the hope of the professing Christians of the nineteenth" (brother Mulholland); *Aug. 9th*, "Israel's hope the hope of the Christadelphian" (brother Nisbet); *Aug. 16th*, "Christ the future king of the world" (brother Smith).

GRANTOWN.—Brother Grant reports that on Sunday, Aug. 16th, the brethren made an effort (though a feeble one) to turn to account the excitement created by the Revivalist efforts of Messrs. Moody and Sankey. They got brother Robertson to lecture on the gospel as it relates to the kingdom of God. The handbill was headed: "An intimation from believers in every Bible truth—in God, the Holy Spirit, Jesus the Son of God, angels, Spirit, soul, devil, Satan, heaven, hell, &c." It was headed in this way because of the general impression among the townspeople that the brethren were unbelievers in these things scripturally understood. The audience was not large, but the attendance was good till the middle of the lecture, when the strangers withdrew. Duty being done, the brethren left the results without concern.

HALIFAX.—Brother Frith writes:—"We are sorry to report the death of our beloved sister Sarah Thorpe, aged 32, who fell asleep in Jesus, on Friday morning, the 14th instant, in the hope of not only a standing again, but of attaining to that position in which death is swallowed up of life. We still continue our lectures on Sunday evenings, and we hope to be able to report other additions, as several are deeply interested in the truth."

LEEDS.—Brother Chapman writes: "It affords me great pleasure to inform you that we have had another addition to our number in Leeds, viz. GEORGE HARTLEY (36), formerly neutral. He yielded obedience to truth and put on the saving name on the 30th July. The brethren and sisters rejoice at his adhesion to the truth, and pray that

in the end he may receive eternal life. We have commenced morning meetings for the proclamation of the truth in addition to Sunday evening lectures. The lectures and subjects during the past month have been as follow: *Sunday, July 26th*, 'A review of the principal passages of the Scriptures supposed to teach the doctrine of the immortality of the soul' (brother Bairstow); *Sunday, August 2nd*, 'The return of Christ; the resurrection of the dead; the judgment of the house old; and the recompense of the just and the unjust'; and *Monday evening, August 3rd*, 'The throne of the Lord: its place and power in the affairs of men; universal peace preceded by war and consternation in Asia and in Europe' (brother W. Birkenhead, of Sale); *Sunday morning, August 9th*, at 10.30, 'Jesus Christ the only legal heir to the throne of David' (brother Chapman); *Evening, at 6.30*, 'Divine philosophy, as exhibited in the gospel of the kingdom of God, demonstrates the foolishness and falsehood of popular theology' (brother Dunn). The discourses continue to be well attended, and there are a good many who are very much interested. We are much encouraged in our labours by the increase with which our Heavenly Father has been pleased to bless us, and feeling sure we are in the right path, we are determined to persevere in the work begun."

LONDON.—Brother A. Andrew reports:—"We have had two further additions by immersion, viz., ALEXANDER TAYLOR and FREDERIC WILLSON. The former was brought up as a Roman Catholic, but has since been for some years among the Society of Friends ("commonly called Quakers,") though not a member with them. Thus brother Taylor has been at the opposite poles of the apostacy, in regard to rites and ceremonies, but has now found the "happy medium" in the truth. The latter was formerly an attendant at the Church of England, but never a member of any denomination."

The idea of emigrating to New Zealand requires reconsideration, in view of the following extract from a letter received by the Editor from brother Holmes:—

"When brother Bray wrote me from London to know the true state of affairs, I wrote him that borrowed money had done much for the country, by giving a stimulus to things in the way of public works, railway, &c. I told him a calculating Jew named Vogel was at the head of affairs, and that not one man in hundreds dare attempt what he was carrying out; but that I was confident a reaction would take place, as the people were arriving by thousands. Brother Bray did not come, but handed the letter to another who has come. Now it is turning out as I anticipated. Crowds are going about idle, as all are not able to work as navvies. Seeing this, the authorities

have given orders to stop the system of free emigration."

NOTTINGHAM.—Brother Burton reports that at a special meeting of the ecclesia, held Aug. 2nd, the following resolution was unanimously passed:—"We the immersed believers of the kingdom of God and the name of Jesus Christ, meeting in the Mechanics' Lecture Hall, Nottingham, recognising the scripturalness of the statement of the one faith, recently issued by the London ecclesia, and the desirability of having such a defined statement of our faith, hereby adopt the same as our basis of fellowship." The lectures during the month have been as follows:—*Aug. 2nd*, "Baptism for the remission of sins" (brother Hodgkinson.); *Aug. 9th*, "Scripture teaching concerning Jesus of Nazareth" (brother Burton); *Aug. 16th*, "The great salvation" (brother Richards); *Aug. 23rd*, "The next dispensation" (Brother Roberts.)

MANCHESTER.—Brother Wareham reports the obedience of JANE TRUEBLOOD (32), formerly Congregational Independent and ANNE YARDLEY (23), formerly Independent (the wives of brethren Trueblood and Yardley), on the 9th inst. He adds:—"It has been deemed essential by the ecclesia meeting here, to make known, through the *Christadelphian*, the relationship sustained by its members toward the controversy concerning the nature of the Christ. Having met on several occasions for the discussion of the matter, it was ultimately agreed to meet on the afternoon of Sunday, July 26th, to consider paragraph IX. of the London basis of association, with a view to its adoption and incorporation with our own, by reason of its explicit character. The result was its adoption in its entirety."

SALE.—Brother J. Birkenhead reports that through the kindness of brother Sutherland, the Sale ecclesia has been enabled to get a new meeting room, in connection with some building brother Sutherland has been doing. It is much better situated, and a better room altogether than the place they have hitherto been accustomed to meet in, which was in a very out-of-the-way place, while this is close to the principal thoroughfare, and gives the hope of a better attendance to hear the glorious truth. Brother Shuttleworth, of Birmingham, delivered the opening lectures on July 5th and 6th. They were two excellent lectures, much enjoyed by the brethren and sisters, though, unfortunately, not very well attended by strangers. There were present on the occasion brethren and sisters from Manchester, Warrington, Liverpool, and Stockport. There were also present from Stockport and Manchester several friends who are deeply interested, having had their attention arrested previously by various

brethren. On the Sunday afternoon, about thirty-four brethren and sisters broke bread in remembrance of the Lord's death.

SCARBOROUGH.—Brother Kidd writes: "I have great pleasure in communicating the following intelligence, viz., the obedience to "the form of sound words" commanded by our Lord, and delivered by the apostles, of FRANCIS WALLIS (48), baker and provision merchant, formerly of the Society of Friends, who was buried in water for a union with the name of Christ, and assurance of his resurrection power, on Wednesday evening, July 7th. (The event occurred in connection with a visit from brother Townshend, of Birmingham.) The brethren and sisters here are much encouraged and cheered by this addition. Our brother promises to be of great service to the truth; from the sound, intelligent, and scriptural answers he gave at his examination it was evident he had well weighed everything before making "the good confession." We are much indebted to brother Townshend for his visit, and have also to report visits from other brethren and sisters we love much for the truth's sake."

SHEFFIELD.—Brother Boler reports three further emancipations at Sheffield from Papal and Protestant superstitions and corruptions, viz., WILLIAM McDERMOTT (35), fitter's labourer; JAMES SORBY (24), scissors maker, and MIRIAM SORBY (22), wife of James Sorby. They were inducted into the only sin-covering name provided by the Deity on August 3rd, and are now rejoicing in the hope of the promises made of God unto the fathers. Brother McDermott was formerly a Roman Catholic, brother Sorby, Church of England, and sister Sorby, neutral; but of late they have all been connected with the Plymouth brethren.

WARBOROUGH.—Brother John Betts has left this place with his wife and children, for New Zealand. He was to sail August 6th by the *Hydaspes*. Brethren residing in New Zealand can communicate with him by addressing him ("till called for") at the Post Office, Auckland.

AUSTRALIA.

BEECHWORTH.—Brother Pfeffer reports the obedience of W. F. KIRK, formerly Wesleyan, who was baptised into the saving name of the Father, the Son, and the Holy Spirit shortly before the date of writing. He was brought to a knowledge of the truth through contact with the brethren and reading the published works.

CANADA.

TORONTO.—Brother C. H. Evans writes as follows: "Will you kindly inform me if you intend printing the answer to

Mr. Grant's book, *Errors of Annihilationists*, in separate form? (Answer: "Yes, but there is a concluding chapter which we are about to write.—ED.) He also reports that on the 28th of June Mrs. ELIZABETH GILL, and on the 2nd August, Mrs. JANE GRIFFIN, both daughters of sister Archer, were baptised, yielding thankful conformity to the required submission to the death of our Lord, who was delivered to death for our offences, and raised for our justification."

NEW ZEALAND.

CHRISTCHURCH (Canterbury).—Brother Morgan, late of London, writes: "I left London in October last, and proceeded to Plymouth, where brother Disher and myself embarked for this place, and after a miserable voyage, arrived here safe. We were 88 days from land to land, and a more miserable time I never remember having spent before; for there was no rule or order kept the whole time, and nothing but grumbling and dissatisfaction from the commencement to the end. Our ship was too small (880 tons) for the number of persons on board, 330 emigrants, exclusive of the officers and crew, 30 more. I was disappointed; for I thought to have had plenty of time on my hands for reading, but I could not get a moment's seclusion anywhere, and the people too much taken up with one thing and another to listen to anything I had to advance; but I thank God for His care of us, and that He brought us safely to our destination, having experienced no serious sickness on board. I thought to have found a community of the one faith here, but I am disappointed in this respect. There is none nearer me than brother Scott and his family, comprising five immersed believers—his wife, two sons, and a daughter. There is a prospect of some additions to our numbers, brother Disher's wife and brother George Scott's wife, with his sister (Mrs. Fraser), having desired to take on themselves the covering for sin which God has appointed; she will, God-permitting, be immersed on the Queen's birthday, as it is a general holiday here. We shall then number eleven. I thank our heavenly Father that I am in a fair way to recover that which alone induced me to come this distance—health.

* * * We feel very lonely here after being used to the company of so many brethren and sisters in London. But we meet every evening to read and study the Word that alone can make us wise unto salvation, and on the first day of the week, to remember him whose presence we look and long for. It is comforting for us to know that the brethren pray for those in isolation; and I think that it is all for the best that I am severed from them; for when I

think of the number of people in this misnamed place, I am constrained to do something, though it may be very little. There is Mr. Norton, a Baptist clergyman, who has, by some means, got hold of your *Twelve Lectures*, and denounces them as something horrible. He has promised to come and spend an evening with me, for he says your book is calculated to do a deal of harm."

UNITED STATES.

ALBANY.—Brother H. J. Moore writes: "There is one brother (C. W. Tompkins) in this place beside myself, and two sisters, and four or five within a radius of twelve miles. We are about to commence 'first-day' meetings for the 'breaking of bread' and worship, with the hope, or rather object, of developing character in harmony with the precepts of the truth, and a preparation for the long looked-for re-appearance of our Elder Brother."

CONCORD.—Brother M. L. Staples reports a visit from brother William Reeves, of Springfield, Ohio, who, he says, is doing a good work in visiting the ecclesias, counteracting Turneyism, immortal emergence, &c., confirming and strengthening the brethren in the one faith. He lectured three times, once in a public school room and twice at Concord."

(To M.L.S.—We see nothing to take exception to in your letter on the sacrifice of Christ. If there was a misunderstanding on our part—*vide* page 235, *May Christadelphian*—it is now at an end.—EDITOR.)

NORFOLK (Va.)—J. L. Hathaway reports that on Sunday, July 2nd, five, including himself, met at his house to celebrate the death of Jesus the Christ, who is the resurrection and the life, intending to follow this practice, the Lord helping them, until the others come to see the teaching of the Bible on the judgment. Brother Hathaway adds: "We left the other side without any words *pro* or *con*, and on the 28th of June, I, together with brother Michael and his son, went down to brother Coffman's, about twelve miles from this, when I got brother C. to baptize me into the name of the Holy One. When I was baptized before, my faith was obscured by a personal devil and other foolish notions. Our five brethren are Z. Michael and his son, W. Winslow, Wm. Walker and James L. Hathaway. I suppose you recollect brother Michael, at whose house you stayed. Our love to brother Boshier, particularly as we all remember him and you."

NORTH CAROLINA.—Brother R. H. Gresham writes: "I came here to this lovely highland country to improve my health; and for other good reasons, have been here about four months. At every convenient

opportunity, day by day, as I chance to meet persons, who I think may give heed to the things that pertain to their best interest, I am striving to unfold to them the beautiful mysteries of the gospel plan of salvation. In my attempt to teach others in the word of truth (in private conversation, for I am not a public lecturer) I sometimes begin by quoting or reading Acts viii. 12, and then enquire as to what are those things to be believed? and then try and answer the question. I often refer to the manner in which men are drawn by the one Deity to His Son. Also, of the one faith, through a belief of the truth recorded; the one Spirit, as given in and through the Word; the one Lord, the coming king to rule in Zion over Israel, the one Deity, as taught in the word of truth, who is over all; the one baptism, or being born of water in obedience to the command; the one body into which the honest and intelligent believer is inducted; and the one hope, which true Christians may be and are partakers of, keeping constantly before my eyes the words, 'without faith (the faith, the one faith) it is impossible to please God;' and 'without holiness of heart, no man shall see God and live;' and further, that 'without charity (or love, love unfeigned, pure, perfect love), we are as a sounding brass and tinkling cymbal.'" I mention these things as an outline or synopsis of my usual plan of trying to teach and instruct men and women on all convenient occasions. As to the good I am doing, that cannot be seen fully now by men; but in the age to come those things will be told. There are quite a number of persons here and in this vicinity who seem to want to know the true way, and some are surely learning, little by little, and may yet come really to a knowledge of the truth as it is revealed. I do not know of another person in this State who can truly be said to be of the one faith and one hope. I am satisfied that there is more genuine honesty among the people generally, in this highland section of country, than in places more densely populated and traversed by railroads or navigable streams. There is a scope of country here, west of the Blue Ridge Mountains, in this State, about 200 miles long, running N.E. and S.W., with an average width of 50 miles or more, which is mountainous throughout, except occasional large fertile valleys, and some lovely and productive tracts of table land, and not a mile of railway in the State west of the Blue Ridge. The seclusion here from the outer world has kept many persons more pure, morally, than they would be if they had greater facilities for an intimacy with the vices of more populous districts. The preachers of the different sects are, many of them, seemingly very honest,

pious, humble, and devoted to what they suppose to be right; but they have been taught sectarianism, and do not know how to rid themselves of the errors in doctrine; and it is natural that the people should believe their preaching. You may imagine, if you can, as to the constant opposition thrown in the way of the truth by these devoted honest-minded people; they cannot understand how it can be possible that their pious and devoted preachers, who have for so many years given their whole time and attention to the ministry of the gospel (as they suppose), can be in such gross ignorance, and that a layman like myself can have attained to such a correct knowledge of the truth as I profess. My labour here for the truth is arduous, and I have no man or woman to assist me, yet I am nothing daunted; and in love of right, I intend, while I live, by the grace of God, to persevere; and trust that, ere many months, there may be two or three, or possibly half-a-dozen or more Christadelphians here, all intelligent and all full of love and of good works. I am much in need of more books and tracts; I have *Elpis Israel* and *Eureka* (3 vols.); I have had the *Twelve Lectures* (four separate copies of it), but have given them away or loaned them out long ago, and now, for more than a year, I have not seen one. Of the Tracts issued by Christadelphians I have had many, and given them away, and now only about three left. Of the *Declaration of First Principles* I have had more than a dozen, and now not one left. I think it would be well that I had here a considerable number of tracts, as by their assistance, I trust that some might be led into the true way terminating in endless life. But I am beset with the difficulty of means. Are there not some brethren near you who would and could send me some publications to be used to advance the cause of the truth and righteousness? Old books and pamphlets that have been used, soiled and partly worn, may do as well as new ones. I would like to have one copy of the *Twelve Lectures*, a paper cover will do; and I would like to get several copies each of the following: *A Declaration of the First Principles*, *Diabolism*, *Christadelphian Tracts*, Nos. 1, 2 & 3; *The Kingdom of God*, *Christadelphian Shield*, No. 1 to 11; *The Bible Companion*, *Christadelphian Querist*, *Who are the Christadelphians?* *Christadelphianism Exposed*, one copy each of the *Record of the Birmingham Christadelphian Ecclesia*, *The Apostacy Unveiled*, *Destiny of the British Empire*, *Anastasis*, *Three Prophetic Charts*, *What is the Truth?* *Pictorial Illustration of God-manifestation*, and a packet of such leaflets as may do here; also any old numbers of the *Christadelphian*. For any and all that may be sent to me, I will be thankful, and I will try to use them as fast

as possible for good. With affectionate greetings to all the dear ones in Christ now on the earth. I am faithfully your brother in the ore hope. R. H. GRESHAM."

ROCHESTER (N.Y.).—Brother Augustus Sintzenich writes a seasonable letter, July 7th, from which we make the following extracts: "Perhaps a few words from the faithful in the Anointed One in this part of the world may possess a moiety of interest to yourself and readers of the *Christadelphian*. Promising myself the pleasure of a communication for some time past, the circumstances have not seemed propitious. The great wave of commotion, which more than a year ago seemed to overwhelm and carry destruction to the ecclesias in England, has crossed the ocean, and its disturbing elements are among and around us. I am sorry to say that the ecclesia in Rochester, which has many years acted with a scriptural judgment and zeal, to determine all questions of practice and doctrine, by the example of the Bereans of old, has failed, as a body, to maintain the unity of the *one body*, in the fundamental principle of the sacrificial manifestation of its Head. The Rochester ecclesia has for many years been a unit on the grand elementary truth of the putting away of sin. We have been hitherto prepared to scripturally believe and understand that sin was to be crushed in the 'flesh' of the serpent seed, by 'flesh' of the woman, and as the woman was 'bone of my (Adam's) bone, and flesh of MY FLESH,' the woman's nature was identically one and the same flesh as Adam's; therefore, the flesh of Christ was her seed—ADAMIC. This Bible truth is plain, and why not believe it, instead of prevaricating, theorizing and mystifying it into all kinds of unintelligible propositions and theories, simply to get rid of the eternal truth, that the word of God was made into Adamic flesh, and if of Adamic flesh, then of course with all its attributes. So we reach on to the original and truly God-like purpose brought to view originally in the garden, God reconciling the world in the Christ, which is the base of the remission of sins and forgiveness by faith in the blood of the Redeemer, and resurrection to eternal life and inheritance. 'God sent His Son in the likeness of flesh, in sin, and on account of sin, condemned sin IN THE FLESH;' that flesh that was 'descended from David according to the flesh,' the nucleus, or fetus, framed from and in the physical body of his mother, out of her blood and nature, as in any natural mother of our race, and being thus fashioned in embryo, was vitalized or overshadowed, which is the only province of the natural father, and so in the fulness of time 'she brought forth her first-born Son;' and as it is said of him by the Spirit in the apostle, 'Forasmuch as the children are

partakers of *flesh and blood* (only one kind, Adamic), he also *himself* took part of *the same*' (same what? '*flesh and blood*' of the children. Where can a *free* life be crowded in here?) 'Being in all points made like unto his brethren,' 'touched with the feelings of their infirmities,' 'tempted in all points like as they, yet without sin,' and by this nature and in such a nature only he could condemn sin in the flesh, and as Peter says, 'His own self bare our sins in his own body to the tree!' All of which I affirm is a complete impossibility if Jesus was not made under Adamic flesh, and had sin's flesh in his body. A theory which denies or virtually destroys these fundamental truths in the sacrifice of the Christ, by placing him outside of the Adamic nature, with a 'free,' or uncondemned, 'life' in him, is a dangerous approach to one of the two first heresies of the apostolic ecclesias, viz: denying the resurrection and the manifestation of the Christ in the flesh of David. The theory of a 'free life,' if it means anything, means a life, being or existence aside and independent of the Adamic flesh, and not of it. It must, therefore, be of another nature. But I started out to say that our ecclesia, for fourteen years of its existence, has maintained the form of sound doctrine, till the advent of T. H. Dunn here last January, who, soon after his arrival, delivered several lectures on the subject of the sacrifice of Christ. At that time he had but recently adopted his new views. The result of his visit has been painful. It is sad to think that his talent should be so misused as to be employed in the promulgation of such a fearful error as this seems to be; for if it be true, there is no such thing as any literal understanding of the Scriptures, and Dr. Thomas, and all his able brethren who have fallen asleep, are gone down into death, not understanding; yea, and strangers to the first principles of the remission of sins in the name of Christ. Just think of it, a man of the Dr.'s great study and spiritual attainment being taught the first principles of the things of the name of Christ by one of his own scholars, at this era of the truth's history, and he himself lost in his ignorance! A fearful responsibility rests on those who thus pervert the words of the living God. I am sorry to say that some in our ecclesia have given heed to the strange doctrines lately put forth. They undoubtedly are honestly in error, but I have great confidence in the power of truth and hope it will ultimately reassert its sway when time has shown them their error in this particular. Surely this is the making manifest the wise and foolish virgins. And

while we strive to remain steadfast to the truth, let us so temper our thoughts, words and actions with the leaven of our Master's love, that we may do nothing to outrage, but everything to win. In the meantime there are those in Rochester who will prove faithful to the end and not defile their garments. On June 21st, G. F. PHILLIPS (40), machinist, native of Reading, England, and KATE PHILLIPS (40), his wife, native of Rochester, N.Y., put on the saving name by baptism for the remission of sins, and now stand up in hope of soon seeing the glory of Yahweh revealed. Brother and sister Phillips were thoroughly intelligent in the faith, recognising the condemnation of our sins in Christ's own body on the tree, having put away the sin of the world by the sacrifice of himself. Brother Phillips has been an attendant at our meetings for about four years, and was formerly a Methodist. Sister Phillips was brought up in the Roman Catholic faith, but subsequently became a Methodist. The faithful in Christ Jesus send greeting to you, and to the brethren and sisters in Jesus Christ, wherever they may be scattered. In this solemn time, when adversaries menace the household within and without, may we be enabled, by the power of faith and the merciful care of our Father, to stand firm as good soldiers in the evil day, having taken unto us the whole armour of God, praying always with all prayer and supplication the Spirit Word, and watching thereunto with all perseverance and supplication, so laying in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life."

WATERLOO (Iowa).—Sister Fenton reports the death of sister Marian Craig, at the house of her brother-in-law, A. C. Fenton, Blackhawk Co., Iowa. She was the youngest of three sisters, who went to America from Glasgow, Scotland, four years ago, and was immersed soon after her arrival. Her sickness was short and severe, being quick consumption. She was in the bloom of youth, being only twenty years of age. She fell asleep in the hope of the soon coming of our Lord.

WEST HOBOKEN.—Sister Lasius transmits the following intelligence:—"Brother Staub reports the baptism of brother DANIEL WILSON, formerly belonging to the Campbellites, who gave satisfactory evidence of intelligence in the truth. On Sunday, August 2nd, the brethren at Jersey City attended the baptism of brother J. CODDINGTON, resident of Brooklyn. Others are progressing towards the same point of obedience to the 'faith once delivered to the saints.'"

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. XI.

THE APOCALYPTIC “GREAT CITY” AND ITS COMING DIVISION INTO THREE PARTS.

By DR. THOMAS.

The Great City is an appellation which occurs in the Apocalypse in eight several places. In the 11th chapter, 8th verse, it is found in connection with these words: “And the dead bodies of the witnesses shall lie in the broad way (*platea*) of THE GREAT CITY, which spiritually (*i.e.*, figuratively) is called Sodom and Egypt, where also our Lord was crucified.” In chapter xiv., verse 8, it occurs in the saying, “BABYLON is fallen, is fallen, that *Great City*, because she made all nations drink of the wine of the wrath of her fornication. “Again, in chapter 16th, verse 19: “THE GREAT CITY was divided into three parts . . . and GREAT BABYLON came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” In chapter xvii. we find these allusions to the said city:

“Come hither; I will shew unto thee the judgment of *the Great Harlot* that sitteth upon many waters. And I saw a woman sit upon a scarlet-coloured beast, arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication, and upon her forehead was a name written, *Mystery, BABYLON THE GREAT, the Mother of Harlots and abominations of the earth*. And I saw her drunk with the blood of the saints, and with the blood of the martyrs of Jesus.” “And the woman I saw is that *Great City*, which reigneth over the kings of the earth.” In chapter xviii., which is continuous with the 8th verse of chapter xiv., the kings of the earth are represented as bewailing her overthrow, and saying, “Alas, alas, that

Great City, Babylon, that mighty city! For in one hour is thy judgment come. *That Great City* that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls. For in one hour is so great riches come to nought." And others cry when they behold the smoke of her burning, saying, "What city is like unto this *Great City*? Alas, alas, that *Great City*, wherein were made rich all that had ships in the sea by reason of her costliness! For in one hour is she made desolate." Her final desolation is illustrated by a mighty angel casting a great millstone into the sea, and saying, "Thus with violence shall *that Great City, Babylon*, be thrown down, and shall be found NO MORE AT ALL."

The phrase, "the great city," occurs also in the 21st chapter, but with reference to an entirely different subject. It applies not to Babylon, nor its dominion, but to the community of the resurrected and glorified saints, with Jesus in their midst—the community, or government, in the light of which, the nations who survive the judgments of God, called "the nations of them which are saved," shall walk for a thousand years, saying "We will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." This *Great City*, greater than that which preceded it, and is found no more, is styled "The Bride, the Lamb's wife, the Holy City, New Jerusalem," whose seat of government is the widowed Jerusalem, restored to more than her former glory. But, our remarks in this article will be confined to "the *Great City*" of which such terrible things are spoken.

It is evident from the testimonies adduced, that "the *Great City*" is used in two senses—first, for A BODY POLITIC; and, secondly, for "THE MOTHER CITY, or metropolis of the political organisation. It is used in the sense of a Body Politic in chapter xi., where the dead bodies of the witnesses are said to lie unburied in

the Broad Way of the *Great City*, which is its (Isaiah ii. 3) principal street. The witnesses were killed in the Western Roman Empire; but the *Great City* is said to be "where also our Lord was crucified." Now, Jesus was put to death by the same power that killed his witnesses, although in a different part of its territory. He was killed in the Eastern Roman Empire, and by the Roman power which also made war upon his saints, and overcame them. It was the power enthroned in Rome that crucified the one and slew the other, though at different and remote times, and under different aspects. When it put Jesus to death, it was pagan, and when it slew the witnesses, it was papal, and equally savage, nay more so. The aspects of the power, though varied, do not affect its identity any more than the frequent change of dress destroys the individuality of an actor. The Body Politic, whose executive slew Jesus and his witnesses is represented by Daniel's Fourth Beast, the Greco-Roman Dragon. This symbol is representative of "they of the people and kindreds and tongues," who saw the dead bodies of the witnesses three days and a-half, but would not suffer them to be buried. The "they," that is the rulers, or government of the population, would not suffer it. We may remark here, that the Beast "that ascended out of the bottomless pit;" the other Beast that "cometh up out of the earth;" the Image of the Beast; and the Dragon, are all comprehended in Daniel's Fourth Beast. They are all symbols of the Roman-Body Politic in its present constitution. When the Roman Body is viewed as a great city, the symbolic Horns answer to its several streets or ways. Being Ten Horns, therefore there will be ten streets, each street answering to a power connected in some way with the Roman Head. The dead bodies of the witnesses lay in one of the streets called the wide street of the *Great City*. And there they rose again to political life; and when this came to

pass, "*the tenth of the city fell*," that is, one of the ten streets, Horns, or Kingdoms of the Roman Body Politic.

But though "the Great City" hath only ten streets, it has some waste and open places. The most remarkable of these is the land "where our Lord was crucified." This is included in the Great City, only lying at its eastern extremity. It is true that at present it is subject to the Turk; but when John wrote, it was a part of the Roman City or Empire, and will be again when the Iron and the Clay shall be temporarily combined into one dominion under the Czar. In this we have hinted that the Roman City and Empire are co-extensive, and the terms, therefore, synonymous. This is unquestionable. When Rome was founded, its dominion was bounded by its walls; but in the reign of Caracalla, an edict was published by which its walls were defined by its dominion; that is to say, the whole territory of the Empire was decreed to be the Great City, and its inhabitants, without exception, citizens of Rome. The following is Gibbon's testimony to this important fact.

"The sentiments, and indeed the situation of Caracalla, were very different to those of the Antonines. Inattentive, or rather averse, to the welfare of his people, he found himself under the necessity of gratifying the insatiate avarice which he had excited in the army. Of the several impositions introduced by Augustus, the twentieth or inheritances and legacies was the most fruitful, as well as the most comprehensive. As its influence was not confined to Rome or Italy, the produce continually increased with *the gradual extension of the ROMAN CITY*. The new citizens, though charged on equal terms with the payment of new taxes, which had not affected them as subjects, derived an ample compensation from the rank they obtained, the privileges they acquired, and the fair prospect of honour and fortune that was thrown open to their ambition. But the favour which

implied a distinction was lost in the prodigality of Caracalla, and the reluctant provincials were compelled to assume the vain title, and the real obligations of Roman citizens."

Thus the freedom of the city was given to all the provincials for the purpose of taxation, and the Roman City extended to its utmost limit.

Our Lord and his Two Witnesses, then, were all slain in the great Roman City, the rulers of whose populations rejoiced at the death of the latter, and made merry, and congratulated one another with gifts. It has ever been their wont to do evil and to rejoice in successful villany. They are blasphemers, murderers, adulterers, thieves, drunkards, and idolators. Their wickedness is greater than can be defined. Their Great City, is, therefore, "*spiritually called SODOM AND EGYPT*;" and the "*scarlet-coloured beast*," that symbolizes their polity, said to be "full of the names of blasphemy." Sodom was a city, and Egypt a country—the former proverbial for its bestiality and licentiousness; the latter, for its superstition and idolatry. The cities and countries that acknowledge the spiritual supremacy of Rome are all of them, so many Sodom and Egypts; but as they all constitute one many-horned political system, one Sodom and Egypt fitly represents them. Take Rome and Paris, could Sodom be more vile than they? Morality there is none; and of justice and mercy, righteousness, and truth, it is a mockery to speak in connection with their names. As to France and Italy, they are spiritually as reprobate to all excellence as ancient Egypt. Hence the fate of Sodom and Egypt awaits them. As a millstone cast into the sea, so shall Rome be thrown down, and found no more at all. This is the end of the fierce wrath in store for her. "There was a great earthquake," says John, "and the cities of the nations fell; and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness

of this wrath" Whether the falling of the cities is a political or literal overthrow, we stay not to examine. We believe it is both—politically, because Daniel saw the thrones cast down (Dan. vii. 9); and literally, because an earthquake that will shake Rome into the abyss, and cleave the Mount of Olives to its foundations (Zech. xiv. 4, 5), prostrate the towers (Isaiah xxx. 25), and cause every wall to fall to the ground (Ezek. xxxviii. 20), must of necessity cause vast destruction among "the cities of the nations." The plagues of Egypt are but a miniature edition of the fierceness of God's wrath, which, like the sword of Damocles, is suspended over the countries of "the Great City." The inhabitants of this city are the worshippers of the Beast and his Image, and have received the mark in their foreheads and right hands. Of these spiritual Egyptians it is said, "They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and they shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth to the ages of the ages; and they have no rest day nor night who do homage to the Beast and his Image, and whatsoever receiveth the mark of his name."—(Rev. xiv. 10, 11.) The judgments of God, consummated in the destruction of Pharaoh's host, crippled the power of Egypt; but "the seven last plagues" which fill up "the wrath of God" upon the Great City, will so completely wreck old Egypt's anti-type, that not a Beast, Image, Head, or Horn, will survive to destroy the earth again.—(Rev. xi. 18.)

The other sense in which the phrase, "the Great City," is used, is that of *the government of Rome*. These are styled "THE GREAT HARLOT that sitteth upon many waters;" a saying which is explained by the words, "the Great City which reigneth over the kings, and their peoples, multitudes, nations, and tongues," termed

in the aggregate "the earth"—(Rev. xvii. 15 to 18.) This Harlot Government sits as a Queen-power upon many waters, which in their political organization, are symbolised by a scarlet-coloured Beast, whose Horns or Kings are the vile paramours of the Harlot. The Queen-power and "the Eternal City" are inseparable, and both go together. They are unitedly termed Babylon upon the same principle that the Empire is styled Sodom and Egypt; that is, spiritually, pneumatically, or figuratively. The Chaldean Babylon was the great enemy and destroyer of the saints under the law. It made war upon them, and prevailed against them until Cyrus, Jehovah's Anointed, came and delivered them. So the Roman Babylon, which is "drunk with the blood of the saints and martyrs of Jesus," by the co-operation of her paramours, has prevailed against them, and will prevail until Cyrus' superior, the Ancient of Days, shall come and turn the tables against her. The Lord God will judge her, for He is strong. But before she is utterly destroyed, the righteous dead now sleeping amid her ruins must be awakened, and come out of her; for they are to behold her judgment, and to rejoice over her calamity.—(Rev. xvii. 20.) God's people, whether living or dead, must evacuate the doomed city before it sinks to rise no more. Besides the dead, the Jews are the only people in Rome that belong to God. He exhorted them to flee out of the midst of Babylon, and deliver their souls from the fierce anger of the Lord (Jer. li. 6 to 45.) Should He be mindful of them in the days of Belshazzar and forget them now? No. On the contrary, there will be an invitation from high authority, calling upon them to "Come out of Rome, and to reward her even as she rewarded them, and to double unto her double according to her works." Emptied of God's people, there will be no longer delay. Her end will overtake her with rapid strides; for "her plagues shall come upon her in one day (or year), death, and mourning,

and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Even so; may it quickly come.

TRIPARTITE DIVISION OF THE GREAT CITY.

"*The Great City was divided into three parts.*"

The division of the City of the Seven Hills into three wards—a city which contained, in 1847, about 175,000 Gentiles and 8,000 Jews, would be a subject unworthy of note in a prophecy concerning the overthrow of the European sisterhood of nations, numbering a population of 262,000,000 of souls. The division in the text is affirmed, not of the town called Rome, but of "the Great City," which elsewhere we have shown is co-extensive with the Roman Empire itself.

The subject before us appears in the 16th chapter of the Apocalypse and the 19th verse. The tripartite, or three-fold division of the Great Roman City, is represented as one of the events resulting from the pouring-out of the Seventh Vial upon "*the Air*," which symbolizes the constitution of the Roman City or Empire. If the electrical forces of the natural world were to operate with extraordinary power, the clearest sky would become obscured with dark and portentous clouds; vivid lightnings would dart their forked fires and flash their sheets of flame; the rattling thunder, though but a murmuring voice at first, would roar and boom through the heavens, and the solid earth itself would shake. These would be the effects of *the electric fluid poured out largely upon the air*. The sun would be darkened, and the stars and constellations would be obscured, and the earth would tremble, and hail would pour down like grape from the cannon's mouth.

These phenomena are used in the prophecy of the Seventh Vial, to illustrate the effects of the pouring-out of the fierce wrath of God upon

the political system of the Roman City as at present constituted. The electrical effects of His indignation, under this veil, are recorded in the history of Europe during the last 22 years. The dethronement of Charles X., the division of the kingdom of the Netherlands, the fall of Poland, the civil wars of Spain and Portugal, the dethronement of Louis Phillippe, the Italian and Hungarian wars, the siege of Rome, and the usurpation of Napoleon—are "the voices, *thunders, and lightnings*"—the earnest of that terrible popular convulsion, or "*earthquake*," whose first tremblings shook the world in 1848—which have rendered portentous the heavens of the Great City.

"The whole *earth* was of one language," that is, all its people. In the Apocalypse "*the earth*" is often put for the people, in contradistinction to their rulers; as "*the earth helped the woman*" when she was persecuted by the Dragon or constituted authorities of the Great City, or "powers of the heaven:"—the Earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth after the Woman to sweep her away; that is, the people defeated the Imperial army sent to destroy the disciples of Jesus in a certain country.

When the people of the Great Roman City became excited, and in their rage proceeded to deeds of violence, to the extent of shaking "the powers that be," their commotion is Apocalyptically styled "*an earthquake*." There have been several earthquakes of the kind, and great ones too. There was a great popular commotion, resulting in a military despotism under Constantine, in the fourth century, by which the constitution of "the Great City" was entirely changed.—(Rev. vi. 12 to 17.) There was another, but not so great, headed by Julian, in the same century.—(Rev. viii. 5.) There was a third, and a greater one, in the 18th century, that overthrew the French Monarchy, and gave rise to the military despotism of Napoleon.

—(Rev. xvi. 18.) This popular commotion, in its full manifestation, is described as “a great earthquake, such as was not seen since men were upon the earth, so mighty an earthquake and so great.” It is, therefore, to exceed the Constantinian, Julian, and French Revolutions, which were all made by the populace of the Great City. The fourth Apocalyptic earthquake is described by Daniel as “a time of trouble, such as never was since there was a nation even to that same time.”—(Dan. xii. 1.) It is clear, then, that the world has not seen the worst of it; for recent years, with all their horrors, have not been so troubled as in the time of the Reign of Terror and the military despotism of Napoleon I. The worst is certainly to come, and will make the ears of every one tingle that only hears the report of it.

It is a remarkable, and by no means accidental, circumstance that the Four Earthquakes have all resulted in the establishment of as many military despotisms, to wit, those of Constantine, Julian, Napoleon I. and Napoleon III. The populace, without an army and a chief, are insufficient to any great work. They can set the ball in motion, but they cannot give it direction. Revolutions come from God. “*He changes the times and the seasons. He removeth kings; He ruleth in the kingdoms of men, and giveth it to whomsoever He will, and setteth up over it the basest of men.*”—(Dan. ii. 21; iv. 17.) The populace is a mere element in the situation—a pawn moved by the hand of God on the political chess-board of the Great City. They can accomplish nothing that they will to do, because their will is not the will of God. Hence, in all revolutions, the people are disappointed. If they acquire power they cannot retain it; reaction overtakes them, and makes their condition worse than before. This has been pre-eminently the case in the French revolutions. They have preached liberty and established despotism. The liberty is their will; the despotism, God’s. A military despotism

was necessary for the removal of “*him who letteth*” (2 Thess. ii. 7); therefore, he raised up Constantine to do the work. The history of this conqueror shows what the work was, and how he performed it. Again, a military despotism was needed to punish Constantine’s successor and his abandoned Court; therefore, he sent Julian from Paris to execute his will. For three years, Paganism governed the Great City, and ejected the Catholics—calling themselves “Christians,” but unworthy of the name—from all places of honour, profit, and power. A reign of terror, established Chalcedon, rewarded all Court profligates according to their deeds. Julian was a Pagan, and, therefore, the more fit for the work to be performed. His mission was to punish men who, though professing Christianity, crucified its founder afresh, and put him to open shame. A devout Catholic would not have answered the purpose. The sword was, therefore, placed in Julian’s hand, and thus one great sinner punished many, and then met his own merited perdition on the battlefield.

The French planted trees of Liberty, covered their heads with her cap, and burned incense to her praise; but God placed a sword in her hand, and bade her do the work of death upon the enemy of himself and people. Napoleon turned liberty into a despot, and in her name chained her worshippers, and *slew the Beast of the sea*. This was his mission, and right valiantly he performed it, for God was with him.

But there is more work to do—more than in the nature of things the first Napoleon could accomplish. If he had completed the work, “the mystery of God, as He hath declared it to His servants the prophets,” would have been finished before the 1335 day-years had expired. This could not have been permitted, because it would have falsified the arithmetic of prophecy, which is as much God’s truth as gospel itself. The deadly wound given to the Beast by the Napoleonic sword of the Lord hath been healed

to some extent. But its destiny is, to be killed outright, and his dying carcase, found in the Beast of the earth, given to "the burning flame," by being "cast alive into the" Apocalyptic "lake of fire and brimstone." The sword hath, therefore, more to do upon "the Powers that be," which energize the Queen-Power of the Seven Hills. The work is necessary in order that an occasion may be created for the King of the North to possess himself of the fourth, or Iron, Monarchy, and as the Father of the situation, to fabricate the feet of Nebuchadnezzar's image out of the Iron and his own Clay. To create this occasion, or opportunity, a *military despotism is needed as the sword of the Lord*. The earthquake* of 1848, which is now in progress, was for the manifestation of this necessary tyranny. We know not whether the individual now at the head thereof is to carry into effect the purposes of God in its establishment. This is not revealed, nor is it a matter of any consequence. The prophecy is not of *persons*, but of *POWERS*. Whatever tyrant commands the situation of things, will be the proper person for the time being, or God would very soon put him out of the way, and set up a more efficient actor in the closing scene of Gentile affairs.

The despotism recently established in the Broad Way of the Great City is a *military democratic power*. It is not destined to be permanent, but provisional only. As we have said, it has a certain work to do, and when this is accomplished *it will fall*. It cannot possibly continue, because France is one of the Toe-kingdoms, and must be attached to the Feet of the Image as a constituent of the Ferro-aluminous dominions of the Czar. But before this military democracy is superseded by the restoration of the Bourbons imperially, subject to the Autocrat, *it will subdivide the Great City into three parts*, that is to say, the countries included within the limits of the Roman Empire will be partitioned between

three great powers. This will not be the first, but it will be the last, time the Roman dominion has been thus divided. In 311, it suffered a three-fold division under Constantine, Licinius, and Maximum. In 324, it was re-united under Constantine; but in 337, it was divided into three parts again, and according to the divisions, ruled by his sons Constantine, Constans, and Constantius. The former two dying, Constantius became the sole ruler of the Great City in 350. Since that time there has been no three-fold division of the Empire until Napoleon I. In 1806, the Roman territory acknowledged *three Emperors*, to wit, the Sultan, Francis of Austria, and Napoleon. In 1815, this division was abolished by the overthrow of Napoleon, since which time the Great City has existed pretty much as it is, with the exception of certain modifications in relation to Egypt, Greece, Belgium, and France.

The prophecy before us, however, announces that it is to be divided into three parts again, as a result of the mighty earthquake in which the Great City is to be entirely destroyed. When we contemplate its present constitution, there can be no doubt as to the means of this tripartite division. The three-fold division of the imperial territory, and the maintenance of those divisions, is only possible by war. There are only two Legs to the Image, not three; therefore, the three divisions, when established, must be again reduced to two—and *it is the fighting arising from the efforts to effect this reduction that brings the armies of all the nations of the Great City to battle against Jerusalem*, where they meet their final overthrow as the forces of one bishorned imperial confederacy. The French Empire, if revived, will constitute one of the three divisions. This, however, is a purely meteoric affair, flitting across the political heavens to disappear for ever before even the end come. We say, not a permanent *empire*; because France is one of the *ten*, and can only be a

* Written more than twenty years.—Ed. Christadelphian.

Toe, not a Leg of the Image. French Imperialists are ambitious of a phantom that will be the ruin of their state. Their ambition, however, is useful. They will cause the tripartite division of the city, but be compelled to take up the humble position of a dependent constituent of one of the two surviving thirds.

One of the three parts is the Ten-horned Dragon; another third part is the Two-horned Beast and his prophet; but the difficulty of the problem is, *What constitutes the third?*—the hostile third, whose expulsion from the Great City combines the forces of the other two-thirds to effect it, and causes them to invade the land of Israel?

The Seven-headed and Ten-horned Dragon symbolizes a power in the Imperial territory co-existent with the second appearing of Christ.—(Rev. xx. 2.) The description of this symbol, or “sign in the heaven,” occurs in the 12th chapter, where “his tail,” is said to draw “the third part of the stars of the heaven, and to cast them to the earth.” This power is the great antagonist of God’s people, who are styled, symbolically, “The Woman;” first, of his spiritual Israel, as in the days of Diocletian and Galerius, in the end of the third, and beginning of the fourth, centuries (Rev. xii. 4, 13, 17); and secondly, of his natural Israel at the future crisis of the Advent. The Tail of the Dragon is synchronous with the Feet of the Image. Its power in the latter days resides in its Tail, as the power of the Image resides in its Feet. With its Tail it casts down a third part of the stars of the political heaven to the earth; that is, the Dragonic power becomes paramount over a third part of the Great City. The Stars are Ten Horns which appear on his head without crowns, being *no longer independent* kingdoms, but subject to the Seven-crowned Majesty of the Dragon. Their previous existence as Crowned Horns is represented in the Ten-horned Beast of the bottomless pit, or sea (Rev. xi. 7; xiii. 1; xvii.

3), whose existence, as an independent confederacy, it is the mission of the recent usurpation finally to destroy. By this we mean to say, that the doings of the French Despotism will result in the transfer of sovereignty of the Ten Kingdoms to the power that shall possess the Dragonic Third of the Great City. When this is effected, the Beast of the Sea, having fulfilled his 42 months, appears no more on the prophetic page. The Horn-Kingdoms exist, but not as they do now. Their kings can rule according to a policy of their own at present; and can declare war and make peace without consulting other powers, if they please. This, however, is an order of things which is shortly to pass away; and instead of many tyrants over several distinct kingdoms, they will be subjected to the will of one man, the Autocrat of the Dragon. Thus the Dragon resumes the power over the territory he had ceded when the Ten Horns established themselves in the Great City in the fifth and sixth centuries.—(Rev. xiii. 2, 4.)

The Beast and the False Prophet are also found contemporary with the second appearing of Christ as well as the Dragon. This appears from these words of John: “I saw the Beast and the Kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the Beast was taken, and with him the False Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his Image. These both were cast alive into a lake of fire, burning with brimstone” (Rev. xix. 19, 20), where their adherents are “tormented in the presence of the holy angels, and in the presence of the Lamb.”—(Rev. xix. 10) This Beast is the Beast of the earth, having Two Horns—the one, the Eyes and Mouth of Daniel’s Little Horn; the other, the Little Horn itself. The Two Horns of the Beast of the Earth are “like a lamb,” but it speaks like a dragon.

This represents the character of the power. It assumes to be Christian, but is imperial, and has all the malignity and venom of the old serpent. One of the lamb-like horns of this dominion, answering to the Eyes and the Mouth, represents the Queen-power of the Seven Hills, whose chief styles himself "*His Holiness*;" the other Horn is the Austrian power, which is also Roman, because of its possessing Noricum, Pannonia, and part of Dacia, Illyricum, and Italy, whose chief also designates himself by the lamb-like predicate of "*His Apostolic Majesty!*" The spiritual and temporal dominion, then, of His Holiness, and His Apostolic Majesty, is represented by the Beast of the Earth, with Two Horns, to show that it is supervised by two dynasties, distinct the one from the other, yet, in a certain sense, united at the base. If you would speak of "*His Holiness*" in the millennium of his glory, which has passed away, you would style him "the Image of the (sixth head of the) Beast had the wound by a sword (the Gothic) and did live;" but if you would speak of him now, and henceforth, till he is cast alive into the Apocalyptic lake of fire and brimstone, you would style him "*the False Prophet.*" His Austrian Majesty's dominion, then, which is the Beast of the Earth, and the Pope, the prophet of the dominion, will continue alive, that is, in official existence and power, until His appearing who is called "*FAITHFUL AND TRUE.*" Their continuance will be guaranteed by the power of the Dragon, who will co-operate with them, and strengthen them, and with his *potter's clay* unite the Beast-Leg and Dragon-Leg, and the Ten Toes into the one Ferro-aluminous Sovereignty of the Great City of the latter days. But, though the Dragon be stronger than the Beast, the power of the Dragon will be broken first. He is broken in the battle of Armageddon, after which the Dragon-horns confederate with the two-horned Beast, and "make war with the Lamb, who overcomes them," and

seizes upon their kingdoms for himself and people.—(Rev. xvii. 14; xi. 15; xx. 4.)

Here, then, are two third parts of the Great City—the Dragon third and the Terrene-Beast third; let us now see if we can discover the third third-part.

In the list of peoples constituting the company to be assembled unto Gog, Egypt, Edom, Moab, the chief of the children of Ammon, and the Jews then in Palestine are not mentioned. Gog is the chief of the Dragon-power, and is by Daniel styled the King of the North. Egypt is not subject to him until the last act of the tragedy in which he is concerned. It is invaded at length and subdued (Dan. xi. 42); but till invaded, it belongs to a hostile power. He also invades Palestine (Ezek. xxviii. 8; Dan. xi. 41, 45), which must, therefore, likewise, belong to an enemy—an enemy too strong to be entirely vanquished, inasmuch as he fails to subjugate the province of the Roman Arabia.—(Dan. xi. 41.)

The antagonists of the Dragon and the Beast, who are confederates, is a power in the North and East (Dan. xi. 44), styled by Ezekiel, "Sheba and Dedan and the merchants of Tarshish, with all the young lions thereof."—(Ezek. xxviii. 13.) This is the Anglo-Indian power "beyond the rivers of Kushistan" (Isaiah xviii. 1), that is, east from Jerusalem and beyond the Euphrates and Tigris. The British possess Aden and Sheba, but not Dedan as yet. Their East India Company of Merchants are the Merchants of Tarshish, who govern India, under the auspices of the British Lion. This northern and eastern power, "which sends its ambassadors by the sea," is "the land shadowing" Israel "with its wings," and, consequently, the enemy of the Dragon who invades their country in the latter days. It takes possession of Edom, and Moab, and Ammon, Seba, &c., by which it maintains its ascendancy in the Red Sea, Indian Ocean, and Persian Gulf. This is the reason why "Edom and Moab, and the

chief of the children of Ammon," escape out of the hand of the Dragon King of the North. They are occupied by Britain, which thus becomes the Moab, &c., of the latter days, and the subject of the prophecies, therefore, concerning Moab at the crisis of the restoration of the throne and tabernacle of David. Referring to the time when the Dragon shall make war upon Israel, then colonised to some extent, in Palestine, and who seek refuge from the invasion, God saith to the maritime Protectorate, "Hide the outcasts, leaving not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler." While thus protected, the Dragon-Feet are smitten by the stone, which brings the invader to an end; therefore, continues the prophet, "the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land." Then Mark what comes next, "And in mercy shall the throne be established, and He shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and *hasting* righteousness" (Isaiah xvi. 3 to 5); that is, by making war in righteousness, that he may plant it in all the earth.

From this, and much more that might be said upon the subject, we conclude that events in progress will bring about the sub-division of the Great City into three parts, which will be possessed by Russia, and Austria, and France, sustained by Britain, represented by the Dragon, Beast, and Merchant-power of Tarshish. When the Czar becomes head of the Dragon, he will have acquired Constantinople and much of Turkey, provisionally, for his third. The Beast may have Switzerland, the Tyrol, Pannonia, Illyricum, and the States of the Church, for his part, besides his possessions beyond the limits of the Great City, while France and its ally, the Tarshish-power, will occupy the isles of the Mediterranean, Syria, and Palestine, Egypt, and the Roman Africa and Arabia, as its third part; the sovereignty over Belgium, Spain,

Sardinia, Portugal, Naples, Greece, Hungary, and Italy, being in dispute.

This partition, however, will not be permanent. The three parts will be reduced ultimately to two. Britain will lose her imperial ally with all his conquests of the third part, with perhaps a small exception, besides the Roman Arabia. France, and the rest of the Ten Kingdoms become Dragonic Horns; and Britain is left to carry on the war as she best can. She will certainly lose Egypt, Palestine, and Syria; also Libya and Ethiopia, which are to be at the steps of the King of the North. The ambition of Russia and Austria will be to possess themselves of the "sacred localities of Israel's land," and to overthrow Britain. Their fury will be great (Dan. xi. 44) but though they will take possession of Jerusalem they will find it "a burdensome stone," and "a cup of trembling."—(Zech. xii. 2, 3.) Their hosts will be discomfited, and cut to pieces, so that only "one sixth part" shall escape from the land to tell the news of their irreparable defeat.—(Ezek. xxxix. 2.) Their hatred of Israel and the Tarshish power will be their ruin. Lured on by the retreat of the British from Egypt and Syria, the Imperialists will flatter themselves that the East will soon be theirs without a rival! But they know not the thoughts of God. In their case, pride will assuredly precede a fall—even the fall of the Imperial Image on the mountains of Israel's land.—(Ezek. xxix. 4; Dan. ii. 45; xi. 45; viii. 25.)

Politicals in this country imagine that Britain will be overthrown by the Continental league of European despots, unless aided by the United States in the approaching contest. This is a great mistake. The British power, old as it is, will endure as long as this confederacy. Britain cannot fall until her mission is accomplished. Energised of God, she has withstood the world in arms, and will do it again. She has wealth enough, and men will not be wanting. She will gain many victories and experience

many defeats; still she will carry on the war till Christ appears to conquer for God, and for himself and people. We rather think the policy of the Union will change. Kossuth will convert the people who are fond of "glory," and they will choose an intervention policy which their "servants" must carry out. It is quite

possible, therefore, that an alliance will be formed, as much desired by America as Britain. Be this as it may, Christ will judge them both, and that power will fare the best which yields most promptly to his commands, and shows the most favour to his people Israel.—(*Herald of the Kingdom*, vol. II., No. 6, June, 1852.)

THE CONFIRMATION OF THE ABRAHAMIC COVENANT.

THE promises to Abraham being the very basis of all Scripture teaching with regard to the kingdom to be established by God upon this earth, everything connected with them should be of great interest to all who have discarded the hope of "Christendom," and laid hold of "the hope of the promise made of God unto the fathers" of the Jewish nation. Not the least important of "the things concerning" these promises is their ratification (or, in Scripture phraseology, "confirmation"); for nearly four thousand years have rolled away since first they were given, and if nothing had since been done by way of confirming them, or taking steps to carry them into effect, it would be open to those whose faith in the word of God is not very strong, to raise doubts as to whether God really intended to fulfil them; or it might be suggested, that owing to the great lapse of time since they were given, the record had not been handed down intact, and was, therefore unreliable; and thus faith in them would be weakened. We are not, however, left in this position, for since the promises were first given, they have not only been repeated many times and other promises added, supplementing and explaining the first, and gradually unfolding God's purposes more fully, but various things have been done by way of confirming the promises; and other things have been done which, though not an actual fulfilment of the promises themselves, are yet so many preliminary steps preparing the way for their actual and complete fulfilment when the time for that grand consummation arrives.

By "confirm" we mean "to make firm, to settle or establish, to make certain by additional evidence, to corroborate, to put past doubt, to strengthen, to verify." The same idea is expressed

by the word "ratify," but we have chosen the word "confirm" because it is the word used in the common version of the Scriptures. Now as God has at various times given signs and brought to pass things which establish His intention to fulfil what He promised at the first, by these things He has made His promises "certain by additional evidence."

The first of these signs or confirmatory acts we have to notice, is one given to Abraham some time after the first giving of the promise. It will be found in Gen. xv. Previous to the circumstances narrated in this chapter, God had promised to Abraham that He would make of him a great nation, that He would bless him, that in him all families of the earth should be blessed, and that He would give to him and to his seed after him, the land of Canaan for a possession. It would appear, however, that hitherto God had not given Abraham any sign that He would fulfil promises; but at this time Abraham asked God for a sign. This request would seem to be only a natural one on his part, for although the promises would, doubtless, be given by the *elohim*, who received their messages direct from the throne of heaven, yet Abraham's knowledge of these beings may have been very imperfect. He might even take them for ordinary men, as he appears to have done on a subsequent occasion.—(Gen. xviii. 2.) But whether that was so or not, he might be ignorant of their heavenly character, and of the fact that they were *infallible* media for the divine communications to mankind. Therefore on the occasion of God repeating His promise concerning the land of Canaan, he said, "Lord God, whereby shall I know that I shall inherit it?"—(Gen. xv. 8.) This has

erroneously been taken to mean, "Whereby, or *by what means*, shall I inherit it?" as signifying that the taking away of sin—which was typified by the slaying of the animals which followed—was necessary before Abraham could possess the land. Of course it is true that the taking away of sin was necessary before either Abraham or any of his seed could possess the land, and the slaying of the animals here recorded is probably typical of the taking away of sin; but Abraham's question certainly had no reference to the abolition of sin, for his language is incapable of such a construction. His words are not, "What means will be taken to enable me to possess the land?" or, "Whereby shall I inherit the land?" but, "Whereby shall I *know* that I shall inherit it?" His request was simply for a sign—for some *miracle* by which he would know, beyond the possibility of a doubt, that he had not been mistaken in putting faith in the promises previously given. And here it may be remarked, that in the case of a covenant with God, the sign on *His* part must be a miraculous one, in order that the individual to whom it is given may know that it comes from God. That Abraham's request was not a presumptuous one is shown by the fact that it was granted, for we read that God gave him a sign: "He said unto him, take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took unto Him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not And it came to pass that when the sun went down and it was dark, behold a smoking furnace and a burning lamp (margin, lamp of fire) that passed between those pieces."—(Gen. xv. 9, 10, 17.) Whether this smoking furnace and burning lamp had any symbolic meaning is not stated. Probably the former was a symbol of the oppression and slavery to which his seed was to be subjected in Egypt, for this event is predicted in verse 13, and we find a similar expression—"the iron furnace"—applied to Egypt in a similar connection in Deut. iv. 20. If the smoking furnace was a symbol of their Egyptian bondage, the burning lamp would be an appropriate symbol of the divine power by which they were delivered from Egypt. Whether this be so or not, the passing of the burning

lamp between the pieces of the animals killed by Abraham was undoubtedly a miraculous sign, a sign which he would know came from God Himself, and which was, therefore, a guarantee or confirmation of the promises previously given. First the promises, then the confirmation: first the promises, then the "covenant established upon the promises."—(Heb. viii. 6.) To this transaction the apostle no doubt refers when he speaks, in Gal. iii. 17, of "the covenant that was confirmed before of God in (or concerning) Christ," as the promised seed; for he says that the law was 430 years after, and we find that this transaction took place 430 years before the giving of the law.

God subsequently, on the occasion of Abraham obeying His command to offer up Isaac, still further confirmed His promise by an oath (Gen. xxii. 16), to which the apostle refers in Heb. vi. 18, when he speaks of the "two immutable things" (the promise and the oath) "in which it was impossible for God to lie." Thus did God give Abraham further "evidence of things not seen," and thus his assurance of "things hoped for" was made doubly sure. With the oath, however, we have not now to do: we, therefore, revert to the sign.

As this sign was evidently based upon, or connected with, the ancient mode of ratifying or confirming covenants, it is necessary, in order to fully understand the significance of the sign, to be acquainted with the custom then in vogue for confirming covenants or agreements. As pens, ink, paper and other appliances of later ages were entirely unknown to the unsophisticated minds of those who lived in the childhood of the world's history, it was necessary to adopt means of a more primitive character; and one of these—apparently the principal—we will now explain.

The details, as far as can be gathered from various authors, were as follow. When two (or perhaps more) parties had made a verbal agreement of such importance that they wished to render it more binding upon each other by something of a more formal and impressive character than the simple passing of their word, they would take a calf or other animal, cut its throat, and pour out its blood, probably as an offering to God (or in the case of idolaters, to their particular god), in order to obtain His approval of the covenant, and His subse-

quent assistance in carrying it out, and perhaps also to give greater solemnity to the occasion, for it was evidently regarded as a religious ceremony. The whole carcass was then divided through the spinal marrow, from head to tail, into two equal parts. These two halves having been placed a short distance apart, the parties to the covenant passed between them, or, entering at opposite ends, met in the centre, whereupon the conditions of the covenant by which they were to be mutually bound were recited, and there they took the covenant oath that they would faithfully perform their respective conditions. The parties were also sprinkled with the blood of the animal. The meaning appears to have been, that by this ceremony each party imprecated upon himself the fate of the slain animal, should he fail to perform his part of the covenant, and agreed to submit to be *cut asunder*, this being an ancient mode of punishment, as may be seen from Dan. ii. 5; iii. 29; Matt. xxiv. 51; and Luke xii. 46. The fact that this was an ancient mode of punishment is strongly confirmatory of the conclusion that this was the signification of the rite. After this ceremony, the parties ate together, partaking of the flesh of the animal used in the confirmation. Indeed, it is said that no covenant was deemed binding unless the parties had eaten together. When the ceremony had been duly performed by the observance of these details, the contract was considered, in modern legal phraseology, to have been "signed, sealed and delivered." The custom of eating the flesh of animals appears to have extended to other occasions of more than ordinary importance, for we find that on the occasion of Isaac blessing Jacob he ate venison, which had been prepared for the occasion. Indeed the practice of eating together has usually been regarded, especially in the east, as a sign of friendship. There were in some cases mediators who assisted at the ceremony, and who were sureties for the performance of the conditions of the covenant. This would be more necessary where the object of the covenant was to reconcile those who had been at enmity, and where the mediator had acted as peacemaker in effecting the reconciliation. Moreover, if any former covenant between the same parties had been infringed, satisfaction was made for such infringement at the ratification of the second covenant.

That this custom was practised amongst the Jews appears from Jer. xxxiv. 18-20, where we read as follows:—"And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, *when they cut the calf in twain and passed between the parts thereof*, the princes of Judah and the princes of Jerusalem, the eunuchs and the priests, and all the people of the land, *which passed between the parts of the calf*; I will even give them into the hand of their enemies." The following extract will throw some light on this passage:—"At the commencement of the siege of Jerusalem by Nebuchadnezzar, during the reign of Zedekiah, many of the higher and more opulent classes among the Jews who, in opposition to the law of Moses, had reduced their countrymen and countrywomen to domestic slavery, set them at liberty, and confirmed this act of justice by a solemn covenant, celebrated in the manner above mentioned. This procedure was, however, the result, not of principle, but of fear; and hence, on the subsequent retirement of the Babylonish army from the city, they basely broke their covenant, and reduced to their former slavery the persons whom they had recently emancipated. Such conduct was of course highly offensive to God, who threatened them in consequence, through the prophet Jeremiah, with the severest judgments."—(*Treatise on the Physical Cause of the Death of Christ*; by William Stroud, M.D., p. 474.) This statement will be found to be borne out by the previous part of the chapter.—(Jer. xxxiv.) We find, too, that the prophet predicts their punishment in language consistent with the significance of the ordinary custom already mentioned, for in verse 20 he says, "Their *dead bodies* shall be for meat unto the fowls of the heaven and to the beasts of the earth."

But while this custom existed amongst the Jews, it was by no means confined to them; it prevailed amongst nearly all heathen nations. This will appear by the following quotation from Dr. Adam Clarke, to whom we are indebted for much valuable information on the subject:—"St. Cyril, in his work against Julian, shows that *passing between the divided parts of a victim* was used also among the Chaldeans and other people. As the *sacrifice* was required to make an atonement to God, so *the death of the*

animal was necessary to signify to the contracting parties the punishment to which they expose themselves should they prove unfaithful. Livy preserves the *form* of the imprecation used on such occasions, in the account he gives of the league made between the Romans and Albans. When the Romans were about to enter into some solemn league or covenant, they sacrificed a hog; and on the above occasion, the *priest*, or *pater patratus*, before he slew the animal, stood, and thus invoked Jupiter: 'Hear, O Jupiter! should the Romans in public counsel, through any evil device, first transgress these laws, in that same day, O Jupiter, thus smite the Roman people, as I shall at this time smite this hog; and smite them with a severity proportioned to the greatness of Thy power and might!'—(*Livii Hist.*, lib. i., chap. 24)." Dr. Clarke in another place says:—"Covenant, from *con*, together, and *venio*, I come, signifies an agreement, contract, or compact, between two parties, by which both are mutually bound to do certain things, on certain conditions and penalties. It answers to the Hebrew *berith*, which often signifies not only the *covenant* or *agreement*, but also the *sacrifice* which was slain on the occasion, by the blood of which the covenant was ratified; and the contracting parties professed to subject themselves to such a death as that of the victim, in case of violating their engagements. An oath of this kind, on slaying the covenant sacrifice, was usual in ancient times: so in Homer, when a covenant was made between the Greeks and the Trojans, and the throats of lambs were cut and their blood poured out, the following form of *adjuration* was used by the contracting parties:—

'All glorious Jove, and ye, the powers of heaven!
Whoso shall violate this contract first,
So be their blood, their children's and their own,
Poured out, as this libation, on the ground:
And let their wives bring forth to other men!'
(*Iliad*, l. iii., v. 298-301.)"

The Jews also would probably use a particular form of oath on such occasions, but it does not appear to have been preserved.

The fact that this custom existed outside the Jewish nation is further shown by the request of the Gibeonites who went to Joshua and said, "Make ye a league with us (Josh. ix. 6); literally, "Cut (or divide) the *covenant-sacrifice*

with us." We find other expressions kindred to this, which, apart from a knowledge of the custom, would be inexplicable, but which with it are quite intelligible: e.g., Gen. xv. 18 is, literally, "The Lord cut a covenant;" and Deut. xxix. 12, "That thou shouldst *pass through* the covenant;" and the expressions—smiting a covenant, cleaving a covenant, cutting a covenant, were, amongst the Romans, equivalent to making a covenant, because in making a covenant by sacrifice, they smote the animal to kill it, and then cut it in two.

We have said that the sign God gave to Abraham was evidently based upon, or connected with, this ancient custom. Whether the custom was first established by man, and simply laid hold of by God in the case of Abraham and others, in order to accommodate Himself in this, as He has done in some other respects, to the ways of men; or whether the custom of men was derived from the divine mode of dealing with men, cannot perhaps be said with absolute certainty, owing to the great antiquity of the custom and the absence of any accurate record of its origin. The whole weight of probability, however, is in favour of the latter supposition, and for this reason:—Several of the foregoing details indicate that the custom had a close connection with animal sacrifices. Now we know that the offering up of animal sacrifices by the Jews was the result of divine appointment, and hence it may be inferred, that in the very first instance mentioned in Scripture, viz., that of Abel, they were also appointed by God; and indeed the fact mentioned in the narrative itself, that "the Lord had respect unto Abel and his offering, but unto Cain and to his offering He had not respect" (Gen. iv. 4, 5), seems to indicate that animal sacrifices, and not the fruits of the ground, had even then been appointed by God. Now if animal sacrifices were in the first instance appointed by God, it is but reasonable, seeing the close connection between them and this custom, to conclude that the latter was also the result of divine appointment. Sin had made man unworthy of God's favour and of direct approach to Him, and thus on occasions when man approached God, or God condescended to bestow special favour on man by entering into covenant with him, it was necessary that man's sinful condition, his unworthiness to receive the

divine blessings, and the fact that by his sin he had merited death, should be recognised by sacrifice. We find this even in the case of Noah, notwithstanding his moral superiority to the rest of that generation, and his acceptability with God; for after the flood, before God made His covenant with him never again to destroy the earth by a flood, "Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."—(Gen. viii. 20.) The practice having been established in relation to covenants between God and man, it would naturally be extended to covenants between man and man; and being established in so early a period in the history of mankind, it would be transmitted from generation to generation in various nations, and we can thus understand its prevalence in later times, even amongst those who were not God's people.

Let us now turn back to the sign given to Abraham, and note the points of similarity and difference between the transaction in that case and the ordinary custom. We say points of "difference" as well as similarity, for although there is evidently a close connection between the two, yet they are not altogether similar. But any dissimilarity will be sufficiently accounted for by the fact that one of the covenanting parties was the Deity Himself, and that on this account there was a vast difference between the relative position of the two parties here and the relationship sustained between man and man in the ratification of covenants. Although divine things are frequently compared to human things and accommodated to the ideas of men, yet we almost invariably find some point of dissimilarity, whether it be in a parable, allegory, or actual fact. We must not in such cases expect to find an exact correspondence in every particular, but must often content ourselves with laying hold of the main features in the case.

1.—One point of difference in the present case is, that we do not find any record that Abraham passed between the pieces of the animal he divided. This, however, was not necessary to the requirements of the case. The object of the transaction was to grant Abraham's request for a sign, and in order to give this, it was sufficient for God to cause the burning flame to pass between the pieces.

Abraham had previously manifested his faith in God's promise by leaving his kindred and coming to the land of Canaan; and he afterwards gave an additional proof of it in proceeding to obey the divine command to offer up his son. Hence, God did not on this occasion require from Abraham any promise or guarantee that he would perform *his* part of the covenant. Indeed, as yet God had imposed no conditions but what Abraham had complied with—*viz.*, leaving the land of his nativity—and there was, therefore, at that time nothing for Abraham to promise to fulfil. Afterwards, however, God gave Abraham a command to perform as part of the covenant with him and his fleshly seed, for in Gen. xvii. 10, 11, 14, we read: "This is my covenant, which ye shall keep, between me and you, and thy seed after thee; every man-child among you shall be circumcised . . . and it shall be a token of the covenant betwixt me and you And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; *he hath broken my covenant.*" This condition we see it was absolutely necessary to comply with, in order to secure the blessings of the covenant, and any of his seed who, through the fault of their parents, were not circumcised, were excluded from participation in those blessings. But neither this nor any other condition having been imposed at the time of the ratification of the covenant with Abraham, the Deity did not require him to pass between the pieces of the animals in order to bind himself, according to the usual custom.

2.—Nor do we find any reference to a mediator in this ratification. If there was one, it would doubtless be one of the *elohim* who were the divine media of communication with Abraham; but even if one of those beings were present, it would scarcely be as a mediator, for he would be there as a representative of God, whereas the very character of a mediator necessitates that he should not be a representative of only one party, but of both; as the apostle says, "A mediator is not of one."—(Gal. iii. 20.) Nor did the necessity of the case require a mediator. One of the principal duties of a mediator being to witness the making of the covenant, and to see to its being afterwards duly carried out, there was no necessity for one here, as there

were no conditions then given for Abraham to carry out, and of course there could be no one who could see that the Deity would fulfil His self-imposed promise. Abraham had faith that He would, and the sign would set at rest any lingering doubts.

3.—Another point of difference is, that there is no record of the eating of the animal afterwards, though of course the absence of any statement of such a fact does not prove the absence of the fact itself.

Still, notwithstanding these three points of difference, we see in the main features of the case a very striking similarity to the general custom in the slaying and dividing of the animals, and the burning flame, as the representative of God, passing between the pieces, in the same manner as did individuals in ordinary cases.

THE CONFIRMATION IN JESUS CHRIST.

Let us now turn from Abraham and fix our attention on him in whom all the promises of God centre, and see what the Scriptures teach respecting the connection of Christ with the confirmation of the promises; for that there is a connection, and an intimate one, is evident from the apostle's statement in Rom. xv. 8: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." We shall see that the covenant was confirmed in or by him in various ways. His very birth we find viewed in this light; and very naturally so. More than 2,000 years had then elapsed since the giving of the covenant, and yet it had not been fulfilled. This must have been evident even to any who looked upon the possession of Canaan by the children of Israel, as being in fulfilment of the promise to Abraham, for the *individual* seed promised (Gen. xxii. 17) had not appeared, Abraham had not been raised from the dead, and all nations had not been blessed in him. Moreover, the ten tribes were in dispersion, and the two remaining in the land were not by any means in a condition that betokened the fulfilment of the promise. Therefore, seeing the great lapse of time, some might say, "What assurance have we that the covenant will ever be fulfilled?" Some of the Jews were, doubtless, expecting the coming of the seed at the very time when he came, and were looking "for redemption in Jerusalem" (Luke ii. 38),

being instructed in the prophet Daniel, and having faith that he would come at the time predicted; but they unhappily appear to have been the exception. The nation generally were like their fathers, a faithless generation. To them the birth of Christ was no *sign* of the fulfilment of the promise, because they were unprepared to receive him in the way he came. To those who were expecting him, however, his birth was a strong confirmation of the promise. When they were convinced that the infant Jesus was the promised seed, they exulted in the prospect of the complete fulfilment of the covenant. Thus Mary said: "He hath holpen His servant Israel in remembrance of His mercy; as He spake to our fathers, to Abraham and to his seed for ever."—(Luke i. 54, 55.) Zacharias also, speaking by inspiration in connection with the birth of John the Baptist as the forerunner of Christ, said: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up a horn of salvation for us in the house of His servant David . . . to perform the mercy promised to our fathers, and to remember His holy covenant, the oath which He swore to our father Abraham."—(Luke i. 68-73.) Simeon also, when he took the child Jesus in his arms, said (Luke ii. 30-32): "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel;" the last verse clearly referring to the blessing of all nations in Christ as the seed of Abraham. The birth of Jesus at the very time predicted by Daniel, his Messiahship being attested by the angel Gabriel, was thus looked upon by them as an incipient fulfilment of the promise to Abraham, and an incontestible assurance of its ultimate complete fulfilment.

But the matter did not rest here. At thirty years of age, Jesus began to preach the gospel of the kingdom, or, in other words, the promises of the fathers, for the gospel of the kingdom had reference to the making of Abraham's seed a great nation, and the blessing of all nations by means of that kingdom. But not only did he *preach* it: he also worked miracles in attestation of his divine message, and thus Peter speaks of him as "A man approved of God among you by miracles, and wonders and signs, which God did by him in the midst of

you.”—(Acts ii. 22.) These signs, being proofs of the truth of his message, were thus a *confirmation* of the covenant. So also in regard to the same word preached by the apostles after Christ’s ascension, we read that “They went forth and preached everywhere, the Lord working with them, and *confirming the word* with signs following.”—(Mark xvi. 20.) Again, in Heb. ii. 3, we read of the “great salvation which at the first began to be spoken by the Lord, and was *confirmed* unto us by them that heard him, God also *bearing them witness* both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit.” Again, in 1 Cor. i. 6: “The *testimony* of Christ was *confirmed* in you, so that ye come behind in no gift,” *i.e.*, the gifts of the Holy Spirit, which enabled them to work miracles. Thus the covenant was confirmed in connection with the preaching of both Christ and the apostles. Christ, however, confirmed it to none but Jews: “I am not sent but unto the lost sheep of the house of Israel;” whilst the apostles confirmed it to both Jews and Gentiles. This is referred to by Paul in the passage already quoted from Rom. xv. 8: “Jesus Christ was a minister of the *circumcision*”—*i.e.*, a preacher to the *Jews*—“to confirm the promises made unto the fathers;” for that he is speaking of the covenant with Abraham is shown by his immediately referring (verses 9-12) to the fulfilment of the promise of the blessing of the nations. In verse 16, Paul speaks of himself as “the minister to the *Gentiles*, ministering the gospel of God.”

The next sign of the covenant, in order of time, was the death of Christ. Thus Paul says: “He that spared not His own Son, but delivered him up for us all, how shall He not with him also freely give us all things.”—(Rom. viii. 32.) Thus God’s gift of His only begotten Son to die, was an earnest of His intention to give to those for whom His Son died, the “all things” promised in the covenant, amongst which “all things” Paul, in 1 Cor. iii. 21, 22, includes “the world” and “things to come.” The

same love which had dictated the promises to Abraham, was now working through “the Son of His love.”

But a still more convincing sign than the death of Christ was his resurrection. This is evident from Acts xiii. 32, 33: “The promise which was made unto the fathers, God hath *fulfilled* the same unto us their children, *in that He hath raised up Jesus again,*” and in the next verse the same event is spoken of in like manner in connection with the covenant with David, the meaning of course being that God had *incipiently* fulfilled the covenant, or, in other words, given a sign that He would fulfil it, by the resurrection of Jesus from the dead. This is still more forcibly stated in Acts xvii. 31: “He (God) hath appointed a day in the which He will judge the world in righteousness by that Man whom he hath ordained; *whereof He hath given ASSURANCE unto all men, in that He hath raised him from the dead.*” The point we here desire to emphasise is obscured by the use of the word “judge,” which usually refers simply to the administering of justice; but it must be borne in mind that formerly kingly functions included judging as well as ruling and commanding, as will be seen from 1 Sam. viii. 20: when the Israelites asked for a king, they said, “That we also may be like all the nations, and that our king may *judge* us, and go out before us *and fight our battles.*” Hence the word “judge” had formerly a more comprehensive signification than in modern usage, and included ruling as well as sitting in judgment. The word is also used in the same sense in Matt. xix. 28. This being so, the passage evidently refers to the fulfilment of the covenant with Abraham by the ruling of the world in righteousness by Jesus Christ, and the blessing of all nations in him. Thus the resurrection of Christ was another assurance or sign of the covenant to those living in that and subsequent times, though of course it could be no *sign* to those who lived and died before it took place. A. A.

(To be continued.)

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 59.

“Exhort one another daily.”—PAUL.

WITHDRAWN once again from the immediate concerns of this passing life, we have an opportunity for sober reflection which we do well to turn to account. Soon we shall assemble in another place on an occasion, and for a purpose that will cause us to think soberly, if we have never done so before, but our sober thinking may not have the same value then. Mustered in the presence of Christ for judgment, our sober thoughts will have no corrective power. There will be no further opportunity of giving effect to wise resolutions. The account will be closed. Things done under the impulse created by the announcement of the Lord's actual arrival will not be reckoned; for self-evidently, these would not be works of faith, and it is works of faith or their absence that will be the ground of acceptance or rejection. The difference between the present occasion and that, is, that we can now sit in judgment on ourselves to some purpose. We can examine ourselves in the light of the standard, and see where we are. If we are walking as becometh saints, we can renew our course in thanksgiving; if we are faltering in the way, we can confess our sins, ask forgiveness, and determine on a more strict subjection to the word in all things, seeking to obey the apostolic exhortation which says: “Be diligent that ye may be found of him in peace, without spot and blameless.”—(2 Pet. iii. 14.) Let our determination, however, on this head, take a wise form. Mere sorrow for short-coming, and resolve to do better, will not help us. The religious world abundantly illustrates this vanity. In the more earnest sects the people come together in

solemn assembly, and groan while the preacher declaims, or the prayer-sayer pours forth his Baal-like invocations: they groan and cry and feel bad, and go away and continue as they were before. They are not benefited because their feelings have merely undergone a superstitious agitation: their understandings have not been appealed to; they have not been pointed to the word: they have not been placed in the way of well doing: they have merely been put through a sentimental performance. No doubt they go away pacified and satisfied as though they had done an acceptable and a justifying thing. If they were scripturally instructed, they would see differently. Israel was condemned for this very thing, viz., that they lived in disobedience, and then thought to make good their deficiencies by making a doleful lamentation when they came to worship. Thus we read in Malachi, “And this have you done again, *covering the altar of the Lord with tears, with weeping and with crying out, inasmuch that HE REGARDETH NOT THE OFFERING ANY MORE, or receiveth it with goodwill at your hands.*”—(Mal. ii. 13.) True, there is a time to weep, and there are people to whom it would be a great blessing if their levity and their indifference could be occasionally dissolved in tears of repentance towards God. James addresses such in these words: “Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. Be afflicted and mourn and weep; let your laughter be turned to mourning, and your joy to heaviness.”—(iv. 8, 9.) At the same time, the mere bemoaning of misdeeds will not ensure the amendment of our

course. To rectify a man's actions you must affect the springs from which they come. Sorrow will be useful to him if it set him on the right way to do this. There is but one right way. It is indicated in those well-known words of the 119th Psalm: "Wherewithal shall a young man cleanse his way? *By taking heed thereto according to THY WORD.*" The whole psalm seems devoted to the purpose of holding up and extolling the word of God as the means of enlightenment and sanctification. In this it agrees with the sentiment of the Scriptures generally, and with reason and experience. Joshua was commanded: "Observe to do according to all the law which Moses, my servant, commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law *shall not depart out of thy mouth*; but thou shalt meditate therein *day and night*, that thou mayest observe to do according to all that is written therein."—(Josh. i. 7.) So also it was provided concerning the King of Israel, that "he shall write him a copy of this law in a book . . . and it shall be with him and he shall *read therein all the days of his life*, that he may learn to fear the Lord his God."—(Deut. xvii. 18.) So also Israel was commanded to write the words of the law on the posts of their houses and their gates: "And thou shalt teach them diligently unto thy children, and shalt talk of them *when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up.*"—(Deut. vi. 7.) The same thing was enjoined on believers in the apostolic day: "As new-born babes, desire the sincere milk of the word, *that ye may grow thereby*" (1 Pet. ii. 2); "Meditate on these things: give thyself wholly to them" (1 Tim. iv. 15); "I commend you to God and **THE WORD** of His grace, *which is able to build you up and to give you an inheritance among all them that are sanctified*" (Acts xx. 32);

"Ye are clean through the word that I have spoken to you" (Jno. xv. 3); "The words that I speak unto you, they are spirit and they are life."—(Jno. vi. 63.) The words of David, in Psalm xix. 7, may be emphatically applied to the whole testimony of God, whether delivered before or after his day: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb. Moreover, by them is thy servant warned, and in keeping of them there is great reward."

These exhortations and statements are far more deeply founded in truth and wisdom than the majority of people recognise. The pagan view, that the human mind is in itself a celestial, wise, enlightened and immortal good thing, has done more than anything to rob this department of the divine testimony of its force. People have failed to see the great excellence of the Scriptures through the notion that they have in their own minds a fountain of wisdom. They think the scriptures very good in their way, but not entitled to the encomiums passed upon them in the foregoing language which they consider strained and extravagant. When people come to see the truth, they will get rid of this most truly unlearned opinion; Seeing the truth involves a perception of the utter poverty of the human mind by nature, and that the only knowledge that is ultimately valuable is precisely the knowledge communicated in the Scriptures, and which is nowhere else accessible. In proportion as they realise the actual state of the case, they will

subscribe fervently to the declarations of David. They will come to see that no language can exaggerate the value and excellence of the Scriptures, but that what Paul says is true: "all Scriptures is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works." The result of this perception where consistency is a peculiarity, will be, that very daily reading and studying the holy oracles which are commanded. Therefore, brethren and sisters, if in our self-examination on such an occasion as this, we come to the conclusion that we are lacking, let our sorrow be mixed with the resolution to give a more diligent attention to THE READING OF THE WORD. This if patiently persevered in, will lead to the other great corrective of our course: the other great enlightener and assimilator of our minds to the divine standard; prayer.

There cannot be genuine prayer till there is a genuine faith in God, and genuine faith in God cannot in our day be attained excepting by a continual dwelling in the word. It is in the word we make His acquaintance, both as to what He has done, what He has promised, what He desires in us, and what He is in himself. These things are not learnt by looking at the sky, the sea, the mountains, or any of the other features of "nature." God had to reveal himself for us to know Him. He has done it, and we can only get the knowledge of Him by having recourse to the repository of this knowledge,—the word of His truth written aforetime, very voluminously for our learning, that we through patience and comfort of the Scriptures might have hope. Having recourse to this—"watching daily at wisdom's gates, waiting at the posts of her doors"—we make our acquaintance with God, and are moved to approach Him

continually with the ascription of our adoration, the thanksgiving of our gratitude, the confession of our shortcomings, the petition for His help of which we stand in need, in the various matters related to us. This habit will grow, and become an increasing source of strength, comfort and enlightenment. It is a thing we are commanded to do. Jesus taught that "men ought always to pray."—(Luke xviii. 1.) He told his disciples to "pray always." (Luke xxi. 36.) The apostles are frequent in their exhortations on this point, "pray without ceasing."—(1 Thes. v. 17). "Giving thanks always for all things." (Eph. x. 10.)

In Moses we have an illustration that has stood forth in all time—a plain, graphic, striking intimation, in picture, so to speak, of the fact that God delights to be requested to move in our behalf, and that our help depends on the continuance of our attitude of prayer towards Him. On the hill top, overlooking a battle going on in the valley between Israel and Amalek, he stood with the rod of God in his hand. "And it came to pass, when Moses held up his hand that Israel prevailed and when he let down his hand Amalek prevailed."—(Ex. xvii. 11.) So must we always have our eye towards the upholder of heaven and earth, in everything give thanks, and make our request known unto God. This disposition so to do will grow with the reading of the word.

The psalms abound with examples of this pouring out of the soul to God. We cannot do better than bestow a few moments on the psalm read this morning (xxi). It strikes a joyful key-note: "The king shall joy in Thy strength, O Lord." In this it differs from the most of the psalms. The psalms for the most part are of a sorrowful cast. They give utterance to the oppressed feelings of David and the Son of David during the times of their affliction. But in this case we have a burst of joy. This reminds us that the sorrow is provisional: "Weeping may endure for a night, but joy cometh

in the morning." Mourning will not always be the lot of God's people. Jesus pronounces them "blessed" in their mourning, for that "they shall be comforted." This "comfort" is the end of the matter. "The redeemed of the Lord shall come to Zion with singing: everlasting joy shall be upon their heads. They shall obtain gladness and joy, and sorrow and mourning shall flee away." This coming time of gladness can only be reached through sorrow. The gladness is prepared for us by the sorrow. Without experience of evil, we should not be fitted for the goodness that is to succeed for those who put their trust in God before the sons of men. The sorrow does not come for its own sake. "God doth not willingly afflict the children of men." "He will not always chide." We are chastened now, that we may not be condemned with the world. We are expressly made subject to evil, "that we may become partakers of His holiness;" without evil, we should be liable to become heedless and strange towards God. If we remember this in all the burdened days of our pilgrimage, and especially when we are dashed against the sharp pricks of adversity, it will greatly help us to endure and to be profitably exercised. Nay, it will actually give us seasons of joy, and these seasons will become brighter and more enduring as faith grows stronger.

This joy will be of the complexion of David's and his Lord's. "The king shall joy, in *Thy strength*; and in *Thy salvation* how greatly shall he rejoice." This joy in God is what is commanded: "Rejoice in the Lord, O ye righteous." It is what Paul enjoins: "Rejoice in the Lord always; again I say, rejoice." To the man of the world this is unintelligible; to enlightened experience it is one of the sweetest facts of existence. There are various kinds of joy. Most people's joys are of creature origin. A friend comes to see them from a distance, or they get a better situation, or they are invited to

some great man's house, or they succeed in making a good profit, or they get well married, or they get children, or they come to some estate, or they acquire some fame; some such matter is the fuel by which the flame of their gladness is fed. God is unknown in their experience, and joy in Him a thing impossible. It is the mission of Christ, through the gospel, to teach men to rejoice in God. And an unfailing source of joy is God when once the mind opens to the great fact of His existence, excellence and power; for is not He beyond all minor causes of joy? Those minor causes fail; He, never. He is from everlasting to everlasting. With Him is strength; not the strength that belongs to man: man owes his strength to the bread he eats; and the bread he eats, with man himself, is a perishable thing. Man dieth and wasteth away. But when we turn our eyes to God, we see the full meaning of the words: "Be Thou exalted in *Thine own strength*: so will we sing and praise Thy power." What an admirable idea! Oh, peerless truth! Oh, measureless ocean of comfort, in whose healing waters it is life to bathe! Men appreciate intrinsic excellence in small things. The glittering gold, the sparkling gem, are valued because in themselves enduring and cankerless; but where are the fine gold and the precious stones when we lift our eyes to ETERNAL, UNDECAYING, SELF-CONSISTING STRENGTH, WISDOM, LIFE, LOVE and POWER? There is no glory but this; no good but God. He is the fountain of all the little good we see, and Himself the highest good of all. No wonder that His invitations to eternal fellowship with Him should be qualified with the request that He should be first. No wonder that His advances to us are so planned that no flesh should glory in His presence. No wonder that evil should prevail when sin against His holy name is so rampant in the earth. "Many there be which say, Who will show us any good?" What is the

answer of the instructed? "Lord, lift upon us the light of Thy countenance." The righteous shall be glad in the Lord, and all the upright in heart shall trust in Him. This is their present joy. Vain is every other satisfaction. They fix their eyes on Him, knowing that even during

the present night of darkness, during which He hides His face for a moment, He guides them with His hand unseen; and that in due time, the night will flee away, and His glory shine forth with the brightness of morning, which shall revive their hearts and fill their mouths with song.

EDITOR.

THE SIGNS OF THE TIMES.

IMMINENT FALL OF THE TURKISH EMPIRE.

THE two concurrent signs of the sixth vial, the termination of which is marked by the thief-like advent of the Lord, are the drying of the political Euphrates (the Turkish power) and the intermeddling war-producing activity of the political frogs (or the French power).—(Rev. xvi. 12-16.) The frog-sign, in so far as it involved the temporary supremacy of France in the affairs of Europe, is at an end, having during the Louis Napoleon phase, manifestly accomplished its mission of entangling European affairs from the three centres indicated in the symbol, and in the order of their enumeration: 1, Constantinople, 2, Vienna, and 3, Rome. Its disappearance (brought about by the terrible events of the Franco-German struggle) was necessary (as was for twenty years insisted on by Dr. Thomas) to make way for that Russian ascendancy which should terminate the Euphratean sign in the overrunning of Turkey by the Russian hosts, and the appearance of the Lord to destroy them in the partially re-inhabited mountains of Israel, which at present are included in the Turkish jurisdiction. Events are now culminating in a remarkable manner towards this consummation. Turkey is becoming the great centre of immediate interest. It was supposed by the natural man class of politicians, that after the Crimean war, she had entered upon a new career of political regeneration, and would so recover strength as to remove the Eastern Question from the list of European dangers. The check which Russia received by the Crimean war was supposed to have alike rekindled the expiring vigour of the Ottoman Empire, and crippled Russia for future aggression. Dr. Thomas at the time insisted that though appearances might be in favour of such a prospect, events would prove the reverse, viz., that Russia would be benefited and Turkey weakened by the triumph of the allies in 1855. That is now nearly twenty years ago, and the state of things at the present hour shows that Dr. Thomas was right. A British M.P. travelling in Southern Russia during the present Parliamentary

recess, writes to the *Daily News* (Aug. 31st, 1874), a letter from which the following is an extract:—

“It is impossible to contemplate this giant power without musing on the possibilities of the future, perhaps, too, no very distant future. One thing is quite clear: the Russia of 1874 is no more the Russia of the Crimean war than it is the Russia of Boris Godounoff. No event in history ever marked an era in a nation's life more distinctly than did the Crimean war in that of Russia. That war may be said to have produced two distinct ultimate effects. It ruined Turkey, and it regenerated Russia. It ruined Turkey by confounding her finances and teaching her the fatal secret of a national debt, which the Turk has since worked out to the inevitable conclusion of a national bankruptcy. It regenerated Russia by showing her the weak parts in her cuirass, the corruption of her Administration, the absence of means of internal communication, and the want of vigour and intelligence in a portion of her population. She too, has improved the lesson. Every branch of her Administration has been reformed; corruption, if not absolutely rooted out, has, at any rate, been checked and compelled to hide its head; a network of railways has been undertaken, the most important lines of which are now completed, connecting the heart of the empire with its most distant members; and, greatest triumph of all, the emancipation of the serf was resolved upon, and, in spite of all obstacles, has been successfully carried out; a measure which, by stimulating the free energies, cannot fail to develop the intelligence of the great mass of the rural population of the country. In fact, there has been progress—great, rapid, and astounding progress; material, social, and moral progress, along the whole line. . . . Russia's defensive, and, consequently, offensive, position in Europe, will, in consequence (of Russia's settlement of the Polish question) be immeasurably strengthened. The Polish question was an arm in the hands of any enemy who chose to use it against her. Austria, who, after Turkey, or perhaps before Turkey, has most to fear from Russia, possessed in Galicia a powder magazine, to which she had only to apply a match in order to blow up her neighbour's house. That neighbour's house is now insured. Poland was the key of the position in Eastern Europe. Russia has now put that key into her pocket. Is it not clear that such a change alters the whole face of politics in Europe? This change, too, has been effected since the Crimean war. Add to this that there has been in the result of the Franco-German War a shuffle of the cards too obviously to the advantage of Russia, and, to crown all, and, as it were, to give a definite direction and purpose to all these changes, that a stringent military law of universal conscription has been decreed, and is now enforced throughout the Empire, and, I would ask whether it is any exaggeration of the fact to say that Russia is now ten times stronger than she was during the Crimean war, when she was still able for two years, to make head against a coalition; and I would further ask whether it is wise, prudent, or even rational for those who may have to meet this giant power, perhaps at no very distant date, in the neighbourhood of the Balkans, the Carpathians, or the Himalayas, to remain in a state of comparative unpreparedness, rocking themselves in a fool's paradise, with the soothing assurance that there is no danger.”

Russia, therefore, stands before the world in renewed strength, panoplied with all the requirements for her latter-day work. How stands the case with Turkey? The answer to this sends a thrill of joy into the heart of the

believer. The answer comes before us from an unexpected quarter—not from what might be a sensationalist newspaper correspondent, but from one of the steady, sedate, substantial, respectable established monthly magazines of the country. *Fraser's Magazine*, of June, 1874, contains an article of nearly seventeen pages on the subject of

“RUSSIA AND TURKEY.”

A summary of this article, and a few extracts will show that the Euphrates is nearly dried, and that Russia's advent on the scene is almost the hourly expectation of statesmen.

The writer begins by noticing the frequent inter-visitations of the Emperors as a significant omen of unrest. He says it requires no very careful study of the political affairs of Europe, to be convinced that events of very high importance are probably at hand. He then describes the state of France, and remarks that her chance lies in a contingency which, sooner or later, belongs to the immediate future; “the advance of Russia into European Turkey for the overthrow of the Sultan.” He says “It is perfectly certain that this business is coming up for settlement before very long; and the probability is that it will come up soon. To the minds of Russian statesmen, the present moment must seem one of the most favourable that could be conceived for their purpose In some fashion or other there will be a descent upon Turkey, and the final effort will be made to sweep the Osmanli from Europe.” The writer sketching the political situation, says: Unless it be England, there is virtually no one to fight for the *status quo* but the Turk himself, and of his capacity for doing so, we shall now speak Day by day it is becoming more and more apparent that not in Europe only, but everywhere the rule of the once famous race is vanishing away. Turkey has indeed made progress, but it has been progress towards bankruptcy and extinction of the Osmanli: and Czar Nicholas's saying that the sick man might die suddenly is now to all appearance very near realization. Things cannot go on five years longer as they have been doing since 1856. The enormous debt by itself is enough to put an end to all government from sheer lack of the means of carrying it on. In addition to that, there is the gradual decline in the productiveness and wealth of the country, and the rapid loosening of the grip of the Sultan and the race he heads over the old population of different races and religions which compose the bulk of his subjects. Since the close of the Crimean war, this has been most marked. Taking these signs of decadence in inverted order, we shall examine them somewhat in detail.”

The writer then proceeds to describe “the long series of insurrections (on the part of subject races) and bloody repressions which have marked the

sway of the Turk, preventing the consolidation of his power and resulting in the dismemberment of the empire and in the establishment of independent countries (such as Greece, Roumania, Servia, Egypt,) with only a nominal subjection to the Sultan. He describes the disintegrating tendency arising from the presence of large "Christian" populations which look to Russia outside as their protector, causing Russian interference whether allowed or not.

He then proceeds to point out that as regards productiveness and wealth, the Turks, 'by centuries of plundering, have changed their country from a seat of industries and skilled manufactures of no insignificant amount to an almost purely agricultural and pastoral territory.' And as to agriculture, its healing effect on the resources of the country is prevented by neglect. "The provinces are without internal means of communication of a higher order than mere rude paths. The bridges and highways of the Roman days are for the most part in ruins, and there can thus be no free commerce between the various provinces—no emulative effort to supply large markets. Each district stagnates and turns in on itself to wither and moulder away. . . . The whole aspect of the country is one of decay. . . . Hardly a week passes without something being made known which reveals the rottenness of the State. The last means of existence which remains to the people—the produce of their badly tilled fields, is loaded year by year with all manner of vexatious imposts." Having illustrated this in detail, by quotation from the "Reports by Her Majesty's Secretaries of Embassy and Legation," the writer passes on to speak of railways which Turkey has been making and which are still in prospect. He points out that they have never paid any dividend—that, "in fact, there is neither produce to be carried nor roads to fetch it to the railway were it in existence." "Until Turkey pass into other hands," he says, "her railways, when built, even were there work for them, will be built but to perish from neglect and wilful mismanagement." He then proceeds to speak of the roads, quoting again from Consular Reports, showing that when begun, they are not finished, owing to constant changes in the governorships: and that the parts made are not repaired, but left to decay. "The roads begun in various places in Asia Minor have been either so badly made as to be useless like the Alexandretta road, or are incomplete, and left to go to ruin. Everywhere it is the same story—waste and decay."

"These," says the writer, "are some of the items which go to make up the long catalogue of internal decrepitude and decay which is bringing now very rapidly to a crisis the sway of the Turk over the Christian populations of Europe and Asia Minor. A government of that kind is in the nature of

things doomed, especially lying as it does, close at the doors of the civilized nations of the West, pressed as it is on every side by a Power which is animated by a religious zeal and a race-ideal in addition to its motives of ambition and material interest. . . . A strange infatuation has in fact appeared to possess the Turk in recent years, so that ever since the great effort which we made to rescue him in 1854-55, he has shut his eyes and rushed headlong to his ruin."

The writer then goes on to speak in detail of the debts contracted by Turkey with European powers since 1854, prior to which, her debts were confined to her own subjects. He goes into particulars for the purpose of shewing that about two-thirds of her whole revenue (which is decreasing, owing to the sinking tendency of her industries) is required for the payment of the interest on loans, and that the balance is totally insufficient to cover current expenditure, in consequence of which, she is obliged to resort to continual new loans to carry on, which only sink the ship deeper and deeper. He points out that each new proposal to borrow brings fewer lenders.

"Is it any wonder," he asks, "when a government is reduced to such means of paying its way, that it threatens soon to become extinct? The bankruptcy of Turkey, in short," he continues, "cannot be long delayed, and when it comes, the death-knell of the Sultan's government will have rung . . . The borrowing days are nearly over. A loan for £28,000,000 nominal, issued in the end of last year, was almost ignored in England by the ultimate *bona fide* investor, and there was, in consequence, the greatest possible difficulty in obtaining from the impoverished local market the means to pay the most pressing liabilities. Some 30 per cent. was paid for a six months' loan of £4,000 000, and the reckoning day for that and other sums is now at hand. How Turkey is to tide over it we cannot imagine, and, neither, we fancy, can the Russians. 'He may die on our hands,' said Tsar Nicholas of the Sultan. Alexander may well vary the phrase, and say, 'He is dying in my arms.'

For, looking over this brief account of the state of Turkey, how is it possible to conceive of a country so wrecked and loaded, bearing for merely a week the strain of a hostile power like Russia? It taxed the strength of the dying Empire to quell an insurrection in Crete. The thing is clearly impossible. The Treasury is more than empty; it is dependent on the help of local bankers from day to day, and a war would scare them out of the country. No more taxes can be screwed out of the people. Almost all the methods of swindling have been exhausted. The last of which we have heard, an agricultural bank for receiving deposits from cultivators and granting advances, has come to grief, because the deposits have indeed been received, but advances have not been made, or only at exorbitant interest, *and depositors have never seen their money again*. It is not possible to hypothecate the pay of officials, as used to be the case when money was wanted at a pinch, for all pay is so much in arrear, that those who can, have long been driven to take it out in plunder. . . . There is no money in the country. It has been drained to pay interest on loans long ago; and unless the London and Paris financiers can be made to swallow a new loan, and give gold for a few more reams of worthless bonds, or unless the consul can seize a steamer and sell it for behoof of the defrauded, there will be no wages forthcoming for the poor

engineers. The resources of Turkey are exhausted, and such a country may build forts and make military roads by forced labour, but it cannot fight.

Such, then, is the empire round which Russia is deliberately gathering her forces, unhindered by any treaty or by the interference of any jealous power. There will in all probability be no fighting this time when the legions cross the Pruth or land at the Porte, and the fine ironclad fleet will pass over to the hands of the enemy without another Sinope. . . . On these things, however, it is somewhat profitless to speculate. Only this is certain, that Turkey is doomed, and that by her own acts. With the fostering care of a wise ruler she might, favoured as she has been, to-day have been able to defy her foes, and to command friends eager to stand by her. She has not had such a ruler, has only had a poor morbid puppet of the harem, 'anxious to alter the law of the succession in favour of his son,' and that the interest on his own bonds should be paid to the day; for he is still, notwithstanding his recent 'gift,' reputed a large holder of Turkish paper. Therefore it is that Turkey is left friendless, that the Turk is doomed to expulsion from the throne of Constantine. His successor will be a Roumanoff, and he need not, therefore, have vexed himself with conspiracies of the palace. Not but that the Turks are brave and would fight well if they had a chance, especially behind good fortifications, so as to make it cost Russia dear to expel them. They are capable of that if they had the means, but an army could not maintain itself in Roumelia three months on the resources of the country; and how is the Government in such a case to ration it and pay and equip it? The thing is impossible.

That all these things, and much more, are seen by Russian statesmen, and that they are ready to take advantage of them, cannot be doubted for a moment. The keenness with which they took the opportunity of the last war 'to rupture the treaty' shows what is certainly to be expected, and it is not unlikely they would have gone farther than had they been ready by sea, or been as sure as they feel themselves to-day that England will not again lift her hand. They have lost nothing by waiting, at all events. Germany has tied her hands effectually for the next decade at least, and nobody else is strong—while Turkey ripens visibly day by day. It is only needful now to be ready to catch the pear when it falls, and that Russia is making sure of. . . . The combination of circumstances is such that Russia could hardly have a better chance, and we are persuaded that the world may not have long to wait for the demonstration that he knows this full well.'

The writer discusses the probable consequences to the world of the Russian conquest of Turkey; but his speculations are valueless to those who know what is revealed. We have quoted him, not for his speculations, but for his facts, which go so distinctly to show the imminent accomplishment of that event which, above all others, is the token of the Lord's approach—the fall of that empire which holds sway over the land of promise. This event has been slowly creeping on the world for fifty years, as the "drying" symbol required. Because it is gradual, it excites no special attention, that is, in the world at large; but there is a class whose eyes are eagerly attent on the waxing sign, those, viz., to whom the Lord in this very connection says: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments."—*ERROR.*

 THE JEWS AND THEIR AFFAIRS.

"The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure."—(Ps. cxxxv. 4.)

"What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to Himself."—(2 Sam. vii. 23.)

"The Lord thy God hath chosen thee to be special people unto Himself, above all people that are upon the face of the earth."—(Deut. vii. 6.)

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock."—(Jer. xxxi. 10.)

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it from the beginning of the year; even unto the end of the year."—(Deu. xi. 12.)

"The Lord hath chosen Zion: He hath desired it for His habitation. This is My rest for ever. Here will I dwell; for I have desired it."—(Ps. cxxiii. 13, 14.)

"They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—(Luke xxi. 24.)

It is said the *Daily Telegraph* is in Jewish hands.

JEWISH LONGEVITY.—A week or two ago, a Jewish lady died at London at the advanced age of 102, possessing the use of her faculties to the last.

JEWISH ADVANCEMENT.—M. Bernard Abraham, a Jew, is Secretary to the Commission for the Defence of the French Frontiers. He has just been promoted by Marshal Macmahon to the rank of Lieut.-Colonel of Artillery. Marshal Macmahon has also appointed two other Jews as knights of the Legion of Honour.

JEWS IN HONOUR.—Sir M. Montefiore, Bart., was invited to the Queen's State Concert, given on Wednesday week.—An interesting series of papers, under the title "Some Eminent Jews," written by Mr. Adolphus Rosenberg, are appearing in the *London Sun*. Last week's number contains a sketch of Sir Moses Montefiore. Mr. Rosenberg has written lively articles for various daily and other papers.

THE PRINCE OF WALES GUEST OF A JEW.—The Prince of Wales, who has been visiting on the Continent, was met on his arrival at Homburg, on the 28th ult., by Baron Rothschild, who accompanied him to the Kurhaus. In the evening His Royal Highness was entertained at dinner at Chevets by Baron Rothschild. Covers were laid for fifty, and among the guests, including the Prince, were the Grand Duke of Mecklenburg Strelitz, the Duke of Cambridge, Prince of Saxe-Weimar, and most of the English aristocracy staying at Homburg.

THE JEWS IN THE EDUCATIONAL WORLD.—A few weeks ago, the inaugural address in the University of Tübingen was delivered by a Jew (Dr. Gundelfinger), who has been appointed Professor of Natural Science. At the University of Bonn, another Jew, Dr. Nathan Zuntz, has been appointed Professor of Medicine. The Jews are at last, says

the *Jewish Chronicle*, commencing to take the prominent position at the great educational institutions in Germany, from which through intolerance they were so long deprived. We also read of four Jewish young ladies having recently passed with the highest honours through the highest schools at Baltimore, three of them receiving gold medals.

ALTERED TIMES.—Formerly, Jews were held to be legitimate subjects of defamation and abuse. As the outcasts of the divine displeasure, it was considered impossible to sin in the bad treatment of them. It is illustrative of the change of the times to read a paragraph like the following:—"Dr. Rittler, editor of the *Volksblattes*, published at Würzburg, Bavaria, has been summoned before a Civil Tribunal for having inserted in his paper an article of a defamatory character concerning the Jews."

ENUMERATION OF THE JEWS IN EUROPE.—Acting for the Israelish Alliance, Signor Flammino Serro, of Casale, has collected the following statistics of the number of Jews in various European countries. They are gathered from the latest and most authentic sources: Russia (including Poland), 5,600,000; Austro-Hungary, 1,222,000; Germany, 494,000; Turkey, in Europe, 350,000; Roumania, 250,000; Holland, 68,000; England, 52,000; France, 50,000; Italy, 43,000; Scandinavia, 10,000; Greece, 5,600; Switzerland, 5,300; and Belgium, 3,000. Is this a preliminary numbering of the people, prior to the national exodus?

MR. DISRAELI.—The *Levant Herald* referring to Mr. Disraeli, says that it is a marvellous thing to see the grandson of a Venetian Jewish pedlar for the second time Prime Minister of England, and for the first time champion of the Protestant cause. The *Jewish Chronicle* also furnishes some

interesting particulars of Mr. Disraeli's family history. His grandfather removed from Italy to England in the middle of the last century, and served as an officer of the synagogue to which he was appointed in 1782. His father was born in 1766, and became a student and a writer of no mean celebrity. He was not a frequenter of the synagogue, though a contributor to its maintenance. He absented himself because the services as then conducted were more calculated to repress than encourage devotional feeling. Notwithstanding his absence, he was, on October 3rd, 1813, elected warden of Bevis Marks Synagogue. This appointment he declined; but the synagogue laws not allowing of exemption, the authorities of the synagogue insisted on his serving, on refusing which, he was subjected to the penalties prescribed by the laws. These he refused to pay, and became so disgusted that he resigned his membership in the synagogue from which he was finally separated in 1821. This accounts for Mr. Disraeli's present position, which is not due to his apostacy from Judaism. Mr. Disraeli was born in 1804, and was circumcised by the late Mr. David Abarbanel Lindo, a Jewish merchant of high standing. Both his parents were Jewish, and his severance from communion with the synagogue is what in human language may be called an accident, but possibly a matter of divine arrangement; for had Mr. Benjamin Disraeli been a member of the synagogue, he would not have been Prime Minister of England—whatever that may mean as regards the proximate destinies of the Jewish race.

RESEARCHES AT JERUSALEM.—A correspondent of *La Turquie*, writing from Jerusalem, mentions the researches that are now being carried on by Mr. Mosely at the foot of Mount Zion and in and within the Protestant Cemetery. He states that large cisterns filled with pure water have been brought to light; also baths hewn out of the rock, all evidently dating from the Moabitish period. The same writer states that the English Society for the Exploration of Palestine have found in the plain of Ramlek a very valuable marble tablet with a Greek inscription, and also some obscure Hebrew inscriptions. The German Consul, as well as the English Society, having claimed this valuable relic it has been handed over provisionally to the local authorities till the dispute be settled. It is to be feared, however, says the *Academy*, that when the value of the discovery is known, the Turkish

government will claim the tablet for themselves.

A CONSISTENT JEW.—The *Magid* contains some interesting anecdotes relating to Professor Sulzer the celebrated Chazan of the Jewish community at Vienna. Professor Sulzer, says our contemporary, has always exhibited exemplary disinterestedness. He has never consented to sing at grand concerts to which he had been invited, saying with the Psalmist, "How can I sing the songs of the Lord in a strange land?" Being invited one day by Baron Nathaniel de Rothschild, eldest son of the late Baron Anselm de Rothschild, to chant the *Meshabiraeh* at a marriage ceremony, he replied, "Who am I that I should go into such grand society? If anyone wishes to hear my voice, let him come to the synagogue during divine service." The parents of the reigning Emperor, the Archduke Francis Charles and the Archduchess Sophia, also begged him to sing at court, but he remained firm in his piety and refused to sing sacred songs there.—*Jewish Chronicle*.

CONSIDERATION FOR THE JEWS.—The government of Bavaria has recently evinced a decree of consideration for the Jews, which is remarkable in such an intensely Catholic and anti-Israelitish country: The examination of the pupils attending the Industrial Schools of Bavaria was to have taken place on the 18th ult. That day, however, happened to fall on the Jewish Sabbath; and in deference to the scruples of the Jews, the examination was postponed to another day. The Bavarian Chamber of Deputies has been liberal in another manner. It has voted a sum of 7,790 florins as an increase to the salaries of underpaid Rabbis.

Another instance of the same sort took place at Bedford, where a flower and fruit show was followed by a banquet. A representative of the *Jewish Chronicle* (Mr. A. J. Myers) who was one of the visitors at the Show, was specially invited to the banquet, and to respond to the toast of "The Press." In deference to his wishes to leave Sandy before Sabbath, the position assigned on the programme to the toast of the Press was altered, and it was proposed immediately after that of "the Borough and County Members," by Mr. Peel, M.P. (a member of the late administration), Mr. Myers, in closing his speech, said: "I am loth to speak of the particular class that I myself represent. We are thankful for the consideration that is shown us, and I am sure that even a word thrown in edgeways would be received by you with kindness. We Jews have much to be thankful for to England and to Englishmen. On the banner of enlightenment is inscribed first the name of England; it was England and Englishmen who first set the example to the world that we Jews were at any rate worthy to be tolerated, and, therefore, perhaps

worthy to be respected too." (Loud cheers.)

[Ah, Mr. Israelite, it is the old story, and as false as ever. You take the glory of your emancipation to yourself; you think yourself "worthy to be tolerated and respected." Know verily that this is not the cause. The shackles are falling from your race, not because ye are worthy, but because the appointed time is at the door for Jehovah to exalt His great name which ye have clouded and dishonoured."—EDITOR.]

THE JEWS FIRST AND LAST.—The *Cornhill Magazine* contains an article on the Danish West Indian Island of St. Thomas, in which there is a paragraph relating to the Jews. The writer says: "The very climate that may occasionally somewhat slacken their outward man has no relaxing effect on the irrepressible energy of their will. It is curious to enter their synagogue—a large, crowded, and evidently thriving one—and to hear the unchanged songs of old David and older Moses in the oldest language of the Old World, intoned here with as much fervency of utterance and singleness of belief as ever they had been in the eastern hemisphere, under the palms of Jordan, long before a western world and the cocoa-nut trees of its islands had been heard or dreamt of. The first names entered on the world's racecourse, they bid fair to be among the first on its books when the winners are told off at its close. Meantime the antithesis, their activity affords to the lounging, careless, take-it-easy movements of the big negroes at every turn and corner, does much to enliven the sun-heated streets and thoroughfares of the town."

THE JEWS PATRONISED IN TURKEY.—The *Jewish Chronicle* says "The Alliance may be congratulated on its efforts, in many cases eminently successful, to improve the position of the Jews in the East. The remarks of the Pacha of Sophia cannot fail to be extremely satisfactory to the Alliance and its eminent President M. Cremieux, as it and he may lay claim to much of the credit of having been instrumental in furthering the progress of the Sultan's Jewish subjects." This remark is connected with the following report: "The examination of the children attending the school of the Alliance Israelite at Samacoff (Turkey), took place on the 13th ult., in the presence of His Excellency the Pacha of Sophia, the Governor of the town, the bishop and other notabilities, Mussulman, Jewish and Christian. The Pacha, who took a prominent part in the examination, after expressing his satisfaction with the progress made by the pupils during the past six months, added that his Imperial Majesty the Sultan, father of all his subjects, all of whom he loved alike without distinction of creed, considered the advancement of the Jews as a general benefit for the whole of his empire."

IN THE RIGHT DIRECTION.—We read: "M. Charles Netter (of the Jewish Industrial School at Jaffa), intends to send to Europe, in order that they may finish their mechanical training, two young carpenters who have terminated their apprenticeship at the Jaffa Agriculture School. Great services can be rendered to Palestine from this step on the part of M. Netter. It seems that in the Holy Land, Jews can only be apprenticed to Jews. As the masters as a rule know little or nothing of their trade, it is impossible for them to teach their apprentices. But these young men of whom we have made mention, when they return to their own country complete masters of their trade, can obtain Jewish apprentices and make of them thorough good workmen. M. Netter proposes to adopt a similar course in all Oriental places where the Alliance Israelite has established schools for apprentices. If successfully carried out, his scheme though on a small scale would contribute much towards raising the condition of the younger generation in the Holy Land, who would be enabled to earn their own bread instead of relying for it on the generosity of others."—*Jewish Chronicle*.

THE RISING PROSPERITY OF THE JEWS.—The *Bucks Advertiser* (published in the district that gives Mr. Disraeli a seat in Parliament), expresses itself thus:—"No class of religionists has been more persecuted than the Jews, nor has this nation been so tardy in awarding the just rights of citizenship towards any other sect as towards them. On the question of the Jews' disabilities the legislature was far in advance of the people. Happily these days of persecution have passed, and the Jews now enjoy all the civil rights of other members of the community; and who shall say they are not worthy of these rights? We in this particular district ought to be in a position to reply to this question. Do we not find the Jews make as good country gentlemen as Christians? Are they not as good landlords? Are they not as charitable, or a good deal more so? Has not their residence amongst us been to the general good of the community? The members of the Jewish race of the present day appear to have pretty good faith in altered circumstances. They now fear no confiscation of their lands, or any undue exaction by the ruling powers of the nation. The constant accumulation of property in this district by one of the principal Jewish families proves this. Within a comparatively short period the family of the Rothschild, in addition to their vast expanse of farm lands, have become the owners of the ancient possession of the Lakes of Delhi, at Aston Clinton Park; of the mansion and grounds of the old country family of the Dashwoods, at Hailton; of the princely residences and appurtenances at Mentmore; the ancient park, mansion and township of Tring, once a favourite retreat

of King Charles II.; and during the present week the extensive domains of Upper Winchendon, Waddesdon, and Westcott, have been purchased by them of the Duke of Marlborough. This latter property was formerly held by the old Buckinghamshire families of the Goodwins and Whartons, who in their times were leading people in the county, and in which they exercised great influence. Other days have brought us other men; the list of county families changes with time; old names disappear and new ones take their places; but if other counties are as fortunate as Bucks., in alterations which follow in times' track in this respect, there is good room for congratulation."

ROUMANIA ALMOST A JEWISH COUNTRY.—The Roumanian correspondent of the *Daily Telegraph* writes as follows:—"Jassy was formerly, and not so very many years ago, an aristocratic, feudal sort of city, the entire population of which was composed of Boyars and their retinues and the humble purveyors to their wants and pleasures. Now it is the head-quarters of the foreign Jews who have immigrated into Moldavia, and no more appropriate name could be imagined for it than the New Jerusalem. Out of about 100,000 human beings inhabiting it at the present time, nearly 60,000 are Jews, and over 30,000 of these are Austrian subjects. Jews, whose garments are the supreme squalor, fill the streets, the shops, the markets, and public places. They monopolise all the trades, from banker to butcher, from broker to baker. You cannot take a stroll through any part of the town without seeing more of them than (if you be an Englishman) you have ever seen together before throughout the whole of your life. Caftaned, gabardined, hooded, bearded, there they are in hundreds, in thousands, wherever you go, as thoroughly masters of the place, and conscious of their masterdom, as though they were Prussians 'occupying' a conquered province. The Christian element is completely submerged. Except at the garden of Madame Alessandri, where the band of the 2nd Roumanian Hussars plays nightly, I have not seen a dozen Christians in Jassy, although I have driven about the town in every direction, and visited even its remoter suburbs. There are two or three large urban districts, called the Jewish quarters; but, as far as I can judge, the whole city has a perfect claim to that appellation. During my wanderings through Jassy the thought could scarcely fail to occur to me, 'If, out of three-and-a-half millions of Londoners, two millions were foreigners of objectionable habits, who had got the whole trade of the metropolis in their hands, I wonder how the other million-and-a-half would like it?' *Mutatis mutandis*, that is the Moldavian case; and one cannot help pitying the subjugated Roumans, although the fact that they are subjugated is clearly their own fault. They have not chosen to

compete with the Jew, and he has beaten them all along the line. They cannot work as hard as he—cannot live on bread, garlic and water—cannot endure to be huddled up with a dozen fellow sleepers in a room ten feet by eight—cannot do altogether without holidays, amusements, drams and other expensive luxuries which the Jew never dreams of indulging in; and so they have by degrees been eliminated from every bread-earning *métier*, and have seen their indomitable competitor step into their shoes, which he so dexterously whipped off their feet whilst they were staring open-mouthed at him and marvelling at his activity. The brains and volition of the Roumanian principalities are assuredly Jewish; but from the sentimental point of view it seems perhaps a little hard that because people are stupid and pliable they should be so very much sate upon as the Roumanians in this part of Moldavia. The activity, bustle, and busy hum of the Jewish quarters were something positively astounding. Everybody, except the uncounted children, was hard at some trade, craft, occupation—most of the artisans working in the very streets themselves, for want of room in the crowded, reeking little houses, painted blue, red or green, according to the whim of their occupants. Cobblers, locksmiths, tailors, coppersmiths, carpenters, money lenders, with their little movable bureaux and stools, scribes with their desks, industriously writing backwards, all were knocking, hammering, sewing, scribbling, chaffering, jabbering, and making the most remarkable din that can be imagined. We went into one or two of the houses; but I must crave permission to pass over those interiors in silence. We visited the market—all the butchers in Jassy are Jews, whilst in Bucharest that trade is carried on exclusively by Roumans—a fine, well-ventilated building, with magnificent cellarage, but which we were obliged speedily to quit on account of the flies, of which some forty millions or so rose at us with one accord, and drove us ignominiously from the premises.

Any industrious Biblical student who desires to realise the personages he has so often read of should come at once to Jassy. Types of prophets and high priests abound at every street corner. Some of the older men are amazingly picturesque, with a wealth of beard and a richness of colour that Rembrandt would have revelled in. Very few of the women, at least of those whom we saw, are goodlooking; but, *en revanche*, the children of both sexes are extraordinarily comely and well built. We came across more than one 'Infant Samuel,' a well-executed portrait of whom would gather crowds at any Academy Exhibition.

YET THE JEWS A PERSECUTED RACE IN ROUMANIA.—Notwithstanding the prominent place filled by the Jews in Roumania, as depicted in the foregoing, they are subject

to great persecution. The facts are set forth in a letter to Sir Moses Montefiore, which appears in the *Daily Telegraph*. The letter says "Troubles are thickly gathering over our heads. Animosity and persecution are triumphant. We are being reduced to helplessness and utter ruin. The influences emanating from England, Prussia and Italy having hitherto been without avail, we now apply to you, whom we regard as a powerful supporter of our cause. The overtaxing of the spirit licences has been followed by the expulsion of Jewish innkeepers from their domiciles in villages. They now turn upon the Jews in the cities, and require an addition of 100 per cent. on the former payment for the sale of spirituous liquors licenses. The outcry of the populace, reinforced by the instigations of the Roumanian journals, begins to be directed against those Jews who have turned to husbandry after being deprived of the liberty to sell spirituous liquors in the villages. The daily papers warn the villagers that now, on the Jews taking to agriculture, the wages of the labourers will be doubled, and the Roumanian peasant will then be gradually displaced and supplanted by Jews. Whatever we do or do not do brings upon us an equal amount of injury and abuse. It is not enough that a Jew may not be allowed to buy a house—they even deny us the attendance at auctions; they have debarred us from trading on the same basis as the Roumanian Christians; and they do not bear in mind that such prohibitions and exclusions are altogether contrary to the constitution of this country. If we engage in lawsuits with Christians, justice, although clear as daylight, is denied us at the higher tribunals; and it is the sole object of such oppression to extort from us fines and fees. There is a law which gives civil rights to Jews who, having served in the army, have risen to the degree of sergeant; then to those Jews who, having frequented public grammar schools, have obtained the due certificate; also to professional lawyers and doctors, to owners of factories, &c. Such persons have, nevertheless, been denied the exercise of their civil right, and their appeals have been dismissed in the several lower and higher courts of justice. A law was then drawn up by the elected of the country, and received the sanction of the Prince. The tribunals frustrate the action of the law. If the house of a Jew happen to join that of a Roumanian, and the two houses require repair, the town authorities permit the Roumanian to improve the decayed part of his house as much as he pleases. The Jew, on the other hand, is ordered to re-build the whole structure, and he is told that he has no right to repair solely the roof or the side wall. At a public examination in a village school, the inspector, a priest, in addressing the children, told them, amongst other things, that the Jewish inhabitants mislead their

Roumanian neighbours, adulterate the drinks with poison, and use Christian blood at Passover time. Therefore the Jews had to be expelled from the villages, and gradually be removed from the territory altogether. At a preliminary examination, a teacher of arithmetic set the pupils the following problem: Suppose the number of Jews inhabiting Roumania to be 400,000, and we behead a third part of the number, and throw a third part into the Danube, how many will be left? &c., &c. This gives you an idea of the principles inculcated in our public schools. Our application to you, Sir, is as follows: We beg you to send us a commission of trustworthy inquirers, who shall make public all the injuries to which we are subjected. We cannot endure this oppression any longer. The time may be propitious to your compliance with this request. By your intercession effectual help may, under providence, be accorded to us at last. For mercy's sake, do not withhold your hand."

THE JEWS AT LIVERPOOL.—The general upward progress of the Jews received another illustration in Liverpool at the close of August, in the opening of a new synagogue, said to be the most sumptuous building of the kind in the British realms. It cost over £13,000, and was opened free of debt, the money having been raised by the Jews themselves exclusively. The building is gorgeously decorated. The opening ceremony was performed by the Chief Rabbi, surrounded by a crowd of influential Jews. It is said there has not been in this generation "a more brilliant and solemn consecration service." The Chief Rabbi delivered the dedicatory address. In the course of his remarks, he appealed to the congregation to teach their children the Hebrew language, in which the prophets proclaimed their inspirations. He exclaimed: "Say not my brethren it would be better to pray to the Lord in the vernacular, and to progress with the times and introduce further reforms. Do not say so; do not destroy the chain which connects you with your past history. Teach it diligently to your children, and let it be a testimony of God's revelation. The law is the witness of the Lord's special Providence; the night of affliction is now past; the dawn of a better day has come. Observe the Sabbath, so that by its observance you proclaim that God created the world. Do not say that you have duties to fulfil to your country, and, therefore, you cannot be orthodox Jews. Remember that in the wanderings of the children of Israel they carried with them the bones of Joseph, which taught them that although he lived in a land the inhabitants of which differed from him in religion, yet he remained a true Israelite while he was still loyal to his king."

THE TENDENCY AMONG THE JEWS

TOWARDS UNION AND POLITICAL ACTION.—A correspondent of the *Western Morning News*, writing in that paper, on August 31st, says (as quoted by the *Jewish Chronicle*):—“Talking of the Jews, it is wonderful to notice how they are uniting together. Their clanship has always been the miracle of their history. They are now entering into intimate international relations with each other. By means of the Alliance Israelite Universelle, they are joining to espouse each other's cause in whatever land. This Association is working hard in the cause of education and helping to establish schools and charities in all places where the Jews are poor. It uses all its official influence to repress persecution and maintain justice in places like Roumania, where the Jews are suffering from popular dislike. Whither are these events tending: to that return of the Jews to their own land, which they all fondly believe they shall one day accomplish? The belief is almost certain to fulfil itself. I should add that the annual meeting of the Alliance will be held in Paris towards the close of the year.” Speaking on this very subject, the *Jewish Chronicle* says:—“One of the greatest services that the Anglo-Jewish Association can render to the community—a service which we think it is likely to render—is to make known the wants and conditions of the Jewish people in various sections of the world, so that the Jews of powerful and prosperous nations may be acquainted with the position, misfortunes and necessities of their brethren in less happy circumstances than their own, and have an opportunity of improving that position, remedying those misfortunes and supplying those necessities.

“The peculiar organisation of the Association, if that organisation be well centred in the home or nucleus of the general body, eminently adapts it for the discharge of such functions—functions which it has undertaken if not in so many words, at least in fact. Nor is it the least of the advantages derivable from such application of the system of the Association that proper arrangements would preclude the possibility of error or deception from the mistaken views of inexperienced travellers, the prejudiced views of notional individuals, and the garbled or false statements of interested residents or their delegates. The peculiar characteristics of

our people, whose common origin, hopes, faith and religious language render them to some extent cosmopolitan and fraternal, would facilitate the labours of an organization such as the Anglo-Jewish Association, in carrying out a general system of enquiry of action laid down by its promoters. The scattered remnants of Israel are bound together by one unbroken chain, whose links, extended over many a land, depend one upon the other. Those links must not be parted. Some, it is true, are wrought of the burnished gold of prosperity—others of the rude iron of adversity. Some are rough-hewn, others gay, with polished surface and fair devices. But the chain is forged by one Immortal Hand, and welded with a force of immortal cohesion.” Appropriate in this connection is the third annual report of the Anglo-Jewish Association which has just been issued. The *Jewish Chronicle* says it is “naturally jubilant as to the bright prospects and favourable position of the new institution.” The report announces that its “*modus operandi*” in defending the cause of the Jews, consists first in ‘protesting’ against oppression and persecution wherever practised; second, in promoting education and industry. The finances are prosperous; the subscriptions have increased. The matters dealt with in the report are (1) The soiree held at the residence of Mr. R. D. Sassoon, and the addressees delivered thereat. (2) The action taken by the Association in reference to the Servian Jews. (3) The addresses presented to the Shah of Persia, praying his protection of his Jewish subjects. (4) The address presented to the Czar of Russia on the occasion of his daughter's marriage, invoking his attention to the exceptional position of the Jews of Russia, and the steps taken by the Association in concert with the Alliance Universelle Israelite, to promote emigration and apprenticeship among the suffering Jews of Russia and Russian Poland. (5) The efforts made to support the Jews of Morocco by obtaining a ratification of the firman obtained by the devoted efforts of Sir Moses Montefiore. (6) The action taken to obtain Foreign Office intervention on behalf of the Jews of Yemen. (7) The sympathy and assistance given to the Jafa Agricultural School; (8) to the Smyrna School; (9) to the Bagdad Jews; (10) to the Corfu School. (11) The donation of a library at Tangiers by

Mrs. Robert Lindsay of Belfast. (12) The application made by the Jews of Crete (Candia) for the establishment of a suitable school."

THE PROPOSED COLONIZATION OF PALESTINE.

This subject continues to be discussed by correspondents in the *Jewish Chronicle*. "C," in advocating a cosmopolitan scheme, says: "The Turkish laws and taxes are very fair, and towards Europeans (I say nothing of natives) the administration is satisfactory. Perhaps the best evidence of all this will be a short history of the German colony at Haifa, extracted from the report of the Palestine Exploration, April, 1873, p. 63. This colony (so-called, though without any constitution or support that would excite the jealousy of the Turkish government,) was started in 1868. It consisted last year of 87 men, 83 women, and 84 children. Their trades and occupations are stated to be: one architect, three blacksmiths, two butchers, sixteen carpenters, one cooper, one dyer, twenty farriers, one master mason, employing six Germans and forty natives, two merchants, three millers, two millwrights, one painter, one saddler, three shoemiths, two tailors, one turner, ten vinedressers, two waggon builders, and two whitesmiths. The total land purchased by them was 450 acres arable (including 140 olive trees) and seventeen acres vineyards. They failed to obtain a grant from government, and, therefore, decided on buying land as they required it. Vines grown from layers produced grapes the first year, and wine has been made with considerable success. They have schools. 'The colonists have not experienced much difficulty in dealing with the natives and Turkish authorities. One of the most constant annoyances is the want of anything like a legal determination of landmarks and boundaries.' Since this report, the members of the colony have spread themselves half way to Tiberias, and have made a good road. West of Tiberias, at Bakui, there are some twelve or fifteen Jewish families who are devoted to agriculture. The proposed Society has grounds, therefore, upon which it can commence at once, viz:—What, if any, are the industries in Palestine which are worth encouraging as

capable of large manufacturing development? Can the Mikvah Israel (the Jaffa School) show some fine samples of fruit? Can the Jewish agriculturists at Bakui, or the Germans in the neighbourhood of Haifa, show samples of grain, cotton, grapes and wine? Enlist the sympathies of the authorities by a fête and have a horse and cattle show; give prizes for the best articles, and offer better for improved specimens the next year. Silk, sugar, sugarcane, indigo, olives, and olive oil; the neatest garden, the best field, fruit and vegetables; hand-made articles, machine-made articles, cattle, horses, sheep, poultry, cheese, butter, beef, mutton; the best sample of wool, the best packed bale, are all things for prizes or other encouragements. See what implements or machinery, ploughs, reaping machines, sugar mills, or presses would assist them; and if they are anxious for them let them have them at prime cost or rent them; or, if expensive fixtures, erect them for them on mortgage; if a well or a dam would improve the ground of an individual or village, advance the sum required on mortgage, so that the Society be at no loss. Let nothing be done as a gift. It is found among the poorest that they value most that which they pay for. Jews, Christians or Mohammedans should come in for their prizes, or the aid of the society if they deserved it, and the Jews are well able, or soon should be, to compete with any race in anything. In the first year a stimulus would be given to agriculture and every branch of industry, which would increase the demand for labour every succeeding year. Cotton and the culture of silk in particular necessitate the employment of large numbers of women and children. Thus in from five to seven years it may be expected that the aspect of the country would be entirely changed. In order to reap the highest advantages offered by such a society, it would be necessary to form a sectional committee, exclusively Jewish, who should be empowered to take in hand the subjects of finding employment for such destitute Jews as are able to work, as well as all religious and aducational questions in the Holy Land."

H. Guedalla on the same subject says:—It is absolutely necessary, before gigantic plans are discussed in London, that accurate statistical information should be procured and methodically arranged concerning the

state of the Jews in the Holy Land, and for this purpose, tabular forms should be sent to each city in Syria where there are any residents of the Hebrew faith, to be officially filled up with the following information: 1. Number of Jewish inhabitants and families. 2. Specify whether males or females. 3. Age of each person, their property and occupation. 4. Number of synagogues, colleges and charitable institutions. 5. Schools and institutions in each city, specifying whether for males or females, and the number of scholars who attend, and whether there is sufficient number of schools in all the cities. Sir Moses has for upwards of thirty years advocated the encouragement of agriculture amongst the Jews of Palestine. Eight years ago, immediately after his return from the Holy Land, did he most eloquently recommend a purchase of land for sixty Jewish families in Safed, as advised by the Austrian Consul in 1866. The experiment might at once be commenced there for that number with no very considerable outlay, including the transmission thither of the necessary implements, seed and cattle. The houses they absolutely require should be built for them as shelter from heat and rain. As it is no secret that two individuals have promised to contribute, one the sum of £1,000 and another the sum of £500, towards well digested plans calculated to remove existing evils and to promote the well-being of the Jews in the Holy Land, surely there would be no difficulty whatever at the present moment to make a general collection, under the auspices of Sir Moses Montefiore, and others, so as to constitute a fund for the encouragement of agriculture and other pursuits as may best suit the various districts. The Jews everywhere are industrious and frugal, and only want employment in their respective occupations, and scope for their industry, to show their expertness and ingenuity. They are always trustworthy workmen. The opinion is altogether erroneous that they are idle. I hope that whatever scheme is decided on, will produce unity of action

amongst the British Jews, as isolated efforts cannot accomplish any great result or produce permanent improvement in the condition of the Palestine Jews. The first step ought to be at once to secure at least 50,000 acres of land, in situations best calculated for agriculture. The money for this could easily be raised in shares of £25 each, the holder to be entitled to a *pro rata* allotment of the land as mapped out. Neither a lawyer, doctor or banker should be sent out to the Holy Land to report on agriculture, but a practical man, who has made it his study from infancy, and has a thorough knowledge of the subject."

The American Jewish organ, the *Jewish Messenger*, styles Col. Gawler's scheme "an excellent project," and says:—"The only difficulty appears to be the financial one. Will wealthy Jewish capitalists furnish the means to carry out the plan? A few hundred pounds are of little avail. A large capital has to be sunk. A society of the plan proposed will be inadequate to furnish the requisite resources. So far as we American Israelites are concerned, the support annually given to the Jaffa School by the Board of Delegates is evidence that we will not be unpatriotic at the proper time. We will not consider any sacrifice too great if it will aid in developing the resources of Palestine and elevating the condition of its Jewish inhabitants. If they can be taught to become a self-supporting, vigorous community, that will be recompense enough.

The *Jewish Chronicle* announces that Sir Moses Montefiore has tendered his resignation of the post of President of the Board of Deputies. It expresses the hope that Sir Moses will be induced to withdraw his resignation for the sake of the weighty business confided to the board, but adds that "the cause of the Holy Land under the new light thrown on it, and under the chance of events, can still be materially advanced by the long experience and sound counsels of Sir Moses Montefiore."

The Christadelphian.

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

OCTOBER, 1874.

THE close of another financial year brings with it the necessary reminder to the subscribers of the *Christadelphian* (particularly those in foreign parts), that if they desire its monthly visits to be continued during 1875, it will be necessary for them to provide the Editor with the means of arranging for those payments to the printer which keep his presses busy in the service of the truth. Judging from the signs of the times, there may not be time to complete the present volume, let alone enter upon a new one (God grant it may be so). At the same time, knowing neither the day nor the hour, all our arrangements must be on the "wise servant" basis, so that when he comes, we may be found in the act of "so doing" as he would wish. Therefore subscribers must act on the assumption that there will be at least another year of probation, during which they may not be the worse for the *Christadelphian* coming to them. Could we send it without the yearly price, they would never hear the subject mentioned. It always grates harshly with us to have to recur to the matter; but as things exist, the *Christadelphian* cannot be published unless the readers provide the means by their annual contributions. Need we say more than that United States readers are expected to remit two and a half dollars, and those in England and her Colonies, seven shillings and sixpence sterling for each copy required. Let the address, distinctly written, accompany the remittance, with the words written over it, "for the *Christadelphian* for 1875."

SIGNS OF THE TIMES.

Elsewhere will be found the important facts of the hour concerning Turkey. Confirmatory of Russian intentions towards her, a correspondent forwards the following item of news: "Several Russian officers have lately been found at Erzeroum (in Turkey) busily engaged in surveying the

country. The Grand Vizier ordered them to be conducted to the frontier, and on the Russian ambassador complaining, made no apology."

THE EUROPEAN SITUATION.

The general situation is sketched in the following manner by the American *Hibernian*: '1. France is better prepared for war than before Sedan—her army larger, more thoroughly disciplined, its *esprit* and *morale* nearly perfect. 2. Germany also, is better prepared for war in point of military resources, but evidently not so united. The Bavarian contingent may not be relied on, and the persecutions of the Catholics have certainly not strengthened the empire. 3. Austria is jealous of Prussian aggrandizement. 4. Russia, formidable, but keeping an eye single on British empire in India. 5. England treacherous, but bound hand and foot by conflicting interests. 6. Ireland comparatively helpless, but hopeful, vigilant, and vigorous in the hearts of her children, at home and abroad. 7. Italy effeminate, scarcely a unit, and distrustful of Austria. 8. Turkey ever the sick man. Such, says the *Hibernian*, is a brief outline of the situation, and we know not, now less than ever, what a day may bring forth.'

RUSSIAN ADVANCES.

Concerning Russia particularly, it seems as if there is nothing else to be heard from month to month, but of her advances. We read of a great engineering feat, by which the rivers in Southern Asiatic Russia, heretofore unuseable, have become navigable for a long distance towards India. This is announced in the following words:—"A grand success is reported by the governor of the new Amu Dorya Province, the annexed portion of Khiva. The dams near the Kushkan Tau hills have been at last sufficiently demolished by the Russians to admit of the steamer Perovski crossing the impediment so long in its way, and proceeding up to Nukus, the new Delta fortress of the conquerors. After this long anticipated event, there is nothing to prevent the Russians from navigating the river as far as the borders of Afghanistan and Badakshan. It appears that the demolition of the dams, an incident

of first-class political importance, is mainly due to the engineers and architects of the so-called scientific Amu Darya (Russian) expedition."

THREATENED WAR BETWEEN RUSSIA AND CHINA.

Then we are informed (by the *Post*) that "war between China and Russia must be considered unavoidable, and not very far distant. It will probably inevitably 'grow out' of the hostilities with Kashgar, for which China has for some years been engaged in preparations. Everything seems to point to an early conflict. It has pushed forward 19,000 picked troops to the Kashgar frontier, and, in addition, placed large garrisons in the towns of Barkereh and Chanis. Troops have, moreover, been concentrated in the north, which can be readily made available for war with Kashgar. It is proposed to attack the latter country simultaneously from two sides. At St. Petersburg it is believed that in that event Russia would at once come to the assistance of Kashgar, the more so since China is known to be arming also for war with Russia herself."

On this, a leading Glasgow paper has a leader pointing out the bearing of the threatened war on England. It says:

"That the probability of a war between China and Russia is a matter for the serious consideration of Her Majesty's Government, is obvious. For our own interests in India we may be inveigled to assist China in regaining her rebellious province, or in retarding Russian advances eastward. Afghanistan is the territory that bars the way to the Russian occupation of India; and if China was overcome in its attempt to recapture Kashgar, the entrance to India through Cabul would be simple, since it would only be a question of time and opportunity. From the fact, too, that Persia has permitted Russia to develop and consolidate the Yomud and Tekke tribes of the Trans-Caspian provinces into a Russian administrative district, it is apparent that Russian troops might attack India through Persia. . . . That the integrity and independence of Afghanistan must be maintained is of vital importance to India, but in connection with the inevitable collision which is portending between Russia and China in the Province of Kashgar, the situation looks anything but promising.

It is to be hoped that a British line of policy will be adopted, which will uphold our prestige and prevent the Russian annexing of provinces in the 'cause of civilisation.' While aware that

China internally is morally, socially and politically stagnant, we would have reason to deplore the condition into which our commercial relations would be placed through internecine quarrels, not to speak of a probable Russian Protectorate in China. We trust, however, that the British lion will eagerly protect her young, and that, as the 'mighty Tarshish,' which overshadows many with 'her wings;' she will strenuously oppose any Russian acts of annexation or occupation on the east of her Afghan frontier. Perhaps Britain may yet have to teach her former enemy that while Alexander of Macedon dreamed of universal empire, Alexander Romanoff's ambition to emulate his great predecessor will not be gratified so long as she is able to enter the lists and tilt the shield in combat."

THE COMING CRISIS.

Under this heading, we have the following newspaper remarks sent us by a correspondent: "There appears to be in the minds of thinking men, grave misgivings of an impending disaster. What it is, or where it is to come from, no one seems exactly to know, but the fact is undeniable. Of course it means war, with all its attendant horrors; but whether a war of religion or conquest, the result of an ambition, is a mystery

. . . . Words of warning from men in high position are not wanting to fan this vague idea into a probable certainty. The remarkable man who is now at the head of the great Empire of Great Britain has on two occasions alluded to it. A year ago, when as Chancellor of the University of Glasgow he was delivering an address, he spoke of the low, sullen roar rising over Europe as the symptom of the coming storm. The other day in the House of Commons, he spoke with greater distinctness. He strenuously opposed Irish Home Rule, because it might lead to disunion, and 'at the great crisis of the world, which was nearer than some supposed, he wished the people to be united.' (Since then, he has spoken even still more plainly, in words which were said to cause a 'great sensation' in the capitals of Europe. He said that though all was peaceful on the surface, a period of great disturbance was in preparation for the nations of Europe—EDITOR *Christadelphian*.) In order to give weight to these utterances it should be remembered who speaks them. Mr. Disraeli is far from being a visionary alarmist. A man of gigantic

intellect, one who has spent a lifetime in daily communication with the most talented of statesmen, a diplomatist himself, who has at command the opinions of a diplomatic corps, the best trained and most sagacious of any European nation—who so able to form an opinion on the signs of the times?"

"EVERY NATION ARMING ITSELF TO THE TEETH."

The *Daily News* (of Sep. 15) says "Experiments recently made by the Austrian War Office, have created something approaching to a panic in military circles throughout the empire. The new Krupp field gun, eight centimetres in diameter, has been tried, and found superior in every respect, as regards rapidity of fire, precision and range, to the Austrian cannon hitherto in use.

The progress made in artillery since Napoleon III. introduced the rifled cannon into the French army, has been little short of incredible. The Austrians, enlightened, as they thought, by what took place at Solferino, flattered themselves in 1866 that they had the best field artillery of any European nation, and many competent foreign officers shared their delusion, which was rapidly dispelled by the campaign in Bohemia. The superiority of the Prussian artillery was made still more manifest during the war with France, and since that time further improvements have been effected. And so the game goes merrily on, every nation arming itself to the teeth, and spending millions upon millions because it loves to walk in 'the way of peace.'

ENGLAND—SPAIN. THE DISRAELI MINISTRY.—RUSSIA & EUROPEAN PROSPECTS.

In connection with the recognition of the Spanish governments, the *Scotsman* remarks as follows:

"Not improbably the 'spirited foreign policy' of the present Government may lead us if it have not already led us, into some difficulty about Spain, and even into a much wider difficulty. When it was announced that Lord Derby had recognised the Government of Marshal Serrano, a good deal of curiosity was felt and expressed as to the motives which had led to this course being taken; and the only conclusion at which it seemed possible to arrive was that the recognition had taken

place because Germany had expressed a desire to that effect. The announcement now made that Russia refuses to recognise the Madrid Government will tend to confirm that conclusion, while it will also create some uneasiness as to the position in which this country may have been placed by the hasty and unnecessary action of the Government.

It is impossible not to see that, beyond this, the course taken by Prince Gortschakoff has great importance. Let it be borne in mind that the impression strongly prevailed, and had been carefully fostered by Germany, that the three Emperors of Germany, Russia and Austria had agreed, for the time at least, on joint action in European affairs. Such an understanding was distinctly in the interest of Germany, if there were any expectations of an early renewal of the war with France. There is probably no one in Europe who does not believe that if any quarrel were to break out between Germany and Russia, France would regard that as her opportunity, and seek to regain what she has lost. Conversely, everybody believes that, with an eye to such a contingency, Germany is anxious to keep on a footing of perfect friendliness with Russia. Yet here is Russia declining the overtures of Prince Bismarck as to Spain, and doing it apparently in such a manner as to suggest that there is not the most complete accord between the Courts of Berlin and St. Petersburg. Russia may meditate some action of a more decisive kind than the mere refusal of Spanish recognition. There is a good deal of uneasiness in Turkey and in the Principalities; and it is pretty certain that Russia is not without some share in that. Is the course taken by Lord Derby a bid for German help, in case of any overt action by Russia against our ally the Porte? If it be, there can be little chance of success. Germany will hardly go into any contest of the kind, with France ready to fall upon her rear; and even a 'spirited foreign policy' can hardly contemplate with complacency entering into a struggle which would be of European dimensions. Spain was the professed cause of the late war: it will be strange if she should be the excuse for another, wider in its scope and more terrible in its character."

ANSWERS TO CORRESPONDENTS.

H.B.—We are ignorant of any means by which the date of Nebuchadnezzar's madness can be fixed. It must have been towards the close of his reign, because the building of Babylon was completed before the beginning of his seven years' banishment among the beasts, as indicated in his question—"Is not this great Babylon that I have built?"

and the building of the city occupied the greater part of his life.

THE TITLE "REV."—*Is it right to address ministers or clergymen by the title of "Reverend?" If it is not, why does the title sometimes appear in the CHRISTADELPHIAN, and upon "Posters," &c. And if it is, how is it reconcilable with those scriptural exhortations not to give God's honour or glory to other than Himself?—J.P.*

ANSWER.—The title "reverend" is one of the names of blasphemy with which the body-politic of the Roman beast is full. It is therefore wrong to apply it to anyone except as a conventional identification. The title never appears in the *Christadelphian* except within quotation marks, which signify that "Rev." is what the person calls himself, but his right to which is not acknowledged. So with posters as far as we have any knowledge.

D.E.U.—When Jesus said "The kingdom of God shall be taken from you," he was speaking to "the chief priests and elders of the people, (Matt. xxi. 23, 45), and not to the Romans. The Romans never possessed the kingdom of God, but were the destroyers of it under Titus. The Scribes and Pharisees, though faithless to their trust, sat in Moses' seat, (Matt. xxiii. 2,) and in this sense, had possession of the kingdom established by the hand of Moses, which was the kingdom of God.—(Deut. vii. 6; 2 Chron. xiii. 8.) This kingdom was taken from them when Jerusalem was taken and themselves "miserably destroyed" in the great disasters that wiped the Commonwealth of Israel from the face of the earth.

THE BAPTISM OF CHRIST.

If Jesus was baptised for the remission of sins, why was he also sacrificed?—(A.M.G.)

ANSWER.—Baptism, like the sacrifices under the law, derived its efficacy from its relation to the appointed actual putting away of sin by the sacrifice and resurrection of Christ. As in the case of "the blood of bulls and goats," it had no power to take away sin by itself, though in its own place it was serviceable to this end for those who in faith submitted to it. If the sacrifice of Christ had failed, all the previous ordinances depending upon it for final results would have fallen to the ground. Christ's own baptism would have been in this position. It derived its significance and value from that which was to be accomplished in him at the appointed hour. So far, therefore, from baptism superseding his death, his death was necessary to give meaning and validity to his baptism. His submission to baptism is, however, like his circumcision and his eating the passover lamb, a clear intimation that he himself was included in that operation of death from which his sacrifice opened a way of release.

FLIGHT ON THE SABBATH DAY.

M.E.D.—When Christ told his disciples to pray that their flight (from the impending perdition of Jerusalem) should not be on the Sabbath day, it was for a reason similar to that which made him advise the same petition concerning the winter. "Pray that your flight be not in the winter, nor on the Sabbath day;" not in the winter, because of the hardship incident to flight in such a season; not on the Sabbath day, because of the danger belonging to a day when the Jews were specially helpless at the hands of the enemy, who knew their obligation to rest on that day, and accordingly increased their own activity and vigilance. It was not on account of the sacredness of the day that Jesus prescribed non-flight thereon; for he taught the doctrine that it was lawful to do well on the Sabbath day; to rescue a daughter of Abraham from disease, and, therefore, any number of them from danger. The day was truly sanctified under the Edenic dispensation, and its sanctity protected with special barriers under Moses; but we have passed in Christ from under both, as we have from the sacrifices pertaining to both. We stand in him and on his commandments, and he has not enjoined the observance of the day, but rather, by his apostles, discountenances it.—(Rom. xiv. 5-6; Col. ii. 16.)

UNMARRIED AND YOUNG.

"A LOVER OF ALL TRUTH."—Paul was unmarried, yet had "the care of all the churches."—(1 Cor. vii. 8; 2 Cor. xi. 28.) Timothy was young, yet ordained elders and otherwise occupied a prominent position among the early believers.—(1 Tim. iv. 12; iii. 15), whence it follows that a man need not be married or old to take a prominent part in the guidance of Christ's assemblies, provided he have that wisdom and magnanimity which age and the married state are likely to engender. The qualification required in an elder that he should be "the husband of one wife" (1 Tim. iii. 2), is, probably, more intended to exclude polygamy than to inculcate the idea that a man must necessarily be married to take such a position. At the same time, the reference to the wise management of a proposed elder's own family, as a necessary token of fitness to manage the church of God, points in the direction of that practical capacity for benevolent oversight which will be developed in the married state, if it is in a man at all; and his disparagement of a novice as liable to be "lifted up with pride," is a hint to be followed in modern instances, though a young man need not necessarily be a novice.

ENOCH, ELIJAH AND THE LIVING AT CHRIST'S COMING.

R.D.—Enoch and Elijah pleased God. Therefore, in the counsel of His own will, they died not. The requirements of His honour in the matter of their hereditary condemnation, were met in their recognition (through the offering of sacrifices) of their position as mortals. In these sacrifices, faith laid hold of God's provision in Christ for the taking away of sin, though knowledge of the mode was not clear until that mystery was solved on the morning of the third day after the tragedy of Calvary. As to those who will be alive at the coming of the Lord, they have in baptism similarly stooped in the presence of the Divine Majesty; for in this they voluntarily take part in Christ's death (Rom. vi. 4), and, therefore, in the case of their immortalization without seeing death, there will be no "setting aside" the claims of death. Those will have been recognised and discharged in participation with Christ's death, which, had Christ's death been substitutionary, would be unnecessary. If unbaptised persons under the new covenant, or unsacrificing persons under the old, were immortalized, there would be ground for your questions.

"GOD" AND NOT "WHO."

R.D.—The reasons for adhering to the common version of 1 Tim. iii. 16 (God was manifest in the flesh) in preference to the "who was manifest" emendation, are, 1—that the *Latin Vulgate*, which has *Deus*, was a translation by Jerom, in the fourth century, at a time when there were many of the very earliest manuscripts extant, and when there were, therefore, abundant opportunities of deciding whether the *os* of the Eastern M.SS was correct or not; 2—that the omission of *Θε* in copying, whether by design or accident, is inherently more probable than its addition; 3—that the relative to *μυστηριον* (had it been followed by a relative, as suggested by the "who" reading) would have been *ο* and not *ος*, as exemplified in such a use of that word in Eph. iii. 5; and lastly because the statements succeeding to "the mystery of godliness" require the common version, and are incongruous with the "who" reading; for how could Paul talk of a mystery being "seen of angels, believed on in the world, received up into glory?" Nay, the very introductory words of the sentence require the common version, for if the idea to be introduced was, that goodness of character had been manifested in a remarkable mere man, what appropriateness would there have been in describing this as a "great mystery." But if the fact to be stated was,

that the central fact of the whole system of godliness was God's work through the seed of David, it was appropriate to say, "Great was the mystery of godliness; God was manifest in the flesh," &c. Take God out of the verse, and the verse is deprived of all force and piquancy. The "authorities" recited in the tract you speak of merely amount to a number of men all of the same opinion. They are of no weight on the critical question; for where ten can be produced in favour of the Oriental M.SS., ten times ten can be produced in favour of the *Vulgate* reading. The question must be decided on its own merits; and these are evident, not the least striking of which is that the common version of 1 Tim. iii. 16 is in harmony with the whole New Testament revelation concerning Jesus as the Word made flesh. We refer you for further remarks on the subject to the *Christadelphian* for August, 1870, page 254, where the matter is treated from a critical point of view.

ADAM'S OFFENCE AND OUR CONDEMNATION.

If men are not condemned either individually or collectively for Adam's sin, what can be the meaning of the words, "Therefore as by the offence of one, judgment came upon all men to condemnation."—(Rom. v. 18.)—(J.G.)

ANSWER.—The facts of the case supply the answer. Adam was condemned for his own sin (see the sentence, "Dust thou art," &c.), but because the condemnation became in his nature a law of physical dissolution, it passed on all his offspring who inherited that nature; not because they were "held guilty" of his offence, but because they could not, as partakers of his flesh and blood, escape the consequences that had become implanted in his flesh and blood. It was by the offence of ONE—not by the offence of all—that death came. The "all" were in the "one" at the time of the offence, in the sense that propagation had not commenced, and what affected the one affected the "all," not on the principle of holding the "all" guilty of the offence of the one, but because death being an infixed physical law, could not pass on the one (before propagation had commenced) without being transmitted to the "all," his offspring. Paul implies and nearly states this distinction in saying, "Death reigned over them that had NOT SINNED after the similitude of Adam's transgression." The theory that makes them to have ALL SINNED after the similitude of Adam's transgression is not Paul's, but a theory of those who wrest Paul's words, for though Paul said "in whom all sinned," he did not mean to teach that men can sin who have no existence, but that all being as yet in Adam

at the time he sinned, they became partakers of the death that came by his sin, and might, therefore, by the liberty of a figure, be considered as having sinned with him.

OUR RELATION TO ADAM PHYSICAL.

What are the grounds for believing that the term "in" implies physical relationship in the phrase, "For as in Adam all die?"—(1 Cor. xv. 22.)

ANSWER.—The statement in question is affirmed of the saints. It is the same "all" that is spoken of in verse 51 of the same chapter: "We shall *all* be changed." The saints shall all be changed. In Adam they all die: in Christ they will all be quickened into life eternal. The relationship expressed by the term "in" is ultimately physical in both cases, that is, it concerns nature. Surely the "grounds" of this belief are sufficiently evident. What is our relation to Adam if it be not physical? We are descended from him; we have not been initiated into him by any ceremony or artificial arrangement. We know nothing of him except as our first ancestor, from whom we derived our being, and surely our being is "physical." We are not invited to connect ourselves with him. We are born connected by reason of physical descent. What is our ultimate intended relation to Christ but physical also, but on a different principle. Our physical connection with Adam is the result of blind organic law; our physical connection with Christ will be the result of voluntary, intelligent faith and obedience. If we are accepted of him, "He shall change our vile bodies, and fashion them like to his."—(Phil. iii. 21.) We shall experience the redemption of our body (Rom. viii. 23); we shall bear the image of the heavenly as we have borne the image of the earthy (1 Cor. xv. 49); we shall be like him (1 Jno. iii. 2); we shall be married to him (Rev. xix. 4); our mortality will be swallowed up of his life.—(2 Cor. v. 2.)

WHO ARE THE RIGHTEOUS OF
MATT. XXV?

Who are the "righteous" spoken of in Matt. xxv; are they nations or the saints?—(D.E.U.)

ANSWER.—The question is easily settled by considering what is said to those in the question: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Who are the heirs of the kingdom? "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, heirs of the kingdom which He hath promised to them that love Him."—(Jas. ii. 5.) "Fear not, little flock," said Jesus to his disciples,

"it is your Father's good pleasure to give you the kingdom."—(Luke xii. 32.) Again, "Blessed be ye poor, for yours is the kingdom of God."—(Luke vi. 20.) Again, "If ye do these things . . . an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—(2 Pet. i. 10-11.)

Therefore, those invited in Matt. xxv. 34, to "inherit the kingdom," are the saints. But it may be said, how come they to be described as "all nations?" Because, whereas up to the time when Christ was speaking, only one nation had been made liable to judgment with reference to the kingdom, afterwards, this liability was extended to all nations by the apostolic mission, in execution of the command, "Go ye into *all nations*;" and when the time for deciding the question of entrance into the kingdom of God shall come, multitudes from all nations will be present at the great assize. Therefore, in the limited sense of the Scripture use of that phrase (see Zech. xiv. 2), "all nations" will be gathered before Him.

But again it will be said, If it be the saints, why are they addressed as if the saints were yet another class?—"my brethren:" "Inasmuch as ye have done it unto one of the least of *these my brethren*, ye have done it unto me." The answer is, that the good deeds done to Christ by those accepted of him, could not be well expressed without speaking as if they themselves were another class. For instance, one of the qualifications of the widow to be supported is, that she has "washed the *saint's feet*."—(1 Tim. v. 10.) Was she, therefore, not a saint? John says to Gaius, his well-beloved "in the truth," "Beloved, thou doest faithfully whatsoever thou doest to the *brethren*."—(3 Jno. v.) Was Gaius, therefore, not one of "the brethren?" Instances might be multiplied: these will suffice to show that the righteous, though commended for what they did to "one of the least" of Christ's brethren, were themselves of those brethren. The special excellence which Jesus wished to encourage among his brethren in all subsequent times, could not be more strikingly brought out than by dramatically representing a conversation between him and them on the day of account, in which the ground of their acceptance or otherwise should rest on their treatment of one of the least of their company.

CHRIST SAVED FROM DEATH.

"A comparison of Heb. v. 7 with Heb. ii. 14, 15 is sufficient to prove that Jesus, in common with his brethren, was born under the Adamic curse, and that consequently, he himself had to be saved in the first place

(1 Cor. xv. 23) before others could be saved through him.—(1 Cor. xv. 17, 18.) The first portion of Scripture referred to reads thus: "Who (Jesus) in the days of the 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." Now what Paul says Jesus prayed to be delivered from was certainly not, according to most commentators, the death on the cross (Matt. xxvi. 39), else it could not be said, "He was heard in that he feared." He prayed to be saved out of the death-state—that his soul might not be left in the grave, and was heard (and delivered) from that which he feared. "And was heard in that he feared" is not a correct rendering of the sense conveyed by the original, *καὶ εἰσαχουθεῖς ἀπὸ τῆς ἐδραβείας*, the literal translation of which is, "and was heard from the fear." De Wette renders the clause thus: *ist aus der Furcht erhoret (un befreiet) worden*: and the French version reads: *fut exauce et delivre de ce qu'il craignoit*, which renderings are similar to that above in italics. Diodati's Italian version is literal: *ed essendo stato esaudito dal timore*. Now that Jesus was, in this respect, made like unto those for whom he died and rose again, is evident from what Paul tells the Hebrews (ii. 14, 15): "Forasmuch 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; and deliver them who, through fear of death, were all their lifetime subject to bondage." The devil (serpent) is here said to have the power of death, that is, over all who have Adam's nature, and since the Book does not tell us that he had this power over man before he sinned, but quite the contrary, as is taught by Paul (Rom. v. 12), it follows that Jesus, having that nature, feared lying under the power of death (Heb. v. 7), after death had passed upon it, being as a son of man, in the same condition as those who are declared to have been all their lifetime subject to bondage. The Father hearkened to His dear Son's supplication, and delivered him from death. The Son asked life and the Father gave it unto him, even length of days for ever and ever.—(Ps. xxi. 4.) Let us give thanks for this, for IF CHRIST BE NOT RAISED, our faith is vain, we are yet in our sins, and they who have fallen asleep in Christ ARE PERISHED."—Communicated.

THE PRINCE'S PORTION AND POSITION IN THE AGE TO COME.

"When I wrote my letter to an unknown sister through the medium of brother and sister Tait, I had then no notion whatever that she was going to print our corres-

pondence. But since it is so, allow me here to add that notwithstanding all she has said in support of her views, what I objected to in her first letter, I object to still, and could have met her views when she wrote her reply to me as well as now. But . . . I am again most unexpectedly called upon to say something in my own defence; or by silence, to admit that I was then only seriously wrong.

Our dear sister, then, in her 'reply,' says: 'I go farther than the draft in this particular, that not only the residue on the east and west of the Oblation, but all the land between the portions of Judah and Benjamin is for the Prince pre-eminently.'—(*Christadelphian* for August, 1874, page 363.) Now any person is quite at liberty to go either further or not so far as the 'draft;' but surely no one is at liberty to go any further than the Bible testimony on this point goes, which is as follows: "Moreover, when ye shall divide by lot the land for inheritance; ye shall offer an oblation UNTO THE LORD.—(Ezek. xlv. 1.) This, then, is the LORD's portion; and He cannot be deprived of it, either by the supposed meaning of an 'it' (*Christadelphian* for August, 1874, page 364), or the further supposed 'grammatical construction' of any other verse.—(page 363.) The Oblation, then, is the LORD's; and I shall now state what portions Ezekiel gives to the Prince.

'And a portion,' Ezekiel goes on to say, 'shall be for the Prince on the one side, and on the other side of the Oblation of the holy portion, and of the possession of the city, before the Oblation of the holy portion, and before the possession of the city, from the west-side' of the Oblation, 'westward, and from the east-side' of the Oblation, 'eastward; and the length shall be over against one of the portions, from the west border unto the east border.'—(chap. xlv. 7.)

But lest it should be said that I have helped the above testimony to suit my own views, I shall now produce my scriptural authority for doing so. Elsewhere, then, Ezekiel says: 'All the Oblation shall be five-and-twenty thousand by five-and-twenty thousand; ye shall offer the Oblation four square, with the possession of the city. And the RESIDUE shall be for the Prince on the one side, and on the other side of the holy Oblation' (chap. xlvi. 20, 21); and even yet plainer still, Ezekiel says: 'Moreover, from the possession of the Levites and from the possession of the city, BEING IN THE MIDST of that which is the Prince's.'—(verse 22.)

From what she has said, it appears that our beloved sister either cannot, or, at all events, does not make any distinction between Ezekiel's Lord and his Prince. Evidently she treats them both as only one person. But if so, then, all of a sudden we fall upon the following startling anomaly of

the Prince preparing 'a burnt-offering to himself, instead of a sin-offering for himself' (chap. xlv. 22), and a burnt-offering to the Lord.—(verse 23.) This very great incongruity will not at all suit Ezekiel's testimony, therefore I reasonably conclude that I am right in my views of the Prince's portion; and to say more upon it cannot be at all needed.

By giving space to this, you will greatly oblige yours in Christ. JOHN NESBITT."

REMARKS.—Our correspondent misunderstands the sister referred to, if he supposes (as he seems to do) she meant in her remarks to suggest that the holy Oblation of Ezek. xlv. 1 was by any process of reasoning to be displaced from its position as "the Lord's portion." What she meant to enforce was, that though the first 25-by-10-thousand strip of the holy portion belonged to the Lord, other portions of the land were His also, as contra-distinguished from the portions allotted to the tribes. It was not a question of "depriving" Him (to use our correspondent's expression), but of showing that His proprietorship extended over a larger area of country than the 1,000 square miles of the first part of the Oblation; and this is a position that is distinctly supported when all parts of the testimony are recognised. Thus, not only is the first strip an oblation to the Lord, but the second also, which is allotted to "the Levites that went astray," is declared to be "holy to the Lord."—(xlvi. 14); and concerning the third also, that allotted to the city and its requirements, its very name is "*Yahweh-shammah*"—THE LORD IS THERE. Finally, we are informed that the holy oblation consists of all three portions, together forming one square: "Ye shall offer the holy oblation four-square (five-and-twenty thousand by five-and-twenty thousand), with the possession of the city." It is, therefore, obviously a mistake to limit "the Oblation unto the Lord" to the one portion. That one portion is truly and pre-eminently the Lord's portion, because the Temple stands in the centre of it; but this does not exclude the fact that there are other portions His also, appropriated to minor but necessary uses in the service. The greater always contains the less. The one great general comprehensive specification that must govern all questions as to the subdivision, is the declaration of Ezek. xlvi. 8,

that the land-offering to be offered is twenty-five thousand reeds (over 50 miles) from north to south, and in length from east to west equal to the portions allotted to the tribes. This is the holy portion of the land, and, therefore, holy in all its sub-divisions. The residue east and west of the central divisions is the Prince's, in a personal sense; but the others are the Prince's officially, for we find him in the Temple, which stands in the portion for the sons of Zadok (xliv. 3); and it will not be denied that he is lord also in the Levitical portion and in the city with its lateral possessions. A faint analogy exists in Queen Victoria's sovereignty in the metropolis, while her personal estates are elsewhere.

As for the relation between "the Prince" and "the Lord," there is not the confusion suggested in our correspondent's remarks. Without the New Testament revelation of the mystery which hung over the prophets, we might not have been able to reconcile the apparent conflict in this and other matters. The prophets teach that a Son of David will reign over Israel and the nations—(Isa. xi. 1; Jer. xxiii. 5; 2 Sam. vii. 12); and they also declare that Jehovah will be their King and reign in Jerusalem.—(Hosea xiii. 10; Is. xxiv. 23.) This apparent discrepancy is at an end the moment we see in the Son of Mary God manifest in the flesh. We continue to see the two personages spoken of by the prophets, but are enabled to comprehend how the reigning of the one is the reigning of the other, because the Father by the Spirit is manifest in the Son. So in the Ezekiel vision: though the Prince be one and Jehovah another, in a personal sense, yet by reason of the Prince being "Messiah the Prince," we are enabled to see how "the Prince's portion" is "the Lord's portion," because it is by the Prince that "the Lord" reigns and possesses, not only officially, but as regards the connection and identity of nature subsisting between them in the Spirit. This light comes out of their unity. Yet, because of their duality in the highest view—Jehovah dwelling in heaven while Jesus reigns on earth—we can understand the Prince offering to Jehovah. In a certain relation they are "both one;" in another relation they are Father and Son: Jehovah and the Prince. Confusion may be made out of it as a matter of words, but there is none in the subject itself.

INTELLIGENCE.

BEWLEY. — Brother Betts reports a "pushing on" both here and at Cleobury. He says "We hope to have still further additions to our little flock ere many months

pass away. We have several interested readers in both places, who have already thrown overboard many of the tallacies of orthodoxy, falsely so called."

BIRMINGHAM.—During the month, there have been seven cases of obedience to the truth in baptism, and five other applications received which are now under consideration. Two of those immersed were from Dudley, about eight miles distant. Names and particulars are as follow:—**WILLIAM SAMUEL ROWLEY** (28), manufacturing jeweller, formerly Baptist; **MARY JANE ROWLEY** (25), his wife, formerly neutral; **SARAH TURBEYFIELD** (31), formerly Baptist; **JOHN SMITH** (29), and **WILLIAM SMITH** (26) brothers, wire drawers, both formerly Campbellites; **Mrs. HUGHES** and **Mrs. INGLESBY**, wives of brethren at Dudley. A number of other cases of interest are in prospect.

The brethren have been comforted by the addition of sisters Isabella and Hannah Board, by removal from Maldon. On the other hand, they have lost the company of brother Caddick by removal to Dudley.

Since the withdrawal from Renunciationism, less than a year ago, additions have brought the number of the ecclesia to the point at which it stood before that event, notwithstanding several deaths and removals. It is also remarkable that within the ten months succeeding, our additions have been more numerous than during any previous twelve months of the ecclesia's existence. The field is widening and whitening. There is a comforting prospect of the return of some who were taken away by Renunciationism.

The proprietors of the Temperance Hall having resolved on the cleaning and painting of that place, the brethren were shut out for three Sundays while that work was going on, during which, they broke bread in the Athenæum, and held the evening meetings in the Masonic Hall, a new fine expensive hall, recently opened in the principal thoroughfare of the town. A special effort was put forth in connection with these meetings, and the consequence has been an unusual attendance and interest. The place was crowded, and many had to go away unable to obtain admission. The lectures were delivered by brother Roberts, and the subjects were:

Sep. 6th.—"The anti-ecclesiastical tendencies of the 19th century considered with reference to New Testament prediction, and the nature of popular theological beliefs."

Sep. 13th.—"The approaching re-appearance of Christ in the earth. The Second Advent of Christ no enthusiast's dream, but the sober certainty of the near future, destined to solve all the social, political, and ecclesiastical problems that agitate the minds of men, and to accomplish the regeneration of society and the blessing of universal man."

Sep. 20th.—"The signs of the times—the existing state of the world indicative of the nearness of Christ's re-appearing—ex-

piry of the prophetic periods—specified signs—the Jews—the Holy Land—Turkey—France—the Pope, &c.—armed state of the nations."

On Sunday, August 30th, brother Hodgkinson lectured in the Temperance Hall to a large and interested audience on "The crucifixion and resurrection of Christ."

BRIERLEY HILL.—Brother Parsons reports:—"We are still 'earnestly contending for the faith which was once delivered to the saints,' and waiting and praying for the manifestation of the sons of God." During the month the following lectures have been announced, by means of large and attractive posters:—*Aug. 30th.*—"THE CLERGY: 'apostolic succession' an absurdity, and 'laying on of hands' a farce. The spiritual bewilderment of the people—the world one huge Hall of Enchantment—a tragic spectacle—the nations bewitched by theological sorceries—the cure—the illusion dispelled by the appearing of Jesus Christ, and the consequent development of immortal kings and priests, 'equal to the angels,' to rule and teach mankind." (Brother Parsons.) *Sep. 6th.*—"The popular doctrine of the resurrection subversive of the Scriptures—will all men be raised from the dead?" (Brother Carter.) *Sep. 13th.*—"The battle of that great day of God Almighty"—the nations now preparing for the terrible conflict—the meaning of the present fermentation of European affairs—Carlism, Buonapartism, Ultramontaniam, and Ritualism, part of the vast world-cataract bearing society toward dissolution—its complete destruction by 'the Lord mighty in battle,—reorganisation, rejuvenescence, peace, blessedness, and glory." (Brother Parsons.) *Sep. 20th.*—"The soul: is it immortal?—what saith the Scriptures?" (Brother Hadley.)

Although, during the summer months, the attendance has at times been rather meagre, the truth seems to be silently, but irresistibly germinating in three or four 'good and honest hearts,' and it is probable they will soon be inducted into the saving name. We have secured a comfortable, compact little lecture room, capable of holding nearly 100 people. Many objected to coming to the Victoria Music Hall on account of its belonging to a public-house. The brethren are glad to be able to stop the cackling of respectable Pharisees, and remove the stigma of abhorrence with which many have branded the truth on account of the place in which it was proclaimed. They are incurring considerable expense in fitting up the room; but they do so in the hope and confidence of the Lord's speedy apocalypse to 'give according as their works shall be.'

DALKEITH.—Brother George Fairgreave reports that on the 5th of July last, the brethren and sisters living in Dalkeith and

district (their number being nine) met together to form a lightstand in Dalkeith, which brother Fairgreave terms "this dark and thoroughly church-going town of over 6,000 inhabitants, "Going to church," he says, "is the rule in this place, and churches are in abundance, from the Mother of Harlots down to the last blossom of the offspring of the apostacy. Previous to the date mentioned above we belonged to the Tranent Ecclesia, but having to walk from five to nine miles, we resolved, for the convenience of all, to meet in Dalkeith, and we took the opportunity of leaving Tranent on the occasion of brother Strathearn leaving for California. We who live at Dewartown have still from three to four miles to walk; only two of our number live in Dalkeith. We have also to report the addition of six to our number by baptism, who put on the sin-covering name, after making the good confession. They were baptised on Sunday, Sep. 13th. Their names are JOHN REID and his wife, Mrs. JOHN REID; ALEXANDER BULMAIN and his wife, Mrs. BULMAIN; ROBERT REID, jun., and ELIZABETH REID. Our number in Dalkeith is now fifteen. We shall be very glad to see any of the brethren in Dalkeith at any time. Our place of meeting is the Scientific Hall; hour of meeting, eleven o'clock."

DUDLEY.—Brother Blount reports: "During the month of September, we have had an accession of four to our ecclesia, viz., three by immersion, and one by removal: Sep. 1st, WILLIAM INGLESBY (29); 8th, SARAH INGLESBY (29), and his wife, and EMMA MARTHA HUGHES (25), wife of our bro. Hughes, all formerly Methodists. These were immersed into the saving name at Birmingham. The removal is brother Caddick, from Birmingham, who having taken up his abode here, will meet with us. His address is 25, Priory Street. With these additions we are greatly cheered, and are all of one mind, striving together to be accounted worthy to participate in the joys and glories of that kingdom which we pray may speedily come."

EATINGTON, ILMINGTON, KINETON, &c.—The little band of brethren and sisters at the village of Eatington, 6½ miles from Stratford-on-Avon, continue diligent in building each other up in their holy faith, and, according to their opportunities, in proclaiming the glad sound of the gospel to those around them. Aided largely by the counsel of brother Davis, of Birmingham, several efforts have recently been made to extend the proclamation of the truth to surrounding villages. The principal difficulty in the way has been to find a room to which the public might be invited; but not to be thereby prevented from discharging their duty, the experiment of open-air lectures has been tried. At Ilmington, a

village a few miles distant from Eatington, and the residence of brother Handy, the open-air proclamation of the truth was undertaken, on two occasions, by brother Carter, of Birmingham, and resulted in awakening a considerable degree of interest, some Roman Catholics venturing to take up cudgels in defence of the so-called "orthodox views." Encouraged by the measure of success attendant upon the effort at Ilmington, and a previous open-air lecture at Eatington, attention was directed to Kineton, formerly a market town of some pretensions, but now practically a village of about 4,000 inhabitants. Here there is a very suitable room for lectures, connected with a Working Men's Library, and efforts were made to secure it. Brother Davis paid a visit to the person who had the letting of the room, and engaged it for the Sunday evening, Sep. 6th. A day or two subsequently, however, a letter was received from the gentleman in question stating that the committee would not allow the room to be let for the purpose in view. Under these circumstances, the truth had to be contented with the canopy of the heavens. Handbills were extensively circulated, inviting the people to assemble on the green in front of the market place, to hear a lecture by brother Joseph J. Hadley of Birmingham, on the following subject: "The Hope of Israel: what was it and what has it to do with us? Scripture proof that the Hope of Israel is the only true hope of man's salvation and the world's deliverance from evil." Notwithstanding threatening weather, about 300 people assembled and gave great attention to what was advanced. Some of those present had attended previous lectures and walked several miles to hear this one. Rumours had been floating that the lecturer would be opposed perhaps in a violent manner, but no attempt of the kind was made and a good impression is believed to have been produced. If possible the work is to be followed up, and the brethren are hopeful of favourable results.

EDINBURGH.—Brother W. Smith reports that, on Thursday, August 20th, a social meeting was held, when about 70 brethren, sisters and friends (including a number from the Leith ecclesia) came together. Suitable addresses were delivered by various brethren, and several hymns and anthems sung during the evening. He also says: "On Sunday, September 6th, the ecclesia was visited by brother Shuttleworth of Birmingham, who spoke at the forenoon meeting, giving a very instructive exhortation. In the evening he lectured on 'Mistakes about the life that now is and of the life which is to come.' The hall was well filled with a very attentive audience. On Tuesday, the 8th, brother McLean, one of the older brethren of the Edinburgh ecclesia, sailed for Montreal, Canada. For some time he has not enjoyed

good health, and we commend him to the care and sympathy of the brethren with whom he may meet." A Young Men's Bible Class has been formed, to meet on Sunday, at 1.30 p.m. A printed syllabus of subjects has been issued for September, October and November.

GLASGOW.—Brother Nesbit writes:—"The lectures since last communication have been as follow: *Aug. 23rd*, 'Rome: a history of corruption and tyranny—the Pope the Man of Sin—the nations cursed by her influence—Protestants partakers of it—the only remedy a return to the Scriptures of truth, which are able to make wise unto salvation.'—(Brother Mulholland.) *Aug. 30th*, 'The world's future: world-burning a delusion and a snare, and not taught by Peter—the earth destined to be the everlasting habitation of the redeemed among men.'—(Bro. Nesbit.) *Sep. 6th*, 'The Church of God, considered in regard to its principles and design.'—(Brother Owler.) *Sep. 13th*, 'The fate of those who have never heard the gospel.'—(Brother Nesbit.) *Sep. 20th*, 'The first and second coming of Christ as foretold by the prophets.'—(Brother Mulholland.) There has been one addition to the ecclesia since last report, viz., ROBERT BLACK, who had been immersed in 1849 as a result of the Dr.'s visit to Glasgow. He was in the Stockwell Street Meeting (a place in which they do not 'all speak the same thing'), but withdrew from it about six months ago, being very dissatisfied with their looseness doctrinally: since which he has attended our meeting, and, after a serious consideration, decided to put on the sin-covering name, he regarding his former immersion as invalid on account of having had erroneous views of the God-head and the mission of Jesus Christ. He was immersed on Sunday morning last. I should have mentioned when I last wrote, the addition by removal of sister Susan Miller, of Leith, who had been with us for some weeks past."

HALIFAX.—Brother C. Firth reports:—"We have been strengthened in number by a further addition of four to our ecclesia, viz., JAMES COOPER (49), formerly neutral; MARY ANN COOPER (62), wife of James Cooper; JOHN MACKERILL (51), formerly connected with the General Baptists; and JOSIAH HARGREAVES (35), neutral, husband of sister Hargreaves, who was reported some few months since. They all put on the sin-covering name on the 30th of August, by being buried with Christ by baptism into his death, and now stand with us patiently waiting the second advent of the Lord's Christ, to change our vile body and fashion it like unto his glorious body."

KILMARNOCK (Scotland)—Bro. Haining, of Auchinleck, reports "The Cumnock ecclesia having considered that they had given this town and neighbourhood fair opportunities of hearing the word of the

kingdom by different qualified persons, including Dr. Thomas and yourself, also by effort on the part of the ecclesia of a more private character, but without that response characteristic of those really seeking after the truth, they came to the conclusion that it was proper to give the town of Kilmarnock and neighbourhood a similar opportunity. With this in view, brother C. Smith, of Edinburgh, was asked and kindly consented to be the mouth upon this occasion. Arrangements were accordingly made for the delivery of three lectures in the Temperance Hall, which is situated in a central part of the town, of easy access, and capable of accommodating 600. The lectures were duly announced by the posting of 500 bills throughout the town and neighbourhood, and by advertisement in a local weekly newspaper. Subjects as follow: *Tuesday, Aug. 25th*, 'Man: his origin, nature and destiny, and his need of immortality, as revealed in the holy Scriptures.' *Wednesday, Aug. 26th*, 'God's remedy in the gospel, what is the gospel, and how is it applied?' *Friday, Aug. 28th*, 'Christ's personal return to the earth, the only true hope of deliverance for his people and the nations, and the signs of the times in relation to this event.' The audiences were good (all things considered) and increased each night, the last being considerably the largest. Brother Smith handled the subjects well, giving an able and most scriptural exposition of each. The attention given was all that could be desired from beginning to close of each lecture. The first night one person availed himself of the opportunity afforded by asking two or three questions in relation to the subject, which were readily and pointedly answered by brother Smith, to the evident satisfaction of the audience. The second night, two gentlemen put questions one, of whom, I am led to understand, glories in the name 'Christian Israelite,' yet, strange to say, he objected to Jesus Christ being the Prophet like unto Moses. This gave brother Smith another opportunity of bringing before the audience the dignity of Moses' position in his official capacity in relation to Jehovah's nation, and the partial fulfilment of this likeness in the already accomplished mission of this nation's Messiah, dwelling more particularly upon the fulfilment of the whole by the glory yet to be revealed when he is manifested as its deliverer, law-giver and king, a solution which the would-be Israelite did not seem to have contemplated, but which seemed to be relished by the audiences. Brother Gillies, of Beith, who accompanied brother Smith, and was present at the lectures, was so much encouraged by the general aspect of things in relation to the meeting that he caused intimation to be given at the close of the last lecture that other meetings would probably be held soon in the same place. Brothers Aird and

Elliot (son of brother Elliot) are resident in the town, which is a place of considerable importance about 16 miles to the north-west of Cumnock, with about 24,000 inhabitants. I need scarcely say that the brethren have been encouraged on account of the public proclamation of the truth in its midst (for the first time to our knowledge) under such favourable auspices. Upon the first day of the week following the lectures, the Cumnock ecclesia were cheered and much refreshed by the company of brother Smit; also brother and sister Tait and Towert, who were here on a visit."

LEEDS.—The meetings continue to be interesting and fairly attended. Subjects are advertised for particular Sundays, four weeks ahead.

LEICESTER.—Bro. Collyer writes: "The following particulars will show you the progress the truth is making in Leicester. No less than five have been added to us since I wrote you last. It would seem there is much people in this place, and the more so, as there are now several who are earnestly seeking for the way of life. We feel a deep responsibility in the midst of all this, and often wish that one or more of the advanced brethren would settle here. It is with fear and trembling that we endeavour to do the work which it seems the will of our Father in heaven we should do. (This is the sort of people the Father has always made choice of to do the real work.—Ed.) At the same time, we rejoice greatly that He is making it manifest that our work is not in vain. We have had valuable assistance from brother Arthur Andrew, who has been spending part of his holiday here, and lectured for us twice. The first lecture (Aug. 30th) was very largely attended, the room being quite full. "Hell" being the subject, would make some difference I suppose. The second lecture, however, was well attended. Subject "The Rest that remaineth for the people of God," delivered on the 13th inst. The first of the particulars before-mentioned is the return of brother George Baker, who went with the Renunciators, but now sees the error into which he fell. I trust that others of them may yet follow his example. Brother Baker was received July 19th. On August 27th, EDWARD GRIFFIN (30), foreman at Railway Works, formerly Church of England, was immersed into the saving name; and on September 3rd, HENRY PORTER (19), carver, formerly with the 'Methodist New Connection.' Brother Porter was thought a 'very promising young man,' and it was intended that he should be 'brought out.' The truth, however, has altered the whole situation. The inability of his teachers to give a satisfactory explanation of the doctrines they taught, or to oppose the truth as he set it before them, served to convince him that he was taking a right step in uniting himself with us. On

Sept 9th we immersed Mr. JOSEPH WAITE (56), and his wife, ELIZA (56). These are brother E. Waite's father and mother, and there are now six of this family in the truth, which fact is a source of great joy to them all

LEITH.—Brother McKillop reports the obedience of Mrs. JANE BROWN (67), of Elie, Fifeshire, which took place at Leith, on Saturday, the 15th August, brother Laverock assisting. Mrs. Brown was formerly of the Church of Scotland, but for the last six or seven years has been an enquirer after the truth. The event was full of joy to her three sons, brethren James, Philip, and David Brown. After breaking bread with the brethren here the day following her immersion, our sister returned to Elie, where her son James, who generally meets with the brethren in Coupar, will break bread with her as often as convenient. The afternoon lectures, which commenced last February, were discontinued last month. Since then, we have had scriptural enquiry meetings, at which questions asked by enquirers one Sunday are answered by the brethren the Sunday following to the best of their ability. The meeting have been sparsely attended."

LIVERPOOL.—Brother Geo. Waite reports an addition to the number of the Liverpool ecclesia in the person of JOHN SCRIMGEOUR (22), formerly a Campbellite and brother in the flesh to brother Scrimgeour of Dundee. He was immersed into the sin-covering name on the 9th inst. Brother Waite adds that, on Sunday, the 16th ult., they were refreshed by a visit from brother Hadley of Birmingham, who delivered a lecture on "the Second Coming of Christ; scriptural proof that we are now living in 'the time of the end.'" The lecture (which had been announced by the circulation of 5,000 handbills) was delivered in the meeting room, which was well filled with the alien.

LONDON.—Brother Andrew reports the following immersions:—August 20th, HENRY SANDERS, formerly with the Plymouth brethren; August 22nd, HELENA S. OSBORNE, of Tewkesbury, daughter of brother Osborne, of that place. Being resident for a short time in the neighbourhood of London, she was immersed there, but having returned home, she will constitute an addition to the Tewkesbury ecclesia.

MANCHESTER.—Brother Wareham reports two additions, viz., ELIZABETH HADDOCK (43), formerly Wesleyan, and being a resident of Stockport, will, he says, be a source of comfort and strength to brethren Barlow and Barber, who meet occasionally to remember the Master in the breaking of bread, when not visiting Manchester or Sale, and by whose influence, in a great measure, sister Haddock has been brought to accept the truth; and EMMA HOLLAND (19), the youngest daughter of sister Holland, making four of her family, "whose names, we trust,

with our own, will be found in the Lamb's Book of Life."

MIDDLESBORO.—A friend, writing from this place to a brother, says: "There are in Middlesboro two or three who are holding views on a par with Christadelphianism; one a grocer, doing a large business, is quite prepared to secede from the Congregationalists, if an ecclesia could be constituted. He thinks a lecture would do a great deal towards opening the way. I have recommended Mr. Roberts. I see Mr. Ewart (the person alluded to) once a week, and have just lent him the *Nightingale Discussion*. He will take in the *Christadelphian* another year."

NOTTINGHAM.—Brother Burton reports (Sep. 14th): "We have had one case of obedience to the requirements of Jehovah during the month, viz: ANNIE MARIA GOOD-ACRE (22), formerly belonging to the Church of England. She has been somewhat acquainted with the truth for several years. The recent controversy was, however, the means of causing her to think seriously about the matter, so far as regarded her own salvation. She has had to practically carry out the principle laid down by Christ (Luke xiv. 26; Matt. x. 37)—a willing and loving obedience to him. Her father, mother and sister are connected with the Renunciationists, the two latter being at the present time in fellowship with them." The lectures for the month have been:

Sunday, Aug. 30th.—"The One Lord, or Jesus Christ, his relation to the Father of the human race."—(Bro. Sulley).

Sunday, Sep. 6th.—"The Battle of Armageddon. Downfall of Turkey. England, Russia, and the Eastern Question. Overthrow and destruction of the Russo-German army by the Stone-power of Israel."—(Bro. Burton).

Sunday, Sep. 13th.—"One of the questions now agitating the religious world, viz: Life only in Christ! The right view and the wrong view. The supposed immortality of the soul a heathenish conceit, to which some of the religious leaders of the people are just beginning to open their eyes."—(Bro. Shuttleworth).

Sunday, Sep. 20th.—"Jehovah's purpose in creation: its unchangeableness proved by His witnesses thereto."—(Bro. Richards.)

STOCKPORT.—There are no arrangements as yet for the discussion between Mr. Rawlings and the Editor. The latter has proposed two dates, but the former has not made a choice or mentioned one of his own. He waits, he says, for the dark nights. Brother Barber writes in the meanwhile that the truth is the subject of discussion among many people connected with the denominations. One has been to Manchester to obey

the truth there, and others are much interested. Brethren Barber and Barlow have been requested to hold a Bible class, which they think will be of some service. They hope that soon there may be an ecclesia in the town.

TEWKESBURY.—Brother Horton, referring to the immersion of Miss Osborne at London, says: "It is a great comfort for brother Osborne to have the two eldest of his family now rejoicing in the truth with him. The dull clouds in his case have in some measure rolled away. Our number is slowly increasing, though we expect to lose some by removal shortly."

WARRINGTON.—Brother Unsworth reports that CYRUS ROBERTS (37), wire drawer, brought up in the Church of England, has put on the saving name in this place, on Saturday, August 8th. This is the third case of obedience since the meeting was commenced, and gives joy to the brethren. Brother Roberts' attention was called to the truth by lectures delivered in Warrington last winter. "We intend," says brother Unsworth, "(should the Lord delay His coming) to have another course this winter, and we anticipate good results as there are others interested. We should have had other public lectures, but there are no lecturers amongst us, and thus we are dependent upon brethren from other places. It makes us feel our position very much when we see so many around us who have the form of godliness, but are ignorant of the true way. We try amongst ourselves at our weekly meetings to exercise ourselves in the way of lecturing, so that at some future time we may be able to put forth the truth. We cannot help but look with an eye of pity when we see so many going to their different places to worship—something—they know not what. It puts me in mind of the words of the poet when speaking of man generally:

' See her, beneath yon moonbeam smiling,
Yon little billow heaves its breast,
And foams and sparkles for a while,
And murmuring, subsides to rest.
Thus man, the sport of bliss and care,
Rises on time's eventful sea;
And having dwelt a moment there,
Thus melts into eternity.'

This, my dear brother, we know is the end of those who know not God and obey not His truth. But we have a more glorious hope than this, sure and steadfast, which is an anchor to our souls, such a hope that makes our hearts leap for joy when we think of the blessed time when Christ shall reign King of all the earth, when there will be no cries for peace, and there is no peace, but will be 'peace on earth and goodwill towards men.'

(HELD OVER FOR WANT OF SPACE.—Intelligence from Bourton-on-the-Water, Sheffield Oso (Texas), and New York.)

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. XI.

THE SIGNS THAT WE LIVE IN THE TIME OF THE END.

BY DR. THOMAS.

HE whom Jehovah hath made both Lord and Anointed, or Christ, when executing the work of preaching the "gospel of the kingdom to the poor," upbraided the clergy of his day for their stupidity in not being able to discern "THE SIGNS OF THE TIMES." They desired him that he would show them a sign from heaven; upon which he exclaimed, "Oh! ye hypocrites, ye know how to discern the face of the heaven, but the signs of the times ye are not able!" Like the Pagans they sought an omen in the sky—an eclipse, a shooting star, a darkening, or something of the sort. They demanded this upon the principle that Jehovah's signs were in the constellations of the physical universe. True, it is written that God had said, "Let there be lights in the expanse of the heavens to divide between the day and between the night; and let them be for signs and for seasons, and for days and for years." Every astronomer

and navigator, agriculturist, and business man, knows practically the meaning of this. The use of them for these purposes of life, however, never suggests to them anything connected with the things of the kingdom of God, and of the name of Jesus Christ. They who are instructed in these things would as soon look for their signs (and they have their signs) in a coal pit, where darkness may be felt, as expect to find them in the firmament or atmosphere that surrounds our globe. The signs of the Son of Man are not there; and as Jesus told the clerical hypocrites of his day, they who look for them in that direction are "a wicked and adulterous generation," of whose doctrinal leaven men should diligently beware. The heathen, and all whose principles are heathenish, look for signs in the sky as indications of the coming of the Son of Man, of an approaching conflagration of the

earth, and of a destruction of the world of nations! Christian philosophers (!) are deeply imbued with this folly; so that a comet of unusual length and brilliancy of tail will set them all agog, for a collision, a shivering of the earth to fragments, and a fiery combustion of the rubbish! And if the seducing spirits or demoniacs, as Paul appropriately styles teachers of this class, who profess and are generally accounted to be wise, have such notions, what marvel that the people who have blindly surrendered themselves to their direction, should abandon themselves to the same foolishness. Children are imbeciles, where men are fools; and they are fools, says Jesus, "who believe not ALL that the prophets have spoken;" for they have uttered the words of God.

Now concerning *signs in the sky*, Jehovah hath commanded His people not to trouble themselves about them. In Jer. x. 2, "Thus saith Jehovah, Learn not the way of the heathen, and be not dismayed at the signs of the heavens; for the heathen are dismayed at them; for the customs of the people are vain." An eclipse was enough to postpone an expedition, and to throw an army of veteran idolators into a panic. We would commend the words of the prophet to the heathen of Yankeedom, who pretended to see in the alleged darkness of the New England sky, in 1780, the signs of the coming of the Son of Man to Mount Olivet, on the east of Jerusalem, in 1843-4, and all the several terms they have appointed since. When the children of anti-Christ go star-gazing for the signs of God, it is proof positive to all enlightened in the Scriptures, that they are ignorant of the principles of the oracles of the truth. No one "taught of God" looks for His signs among the Pleiades, Orion, Arcturus, and his bands. It is not the signs and constellations of the universe, but in the *sun, moon, and stars of the heavens politic*, that He has placed His signs.

And this is both rational and scrip-

tural. It is rational that the signs of a *great political revolution* should be manifested in the political heavens. The coming of the Son of Man is a great political event, and the necessary occasion of a complete overthrow of the existing constitution of the world. If he were merely coming to lead forth his chosen from their graves, and to fly away with them to a transkyanian country, no disturbance of things political need ensue; and no signs political would be seen. But the resurrection of the saints is only an incident, though an indispensable incident, indeed, of the situation formed. The Son of Man comes to settle the celebrated "EASTERN QUESTION," which becomes a knot too difficult for the horns of the Gentiles to untie, and which their swords are not sharp enough to sever. He comes to overturn the empire of Constantinople, that it may no longer lord it over Jerusalem and the Holy Land; he comes, in other words, to checkmate the policy of Great Britain, in destroying the integrity and independence of that dominion. He comes to expel the Gentiles out of the country covenanted to Abraham and his seed; and to set up there a kingdom, that in the hands of its rulers, shall subdue Italy, France, Spain, Belgium, Germany; in short, all the kingdoms and empires, republics, and principalities of the habitable; and overrule them in all the departments of their affairs, to the glory of the God of heaven, and the benefit of the world. Such an Apocalypse or revelation of the Son of Man, is, therefore, a *grand political phenomenon*; and as its manifestation is made consequent upon the formation of a special and well-defined situation of the political heavens and earth, the signs given of the times of this notable crisis are not in Ursa Major or Orion's Belt, or over the land of Puritan fanaticism, but in the *POLITICAL AERIAL of the European world*—a world that has its sun, moon, stars, air, earth, mountains, hills, fountains, rivers, sea; with thunders, lightnings, earthquakes,

hailstorms, and tempests, trees, grass, vines, wild beasts, and so forth.

THE POLITICAL AERIAL OR AIR.

The sun, moon, and stars of the aerial, or political expanse, are aggregately styled by Paul, "*οἱ ἐπουρανιοί,*" *the heavenlies*, whose orbital revolutions constitute what he also terms *ὁ αἰὼν τοῦ κόσμου τούτου*, *ho aion tou kosmou toutou*, in the English version rendered "the course of this world;" and as the motive power in these heavenlies is SIN, "the spirit working in the children of disobedience," it is styled *ὁ ἀρχὼν τῆς ἐξουσίας τοῦ αἴρος*, *Archon tes exouias tou Aëros*, "the PRINCE OF THE DOMINION OF THE AIR." Against this Prince of sin's flesh, invested with political authority, the apostle contended in the manner exhibited in Luke's account of the warfare in the Acts. The dealings of the magistrates and rulers before whom he appeared, he styles "*the wiles of THE DEVIL;*" that is of the Prince of the Aerial, which reigns in the hearts of the rebellious. When Paul pleaded before the chief priests and their council, before the governors Felix and Porcius Festus, King Agrippa and the Emperor Cæsar, "he wrestled" as he tells us, "against the principalities," against the authorities, against the world-rulers of the darkness of this aion (or course of things) against the spirituals of the wickedness in the heavenlies." The words "principalities," "authorities," "world-rulers," and "spirituals" are all in apposition, and are expressive of the different orders of men, which constituted then, as they do now, the "*things in the heavens.*" It was to those the apostles and the one body of Christ, composed of obedient believers of the gospel of the kingdom, were divinely appointed "to make known the manifold wisdom of God." "Unto me," says Paul, "who am less than the least of all saints, is this grace given, that I should evangelise among the nations the unsearchable

riches of the Christ, and to make all see what is the fellowship of the mystery, which [mystery] has been hid from the aions (ages of the law) in God, who created all things on account of Jesus Christ; that now might be made known the principalities and authorities in the heavenlies through the ecclesia (commonly termed 'church') the manifold wisdom of God, according to a pre-arrangement of the aions, which he made with reference to our Lord Jesus Christ."

What Paul terms "*the darkness of this aion,*" was the effete Judaism of the synagogue and the Paganism of the idol temples. There was no light in them, though both forms recognised immortal-soulism and elysian skyanity. Cæsar and his pro-consuls, procurators, governors, prefects, and such like, were the *κοσμοκράτορες*, *kosmocratores*, or world-rulers of the darkness peculiar to the *course* of things then existing in the Greco-Roman or Fourth Beast Habitable, styled by the apostle "*this aion.*" Mankind living under that dominion were regarded by God as having their eyes closed, and, consequently, in darkness; and as darkness or ignorance of God's truth is the power of Satan or the adversary, by which the Prince of the air, spirit inherent in and peculiar to human nature, reigns in the hearts of the disobedient, men are regarded in Scripture as under the power of Satan and the devil. Opposed to all this is the light, the gospel of the kingdom, and styled by Paul the power of God for salvation, or deliverance from the darkness or power of the adversary. If this be understood, the beautiful significance of the saying of the Lord Jesus will be appreciated when he said to Paul, "I now send thee unto the nations to *open their eyes*, to turn them *from darkness* into light, and from the dominion of the Satan to God, that they may receive remission of sins and inheritance among them that have been sanctified by faith which (leads) unto me."

This mission was truly militant. Paul might well call it "the fight of

faith," for it brought him into life or death conflict with the civil and ecclesiastical authorities of the Jewish and Pagan *kosmoi*, or constitution of things, commonly termed worlds. But the most dangerous and perverse of the incarnate wickedness of the heavenlies, were what he styles *τα πνευματικά τα πνευματικά*, THE SPIRITUALS. He says he "wrestled against the spirituals of the wickedness in the heavenlies." These were the Jewish priests, rabbinical clergy, and idolatrous sacerdotals of the temples. His divine mission was to emancipate the minds of men from what the spirituals or ecclesiastics called "wisdom," but which Paul termed "foolishness" and "fables;" and James, "earthly, soulish, demoniacals" (*daimoniades*.) He sought to turn the people from the clergy; to destroy the influence of these blind guides; to get the people to forsake the synagogues and temples, and to become the illuminati of God, the faithful and obedient believers of his promises in Christ. As the spirituals could not maintain their positions by force of argument, and they perceived their congregations sensibly diminishing, and the offerings of the people diverted from their treasures, they stirred up the world-rulers, the Emperor and his satellites, to persecute him, and all such, to bonds, imprisonment, and death.

The fact that the making known of the manifold wisdom of God to the principalities and authorities in the heavenlies was committed to the one body of Christ, is demonstration that those heavenlies were political and pertaining to the earth. If they had been things among the stars or beyond them, how could the church have made known God's wisdom to them? Indeed, the wisdom is itself "from above" to the church which had the honour assigned it of communicating all that was knowable to the nations and their ungodly and ignorant "spiritual and temporal" rulers. These civil and ecclesiastical orders, then, were "the things in the heavens,"

which were then visible, and which have, in their representatives, coeval with the end, to be reconciled to God.

But "the things in the heavens, whether thrones or lordships, or principalities, or authorities" which were "visible" in Paul's day have been superseded by similar institutions which were "invisible" then. The visible "heaven departed as a scroll being rolled up; and every mountain and island were moved out of their places."—(Rev. vi. 14.) New mountains and islands, thrones and principalities, however, appeared; nevertheless, these heavenly things continued to be manifested as *sin's flesh invested with civil and ecclesiastical authority*. The power of the chief priests and their council had been broken by the Greco-Roman army sent against Jerusalem; and in its turn this Pagan imperialism had been abolished by the Catholics of the fourth century, who now by the patronage of the state became "the spirituals of the wickedness in the heavenlies," instead of the image-worshipping sacerdotals, who had preceded them. Since this notable revolution in the Greco-Roman habitable, still newer "things in the heavens," have appeared; nevertheless, rigidly adherent to the wickedness of their predecessors. By the close of the seventh century, the Ten Horns and the Little Horn of the West, constituting *the imperial body politic of Western Europe*, were fully developed, and, with varied fortune, have continued to the present time. These powers, with their emperors, kings, princes, nobles, ecclesiastics, and so forth, forming the orders and degrees of men in spiritual and civil authority, are the "things in the heavens," *invisible* to Paul, but "visible" to us. These are the all things in the heavens which he says Jesus is to reconcile to God.—(Col. i. 20.) He will reconcile them to God by hurling the mighty from their thrones, emptying the rich of all their good things, and, having subdued the nations, giving them laws and institutions in harmony with his will. "The

spirituals of wickedness in the heavenlies visible to us, are the priests, clergy, pastors, ministers, and preachers of the Greek, Latin, and hundred-headed Protestantism of what is absurdly enough termed "Christendom." These are the teachers, advocates, and expositors of the apostacy and all its abominations. The world-rulers of the darkness of this modern aion of ours are all members of the churches of the spirituals. Queen Victoria is the head and defendress of the faith, which rejoices in "Charles the Martyr," whom the Independents beheaded for tyranny and Popish tendencies; in those pious knaves, Henry VIII. and James I. We need not write a history of Church of Englandism to prove to the children of the two thousand Non-conformist parsons that it is an element of "the wickedness of the heavenlies." Then there is Louis Napoleon, who, by his assassin, St. Arnaud, slew his hundreds in the streets, exiled his thousands, sent one woman and her children adrift that he might win another, and has extinguished all public speech but that which echoes his own craftiness, high in favour at St. James', and with the spirituals of Gaul and Rome. But it is needless to particularise; for whether we turn to St. Petersburg, to Madrid, to Brussels, to Naples, to Vienna, to Washington, or to any other corner of the heavens, we find the world-rulers in high favour with the spirituals, who are ever ready, for a consideration, in any available form, to give them "the consolations of religion" on their dying beds! Truly, the apostle might well lump the whole batch of Popes, Cardinals, Archbishops, Bishops, Deacons, Rectors, Canons, Vicars, Curates, and all reverences of whatever sect or degree, together, as "the spirituals of the wickedness in the heavenlies;" for the Prince of the Dominion of the Aerial, which is the spirit that works in the sons of disobedience, is sovereign of them all.

But though "wickedness" now reigns "in the heavenlies," its ascen-

dency there is only temporary. "The things which are seen are temporary," says Paul, "but those that are not seen are aionian." These unseen things pertain to the next aion, and are the object of the faith of those who are enlightened in the manifold wisdom of God. They are things which pertain to righteousness; so that the thrones, dominions, principalities, and authorities of the next aion will be the world-rulers of the light and the spirituals of the righteousness in the heavenlies. It is to these heavens Peter alludes in saying, "We look for a new heaven and a new earth in which dwells righteousness." The change in the constitution of the political aerial will be so thorough and complete as to give them an entirely new aspect. The kingdoms of this world will have "become the kingdoms of Jehovah and his anointed;" so that sin's flesh will have been stripped of all political authority, and the Prince of the Dominion of the Air, the spirit of disobedience; consequently precipitated like lightning to the lowest abyss of society.

THE HEAVENLIES IN CHRIST.

An association of true believers is termed in Scripture "*a heavenly*;" and as the Lord Jesus, their Elder Brother and High Priest, is reconciling his household, which is composed of the believers of the manifold wisdom of God of all past and present ages and generations, where He is now a "*heavenly*," in relation to the said association. These *two heavenlies* stand related to one another as the Holy and the Most Holy of the Temple, divided the one from the other by the veil of the covering, or the flesh. When the veil is abolished with regard to the true believers, which will be at the appearing of the High Priest, they will be like him, and in the angelic nature, will constitute the Most Holy or second heavenly. Alluding to these two heavenlies, the apostle says to the saints in Ephesus, "Blessed be the

God and Father of our Lord Jesus Christ, who blessed us with *all* spiritual blessings *in the heavens in Christ*" (chap. i. 3); and, speaking of the exaltation of the Son, he says, "Having raised him from the dead, the Father set him on His right hand, in the heavens, far above all principality and authority, and power, and lordship, and every dignity that is named, not only in this aion, but in the future; and put all things under his feet; and appointed him Head over all things to the ecclesia, which is his Body, the fulness of Him that perfecteth all things in all."—(Eph. i. 20.)

In this testimony the reader will remark that there are qualifying words which distinguish these heavens from those in which the "spirituals of the wickedness" flourish. They are designated by the apostles as the "heavens in Christ." The other heavens, in which Queen Victoria, Louis Napoleon, the Pope, and stars of that order, shed their rays, are the heavens in Anti-Christ, which are blessed with no spiritual blessings, unless it be a blessing to be made merchandise of for their glorification and profit.

But in "the heavens in Christ," the spiritual blessings are notable and well-defined. Jews and Gentiles have introduction into the heavens by believing "*the manifold wisdom of God*," and by being thereupon immersed. Consequent upon this, they enjoy the spiritual blessings of justification from all past sins, of being "*free indeed*" from bondage to "the spirituals of wickedness in the (Gentile) heavens," with all their traditions, schemes, and gospel-nullifying impositions; of having free access to the Father, to whom they are privileged to offer up the spiritual sacrifice of prayer, praise and thanksgiving, which is acceptable to Him, through Jesus Christ, in the most holy heaven, within the veil; of being honoured to "shew forth the excellencies of Him who hath called them out of the darkness (of the spirituals or clergy) into His

wonderful light;" and of having a right to the kingdom of the coming aion, with its glory, honour, incorruptibility, life, power, riches, and delights, the full appreciation of which can only be realised in their manifestation.

We perceive, then, that there are "heavenly things," even now upon the earth. An obedient believer of the manifold wisdom of God, styled by Paul, a "new creation," or "a new man" is a heavenly thing. He is a creation which the truth of God alone can form. All the spirituals of wickedness combined in one general camp meeting, or revival, could not develop one such. They can make Papists and Protestants sectarians of all "the names and denominations" of blasphemy in anti-Christendom, by thousands; but one enlightened new creature, "rich in faith and heir of the kingdom of God," they cannot develop; for he is created by exact knowledge after the image of God; and of that knowledge they are ignorant as Brigham Young, or his Oriental prototype, the camel-driver of Mecca.

"The heavenly things themselves are purified," says Paul, with better sacrifices than the Mosaic victims of whose blood *the patterns* of those things were consecrated. This is his teaching in Heb. ix. He tells us that the better sacrifice was "the once offering of Christ to bear the sins of many." Whatever, therefore, is sanctified by his blood, as the blood of the covenant, is a *heavenly thing* IN CHRIST. Upon this principle, the covenants made with Abraham and David, and the throne and kingdom hereafter to be established in Jerusalem and the Holy Land, are heavenly things. The gospel of the kingdom is a heavenly thing, and styled by Paul "the heavenly calling." The Holy Land also is termed "a heavenly country," because it is the subject-matter of a divine covenant confirmed by the blood of its mediator; and, lastly, the one body of Christ, immortalized and glorified, is called "the heavenly Jerusalem."

For the sake, then, of distinctness, we state that there are in contemporaneous existence:—

- 1.—Gentile heavenly places; and
- 2.—Heavenly places in Christ.
- 3.—That the Gentile heavenlies constitute the political aerial, the locality of the sun, moon, and stars political.
- 4.—That the sovereign power of the political air is SIN, “the Prince of the Dominion of the Air.”
- 5.—That this, in relation to the saints, the gospel of the kingdom, and God is the SATAN and the DEVIL, politically developed.
- 6.—That the orders and degrees of men, styled “world-rulers of the darkness,” and “spirituals of the wickedness,” through which SIN governs the nations, are the “ANGELS OF THE DEVIL.”
- 7.—That the ecclesia which is Christ’s body, is the holy heavenly in Christ, in which burns the Word-Lamp, the light of truth, where the bread of the Presence is eaten; and
- 8.—That the ecclesia manifested in glory is the most holy heavenly state, in which Jesus now is, then visible upon the earth—“*heaven opened.*”

THE MYSTERY OF INIQUITY.

Thus we see that while *godliness* hath its *mystery*, which is revealed in the preaching of the apostles, so has *iniquity*. These two mysteries stand arrayed against each other; the one, the great MYSTERY OF GODLINESS; the other, the MYSTERY OF INIQUITY, or *sin manifested in flesh*. The reason why the devil, in the singular number, does not once occur, and the same word in the plural, only four times (and then put for idols) in the Old Testament, and yet in the New Testament occurs about forty in the Greek, is because the apostolic writings are a revelation of the *mystery of iniquity*, as well as the mystery of godliness; both of which were “hid from the ages and generations” under the law.

SIN manifested in flesh is the basis of the times of the Gentiles; and

OBEDIENCE manifested in flesh, that of the one body and the millennial of the Messiah. Whatever is not of obedience is unrighteousness, and “all unrighteousness is sin.” Hence sin has its spirituals as righteousness. The spirituals, as we have seen, are all who dabble in religion, being ignorant of the word of the kingdom; and will always be found to be the apologists for ignorance and disobedience on the ground of sincerity, which, with them, sanctifies all kinds of absurdity and unbelief. They talk much about the Spirit, and are very apt at interlarding their discourse with pious words and phrases; and at delivering it with a holy tone and sanctimonious grimace. But this is all the pietism of their flesh and blood phrenology, the organs of which have all their appropriate pantomime; and their spirit the electro-vital exhalation from their secerning membrane, which courses through and over their nervous system—the *electro magnetism of flesh*, which when operating upon their brains, is manifested as the spirit of disobedience, SIN’S SPIRIT, as opposed to the Holy and Eternal Spirit of Jehovah. Sin’s spirit is the overmuch righteousness and superstition of ancient and modern pharisaism, which delights in obscurity, and bears on its forehead “MYSTERY,” being averse to any investigation tending to test its validity by the Word. “The Spirit which is the truth” is the very contrary to all this. It rejoices in a REVEALED MYSTERY, and encourages a close scrutiny of all that God has spoken by the prophets and apostles. Its language is, “Prove all things and hold fast that which is good;” “Search the Scriptures,” and so forth. It is a free spirit, gendering to liberty of thought and action, ever eschewing licentiousness, and always in harmony with God.

Now these two systems—the one under the captain-generalship of *ὁ ἀνομος*, THE LAWLESS ONE; and the other under that of him “who was obedient unto death,” are destined of God to meet in a conflict, the result of which shall be the triumph of the

truth, and the expulsion of the world-rulers and the spirituals from the heavenlies. This determination of God is expressed in these words: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel (the Michael of Dan. xii. 1) and with the trumpet of God;" "The apocalypse of the Lord Jesus from heaven, with angels of his power, with fire of flame, inflicting vengeance on those who know not God, and who hearken not to the glad tidings of our Lord Jesus Christ; who shall be punished with aion destruction from the presence of the Lord, and from the glory of his might; consuming with the spirit of his mouth, and destroying with the brightness of his presence, the Lawless One; when he comes to be glorified with his saints, and to be admired in that day by all that believe." This conflict will be terrible; but the issue will not be doubtful. The world-rulers and the spirituals, the ministers of Satan, will contend to desperation, risking everything in their struggle to retain their accustomed position in the heavenlies, but all to no purpose; for, as the Satan, they must fall into the bottomless abyss.

Now, we have been particular in the development of these things, that the reader may be able the more readily to discern in what direction he must look for the signs of the times when these things are about to come to pass. If he understand our premisses, he will certainly not be peering into the meteorology of Yankeeedom in 1780, or among the signs of the Zodiac, in search of Jehovah's signs. These belong to the political astronomy of the universe of mankind. He has declared that there shall be signs in the heavens; in the sun, and in the moon, and in the stars; for the powers of the heavens shall be shaken; and that afterwards they shall see the Son of Man coming in a cloud (of warriors) with power and great glory. We are told that this manifestation of judgment shall be in "THE TIME OF THE END," and that

they are blessed who watch the signs, and are prepared for the apocalypse; for "Behold," saith the Lord, "as a thief I come!"

But how can a man watch the signs unless he know them? And how can he know them if the sure word of prophecy have no place in his understanding? It is impossible. Therefore, the apostle Peter exhorts us, saying, "Ye do well that ye take heed to the sure word of prophecy, as unto a light that shineth in a dark place, until THE DAY dawn, and the Day Star arise in your hearts." And the reason is this, that Jehovah has therein informed us of certain things that are to exist in the time of the end; and which when in being, are the signs that the great consummation we have been contemplating is at hand. The word of prophecy is light. It is the light God has given us to see by, and which He expects us to use, when He exhorts us to watch. It is the oil He has furnished us with which to trim our lamps. He that is ignorant of the prophetic word has no oil in his vessel, and his light has gone out. Dress your lamps, then, beloved friends, that when the shout of the archangel echoes through the world, ye may not be taken unawares.

Well, Jehovah has told us certain signs characteristic of the end. Not to keep you in suspense, we will present them at once in the following summary:—

- 1.—Many shall run to and fro, and knowledge shall be increased.
 - 2.—Darkness shall cover the earth, and gross darkness the people.
 - 3.—At the time of the end there shall exist a King of the South, or Egypt, and the land be remembered.
 - 4.—The political Euphrates drying up.
 - 5.—A Frog Power in existence contemporary with a Dragon Power, a Beast Power, and a False Prophet Power.
 - 6.—The nations enraged and in perplexity.
 - 7.—Preparation of the Bride.
- These are signs of the times which

with the exception of the last two,* are fully developed. Any one can see them if he look into the present condition of the old world by the

light of prophecy and the Revealed Mystery.—*Herald of the Kingdom*, 1859.
(To be continued.)

“FLESH AND SPIRIT.”

OR, A CALVINISTIC TEACHER BROUGHT TO THE TEST OF
SCRIPTURE AND REASON.

“FLESH AND SPIRIT” is the title of an article which appeared in the *Rainbow* for October, 1871, and which we have been asked to criticise for the sake of some who are interested in the truth in the south western corner of England, where also resides and preaches the writer of the article. This gentleman, the “Rev.” W. Penrose, is what is known as a high Calvinist, except that like a good many others in our day, he has discarded Plato’s doctrine of natural immortality, and embraced the modified immortal-soulism of the White school, according to which, a man at his “conversion” receives a physical something which is indestructible, and survives his bodily dissolution, and lives for ever. The said author of “Flesh and Spirit” is very confident in the views propounded in the article. He brought them before the notice of the editor of the *Christadelphian*, in a letter written in 1872, and signed by one of his congregation, concerning which he said “Mr. Roberts nor any other creature in the world can overthrow that teaching.” Concerning the *Rainbow* article, he is also very bold, pointing triumphantly to the fact that no one has attempted to answer it. He seems to forget that there are other reasons why an article may not be noticed by hostile writers, besides the assumption that it is unanswerable. If it be true that a weighty writing evokes reply, a dead silence may be wrongly interpreted if supposed to mean that opponents have been shut up by the force of the argument. It more naturally means the opposite. Mr. Penrose ought rather to be ashamed than boastful of the silence of his foes, if he have any. Perhaps he will regard our own breaking the silence as evidence in his favour, but we assure him beforehand that but for the request of friends, to whom we have regard, we should not have thought it at all worth while in any sense to notice his performance.

What is that performance? It is not an argument, nor an illustration, but an ebullition of dogmatism on a subject on which he owes his ideas to the misty polemical writers of the later centuries. He has made them his own, of course, but he owes them not to the Scriptures. True, he seeks to surround them with a scriptural sanction by the copious use of scriptural phrases: but these scriptural phrases are used in a non-scriptural sense, and therefore the performance is thoroughly unprofitable for scriptural enlightenment. Professedly written on the subject of “flesh and spirit,” the article really confines itself to “flesh,” since it is wholly devoted to the mental phenomena connected with flesh, and concerns itself not at all with that spirit-nature which is the scriptural contrast to flesh.

He begins by quoting the words of Christ, “That which is born of the flesh is flesh, and that which is born of the spirit is spirit;” excellent theme for a discourse, but obscured in their beauty by the treatment they receive in the *Rainbow* article. The words define two separate natures, not co-existent conditions in one nature. A man is flesh because born of flesh: he will be spirit when he has been born of the spirit. He is not flesh and spirit at one and the same time. Paul’s teaching is very explicit on this point. “There is a natural (flesh) body, and there is a spiritual body. Howbeit that was not first which is spiritual, but that which is natural, and AFTERWARDS that which is spiritual.” The first man is of the earth, earthy: the second man is the Lord from heaven; and as we have borne the image of the earthy, we shall also bear the image of the heavenly (the spiritual). Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.” Therefore, Paul goes on to argue that there must be a change from the mortal to the immortal, that is, from flesh to spirit

* Written 15 years ago, since which time, these two signs also have become developed.—EDITOR.

before inheritance of the kingdom of God is possible. Christ's words are an exact counterpart to Paul's. Christ was proving to Nicodemus the need for a second birth. He proves it by pointing to the fact that flesh cannot inherit the kingdom of God because of its corruptibility. Man being flesh must therefore be the subject of a new physical generation, before he is fit for the kingdom of God. It is here no question of mental or moral state. The birth of the flesh is physical, so is the birth of the spirit, else it is no second birth. If the second birth were a mere change of mind, then by parity, the first ought to be understood as a mere change of mind also.

But Mr. Penrose speaks of the subject as that of "two distinct natures which do and must necessarily exist in every true Christian person," two natures in one person! If by this were meant the new state of mind resulting in the good and honest heart from the illumination of the word heard and believed, and the state of mind that is natural to man left to himself, the proposition, though objectionable in form, might be allowed to pass unchallenged as to its substance; because, undoubtedly, the work of the Spirit must be effective (through the gospel) in the transformation of our minds, before it advances to the change of our bodies. But this is not Mr. Penrose's idea. He means to advocate the present presence of a spiritual NATURE in and co-existently with the natural man of flesh and blood; without which spiritual nature, a man can have no volition in the direction of good, and which spiritual nature he can do nothing to obtain, and cannot even desire. In this we shall find Mr. Penrose as entirely unscriptural as he is unreasonable. The carnal mind is truly enmity against God: the natural man receiveth not the things of the Spirit of God; and being born of the flesh, man is only flesh; but while admitting all this, we resist every one of the conclusions which Mr. Penrose deduces from these premisses—conclusions which are, in fact, destructive of the first principles of the system of the faith preached by the apostles for the justification and salvation of men. These conclusions are:—

- 1.—That man has no free-will power.
- 2.—That man can do nothing to save himself when the gospel is preached to him.
- 3.—That salvation does not depend on

the performance of any condition whatever.

4.—That conditional salvation has in it the very essence of all sin that ever was or can be committed against God.

5.—That life is not offered to the dead, nor spiritual blessings to carnal men.

6.—That a man requires a new nature before he can believe.

7.—That faith does not make men children of God.

8.—That the children of God are such before they believe at all.

9.—That being finally saved is in no sense or manner dependent on what the saved may do; but is of "the Lord alone," without any conditions.

We reject these propositions for two reasons in brief. 1. They are not taught by the Scripture declarations on which they are professedly founded. 2. They are in opposition to the whole body of Scripture teaching generally and to every dictate of true reason. They are the result of the unenlightened cogitations of fervent minds on one or two passages not grasped in their connection with the teaching of Scripture as a whole, cogitations hopelessly entangled by the presence of the element of immortal-soulism. Metaphysics and isolated texts shaken together have produced the hot frothy compound of high Calvinism, which is destructive and blighting to every constitution unfortunate enough to have it introduced. Mr. Penrose's article is a fair specimen of the kind of confusion that comes of it.

Like all sectarian theorists he relies on one or two certain passages, which he repeats continually with a meaning previously imparted to them by the theory he advocates. Such for instance is the statement of Christ, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." On this we have already commented. Mr. Penrose totally misapprehends it. He does not see that it refers not to state of mind but to state of nature. We are flesh by reason of our flesh extraction. If the reference be not to physical generation, who will tell us when we are spiritually (!) "born of the flesh?" Are we not flesh from the very beginning of our existence? Mr. Penrose himself must admit this if he have any reason left after the prolonged fermentation of Calvinism in his mental man. Being obliged to admit this, he is also compelled to admit that the other birth is physical also, for it changes the

before flesh-man into a spirit-man. "That which is born of the spirit *is spirit*," and not flesh. Mr. Penrose's spirit-born man is still a flesh-man—himself to wit. He will not deny that he is in the flesh, yet he regards himself born of the Spirit, though not Spirit. Therefore, Mr. Penrose's spirit-birth is not the spirit-birth of Christ's discourse.

Next, as to Paul's statement that "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." Take this in Mr. Penrose's sense (that no man can believe the gospel till he is pneumatically transmuted in his mental essence), and Paul is instantly at variance with Christ, who explains that the falling of the seed into the good soil of the parable "are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Luke viii. 15); and he is made to teach inconsistently with the fact recorded concerning the Samaritans, that they believed the gospel and were baptised, while "as yet the Holy Spirit had fallen on none of them."—(Acts viii. 12-16.) But take the sense of Paul, as evident from the context of his words, and there is harmony throughout. Paul is contrasting the things revealed to the apostles by the Spirit (and taught by them in preaching) with the natural-man philosophy of the Greeks, to whom the preaching of the cross was foolishness. These Greeks tried the gospel by the standard of their own thoughts as men, and, consequently, rejected it; for the natural man, as such, receiveth not the things of the Spirit of God. But let the natural man become instructed by the word of the Spirit, and he is no longer what Paul means by "the natural man." He is "begotten by the word of the truth" (James i. 18), born again of the incorruptible seed of the Word (1 Pet., 23), and changed into an altogether different man from what he would have remained had the word of the Spirit not come to him. The seed of the Word has brought forth fruit from "the good soil" of his "honest and good heart."—(Luke viii. 15.) In this way the gospel is the power of God unto salvation to every one that believeth it.—(Rom. i. 16.)

In the same way are we able to understand that other statement of Paul's of which Mr. Penrose makes an unscriptural use, that "the carnal mind is

enmity against God; it is not subject to the law of God, neither can be."—(Rom. viii. 7.) The statement is absolutely true, that the mind whose thoughts and principles are the excogitations of the unenlightened brain-flesh, is estranged from God, and cannot act in harmony with Him, because the thinking of the flesh cannot in the nature of things be other than at variance with the mind of the Spirit. But it does not follow that the gospel has no power to change the thinkings of the flesh. The gospel *is* the power.—(Rom. i. 16.) It hath pleased God by the foolishness of preaching (the gospel) to save them that believe.—(1 Cor. i. 19.) In teaching the opposite of this, Mr. Penrose opposes Paul, and in opposing Paul, he opposes Christ and God, for so Jesus has declared.—(Luke x. 10.) The Spirit is the worker truly; for it was the Spirit that sent the apostles, and instructed them what to say and do.—(Jno. xiv. 26; xvi. 13.) But the message in their mouths was the implement by which its work was done, and therefore all effects resulting were its effects. When a palace is built to a king's order, the king is none the less the doer of the work because the stones are actually laid in their places by those who obey him. So when a man's carnal mind is changed by the gospel, it is the Spirit who has changed it, because the gospel is the instrument for the purpose. The actual proximate cause or means of the change was the spoken word, but the Spirit, as the author of the word, is to be accredited with the result. Jesus said to his disciples "Ye are clean *through the word* that I have spoken unto you."—(John xv. 3.) Paul said to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation."—(2 Tim. iii. 15.) Paul said to the elders of Ephesus, "The Word of his grace is able to *build you up*."—(Acts xx. 32.) David speaks very emphatically in the same sense in Psalm xix. 7-11, and all through Psalm cxix. All this is intelligible if the Word be recognised as the Spirit's means in the case.

But Mr. Penrose frustrates the Spirit's agency by making the Spirit itself the direct and immediate operator in each case; in which case, the apostolic ministry was superfluous, and the instrumentality of the word a nullity. Not only so, but it follows that every Christian is inspired, and under the power of an unerring

volition which saves him on mechanical principles, and not by voluntary submission through faith.

We shall now run through the list of Mr. Penrose's propositions as culled from his somewhat diffuse and rabid effusion, and show, in a few words, how subversive they are of the teaching of Scripture and the lessons of actual experience.

1.—*That man has no free-will of his own.* "Free-will" is the power or capacity to adapt one's movements to the requirements rising from the circumstances around him. The possession of this power of intelligent volition distinguishes living creatures from things inanimate. To deny that man possesses it is to deny self-evident facts. If Mr Penrose, in his bedroom, were told his house was on fire, he would be the first to exemplify the possession of "free-will power" by making his way down stairs as fast as possible. But, of course, his "free-will" would prove to be limited. He could not "free-will" the fire out, except indirectly, by using water. He could not "free-will" to remain in the house while the flames were raging. He could, however, free-will to go downstairs, and do the best he could to extinguish them; but even here his free-will would not act without knowledge. If he were ignorant of the fire, he would tranquilly lie abed. Knowledge as the motive power, would set his free-will violently in motion.

But Mr. Penrose means that man lacks free-will in a divine direction. Correctly defined, this is true. If God had made no revelation, or being made, if man remains ignorant of the revelation, man has no volition towards God: but this is not Mr. Penrose's meaning. His meaning is the Calvinistic meaning that though God has revealed His will, man has no power to choose to obey it even when he knows it; that man, in addition to what he is made by creation, must have a new power implanted, which by its own inherent force, and not by the will of the creature at all, will incline to love and obedience. Those who hold this view, are consistent in making no appeals to their fellow-men, and no efforts to influence them in the right way. There are some such consistent Calvinists, but they are not of the New Testament type. Peter said "Save yourselves from this untoward generation" (Acts ii. 40,) a vain exhortation according to Mr.

Penrose, for the parties addressed had no power to do it. "Come unto me," said the Lord Jesus: "Believe on me." A useless command addressed to those who had no power to obey. "Cleanse your hearts ye sinners: purify your hearts ye double-minded" said James, (iv. 8,) speaking to the wind, if Mr. Penrose of the nineteenth century is right in saying that "man has no free-will power." The fact is the whole system of divine instruction, whether under Moses or under Christ, is founded on the obvious assumption that man is endowed with the capacity to choose or to refuse, or in other words, possesses that "free-will power" which Mr. Penrose denies. If it were not so, divine procedure from the beginning would be an incomprehensible enigma; for God has from the beginning appealed to man's power of choice, and has made his wrong choice the ground of his condemnation. Adam in the Garden of Eden is the first instance: "Hast thou eaten of the tree which I commanded thee not to eat? . . . Because thou hast done this" therefore the sentence. The words of Moses to Israel are another striking illustration: "I have set before thee this day life and death: blessing and cursing: therefore choose life that both thou and thy seed may live."—(Deut. xxx. 19.) Again Joshua to Israel: "choose ye this day whom ye will serve.—(Josh. xxiv. 15.) Again, the spirit by Solomon, concerning the foolish: "Because I called and ye refused, I stretched out my hand and no man regarded . . . I also will laugh at your calamity" &c.—(Prov. ii. 24, 26.) Finally, Christ to those who heard him. "Seek ye first the kingdom of God."—(Matt. vi. 33.) "He that heareth these sayings of mine and doeth them shall be likened unto a wise man, that built his house on a rock."—(Matt. vii. 24.) And Paul to believers: "Be not deceived, God is not mocked, whatsoever a man soweth, that shall he also reap."—(Gal. vi. 8.) If Mr. Penrose be right, God has from the beginning held man responsible for the possession of a power he never had; and condemns the wicked for not doing that which it was never in their power to do. Shall we impute unrighteousness to the Almighty, or say that Mr. Penrose is wrong? "Yea let God be true and every man a liar."

2.—*That man can do nothing to save*

himself, even when the gospel is preached to him. If the favour of God had not made an advance to man, in the preaching of the gospel, it is true that man would have remained a helpless mortal, doomed to perish in spite of his keenest regrets or his most vigorous exertions; but to say that when the way is opened for him and he is invited to enter into it, that he lacks the power to comply with the invitation, is to set at nought the wisdom of God. "The Spirit and the Bride say, Come" (Rev. xxii. 17.) This is the essential feature of the work of Christ, to say, "Ho! every one that thirsteth, come ye to the waters," or in literal words, "Repent ye, and believe the gospel."—(Mark i. 15.) To tell us the thirsty cannot come; the unrighteous cannot repent; the ignorant cannot believe, is to tell us that the apostolic ministry was a mockery and a delusion. But it was neither. They told men to believe, therefore it was in their power to believe, for they would not tell them to do what they could not do. They told men to repent, therefore it was in their power so to do, or else Mr. Penrose is right, and they mocked men. But the apostles were no mockers, therefore the wrong is with Mr. Penrose.

3.—*That salvation does not depend on the performance of any condition whatsoever.* The best disproof of this is the simple quotation of the apostles on the point: "Give diligence, to make your calling and selection SURE: for if ye do these things (enumerated in the previous verses) ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom."—(2 Pet. i. 10.) "Whose house are we if we hold fast the confidence and rejoicing of the hope firm unto the end."—(Heb. iii. 6.) "Let us labour, therefore, to enter into that rest, LEST ANY MAN FALL after the same example of unbelief."—(iv. 11.) "Let us not be weary in well-doing, for in due season we shall reap if we faint not."—(Gal. vi. 9.) "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully."—(1 Cor. ix. 6.) He that soweth to his flesh shall of the flesh reap corruption.—(Gal. vi. 9.) We shall be judged every man according to his works.—(2 Cor. v. 10.) "Ye are my friends if ye do whatsoever I have commanded."—(John xv. 14.)

Therefore, salvation does distinctly depend on the performance of conditions,

viz., those conditions appointed by the Lord. These are all summed up in one verse: "He is the author of eternal salvation to all them that OBEY him.—(Heb. v. 9.) Mr. Penrose is a destroyer of the word in teaching otherwise.

4.—*That conditional salvation has in it the very essence of all sin that ever was or can be committed against God.* In view of the Scripture citations in the last paragraph, this raving declaration will appear in its true light. Salvation conditional on belief and obedience of the gospel is the one salvation proclaimed by Christ and the apostles. What can Mr. Penrose mean by saying it has in it the very essence of sin. Let us follow him in this eccentricity, and it will not be difficult to detect the secret of his aberration. He says of conditional salvation that it is "a scheme which fosters spiritual pride, and serves to exalt the creature in his own estimation," from which it appears that his argument is that if a man be able to perform any conditions, a foundation exists for pride and pride leads to sin. Mr. Penrose does not write clearly enough to state his argument thus: but his statement amounts to this. Let us try Mr. Penrose's own position by the light of it. Does he mean to teach that wicked men will be saved? No, for "the unrighteous shall not inherit the kingdom of God." Who then are to be saved according to his theory? The born-again, the spiritual, the righteous. How do they become so? By the impartation of a new nature by whose energy they are able to bring forth good works. This is Mr. Penrose's theory of the matter; but by his own argument, it is condemned, for those who are so energised to the performance of good works are as much in the possession of "ability to perform conditions" as if they had received it in the first case as natural men; and if this ability is a possible ground of pride in the one case, it must be so in the other, for it is the possession of ability in both cases. And therefore Mr. Penrose's "scheme" is as much tainted by "the essence of all sin" as the one he seeks to get rid of. And not only so, but his scheme places God in a light which it is not pleasing in any way to contemplate. He is represented as calling upon men to do what they never have the germ of the power to do; and of being angry with them and punishing them for not yielding a compliance which He knew was

impossible, of capriciously imparting a special ability to a few, in virtue of which, these few were in the position of steam engines with the steam on: they could not help going through the mental motions arising from the spiritual steam: and God is represented as being pleased with this mechanical submission. To what a childish and contemptible affair would Mr. Penrose reduce the noble plan of salvation in Christ. Even a man would not feel honoured with the obedience of automata: how much less the Eternal Majesty of heaven!

Mr. Penrose's theory is a misapplication of a divine principle. It is true that man is helpless left to himself, because left to himself, there are no "conditions" by which he can be saved, however much latent ability to perform them he may possess. The favour of God is manifested in the contrivance and announcement of conditions which He has previously made man capable of performing. The first condition is expressed in the words "he that believeth." Is not "belief" an act of the mind performed by every human being towards something or other? Another condition is expressed in the words, "He that heareth these sayings of mine and doeth them:" are not "hearing" and "doing" the constant function of human nature with reference to something? It but requires that these natural capacities be brought to bear on the word preached by the Gospel: or to express it the other way, it requires the gospel to be brought to bear on these natural powers, in preaching and reading, to develop the result intended. The one is the seed: the other the soil. Both existing separately, there will be no fruit; but each brought into connection with the other, if there is diligent culture, there will be fruit unto holiness, and the end everlasting life. Here lies the foundation of the exhortations and cautions and warnings with which the epistles abound. If Mr. Penrose's theory were right, there would be no need for these: for there is no danger of a rose growing into a thistle. The man of God, according to his theory, would be safe from all danger or miscarriage, since by the divine energy within, he could not fail to develop in the divine form, and that by a spontaneous force which would need no cultivation and could be checked by no hindrance. But the

fruition of the divine seed depending upon the careful and diligent cultivation of the natural soil in which it has been planted, we easily see the dangers against which the apostles continually exhort.—(Heb. xii. 15; x. 35; iii. 13.)

And what room is there for reasonable pride in such an arrangement? If we have ability to perform conditions in the first instance as well as in the second, who gave the ability? And of what value would the ability be without the invitation to use it in the saving connection of the gospel? Since the gospel is entirely a matter of favour, and ability to believe and obey a matter of gift, where is there ground for boasting? where, any room for imputing "the essence of sin" to this conditionally-offered salvation. See also in this connection how just and magnanimous the Creator is made to appear. He has made us all, and He has given us certain powers; He calls upon us through His messengers to exercise those powers in a certain direction which He indicates. If we refuse, how just is our condemnation; if we comply, how pleasing to God, and reasonable the reward He has promised.

The fact is, all things are of God; the ability to walk as well as the ability to believe; the harvest of the corn fields as well as the gospel; the crimson blood by which we exist, as well as everlasting life in the world to come. All these things exist in certain conditional relations the one to the other, which Mr. Penrose's creed ignores. Though God "giveth unto all life and breath and all things," they must eat and sleep to live; they must have pure air to breathe; and they must comply with the conditions of possession to enjoy other things. So though God giveth the true bread from heaven, man must eat it in the belief and obedience of the gospel before he can lay hold on eternal life; and when he has thus eaten, it is none the less the gift of God to be accepted in humble gratitude, than if he were the galvanised automaton of Mr. Penrose's belief.

The other five propositions.—These are virtually answered in the foregoing remarks on the first four. It is unnecessary to deal with them separately. A sentence or two will dispose of them sufficiently. Mr. Penrose says life is not offered to the dead; to whom is it offered if not to those who need it? But Paul answers Mr. Penrose in saying to the Ephesians, "You hath he quickened *who*

mere dead in trespasses and sins.—(Eph. ii. 1.) And as to spiritual blessings not being offered to carnal men, Peter said to the Jews (who were carnal), "Unto you first, God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—(Acts iii. 20.) Again, says Mr. Penrose, "Faith does not make men children of God." It is sufficient to place against this the assertion of Paul: "Ye are all the children of God *by faith* that is in Christ Jesus."—(Gal. iii. 26.) We can have no hesitation in preferring Paul to Mr. Penrose. And as for his extraordinary statement that the children of God are such before they believe at all, it is needless to do more than quote Paul's description of the Ephesians before they became children of God by faith: "At that time," he says, "ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenants of promise, *having no hope, and being without God in the world.*"—(Eph. ii. 12.) Mr. Penrose does not know the Scriptures, or he would never have gone so directly in the teeth of Paul's explicit declaration. And as for his statement that "being finally saved in no sense or manner depends on what the saved may do," it is so self-evidently in opposition to the whole current of Scripture and every dictate of the common sense God has given to us, that it needs no refutation. We will but place against it a single statement of Paul's, and leave it: "If we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking-for of judgment and of fiery indignation which shall devour the adversary."—(Heb. x. 26.)

The theory of Mr. Penrose is, at every step, in direct collision with the explicit declarations of Scripture. It avails him nothing that there are some general statements which appear to favour his theory. A true interpretation of any matter always reconciles the general with the particulars. This is, in fact, the test of truth, whether in science or judicature. Any ingenious man may apparently establish a false case if he is excused the explanation of the facts and evidences hostile to his case. The inability to explain all parts of a matter in harmony with a theory advanced, is justly held, in law or physics, to be fatal to that theory, and the rule applies to the teaching of

Scripture. There is such a thing as a right division of the word, and such a thing as wresting the Scripture, and giving it a strained meaning, or a meaning not contemplated in the original use of the words.

The general statements that may be quoted in favour of Calvinistic views, are inconclusive for the purpose: first, because the view supposed to be expressed is in conflict with Scripture teaching in its detail; and secondly, because those general statements are capable of being understood in a sense harmonious with the teaching in detail. All general statements of truth must of necessity be in agreement with the detail, and any construction of the general truth which excludes the detail, must be wrong.

Thus, it is true to say that the French Emperor made war upon the King of Prussia; but suppose a man were to insist that because the French Emperor made war on the King of Prussia, *no* army was employed on either side, but a single combat ensued between these two personages, we should have an illustration of a construction being put upon a general statement which the words of the statement itself would bear, but which would be rejected because in conflict with the known facts of the case in detail. So when Mr. Penrose quotes the statement of Jesus, "No man can come to me except the Father who sent me draw him," to prove that the gospel is not the drawing power, but that his will must be supernaturally constrained, he is advancing a view in conflict with revealed and known facts, and, therefore, must be held to misconstrue the general statement he quotes. Christ intimated at the time, that the drawing power is the illumination of the understanding by the hearing of the word, for he added, "Every man, therefore, that hath *HEARD* and hath *learned* of the Father, cometh unto me." The drawing must be understood in the connection in which Jesus puts it—a connection fatal to Mr. Penrose's theory of spiritual magnetism.

New Testament declarations concerning the fore-knowledge of God and the election arising out of it, are used in the same unskilful manner: only a part of the fact is taken, the other part left out, resulting in mischievous distortion of truth. The divine elective fore-knowledge is made to exclude the divine conditions of election, instead of the

action of the fore-knowledge being recognised in the operation of the conditions. The case may be illustrated by any simple incident. Let it be the presence of a particular person at a meeting on a certain day. The fact would be foreknown; but the Calvinistic method of construing this fact would be to insist that that person would be at that meeting whether he went to it or no; whether he happened to be alive or no, or, in fact, whether the meeting was held or no; whereas the fact would be that the elective fore-knowledge would run in a strict line of causation, leading step by step to the result appointed. The person would be in the land of the living, and would be brought to know of, and be caused to attend, the meeting in a perfectly natural way. Examples of this may be found in all the incidents of divine history: the exaltation of Joseph to be ruler in Egypt; the crowning of David King of Israel; and even the submission of the Lord to the death on the cross may suffice.

Applying the principle to the matter in hand, the first question is, what is the way appointed for the salvation of men? This will be ascertained (on a reading of a history of Christ and his apostles) to be the understanding and belief of the gospel preached by them, repentance consequent thereon, baptism in water following, and a subsequent lifetime of submission to all the precepts and requirements of the Son of God. From this it will follow, that every one elected to be saved will also be elected to hear, understand, and believe the gospel, to repent thereupon, and be baptised, and become obedient in all things. Everyone elected to be in a town, will also be

elected to go to the town. Everyone elected for salvation will also be elected to walk in the way that leadeth thereto. Thus, practically, the whole matter reduces itself to a question of what God has appointed as the way. If a man is walking in that way, it is an evidence to him of God's purpose that he should attain to the salvation to which it leads. If he be not walking in that way, it matters not what his conviction concerning himself may be, he is self-evidently the subject of delusion if he imagine himself to be the called and elected of God. God in election is in harmony with God in the way of working it out. He is not a God of caprice. While He has power over the clay, to make one vessel unto honour and another to dishonour, He does not make the mistake of using the honourable vessel for a dishonourable purpose, or exalting the vile to the place of the righteous. He does not put a Moses in the place of Pharaoh, or appoint a vessel of wrath as the instrument of delivering His people from Egypt. All things are fitted with propriety and harmony, one thing to another. There is no contradiction or stultification, and as it has been in the past, so will it continue to be. The dark-minded Gentile will be alienated from the life of God through the ignorance that is in him, howsoever confident he may be that he belongs to "the elect;" and the enlightened and obedient believer of the gospel preached by Jesus and his apostles, will inherit the kingdom of God, however great demerit may be made on the part of those of the Penrose school, who darken a plain subject by a multitude of words without knowledge.—

EDITOR.

THE CONFIRMATION OF THE ABRAHAMIC COVENANT.

(Continued from page 457.)

THE prophet Daniel (ix. 17) predicts the confirmation of the covenant by Jesus Christ in the following words: "And he shall confirm the covenant with many for one week," or, as Dr. Thomas renders it, "*in the course of one heptade,*" *i.e.*, a week of years, or seven years, from which it would appear that whilst the prophetic prediction did not, as the Common Version implies, necessitate that the process of confirmation should occupy

seven years, it was yet wide enough to embrace not only the death of Christ, but the confirmation (already pointed out) during his three and a-half years' ministry.

In this connection we see a very good reason for the necessity of a belief in the resurrection of Christ, by those who would obtain the blessings of the covenant. Anyone who did not believe in the sign of a covenant, would more readily disbelieve

in the covenant itself, than would one who believed in the sign. For instance, if Abraham had disbelieved the divine character of the sign given to him, and had attributed it to natural phenomena, it would not have increased in the least his confidence in the fulfilment of the promise. And so, in like manner, anyone who believed Christ to be the promised seed, and yet doubted his resurrection, would of necessity doubt the fulfilment of the promises which centred in him. Therefore belief in this, the most important of all the signs, is required of those who would enter into the covenant: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—(Rom. x. 9.)

But the death and resurrection of Christ have a still deeper and more interesting signification as a confirmation of the Abrahamic covenant; and this is treated of in Heb. ix. 16, 17: "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." These words occur in an argument on the priesthood of Christ and the taking away of sin, and as these verses and the context deal with the two great features of the truth, viz., the "eternal inheritance" of the saints, and the taking away of sin, and show the connection between the two in a very beautiful manner, we have here a portion of Scripture worthy of the study of all who would emulate the "householder who bringeth forth out of his treasure things new and old." To apply the language of the Song of Solomon (vii. 13): "*At our gates* are all manner of *pleasant fruits*, new and old," which God has "laid up" for His "beloved;" and we have only to put forth our hands to partake of them, in order to enjoy their refreshing taste.

The meaning usually attached to the passage is this: that the promises to the fathers constitute a *will*; that God was the *Testator* of this will; and that just as an ordinary will cannot be administered until the testator dies, so these promises could not legally be administered or fulfilled until after the death of the testator; but that as God, "the King *eternal*, immortal, invisible," could not die, it was necessary to provide another who should die in His stead, and that Jesus Christ was such vicarious Testator, dying in the place of God. From this

view of the passage, two very opposite and mutually contradictory conclusions have, curiously enough, been drawn; for on the one hand it has been contended that Christ's death was equivalent to the Deity dying, and that, therefore, Christ was in some sense the Deity. We find the following on this passage in a pamphlet now before us: "But how could Deity, who is the Creator and Disposer of all things, die? From all the evidence given, we can safely say that He could not in any other way than is testified; by manifesting Himself in a Son, and by giving this Son—His only begotten Son—to die for us. *He, the Testator, thus died* in manifestation.

It is contended that as *Deity* did not die to bring into force the 'first' covenant, neither was it necessary that He should do so in the case of the 'new.' *This is a great fallacy.*" (The italics are ours.) On the other hand it has been argued that as Christ died as a substitute for the Deity, and because the *Deity could not die*, the passage proves that Christ was not God, as otherwise he could not have died. It is not now our intention to discuss the merits of either of these conclusions; we pass them by with the remark, that whatever evidence there may be in favour of either of them in other parts of Scripture, the passage under consideration, as we shall hereafter show, does not bear on the question, and that it should, therefore, not be adduced in support of either conclusions. This will readily be seen from the considerations mentioned in the following forcible remarks from the pen of Dr. Macknight, which we quote, not because the *opinion* of Dr. M., or any other commentator, is of any authority, but because he expresses with perspicuity and force what is supported by Scripture. His words are as follow:—"The gospel covenant is improperly called a *testament*, because, notwithstanding all its blessings were procured by the death of Christ, and are most freely bestowed, it lost any validity which, as a testament, it is thought to have received by the death of Christ, when he revived again on the third day. The things affirmed in the common translation of verse 15, concerning the *New Testament*, viz., that it has a Mediator; that that Mediator is the Testator himself; that there were transgressions of a former testament, for the redemption of which the Mediator of the New Testament died; and (verse 19) that the first testament was made by sprinkling the people in whose

favour it was made, with blood; are all things quite foreign to a testament. For was it ever known in any nation that a testament needed a mediator? or that the testator was the mediator of his own testament? or that it was necessary the testator of a new testament should die to redeem the transgressions of a former testament? or that any testament was ever made by sprinkling the legatees with blood? These things, however, were usual in covenants."

This is further strengthened by the following arguments, which we quote from the work already referred to, by William Stroud, M.D. (pp. 465 to 469):—"A covenant is a mutual engagement between parties respecting their subsequent relation and conduct towards each other. A testament is the declaration of a person's will respecting the disposal of his property after his death. According to these commonly received definitions, a divine covenant is a perfectly conceivable transaction; but a divine testament is an absurdity. All the circumstances of a will are characteristic of the weakness, selfishness and mortality of inferior beings, but are utterly incompatible with the attributes of Him from whom, and through whom, and for whom, are all things . . . who alone possesseth immortality."

A will, notwithstanding its appellation, is an act which is seldom performed willingly. A man gives directions respecting the disposal of his property after his death, merely because death compels him to part with it; but as long as he lives he has the right, and usually also the inclination, to retain it in possession; on which account his will cannot be lawfully executed before his decease, nor altered after it. The Deity, on the contrary, can neither die nor part with property, nor remove from one world to another. As the absolute Lord and Proprietor of all things, He is never impoverished by His gifts, which belong to Him as much after they are granted as before, and which He is always at liberty to bestow or withdraw at His pleasure.

"Should it be alleged that Christ is the Testator here intended, it must be replied that such a view is at variance with the Scripture, which always represents him as the Mediator, not as the principal; and his followers as 'heirs of God and joint-heirs with Christ.' The general action is, moreover, equally unsuitable in this case as in the former one; for in the immediate prospect of crucifixion, Christ assured his

disciples that he would not leave them in the forlorn condition of orphans, but would speedily return to them as their eternal Protector and Benefactor; a promise which he performed by rising from the dead the third day, conversing with them during forty days on earth, and granting them, after his ascension into heaven, the extraordinary gifts of the Holy Spirit. From that period, instead of losing or transferring any property by his death, 'God hath constituted His Son heir of all things.'

"Secondly, this conclusion is deducible from the fact that the word *diatheke* is chiefly used by the sacred writers when addressing their Hebrew fellow-countrymen, who, although familiar with covenants, knew nothing of testaments; because amongst their nation the transmission of property after death was determined by law, and not by the will of the previous possessor. On this ground alone it might reasonably be inferred that, under such circumstances, the word *diatheke* would uniformly be employed in the sense of covenant, and never in that of testament. The frequent occurrence in Scripture of the words heir and inheritance, in connection with the death of Christ, may not unnaturally have suggested the notion that his followers obtain a heavenly inheritance, as a legacy bequeathed to them by his will; but this error, like some others which disfigure Biblical interpretation, has chiefly arisen from inattention to Hebrew customs and idioms, and from neglecting to distinguish things which, although they may have a superficial resemblance, are essentially different. With the exception of some of the Asmonean and Herodian princes, and a few other opulent persons who adopted Gentile manners, Israelites, when in their own land, and under the Mosaic dispensation, did not dispose of their property by will. During their lifetime, they gave to their younger children such portions as they thought fit; but at their death the bulk of their estate descended, as a matter of course, to their legal heir." In illustration of the latter statement, Dr. Stroud refers to the case of Abraham and Isaac (Gen. xxv. 5, 6), and to the parable of the prodigal son.—(Luke xv. 11-13, 31.) He then continues:—"Hence, among the people of Israel, the term corresponding to inheritance was applicable to property lawfully acquired by whatever tenure, but was, perhaps, most frequently applied to that which children derived, either by gift

or by succession, from their father. That by the death of Christ those who believe on his name become the adopted children of God, and obtain a title and qualification to a heavenly* inheritance, is undoubtedly true, but it is not the whole truth; and it is owing to this partial and imperfect view of the doctrine, aided by a misinterpretation of some of the terms employed, that the notion of a will has been introduced. A little reflection, however, is sufficient to prove its incorrectness; since it is evident that these unspeakable blessings are procured by the death of Christ, not as a testator, who in the ordinary course of mortality is compelled to resign a property, to which other parties may succeed by a natural claim as soon as the former possessor is deceased, but by his death as an atoning victim."

The translators of the Bible are undoubtedly answerable for the misunderstanding which exists as to the passage under consideration, for it cannot be denied that, according to the Common Version, it is quite correct to refer it to a will; but when the passage is correctly translated, we shall see that this is by no means the case. Wakefield translates it thus:—"For where a covenant is, there must be necessarily introduced the death of that which establisheth the covenant; because a covenant is confirmed over dead things, and is of no force at all whilst that which establisheth the covenant is alive." On this Dr. A. Clarke says:—"This is undoubtedly the meaning of this passage; and we should endeavour to forget that *testament* and *testator* were ever introduced, as they totally change the apostle's meaning."

The following anonymous translation and comment, (both of which are quoted with approval by Dr. Clarke,) also exhibit the passage in the same light: "For where there is a covenant, it is necessary that the death of the appointed *victim* should be exhibited, because a covenant is confirmed over dead *victims*, since it is not at all valid while the appointed *victim* is alive." The translator adds, "There is no word signifying *testator*, or *men*, in the original. *Diathemenos* is not a substantive, but a participle, or a participial adjective, derived from the same root as *diatheke*, and must have a substantive understood. I therefore render it the *disposed* or *appointed* victim, alluding to

the manner of *disposing* or *setting apart* the pieces of the victim, when they were going to ratify a covenant."

Keyworth translates verse 17 thus: "For a covenant is of force over dead [animals]; it is of no strength at all while the confirmatory [animal] liveth."

Dr. Macknight renders the passage as follows: "For where a covenant [is made by sacrifice,] there is a necessity that the death of the appointed be brought in. A covenant is firm over dead sacrifices; it never hath force while the appointed liveth." With regard to the word translated "testator" in the common version, he remarks that its primary and literal signification is "of the appointed," and that consequently *sacrifice* or *animal* must be understood; and respecting *nekrois*, (translated "dead" in verse 17,) he says: "*Nekrois* being an adjective, it must have a substantive agreeing with it either expressed or understood. The substantive understood in this place, I think, is *thumasi*, sacrifices; for which reason I have supplied it in the translation. Perhaps the word *zois*, animals, may be equally proper; especially as, in the following clause, *diathemenos*" (the word rendered "testator" in the common version, but which Dr. M. translates 'the appointed') "is in the gender of the animals appointed for the sacrifice." Our translators have supplied the word *anthropois*, men, and have translated *epi nekrois*, after men are dead, contrary to the propriety of the phrase." The latter half of verse 17 Dr. M. paraphrases thus: "It never hath force whilst the calf, or goat, or bull, appointed for the sacrifice of ratification, liveth."

We have thought it well to transcribe these various translations, in order to thoroughly establish our assertion that the Apostle is writing, not about a testament, or will, but a covenant; but if there still be any lingering doubt on the subject, the following, also from Dr. M., should suffice to remove it. He says: "Seeing in the verses under consideration *diatheke* may be translated a *covenant*; and seeing, when so translated, these verses make a better sense, and agree better with the scope of the apostle's reasoning, than if it were translated a *testament*; we can be at no loss to know which translation of *diatheke* in these verses ought to be preferred. Nevertheless, the absurdity of a phraseology to which readers have been long accustomed, without attending distinctly to its meaning, does not soon appear."

* The expression "heavenly" is quite correct, being used in Heb. xi. 16, though in a sense very different from that intended by Dr. Stroud.

We can now view the passage in a very different light from that in which it is represented by the common version, and see that the subject of the apostle's remarks is not a will or testament, but a covenant. And so, indeed, the word is rendered in many passages; for instance, in Acts iii. 25, "the *covenant* which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed." This clearly points to what, in Heb. ix. 15, is styled an "eternal inheritance," and if the word be correctly translated *covenant* in the former passage, most assuredly it would not be incorrect in the latter. See also Gal. iii. 15, 17; iv. 24; Eph. ii. 12; Heb. viii. 6, 8, 9; ix. 4, &c. Why the translators should have rendered the same word *covenant* in these passages, and *testament* in others, including the one under consideration, is not very apparent. They evidently failed to apprehend the apostle's meaning, and as the first requisite in a good translator is an understanding of his author, it is no wonder that they failed to give us the true sense.

For the convenience of any who may wish to refer to all the New Testament passages containing the word *diatheke*, we here give a list of them. It is rendered *covenant* in 20 places; viz. Luke i. 72; Acts iii. 25; vii. 8; Rom. ix. 4; xi. 27; Gal. iii. 15, 17; iv. 24; Eph. ii. 12; Heb. viii. 6, 8, 9 (twice), 10; ix. 4 (twice); x. 16, 29; xii. 24; xiii. 20. In the following 13 places it is rendered *testament*:—Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; 2 Cor. iii. 6, 14; Heb. vii. 22; ix. 15 (twice), 16, 17, 20; Rev. xi. 19. In five of the passages the translators have admitted their doubts by inserting *covenant* in the text, and *testament* in the margin. If our readers will examine all these passages, they will see not only that *covenant* is perfectly intelligible in all the passages where it occurs, but that even where the word *testament* has been used by the translators, *covenant* would be more intelligible. To test the correctness or otherwise of the translation *testament*, let its synonym *will* be substituted in each of the passages where it occurs, and in some cases a total want of propriety will be apparent.

But though *covenant* is the correct translation of *diatheke*, it is not the *radical* meaning of the word. That this is so will be seen from the following extract from *Parkhurst's Lexicon*:—

"*Diatheke*: a disposition, institution, appointment. 'It signifies,' saith Junius, 'neither a testament, nor a covenant, nor an agreement, but, as the import of the word simply requires, a *disposition* or *institution* of God.' The Hebrew word in the Old Testament, which almost constantly answers to *diatheke* in the LXX., is *berith*, which properly denotes a *purification* or *purification-sacrifice*, never, strictly speaking, a *covenant*; though *cutting off*, or *in pieces*, a *purification-sacrifice*, be indeed sometimes equivalent to *making a covenant*, because that was the *usual sacrificial rite* on such occasions, and was *originally*, no doubt, an emblematical expression of the parties staking their hopes of *purification* and salvation by the *great sacrifice*, on their performing their respective conditions of the covenant on which the *berith* or *sacrifice* was offered."

It matters little, however, for the purpose of our argument, whether *covenant* be the *radical* or *acquired* meaning of *diatheke*, since it is clear that it is used in that sense in the New Testament. It may be well, however, to note *how* it has acquired this meaning. The Hebrew word *berith* is derived from *bar*, to purify or cleanse, and hence, as Parkhurst remarks, strictly signifies a purification or purification-sacrifice; but from its constant association with the making of covenants, it came to be applied to the covenant itself, and Dr. Macknight remarks that all the translators of the Jewish Scriptures have understood it to signify a covenant. Indeed, it is worthy of note, that the words *testament* and *testator* do not once occur in the Old Testament. The Greek word *diatheke* has a different origin, being derived from *diatithemi*, which means, amongst other things, "to place, *place separately*, arrange, dispose;" and hence, may have been originally applied to a covenant, from the practice of placing the pieces of the sacrifice *separately*, as already mentioned. Thus, although the etymology of *berith* and *diatheke* are so dissimilar, yet from their association with the same custom, and the consequent similarity in their subsequent usage, they naturally became convertible terms; and so we find (1) that in the Septuagint, *berith* is always rendered by *diatheke*, and (2) that the New Testament writers, in quoting Old Testament passages in which *berith* occurs, use *diatheke* as its synonym. (Compare Isa. lix. 21 with Rom. xi. 27; and Jer.

xxx. 31, 32, 33 with Heb. viii. 8, 9, 10 and x. 16.) It being established that *berith* signifies a *covenant*, these two facts—even if there were no other reason—are sufficient to show that in the New Testament, *diatheke* also means a *covenant*.

Even the difference in the *derivation* of these two words is not without significance; for while, on the one hand, *berith*, the word in use amongst the Jews, pointed to the sacrificial character of the covenant-victim, reminding them of the necessity of their moral purification, and had thus a direct spiritual signification; on the other hand, *diatheke*, the word used by the Greeks, had no such direct spiritual meaning. This is in harmony with the conclusion that the Jews received the custom direct from God, and that it was given with a moral object; but that other nations, including the Greeks, simply derived it from the Jews, as a mere custom and nothing more, or received it down from pre-Jewish times, in which case also it would, doubtless, in the course of transmission, lose its moral character, and be retained by them as a mere ceremony of confirmation, bereft of its higher meaning. And that this was the fact with, at any rate, the Greeks and Romans, seems partly indicated by the absence from their forms of oath and invocation, previously quoted, of any expression indicating that the rite had a purifying or sacrificial character, except in the heathen sense of appeasing the gods. It is thus with nations as with individuals—the less *directly* they receive their ideas and practices from God, the less are they in harmony with the divine mind, and the more barren in their knowledge of the truth concerning the Deity, themselves and their relationship to Him.

In the light of the foregoing translations, what do we see in the passage? We see a clear reference to the Abrahamic covenant, and to the position of Jesus Christ as the Ratifier or Confirmer of that covenant. The apostle, having contrasted the Levitical high-priesthood and the sacrifices offered by the high-priests of that order with the High-Priesthood and sacrifice of Christ, and shown the provisional, imperfect and merely typical character of the former, and the immeasurable superiority of the latter, thus continues in verse 15: "For this cause He is the Mediator of the New Testament," or *covenant (diatheke)*, *i.e.*, the Abrahamic covenant, "*that by means of death*, for the redemption of the transgressions

that were under the first testament," or covenant, *i.e.*, the Mosaic covenant, "they which are called might receive the promise of eternal inheritance." The phrase, "receive the promise," is clearly used in the sense of *receive the fulfilment of the promise*, as in Heb. xi. 13, and thus refers to the future inheritance of the saints. We have thus the death of Christ introduced as the means by which they who are called might receive the eternal inheritance, and therefore as something without which that inheritance could not be obtained; and we have also the reason why his death was necessary to the obtaining of the inheritance, *viz.*, to "redeem" or take away "the transgressions" which would otherwise have effectually barred the way to the possession of the inheritance by those who were "called." Then follow the two verses already quoted, commencing with "for," which indicates their close connection with verse 15. Hence we see that the death spoken of in these two verses, in whatever aspect it be viewed, is the death of Christ. This being so, and in the light of the amended translations, it is evident that the "appointed victim" or "confirmatory animal" finds its counterpart in Jesus Christ, and that he occupies a similar position here to that occupied by the bisected animals in the ancient mode of confirming covenants. Thus we at once perceive a parallel between the death of Christ and the transaction in which Abraham took part, as recorded in Gen. xv. We see that in the present case Christ answers to the animals slain by Abraham, the difference being, that whilst in the one case we have animals, in the other we have a human being, "the man Christ Jesus;" that whilst in the one case we have creatures which could not develop any moral character, in the other we have one who was obedient unto death. But the similarity in the two cases, even as regards the death, is not perfect; for whilst in the one case the animals were divided asunder, in the other there was no division of the dead body. It was, however, a violent death, and was accompanied with the shedding of blood, which answered the requirements of the case. But when we come to the next feature in the type, we see a remarkable occurrence in the anti-type which completely answers, and more than answers, to that in the type. We saw that when Abraham had divided the animals, the Lord caused a burning flame to pass between the pieces; and so, wher

Jesus had lain three days in the tomb of Joseph of Arimathea, the Spirit of God—the antitype of the burning flame—passed through the inanimate body, in token of his acceptance as a sacrifice, like as the fire of God had, ages before, descended to consume the sacrifice of Elijah, in attestation of the divine approval. But while in the one case the animals remained lifeless as before, in the other case the lifeless body was energised by the Spirit of God, and, the stone having been rolled away from the mouth of the cave, Jesus walked forth a living man.

“But where,” it may be asked, “if this be the meaning of the passage, are the contracting parties in *this* confirmation of the covenant? In Gen. xv., we see the Deity on the one hand, and Abraham on the other; here we only see the Deity. Abraham was dead; therefore it could not be made with him, excepting so far as Christ was the antitype of the animals he divided. The parties who slew the Covenant-Sacrifice—the murderers who cried out, ‘Crucify him, crucify him,’ and who said, ‘His blood be on us,’ and those who nailed him to the cross—by those very acts excluded themselves from the benefits of the covenant. Who, then, were the other parties to the transaction?” We answer: those who had already accepted the word preached by “the Messenger of the Covenant” (Mal. iii. 1), and all who in after generations should accept the same word and take the covenant-sign.

The fact of the Covenant-Sacrifice being a human being, not an animal, rendered it inappropriate, and the length of time during which the covenant was to be offered for acceptance rendered it impossible for the parties who should accept it to enter into it precisely according to the ordinary custom. We therefore find another sign appointed as the means by which all who should believe the promises of God and desire to enter into covenant-relationship with Him might testify their agreement thereto and their intention to fulfil the conditions of the covenant. This sign is mentioned in the passage where the Confirmer of the Covenant commanded the eleven apostles to preach the covenant: “Go ye into all the world, and preach the gospel”—the Abrahamic covenant—“to every creature. He that believeth and is baptized shall be saved” (shall partake of the covenant-blessings), “but he that believeth not shall be damned.” Thus immersion is now the covenant-sign, and the only means of entering into the bond

of the covenant. The significance of immersion as the covenant-sign lies in the fact that it is a symbol of the burial of the covenant-sacrifice, and that by passing through that symbolic burial the subject of it is thereby symbolically associated with the death of the covenant-sacrifice, and admits that he deserves death, just as those who entered into covenant with God by animal-sacrifices admitted, by passing between the pieces, that they were worthy of the fate of the animals they had slain. This is one reason why baptism is the appointed means for entering into the covenant in this dispensation, and all those who have availed themselves of it have become contracting parties to the covenant. True it is, they did not slay the sacrifice; true, they have not divided it into two parts, and passed between the pieces, and taken a formal covenant oath; true, they were not literally sprinkled with the blood of the sacrifice; true, the majority of them have not even seen the covenant sacrifice. But they have read the clauses of the covenant; they have believed that God will fulfil His covenant-oath; they have accepted Christ as their covenant-sacrifice, believing that apart from him they would have died in their sins, and had no part in the covenant-blessings, and that only by him are they permitted to approach God and enter into covenant-relationship with Him; they have taken the covenant-sign by having their “bodies washed with pure water,” and thus had their “hearts sprinkled from an evil conscience;” they have received the testimony concerning the resurrection of the confirmatory-sacrifice, believed in it as an accomplished fact, and accepted it as a sign of God’s intention to fulfil the covenant; and they have also agreed to fulfil their part of the covenant. For this reason they are spoken of by the Deity as “those that have made a covenant with me by sacrifice,” and they will therefore be amongst the multitude to be gathered from the four winds when the time arrives for the Messenger of the Covenant, on behalf of the Great Covenant-Maker Himself, to carry the terms of the covenant into effect, and when the decree goes forth—“Gather my saints together unto me, those that have made a covenant with me by sacrifice.”—(Ps. l. 5.)

We thus see the connection between the death of Christ and the confirmation of the Abrahamic covenant: that he did not die in the capacity of a testator, but as the covenant-sacrifice through whom the covenant was confirmed. From this it

follows that just as in an ordinary case the death of the covenant-sacrifice was necessary, and a covenant, though previously entered into verbally, could not come into force while the animal by means of which it was to be confirmed was alive, but received its force in connection with its death; so here, the Abrahamic covenant had no legal validity while Christ was alive, his death as the covenant-sacrifice being necessary before the covenant could legally come into force.

From this point of view we shall be able to understand certain passages in the prophets where, according to the Common Version, *Christ himself* is called a *covenant*: "I will give *thee* for a *covenant* of the people."—(Isa. xlii. 6; xlix. 8.) In these two passages *berith*, though here, as elsewhere, translated *covenant*, really signifies Jesus Christ, and would be more properly rendered, according to its original meaning, *purification-sacrifice*.

There is another point of view from which the death of Christ was necessary before the covenant could be fulfilled. In Heb. ix. 15 we read that Christ died "for the redemption of the transgressions that were under the first covenant." In referring to the custom of confirming covenants, we mentioned that when any of the provisions of a previous covenant between the *same* parties had been infringed, satisfaction for such shortcomings was made at the confirmation of the second covenant. In the present case we find that some of those with whom the Abrahamic covenant has been made, viz., the Jews, had entered into another covenant with God (the Mosaic covenant), at the confirmation of which the generation then living had said, "All that the Lord hath said will we do, and be obedient."—(Ex. xxiv. 7.) But they, as well as subsequent generations, did *not* do all that the Lord had said: they were disobedient; and therefore were excluded from the blessings of a fresh covenant with Him until atonement had been made for the violation of the former covenant. Their transgressions were sufficient to bring upon them the fate of the sacrifices killed at the confirmation of that covenant, (see Ex. xxiv., of which more presently,) and, therefore, unless satisfaction or atonement were made for these transgressions, the punishment due to them would deprive them of life, and prevent their enjoying the blessings of the second covenant. They had, it is true, from time to time made atonement by the animals sacrificed under the former

covenant, but these sacrifices served only to *postpone* the execution of the death-penalty until the end of the term of their natural life, and could not have availed to bring them out of the death-state. It needed a greater sacrifice than these to open the way for their deliverance from death, and this was provided in the great Covenant-Sacrifice—Jesus Christ. This is beautifully expressed in Zech. ix. 11:—"As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water" (the grave), but the way is now quite clear for their deliverance therefrom at the appointed time. They are there as "prisoners of hope" (verse 12), waiting for the completion of the number of the saints, that all may be "glorified together."

The following extract from a hitherto unpublished address by Dr. Thomas, (delivered at Stoke, near Devonport, in Sept. 1869,) will here be appropriate:—"Under the law they had merely the promises of justification laid in their minds, for if Jesus Christ had never come and suffered death, Daniel and all the prophets would have perished. One purpose for which Christ came was to redeem the transgressions of believers under the law. Daniel was assured that he should be raised from the dead. When all the prophets shall be in the kingdom of God, it will be as a consequence of resurrection. And if you ask them 'how come you here? you did not know anything about Jesus,' they will say, Oh! we believed the promises of God made to the fathers, covenanted to Abraham and David. It is true we did not know who the person after the flesh would be, more than this, that we knew he would descend from David, from the tribe of Judah, and that he would be the sceptre that would be developed in connection with that tribe; but we believed the promises concerning the Christ, and since the resurrection we have learned that Jesus was the Christ, and that he was put to death to redeem the transgressions of the prophets and fathers, which the law of Moses could not do: so that we stand here by virtue of the crucifixion of Jesus."

Thus we see how "they which were called" under the first covenant, and whose calling and election was made "sure," will owe their possession of the "eternal inheritance" to the blood shed at the antitypical confirmation of the second covenant. But not only was the

blood of the Covenant-Sacrifice shed for the redemption of the transgressions of those who were under the first covenant: it was also shed for the sins of all who should be beneficiaries under the second covenant, even though they had had no connection with the first. Hence it is spoken of as the blood of the *new* covenant even where no reference is made to the redemption of the transgressions under the old covenant. Thus, Jesus at the supper said, "this is my blood of the new testament, (covenant,) which is shed for *many* for the remission of sins."—(Matt. xxvi. 28.) The "many" here refers to all who have entered into the covenant, and includes many Gentiles, for whom, as well as for Jews under the old covenant, the blood of Christ was shed. It is therefore appropriately termed the "blood of the *old* covenant," or "the blood of the *everlasting* covenant." The author of the Epistle to the Hebrews says "the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the *blood of the everlasting covenant*."—(Heb. xiii. 20.) It is an *everlasting* (aionian, or age-lasting) covenant, because its blessings last for the age, just as the inheritance is called an "eternal inheritance."

We would here, in passing, call attention to a statement which, though not immediately connected with our argument, is nevertheless an important one in connection with another subject, viz. the relation of Jesus Christ to the law of sin and death. It is here stated that God brought the Lord Jesus from the dead "through the blood of the everlasting covenant." What can this mean but that the shedding of the blood of Christ was necessary for himself *personally*, in order that he might be raised from the dead, and therefore that he had either been born or brought under a curse which rendered the shedding of his blood necessary to his resurrection, and hence that his life was not, when he laid it down, a "free" life?

To return to our subject, the next remark we would make is, that inasmuch as the bread and wine appointed to be eaten and drunk on the first day of the week by those who have entered into the covenant, are memorials of the Covenant-Sacrifice, they may be looked upon as corresponding to the eating of the covenant-sacrifice, to which we referred as a feature in the ancient custom. And

thus, as the latter was part of the ceremony of confirmation, the observance of this memorial-feast may be considered as a renewing of the covenant from time to time. The apostle may have had this in his mind when he said, "Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord . . .

he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—(1 Cor. xi. 27, 29.) In olden times, anyone entering into a covenant, and afterwards eating of the covenant-sacrifice without an intention of fulfilling the conditions of the covenant, or not having made proper satisfaction for the infringements of a former covenant, might be said to eat and drink "unworthily," and "to eat and drink condemnation to himself," by eating with the idea of doing that which might bring upon him the penalty imposed by the covenant. In like manner, those who eat and drink of the symbols of the body and blood of the Covenant-Sacrifice in a sinful state of mind, or with the intention of neglecting some of the terms of the covenant in the future, or without having confessed and asked for the pardon of any sins committed since last they renewed the covenant, may be said to eat and drink unworthily, and to eat and drink condemnation to themselves. Therefore, as the apostle says (verse 28), "Let a man examine himself, and so let him eat of that bread and drink of that cup," so that he may from time to time see that he is fulfilling the conditions of the covenant, and may not hereafter fall short of the covenant-blessings.

Further, as in the confirmation of a covenant, the eating together signified friendship, so should it be with those who now eat, in symbol, of the Covenant-Sacrifice. It should not be eaten, *at the same table*, by two who are not on terms of friendship; there should first be a reconciliation.—(Matt. v. 23, 24; xviii 15-17.) If this rule be always acted upon, the eating together, when it does take place, will not be an empty form, but will have a real significance in this as in other respects.

But not only do we eat of the *symbols* of the Covenant-Sacrifice: we are also to eat and drink of the Sacrifice *spiritually*. "Except ye eat of the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I

will raise him up at the last day."— (Jno. vi. 53, 54.) None but those who thus eat and drink spiritually, even though they have formally entered into the Covenant, can ever receive its blessings.

Another point of resemblance between the confirmation of the Abrahamic covenant antitypically in Christ and the confirmation of ordinary covenants, was that there was a Mediator in connection with it. In this it was unlike the typical confirmation to Abraham, that is, so far as the record concerning the latter goes, although, as we pointed out, there might be a mediator in that case, though not mentioned in the narrative. The fact that Jesus Christ was the Mediator of the Abrahamic covenant is stated in several passages in the epistle to the Hebrews. For instance, in Heb. viii. 6, referring to the Mosaic covenant, the apostle says that Christ "is the Mediator of a better covenant, which was established upon better promises;" and in Heb. vii. 22, he says that "Jesus was made a surety of a better testament," or covenant. In many covenants between man and man, the mediator occupied an important position: for instance, where the parties had been at enmity, he would frequently, no doubt, be the means of the reconciliation. He was also a witness to the confirmatory rite; by him, no doubt, would the blood of the sacrifice be sprinkled on the contracting parties; and, in case of one of the parties afterwards denying the confirmation, he would be called upon, in the absence of a written record, and where all was left to memory, to settle the dispute by testifying to its having been duly carried out. Then again, if one of the parties refused to carry out the terms, it would be his duty to see that he did so, or else, perhaps, to visit him with the penalty attached to the covenant. We find in this, as in other respects already noticed, that we cannot draw a complete analogy: Christ, though the Mediator, did not himself effect the reconciliation—for "God was in Christ, reconciling the world unto Himself"—but he was the means by which the reconciliation was effected; and thus we read, in Col. i. 19, 20, that "It pleased the Father that in him should all fulness dwell, and, having made peace through the blood of his cross, by him to reconcile all things unto Himself." Thus, by the confirmation of the covenant in Jesus, those who had previously been estranged by sin, viz., God and man, were drawn together or reconciled.

Though Jesus was not a witness of

the confirmation in the ordinary sense, inasmuch as his position as the Covenant-Sacrifice precluded this, he nevertheless witnessed the slaying of himself as the Sacrifice; and he was a witness, in a higher sense than that of a mere spectator, of the confirmation-sign given by the Deity: for after his resurrection he was a living witness that the Spirit of God had passed through him, and he could point to the hole in his side and the print of the nails in his hands in proof that he was the veritable Jesus who had been slain, and he could say "I am he that liveth, and was dead." No wonder that with such a sign the apostles went through such hardships, and contended for the faith even unto death! No wonder, too, that when the descendants of those who slew the Covenant-Sacrifice shall see the same living witness, and look on him whom their forefathers pierced, they will be convinced that the crucified Nazarene is indeed their long-expected and long-rejected Messiah!

Christ's functions as the Mediator of the covenant have not yet ceased: he is now exercising them at the right hand of the throne of God. The covenant, as we have seen, has relation to the forgiveness of sins; but this, like the other covenant-blessings, cannot be obtained without conformity to the terms of the covenant, (which in this case are that the sins must be confessed and forsaken), and cannot be obtained by any who are outside the bond of the covenant. Moreover, it must be done through the Mediator: the confession must be made through him, and the declaration of forgiveness will come through him. As a matter of Divine record the sins may be blotted out by the Deity immediately after the Mediator has presented the confession at the Throne of Grace; but as a matter of declaration it will not be done until the return of the Mediator from heaven, (Acts iii. 19, 20), to bestow the covenant blessings on those who have fulfilled its terms, and to administer the other part of it, including the infliction of the covenant penalty upon those who have violated it. As the judge of quick and dead he will separate those who have kept the covenant-oath from those who have broken it, or who have "counted the blood of the Covenant an unholy thing," (Heb. x. 29), and consign the latter to this fate to which he, as the Covenant-Sacrifice, was subjected, with the difference that in their case it will last, not merely three days, but for ever.

The appointment of Jesus Christ to the office of mediator of the new covenant is a seal of his perfect sinlessness. This is clearly pointed out in Heb. ix. 14. 15: "How much more shall the blood of Christ, who through the Eternal Spirit offered himself *without spot* to God, purge your conscience from dead works, to serve the living God? and *for this cause* he is the mediator of the new covenant." Thus his sinlessness was necessary to qualify him to be both the sacrifice and mediator. In Heb. xii. 22, 24, writing to those who had passed from the old Covenant to the new, the Apostle says, "Ye are come . . . to Jesus the mediator of the new covenant, and to the blood of sprinkling," doubtless referring to the custom of sprinkling the parties with the blood of the sacrifice. In ordinary cases, however, the sprinkling was literal; here it was figurative or spiritual: instead of being literally sprinkled with the blood of Christ, the sprinkling was imputed to them when they passed through the waters of immersion, because by that act they associated themselves with the death of Christ.

The fact that the Abrahamic covenant was confirmed in Jesus Christ affords very strong confirmation of what is so abundantly stated in other parts of Scripture, viz. that the covenant was not fulfilled in the possession of the land of Canaan by the Jews in the past, and that it cannot have been fulfilled before the death of Christ. This is apparent from three considerations:

1. Because the covenant could not come into force until the Covenant-Sacrifice had been slain.
2. Because the beneficiaries of the covenant could not receive the inheritance until sin had been taken away.
3. Because it would have been useless to confirm it in Christ if it had been fulfilled previously.

Sufficient has been said on the first and second points; let us now dwell for a moment on the third. To see the force of this reason, let us suppose two parties making a covenant verbally, and carrying out its terms, and afterwards proceeding with due solemnity to confirm the covenant by sacrifice, what should we say as to the meaning of such a proceeding? Or suppose that two men were to verbally agree to respectively buy and sell a bale of merchandise for a certain sum, and then, after the completion of the transaction by the delivery of the goods and the payment

of the money, they were to enter into a written agreement, duly signed and sealed, that they would respectively carry out the terms of the agreement, what should we say as to the sanity of such men? Would they not justly be pronounced fit for Earlswood, Hanwell, Colney Hatch or Bedlam? Not a bit less foolish, however, do men make the Deity appear, when they say that He fulfilled the Abrahamic covenant under the judges and kings of Israel, and then confirmed it in Christ. But it may be said that only part of the covenant, viz., as to the possession of the land, was fulfilled in the past, and that the death and resurrection of Christ were a confirmation of the remainder of the Covenant, viz., as to the blessing of all nations. To this, however, the obvious answer is, that it is not said that *part* of the covenant was confirmed in Christ, but "the covenant," and therefore the *whole* of it. Hence, the provision concerning the land still remains to be carried into effect. Moreover, the covenant had been confirmed to Abraham personally, and the possession of the land under the law was contingent on the fulfilment of conditions of which no mention was made to Abraham. Now the apostle says, in Gal. iii. 15, "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." Therefore, to have added an entirely new set of conditions, would have been a contravention of the covenant; and this is just what occurred if the possession of the land in the past was under the Abrahamic covenant. But Paul says, in verse 17, "And this I say, that the covenant that was confirmed before of God in (or *towards*, or *concerning*) Christ"—*i.e.*, the typical confirmation to Abraham personally—"the law, which was 430 years after, cannot disannul, that it should make the promise of none effect." The possession of the land in the past, therefore, could not have been under the Abrahamic, but under an entirely different covenant, and its possession under the former is yet to come.

Further, as the confirmation to Abraham was typical of the one in Christ, it must not only have been the same covenant that was confirmed on both occasions, but the two confirmations must have been *equally* comprehensive. It may be said that the covenant was considerably added to between the two confirmations. This, however, though apparently the case, is not really so, for all that has been covenanted with the children of Abraham, whether

fleshly or spiritual, since the time of Abraham, has not been an adding to, but an amplifying of, what was covenanted with him. The Davidic covenant was not an alteration of the terms of the Abrahamic, for it did not affect by one iota the covenant with Abraham that his seed should possess the land, and should "possess the gate of his enemies;" it simply amplified this by covenanting that the seed should occupy a throne in that land. So also with regard to the provisions of the covenant, as we have it in its most detailed form: there is no alteration of

the terms stated to Abraham, but simply a filling in of that of which he had the bare outline. Therefore it can be said in truth, not only that the typical and antitypical confirmations had relation to the same covenant, but that each had reference to all the parts of that covenant, and therefore that the confirmation in Christ had relation to the possession of the land, as well as to the other parts of the covenant, and consequently, that the possession of the land in the past was not a fulfilment of the Abrahamic Covenant. A.A.

(To be continued.)

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 60.

"Exhort one another daily."—PAUL.

A too constant and exclusive dwelling in the circumstances of our present life is certain to disqualify us for viewing it properly and using it rightly, in relation to the objects for which we have been separated for Christ by the gospel. The time and the state we live in are but part of a mighty programme which reaches backwards and forwards in long distances. And if we are not familiar with this programme, we cannot rightly estimate the relation of our individual parts to it, and are, therefore, liable to live after a wrong plan. Of course the remark applies only to those who have professedly made Christ their portion. As regards others, their lives are lives of vanity, beginning and ending in darkness. From the cradle to the grave, they are without God and have no hope (Eph. ii. 12), and cannot be expected to be influenced by any consideration outside the circle of mortal requirements and experiences. But as to those who are Christ's, they neither live for themselves nor die unto themselves. They are separated for a

great purpose and a mighty plan, reaching back to historic ages, up to the throne of the Almighty Power, and forward to the *aion* of blessedness in Abraham. This is the spirit or genius of their calling. But are they equal to it? Do they rise to it? Are they walking worthy of it? Do their minds, and purposes and principles expand to the height, and breadth and depth of the calling of God in Christ Jesus?

The upshot will show that in some cases it is so and in many cases not so; which, of course, will mean that all who are called to this calling will not be chosen. Now about this matter there is no mystery, as to the principle by which the choice will be regulated, or its relation to our own present control. There is no more exact relation between seed-time and harvest, than there is between the result to a saint, of the course pursued in this present time, as regards those attainments which will determine his standing before the Lord at his coming. Cause and effect are the universal rule

of divine procedure, no more in the operations of nature than in the causing every man to find according to his ways. There will be nothing arbitrary or capricious in the acceptance of some who profess Christ and the rejection of others. "Whatsoever a man soweth, that shall he also reap."

Now in the particular matter in question, the appointment of this weekly celebration of the sufferings of Christ touches the root of it. What is the object of this breaking of bread? To bring to remembrance what? The things involved in the symbols. What are these? The answer to this opens out, you see, on all sides, like the spokes of a wheel from the axle. "The sufferings of Christ and the glory to be revealed" are a compendious summary of really most high and mighty matters, which branch out in all directions, and to which the mind requires to be continuously applied to obtain that due degree of familiarity required. In this respect the result will be in accordance with a man's degree of diligence. If he give but a scant attention, he will have but a small acquaintance and a weak faith. How can it be otherwise? How can a man become acquainted with God, and in actual, practical, earnest love with Christ, and at home with all the divine purposes and ways, who comes but occasionally to the breaking of bread, who reads the Scriptures in a haphazard sort of way, or perhaps not at all, while he is all the while very diligent in his attention to all business concerns and domestic matters? As God has constituted things, it is impossible. The brain takes all its impressions from without, and it can only receive so much—each day a little. It may be compared to a book of blank pages, on which each day writes something on each page. The character of the writing depends upon the holder of the pen. If a man's whole strength is each day spent, from sunrise to

the evening shade, in attending to mortal matters, the natural man holds the pen all the time, and a natural man's record is the result. The brain is filled with images of natural perishing life, which profit nothing for the time to come. But let God have the pen some part of the day; let the word be diligently read, let the soul ascend frequently to God in prayer, let the thoughts rest sometimes on the promises, let the business of God have some share of the day's counsel and strength, something then is written for God; and this process continued from day to day will fill up a good account. The mind will be in-lettered with the ideas of God. It will be assimilated to the affairs of God, and the man brought into a state of increasing ripeness for the calling to which we are called by the gospel.

The breaking of bread is but a central point in this spiritual activity. We shall use it unwisely if we are content with the formality of attending to it. Its object is to keep us alive to every good word and work. The table is a radiating point for those influences that help us to overcome in the battle between the natural and spiritual. Chief among those influences is that "memory" which stands so prominently forward in the original institution. The gospel is only saving to us "if we keep in memory" what is delivered therein.—(1 Cor. xv. 3) This phrase "keep in memory" points to the principal difficulty and the principal danger which we have to encounter in the race set before us in the gospel. The things of the natural man require no effort of memory. They are present; they are before our eyes; they appeal to powerful instincts that spontaneously work in our bosoms. Home, friends, family, comfort, property, honour, and the other things that go to make up the circle of the present life, require no memory and no effort at attention. They are with us and in us, and sweet to us as natural men. But the things of Christ

are out of the sight of the natural man: they are past and future. We learn of them from the Word apostolically delivered eighteen centuries ago, and, prophetically, before then. We know them not otherwise. Consequently, it requires an effort to keep them in memory, the more particularly because of the clamour for attention the other things are constantly making. We do not learn of God's matters in the clouds. There is nothing in the sky, or sea, or landscape, or town, or business, or home, or body, or blood, to tell us of them: quite the contrary. We know of them only through the word preached as read; and as faith cometh by hearing, so faith continueth by the same instrumentality. Consequently, before the things of Christ can become a power in our minds at all able to compete with the things of the natural man, they must be diligently and constantly renewed by special culture, in reading the Word of God, and prayer, and meeting, and the various other ways in which the memory may be refreshed and the knowledge strengthened and increased. This is the more true, because the things of Christ, in many points, are distasteful to the natural man.

When we achieve the victory, in a constant appliance to the word of Christ, our position is one of surpassing interest, even if of present pain. We realise where we are, what we are about, and what great things are ahead, by the power of which we can reconcile ourselves patiently to present disadvantages, and rightly look on the scene which is passing around us.

We stand on an elevation, so to speak, looking down on the busy world around. We see the crowd of fashion, resplendent in the varied beauties that wealth has generously lavished, cultured in all the superior mannerisms and intelligences of the natural man, and mutually attentive and loving. It is a pretty picture, albeit we know it is mostly hollow; but the

truth enables us to say, "We can afford to endure this picture. We are not of these people. We cannot be of them, because their gaynesses and their comforts are not mixed with God." We may feel that we should like to share their amenities, their sociabilities, their pleasant company, their good graces; but it is not possible. There is a gulf between us. It is a pity: we feel it; we are sensible of the deprivation to which the truth subjects us in the isolation it imposes, but we know it is only for a season. This is the day of Sin's sons and daughters. The day of God is at hand, and, with it, such company will be brought to light as will make Fashion's ranks appear meagre and poor. This company is ours, if we are content, like the Head of it, to be, while in the world, not of it.

Then we look on the successful men of business. We behold the spectacle of their prosperity, whether in the full tide of well-managed thriving concerns, netting handsome profits put into the concern or laid securely bye in investment; or the affluence of opulent retirement, adding yet house to house, and yet piling the increasing gold. The truth helps us to say "Ye have laid up treasure for yourselves, and in a fashion ye are enjoying yourselves, but your life is ignoble; and noble or ignoble, there is a canker in it all; ye cannot keep what ye have; ye must depart; ye must flee as a shadow; and the plenty ye have scraped industriously together, and skilfully fenced from harm, will do nothing for you with Him who has the key of the future, and who will kill or save alive on His own principles only, which are not commercial principles."

On the busy political world, where high honour is reaped and rich prizes secured in the arena of intellectual prowess, we can calmly look with the recollection that it is destined shortly to pass away with a great noise, and the elements thereof to melt with fervent heat; and that the only

enduring politics are those of Jesus of Nazareth, who, in his day, submitted to be a stranger and a pilgrim, but who, at his return in power and great glory, will look round for his faithful stewards to share with them the honour of universal empire, to be enjoyed in the unspeakable luxury of an incorruptible body. We can say to the whole throng of bustling aspirants and successful competitors, and established possessors, who with great airs of self-consequence, divide among themselves the honours and fat things of the present *kosmos*, "We can wait. You have clutched a shadow. Your world passeth away; the kingdom of God which will be here in due season, endureth for ever. He gives it to child-like believers in His Word. Ye cast His Word behind you. Woe unto you that are full now; for ye have received your consolation."

Or we turn and look into the swarming ranks of the church. Bishops and parsons, sleek and well-favoured, educated to the highest pitch of culture, honoured of all men, secured in their temporalities, by the most solid of human guarantees—what an exercise of patience to behold their pride, and their power, and their affluence and their respectability! But even to these, the truth enables us to be calm, and in patience to possess our souls. To these it enables us to say, "Your position is desirable in some respects, but we are glad we share it not. A little like the cry of sour grapes, perhaps, but none the less a sober saying; for ye belong to a system accursed of God, and destined to vanish before the whirlwind of His anger in this culminating latter day. Ye are full now, and laugh now and are spoken well of now, but it is your destiny to be emptied of your greatness, and filled with weeping and wailing, and gnashing of teeth."

These consolations are very real where faith is strong enough, through the reading of the word and prayer, to lay hold of them. But of course our right to appropriate them depends upon our acceptance of the position of Christ in all other respects. In this evil time, this means the acceptance of the pilgrim's disagreeable part, and the obedience of commandments which are disagreeable to the natural man. If we merely have knowledge of Christ without obedience, we shall find when the time comes that the consolation of Christ does not belong to us. It is well, therefore, to try ourselves in the moments of our anticipations. It is well to ask ourselves the question, if we occupy the position entitling us to rejoice in hope of the coming glory. The position is plain; it is not attractive to the flesh; it involves self-denial as to worldly ways and honours. There is, therefore, a temptation to avoid it, or modify it to an extent, interfering with our acceptance. The consolation of Christ is for those who accept the sufferings of Christ; and every man will have his part of this suffering, even in this free country, who courageously and openly acts the part of a true disciple in obeying the commandments and taking part in the affairs of Christ, as existing at the present time in his truth and his brethren. The rewards of Christ are only for the faithful stewards; and faithful stewardship means the use of ourselves and our substance as the property of Christ and not as our own—a policy of life which interferes with all the ordinary aims and pursuits of men, but which brings with it a great present advantage of peace and joy, secures an inheritance which the wealth of the world could not purchase, and which no rules of human valuation can put a price on, and no human glory compare with.

EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET, No. 70.

DAILY BIBLE READING.

The best way to health, wealth, and wisdom, in a spiritual sense, is the *daily* and systematic reading of the Bible.

The best fortification against the damps and chills of spiritual apathy, is the *every-day* reading of the Word.

The Bible is the "new man's" *daily* bread, and the saintly pilgrim's staff of life; the pillar of cloud and fire bespeaking the presence of Jehovah to the whole Israel of God.

The *daily* reading of the Scriptures is the way to the kingdom; while obedience gives the right to enter in through the gates into the city.

The Bible is as corn rained down from heaven, which needs like the manna, which fell in the wilderness, to be "gathered at a certain rate *every day*."—(Ex. xvi. 4.)

Blessed is the man who listeneth to wisdom, watching *daily* at the posts of her doors; such a man is reserved a trinity of blessings: wisdom, life, and the favour of the Lord.—(Prov. vii. 34, 35.)

The true nobility of Berea were those who, with all readiness of mind, searched the Scriptures *daily*; patient continuance in such well-doing hath great reward, both in this life and that which is to come.—(Acts xvii. 11.)

It is good that the Word be rightly divided as regards reading it: line upon line and precept upon precept; here a little and there a little; much after the manner that we strengthen the body by periodical refreshment.

The mind needs a daily variety of food as well as the body; this is provided for where the readings for the same day are from different parts of the Word. A mixed spiritual diet is conducive to breadth of mind and a well-balanced understanding, with versatility of talent and ready wisdom.

History, prophecy, promise, proverb, law, exhortation, biography, narrative, interpretation, vision, parable, miracle, prayer, praise, allegory, type, and every other form of instruction contained in the Bible are put to the best account in a

tri-part *daily* reading of the Word, and constitute a wholesome and health-building exercise of the senses in divine things, well calculated to promote spiritual discernment and a free and unobstructed circulation of life-power in the new man.

When a man's mind is in a robust state of health, he will be able to say with Paul, "I have esteemed the words of His mouth more than my necessary food." Where brethren and sisters as yet have no experience of such a ravishing desire for the Word, let them begin to read it diurnally as the best means to beget it.

When brethren and sisters are prevented from a "daily ministration" of the Word to their minds by circumstances over which they have no control, their case is to be pitied, and escaped from as early as practicable; but where the daily reading is neglected to attend to any other business in which brethren are their own masters, they are then much to blame, as pursuing a ruinous policy. But, again, if any attend not to their "appointed portion" from a spirit of preference or choice of social gossip on mere worldly matters, let such beware; they are more dead than alive, and far more likely to do the works of sinners than the righteousness of saints.

The place which the commandments, statutes and judgments of Jehovah ought to have in our daily economy is well set forth in a precept to Israel, viz:—

- 1.—They shall be in thine heart.
- 2.—Thou shalt teach them diligently to thy children.
- 3.—Thou shalt talk of them when thou sittest in thy house
- 4.—Thou shalt talk of them when thou walkest by the way.
- 5.—Thou shalt talk of them when thou liest down.
- 6.—Thou shalt talk of them when thou risest up.
- 7.—Thou shalt bind them for a sign upon thine hand.
- 8.—They shall be as frontlets between thine eyes.
- 9.—Thou shalt write them upon the posts of thine house.

10.—Thou shalt write them on thy gates.

11.—Thou shalt beware lest thou forget Jehovah.

12.—Ye shall not turn aside from the commandment to the right hand or to the left.—(Deut. vi. 6, 12; v. 32; xvii. 20.)

A beautiful and interesting unity of spirit is presented in the idea that all the brethren and sisters throughout the world are joined together in one mind to keep each other company day by day in reading the same portion of the Word of truth and meditating together upon the same inspired realities of the past and the future. May the Lord find us all so doing.

REFERENCE TABLET No. 71.

THE PERFECT DAY.

The next age will be characterised by the *absence* of war and bloodshed, national quarrels, social and political strifes and party animosities, together with all standing armies, fortresses and engines of destruction, with all the aggressive and carnal weapons of modern and ancient warfare, which will then be destroyed, or turned to better and more profitable account in the peaceable departments of husbandry, &c.

The age to come will witness the complete abolition of slavery and tyranny; the overthrow of bribery and corruption; the suppression of crime; a great diminution of the rate of mortality; the annihilation of drunkenness, lawlessness, idolatry and debauchery; the uprooting of every unlawful and defiling institution under the sun; the downfall of every government on the earth by conquest; and the unconditional surrender of place and power to the one righteous King of all the earth.

The coming age will obliterate all traces of ignorance, superstition and error, as systems of imposture; it will relieve the world also of all popes and parsons of every order and degree; it will also banish from creation all religions but one, and chase from the face of the earth the thousand and one "reforms" of human history; and substitute them all by an invincible administration of order, justice, enlightenment and goodwill, yielding glory, honour, strength and gladness in all the earth.

The future age will destroy the debasing relics of the "dark ages,"

bring down the mammoth edifices now associated with priestly imposition and spiritual harlotry, and tilt over the sculptured monuments and statues of human cleverness; for Jehovah alone shall be exalted in that day.

The forthcoming day will be marked by the scarcity of juvenile depravity and infant mortality: it will be known also for the absence of theatres and all profigate places of amusement, and for its demolition of gaols, dungeons, prisons, castles, abbeys, with all their adjuncts of crime, torture, degradation, and misery.

The day at hand will be noted for the disgorging and redistribution of wealth, the nullification of all leases and land tenures, the abrogation of all existing titles, and the disqualification of all humanly-appointed judges, magistrates, and national and local officials of Church and State throughout the world, that they may be substituted by the humble and meek, appointed by divine approval, and girded with righteousness and truth.

The *aton* of peace will be pre-eminent for the absence of narrow and ill-conceived thoroughfares, unhealthy and badly-lighted dwellings, unsightly and irregular structures, dilapidated property, dirty, horrid, and badly ventilated workshops, together with all the slave-driving, get-all, save-all, keep-all, and mammon-worshipping principles of this sordid, self-loving world, which will then be buried out of sight in one huge grave of everlasting oblivion.

The era of truth will be minus the profanity and utter godlessness of these present times; rebellion will be quelled, disorder will disappear, immortality will be smitten on the head, grasping avarice will die, lying lips will cease out of the land, diabolism will be chained, folly will expire, injustice will be extinct, evil speaking will be dried up, the wicked will be cut off, evil doers will perish, the *mere* man of business be blotted out of existence, the adversaries of Jehovah broken to pieces, the wicked consumed into smoke, and the stiff-necked enemies of all righteousness will be ground to powder.

In the epoch of regeneration sorrow and sighing will flee away, the tears of the mourner will be wiped dry, strikes will come to an end, the rough places will be made smooth, and the crooked places put straight, that which is first now will be last then, and that which is last in this time, will be chief in that

time; altogether, the world will have a fresh beginning, the old order of things will pass away, that a new order may be born.

In the millennium of liberty, the world will be freed from the present misappropriation of thousands of millions sterling to the building, rebuilding, and renovating old cathedrals and churches. These musty old samples of heathenism will then be dealt with for the last time, and the enormous wealth by which they have been upheld in "times of ignorance," will be disbursed abroad to the benefit of universal humanity.

The "perfect day" will be honoured by the presence of Christ, illuminated by the "Sun of Righteousness," crowned by the "King in his beauty," adorned with "holiness to the Lord," sanctified by the truth, graced by universal peace, glorified by the knowledge of Jehovah, established by the counsel of the Father and the Son, enriched with streams of blessing, will be seen smiling with content and plenty, looking gloriously free, with brotherly liberty and love, and laughing with everlasting joy.

REFERENCE TABLET No. 73.

FRATERNAL SALUTATIONS.

"Peace be with thee."—(Jud. xix. 20.)

"Peace be to thee, and peace be to thine house, and peace unto all that thou hast."—(1 Sam. xxv. 6.)

"Peace be to this house."—(Luke x. 5.)

"The blessing of the Lord be upon you, we bless you in the name of the Lord."—(Ps. cxxix. 8.)

"Blessed be thou of the Lord."—(1 Sam. xv. 13.)

"God be gracious unto thee."—(Gen. xliii. 29.)

"Art thou in health?"—(2 Sam. xx. 9.)

"All hail."—(Matt. xxviii. 9.)

"The God of love and peace be with you."—(2 Cor. xiii. 11.)

"Grace and peace be multiplied to you, through the knowledge of God and Jesus our Lord."—(2 Pet. i. 2.)

"Grace to you and peace from God our Father and the Lord Jesus Christ."—(Phil. i. 1; Gal. i. 1.)

"Peace be to the brethren and love with faith."—(Eph. vi. 23.)

"The Lord Jesus Christ be with thy Spirit."—(2 Tim. iv. 22.)

"Peace be with you all that are in Christ Jesus."—(1 Pet. v. 14.)

"Grace be with all them that love our Lord Jesus Christ in sincerity."—(Eph. vi. 24.)

"The Lord bless thee and keep thee, the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."—(Num. vi. 24-26.)

"Beloved, I wish above all things that thou may'st prosper and be in health."—(John iii. 2.)

"The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you."—(2 Cor. xiii. 14.)

"My love be with you all in Christ Jesus."

"The grace of our Lord Jesus Christ be with your spirit."—(Phil. xxv.)

"Grace be with you."—(Col. iv. 18.)

"Peace be unto thee." (Angel.)—(Dan. x. 19.)

"The very God of peace sanctify you wholly."—(1 Thess. v. 23.)

"The Lord be with you." Response: "The Lord bless thee."—(Ruth ii. 21.)

REFERENCE TABLET No. 74.

THE GENEALOGY OF PRINCIPLES.

Like begets like in principles as well as persons, love begets love, zeal begets zeal, patience begets patience, devoutness begets devoutness, friendliness begets friendliness, disinterestedness begets disinterestedness, humbleness begets humility, holiness begets holiness, goodness begets goodness, benevolence begets benevolence, liberality will generate liberality, and so on.

Every man carries about with him a moral atmosphere, the counterpart and outbreathings of his own mind, which affects the circle of his acquaintance for good or evil, according to its nature; thus harshness will reproduce harshness, retaliation will produce resentment, folly will produce foolishness, envy will reproduce envy, unfairness will reproduce unfairness, selfishness will reproduce selfishness, pride will reproduce pride, unkindness will reproduce unkindness, coldness will reproduce coldness, boastfulness will reproduce boastfulness, and undevoutness will generate undevoutness, &c.

The progenitor's works are faith and

love, and the parents of faith and love are promise and faithfulness.

The mother of sin is lust, and the children of sin are shame and death.—(James i. 15.)

Eternal life is the fruit of justification, justification is the fruit of repentance, repentance is the fruit of faith, faith is begotten by hearing, and hearing (knowing) is begotten by the Word of God.

Holiness is the child of sorrow, wisdom is the offspring of diligence, and the fear of the Lord; and diligence and faith are the parents of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love.—(2 Pet. v. 7.)

Discretion is the son of wisdom and understanding, reverence is the child of veneration and humility, and “not ashamed” is the child of hope, and hope is the child of experience, and experience is the child of patience, and patience is the daughter of tribulation.—(Rom. v. 3-5.)

The carnal mind is the mother of evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, evil eye, blasphemy, pride, foolishness.—(Mark vii. 21-22.)

The generation of the new man in Christ Jesus is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.—(Gal. v. 22, 23.)

Obedience is the offspring of chastise-

ment, endurance is born of hardship, perfection is begotten of suffering, and salvation is born of the marriage between “patient continuance” and “well-doing.”

REFERENCE TABLET No. 75.

THE DOUAY VERSION.

“God will come forth from the south, and the Holy One from Mount Paron.—(Heb. iii. 3.)

“Thou wentest forth for the salvation of Thy people, for salvation with Thy Christ.”—(Heb. iii. 13.)

“I will rejoice in the Lord, and I will joy in God my Jesus.”—(Heb. iii. 18.)

“As if the waters should depart of the sea, and an empty river should be dried up: so man when he is fallen asleep shall not rise again till the heavens shall be broken.—(Job. xiv. 11, 12.)

“Who knoweth if the spirit of the children of Adam ascend upward, and if the Spirit of the beasts descend downward.”—(Eccles. iii. 21.)

“Let the Gentiles be judged in Thy sight; appoint, O Lord, a languiver over them; that the Gentiles may know themselves to be but men.”—(Psalm ix. 20, 21.)

“Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, for the King of Glory shall come in.”—(Psalm xxiv. 7.)

The Christadelphian.

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

NOVEMBER, 1874.

SUBSCRIBERS will bear in mind the need of early renewal if they intend to continue the *Christadelphian* after December. We are obliged to act on the plan of making up the new list from letters of renewal actually coming to the office. Some are under the impression that we go by the old year's list for the new year's despatch; and failing to send word, they are disappointed at not receiving their *Christadelphian* as usual. In some cases, it is unwisely taken as a Personal sign. The amount of business

compels the adoption of a system; and the system of making up each year's list of subscribers from the prepaid renewals sent to the office is found to work best all round

ANSWERS TO CORRESPONDENTS.

D.L.—Baptism into the name of the Father and of the Son, and the Holy Spirit, does not depend upon the pronunciation of any form of words over the obedient person by the baptizer, but upon the faith and intent of the baptised. It is an act of obedience, and herein does its acceptability with God lie. It is appropriate that the character and effect of the act should be orally proclaimed by the baptiser at the time; it is profitable for onlookers and comforting to the obedient that it should be so; but there is no command making it essential.

“C.”—Sprinkling is not baptism. There-

fore, in being "sprinkled in infancy" you were not "baptised in infancy," and are, therefore, unbaptised. But even if you had been immersed in infancy, you would not have been baptised in the New Testament sense of the term; because New Testament baptism is the baptism of *believers* ALWAYS. The baptism of infants is an invention of the apostacy. Therefore your immersion on receiving the truth is far from a "work of supererogation;" it is a matter of necessity if you are to put on Christ, according to apostolic teaching.—(Gal. iii. 27.) The same words may be used as were pronounced at your infantile baptism, but it is not the words pronounced that give character or validity to the act of baptism, but *the faith of the believer in the act of obedience.*—(Col. ii. 12.) Until you are baptised on the affectionate reception of the truth as it is in Jesus, you deceive yourself in thinking you have "entered into Christ and been made one with him."

A SISTER.—The sense in which the Apocalyptic rainbow "round about the throne," is to be regarded as a token of the Abrahamic covenant, and its connection with the natural rainbow are very fully defined and proved in *Eureka*, vol. ii., pp. 22-26, to which we refer you. The word "generation," in Luke xi. 50-51 ("The blood of all the prophets which was shed from the foundation of the world . . .

shall be required of *this generation*") is, doubtless, to be understood in its common acceptance. The meaning of it is illustrated in the calamities that overwhelmed the country forty years afterwards. As to why the people contemporary with Christ should be "held responsible for the shedding of the blood of Abel and others whom they did not know," the principle is indicated two verses before: "*Ye allow the deeds of your fathers.*"—(verse 48.) One who "allows," in the sense of approving and defending the deed of another, is as much guilty of that deed as if he were the actual performer. On this principle, the law holds the witting receiver of stolen goods equally guilty with the thief. The generation contemporary with Jesus showed themselves the murderers of Abel in murdering Jesus, for in principle there was no difference between one and the other. God had had long patience with the perversity and misdeeds of His people; but in the days of Christ, the limit of patience had been about reached, and one mighty avengement was about to burst forth on the heads of a generation who were held guilty of the ancestral sins which they approved and practised.

GOD-MANIFESTATION NOT TRINITARIANISM.

How is the passage in Heb. i. 10-12.

explained in harmony with the Christadelphian doctrine of Christ's non-existence before birth?" (Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish but thou remainest, and they all shall wax old as doth a garment. And as a vesture shalt thou fold them up, and they shall be changed, but thou art the same and thy years shall not fail.)—(C.D.)

ANSWER.—"Christ's non-existence before birth" is not a form of speech that exactly defines Christadelphian doctrine on the subject. The personage Jesus was a *manifestation* by the Eternal Spirit operating formatively in his conception and energetically at his baptism—both acts being an anointing of the Seed of David with the Spirit, and constituting the resultant man the anointed or Christ. Since the resultant man was a *manifestation* of the antecedent anointing power, apart from which he would have had no interest, value, or even existence, he cannot well be considered apart from that power. He would not have been Christ apart from it; and since that which made him Christ was the power of the Eternal Father working for the manifestation of HIMSELF in the flesh of David, a true Christadelphian could not, without qualification (understood or expressed,) speak of Christ as at any time non-existent. He was the Father in manifestation by christening or anointing of the Spirit. Hence to him, as such, words are addressed that are not addressed to the angels or to any of his brethren; and these words as often as not (as in the case of those referred to) identify him with the pre-existent Father, while as yet Jesus of Nazareth was unborn. A great mystery it must ever be to those to whom the Father Himself must (while in the flesh) be a mystery; but it is at least as intelligible as such a doctrine can ever be, and plainly distinguishable from Trinitarianism, as the manifestation of the Eternal Father in contrast to the manifestation of an Eternal "Son," so-called.

UNFORGIVEN SINS.

"Please explain the following passage on page 27 of ANASTASIS. Speaking of having an advocate with the Father, it says, 'Mortal sins, however, he will not pardon. No amount of confession will obtain the remission of these. The advocate will not plead for saints who commit such offences.' And the reader is referred to Eph. v. 3-6, and Gal. v. 19, 21. Kindly tell me if the 'mortal sins' referred to are those specified in these verses."—(J.A.G.)

ANSWER.—In the place referred to in Ephesians, Paul says, "No whoremonger

nor unclean person, nor covetous man, who is an idolator, *hath any inheritance in the kingdom of Christ and of God.*" In Galatians, his words are "The works of the flesh . . . are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have told you in time past, that *they which do such things shall not inherit the kingdom of God.*"

A "whoremonger," a "covetous man," &c., is a person who is so by *established and continuing practice.* "They who do such things" (as Paul enumerates) are clearly those who *go on doing them*, and not those who once did them; for Paul writes to the Corinthians, "Such were some of you; but ye are washed;" and as regards a brother who offended in the matter of fornication, he commands them on his penitence to "forgive him."—(2 Cor. ii. 7.)

Consequently "the saints who commit such offences," for whom Dr. Thomas says the Advocate will not plead, are saints who "go on committing" them. The idea is, that the intercession of Christ is not available for saints who live in sin, but for those who crucify the old man and follow after righteousness. There is only one sin too heinous for forgiveness (Matt. xii. 31), the sin against the Holy Spirit, which consists of imputing (in the face of evidence) the operations of the Holy Spirit to another cause. Whether it is possible, in the absence of the Spirit's visible work, to commit this sin, is a moot point; unless it be in a case where a man knows and believes the truth, and joins with others, from mercenary or other motives, in denouncing it as error.

DR. THOMAS'S TRANSLATION OF *δι' ου*.

How could Dr. Thomas, in Phanerosis (p. 13) translate δι' ου by "on account of whom," when the Lexicon says that "δία means through (or by means) with the genitive?" and why, in 1 Cor. viii. 6, when the pronoun is genitive in each case, did he translate εἰ by the two different expressions, "on account of whom" and "through him." Ought it not to be "by" or "through" in both cases?

ANSWER.—We are sorry Dr. Thomas is not in the land of the living, to answer for himself. We hope it will not be long before he is so; but when he re-appears, all questions of translation will be at an end to the relief of every Greek-travailing soul. Meanwhile, we must try and answer for him. The remark to be made, then, is, that though as a matter of words, "by him" is a stricter translation of *δι' ου* than "on

account of him," yet in many cases, "on account of him" represents more accurately the nature of the transaction alluded to. Even in English usage, the proposition "by" is somewhat flexible in its meaning, sometimes importing prime and sometimes indirect causation. Thus when we say, "A cheque was forged by the clerk," the clerk is the positive actor; but when we say, "We have come to much grief by him," we do not precisely define the clerk's relation to the matter in hand. He may be the positive actor; but on the other hand, it may be that we have suffered at the hands of someone else because of him. In Greek, the propositions are much more unprecise in this respect. Though as a general rule it may be laid down, that preceding a genitive, *δι* means positive actorship, and preceding the accusative, a passive causation, yet there are exceptions. Thus, when Paul says that "Grace reigns through righteousness" (*δια δικαιοσυνης*), he does not mean to affirm that righteousness is the positive dispenser of grace or favour; for from God the favour comes, but *on account of* righteousness, and in this sense, "by means of," or "through." The nature of the subject must be allowed to govern the sense, whatever the rules of the grammarians may be. It was probably on this principle that Dr. Thomas used "on account of him" as a strictly accurate rendering of *δι' ου* in a connection so liable to be obscured by Trinitarian bias. It was "on account of" Christ that the Mosaic ages were constituted, for the whole plan centres in him, not by him in the positive sense, for it was by Moses that God constituted the Mosaic ages on account of Christ. As for the renderings in 1 Cor. viii., they are alternative and selected in the light of the truth.

HEAVENS AND EARTH POLITICAL.

Can the words "heavens and earth" be said to have a political signification in Isaiah li. 6? ("Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner.") If the signification of the words be not political, how are they explained?—(C.W.D.)

ANSWER.—The answer is two-fold in its bearing against orthodox religion. 1. The context establishes a figurative meaning to the words, and 2, if it were not so, their literal understanding would not be incompatible with the fact that the heavens and earth physical are destined to be everlasting.

1. The evanescence of the heavens and earth in question is declared in antithesis to

a preceding declaration as follows:—"My righteousness is war; my salvation is gone forth and *mine arms shall judge the people*. The isles shall *wait upon me* and *on mine arms shall they trust*." Now it would be no antithesis to this to say that the globe wherein "the people" dwell, and the heavens that give the "isles" light and life are to vanish. For then there would be no scope for the judging of the people declared. But it is a natural antithesis to it to say that the human arms upon which the people were leaning—the system of government existing among them, and in which they were trusting, *alias* the heavens and earth of the then present economy of things—would perish. "They that dwell therein" refers to both heaven and earth, and points to the occupants of the system. They were to die and the system disappear, "but *my salvation shall be for ever* and my righteousness shall not be abolished." We know from many other parts of the Word, that this "salvation" includes inheritance of the earth and particularly "the land of promise." The development of this salvation, when the heavens and earth of the then present system of things should have passed away, involved the setting up of a new system, a new heavens and new earth. Accordingly we read in this very chapter that the mission of Christ was to be to "*plant the heavens and lay the foundations of the earth* and say unto ZION, "Thou art my people" (verse 16); consequent upon which, comes forth the address to down-trodden Jerusalem to "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of His fury!"—(verses 17, 23.)

2.—Even if these things were not so, it would be possible to understand the language of the verse in question without destroying the truth that the physical ordinances of heaven and earth are perpetual.—(Jer. xxxi. 36.) Lifting their eyes to the heavens, they would see golden clouds in the Oriental sky, destined to vanish away like smoke; casting their eyes on the ground, they would behold decay and death the universal rule, and would, therefore, have a reason for placing their trust in the future things promised, when stability and incorruptibility would be the characteristics of all things.

RENUNCIATIONISM.

W.B.—The publication of C.W.'s paper is unnecessary. It could have no more "complete reply" than it has already received many times over. Suffice it for your own sake, in answer to the question, "how comes the existing variance between Christadelphians and Renunciationists," and whence the name "Renunciationists," to

say that the first comes from former friends having "renounced" (their own word) a doctrine of Scripture, the discovery of which has removed one of the greatest stumbling blocks in modern times, out of the way of the reception of the gospel of Jesus crucified; and the second (the name) originates in and describes the fact of their having so done. As to the printed proposition which you forward, its unscripturalness lies in the following sentence: "That though bone of our bone and flesh of our flesh, he was not a 'constitutional sinner,' or a sinner in any sense whatever; but **THE SON OF GOD**, not under sentence of death, or included in the judgment that came upon all men unto condemnation."—(Rom. v. 18.) It is true that Jesus was, in no sense, a transgressor; in no act or sense did he disobey God; but he was hereditarily related to sin in his birth, in so far as he inherited the weak, defiled, mortal nature resulting from the introduction of sin by Adam. This was a necessity before he could take that sin away; for otherwise, an angel or a beast would have sufficed. This being the sense of the phrase "*constitutional sinner*," that is, a man made subject to the consequences of sin in being born of a sin-polluted mother, it is a contradiction in terms to say that he was bone of our bone and flesh of our flesh, and yet not a constitutional sinner. Our being constitutional sinners is an affair of inheriting certain bone and flesh, which have come under the operations and condemnation of sin, and if Jesus had this bone and flesh, how could he be otherwise than what the printed proposition denies him to be? It would be a permissible parody of the printed words to say, "Though bone of our bone and flesh of our flesh, Jesus was not a man or a member of the human race in any sense whatever."

But though constitutionally related to the consequences of sin, Jesus was no transgressor. On the contrary, he was "holy, harmless, undefiled, without sin." He was absolutely and without qualification, "separate from sinners" as regards moral characteristic. Herein—(without considering the secret cause of his sinlessness, viz., his relation to the Father whose manifestation he was)—lay the great difference between him and us. It is this difference which gives point to the repeated declaration that he "died for us." It was our "many offences" that made our case hopeless. It is the forgiveness of these for his sake that constitutes the great feature of proffered mercy. This is manifest from many Scriptures that you will be able to call to mind if you are a constant reader of the Word. Now of these transgressions, iniquities, sins, Jesus had none. He was morally without spot; though physically, he was the flesh of David in all its hereditary

relations. This was the great difference between him and us. The mistake of former friends lies in confounding his character with his physical nature. His character was without spot; his physical substance was the same as our own; and since the mortality we inherit from Adam resides in our physical substance, Jesus in partaking of our physical substance necessarily partook of our mortality, and was, therefore, fitted to endure in himself that condemnation of sin which the law of God required on the cross as the foundation of a return to favour on the part or all the sons of Adam who should place their faith in the offered Lamb of God. On such a sin-bearer, our actual sins could be laid in their effects without any departure from the divine modes of operation. It was not the substitutionary atonement taught by orthodox christianity which has stumbled thoughtful minds so long. Jesus does not turn away anger or pay a debt by suffering instead of others. This substitutionary doctrine is the most hideous part of Renunciationism. It is a return to the apostasy in this particular. It is innocent and beautiful on the surface, but it mars the wisdom of God in the gospel, and insults Him in its logical results. It destroys the doctrine of forgiveness by favour. It makes Him exact a debt and then speak of having forgiven it. It obscures the fact that Christ's death is God's own gracious act by which our affections are engaged, our will constrained and our haughtiness humbled that we may receive the forgiveness offered over the body of the Slain Lamb in whom, as one of ourselves, there was endured what the Father's honour requires in His dealing with a sinful race. Rescued from death by the Father, because of his obedience, this slain lamb revived is offered to us as the dispenser of the Father's favour in the Father's name. The teaching of the printed proposition makes Jesus a substitute instead of our elder brother, and denies he came in our flesh, which compels those subject to apostolic teaching to stand aside from all who uphold it.

QUESTIONS CONCERNING CHRIST.

1.—*Do you think that Adam was created mortal?*

ANSWER.—No; he was created neither mortal nor immortal, but capable of becoming either.

2.—*Was there any difference in nature between Adam when created and before baptism?*

ANSWER.—Yes. Adam was "very good;" Jesus, who refused the application of the term "good" to himself (Matt. xix. 17) was Adam's nature the worse for a four thousand years' sin-wear.

3.—*Was Jesus born under condemnation?*

ANSWER.—In the scriptural sense of hereditary condemnation, the answer is, yes; but this requires to be fenced against the misunderstanding natural to the terms employed. Condemnation, in its individual application, implies displeasure, which cannot be affirmed of Jesus, who was the beloved of the Father. But no one is born under condemnation in its individual application. That is, no one is condemned as an individual till his actions as an individual call for it. But hereditary condemnation is not a matter of displeasure, but of misfortune. The displeasure or "wrath" arises afterwards, when the men so born, work unrighteousness. This unrighteousness they, doubtless, work "by nature," and are, therefore, by nature, children of wrath—that is, by nature, they are such as evoke wrath by unrighteousness. It was here that Jesus differed from all men. Though born under the hereditary law of mortality, as his mission required, his relation to the Father, as the Son of God, exempted him from the uncontrolled subjection to unrighteousness.

4.—*Jesus, though made under the law, being obedient to the law, was he not uncondemned by the law?*

ANSWER.—Yes, so far as personal innocence was concerned; yet in "hanging on a tree," he came under its curse.

5.—*Did he not die under the sentence, "Thou (the serpent) shalt bruise his (the woman's seed's) heel," instead of "Dust thou art and unto dust shalt thou return?"*

ANSWER.—The statement concerning the bruising of the woman's seed is not a sentence, but a prophecy. Doubtless it applied to the woman's seed, but not with the effect of teaching the exemption of the woman's seed from the woman's constitutional relation to death, for they are both one in that respect; but rather an intimation that in a special way (outside the death sentence) the serpent-class among Adam's descendants would temporarily prevail against him who was emphatically the seed of the woman, which came to pass in the crucifixion, which, because of the resurrection, was only comparable to a heel bruise.

6.—*Did Jesus die under the penalty of Adam's transgression?*

Answered in the response to Question 3.

7.—*What is the difference between death as the wages of sin and death as a sacrifice?*

ANSWER.—"Death as the wages of sin" is a definition used by Paul in contrast with everlasting life as the gift of God. Therefore it means death, under the divine anger, inflicted for the extinction of the sinner. This was not the nature of the death Jesus died, which was "death as a sacrifice," and the only "death as a sacrifice" that in this sense ever occurred to a human being.

This was a death, required in the wisdom of God, for the vindication of His violated supremacy, before He would consent to receive rebellious man into everlasting friendship and life. It was not founded on the principle of substitution (which is an inhuman, and barbarous, and unjust principle); for had it been so, the one to be sacrificed might either have been an angel or a man created direct from the dust or in some other way separate from human kind, instead of being born of a woman of our race. It was founded on the principle of consistency: "to declare his righteousness for the remission of the sins that are past, that he might be just and the justifier of him that believeth in Jesus."—(Rom. iii. 25.) In Jesus, who was sent by Him, the law of His righteousness is upheld; and his kindness offered to us without the compromise implied in the idea of substitution. Had Jesus not been born in the channel of human condemnation, the law of righteousness would have been violated instead of magnified in his death, for the righteousness of God would not have been illustrated in the death of the non-mortal. The very thing which Renunciationists deny was the very thing that was necessary, and the very thing that was accomplished in the Lord's birth of Mary; apart from which no necessity existed for his being born of a human mother at all. It is this very thing that preserves the Lord's death as the righteousness of God, and protects it from the clouds and darkness raised by the orthodox theory of substitutionary atonement. "Death as a sacrifice" was the death of a righteous, God-begotten, God-sent, God-upheld Bearer of the condemnation of others—a condemnation put upon him first by birth, and secondly by the mode of his death; a death which having been submitted to in obedience, was speedily terminated in resurrection through interposition of the Father's love, who was "well pleased."

8. *Does the apostle teach in 1 Cor. xv. 22, that all who die in Adam die to rise no more, as taught concerning some in Isa. xliii. 17?*

ANSWER.—Paul's words are, "As in Adam all die, even so in Christ shall all be made alive," a consideration of which will show that the "all" is the same in both cases. The "all" to be made alive are those described in verse 51 as "*we* all," that is, accepted believers; *they* will all be changed, or made alive, at the advent of Christ. Consequently the "all" that die in, by, or through Adam are this same class, who, when the change comes, ask, "Oh death, where is thy victory?" showing that death once had the victory over them, even now, while as yet they are physically in Adam. At that time, death is "swallowed up in victory," showing that death prevails with them until the change arrives. So far then

from the dying in Adam meaning no resurrection, the contexts show that every one of the "all" referred to will rise again; that is, the saints.

PAUL'S CORINTHIAN ARGUMENT ON THE RESURRECTION.

"A.B." writes, "I would like to have your opinion on 1 Cor. xv. 36, 42, as to WHEN IT IS SOWN? It says in verse 36 'that which thou sowest is not quickened *except it die*,' which makes it look something like being sown at death."

Another correspondent writes on the same subject as follows: "When Paul was writing to the Corinthians on the resurrection, after showing that a seed cannot reproduce its kind unless it die, (1 Cor. 15, 36,) goes on to say 'thou sowest *not that* body that *shall be*' (ver. 37), clearly showing that the fruit 'raised' is not the same as that sown, being superior to the seed. Also he says that there are different kinds of flesh; and bodies celestial and bodies terrestrial; one glory of the sun, another glory of the moon. Now is not Paul bringing before us the existence of *two different kinds of bodies*? As the fruit of the seed surpasses the seed, so does man surpass the animals. So does the sun surpass the moon in glory, and the celestial surpass the terrestrial bodies. So I understand him to say it will be in the resurrection. Paul does not tell us that the resurrection-body is greater than our present body, but that as there are celestial and terrestrial bodies in the present order of things, 'so also in the resurrection of the dead' (verse 42,) having its natural body and its spiritual body.—(ver. 44.) Is not this an affirmation that there are two bodies in the resurrection? We certainly do injustice to Paul when we associate our death with his arguments. He is not writing about death. His death of the seed is the development of a new body from the old seed, an evolution of a spirit body from the *natural* body. Not the burying of corpses in the ground, which has no comparison to a germinative seed. Again he is only speaking of the resurrection of the just in this chapter, for he says 'Death is swallowed up in victory.' This could not be said of the unjust, neither could they have a 'natural and a spiritual body.' Therefore the case of the wicked will not fit the analogy from nature; they will not undergo the change from the natural to the spiritual body, as the seed is changed into that body 'that shall be.'

We see the need of two bodies in the resurrection to correspond with nature, and it is only the just that will so correspond, because the unjust will only have one. The question is, when is the body sown? If this is rightly answered, the matter will appear as clear as water. Paul says, 'it is *sown* in corruption.' Let the Scriptures decide in

what sense the word 'sown' is applied to man. 'Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah with the SEED of MAN, and the seed of the beast.'—(Jer. xxxi. 27. This is undoubtedly the multiplication and national resurrection of Israel, 'For I will watch over them to build and to plant, saith the Lord (ver. 28), 'Behold, I am for you, and I will turn unto you, and ye shall be tilled and sown, and I will multiply men upon you all the house of Israel, even all of it.'—(Ezek. xxxvi. 9, 10.) 'I will sow her unto me in all the earth.'—(Hosea ii. 23.) So we see that the refilling of the land of Israel is a sowing it with man. Now, if man grew out of the ground like sprouts, there would be some show for saying that putting man in the ground is sowing him; but man does not grow out of the ground; he grows UPON the ground. Therefore, to put man UPON the ground is to put him in the place where he grows, and that is his being sown.

Since Paul compared resurrection to raising corn or grain, let us see what the seed is before sowing it. The Word saith, 'The children of the promise are counted for the seed.'—(Rom. ix. 8.) Therefore, all that are sealed with the spirit of promise (Eph. i. 13) constitute the resurrection GOOD SEED, which will bring forth fruit to the operation of the Spirit. Therefore, to put a man upon the earth in his mortal state after being re-organised, is to sow him in corruption, and in weakness, and in naturality, but if he has the word of life in his heart, it will spring forth after a while like the germ in the seed.

Laying a dead body in the ground is not sowing it, for 'that which thou sowest is not quickened except it die (Cor. xv. 36), and a DEAD body CANNOT DIE. I cannot find a single verse where sown is applied to burying a corpse: it is always applied to living men. So the resurrection body must first be alive that it might die (in being changed) and bring forth much fruit.—(John xii. 24.) Paul confirms this by saying 'it is a natural body.' The phrase translated natural body is *soma psucheekos* and *psuche*, the Greek Lexicon renders 'the power, spirit, or breath of life.' The correct reading of *soma psucheekos* would, therefore, be 'a breath-of-life body,' which is opposed to the idea of death. It would follow that it is a living body that is sown. Indeed a 'natural body' is nothing else but a living body. Therefore we see the analogy clear; that is, if the natural body sown contain the Word, the germ of life, it will spring forth in the harvest-judgment unto life eternal. Then mortality will be swallowed up of life, as the seed dying is swallowed up of that which grows from it. The seed when put into the ground does not corrupt, but is the basis on which the rain and sunshine

operate in the evolution of the new body. So the bodies of the saints will be the basis for the operation of the Sun of Righteousness to develop from these sons of earth 'trees of righteousness, the planting (or sowing) of the Lord that He might be glorified.'—(Isaiah lxi. 2.)

A BROTHER.

REMARKS.

Of the two letters foregoing, one is, in form at all events, an answer to the other. How far the answer can be sustained may be a question. It is ingenious and, on some points, conclusive; but, as a whole, it cannot be held entirely satisfactory. Little weight, for instance, can be attached to specimens of a general and figurative use of the word 'sow' as explaining a special meaning of the word. This special meaning must be determined in the special connection of its use. We must take our cue from the start of Paul's argument in the case. Now, this start is undoubtedly the objection of one who disbelieves in resurrection altogether. It is not a question of how resuscitated mortals advance from the natural to the spiritual state, but of the possibility of men once dead coming to life again at all. The question is, "How are *the dead* raised up, and to what body do they come?" It must be admitted that "the dead" in this question are people who have once lived and are no more. It cannot be understood of those who have been dead and are now alive, as in the case of "the dead small and great standing before God"—(Rev. xx. 12). because it is the phrase of a disbeliever in the resurrection. It is parallel with the phrase in the other question in the same chapter: "How say some among you that there is no resurrection of *the dead*?" (v. 12) which beyond question applies to *those who are in the dust of death*. The "dead" of the one question is "the dead" of the other.

Accepting this view, the question on which Paul's whole discourse in 1 Cor. xv. hinges, may be understood thus: "How is it possible that the dead can be raised, seeing life is extinct, and all that belonged to or characterised the person is dissolved? and to what body can they come, seeing the body they had is destroyed and absorbed in the earth, and another body would not be the same one?" Or: it may be understood another way: "Granting, in view of the evidence you have adduced, that the dead will rise, how is it done? and what sort of a body will they have in the resurrection?" Paul's answer is the illustration of the grain, which being an answer to an unbeliever, must be looked at from the unbeliever's point of view. The unbeliever puts grain in the earth, expecting a living reproduction. The fact that the

sown grain must perish before he can have his crop, is no obstacle to his expectations. This is the fact laid hold of by Paul as the first answer to the objector's question. It is as much as if he said, "Here is a case in which, by your own admission, death precedes reproduction (for away from all abstract views of the case, the grain, as an individual grain, does perish, even if its perishing be but a transmutation of the form of life). Since, therefore, you believe in resurrection in that case as a fact because you see it, why should you be such a fool as to deny it in the case of men, seeing resurrection, in their case, is attested in the case of Christ?" Regarding the argument in this light, there is a force in it which an honest unbeliever would feel.

And if this is the argument, then "sow" undoubtedly means depositing the seed in the earth, for it must be put there in order to "die;" and "sow," as applied to the dead, must have the same significance, because it is the sense of the word as applied to grain that gives the application of it to the resurrection. No doubt there is a want of complete parallel in the details, because a seed reproduces itself by its inherent constitution when acted on by the soil, and dead bodies do not. Still, if it be kept in view that it is the *fact* and not the *mode* of reproduction, in the case of the dead, that is under discussion, the illustration will not appear far-fetched, nor is the logic of the argument weak. On the question of the identity of the body, the illustration is equally forcible. A grain of wheat, though not the identical grain from which it has sprung, is the same for all *practical* purposes. It is the same in its nature and relations though sprung from one that is dead—every seed producing *its own body* in this sense is the universal rule: its own nature and its own form, though new as to atomic identity. This fact the unbeliever receives in the matter of grain; and, therefore, Paul contends he ought to have no difficulty in receiving a similar fact in the case of men. A man raised from the dead, though new as to the substance of which he is composed, becomes in the hand of God as easily the same man for all *practical* purposes (such as memory, identity, love, praise, joy, &c.) as the reproduced grain is the same grain for all practical purposes of taste, nutrition, &c. But here

comes another objection, implied in the line of Paul's argument, though not expressly alluded to. The dead raised on the grain-principle must be the same flesh as they were before, therefore, mortal; and in that case, what advantage is gained by resurrection, seeing they must die again? And if not the same flesh, how can they be the same people? This objection seems to be answered by Paul's next illustration, "All flesh is not the same flesh:" there is variety: there are different sorts of flesh and different kinds of glory. So in the resurrection, though it springs (this is an admissible rendering of *σπειρεται*, the one adopted by Dr. Thomas, and after all more in harmony with the logical requirements of the context) in corruption, it eventuates in incorruption. Though it springs in the animal form (on the principle that the deposited seed reproduces *its own body*) it is perfected in the spiritual, the first being the body terrestrial and the other the body celestial—the change afterwards spoken of "this mortal putting on immortality" leading from one to the other.

Thus viewed, Paul's argument as a whole is consistent, complete, and easy to follow. But even supposing the view suggested in the first letter were the true one—that the "sowing" of verses 42-44 finds its counterpart in death—it would not follow that the "raising" was the first act of resurrection from the grave. That is, it would not follow that Paul meant to teach that the bodies of the saints will be incorruptible as soon as they rise from the grave, because the adoption of the analogy of grain-sowing, in the matter of death, would necessitate the adoption of the analogy of grain-raising in the matter of resurrection, as to which we know that grain is not instantaneously reproduced, but comes after a process of sprouting and growing, and ripening, in accordance with which the resurrection would have to be recognised as a process, comprising, first the reappearance of the natural body, then judgment, and then the application of the healing beams of the Sun of Righteousness, in the changing of this vile body to the likeness of the body of his glory. In either mode of exposition, the great doctrine of the judgment is preserved from the destruction which befalls it when it is believed that we rise from the grave immortal.

EDITOR.

INTELLIGENCE.

BIRMINGHAM.—There have been eight additions to the ecclesia since the last report. The immersions have been as follow:

EDWARD ADAMS (28), porter, formerly Primitive Methodist; EMILY SCOTT (18), daughter of bro. Scott, formerly an attendant

at the largest Baptist chapel in Birmingham; MARY ANN TAYLOR (37), tailoress, formerly neutral; Mrs. SCOTT (43), wife of bro. Scott, formerly Baptist; JAMES STEPHEN GORDON (22), formerly of the Free Church of Scotland. On the evening of the first three immersions (Oct. 6), there were other six immersed from Dudley, making nine in one evening. Then the brethren have been gladdened by the return of bro. William Shelton, who was drawn aside by the Renunciationist schism for a time; but has at last had his eyes cleared of the dimness caused by the leaders of that mischief. The announcement of the fact was received by letter from him on Sunday, October 11th. His wife has also returned to fellowship. One or two others are expected to follow their example. The eighth addition arises from the arrival in Birmingham of Mrs. John Roberts, the widow of the Editor's brother, who recently died in Canada. She is in the faith, and has a family of five children.

The complete set of Christadelphian publications, referred to in the Birmingham intelligence for August, as having been resolved to be presented to the Free Reference Library, has been done up in good binding, and sent to the town authorities, who have accepted the same, and placed them in the Library. The collection makes 18 bound volumes, and 23 stitched pamphlets.

The usual quarterly meeting (adjourned for a fortnight) being also the annual meeting, was held on Tuesday, Oct. 20. The reports read showed a highly satisfactory state of things in all respects, in both ecclesia and Sunday school, except as regards the senior male class in the Sunday school, from whom amendment is now expected. The serving brethren (for the conduct of the public assemblies and management of temporal affairs, &c.,) were re-elected, with one or two exceptions.

The list now stands as follows: *Presiding Brethren*: Brethren Hadley, Meakin, Roberts, F. R. Shuttleworth, C. Smith, and Whitcomb. *Managing Brethren*: Brethren Carter, Clissitt, Davis, Roberts, Rowley, Shuttleworth, and Stephens; brother Whitcomb, secretary, brother C. Smith, treasurer, and brother Hipkins, assistant secretary. The other appointments were duly made.

A new list of the names and addresses of the brethren and sisters constituting the ecclesia having been made, a revised *Record* will shortly be issued, including, as usual, a statement of the faith upon which the ecclesia has been built from the beginning.

The subjects of lecture during the past month have been as follow:

Sunday, September 27th.—"One of the questions now agitating the religious world, viz., LIFE ONLY IN CHRIST! The vital mistakes which men have universally made concerning the 'life that now is, and that which is to come.' Immortality first a

subject of faith; afterwards a matter of experience. Faith only changed to sight, by the coming of the Lord and the resurrection of the dead." (Brother Shuttleworth.)

Sunday, October 4th.—"Brotherhood: its true basis, social and national, now, and in the age to come." (Brother Shuttleworth.)

Sunday, October 11th.—"The apostles and the clergy: the doctrine and practice of the apostles of Christ in the first century compared with the clerical teachers and teachings of the nineteenth century." (Brother Hodgkinson.)

Sunday, October 18th.—"Pilgrims and pilgrimage, mediæval and modern. The true pilgrims and the pilgrim's progress. Jerusalem versus Pontigny." (Brother Hadley.)

Sunday, October 25th.—"The Christadelphian Movement, its Nature and Meaning." (Brother Shuttleworth.)

BOURTON-ON-THE-WATER.—Brother Otter, of Cheltenham, writes (Aug. 24th): "I was at Bourton-on-the-Water yesterday, and brother Sykes of that village wishes me to report to you that they have been favoured by a visit from brother Smithers, of London, who has been his holidays with them, and taken opportunity of placing the truth before the people of Bourton. In all, he has addressed the inhabitants five times in the open air, on the following subjects: 'The earth, not heaven, the promised inheritance of the righteous;' 'The gift of God and the wages of sin;' 'The gospel;' 'The millennial reign of Christ;' and 'The non-immortality of the soul.' At first he met with considerable opposition, especially from the correspondent of the *North Wilts Herald*, who inserted in that paper a very faulty and incorrect report of one of the meetings, but by the extreme candour and courtesy shewn, and the logic used by our brother, he has completely won the hearts of most of the audiences he has addressed, to the confusion and discomfiture of the said antagonistic reporter. I can assure you, from personal observation, that 'no small stir' has been made in this usually quiet village, and quite a goodly number manifest an interest in the doctrines advocated. One of the great objections Mr. Bishop (the reporter) had to us was that he could not find from any of our books, or otherwise, that we, under any circumstances, availed ourselves of the privilege of prayer. I suggested that he should attend our meeting for breaking of bread that evening, when he would be able to judge how totally untrue this allegation was. He attended, paid great attention to brother Smithers and myself while speaking, &c., and I believe, from what he said afterwards, that the man, in some measure, 'saw the error of his ways.'" (*The foregoing was held*

over from last month.)

Brother Otter writes again October 14th, to say that on the previous day, at Bourton-on-the-Water, Mrs. TROUGHTON was immersed; and on the previous day, at Cheltenham, WILLIAM FLETCHER (21), from Bourton-on-the-Water, was also immersed on making the good confession. Brother Otter adds that a change of employment takes brother Sykes from Bourton to Lichfield, very much to the regret of the brethren and sisters at the former place, to whom he has been the instrument of drawing their attention to the blessed hope in which they now rejoice. Brother Fletcher is also leaving Bourton in a little while.

DUDLEY.—Brother Blount reports: "The month of October gives us fresh cause for thankfulness. We have added six to our numbers by immersion into the saving name, at Birmingham, October 6th. Their names are as follow: Mr. MARK ALLEN (35); his wife, Mrs. HANNAH ALLEN (32); her sister, Miss CATHERINE MCGRAW (20); Mr. JAMES GEORGE MCGRAW (34); his wife, Mrs. MARY MCGRAW (32); and Mr. GEORGE PARK (30). Our meetings are good, and great attention is given to the truths advanced. On Monday, October 12th, we held our annual tea meeting. To this meeting invitations had been sent to as many of the Birmingham ecclesia (eight miles distant) as could make it convenient to be present, special arrangements having first been made with the Great Western Railway Company to convey them at a reduced fare. About fifty responded to the invitation. The weather being fine, a pleasant day was spent, including a visit to the Castle and the Wren's Nest, which are the principal places of interest in the neighbourhood. In the evening tea was provided in the Temperance Hall. After tea, addresses were delivered by brethren Carter, Habgood, Meakin, Rowley, Townsend and Roberts. At intervals throughout the day's proceedings, we united our hearts with our voices in songs of praise."

DUNDEE.—Brother Scrimgeour writes, October 14th: "During the past month, our number has been strengthened by two additions to our ecclesia, viz.: HELEN GILL (74), and HELEN YULE (21), grandmother and grand daughter, immersed together into the sin covering name, on Thursday, the 8th October. The former is the mother of brother Gill, and was formerly a Presbyterian, and attended the lectures while she resided in Aberdeen. Having removed to Dundee, the truth was brought home more personally to her during our last winter's lectures. On Sunday, October 11th, the brethren were cheered by a visit from sister Kate Fraser, of Stanley, Perthshire, where she fills the situation of post-mistress. Being alone, she will be glad to communicate

with any brethren in that district. We intend to resume our winter lectures on Sunday, October 25th. As there are a few interested, we look forward to good results. Whether or not, our labour will not be in vain in the Lord."

EDINBURGH.—Bro. W. Smith reports that on Sunday, Sep. 27th, the ecclesia had the pleasure of a visit from bro. Bairstow, of Halifax, who spoke in the forenoon and evening with acceptance. Sister Bairstow accompanied him; also that sister Mackay, mother of sister Gaskin, fell asleep on Saturday, October 10th, after suffering for a long time from a cancer on the right lung. She was interred on the following Wednesday. "Before leaving the house," says brother Smith, "a few very fitting remarks were addressed to those present by brother Macdonald, followed by prayer by bro. C. Smith. At the grave, brother Tait read a portion of Scripture, declaring our hope of the resurrection of our sister, and condemning the popular belief of souls of the dead taking flight to the realms above. The same evening the brethren were cheered by the immersion of JAMES REAPER, who has long attended the meetings, and at last saw the necessity for immersion by putting himself into that relationship with Christ by which alone there is hope of salvation."

GLASGOW.—Brother David Smith reports: "The lectures since the last communication have been as follows: *Sep. 27th.*—'The ills at present afflicting humanity and the desired remedy.' (Brother Smith.) *Oct. 4th.*—'A few false impressions scripturally examined.' (Brother Owler.) *Oct. 11th.*—'Is resurrection absolutely necessary to eternal life?' (Brother McClimont.) *Oct. 18th.*—'The nature and destiny of man; the teaching of the clergy contrasted with the Scriptures.' (Brother Ritchie.) The meeting progresses favourably, strong in faith that the day of deliverance from the bondage of this corruptible is nigh at hand. We have a good number of inquirers at present attending our meeting, whom we hope will soon cast in their lot with us, and be translated out of darkness into God's marvellous light." A second letter from brother Smith announces the death of sister Hendy, who is remembered for her strong faith and ardent interest in all things pertaining to the truth, and concerning whom there is ground for the hope expressed by brother Smith, that she will stand well in the day when God shall judge the secrets of men by Christ Jesus.

LEEDS.—Brother Chapman reports the addition of two to the number of the Leeds ecclesia, viz., THOMAS CHADWICK (41), formerly Independent, and JOSEPH WATSON (22), formerly Primitive Methodist. Both put on the saving name of Christ by a burial in water baptism on the 12th inst.

The subjects and lecturers for the past

month have been as follows:—

Sep. 20th (morning).—"Paradise." (Bro. Chapman.) Evening, at 6.30.—"Heaven-going at death an orthodox lie, founded upon the Pagan lie of the natural immortality of the soul." (Brother Dunn.) *Sep. 27th* (morning).—"Who are the heathen? On what conditions can they obtain salvation; and from what are they saved?" (Brother W. H. Andrew.) Evening.—"Christ's conversation with Nicodemus upon the new birth."—(John iii.) (Brother Dunn.) *Oct. 4th* (morning).—"The Eastern Question, or the destiny of Turkey." (Brother Bairstow, of Halifax.) Evening.—"Our hope, and our reasons for the same." (Ditto.) *Oct. 11th* (morning).—"The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."—(Rom. vi. 23.) (Brother Dunn.) Evening.—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—(Rev. xx. 6.) (Brother O'Neil, Huddersfield.) "The whole of the discourses," says brother Chapman, "have been remarkably well attended. In some instances we have had every seat occupied by very intelligent persons who have listened with great attention to the glorious truths of the gospel. We pray that the seed sown may fall into good ground, and that many may embrace the truth, and ultimately attain to eternal life in the glorious age to come."

LICHFIELD.—(See Bourton-on-the-Water.)

LIVERPOOL.—The brethren here are anxious for assistance in the public proclamation of the truth, and would be glad if some able brother would fix his residence among them. The harvest is plenteous, but the labourers, as ever, are few. It is a comfort to know that the Lord of the harvest will direct operations.

LONDON.—The following immersions have taken place during the past month: *Oct. 1st*, MARY ANN SYDENHAM (wife of brother William Sydenham), formerly a member with the Plymouth Brethren; and on *October 4th*, Mrs. FAULK (wife of brother Faulk, lately returned from Canada), who came to London to be immersed, their present place of abode being Portsmouth, where they are alone in the truth, the remainder of the inhabitants of that populous place being as yet "aliens from the commonwealth of Israel, and strangers from the covenants of promise."—A. ANDREW.

Brother Boshier reports the departure, some time ago, of sister Lydia Lowe for India, where she has safely arrived after a good voyage. She has since been united in marriage to brother Chitty.

PORTSMOUTH.—(See London.)

MUDDIFORD (near Barnstaple).—(See Taunton.)

NOTTINGHAM.—Brother Burton forwards particulars of five additions since the last report, as follow: one by immersion, viz., SARAH LOCKTON (20), sister in the flesh to sister Mabbot, an attendant on Wesleyanism; one by removal, viz., sister Annie Hopper, from the London ecclesia, having obtained a situation in Nottingham; two by return to fellowship, viz., brother R. Hoe and sister A. Dabell. The return of these is consequent on the ecclesia having adopted a basis of fellowship, and having in compliance with their request admitted, by majority that the withdrawal of the late ecclesia from bro. and sis. Phelps, in 1872, was unscriptural. The fifth addition is sister E. L. Phelps, who was immersed at Derby (see Derby intelligence for April), and who has united with the ecclesia upon a like understanding. There has been one loss by removal—sister A. Turney, now sister A. W. Goldie, of Swansea. The lecturers and subjects of lecture during the month have been as follow:

September 27th.—(Brother Boshier, of London.)—"The Scripture doctrine of the new birth: its nature, development and maturity."

October 4th.—(Brother Sulley).—"Behold the Bridegroom cometh! Go ye out to meet him.' Who is the Bridegroom? Whence comes he? and how may we go out to meet him?"

October 11th.—(Bro. Burton).—"Church and State: the early church; heresies; departure from the faith; alliance with the State; the 'remnant;' the Church and State of the future age."

October 18th.—(Bro. Richards).—"What say the Scriptures on priests? Who are ordained of God and who are not?"

SALE.—To the joy of the brethren here and elsewhere, brother John Birkenhead has recovered from a long and serious illness, which caused fear for his life at one time. He hopes to use his recovered health more and more in the Master's service, knowing how uncertain is the length of our probation, whether as regards the Lord's coming or the duration of life.

SHEFFIELD.—Bro. Boler reports: "Sheffield has once more been favoured with a public exhibition of the truth. Some appear to be impressed with the idea that we have got the truth. They say Carbrook is too far, and our lectures in the town are so few and far between, that they almost forget them before they hear another. We are determined that they shall hear the word as often as it can possibly be done. In this determination we have been kindly assisted by brother Daniel Bairstow, of Halifax. On Sunday, August 16th, he gave two lectures in the Burgreave Vestry Hall, one in the afternoon and the other in the evening. The subject in the afternoon was, 'Eternal Life: how and when shall it be obtained?' There

were about three hundred people present. In the midst of the lecture some went out, and for a short time there was an uproar, caused by a 'rev.' gentlemen getting up and shouting several times, 'He that hath the Spirit hath life,' and walking out. After the meeting, tea was provided in one of the small rooms belonging to the hall for the convenience of brethren. In the evening, the subject was 'Christ the future King of the whole earth.' The audience was not so large as in the afternoon, there being about 250 present. The lecture lasted about one hour and a half. Some said it was a grand lecture and they could have sat all night to hear more of the same sort; another man said it was the greatest lot of rubbish that was ever preached outside the asylum." (In the report of immersions two months ago, James Sorby, ought to have been "Joseph.")

STOCKPORT.—The discussion that was to have taken place in this town, between Mr. Rawlings and the Editor of the *Christadelphian* (on the challenge of the former), has fallen through. Brother Birkenhead writes that Mr. Rawlings cannot be kept to his challenge. He has come in some way to be of opinion that the discussion would be of "no use," since he could not hope to convert his opponent, and is quite sure his opponent cannot produce any change in him. Inconsistently enough, he has, however, no objections to see the Editor *privately*. Several people in Stockport are deeply interested in the truth and on the point of yielding obedience, and Mr. Rawlings' decision can only help them. Many others, however, who were looking forward to the discussion will be disappointed. The brethren are arranging to make the most of the opportunity by the delivery of lectures, of which the first three will (if the will of God be so) be delivered by the Editor on Sunday, November 29th, and Tuesday and Thursday, December 1st and 3rd.

TAMWORTH.—Sister Wood writes of the addition of two brethren to the Fazeley ecclesia, one by removal and the other by obedience of faith in the promises of the Unchangeable One. The former is the case of brother W. G. Mackay, late of Invercargill, Southland, New Zealand, who is now residing in Tamworth, and worships with the Fazeley brethren, to whom his presence is a great comfort and support. The other is CHARLES TYE (43), of Hints, about three miles from Fazeley, late of Cirencester, Gloucestershire, at which place he had been an earnest seeker after truth for some years, "and, indeed," says sister Wood, "when first he visited us, some six months ago, we were astonished to find one so far advanced in the knowledge of the Deity, and withal, so teachable. He found out our place of meeting on the first Sunday after his arrival in our neighbourhood, and since that, has

been most regular in his attendance, and with his wife (who is not far from the same obedience) giving earnest heed to the things which God at sundry times and in divers manners has spoken. Brother Summers has removed to Stamford, Lincolnshire. (Since the writing of the foregoing, (viz., on Tuesday, Oct. 27th,) sister Wood and bro. Mackay have been united in marriage.)

TAUNTON.—Brother Veysey, whose letter was last month overlooked by misadventure, reports the obedience of Mr. JOHN SAUNDERS, yeoman, Viveham, Muddiford, four miles from Barnstaple. The immersion took place at Muddiford, during the midsummer holidays. On the same occasion brother Veysey spoke in the evening, causing anger in ministerial circles, but stirring up some of the oldest and best men of the village to examine the subjects before them. Brother Saunders is alone, and would be glad of the calls of travelling brethren.

WHITBY.—Differences being composed here, brother Winterburn reports the immersion of WILLIAM DAWNEY, confectioner, who has been more or less conversant with the truth since brother Shuttleworth's sojourn, and whose case, like many others, is one whose greatest foes, for the truth's sake, are those of his own house. The weekly Sunday evening lectures continue, and some interest seems to be manifested.

AUSTRALIA.

BURRAWANG.—Brother Blencoe writes from this far distant part, thinking some account of the affairs of the ecclesia here may be interesting to the brethren generally: He says: "Burrawang lies 100 miles south of Sydney, and 30 miles inland from the Pacific Ocean. The country is of a mountainous character, of volcanic formation, and covered with dense evergreen forests. Amidst this grand scenery of nature, the labours of the brethren, in a temporal sense, are occupied, felling the trees and clearing the land for farming and dairying purposes. Our houses are built of slab walls, with shingle roofs. The ecclesia consists of 7 brethren and sisters at present. We meet together at brother Hawkins's house on Sundays to break bread, read the Scriptures, and offer up prayer and praise to Jehovah. We are lacking speakers of talent and ability to orally exhort and expound the holy oracles, but we get a refresher sometimes from brother Rooke or brother Hawkins of Sydney; and brother Hawkins reads your exhortations from the *Christadelphian*. We also converse with one another on Scripture topics, exchange ideas which we find beneficial, and the means of giving abundant honour to the part that lacketh, to the mutual edifica-

tion and profit of all. The truth outside is not received favourably as it deserves to be. Fashionable religion, patronised by the wealthy, attracts and fascinates the multitudes, who do not think for themselves, but put their confidence in clerical divines, who make the Word of none effect by their traditions."

CANADA.

TORONTO.—Bro. C. H. Evans reports the baptism (after a growing acquaintance with the truth of some few years) of GEORGE KING WHITE (22), gunsmith, on Sep. 6th; and on the 13th, THOMAS TAYLOR (21), porter, son of sister Taylor of Manchester. "For the facility of brethren or enquirers coming to Toronto, I gave you the address of the place of meeting, but probably it has been overlooked, so give you the following that it may appear, if you think proper, in the Intelligence department of the *Christadelphian*. Place of meeting, formerly used as a Wesleyan Church, is on Richmond Street (north side), a few doors from York Street. Brother D. P. Ross's address is 156, King Street; and 33, Bleeker Street is my own, Bellevue Terrace (north side). We have now 40 names on our book (and are expecting more additions shortly), but whether in the "Lamb's Book of Life" we must leave for the "day of his appearing" to declare.

CHINA.

HONG KONG.—Brother Hart writes: "I had a flying visit from brother Davidson, from India. He came here as engineer in the Indian packet steamship *Hindustan*. We had but very little time together for talk, as he was short of time in consequence of repairs to the boilers, the stay of the vessel being short. He expects to return in her, when perhaps we will have more time together. It, however, did my heart good to have the company of a brother for at least a little time, having been alone for so long. You cannot imagine the feeling of one so far away from any of the same mind. Livingstone would be comparatively speaking at home in the interior of Africa, compared with a Christadelphian in the midst of however numerous a community of Englishmen or any other nationality whose mind cannot be bent to anything like the truth. The Chinese Empire is an extensive country, so is Cochin China and Siam, yet I have circulated by post bundles of Christadelphian pamphlets to every port on their sea board, also to the Empire of Japan, and the Philippines, and only one acknowledgement have I received from any, and that is from a Japan paper called the *Rising Sun*, dated Nagasaki, May 22nd, 1874. I last mail sent

out 59 other bundles to various parts of same amount, and await their results. Some may be tempted to send for books."

NEW ZEALAND.

CAVERSHAM.—Brother W. W. Holmes writes, July 29th, "At last, we have, through our united and individual efforts, though poor, found an asylum for the truth after being nearly nine years housed up in my house, I might say under a bushel, which often pained me. We rent St. George's Hall for every Sunday night. We meet there at half-past five, and the lecturing commences at six o'clock. You see by advertisement enclosed our opening, which was pretty well attended considering very cold weather. Last Sunday, brother Skinner's lecture drew a good house and great attention. Much talk among the clergy, who are angry. I have to report one new-born in the Christ-name in the person of JOHN EVANS, a fellow passenger of brother Griffiths. He is to be married to brother Griffiths' daughter. More are enquiring. I expect much good will be done. There is good news from Invercargill concerning some who are about to be immersed."

UNITED STATES.

CARROLL (La.).—Brother K. H. Sanders reports the welfare of the small company of the Lord's friends in this part. But they are despised by their neighbours. He says their experience is Paul's: "We are made as the filth of the world, and are as the off-scouring of all things unto this day." The heaviness of their reproach, with the fewness of their numbers (eight or nine) makes them sometimes cast down, but anon they revive under the encouraging effects of the Word read. On the 31st of July, they were cheered by a visit from brother McDaniel, M.D., and his sister, Lucy Wood, from Eagle Creek, Arkansas. Taking advantage of their presence, two lectures were delivered on the bank of a neighbouring river, one by brother McDaniel (being his first) on the "sacrifice of Christ," and the other by brother Sanders on the "nature of man." Their doctrines were, of course, scouted by the listeners. At the same time, DAVID QUINCEY SANDERS (23), and MARY JANE ENGLISH (32), offered themselves for baptism, and after examination, were on Wednesday, Aug. 5th, immersed into the saving name by brother McDaniel, in the presence of several witnesses. They are brother Sanders' brother and sister in the flesh, the only two of the family who were not in the faith. Brother Sanders adds: "We had a three days' discussion with a Primitive Baptist claimant on the three first days of September, on the 'Immortality of the soul;' 'The Kingdom to be on the

earth,' and 'The destiny of the wicked.' The debate was very nicely conducted; having a Methodist preacher for a president. The people while in the house kept good order and quietude, but ranted during the hours of intermission, and hissed at the scriptural testimony adduced by us in proof of our propositions; our opponent had previously boasted that he would convert us to again accept the orthodox view of the subjects in a single speech, but he became disheartened, and left the third day without filling his time."

EAGLE CREEK (Ark.)—Sister Anna B. McDaniel thankfully reports the turning of another sinner to repentance, to the joy of the angels (Luke xv. 10) and all the waiting saints. Mrs. F. E. MCDANIEL (25) was invested with the only sin-covering name on the 16th of August, being baptized upon a belief of the gospel, by bro. K. H. Sanders, from Carroll (La.), in the presence of a small company. She is the wife of brother H. McDaniel, and was formerly a Presbyterian. Her obedience may separate her from beloved relatives and friends, but she feels she must please God rather than man. She has been investigating many months. Brother Sanders was visiting with two other brethren from Louisiana, and lectured three times to quiet audiences.

ENTAW (Ala.)—Mr. T. J. Anderson says the truth is slowly winning its way. The books and pamphlets he has circulated have convinced some seven or eight of the right way, who are only waiting an opportunity to obey. "We have no organization," says Mr. Anderson, "and no one to baptize us, but expect soon to overcome this difficulty. I have seen letters from an old grey-headed Baptist, which would make you rejoice could you see how great is his joy and thanksgiving at having found out the way, the truth and the life."

HALIFAX, C. H. (Va.)—Bro. M. P. Ensey reports that during the month of April last, he began a series of public efforts for the promulgation of the truth, which he hopes to keep going as long as he is permitted to live. They were begun in the Temperance Hall of this place. Subject of the first lecture: "The one hope of our calling."—(Eph. iv. 4.) The effort was to show that the hope of all the faithful ones, from faithful Abel and Paul and the present was identical. The lecture was well attended, and several expressed themselves pleased and interested. The second and third efforts, which were on the "Signs of the Times" and "The great War of Armageddon," were not so well attended, but made quite an impression. "My next two efforts," says brother Ensey, "were at a place called Oak Level, 12 miles west of this place, to the coloured people. Poor creatures! they are without a knowledge of letters and are wrapped in darkness more dense, if possible, than most

of their wild, blind examples in matters of religion, and are in a very unfavourable condition for the reception of the truth. They are Spiritualists in a very general sense, and the addition of their bodily exercises and animal feelings thereby engendered, which they foolishly call the Holy Ghost, all without the knowledge of the Scriptures, complete their wild exercises, which are worse than Pagan orgies. My next effort was at a church edifice called Concord, 8 miles north of this place, whence I was invited by the white people, where I had a very good turn out. Subject of my discourse: 'The kingdom of God.' After the lecture they expressed themselves both surprised and pleased, and invited me to come and speak to them again. The second time I spoke at this place I had quite a large turn out. Subject of lecture: 'The Signs of the Times.' They expressed themselves also pleased at this effort, and say they cannot deny God's Word and are anxious to find the right way. Two other efforts were made also; one at a meeting house called Asbury, six miles west of this place; and the other last Sunday, the 13th inst., at a Baptist meeting house, called Vernon Hill, twelve miles west. On the occasion of the former, the morning was a very wet one indeed, and as a consequence, there were only ten or twelve persons present. But the Lord be praised! before I left in the afternoon, the only grown man present—the gentleman with whom I dined, a Mr. John Powell, farmer, and formerly Methodist—expressed his faith in the kingdom of God being established upon the earth. Last Sunday, Sep. 13th, I lectured at the last-named place, Vernon Hill. Here the 'ironsides' were out in full force, wrapped closely in the strength of their dear doctrine of predestination, and also showing much of their opossum secretiveness and tenacity, as the 'hard-shell' preacher described them. I arrived there about half-past ten a.m., while the Sunday school was in progress. It had been noised abroad that I would speak there that morning, but they had refused to announce it from the pulpit, and tried to appear ignorant of the fact, and so continued their exorcisms at least an hour after the close of school exercises, clearly for the purpose of consuming my time. About twelve o'clock they dismissed, but before they could get their hats, I was on my feet, and arrested their attention by saying that I thought it was distinctly understood that I would address them that morning at that place, and requested them to be seated and hear the solemn message I had for them. I quieted them by speaking in favourable terms of the Sunday school; then I proceeded to read a portion of Scripture, and prayer, announced the subject of my lecture, which was 'The kingdom of God

to be established on the earth instead of in the skies.' The announcement of the subject was enough for some of the 'earth-burners,' for several soon afterwards left; but I proceeded to discuss the subject, and held most of my audience over an hour. When I came out of the stand many seemed pleased and offered me their hand. When I left the ground with a friend for dinner, they were standing in squads, discussing the points of the discourse; and while at dinner, the son of my friend came and stated, in his language, that I had caused quite a 'frustration' among them, and that three or four had declared themselves favourable to our views, and that the others had gone home to read their Bibles. I fear I have taken up too much space entirely, but will leave to your judgment what part, if any, you notice. When I read the report of the dear sister who compiled the statistics of our body last year and saw the small number of our faith in this country of a population of 45,000,000, and that last year there was an accession of only 34 in this country, I was forced to weep and mourn, and promised my Master, if life was spared, I would add my feeble efforts for the honour of his truth and glory of his name in the future. Oh, pray for me, with all those who love the truth. I have none here of the same faith but my wife, and the nearest ecclesia 50 or 60 miles away.'

Oso, FAYETTE Co., (Texas).—Bro. John Banta reports a visit (by invitation) to Oso, Fayette Co., where in place of bro. C. Oatman, who was to have been present, he delivered a course of seven lectures "in a plain unvarnished manner" to several relatives after the flesh, whose interest had previously been aroused by the efforts of bro. and sister G.W. and Susan Banta. His subjects were arranged so as to cover the first principles of the oracles of God. After the lectures, five persons obeyed the truth: viz., bro. Banta's mother, an old lady of 68, who was baptised among the Baptists 46 years ago, and 21 years ago became connected with the Campbellites, with both of whom she was in orderly fellowship till the truth opened her eyes; Mrs. E. P. SELLERS (35), for many years a Campbellite; JOHN MCGOWN and his wife, Mrs. MCGOWN; also Mrs. MARY ANN MITCHELL, sister of the last named, both daughters of bro. W. Banta. These additions increase the small Oso ecclesia to seven, who will assemble weekly for the worship of God in the appointed way. There are five or six others deeply interested, for whose sake, bro. Banta delivered an additional lecture. Brother Banta had to ride 130 miles, over rough country, carrying his

provisions with him and camping out at night. His eyes became so inflamed from the dust and the glare of the sun that he was unable to read. He, however, felt amply rewarded in the pleasant work he had to do on his arrival at his destination.

New York.—Sister Lasius writes: "The brethren and sisters of New York are separated by great distances—several living in Brooklyn. During the past few months indefatigable efforts have been made to present the truth to the people there. Notwithstanding many difficulties, results prove somewhat encouraging. A widow lady, Mrs. CLARA BOOTH, a native of Stockholm, in Sweden, and about seven years in this country, has been emancipated from Free Methodism; and, accepting the gospel of the kingdom, was baptised into the glorious sin-covering name on the 12th August, and is rejoicing in the one faith. Recently, out-door meetings have been held in Leffert's Park, and deep interest has been awakened in the minds of several persons. One gentleman in the assembly offered the brother who spoke the use of a hall in Fulton Avenue, Brooklyn, centrally situated and of good size, where meeting might be held on Sunday morning. This liberal offer was thankfully accepted. The same opportunity was extended the following Sunday. The gentleman and his lady have both manifested real sympathy towards the faith. The friends of the truth here see a good field for labour in Brooklyn, though regretting the scarcity of skilled workmen. Another instance of liberality on the part of an alien has lately come to our notice. A gentleman who is proprietor of a little Baptist Chapel on Union Hill, beyond West Hoboken, has lately complied with a request from one of our brethren to open the doors for the proclamation of the truth. The opportunity was accordingly improved by some of the Jersey City brethren, who, in two successive evenings, presented to the consideration of the Baptists a retrospect of their faith 200 years ago; earnestly endeavouring to stir up their spirit to seek after "the old paths" and return to primitive christianity."

St. Louis (Mo.).—Sister Busby states that there is not another in St. Louis besides herself in the truth so far as she knows, and she would be glad of a visit from any brother or sister passing along. Her address is 2513, South Seventh Street. "Yet," she says, "I am not lonely. I am looking forward to the time not far distant when my Master's household will be gathered together in one, and when the thoughts of former things will be forgotten and all things made new."

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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THE SIGNS THAT WE LIVE IN THE TIME OF THE END.

By Dr. THOMAS.

THE FIRST AND SECOND SIGNS.

The increase of knowledge is a notable characteristic of our times. Steam power, railroads, telegraphs, and such like, are the evidences thereof patent to all. But while science and the arts have wonderfully progressed, mankind in general has made no advance in the knowledge of God, and of Jesus Christ whom He sent to Israel. Darkness covers Israel and gross darkness the nations. Isaiah long since predicted, that when the Redeemer should come to Zion, to deliver her from the oppression of the Gentiles, profound darkness would prevail throughout the earth. We see this on every side; nevertheless, the spirituals of wickedness in the heavenlies protest that their generation is the most enlightened that has ever yet existed upon the earth! They call their day "the glorious and enlightened 19th century!" They say that they are living in a blaze of

gospel light; and so satisfied are they that they "are rich and increased in goods, and have need of nothing," that they are sending off their spiritual superfluity to the heathen at a vast expenditure of zeal and the gold which perishes. "Give us money enough," say they, "and we will convert the world!" But they know not, "miserable sinners" that they are, that they themselves are unconvertible, and wretched, and poor, and blind, and naked; and that it is the two-edged sword of the Spirit, wielded by the saints, and not money-inspired spirituals, that is to convert the world to God.

Paul shews very evidently, in Rom. xi., that the proximate cause of the cutting off of the Gentiles from any further invitation to the honour, rights, dominion and life of God's kingdom and glory, is because of their unbelief. True, the world is full of "sincere faith," *perfect*, as it is said, *in kind*, but at the same time,

infinitely contemptible *in degree*; for while men sincerely believe what God has not promised, and very readily do what He has not commanded, they are utterly infidel of the glad tidings of the kingdom, of the revealed mystery, and so forth; and can only cry out with devils, that they believe that Jesus is the Son of God. This is a sign of the time of the end. Their inebriation and perversion of mind are too inveterate to be overcome by the testimony of God and reason; so that the one body has almost attained to its fulness. Peter began the work of bringing the Gentiles into the body of Christ when God visited them at the house of Cornelius; the work has been going on from that time to the present; and we may hope that there are yet some more who will believe the manifold wisdom of God, and become obedient to the faith, before the King of Israel is revealed. When the last man anterior to that event shall have obeyed the truth, "the fulness of the Gentiles" will have "come in." There will then be nothing to detain the High Priest within the veil; for there will be no more brethren for him to reconcile before the mercy seat; and the time, yea, the set time, to favour Zion, and to redeem Israel, will have arrived. "Because of unbelief, they were broken off; and if thou, O Gentile, continue not in the goodness of God, thou shalt also be cut off, and Israel likewise, if they abide not in unbelief, shall be grafted in; for God is able to graft them in again."

Gross darkness then in regard to the gospel concurrent with considerable scientific and mechanical improvement, is a sign of the end approaching. Who cannot see that this exists? Look at the nations of old Europe; in science and art they are unsurpassed; but in things spiritual, the Sodom and Egypt of antiquity were not more corrupt and blind. Even Britain, which is a sort of oasis in the desert, though not so brutally debased as the worshippers of the Virgin's ghost or the disciples of Mahommed, are, nevertheless, as

truly ignorant of the manifold wisdom of God as the rest. And when we look home here, we find no exception to the universal plight. The shallowness of a rippling brook characterises all clerical thinkings pertaining to the wisdom of God. What we see then in relation to all the world, harmonises with Isaiah's prediction of the evil to be corrected at the crisis of the Lord's apocalypse. He tells us that when "Jehovah of armies shall make for all peoples a feast of fat things," He will find a something to be destroyed. He also informs us that this is *a covering spread over all nations*; a veil that is styled by Paul, "*strong delusion, causing to believe a lie*;" the peoples' minds are darkened by this delusion which hallucinates their understandings, and converts them into lunatics, fanatics and fools. John of Patmos says that the inhabitants are all drunk, and that they have become so by drinking of the cup filled with the sorceries in the hand of the spirituals of the apostacy. Signs Nos. 1 and 2 then may be considered established.

THIRD SIGN OF THE TIMES.

The third sign is the existence of the Egyptian power. It is written in Dan. xi. 40, that "*at the time of the end the KING of the SOUTH shall push at the power exercising sovereignty over the Holy Land*." When Daniel wrote this, he was residing in Babylon, which was situated one degree and twenty minutes, or 83 miles, north of Jerusalem. The kingdom south of these cities was that of Egypt. For several hundred years previous to 1820, when "that determined" began to be "poured out upon the Desolator" of the Holy Land, Egypt had ceased to be a kingdom. But not long after the Russian War in 1829, Mehemet Ali rebelled against the Sultan of Turkey, and succeeded in establishing himself as King of Egypt, or of the South, including Palestine and Arabia. He conquered Syria, and was, for a time, lord paramount of the East.

This exaltation from a Turkish Pasha to the sovereignty of Egypt, opened new prospects to his ambition, and he aspired to the throne of Constantinople. The "time of the end" was just at hand, there being but a small part of the period of Dan. viii. 24 to expire. In 1838, Mehemet Ali, King of the South, "pushed at" the Sultan. Hitherto he had confined his operations to Egypt and Syria, but now at the close of the war, he pushed for Constantinople, and advanced as far as Smyrna; and but for the interference of the "Great Powers" unconsciously "to establish the vision," he would, doubtless, have dethroned him. Wearied of this state of affairs which endangered the balance of power, England, Russia, Austria, and Prussia, undertook to establish peace and to place things on a permanent footing. They ordered the King of the South to surrender Syria, including Palestine; and to restore the Turkish fleet, which had revolted from the Sultan during the war. Mehemet Ali refused to do either, contending that Syria was his as a part of his kingdom for ever by right of conquest, and the fleet as the spoils of war. These great powers, however, were not to be trifled with. They were willing that the throne of Egypt should be hereditary in his family, but determined that he should only be Pasha of Syria for life. But Mehemet could not yield, and the result was that the allied fleet bombarded the cities of the Syrian seaboard and took possession of St. Jean de Acre. They again offered him "all that part of Syria extending from the Gulf of Suez to the Lake of Tiberias, together with the provinces of Acre for life," if he would restore the Turkish fleet. But he still refused, and in the Autumn of 1840 they compelled the Egyptian forces to evacuate the country, and determined that he should not have it all, and threatened that if he did not restore the fleet within ten days, they would bombard him in Alexandria. Prudence, which is said to be the better part of valour, at length overcame the obstinacy of Mehemet—he,

therefore, yielded and surrendered the ships within the time. Thus, the Land of Israel was restored to the Sultan of Constantinople, and Mehemet was restricted to the kingdom of Egypt.

Such was one of the important events which mark the arrival of the time of the end, and stands out as a sign that "*the time of the end*" is the time in which we are now living. The incidents narrated are also evidential of the time having arrived to which Jehovah refers in Lev. xxvi. 42, saying, "*I will remember my covenant with Abraham, Isaac and Jacob, and I will remember the land.*" The King of the South claimed the land as his for ever; but Jehovah hath said, "the land shall not be sold for ever, for THE LAND IS MINE."—(Lev. xxv. 23.) If Jehovah would not permit the Israelites to alienate it from one to another for ever, he would be far from permitting Mehemet to possess it or the Allies to grant it to him for ever. "The land is mine, saith Jehovah;" so that no Gentile power can by any possibility retain more than a temporary dominion over it. The hand of God may be clearly discerned in the events of this epoch. He hardened the King of Egypt's heart not to accept the land upon any other terms than his own, which were certain not to be granted. If they had yielded to his demand, "the Eastern Question" would have been diplomatically settled, and the course of events regarding Israel turned into a different and perhaps opposite channel; but as the belligerence of 1840 has left the country, the policy or fate of the Sultan will affect the current and future fortunes of the land.

FOURTH SIGN OF THE TIMES.

The fourth sign of the time of the end is the evaporation of the political Euphrates. This sign is recorded in Rev. xvi. 12, and with the fifth, is given as that which immediately precedes the appearing of the Son of Man in power and great glory. The political Euphrates is to the political

Babylon, what the literal, physical or material Euphrates was to the literal Babylon where Belshazzar reigned. It is the many waters lying between Jerusalem and Rome to be dried up before the latter city is captured and destroyed by Jehovah's Anointed, in the time of the end.

The literal Euphrates rises in the mountains of Armenia, and from its source to its mingling with the waters of the Persian Gulf, flows through the Turkish territory. Being exclusively a Turkish river, it cannot possibly represent any other than the Ottoman or Turkish power. Now to dry up the water of a symbolical river, is a symbolical phenomenon, and represents the drying-up, evaporation or extinction of the power it represents. Well, here is a testimony before us that teaches the existence of a Euphratean power in the time of the end; in some year of which Jehovah's anointed is to be found present in the world, as a thief is discovered to be in a house; and that before this grand burglary is committed, the said Euphratean power would be observed to be wasting away as "A SICK MAN," and ready to die. And furthermore the record teaches us, that when this power should be dried up, that period or stage of God's wrath would be in manifestation, termed in symbolic speech, "*the sixth vial*," under which and before its judgments are exhausted, Christ appears. "And the sixth messenger poured out his bowl upon the great river Euphrates, and its waters were dried up that the way of THE KINGS, which (are) from risings of A SUN, might be prepared." These "*Kings*" are the saints; "*the risings*" their individual resurrections; and "*the Sun*," the Sun of Righteousness that arises with healing in his beams.—(Mal. iv. 2.) So that, reader, you are taught that the evaporation of the Euphratean power is preparatory of the way of God's kings and priests, who are to rise from among the dead: are you prepared for that event?

Such is the predicted sign; but does the thing signified really exist? If it

does not, then we are not contemporary with the outpouring of the sixth bowl; and the appearing of Jehovah's anointed, and the resurrection of the believers of *the manifold wisdom of God*, is not so near as some suppose. But we affirm most earnestly and gravely that the thing signified by the sign does exist. There is no intelligent man instructed in the past and current history of the Ottoman Empire, who will not readily admit that its power is wasting, and that it continues to exist only through the mutual jealousies and forbearance of the Great Powers. It is in effect the van of the British Empire in the East, and England would imperil her own existence, rather than permit Turkey to be occupied by Russia, Austria, or France. This is the strength of Turkey that remains—national jealousies and British interests. Left to their own resources in a war with any foreign power, or in a conflict with a non-Mohammedan population of their own provinces, the dominion of the once terrible Osmanlis would vanish, and its former channel become as the burning sands of the torrid zone. As Lamartine has said "Turkey is perishing for want of Turks," and its feebleness has been sufficiently manifested in the Egyptian, Greek and Russian Wars, in which it has been engaged since that determined "began to be poured out upon the desolator" of Palestine in 1820. For thirty-seven years past, the times have been disastrous for the Euphrateans, and blind indeed must be the man that can imagine that the integrity and independence of their dominion that remains even with the aid of the eternal (!) Anglo-French alliance, can be maintained. When the Continental struggle that is not far off shall be developed, the fall of Turkey will be imminent; and all the energy of Britain will be aroused, and imperatively required, to eke out the dying energies and to assuage the last moments of its ancient and "faithful ally."

This fourth sign, then, is established, and all may see it who will take the trouble to open their eyes

upon the current political events of the times in which they live. You see that the power which owns the Euphrates in the 1,400 miles of its career, and the territory it fertilizes broadly on either side, is wasting away. He that says it is not wasting, is an ignoramus, and knows nothing.

It is a notable condition of the power, and any improvement there may arise in the country is the development of British capital and influence, and a consequent correspondent diminution of Ottoman independence. Well, there is the sign, what is the meaning of it? No one ignorant of the sure word of prophecy can answer the question. They may suppose many things, but which, if any, may be the right, no one can tell who does not understand the gospel of the kingdom and knows not what has been predicted. The signification of the sign we have already indicated. It points to the resurrection of the saints, and proclaims that both it and the Lord are near! This is the voice it utters in the ear of an enlightened faith.

In dismissing the sign, we may remark that the object of the drying up of the Turkish power is that "THE WAY *might be prepared,*" even that which is styled "the way of the kings which (are) from the rising of a sun." The preparation results from the drying-up process. Heat is necessary to this process. The fire of past wars, with other things combined, has reduced Turkey to its present enfeebled condition. The same kind of heat will be necessary for the continuance of the process to the end. Turkey, therefore, has not yet attained the terminus of strife; war must again break out against her, so as to finish the drying-up process, that the Euphratean power being turned aside, "the way may be prepared," *by what is to follow.* The drying-up is not of itself "the way," but only preparatory to it. The period between the fall of Turkey and the capture of Jerusalem by the King of the North, is the period of preparation; and the *crisis* of that period, "the way prepared" of the

saints. The prepared way consists in the crisis revealed in Dan. xi. 40, 45; xii. 1, 2; Ezek. xxxviii. 16-19; xxxix. 2-4; and Zech. xiv. 1-5, and will be developed through the agency of what already exists as the

FIFTH SIGN OF THE TIMES.

The fifth sign of the nearness of the apocalypse of Christ is the existence of the FROG POWER concurrently with the drying-up of the Ottoman dominion. The record of this sign is in two verses between the twelfth and fifteenth of Rev. xvi.—between the prediction of the falling of Turkey and that of the coming of Christ "*as a thief.*" It is one of the signs belonging to the sixth vial period, and concerning it John of Patmos says, "I saw that out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like to frogs (for they are the spirits of demons doing wonders) go forth upon the kings of the earth, and of the whole habitable, to assemble them for the war of that GREAT DAY of God Almighty. "*Behold, I come as a thief!*" "Blessed is he that watcheth!"

In this remarkable testimony the powers symbolised by the dragon, the beast, and the false prophet, become the subject of a special political inspiration, under the working of which they speak. "Out of the fulness of the heart the mouth speaketh." They are full of that which when spoken to the kings of the earth and whole habitable, stir them up to war. Hence the emissions from the three mouths are styled "three unclean spirits of demons," and they are said to be "*like to frogs,*" because the things spoken by the mouths of the three powers are the evident result of the political influence of a fourth power, whose symbol is FROGS. Thus we have

1.—The croakings of the frogs, by which the dragon, beast, and the false prophet are inspired.

2.—The frog-inspired powers uttering belligerent counsels to other

world rulers of the darkness in the heavenlies — the kings of Europe, Asia, and so forth.

3.—The demons through whom the utterances find access to the Kings; and,

4.—The political wonders they accomplish, and which result finally in bringing them into personal collision with JEHOVAH'S ANOINTED KING.

It will not be necessary to reproduce, in this place, the evidence by which the *frogs* of the sign before us are identified with the IMPERIAL DEMOCRACY OF FRANCE. This will be found in detail in *Elpis Israel*, p. 339-342. Suffice it to say, that in the beginning "the frog represents the marshes whence the French (first called Franks) originated." Hugh Capet was the first Bourbon King of France. His immediate predecessor was Louis VI., on whose coin was a frog, with the inscription *Mihi terra lacusque*—land and water are mine. The lily was the symbol of the Bourbon race of Kings; but before this was adopted by them, the French symbolised their power by THREE FROGS. It is then a truth established by the ancient testimonies of heraldic science, that the frogs are representative of the French power. This ascertained, we are able to state that the croakings of its policy are the soul-inspiring inflations by which the dragon, beast and false prophet are set to work, stirring up contemporary potentates to acts which, when fully developed, will have resulted in modifying the political geography of Europe; the abolition of the FRENCH EMPIRE; the complete evaporation of the Ottoman power; the fall of Egypt; and the occupation of Jerusalem and the land of Israel by "Rosh, the Prince of Meshech and Tobel."

As we are not now going immediately into details, it will be sufficient just to remark that Constantinople is the throne of the Dragon; Vienna, of the Beast; and Rome of the False Prophet. These are the principal centres upon which French policy will operate in developing future results, as it has

already done in the matter of the holy shrines of Jerusalem, which led to the Crimean war. Although no immediate crisis was formed by this affair, it laid the foundation for what was to follow. The Russian war was a terrible and formidable manifestation of power, caused by a very inconsiderable and contemptible occasion, and so also the proximate, or exciting cause, of a new rupture may be trivial and insignificant. Slight causes in the political heavens produce terrible tempests, which before they are settled overturn mountain-dominions, and throw up numerous hills. The little exciting causes are not the subject of prophecy; we are therefore left free to conjecture what these may probably be. If we err in the conjecture, interpretation is not affected; and if we prove to be correct, still we are not prophets. We cannot help thinking that a rupture amongst the powers is not very remote.* We noticed during the course of things, from the conceding to the French certain privileges in Jerusalem to the cessation of hostilities by the treaty of Paris, that when events were about to take a new direction, it was preceded by a change in the British ministry. What more unlikely than that the firing off of two or three hand grenades by one or more Italians in the streets of Paris, should result in the expulsion of the Palmerstonian from office, and the putting in its place of a government less favourable to the head of the French Empire. Yet such is the fact, and not only so, but a spirit of hostility has been excited between the two nations from the simple fact of the conspirators issuing forth from England. The situation created is thought to be the entering of the end of the wedge, which, when driven home is to split asunder the "eternal alliance" and *entente cordiale* between France and England. Our conviction is that the alliance need not be dissolved as a preliminary to the work before the French forces indicated in the sign before us. Regal France alienated

* This was written before the Italian and French war against Austria, which happened the year after.—EDITOR.

from England, and brought under the influence of Russian counsels, would very soon come into collision with British policy in Constantinople and the East, from which neither Austria, nor Italy could preserve themselves; but before this, we conceive that Louis Napoleon will be dethroned.

But what we have more particularly to do with at present, is the fact that the power which John at Patmos predicted would exist among the powers contemporary with the drying-up of the political Euphrates and whose policy would result in a fiery situation evaporating that power, and so forth; that that power is in existence as the result of the earthquake in 1848, and occupies precisely the position foretold. The French Empire exists as a sign in the heavens that the revelation of Jehovah's anointed from above is near at hand. As if John had said, "When you see Euphratean power drying up and the Frog-power in contemporary activity exciting the powers to a policy of a belligerent tendency, then know that the resurrection of the saints and the coming of the Lord is at hand." We see the sign, and, therefore, we speak that of which we are assured.

SIXTH SIGN OF THE TIMES.

We do not yet see the nations of the Habitable "enraged," but we have seen them in great "perplexity," from which they are not yet delivered. The nations were angry or enraged. This is given in Rev. xi. 18, as their condition immediately preceding the booming forth of the wrath of Jehovah against them. Thus it is written: "The nations were enraged and Thy wrath came, and the time of the dead ones to be avenged and to give reward to Thy servants the prophets, and to Thy saints, and to those fearing Thy name, to the small and to the great; and to destroy utterly them who corrupt the earth." This enraged condition of the nations, then, is future; but anterior also to the resurrection; and may be stated as the condition resulting from the

operation of the Frog-inspired powers upon the kings of the earth, and of the whole habitable. It is foretold in Isaiah xvii. 12, in which the prophet says, "Hark to a multitude of many people, which make a noise like the noise of the seas; and the rushing of nations that make a rushing like the rushing of many waters! The nations shall rush like the rushing of many waters; but God shall rebuke him, and he shall flee afar off; and he shall chase him as the chaff of the mountains before the wind, and like thistledown before the whirlwind. And behold at eventide sudden destruction, and before the morning he is not. This is the portion of them that spoil us (Israel inclusive of the saints) and the lot of them that scatter us."

When this obtains, the world of nations will be in an uproarious and tumultuous condition. It is to this the Lord Jesus refers in saying, "There shall be upon the earth disquietude of the nations in perplexity, the sea roaring and rolling from fear and anticipation of the things coming upon the Habitable; for the powers of the heavens shall be shaken. And afterwards they shall see the Son of Man coming with a cloud (of warriors) with power and much glory. And these things beginning to come to pass, look up and lift up your heads, for the day of your redemption draweth nigh."

SEVENTH SIGN OF THE TIMES.

The seventh sign is in the holy heavenly in Christ. It is the preparation of the bride. Before the nuptials of princes and their betrothed there is preparation for the festivities. In the matrimonial arrangements and customs of the Orientals, there was the betrothal by marriage contract, an entering into covenant, and the festive ceremony, by which the actual union of the parties was affirmed. This last was the wedding. Between the betrothal and the wedding, years often intervened, during which, many incidents might occur to frustrate the union. But things being favourable,

the time at length arrived to fulfil the covenant. This being understood, there was a general movement among the friends of the bridegroom. The following from Ward's view of the history of the Hindoos will be found beautifully illustrative of the customs connected with the expectation of the bridegroom. "At a marriage, the procession of which I saw some years ago," says Mr. Ward, "the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced as if in the very words of Scripture, 'Behold! the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them on their heads to fill up their stations in the processions; some of them had lost their lights and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoy. I and several others expostulated with the doorkeepers, but in vain. Never was I so struck with our Lord's beautiful parable of the Ten Virgins as at this moment:—'and the door was shut.'" The parable is illustrative of the spiritual condition of two classes of the immersed in relation to the kingdom of the Heavens, at the time of the union of the bridegroom with those who are with him, to inherit it with all its attributes. The two classes in the Greek were termed *the intelligent and the fools*. They all pass for companion virgins of the bride (Ps. xlv. 14,) until their interview with the bridegroom opens their eyes to the delusion. The five intelligent virgins

took oil in their vessels; their understandings were anointed with the glad tidings of the kingdom, as exhibited in the sure word of prophecy, and the revealed mystery, and by which "their lamps," that is, they themselves, shone as lights in the world, but the fools, the "slow of heart to believe all that the prophets have spoken," are as lamps gone out, with no oil for replenishing. While in this relative condition, which strikingly illustrates the spiritual state of Baptists, Campbellites, Christians, Millerites, Mormons, and popular immersionists of all shades of "sincere faith" in the anointed sonship of Jesus, but who neither know nor care for the teaching of the prophets more than an old Jewish almanack. Resulting from the long absence of the bridegroom, during which drowsiness came over professors, they all fell fast asleep, when in this condition, the cry or proclamation will be raised at midnight, "for the Lord descends with a shout, 'behold the bridegroom cometh, go ye out to meet him!'" The fools all hear it, and all wake up, but they are like men seized with panic and perplexity, not knowing what to do, or where to go; their lamps are gone out, and they have no oil in their vessels; their heads are empty, and they cannot shine.

But while they were fumbling about, picking their charred wicks, and peering into their empty oil cans, shaking and draining, to see if no light-producing combustible is there; fatiguing themselves in running from this reverend oilman to that, and finding all their unction only an extinguisher of light, a darkener of counsel by words without knowledge, the bridegroom appears, enters in with the wise, and shuts the door. They rush with despair into the place of the bridegroom's presence; and, knocking at the door, which he had ordered to be shut, exclaim "Lord, Lord, open to us." But the inexorable "Sepoys" repulse them, announcing the Master's fiat of "No admission here, for I know you not." "I do not acknowledge you as my friends, and

shall not admit strangers."

The intelligent virgins are the wise of Dan. xii. 10, of whom it is said, "They shall understand," and elsewhere, "The wise shall inherit glory." Daniel instructs us that there shall be some among the living in "the time of the end," when the words of his prophecy are to be understood. "The words are closed up and sealed *till the time of the end* . . . but the wise shall understand." These intelligent believers among the living, constitute, in the aggregate, the company with whom Christ entered into covenant, having espoused or betrothed it to himself; in which betrothal he sanctifies it, having cleansed it in the laver of water with doctrine. In Eph. v. 23, the apostle terms this sanctified company of intelligent virgins an ecclesia, because they have been called out by the gospel invitation from among the fools, to become the future rulers of the world for good. He styles them also in chap. i. 23, the body of Christ, and in the former reference, regards it as related to Christ, as Eve was to the first Adam. He contemplates it in two states—the present, in which it is the body to be saved, and the future, in which it is the body saved. When saved, it will be a glorious ecclesia, not having spot or wrinkle, or any such thing, holy and without blemish, members of his body, of his flesh, and of his bones: Christ and his ecclesias then being "one flesh," which, at present, they are not.

But preparatory to the ecclesia becoming bone of the Second Adam's bone, and flesh of his flesh, it is necessary that they should become of one mind, that they should be as he, when clothed with our filthy nature, sin's flesh, "holy, harmless, undefiled, and separate from sinners," walking circumspectly, not as fools, but *as wise*, redeeming the time, because the days are evil."—(Eph. v. 15.) For if we do not establish a character before God for this, it would be a lie against our former selves to exalt us to spotless and unblemished Holy Spirit nature; for this materiality is the

embodiment of the truth, or Spirit-developed character of a previous state. An intellectual and moral or spiritual preparation is, therefore, necessary as a preparation for a union with that nature which Jesus now enjoys, since he became "the Lord the Spirit."

"This," says Paul "is a great mystery," let us, therefore, think with precision that we may understand it. We state, then,

1. That when a man believes the manifold wisdom of God, he is enlightened and has acquired wisdom; he has then oil in his vessel.

2. That when such an one passes through the laver of the water, he is sanctified and cleansed in the process, and thereby betrothed in spirit, or mind and state, to Christ.

3. That a man so sanctified, is in soul, spirit and state, one with Christ; *but not in nature*, for Christ is no longer flesh and blood.

4. That from the time of passing through the laver of baptism until death, is the period for testing the believer's fidelity to the Bridegroom.

5. That if his faith and subsequent practice have been such as to cause him to be accounted worthy of a resurrection to eternal glory, he will, on being approved, after rising from the dead, become the subject of a change, "his vile body will be made like to Christ's glorious body," in which change, the subject thereof becomes "a member of Christ's body, of his flesh, and of his bones."

6. That when the membership is consummated, the marriage with the Bridegroom is perfected, and Christ and the Bride become the exponents of what is meant by "The name of the Father, and of the Son and of the Holy Spirit," unto and for which they were baptized.

In Rev. xix. 7, this glorious consummation, *the formation of the rib taken from man into a woman for the Second Adam*, is made the subject of great rejoicing. It is there written, "We may rejoice, and joy exceedingly, and give the glory to God: because the marriage of the Lamb hath come and

his woman *hath made herself ready*. And it was given to her, that she might clothe herself with fine linen, pure and white: for the fine linen is (or signifies) the righteous actions of the saints." This is that woman who, in Rev. xii. 14, is represented as "flying into the wilderness, into her place, where she is sheltered for a time, times, and half-a-time from the face of the serpent"—a period of 1,260 years, terminating at the marriage of the Lamb. She is still in the wilderness state, which, however, we rejoice to know from the signs of the times is not much longer to continue. We see from the above testimony, that at the crisis of the marriage she is said to *have made herself ready*, and that in doing so *clothes herself* with righteous deeds. This implies that previous to the marriage she had been engaged in dressing her lamps and in filling her vessels with store of oil. This dressing her lamps and filling her vessels, then, becomes a sign that the celebration of the nuptials is at hand. "*It has been given to her*" to know this, and knowing it from the signs of the times she has been enabled to discern, she is making herself ready for the event. This preparation of the woman then, is the seventh sign of the times, which may be easily discerned by an enlightened faith.

But in what direction shall we look for the sign? If we would look effectually, we must first make ourselves acquainted with what constituted the faith and practice of the congregations founded by the apostles. If we do not know what constituted Christianity in its apostolicity, we shall not be able to know the true character of what we see, nor be able to discriminate between the genuine thing and its multitudinous counterfeits. We have studied this subject for the past twenty-five years, and as we believe, we are not of that class that is "ever learning but never able to come to the knowledge of the truth;" we have full assurance of faith, that we can demonstrate the sign, at least to our

own satisfaction, if not to that of others, before whose minds the same testimonies and reasons do not obtain.

We say then that the sign does not exist in any of the names and denominations of Pædorhantism. When we look into that circle, we see only the darkness of Egypt, and discern an occasional rattle of the bones of the dead. There is no oil in the skull vessels of those who can perpetrate the folly of sprinkling a baby's face with the devil's hate, (the de'il is said to hate "holy water,") and sign its forehead with "the mark of the beast," and call it "holy baptism." The lamps of such were never kindled, and consequently never go out. Such have not even the form of virginity, though it prove to be foolish.

Then if we turn from these and take a glance at the immersed, we see Christians, and Campbellites, and Millerites, and Adventists, and Mormons, and Baptists of all other shades and colours, but among them all, the sign does not appear. The Campbellites claim to be genuine apostolicals; but having been once in the days of our ignorance, a popular advocate among them, we know their height and depth, length and breadth, while they know little or nothing of what we have acquired since we turned from the study of their traditions according to the *Christian Baptist* and the *Millennial Harbinger*, to the writings of the apostles in connection with Moses and the prophets, which they insult by designating as "an old Jewish almanack." What shall we say of such a people's intelligence when an ignoramus (and we were not the only one that figured and still figure among them,) is the subject of their laudations, as an intelligent and efficient advocate of their principles! We know well the calibre of this people's ecclesiasticism, and though there are among them people we respect as men, yet we hesitate not to say that, though they proclaim through the land on every side, "the people of the Lord, the people of the Lord are we, and wisdom will die with us!"—they "are miserable, and wretched, and

poor, and blind, and naked;” being ignorant of “*the manifold wisdom of God*” of “*the revelation of the mystery*,” which is the unction of the Holy One, by whom alone a wise virgin-lamp can shine at the nuptials of the Lord. They are more infidel than superstitious; and by that influence have been useful in emancipating many from clerical dominion in days gone bye (they have now a clergy of their own, as complete hirelings as the outsiders they used so worthily to denounce), who have since come to know and obey, and rejoice in the truth, as we sincerely hope will many more before the “shout” is raised announcing that the Lord is come.

If we turn from the Campbellites, and look in the direction of Millerism and Adventism, the prospect is dreary in the extreme. A perfect Babel rises up to view! Everything higgledy-piggledy; rhanstists and immersionists, with heads full of all sorts of crotchets, all mixed up together in gospel-nullifying confusion. Can any good come out of Nazareth? Yea, even this embodiment of foolishness, like Campbellism, has been of use. Out of evil the Lord educes good. The Millerite excitement had the effect of stirring up many to the study of the prophets, by which they have been prepared to receive the truth. Many have separated themselves from the folly, and are filling their vessels with oil, that they may shine as lamps at the wedding; and we hope that many more will yet become wise, and shine as stars in the bright firmament of God.

The agitation of the waters by those forms of error, has set multitudes to reading and thinking, which,

in the great majority of instances, will ultimate in nothing but swelling their caoutchouc globularities to a distension largely disproportioned to their contents. Nevertheless, while this effect is produced on the one hand, many will and have been prepared by the reading and thinking on the other, to “receive with meekness the engrafted word which is able to save their souls.” This result has been developed to some extent. The periodical we edit, the *Herald of the Kingdom and Aion to Come*, in the principles it advocates, is the literary representative of this phenomenon. It contends without compromise with any form of “sincere faith,” for an ingenuous return to first principles, which it specifically defines without regard to any other standard than that of “the faith originally delivered to the saints,” which tumbles overboard into the bowels of the great fish, or elsewhere, all one-idea devices for the salvation of the ignorant in their folly and unbelief.

With all these signs then unfolded and defined, the reader surely cannot henceforth justly aver that he can discern no evidence that the Judge standeth at the door and knocks. We advise him to bestir himself and to trim his lamp, and to store up oil in his vessel betimes; for assuredly the time cannot be long ere the cry comes forth from Jerusalem, “The bridegroom is come; go ye out to meet him!” At all events, we shall have done our part in sounding an alarm, and there we must leave it, in hopes that its echoes will not fail to awaken some to an abiding interest in the truth.

March 13th, 1858.

THE CONFIRMATION OF THE ABRAHAMIC COVENANT.

(Concluded from page 515)

THE CONFIRMATION OF THE MOSAIC COVENANT.

AFTER concluding the argument in Hed.

ix., respecting the confirmation of the Abrahamic covenant the apostle proceeds to support his argument by a reference to the confirmation of the Mosaic coven-

ant; and if we follow that argument, we shall see that it confirms our exposition of his argument respecting the former covenant. In verse 18 and onwards we read, "Whereupon neither the first testament (*covenant*) was dedicated (margin, *purified*) without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the New Testament (covenant) which God hath enjoined unto you." The connection with the preceding verses is evident from the word "whereupon" (or *wherefore*); that is to say, in the ratification of covenants in general, the death of a victim is requisite: therefore the ratification of the "first" covenant also required the death of a victim and shedding of blood. The latter part of this passage is a quotation from Ex. xxiv., which describes the ceremony of confirming that covenant. Previous to that transaction, the covenant between God and the Israelites had been entered into verbally, as recorded in chap. xix. 3-8. Here was a covenant. There were two parties to it: God and the Israelites. The latter promised to obey God, and He agreed to specially protect and bless them, giving them, by way of *sign*, a manifestation of divine power in the thunders and lightnings, the thick cloud, the voice of the trumpet, and the shaking of the Mount. After the Israelites had thus, by word of mouth, agreed in general terms to keep the covenant, God gave them a fuller *outline* of the covenant, consisting of the general conditions to be fulfilled by both parties. Those to be observed by the Israelites were the ten commandments—the basis of the whole of the law—various injunctions respecting their general dealings with each other, and the keeping of three annual feasts. These will be found in the 20th to the 23rd chapters of Ex., and are probably what were written down in "the book of the covenant" by Moses, as the mediator of that covenant.—(Ex. xxiv. 7.) The "tables of the covenant" contained simply the ten commandments; "the *book* of the covenant" therefore doubtless contained further details. God also amplified the terms which He, on the other hand, agreed to fulfil as their Protector. These will be found in Exod. xxiii. 20-31.

The children of Israel having received this outline, the covenant was, like other

covenants, confirmed (or, to use the apostle's expression, "dedicated" or "purified") by sacrifice, as recorded in chap. xxiv. This was necessary, not merely for the purpose of confirmation from an ordinary point of view, but also because the children of Israel were, like all the rest of Adam's children, a sinful race, and must, therefore, approach God, whether to enter into covenant with Him, or for any other purpose, by means of sacrifices. In this transaction Moses took an important part. We find from several parts of Scripture that he was the *mediator* of this covenant. In Gal. iii. 19, we read that the law "was ordained by angels in the hand of a *mediator*," and in Acts vii. 38, that Moses "received the lively (or *living*) oracles to give unto us." (See also Deut. v. 5.) It was therefore in entire keeping with his position that He should take a prominent part in the confirmation, the account of which is given in Exod. xxiv. 4-8, to which passage we will ask our readers to refer. We do not there find any statement that the sacrifices were divided, and that the people passed between the pieces. This *might* have been done by some of the elders of the tribes, as representatives of the nation, or even the whole nation might have done it. It is recorded that a similar thing was once done by a whole army, for, according to Dr. A. Clarke, Herodotus (lib. vii.) records that Xerxes ordered one of the sons of Pythius to be cut in two, and one half to be placed on each side of the way, that his army might pass through between them. If such a thing could be done by a whole army, it would not have been impossible to be done by the whole nation of Israel, to whom it would have been a comparatively easy matter, being in the open country, to form themselves into marching order, as in their previous journey from Egypt to Sinai, and pass through in regular form. Still, we may naturally conclude that if such an important transaction had taken place, it would have been recorded; and therefore in the absence of any such record, we can only infer that in this respect the ordinary custom was not followed.

In other respects, however, we find an analogy; for it is recorded that Moses sprinkled the people with the blood. In the Common Version of Heb. ix. 19, it reads that he "sprinkled both *the book* and all the people;" but Dr. A. Clarke renders it thus: "He took the blood of the calves and of the goats, with water,

and scarlet wool, and the book itself, and sprinkled all the people." This translation is probably correct, as it agrees with Moses' account, where nothing is said about the book being sprinkled. Moreover, as the book contained not merely the divine promises, but also the commands agreed to be observed by the people, it could not be taken as representing God more than the people. The altar (Exod. xxiv. 4) would seem to be more appropriate than the book as a symbol or representative of the Deity; for as the twelve pillars represented the twelve tribes (v. 4), the altar erected on this occasion may appropriately be taken as representing the throne of God. Thus the sprinkling of the altar on the one hand, and the people—or possibly part of the people as representing the whole nation—on the other, would signify their mutually entering into the covenant. It is not unworthy of notice that *half* the blood was sprinkled on the altar, and *half* on the people (verse 6), reminding us of the equal division of an ordinary covenant-sacrifice. In verse 11 we read that "the nobles of the children of Israel"—the seventy elders who went up into the mount with Moses—"saw God (Elohim), and did eat and drink." This would appear to be a further point of analogy to the ordinary custom, the food eaten being perhaps some of the flesh of the peace offerings just slain as sacrifices.

It will be observed that the language of Christ at the Last Supper, "This is my blood of the New Testament" (covenant), is very similar to that of Moses, "Behold the blood of the covenant" (Exod. xxiv. 8), indicating not only the position of Christ as the antitype of the sacrifices with which the Mosaic covenant was confirmed, but also the similarity in the confirmation of the two covenants, and their common origin from the same custom. To show more completely, however, the parallel between the two cases, we cannot do better than introduce the following quotation from the pen of Dr. Thomas: "The (Mosaic) covenant was first delivered; the altar was then built; next the sacrifices were slain, and the book and altar sprinkled; afterwards the covenant was read to the people; they believed; confessed willingness to do and be obedient; and were then sprinkled by Moses, the representative of God. After the same order is the antitype. The New Covenant was first delivered; Jesus our altar manifested; he was then slain;

in being sprinkled with his own blood. The new covenant was also sprinkled or dedicated; it was afterwards spoken to the people; they believed; then confessed; and lastly put on the blood-sprinkled name, through which, as with scarlet wool and hyssop, God justified them from all things from which they could not be justified by the law of Moses. This is God's way of righteousness, from which He never departs since the resurrection of His Son. The type and antitype are as correspondent as the nature of things would admit; and the true believer who submits to the process is 'purged with hyssop, and made clean; washed, and made whiter than snow.'"—(*Herald of the Kingdom*, 1856, p. 5.) The force of Dr. T.'s remark that "the type and antitype are as correspondent as the nature of things would admit," will be seen when it is remembered that in connection with the New Covenant Jesus Christ occupied the three-fold position of Sacrifice, Mediator, and one of the parties (or "heirs"—Rom. viii. 17) to the Covenant, which renders it impossible to find an exact correspondence either with the Mosaic type or with the ordinary custom, as in neither of the latter was this the case.

Again, with reference to the sprinkling, Dr. T. says:—"The people under Moses did not sprinkle themselves. It was Moses who sprinkled them. It is so also with the believer. He cannot sprinkle himself, neither can the administrator of the ordinance [immersion.] It is the function of the High Priest within the veil, that is, of Christ, to report him to the Father, that He may sprinkle the heart of the new member of His Son's household. How does He this? On the same principle that He justified His friend Abraham. Abraham believed God, and therefore it was counted to him for righteousness; so, in the act of putting on the name of Jesus, does Jehovah count to the believer his faith in the covenant and in the blood of sprinkling for the remission of all past sins. Thus "in the obedience of the truth" is the believer sprinkled with the blood of the covenant, and circumcised with the circumcision of Christ."—(*Ibid.*) And again, speaking of the fleshly Israel entering into the New Covenant at the second appearing of Christ, Dr. T. says:—"The *national* antitype is in strict accordance with the type. Paul styles the body of Jesus 'an altar,' which was sprinkled with his own blood; *secondly*, the covenant is read eighteen centuries after in

the wilderness of the people; *thirdly*, the people confess their willingness to do what it requires; and *fourthly*, they enter the covenant, and are so sprinkled by its blood."—(*Herald of the Kingdom*, 1855, p. 221.)

It is worthy of remark that at various times in the subsequent history of the Jews, after a general departure from the covenant, it was renewed, and that this renewal was usually, if not invariably, accompanied with sacrifices. This occurred in the reign of Asa (2 Chron. xv. 11-13); and afterwards in the reign of Josiah, when a passover of a very exceptional character was observed. (2 Chron. xxxiv. 25, 29-33; xxxv. 1, 7-9, 18.) See also in the reigns of Joash, Hezekiah, and Zedekiah, as well as in the times of Ezra and Nehemiah, after the restoration from Babylon.

After the confirmation of the Mosaic Covenant, its conditions were further amplified; commands of a more explicit and detailed character being given to Israel, and the divine purposes towards them being more fully declared. Moses, as the Mediator of the covenant, wrote them down for the guidance of the people, as he had previously, for the purpose of confirmation, written the *outline* of the law in "the book of the covenant." These commandments themselves are collectively termed a covenant (*berith*), and in connection with the etymology of the word *berith*, already pointed out, we see an appropriateness in the application of the term to them, for the design of the whole of the law of Moses was to keep Israel distinct from other nations and their defilements, and to *purify* them as God's people, just as the object of the commandments given in connection with the New Covenant is to purify unto God a peculiar people, zealous of good works.

It might be said that the giving of these further details was a contravention of the general principle, already adverted to, as laid down by Paul in Gal. iii. 15, that after a covenant has been confirmed, it must not be annulled or added to. But an explanation will be found in the application of the principle already explained in connection with the Abrahamic Covenant, viz., that the further details consisted, not of conditions of a different kind from those previously given, but simply of *amplifications* of the "outline," and in no way a violation of them. The principle enunciated by the apostle is doubtless that after confirmation no

conditions should be added which would contravene the original terms; and this principle was not violated in the case under consideration.

As to the *punishment* for breaking the Mosaic Covenant, this of course could have relation to only one of the parties to it, viz., Israel, for the other was He of whom it is said, "God is not a man that He should lie" (Num. xxiii. 19), and whose word endureth to all generations. The fact that Israel transgressed the covenant is stated by Ezekiel (xvi. 59) in language which closely agrees with the manner of confirmation; for at the close of a graphic symbolical description of the iniquity of Jerusalem, he charges his fellow-countrymen with having "despised the *oath* in breaking the covenant," i.e. the national "oath" (Deut. xxix. 12) taken in the wilderness, and renewed by subsequent generations. The punishments or curses for thus "despising the oath," as also the blessings, are stated at length in Deut. xxviii. and Lev. xxvi. The former include famine, pestilence, war, &c. but the climax of them was that they were to fall by the sword at the hand of their enemies. This corresponds with what we have seen to be the meaning of the ancient rite of confirmation, and of the covenant oath. We may therefore conclude that the meaning of the confirmation of the Mosaic covenant was, in regard to the punishment attached to it, like that of other covenants. This conclusion is supported by the actual fact that on account of the breaking of it by the generation that entered into it at Si ai, their "carcasses fell in the wilderness;" and it agrees with Jer. xxxiv. 19, 20, where the punishment of death is directly connected with the allusion to the cutting of the calf in twain; and we know that many of the Jews did at various times fall by the sword at the hands of their enemies, as a punishment for breaking the covenant.

The ceremony upon which we have been dwelling in connection with the Mosaic Covenant, the apostle terms a *dedication*: "Whereupon neither the first covenant was *dedicated* without blood."—(Heb. ix. 18.) The word translated "dedicated" is not the one translated "confirm" in Rom. xv. 8, Heb. ii. 3, and elsewhere, and "of force" in Heb. ix. 17. The word here is *egkainizo*, which signifies "to initiate, consecrate, dedicate, renew; also to sanction, ratify," and is used in the Septuagint in the statement that the

temple was *dedicated* by Solomon.—(2 Chron. vii. 5.) Although "purified" is given in the margin of Heb. ix. 18, as an alternative rendering, and although the Greek word contains the idea of a purification, its meaning is more comprehensive than that of simple purification: it is not synonymous with the word rendered "purified" in verse 23, (which simply means "to cleanse, purge, purify, make clean"), but includes also the ideas expressed in the above definition. Its meaning will be best illustrated by reference to a kindred word (*egkainia*) which occurs in John x. 22, and is translated "feast of the *dedication*," a feast which took its rise in the purification and renovation the temple underwent at the hands of Judas Maccabeus and his followers, after its pollution by the enemies of Israel, who profaned the altar, burnt up the gates, and allowed shrubs to grow in the courts. (See 1 Maccabees. iv. 36-59.) This Maccabean purification included not only a *material* renovation and purification from its dilapidations, and its *legal* purification by the sacrifices offered by Judas Maccabeus and his companions; but also its re-dedication and consecration to the worship of God, after an interval of suspension of such worship. From this we can gather the meaning of the word when applied in Heb. ix. 18, to the ceremony that took place at the confirmation of the Mosaic covenant: the people were *consecrated* to the service of God, and the covenant was *initiated, dedicated, or ratified*.

But it may be said, "If the idea of purification is contained in the word in what sense could it be said of this covenant? What purification did it need?" Certainly none; for it was from God, whose "Word," the Psalmist says, "is very pure."—(Psalm cxix. 140.) It has already been pointed out that it was not the book, but the people, who were sprinkled. Thus it was not the covenant itself, but the people with whom the covenant was entered into, who required purification: they were all sinners, and needed a legal purification on their entering into covenant with God; and, as they were parties to the covenant, their purification is expressed in the statement which is made concerning the covenant itself.

It has been suggested that the fact that the Mosaic Covenant was purified by means of animal sacrifices, is inconsistent with the proposition that eternal life could be obtained by obedience to it; for it is

said that a covenant purified with only *animal* sacrifices could not give eternal life. This objection, however, misses the very point of the whole matter; for whence arises the necessity for sacrifices in connection with any covenant? Is it not because of sin, and sin alone? If, then, there were no sin, there would be no necessity for such sacrifices. The very thing—viz, sin—which rendered it impossible for the Israelites in the wilderness to obtain eternal life by the law, was also that which rendered sacrifices necessary at the confirmation; therefore the offering of the sacrifices could not destroy any power the law would have had to give life had sin not entered; for before the sacrifices were offered, that power had been rendered incapable of operation, so far as that generation of Israel was concerned, by the fact that everyone of them had sinned. They were sinners individually, and they had sinned nationally, even between their deliverance from Egypt and their entering into the covenant; hence the necessity for these sacrifices. But if they had all been righteous men, without sin from their birth, they might have entered into covenant with God without any sacrifices. Then, if this would have been the case with regard to *that* generation, let us suppose that although *they* were sinners, and therefore required sacrifices at the confirmation, some of their descendants had been perfectly righteous from their birth, would the sins of their forefathers, and the consequent necessity for sacrifices when the covenant was confirmed with *them*, have altered the relationship of these righteous men to the law, and prevented their obtaining eternal life by obedience to it? In other words, would the sacrifices offered-up on the part of the sinful Israelites *at the confirmation* of the covenant have destroyed its power to give life to the righteous *afterwards*? Most assuredly not. Then if so, the proposition that any Jews who had obeyed the law throughout their lives would have received eternal life as the reward for such obedience—whatever be the merits of the proposition on other grounds—is in no way inconsistent with the fact that only animal sacrifices were used at the confirmation or purification of that covenant. The proposition that life would have been given to any who had obeyed the law, is only on the hypothesis of perfect righteousness; whereas the actual *fact*, in view of which the sacrifices were offered, was that "all had sinned, and come short

of the glory of God."

With this view of the case, then, and recognising the fact that the sins of Israel in the wilderness had precluded them from obtaining eternal life through the law, and had thereby restricted their relation to it to matters pertaining to the present life, let us see what these animal sacrifices actually accomplished for them. One thing it is clear they could *not* do: they could not place them in the same position as though they had never sinned, with all the rights and immunities of perfectly righteous men, and in a position to obtain eternal life simply by obedience to the law—that is to say, by *faith and obedience*, for obedience to the very first commandment of the law necessitates faith. There must be the actual destruction of sin by a perfect human sacrifice, in whom they must have faith. Even had sin not entered into the world, faith and obedience would probably have been the conditions of exaltation to immortality; but in that case no sin-bearer, either animal or human, would have been required. Sin, however, having come upon the scene, no sinner could obtain eternal life on the principle of faith and obedience, without there being, in addition to these animal sacrifices, an actual taking-away of sin by a human sin-bearer. But although the animal sacrifices offered up at the confirmation of the Mosaic covenant could not put the Israelites in a position to obtain eternal life simply through the law (Gal. ii. 16), they could yet effect for them an important work. The Israelites had by their sins merited not only instant death individually, but also summary national extinction, as was afterwards actually threatened by God.—(Exod. xxxii. 10; Num. xiv. 12, 15.) But if this penalty had been carried out, they, of course, could not have inherited the land of Canaan and the other blessings promised to them. The sacrifices were therefore necessary, in order to put them in a covenanting position, to temporarily cover their sin, and postpone the execution of the penalty to the end of their natural lives, and thus allow of the promises having effect by their temporary possession of the land, with its concomitant blessings, pending the arrival of the time for the antitypical confirmation of the new covenant, when "the seed should come to whom the promise was made."—(Gal. iii. 19.)

The Abrahamic Covenant could not be confirmed until it was purified or confirmed

in Christ, because *eternal* life was to be given through it, and the provisional purification or confirmation to Abraham, being only by animals, was not sufficient to open up that "new and living way which Christ hath consecrated for us."—(Heb. x. 20.) In the case of the Mosaic Covenant, however, animal sacrifices were sufficient, because, under the *actual* circumstances, eternal life was not to come by that covenant. Therefore it could, in the absence of any other obstacle, have come into force in its entirety immediately after its purification with such sacrifices. It was indeed partially brought into force in the wilderness, as we shall presently have occasion to show; but not that part which had relation to the possession of the land. The reason this part of it was not brought into force immediately after its confirmation, was the continued disobedience of Israel, who were on that account kept wandering in the wilderness for forty years.

We have already controverted, in our remarks on Heb. ix. 16, 17, the idea that the "testament" there referred to is an ordinary will, and that Christ died as the testator. A similar idea has been suggested with regard to the relationship sustained by Moses to the covenant bearing his name. The latter covenant being viewed in the light of a will, it has been concluded that Moses was the testator, that in that capacity he died, and that his death was necessary before that covenant could come into force. This idea has doubtless received some colouring from the fact that Moses died before the children of Israel entered into possession of the land of Canaan. But then it must be remembered that the blessings covenanted by the law were not confined to the possession of the land, for they included the constituting of the children of Israel "a peculiar treasure," and "a holy nation" (Exod. xix. 5, 6); and that this was fulfilled before they entered the land; and also that the commandments contained in the law were for their obedience, not simply after they entered the land, but even whilst they were in the wilderness. Therefore the law was partially in force before they entered the land, and before Moses' death; and hence it cannot be maintained that it was necessary for Moses to die before it could be brought into force. But even if we consider Moses' death simply in connection with the possession of the land, the idea has no foundation in the Scriptures.

There is no statement that Moses occupied the position of testator; and it is clear that he could not, seeing that the law was not a will, but a covenant. To remove any lingering doubt on the latter point, we will further quote from Dr. Macknight, who makes the following cogent remarks on the subject:—

“It may be asked, 1—In what sense the Sinaitic covenant, or law of Moses, which required perfect obedience to all its precepts under penalty of death, and allowed no mercy to any sinner, however penitent, can be called a *testament*, which is a deed conferring something valuable on a person who may accept or refuse it, as he thinks fit? Besides, the transaction at Sinai, in which God promised to continue the Israelites in Canaan, on condition they refrained from the wicked practices of the Canaanites, and observed His statutes (Lev. xviii), can in no sense be called a testament. 2—If the law of Moses be a testament, and if, to render that testament valid, the death of the testator be necessary, as the English translators have taught us (ver. 16), I ask who it was that made the testament of the law? Was it God or Moses? And did either of them die to render it valid?”

It being thus clearly demonstrated that the law of Moses was not a will, the idea that Moses died as its testator cannot be true. Moreover, if Moses died as a testator, and if for this reason his death was necessary before the children of Israel could enter the promised land, should we not expect to find some statement in the Scriptures to that effect? But do we find such a statement? On the contrary, there is not the slightest hint of such a thing; but we do find another reason given why he was not permitted to enter the land, viz., because he trespassed against God at the waters of Meribah-Kadesh, and did not sanctify God in the midst of the children of Israel.*—(Deut. xxxii. 51.)—Is it not strange that this should be given as the sole reason, if there was another, especially seeing that if the other were true, it would be of considerable importance in the Scripture narrative? For these reasons, then, we must dismiss the idea as altogether untenable, and maintain the conclusions already arrived at, that the Mosaic Covenant, like the Abrahamic,

was not a will, but simply a covenant, and that Moses, like Christ, was not a testator, but a mediator.

The following further extract from Dr. Stroud will form an appropriate *resumé* of the argument in relation to both the Abrahamic and Mosaic covenants:—

“The whole tenour of this important passage (Heb. ix.) proves that the term *diathêke* is therein used in the same sense as in all the passages previously cited. Christ is here described, not as the testator of a will, but as the mediator, the surety, the high priest, and the victim, of a covenant. That the transaction was a covenant, not a testament, is determined by its collation with the Mosaic covenant, concerning which there cannot be any dispute. For the ratification of such a covenant, the apostle observes that the violent death of a suitable victim, attended with the effusion of its life's blood, was indispensable; that until these conditions were fulfilled the covenant was not valid; and that the *first* covenant was ratified by the blood of animals, but the *new* covenant by that of Christ. These circumstances have no relation or analogy to those of a will, nor are they explained by stating that a will is not in force until after the death of the testator. If anyone doubts this, let him consider which of the following answers to the questions implied in the foregoing passage is the more rational and satisfactory.

“**QUERIES.**—Why did Christ become the mediator of the new covenant, and make atonement for the sins of mankind by the effusion of his blood? and why was the Mosaic covenant solemnised by shedding the blood of calves and goats?”

“**ANSWER I.**—Because a will is not in force until after the death of the testator.

“**ANSWER II.**—Because a covenant of reconciliation is not ratified without the sacrifice of the appointed victim, or, in other words, without a suitable atonement.

“The natural conclusion is, that an inspired writer could not have intended to construct a solid argument by the combination of such heterogeneous materials, and that the term *diathêke*, which in every other part of Scripture signifies a covenant, cannot, on this single occasion without warning and against reason, have been employed in a sense so different and incongruous as that of a will.”

* Here is a nut, by the way, for our orthodox friends to crack. Where was the punishment to Moses in not being permitted to enter the earthly Canaan, if he straightway went to the (so-called) heavenly and better Canaan?

THE ADMINISTRATION OF THE ABRAHAMIC COVENANT.

A word or two as to the *administration* of the Abrahamic Covenant will not be out of place by way of conclusion. There are two classes to whom the blessings of the covenant will be administered—the spiritual Israel and Israel after the flesh; but, as the former are to co-operate in part of the work of administration, they are dealt with first. The first act in the drama is the return of Jesus Christ from heaven as the mediator of the covenant, to raise from among the dead, and gather from among the living, all those who have made this covenant by sacrifice.—(Psalm l. 5.) This is referred to by Malachi (iii. 1), who, speaking of Jesus Christ as “the Messenger of the Covenant,” says that he “shall suddenly come to his temple”—the living temple in which God is now dwelling by His truth. But some will have defiled the temple of God, in defiling themselves as part of that temple, and them will God destroy.—(1 Cor. iii. 16, 17.) In other words, they have broken the covenant; and hence the necessity for the purification spoken of by Malachi, when he exclaims, “But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fuller’s soap.”—(Mal. iii. 2.) In this refining process he will separate the dross from the silver—those who have broken the covenant from those who have kept it. The former he will “cut asunder, and appoint a portion with the hypocrites, where there shall be weeping and gnashing of teeth” (Matt. xxiv. 51); but upon the latter he will bestow immortality, and then associate them with himself as the administrators of the remainder of the covenant, for they, being “*in* him,” have a joint title to everything he has, and assist in the discharge of most of his functions, this among the rest. The first thing in which they co-operate with him is in giving the fleshly Israel possession of the covenanted land, a necessary preliminary to which is the ejection of its present tenants. This latter having been accomplished, the twelve tribes are gathered from the four winds; but before they can enter into the land, they must enter into the Abrahamic Covenant, for they will not up to that time have entered into it—having failed to submit themselves to the only mode of entering into it during the times of the Gentiles—and it is only by

virtue of that covenant that they can possess the land in the age to come. This transaction is predicted in Ezek. xx. 33-38, where Jehovah says that He will bring them into the wilderness of the people, and plead with them face to face, “And I will cause you to pass under the rod, and I will bring you into *the bond of the covenant*; and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel.” Thus the rebellious ones who refuse to enter into the bond of the covenant, or who, having entered into it, “transgress” it before reaching the land, will not be allowed to enter therein. Those, however, who enter into it by accepting Jesus as their Messiah—as the covenant-sacrifice whom they (nationally) slew; who confess their sins; who cease “going about to establish their own righteousness,” (Rom. x. 3), and submit themselves to the righteousness of God, by acknowledging Jesus of Nazareth as the only means of righteousness whereby they can be accepted by God, and receiving Him as “the Lord our Righteousness,” (Jer. xxiii. 6); and who do not transgress the covenant before the nation enters the land; these will be allowed to enter the land, and there enjoy the blessings of the covenant.

The necessity for their nationally accepting Jesus as the Christ before entering the land is evident when we remember that their greatest sin—the last and strongest ingredient in that cup of iniquity for which they were expelled from the land, was their rejection of him; and that the conditions on which Jehovah forgives sins, national as well as individual, are the confession and forsaking of the sin. Before the nation passed over Jordan under Joshua, they were threatened that if they disobeyed God, they should be rooted out of the land, and scattered among the nations; but they were also told that if when so scattered, they should *return* to the Lord, and obey His voice, “according to all that I command thee *this day*,” that then the Lord would turn their captivity and gather them from the nations whither he had scattered them, and bring them back to their land.—(Deut. xxx. 1-5.) Now, among the things that God commanded them that day was this: “The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me (Moses); *unto him ye shall hearken*.”—(Deut. xviii. 15.)

When this prophet came, they did not hearken to him, but put him to death, and it was chiefly on this account that they were scattered 1,800 years ago; and the nation continues in that condition because all subsequent generations, down to the present day have, by their continued rejection of Jesus, endorsed their fathers' act, and thus perpetuated their sin. Consequently, before God will fulfil His promise in Deut. xxx. 1-5, they must repent of this amongst other sins, and hearken to the prophet like unto Moses.

The present prolonged dispersion of the Jews may here be incidentally referred to as a strong argument in favour of the Messiahship of Jesus of Nazareth. As the severity of divine punishments is proportioned to the degree of the sin, it may be concluded that the length of the various captivities or scatterings of the Jewish nation is proportionate to the enormity of the sin which has led to them. Now, the chief sin for which they were sent to Babylon was idolatry; but, after the return from Babylon, idolatry was almost, if not indeed altogether, unknown amongst them; in some other things—to wit, the observance of the Sabbath—they had corrected their former backsliding; and in the time of Christ the nation generally was more subject to the law of God. It may be answered that Christ denounced those of his day as hypocrites, and that hypocrisy in the worship of God is as abhorrent to Him as open disregard. But it will be noticed that Christ's denunciations were chiefly directed against the leaders of the people, as, for instance, the long list of indictments in Matt. xxiii., which were spoken against "the Scribes and Pharisees;" whereas the accusations of the prophets were brought against the nation generally. Moreover, there is no mention, in the denunciations of Christ, of some of the gross sins for which the prophets had rebuked the nation. Seeing, then, that for their idolatry God had punished them with only seventy years captivity, can it be supposed that for sins of a less flagrant character, He would keep them in dispersion for eighteen hundred years? This is a fact for which Jews who reject Jesus are utterly unable satisfactorily to account. But when we understand that he was their Messiah; that his manifestation had been promised, and attention to his message commanded so long beforehand; that he was the greatest of all the prophets; and that he was God's own Son; we can under-

stand the enormity, in the sight of Jehovah, of the national sin of rejecting and crucifying him, and why the nation, although at that time more observant of His law than during the time preceding the Babylonian captivity, has been scattered for so many long centuries.

To return to our argument. When the Jews repent of their sins, and accept Jesus as their covenant-sacrifice, their sins will be forgiven (Jer. xxxi. 34), and they will be antitypically sprinkled with his blood. Their forefathers in the wilderness were actually sprinkled with blood (Exod. xxiv. 8); and *they* will be figuratively sprinkled with the blood of Christ in confessing their sins and receiving forgiveness. Then will God make with them "a covenant of peace," and, once having entered the land, they will never again be turned out of it, for it is an "everlasting covenant."—(Ezek. xxxiv. 25; xxxvii. 26.) They will not then be liable to be ejected for disobedience, as were their fathers, for God will write His law in their hearts, (Jer. xxxi. 33), and, instead of having teachers who "corrupt the covenant," (Mal. ii. 8), they will have "shepherds over them who shall feed them," (Jer. xxiii. 4), and who will keep them in the right way. Hence, they will not only *say*, as did their fathers, "All that the Lord hath said will we do," (Exod. xxiv. 7), but they will *do* it throughout the millennial reign of Christ, and will therefore retain possession of the land during the whole of that period. It is apparently to this point of difference between the old and new covenants that the apostle alludes when, in Heb. viii. 7, he says, "If that first covenant had been faultless, then should no place have been sought for the second;" for he immediately proceeds to quote the passage just referred to in Jer. xxxi., by that which it is seen they will "know the Lord" as the result of God putting His law in their minds, and *writing* it in their hearts, which will be done by means of the good "shepherds" set over them. The first covenant, although containing precepts and laws to guide them, and punishments to be inflicted after transgression, was inadequate to *prevent* disobedience, as it lacked an administration sufficiently effective to "write" those precepts in their hearts so deeply as to ensure obedience; and hence they were on more than one occasion ejected from the land, of which they were "tenants at will." That covenant was therefore to that extent "faulty," or inferior to the new

covenant, for in the latter this omission will be supplied by the providing of immortal, infallible, and righteous rulers; and, as the result of following their instruction, Israel will no longer be "tenants at will," but will have a thousand years' lease of the land, their title-deeds to which will be the promises of Jehovah.

The Jews having been gathered to their land, the other parts of the Abrahamic Covenant will be fulfilled. The promise that God would make of Abraham a great nation will be fulfilled, both numerically and politically, more abundantly than in the past; for, under the genial and fostering influence of the new administration, they will doubtless multiply manifold more than even in the past. The promise that Abraham should be the father of *many* nations will also be fulfilled, for in addition to the twelve tribes, who are specially "the children of the covenant" (Acts iii. 25), "many nations shall be joined to the Lord in that day." (Zech ii. 11), and as they will all be led in the path of that faith which gave to Abraham the title of "father of the faithful" (Gal. iii. 7), he will in a spiritual sense be the father of them as well as of the Jewish nation. Then, too, will be fulfilled the promise that in Abraham all families of the earth should be blessed, for the administrators of the new covenant will shower upon the nations all the temporal and spiritual blessings pertaining to it, and this will ultimate in their receiving, at the end of that dispensation, the *eternal* blessings of the covenant.

From what has been said respecting the confirmation of the Mosaic Covenant, it will be seen that it harmonises, so far as the different circumstances of the case would admit, with the apostle's teaching concerning the confirmation of the Abrahamic Covenant, and that it teaches the same great spiritual lesson—the unworthiness of man in the sight of God, and the necessity of the shedding of blood before men can enter into covenant relationship with God, become His children or people, and receive the blessings He gives to such. This has been, to some extent, pointed out in the course of our remarks, but something more may be said on the matter.

In further drawing this general lesson which is taught by the Scriptures in connection with this subject, we will first quote the following remarks, which refer specially to this part of the subject, from Parkhurst's Greek Lexicon:—

"I am well aware that in most of the

preceding passages [in the New Testament] our translators have rendered the work *diatheke* by *covenant*, and a very erroneous and dangerous opinion has been built on that exposition, as if polluted guilty man could covenant or contract with God for his salvation, or had anything else to do in this matter but humbly to submit, and accept of God's dispensation of purification and salvation through the all-atoning sacrifice of the real Purifier, Christ Jesus."

These remarks contain an important element of truth, but that Parkhurst has overstated the matter seems evident from several passages of Scripture where man is clearly spoken of as *covenanting with God*. Doubtless "covenant" is sometimes used simply to devote *the bestowal* of a blessing, as in Num. xxv. 12: "Behold, I give unto him my covenant of peace," referring to the "priesthood" conferred upon Phinehas and his seed, as a reward for his zeal for God when the Moabites led Israel to sin. But this meaning is exceptional; and the following passages plainly speak of man entering into covenant with God in the usual sense of the term: Deut. xxix. 12, "That thou shouldest *enter into covenant* with the Lord thy God, and into His oath, which the Lord thy God maketh with thee this day;" and Josh. xxiv. 15 "Choose you this day whom ye will serve." Jeremiah, also, referring to the children of Israel in the future, says "They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."—(Jer. l. 5.) Of course one great difference between covenants between man and man and those between God and man is that, in the latter God has the right and power to arrange all the terms, and impose such conditions as He pleases; and, having been arranged by Supreme wisdom, man cannot obtain any alteration or modification of them, but must accept or reject them in their entirety. It is none the less true, however, as shown by the foregoing passages, that God does allow men to exercise their choice as to whether they will enter into covenant with Him, although it is of course their duty to submit themselves to His appointment without hesitation; and if they refuse His offers, and "choose" to "serve sin," they will not receive the reward of His covenant, but will get the wages so scrupulously paid by that master to all who serve him. The great point—

and that which Parkhurst seems to overlook in denying that man can covenant at all with God—is this, that after God has given men the right of exercising their choice by covenanting with Him, they must, before He will ratify His covenant with them, acknowledge their condition as sinners, by offering up a sacrifice, or accepting the sacrifice provided by Him. This we have seen illustrated in the cases of Abraham, the children of Israel, and the Gentiles of the present dispensation, and in the predictions concerning the children of Israel in the future; and it is a lesson we cannot learn too well, in order to apprehend our true position, and realise the truth that the gift of eternal life, and all the blessings to be enjoyed with it under the Abrahamic covenant, will be received by the unmerited favour of God manifested through Jesus Christ. Mental knowledge concerning the covenants and their confirmation is of little use unless also our hearts be purified by the lesson of humility and gratitude which their confirmation so forcibly teaches, and unless we realise, from the example of the Jews in relation to the Mosaic covenant, the responsibility which attaches to the Abrahamic Covenant, and that men cannot, after entering into covenant with God, break it with impunity; for if the Jews, for misusing their privileges and disobeying God under that covenant, were so repeatedly and severely, though justly, punished, how can those who are under a covenant so much superior, lightly disregard its injunctions? In the words of the apostle, “Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip, (*margin*, run out as leaking vessels.) For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward, how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord.”—(Heb. ii. 1-3.) And again, the same apostle gives words of warning on the principle that in proportion to the greatness of the privileges, so is the responsibility, and the punishment in case of transgression: “Let us hold fast the profession of our faith without wavering; (for He is faithful that promised); and let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see

the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries. He that despised *Moses' law* died without mercy under two or three witnesses. Of *how much sorer* punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the *Son of God*, and hath counted the *blood of the covenant*, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”—(Heb. x. 23-29.)

But not only may we draw this lesson from the subject: we may also have our faith strengthened and our hope brightened by the contemplation of these things. The numerous confirmations of the Abrahamic Covenant are surely sufficient to make our faith as firm as a rock! When we remember the wonderful sign by which it was confirmed to Abraham, the miracles by which it was confirmed by Jesus and the apostles, the Spirit-gifts bestowed so bounteously on the early church, and, most of all, the death and resurrection of Jesus Christ, our hearts should rise in gratitude to God for such abundant and repeated assurances, and thrill with joy at the prospect of “seeing the King in his beauty, and beholding the land that is very far off.”

It is possible for us to fail to realise the full assurance contained in the fact that Jesus is now living. The aspects of many things vary according to the point from which we approach them. A landscape may appear quite different to two travellers approaching it from opposite points of the compass. The truth as a whole may appear very different to two persons viewing it from different points of the theological compass: to one approaching it from a highly imaginative theology—such as Swedenborgianism—it may appear tame and prosaic, whilst to another, trained in a matter-of-fact theology, it may appear poetic. So also with the resurrection of Christ. Our early training in the doctrine of the Trinity has led us to look upon the resurrection and present existence of Christ as a matter of course; for if he existed from eternity, and was “co-equal and co-eternal with the Father,” and simply descended to the earth to clothe himself in a human form for a short time, his resurrection and return to heaven would be a foregone conclusion about which no doubt could possibly exist, and his resurrection could

not in that case contain the amount of assurance that it does in view of the actual truth concerning the nature and origin of Jesus. Now as most of those who have come to the truth in these latter days have come through the polluted stream of Trinitarianism, they are apt to look at the resurrection of Christ with their former habit of thought, and thus lose the full significance of the fact. If a man who had formerly disbelieved in the resurrection of Jesus—whether a hard-hearted Jew who sneered at the idea of his Messiah coming out of Nazareth, or a philosophising Greek who scouted the idea of a resurrection of the dead—if such a one came to believe in Jesus of Nazareth, not as the second person of a Trinity, but as the one in whom all the promises of God centred—as the Seed of the woman, the seed of Abraham, the seed of David, and the Messiah of “the prophets”—and as one whose very existence was due to God’s purpose as expressed in those promises, and who, apart from them, would not have been created; and that he alone of all the race of Adam has been raised to immortality, and exalted to the right hand of God—this would beget in him an assurance respecting the promises of God such as he had never known before; and, so long as his belief in the present existence

of Christ continued, his faith in those promises should remain unshaken. If, then, we can mentally place ourselves in the position of such a one in contemplation of the fact that Jesus Christ was raised from the dead, and has been alive during the past 1,800 years, we may be able to derive from it an assurance that we never previously felt, an assurance that cannot be shaken by the strongest wind of scepticism that may blow across our path, and a consolation that will sustain us amid all the trials pertaining to our sojourn in an evil world. And, viewing that resurrection in connection with the Scripture teaching concerning the confirmation of the Covenant, we shall be able to realise more fully the truth of the Psalmist’s statements, that God “will ever be mindful of His covenant” (Ps. cxi. 5), and that “The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children’s children; to such as keep His covenant, and to those that remember His commandments to do them (Psalm ciii. 17, 18); and we shall see additional force and beauty in the statement of the apostle Paul in 2 Cor. i. 20, that “All the promises of God in Jesus Christ are yea, and in him amen, unto the glory of God by us.”

ARTHUR ANDREW.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE, BIRMINGHAM, No. 61.

“Exhort one another daily.”—PAUL.

EVERY breaking of bread brings us one week nearer to the great crisis so vividly brought before us in the vision of Nebuchadnezzar’s image, which we have had under our attention during the last week, in our daily readings. It is nearly 3,000 years since Daniel said to Nebuchadnezzar, “Thou art this head of gold.” The things that were at that time matters of prophecy are now nearly all in the past. The golden empire of Babylon; the silver-empire of the Medes and Persians; the brazen dominion of the Greeks,

and the two-legged iron power of imperial Rome are all affairs of history. We stand in the days of the clay and iron feet—the day when the Europe-ruling, ancient, iron Rome is a divided and weakened mass of independent sovereignties; and we are living late—very late in these days—at the end of them in fact, as we know from other visions and many contemporary facts, such as the complete disappearance of the coercive power of the Papacy. We stand on the verge of the catastrophe represented by the destruction

of the symbolic image. We live in the era of the Lord's appearing to destroy all the kingdoms of men, and set up that one universal dominion of which there will be no end.

It is profitable to realise one fact: During all these centuries, the vision of Daniel has been slowly and surely working itself out in the affairs of men, without our assistance—yea, without our existence. When Daniel stood before Nebuchadnezzar you might have searched the measureless universe round, and you would not have anywhere found the persons who are assembled here this morning. Five hundred years afterwards you might have renewed the search with no greater success. A thousand years—two thousand years afterwards, we still were unborn; yet the hand of God was slowly writing on the page of history the record of His purpose accomplished. Does this not enable us to feel how unnecessary we are to God; how certainly His word will come to pass independently of us? Yet we must not shut our eyes to the importance of our own relation to the matter. Our turn has come at last: here we find ourselves at the most interesting period of the entire vision; called in the grace of God to be hearers of the joyful sound, with a view to our being "doers of the word" and heirs of the glorious kingdom about to appear. In this position, it is of the first consequence that we seek to gauge our prospective relations.

When the moment arrives at which it will become clear that the great culmination of the vision has begun—when it is announced that the Lord is actually in the earth, the anxiety that will force itself home with overwhelming force on every mind, will be, "What is my individual relation to the crisis?" "Am I favourably connected with the great matters about to be transacted?" It will be evident by a moment's thought that mere intelligence in the signs of the times will not be of great value in the dreadful situation. The

signs of the times are valuable only as indications of the approach of something. It is the something whose approach they indicate that is the standard of our position amid the closing scenes of the Gentile times. What is that something?

Well, brethren and sisters, it is a kingdom of heaven that is coming; a kingdom founded upon the principles of God in contrast to those now recognised among men; a kingdom not of this world. Who will be admitted to it? Only those who belong to it in the sense of partaking of its principles, and being prepared by the present individual operation of these principles for the political enforcement of them, which is to characterise the operation of the kingdom of God. This fact is made abundantly evident in the New Testament. Jesus speaks of many who will come to him in that day, seeking admission, to whom he will say, "I never knew you." The reason of their rejection he discloses in the words "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Hence the great question of the hour, when the Lord has come, will be, "Have I acted in harmony with the principles on which the kingdom of heaven will be set up?" The Lord will have no use for us, unless our wisdom be according to His standard. Many men are wise according to this world, whose wisdom will turn into great folly under the scrutiny of the Lord. Kings and captains; bishops and great men; professional men and merchants grown rich, with their much knowing of each other, and their much provision for their own well-being, and their neglect of the poor, and their despising of the word of God, will appear, in the dread and confusion of that day as the greatest of fools; and so will all professors who have caught up and acted out their worldly-wise principles. The only men who will appear wise will be those who have made themselves fools and poor

for Christ's sake, or the incurring reproach and poverty in the carrying out of the work he has given his servants to do in his absence, in the sounding abroad of his name, and the comforting of his brethren and the succouring of his poor.

In view of that time to which we shall all presently stand related, whether we live or die, let us glance at the principles of the kingdom of heaven as brought before us in the portions of Scripture read this morning. The kingdom is not of this world. Christ said, "I am not of this world;" the application of which is brought home to us in the words of Paul: "Be not conformed to this world, but be ye transformed in the renewing of your mind." Let us look at the principles which distinguish the accepted of God from the present evil world in all its departments.

First, turn to the reading from Job. There we find Job saying "I abhor myself and repent in dust and ashes." Here we have one of the first principles of the kingdom of heaven. Remember who Job was. God said of him, "There is none like him in the earth, an upright man that feareth God and escheweth evil." Yet he says, "I abhor myself in dust and ashes." He had just had a glimpse of the divine majesty, and as in the similar case of Daniel, (x. 8.) all his beauty in him turned to corruption. He was over-powered by the sense of the inferiority and uncleanness of human nature created within him by his vision of the glory of the divine nature. Now, though we are not permitted to see this glory with the eye, we have so much recorded pertaining to it, that with due attention to what is written, we may easily attain the same profound sense of worthlessness and insignificance. We must attain to this if we are to enter into the kingdom of God. It is one of the first things exacted of such. "Thus saith the High and Lofty One that inhabiteth eternity, to this man will I look, the man that is broken and contrite in heart, and that trembleth at my word."

It is written, the *fear of the Lord* is the beginning of wisdom. The fear of the Lord produces a strong sense of self-abasement where it is effectual. It is a logical result; for where a man adequately apprehends the greatness and majesty of God as the SELF-EXISTENT and the Creator of all, he will easily realise how inconsequential he is in himself, and how inferior as a piece of earthy defiled animal mechanism. The mind that is equal to the grasping of the glory of God will readily feel the dishonour of man. This sentiment is the first characteristic of the family of God. It is enunciated with emphasis in every part of the Scriptures. Jesus declares that except a man *humble himself as a little child*, he shall in no case enter into the kingdom of God. Peter and James both quote Solomon's declaration that "The Lord resisteth the proud, but giveth grace to the humble." It is written many times, that He knoweth the proud afar off; that those who walk in pride, he will abase; that he that exalteth himself shall be brought down; that the meek and the lowly, and the modest, and the childlike, and the humble he will receive, approve, bless, honour, and exalt.

This is in fact the distinguishing feature of the principles revealed from heaven, as contrasted with those that originate in the thinking of man. This is seen and felt by those who intelligently advocate the latter. There is a good illustration of it in a recent magazine article, in which the teaching of Christ is opposed explicitly on this point. The writer argues that self-reliance is the root of all nobility and virtue, and that because Christianity inculcates self-abasement, it is an ignoble and demoralising religion. The writer is a believer in human immortality, and innate human excellence. This explains his insane opposition to the most true and (in the true sense) philosophical religion of Christ. Any man with a practical knowledge of human nature, unobscured by the false sentiments generated by false

philosophy, will be prepared heartily to endorse the declaration of the New Testament, that in the flesh dwelleth no good thing; and to admire the foundation principle of the gospel system—the glory of the Creator, and the humiliation of poor man.

Suffice it on the present occasion to realise that at the soon-coming re-appearance of Christ, no man need go before him with the expectation of his approbation, who is not supremely characterised by this first principle of the house of God—personal smallness in his own esteem, and a “minding not high things, but condescending to men of low estate.”—(Rom. xii. 16.) It need not be said how totally different is the state of things prevailing in society around us. Our danger is great from this circumstance. We are apt to catch the spirit of the world in all the haughtiness and mightiness of carriage that is to be seen everywhere, and to be ashamed of the sobernesses and smallnesses and rationalnesses that belong to the profession of the truth. Let us beware. The truth calls us to “live soberly, righteously, and godly in this present world.” Any other life will make our destruction certain, when we come to stand before that Judge, who is no respecter of persons.

The second reading brings before us the next family characteristic of the sons and daughters of God. “Unto Thee will I cry, O Lord, my Rock: be not silent to me,” David, the man *after God’s own heart*, was a man of prayer: so was David’s, Son and Lord, who frequently retired from the crowd that thronged around him, and in some cases “continued all night in prayer to God.”—(Luke vi. 12.) It is a standing precept of His house “to pray to God without ceasing,” whose house are we if we continue steadfast in the faith of obedience of Him. And it is natural for sons of God to pray, for as sons of God, their first love is the love of God—not a feeble, moderate love, but a

love of the sort expressed by the words, “with all thy strength, soul and mind” This being their love, it impels them, as all love does, to intercourse with its object. Their fears impel them in the same direction: for they have fears, as David had, and Jesus in the days of his flesh had. The triumphs of the enemy and their own experience of evil, and the awful greatness of God make them afraid, and drive them to prayer. This mixture of love and fear gives earnestness to their prayers, and hope makes the light to shine. The men that Jesus will summon around him in the great day of the work of God will be men of prayer—not praying men in the mechanical sense, like Mahomedans and Papists, but men in whom ripe reason, acting on the facts revealed in the word of God, has brought forth its fruit of daily and hourly incense to the Most High. None else need hope for acceptance. This is the fact to be looked at and applied now.

Let everyone fall back on self-examination. If we come short in this matter, let us not give way to dejection and hopelessness. Let us rather take courage from the other fact exemplified in both the Scriptures read, and indeed in all the Scriptures continually—that “there is forgiveness with God.” “He that confesseth his sins and forsaketh them shall have mercy.” To neglect prayer is a sin, because it is a transgression of the law which commands us to pray. If any man convicts himself secretly of this neglect, let him put an end to his neglect, let him forsake his sin; let him “pray always, and not faint,” as Jesus taught at his first appearing. In everything giving thanks, for this, says Paul, is the will of God, concerning us.

In the third portion read, we have another point illustrated. Jesus is brought before us in the attitude of “having compassion on the people,” and ministering to their need, and in this, as in everything else, we have to remem-

ber that it is written, "He hath left us an example that we should follow in his steps. Mercy is one of the greatest attributes of the Almighty. "Merciful" was the reported characteristic of the kings of Israel (1 Kings xx. 31); it is the quality of the kings of the future age. Without mercy a man is without hope, whatever his intellectual attainments: "he shall have judgment without mercy that showeth no mercy."—(Jas. ii. 13.) On the other hand, the accepted of the future age are described as "the merciful:" "Blessed are the merciful, for they shall obtain mercy."—(Matt. v. 7.) "To the merciful man, thou, O Jehovah, wilt shew Thyself merciful."—(Ps. xviii. 25.) Kindness, forbearance, magnanimity, patience, are characteristics that belong to the house of God, and must be cultivated by those who hope to be accepted by the Lord of mercy in the coming day of his glory. In the day of his humiliation, himself showed these qualities in the highest degree, and we are poor disciples if we cannot show our discipleship in our compassionateness as well as in our knowledge. The Lord's example is also useful in exhibiting compassion in practical manifestation. It is easy to say "Poor thing! What will you *do*?" That is the question. The Lord not only had compassion on the multitude, but he made them sit down, and supplied them with food. Are we his disciples if we say "Be ye warmed and filled," but give not those things that are needful?

It may be said "We have not so much in our power as he had." True, but we shall be held responsible for what *is* in our power. We are only *stewards* of the manifold grace of God, and the day will come, though it linger, when we shall have to give an account thereof. The criticisms or commendations of our brethren we may escape or be misled by, but the judgment-seat is at the end of the journey, where there is no escape.

These are some of the principles upon which the approaching kingdom of God will be founded. Now is the time to be leavened with them in the diligent attendance thereon in the reading of the word of God and prayer. Let us take care that we waste not the time in barren disputation, in which the old man and not the Lord Jesus is served. Let us take care, lest after much profession and preaching and contention, the Lord Jesus stand suddenly on the earth in this latter day to say to us, "I know you not. Ye have called me Lord, Lord; but ye have not addicted yourselves to the obedience of my commandments. I have no use for you in a kingdom to be conducted on principles to which ye have proved yourselves reprobate. Depart from me, ye cursed." Let us rather be of those who, serving him in deed and in truth, under however much odium, will be addressed in the cheering words "Ye have been faithful in a very little: enter ye into the joy of your Lord." EDITOR.

THE JEWS AND THEIR AFFAIRS.

"The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure."—(Ps. cxxxv. 4.)

"What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to Himself."—(2 Sam. vii. 23.)

"The Lord thy God hath chosen thee to be special people unto Himself, above all people that are upon the face of the earth."—(Deut. vii. 6.)

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock."—(Jer. xxxi. 10.)

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it from the beginning of the year; even unto the end of the year."—(Deu. xi. 12.)

"The Lord hath chosen Zion: He hath desired it for His habitation. This is My rest for ever. Here will I dwell; for I have desired it."—(Ps. cxxxii. 13, 14.)

"They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—(Luke xxi. 24.)

Mr. Israel Hart, president of the Leicester Jewish congregation, has been elected a Town Councillor of that important town.

ROYALTY AND THE JEWS.—The Queen of the Netherlands visited the beautiful Tabernacle of Mr. D. Polak Daniels at the Hague during the intermediate days of the recent holidays. Her Majesty takes a special interest in the Jews.

JEWISH PROSPERITY.—The wealthy Jews of Roumania have subscribed 92,000 francs for the erection of Jewish Schools in that country. The project is supported by the Central Jewish Alliance at Paris.

JEWISH NUMBERS.—The Jews are so numerous at Lemberg that, according to the *Jewish Chronicle*, there are no fewer than 200 places in that district in which Jewish worship is conducted.

A STRAW SHEWING A CHANGE IN THE WIND.—Through the efforts of Mr. A. P. Solomons, of Washington, the publishers of Webster's Dictionary have agreed to discontinue the opprobrious definition of the word "Jew," which in that dictionary appears with a signification appended (as a verb) "to cheat or defraud; to swindle."

PALESTINE. A REFRESHING TOKEN.—We read in the *Jewish Chronicle* that "The present Jewish year 5635 being the 'year of release,' it has been decided by the Universal Israelitish Alliance that the Jewish colony under cultivation at Jaffa shall lie fallow during the year in accordance with the scriptural injunction." Jewish control of Jewish territory (after ages of alienation) and Jewish subjection to Jewish law (after a long history of disobedience), are the two interesting facts disclosed in this intimation.

JEWISH IMPORTANCE IN THE COMMERCIAL WORLD.—The Paris correspondent of the *Times*, in a recent telegram says that the "day being the Jewish fast day, very little business was done on the Bourse." The *Standard*, in its city article, referring to business done on the same day on the London Stock Exchange, says that the absence of the Hebrew members of the "House"—this being the "Day of Atonement"—also tended to restrict fresh business.

ARNIM AND HIS WIFE, ISRAELITES.—The *World* opines that Count Harry Arnim is of Jewish extraction, and adds that his wife was indubitably a Jewess. "This Jewish market girl," says the *World*, "became Baroness Prillwitz." The *World* describes her as "the Hebrew woman with kingly blood in her—faithful to the last."

HONOUR TO THE JEWS IN TURKEY.—At the funeral of the late ex-chief Rabbi, of Turkey, soldiers lined the route of procession. The procession was numerous, the rabbi having in his lifetime being held in honour. He had been decorated by the Sultan with one of the highest Orders.

A RUSSIAN GRAND DUKE AMONG THE JEWS AT PARIS.—His Imperial Highness the Grand Duke Constantine, brother of the Czar of Russia, during his recent stay in Paris, visited the new Synagogue in the Rue de la Victoire. The Grand Duke was accompanied by M. Caillaux, Minister of Public Works, and by M. de Caumont, Minister of Public Instruction and Worship. The Grand Duke was received by Baron Gustave de Rothschild, President of the Consistoire, and by other gentlemen, who escorted the imperial visitor through the building.

THE PROPOSED COLONISATION OF THE HOLY LAND.—*Habazeleth* of the 11th ult., contains an article in reference to Colonel Gawler's scheme for the colonisation of the Holy Land. The editor recommends his co-religionists to be favourably disposed to the movement, as their brethren in Great Britain, at the head of whom is the illustrious Sir Moses Montefiore, are desirous of rescuing them from a state of dependence on alms, and are eager to procure them the means of earning their bread by the sweat of their brow—by their own exertions. And the editor suggests that they should turn a deaf ear to those who wish to dissuade them from following agricultural pursuits, as these were calculated more than anything else to benefit both them and the land in which they dwell; and their country may then recover some of its former splendour.—*Jewish Chronicle*.

The Paris correspondent of the *Times* telegraphs that the Jews in Galicia have been obliged to solicit the intervention of the Austrian Minister of Justice. Their refusal to share in the Separatist movements of the Polish population has brought great odium upon them, and they are denounced in unmeasured terms by the papers, so that a trifling incident might lead to serious disturbances. The Minister accordingly directed the provincial authorities to exercise a vigilant supervision over the Nationalist press.

The *Eastern Budget* correspondent at Cracow, writing on the 18th inst., says: "It is known that in no European country are there so many Jews as in Poland, and there is no part of Poland where there are so

many as in Galicia. They already form a ninth part of the population, and this proportion is yearly increasing. In most of the towns they have a preponderating influence; all the money is in their hands, and the trade and manufactures of the country are almost exclusively conducted by them. Since Austria has had a constitution, too, they have become large landowners; but socially they are as much, if not more, divided from the Polish inhabitants than ever. Far from identifying themselves with the national aspirations of the Poles, they retain their old customs and even the Jewish dress, which has long been abandoned by their co-religionists in other countries. Seeing that the Jews were gradually monopolising the whole trade and manufactures of the country, the Poles attempted to compete with them, but without success, and they are now venting their disappointment in bitter attacks upon them in the press. The antagonism between the two parties has become so violent that the "Schomer Israel," a society established for the defence of Jewish interests at Lemberg, has appealed to the Government for protection. As it is impossible to deny the truth of the accusations made by the Poles against the Jews, though they are couched in very violent language, the Government could not take any notice of this appeal, but it has instructed the governor of Galicia to devote particular attention to the education of the Jews, which is at present cramped by all sorts of mediæval superstitions and prejudices, and thereby to attack the real source of the evil."

THE EXPLORATION OF PALESTINE.—The operations of the Palestine Exploration Fund, says the Damascus correspondent of the *Levant Herald*, are to be carried on this autumn with increased vigour, notwithstanding the loss caused by the death of that enthusiastic explorer, Mr. Drake. The English public have become thoroughly alive to the necessity of a good map of the country as the basis of all future operations, and it is resolved to complete the survey as expeditiously as possible. Lieutenant Conder is now arranging materials in England, and he will return and resume his labours in the middle of September, accompanied by a non-commissioned officer. A native scribe is to assist the party in collecting and determining the names of places. Nomenclature has hitherto been the weak point of the British "P. E. F.," as each correspondent followed his own fancy in writing the Arabic names in English. In future this disagreeable feature will disappear from the reports of the officers. Meanwhile, the three officers are engaged at Jerusalem in filling in and shading, &c., the work of the past year. The party expects to spend the coming winter in Jerusalem and the

following in Damascus.

THE JEWS IN RUSSIA: THEIR NUMBERS, IMPORTANCE, AND PERSECUTIONS.—The *Jewish Chronicle* says: "Twenty years have not elapsed since the first Russian Jew passed from a University or College training (a necessary preliminary, we believe) into the service of the State, and now we find no less than 500 Jews who have attained the position of Doctors, Licentiates, and Students of the Russian Universities. There are now more than 5,000 Russian boys and youths of the Jewish religion who are pupils of the Gymnasias or public schools and other educational establishments, and students for technical and artistic instruction, who have gone thence into the service of the State." Notwithstanding this, as appears from other statements of the *Chronicle*, the Jews appear to be under marked disabilities in the Russian Empire. The other day, some Galician merchants were expelled from Russian soil on the plea that Jewish traders are not permitted to sojourn in the Empire, except under some peculiar provisions and within certain particular limitations. Against this, the *Jewish Chronicle* loudly protests. It says: "Surely the Jew has ceased to be the Pariah of Europe. Surely an article is neither better nor worse because it is bought from or sold to a Jew!" Worse than this, the *Jewish World* says that an official circular has been despatched to the several Russian Railway Companies, prohibiting the employment of Jews in the railway and telegraph services. The railway companies are, at the same time, instructed to dismiss those already employed belonging to the Jewish religion, and engage employes of other creeds instead. There are more Jews in Russia than in any other part of the world. This wholesale persecution will make them ripe for any scheme of the Jewish re-settlement of the Holy Land, that may result from the labours of the committee to whom that project has been remitted.

THE POSITION OF THE JEW IN EUROPE.—A pamphlet on this subject, by one Constantine Frantz, is engaging the attention of the German papers. According to this pamphlet: "In the political world the Jew, acknowledging no historical antecedents, accommodates himself most easily to new institutions and constitutions: and these once established, he has no eye for aught else, nothing else any longer exists for him. Shylock-like, he insists upon his bond; and well does he know how to profit by such innovations. No wonder, therefore, the Jews have been able to gain such an ascendancy in our present artificially-constructed political life. Our parliaments, our popular meetings, our press testify to the fact; for no one equals the Jew in using catchwords and putting them into circula-

tion. Thus he is borne, as it were, to be a political *faisieur*, and no less for political espionage. What part Jews play in the secret police is no secret; equally so are they the informers and eavesdroppers at embassies. Everywhere they have a finger in the pie. Woe, however, where their influence becomes predominant! The living world to them is a mere matter of calculation, the sum total of which is the profit of Judaism." In the financial world their influence is supreme. Frantz sees "an unbroken chain extending from the Prince of the Exchange down to the Jew pedlar." Everywhere, he says, they put out their feelers in order to reconnoitre the whole web of commercial relations, peeping even into the huts of poverty wherever there is a penny to earn; and if anyone desecrates a transaction he cannot carry out himself, he immediately transfers it to another; the agency is spread everywhere: nothing can escape it. "Frantz declares the Jew in everything to be always a Jew, and never in feeling, Englishmen, Frenchmen, &c. Against this, the *Jewish Chronicle* exclaims with bitter emphasis, calling it a "disproved and rebutted falsehood." The Jews wish to be considered Gentiles, and their Judaism a mere matter of creed. It is vain for them to fight against God. They will be ashamed of their folly by and bye.

A PAPER FIGHT ABOUT THE JEWS IN WHICH THE "JEWISH CHRONICLE" TAKES PART WITHOUT HONOUR.—The Society for "the promotion of Christianity among the Jews," recently published an article in their organ (the *Intelligencer*), in which the writer discouraged any hope of a future pre-eminence of the Jews as a nation, and hinting that the promises on the subject contained in the prophets would be fulfilled when Jew and Gentile were universally fused into one body by the power of gospel principle becoming common to all. At this the *Rock* (the organ of the evangelical party in the Church of England) expresses "much marvel," and asks "Why, if up to this point of their marvellous history, the children of Zion have 'dwelt apart,' and been kept by a perpetual miracle from mingling with and merging into other nations—why, if with all its sorrows and all its trials their career has thus far literally corresponded with the prophetic programme—why, we repeat, are we now to turn round and tell them that the limit of the exact fulfilment of God's promises has been reached, and that, for the future, Jews must be content to go shares with Gentiles in a merely *figurative* accomplishment of all that remains?" The *Rock* asks how, upon his hypothesis, the writer of the *Intelligencer* article "would interpret the last nine chapters of that prophet's wondrous vision? For, behold here," says the

Rock, "are the plans for the rebuilding of the Jewish temple—drawn, too, with a care and completeness which the most accomplished of professional architects might vainly strive to equal! Nay, more—the very site for the future temple is bespoken: and as the present 'little hill of Zion' would not afford a plateau of the requisite size, one of ampler dimensions will be available whenever, as Zechariah foretells (xiv. 10), 'the land from Geba to Rimmon, south of Jerusalem, shall be turned as a plain and lifted up,' in the terrible convulsions that will accompany 'the day of the Lord.'"

"A Jew," continues the *Rock*, "does not cease to be a Jew when he becomes a Christian, neither does he sink to the dead-level of 'that perfect equality of right and privilege which, according to Mr. Moule, will obtain 'between Jew and Gentile in the future in the kingdom of Christ and God.' Hitherto—as is well shown in another article in the same *Intelligencer*—whenever God has been pleased to give good things to His people, there has always been a 'beginning at Jerusalem,' and we have no reason to believe or suppose that in the age to come there will be any departure from this mysterious law." Upon this, the *Jewish Chronicle* attacks the *Rock*, not for teaching the future glory of Israel—for the Jew always takes this very sweetly; but for the obviously true remark "that a Jew does not cease to be a Jew when he becomes a Christian." It asks "Is the *Rock* a facetious paper desiring to enter into the channel of Fleet Street jocular journalism, like *Punch*, *Fun* and *Judy*? If not, why does the *Rock* make such a comical statement? A Jew ceases to be a Jew when he believes that God—who disclaimed vicarious atonement, proclaimed His Unity, and promised His Messiah at the end of days, a scion of David to bring peace into the world—altered His mind, or made a mistake! May he forgive us for this blasphemous supposition. The responsibility is not ours." In this we have another illustration of the saddest fact connected with the present state of Israel—their desire to repudiate their nationality, and to be considered a religious sect among sects—Englishmen in England, Frenchmen in France, &c. If our hope of the Lord's coming depended upon the state of Israel, we should be disconsolate indeed, for Israel was never more carnal and unsubject to the God of Abraham than at the present moment. But we have the satisfaction to know that the hope of their deliverance is independent of their state; for we read "Not for your sakes do I this, O house of Israel: Be ashamed and confounded for your own ways. I do not this for your sakes, but for mine own holy name's sake, which ye have profaned among the heathen whither ye went."—(Ezek. xxxvi. 21, 22, 32.) They

are to be gathered in their obdurate state and brought into the wilderness and there broken into subjection—the incurable rebels being destroyed.—(Ezek. xx. 34-38.) Till that time, Israel will present the depressing spectacle of the nation of God playing false

with its history and its standing for the sake of a present advantage among the Gentiles. But the time is at the door: therefore may the saints possess their souls in patience.

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.”

(The occurrences of the last year, and the extra work consequent thereon have broken in upon our review of Mr. Grant's work, which we now conclude, in thanksgiving to God for renovated health and the increased prosperity and vigour of the truth everywhere. It is intended to publish this review in separate form.)

PART III.—CHAPTER IV.—“THE GEHENNA OF FIRE.”

IN this chapter, Mr. Grant “considers more particularly some of the plain statements of Scripture with regard to the sinner's final doom,” his object being to establish the doctrine of eternal torments. As in former parts of his argument, so here; the weak arguments of some “annihilationist” writers give him a frequent advantage which he would not have if he were confronting the truth only. Mr. Morris he easily puts aside many times, where the advocate of the truth would be invulnerable. The distinction is virtually recognised by Mr. Grant on page 140, where in a certain connection, he remarks that “Thomasism is, indeed, fearless as usual,” which actually means that the position taken by those referred to under that name, is not assailable as the position of Mr. Morris is. Mr. Grant's argument must be followed without reference to the other writers he opposes.

He starts with the favourite passage in Matt. xxv: “Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.” To justify the orthodox construction of this passage, he introduces the Apocalyptic “lake of fire burning with fire and brimstone”—(Rev. xix. 20; xx. 10), which he understands literally. The failure of this argument is apparent at once when Mr. Grant admits (page 140) as he was bound to admit, that the Apocalypse is “a book of symbols.” Doubtless, in this book

of symbols, there is occasionally “literal plain speaking:” but the opposite element is so nearly all-prevailing that there is, to say the least, great danger in assuming a literal meaning in any given case, more especially when the doctrine sought to be supported is open to doubt and in evident conflict with the plain parts of God's word. The literality of the meaning in such a case would have to be beyond question before it could be trusted to for proof of a disputed doctrine. But is that the case in the present instance? far from it. The mention of the lake of fire is twice associated with an explanation: “This is the second death;” “Which is the second death.”—(Rev. xx. 14; xxi. 8.) If the lake were a literal ocean of fire, in which creatures were to live for ever in torment, this remark would be without a use. In fact, it would tend to mystify a plain subject. There could be no connection between such a lake of living torment and a repetition (as expressed by the word “second”) of the death with which men are familiar in the present state. The insertion of such an explanation shows the symbolic character of the picture with which it is associated. It is like some other explanations that occur in the Apocalypse: “the woman *is* (that is, represents) the great city” (xvii. 18); “the seven heads *are* (that is, represents) the seven mountains” (xvii. 9); “the seven candlesticks *are*

(that is, represent) the seven churches."—(i. 20.) The statement that the lake of fire is the second death, is evidence that it is a symbol.

But even apart from this express indication, Mr. Grant ought to find reason in the nature of the subject itself for taking the lake of fire as a symbol; for consider the objects with which it is associated: a personage on horseback, with a sword in his mouth, and a garment wet with blood; a beast, a false prophet and an image. Surely Mr. Grant would never claim a literal meaning for these. They are hieroglyphs of highly interesting import, but not to be understood if looked at as literal objects. This is so obvious as not to require argumentation. If Mr. Grant has any doubt on the point, we will but ask him to realise the shape of the devil cast into the lake of fire (Rev. xx. 10)—a red dragon, with *seven heads and ten horns*, and a prodigious tail.—(Rev. xx. 2; xii. 3.) If he admit a political meaning to the object seen in this shape—as he is bound to do in view of the interpretations set forth in Rev. xvii. 3, 9-18, shewing kings, governments and people to be signified—how can he claim a literal meaning for the fiery fluid into which the seven-headed symbolic monster was judicially projected? Consistency, and propriety and truth altogether forbid such a treatment of the subject. The lake of fire stood for the symbol of the judgments of God, by which the kingdoms of men will be destroyed, and, therefore, for the second death, which, in those same judgments, the rejected at the judgment seat will experience, with the appointed accessories of shame, indignation, anguish, and wrath, by which that second death will be preceded and attended.

Mr. Grant lays stress on the language of Rev. xx. 10, as showing that for a thousand years at least, "two men remain in the lake unannihilated." The statement is, that at the end of the thousand years, the devil is "cast into the lake of fire and brimstone, where the beast and false prophet *are*." Mr. Grant prints the word "are" in small capitals, showing that his argument hinges on that word. But Mr. Grant admits, in a footnote, "are" is not in the original. He contends that it, is necessarily implied, but as this is a matter admitting of two opinions, it is a loose foundation for his conclusion,

that "two men" exist in literal fire for a thousand years. Every ellipsis must be understood in harmony with the facts of the case. The "beast and false prophet" were cast into the lake of fire at the beginning of the thousand years; and in referring to this in connection with the similar fate of "the devil" at the end of the thousand years, it is surely not unnatural to understand the allusion historically, and to insert "were cast" instead of "are," after "the beast and false prophet." In that case, where is Mr. Grant's suggestion about "two men" (!) remaining a thousand years in the lake of fire unannihilated?

But Mr. Grant cannot understand "the beast and false prophets" being "cast *alive*" into the lake of fire, if they are systems and not two men. Surely this ought not to be a difficulty. The symbolic involves the literal. Systems exist in living men, or have no existence at all. Living systems imply living men. To cast them alive into *the lake of fire*, carries with it a very different meaning from casting them dead therein. It is an intimation that the systems will not die of themselves, but be destroyed by the Lord at his coming; and that as regards the prominent living agents of them at the time of the Lord's advent, they will be taken prisoners, and not die in battle, like the thousands who fight for them, but be brought into the Lord's presence and sentenced to ignominious destruction, like the kings of the Amorites, who were brought to the typical Joshua.—(See Isa. xxiii. 21; Josh. x. 22-26.)

Mr. Grant's next difficulty is about the "torment." He cannot understand how "systems" are to be "tormented." Why should he seek to understand so impossible a thing? Who proposed to him the idea of "systems" being "tormented?" Is not this a little invention of his own? Either a little perversely or a little blunderingly, Mr. Grant mixes the symbolical and the literal, and of course manages to make the view he is opposing look grotesque, but with no real gain to his argument. Suppose the writers on the other side of the question were to imitate him on other points. The woman on the back of the beast had a golden cup in her hand. The woman is declared to represent a city: suppose they were to say, How can a city hold a cup?

How can a city be drunk? How can a government have ten horns? Mr. Grant would doubtless make clean work of such blunderers. His quiet incisive sarcasm would recommend them to Lord Dundreary, for a little schooling in the art of mixing things up. Mr. Grant is himself guilty of this. The dragon was tormented: the dragon represents a system. "Oh, then," shouts Mr. Grant, "the system must be tormented." The answer is obvious. The thing represented by the dragon will suffer the thing represented by the torment; and what torment is to a beast, the process symbolised by the torment will be to the system symbolised by the dragon. All this is plain enough, with the very opposite effect of "making the Scriptures unintelligible to any simple minds." It is Mr. Grant's deft jumbling of things that differ, and clever caricature of the views he is opposing, that creates the unintelligibility.

All that Mr. Grant contends for as to the meaning of "torment," may be conceded without hurt to the truth. The *κολασις* or punishment which is to devour the adversary (Heb. x. 27) will be to those who are given over to it, an experience of "toiling," "tossing," "vexation," "pain," "torment," &c., as shown by the "weeping and gnashing of teeth," in which they give vent to their feelings on seeing Abraham, Isaac and Jacob in the kingdom of God, and they themselves thrust out.—(Luke xiii. 28.) But this is no evidence of the truth of the popular doctrine of eternal torments, even though the *κολασις* is qualified by the word *αιωνιον*, translated "everlasting." The immortality of the wicked must be shown before the endlessness of their sufferings can be established by the term *αιωνιον*. Mr. Grant cannot be ignorant that *αιωνιον* is indefinite in its significance, considered as an abstract term; that its scope is determinable by the subject with which it is associated; that it can never mean absolute endlessness when associated with a terminable matter; that it only means endlessness in relation to the matter that may be spoken of. It is like "always," which depends entirely on its association for the measure of its meaning. Thus, when Jesus, in allusion to known domestic practice, said "the servant abideth not in the house for ever, but

the Son abideth ever" (*αιων*) (Jno. viii. 35), he meant "always" in relation to the house. He did not mean that any house absolutely existed for ever, but that so long as it was a house, the custom was for the servants to leave after a term of service, while the son of course remained indefinitely. So when Jesus said to the fig tree, "Let no man eat fruit of thee hereafter for ever" (*αιων*) (Mark xi. 14), he did not mean to intimate that the fig tree would exist for ever, but that so long as it was a fig tree, it should yield no fruit. So when Christ is said to be a priest for ever, we are not to understand that sin will always exist, but that so long as sin exists, Christ and no other one is the priest. There are many other illustrations of this limitation with which Mr. Grant must be acquainted; notably in connection with the Mosaic system which enacted "statutes for ever, throughout your generations," which in the absolute sense were destined to come to an end, but were not to be altered so long as they were in force.

In view of this, it is evidently futile to hope to establish the popular doctrine of eternal torments by the Greek word *αιων* or its derivations. Even the apparently-absolute phrase, *εις τους αιωνας των αιωνων*, for or to the ages of the ages, translated "for ever and ever," fails to prove endless existence for the thing with which it may be associated. This is conclusively shown by its occurrence in connection with the smoke of Babylon's destruction (Rev. xix. 3): "Her smoke rose up for ever and ever"—*εις τους αιωνας των αιωνων*. If the sense here were the popular notion of absolutely endless futurity, how absurd to describe it in the past tense—"rose up"—as a thing *having happened!* How can a thing have happened "for ever" in the English sense? Mr. Grant sees this, and admits that the expression "is not to be taken literally," but "figures the *abiding remembrance* of her (Babylon's) judgment;" upon which the obvious remark is this: if Mr. Grant understands "for ever and ever," as applied to Babylon's smoke, to mean *abiding remembrance* of Babylon's smoke, because in the nature of things Babylon's smoke cannot last for ever and ever, why may not "for ever and ever," as applied to

the torment of the beast and false prophet, mean abiding remembrance of their torment, if in the nature of things, the beast and false prophet cannot last for ever? Is it not entirely a question of the nature of things? And ought not the issue to rest entirely on the broad questions of the nature of man and the wages of sin, unentangled by idiomatic phrases, which Mr. Grant admits to be at least open to a second or modified meaning?

The meaning of the phrase in question is not obscure when taken with all the qualifications that belong to it. It is an intimation that the divine judgments that overthrow the enemies of God, are final and irrevocable, and in relation to them, in their effects, everlasting in the ordinary sense. The cities of Sodom and Gomorrah were destroyed by fire. Absolutely the fire ceased after their destruction; but in relation to them, it was endless. Hence, "they are set forth as an example, suffering the vengeance of *eternal* (αιωνιον) fire.—(Jude 7.) It is not an uncommon peculiarity of Scripture language to express hopeless destruction by alleging the perpetual action of the thing that effects the destruction. Thus the fire that was to destroy the palaces of Jerusalem was "*not to be quenched*" (Jer. xvii. 27); the sword of destruction was "*not to return to its sheath any more*" (Ezek. xxi. 5); the worm of corruption is "*not to die*."—(Isa. lxvi. 24.) There would be just as much reason in these passages to allege the absolute endlessness of the conflagration that destroyed Jerusalem, and the military judgments by which the countries were devastated, as Mr. Grant has to argue from similar forms of speech, the absolute endlessness of the sufferings of the wicked.

Mr. Grant may, like others, turn round and say that such a line of reasoning destroys the hope of endless glory for the righteous. But this common retort is not founded in truth. True it is that the same term is employed, in speaking of one as of the other; but the thing spoken of is different, and, therefore, the sense conveyed is practically different. The distinction may be illustrated by reverting to the word "always." If, with regard to the positive experience of the two classes, we say, "The wicked (who are mortal) will *always* be miserable, the righteous (who are immortal)

will *always* be happy," we use the same word with the same meaning, and yet with a measure differing with the terms "mortal" and "immortal." The case would be the same if mortality in the one case and immortality in the other were only understood and not expressed. "Always" to a mortal is bounded by his mortality: "always" to an immortal is co-extensive with endlessness, because immortality is deathless. It is the question of immortality that governs the terms. Who are immortal? This is the real question. Or suppose we were to change the form of the proposition, and say, "The punishment of the wicked (which will be painfully-inflicted death) will be everlasting; and the reward of the righteous (which will be incorruptible life) will be everlasting." The use of the term "everlasting" in both cases would not teach endless existence in both cases, though the measure of the term, as a term, might be the same in both cases; because the thing measured in one case would be death, and in the other, life. And the effect would be the same if "death" and "life" were only understood and not expressed. The effect would be the reverse of teaching endless existence for the wicked.

The rest of Mr. Grant's chapter IV. (Part 3) is occupied with the arguments of Mr. Morris. As these arguments do not belong to the truth, Mr. Grant's answer to them calls for no notice here. Two passages, however, are quoted and insisted upon in the course of his remarks, which may as well be looked at.

1.—Rev. xiv. 9-11: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest, day nor night, who worship the beast or his image, and whosoever receiveth the mark of his name." Mr. Grant thinks this is "too strong and simple to be evaded," as a proof of orthodox "hell-fire." Isolated from its context and considered superficially, it,

doubtless, was a look in Mr. Grant's favour, but a close scrutiny will reveal a directly opposite state of the case. 1.—Mr. Grant's "wrath of God" is a wrath always operating in hell from generation to generation, whereas "the wrath" of the Apocalypse is a wrath that "comes" at a particular juncture of affairs on earth, when the dead are raised.—(See Rev. xi. 18; xvi. 19.) 2.—Mr. Grant's sufferers of hell-fire are immortal souls, while the Apocalyptic drinkers of the wine of the wrath of God are "men," with "foreheads" and "hands." 3.—Mr. Grant's hell-fire is endured in hell, in banishment from the presence of Christ and the angels, while the Apocalyptic torment in fire and brimstone is inflicted "in the presence of the holy angels and in the presence of the Lamb." 4.—Mr. Grant's hell is away from the earth, in some distant transpatial region without solid standing ground; whereas the scene of Rev. xiv. is enacted in the presence of the Lamb, after the Lamb has come to Mount Zion, and taken up his position thereon with the 144,000 redeemed from among men. These points of difference are sufficient to show that Mr. Grant's use of this passage in favour of eternal torments is altogether unwarrantable—the passage referring to a time and events altogether outside Mr. Grant's scheme of interpretation.

The time, as shown in the 1st verse of the chapter, is when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be "punished with everlasting DESTRUCTION FROM THE PRESENCE OF THE LORD."—(2 Thess. i. 8-9.) The place is the earth, where alone men "worship the beast and his image." The beast and his image are symbols for the systems of civil and ecclesiastical impostures which now enslave the millions, and to which they will adhere after Christ comes, and fight for them.—(Rev. xix. 19.) Receiving their mark is submission to the official token of subjection thereto, in the initiatory ceremonies connected therewith. The threatened drinking of the wine of the wrath of God is the warning that will be sounded through the world when Christ has come, that all who continue subject to these systems will share in the destroying judgments by which they

are to be destroyed, instead of being permitted to live to enjoy the blessedness of the reign of Christ. "Torment in fire and brimstone in the presence of the holy angels and in the presence of the Lamb," betokens the fiery "tribulation and wrath and anguish" which will be the certain portion of the beast, false prophet, and their armies that fight against the Lamb—an experience unequalled in the history of the world: "for their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths." (Zech. xiv. 12), and all this, in the very presence of the power against which they will have come to fight at Jerusalem.—(Joel iii. 12-16.) The "smoke of their torment ascending up for ever and ever" is parallel with the smoke of Babylon rising up for ever and ever (Rev. xix. 3), and as we have seen, Mr. Grant has no difficulty in understanding this as symbolising "the abiding remembrance" of judgment on Babylon, and consequently can have no difficulty in exercising a similar understanding concerning those who share in Babylon's torment. Here Mr. Grant enters objection. He says "The smoke of her torment" is not said of Babylon. But here Mr. Grant is wrong. The people of God are exhorted to treat Babylon as follows:—"Reward her even as she rewarded you, and double unto her double, according unto 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** (the same word—*βασανισμος*) and sorrow give her: for she saith in her heart, I sit a queen and see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire."—(Rev. xviii. 6-8.) Now, here torment and sorrow and plague are declared to be the appointed visitation of Babylon by fire (leaving out of question the symbolic or literal character of these sayings). Consequently the smoke that rises over her is representative of all these things, and therefore as much "the smoke of her torment," as "her smoke." There is, therefore, just as little or just as much difficulty in understanding the smoke of the torment of the beast-worshippers ascending, *εις των αιωνων των αιωνων*,

as in understanding the smoke of Babylon's torment ascending, *εις των αιωνος των αιωνων*. They are in fact equivalent: for the torment of Babylon is the torment of all who go to make her up. Mr. Grant being witness, the smoke of Babylon's overthrow ascending up "for the ages of the ages," does not mean the absolute endlessness of the process of overthrowing, but is a form of speech intimating its irretrievableness, and that Babylon cast down, will be *found no more at all*.—(Rev. xviii. 21.) Mr. Grant, therefore, cannot insist that the smoke of the beast-worshippers' torment "ascending up for the ages of the ages," means the absolute endlessness of the process of tormenting, but the complete, final, and irretrievable victory of the process over them. They have no rest day nor night while the process is in active operation; but when the process is complete, it will have involved them in Babylon's fate, which is to be "utterly burned with fire," and "found no more at all," as saith many Scriptures: *e.g.* "The day cometh that shall burn as an oven and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord, that it shall leave them neither root nor branch."—(Mal. iv. 1.)

So much for Rev. xiv. 9-11.

The other passage Mr. Grant quotes is Mark ix. 43-50: "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than have two hands to go into hell (*Gehenna*), into the fire that shall never be quenched; where their worm dieth not and their fire is not quenched.

. . . For every one shall be salted with fire and every sacrifice shall be salted with salt."

Mr. Grant admits that *Gehenna* in this passage (translated "hell") "refers to the valley of Hinnom where dead carcasses were burnt," but saves the passage for his purpose, by asserting that the valley of Hinnom is used only as "a type of that *Gehenna* of fire of which the Lord speaks." Granting for argument's sake that it is a type, it would follow that the thing typified is destruction, for that is what befel everything cast into the valley of Hinnom. A state of perpetual torment could not be "typified" by a place where death reigned supreme. Hence, Mr. Grant gains nothing

by the typical argument. Besides, destruction is the natural antithesis of what the Lord affirms concerning those who are not to "go into *Gehenna*." He says they "enter into life," and "enter into the kingdom of God." Exclusion from these is clearly exclusion from life, a departing to death, a going away into "outer darkness," where hopeless death reigns, by fire and corruption. Mr. Grant makes both classes enter into life, only one into a happy life and the other into a tormented one. Christ's figures of speech must be interpreted in harmony with Christ's doctrines.

But Mr. Grant falls back on the *salting* with fire. He says this means "preserving its miserable victims," *i.e.*, in eternal torments. If so, the righteous are to be subject to eternal torments; for *everyone* is to be salted with fire, which is the reason for the exhortation Jesus gives to abandon dangerous pleasures. Mr. Grant tries to escape this. He says the salting of the saint with fire ("always the symbol," he says, "of divine judgment") disciplines him for preservation and salvation, but to the ungodly, it is a fire preserving without saving. The plain meaning of this is, that in the one case it is not fire and in the other case it is; or that it is a symbol of divine judgment in one case but literal fire in the other. That Mr. Grant should have to invent this distinction shows how completely the passage fails in his hands as a proof of eternal torments. The meaning of Christ's words is made perfectly plain by Paul, when he says (1 Cor. iii. 13-15), "The fire shall try every man's work what sort it is, and if any man's work be burnt, he shall suffer loss, but he himself shall be saved, yet so as by fire." Through this fire of judgment every man and all his works will pass, and this fact gives the strongest point to Christ's exhortation; but the action of the judgment-fire is only preservative on certain kinds of men and work. The judgment justifies and makes such incorruptible; the others are destroyed. All are subjected to the salting process, but the salt is preservatively taken on by those things only that are in their nature adapted to receive it; its action on other substances is corrosive and destructive. Jesus goes on to say, "Every sacrifice shall be salted with salt," that is, every sacrifice to be accepted must have the salt of the

covenant present as required.—(Lev. ii. 13; Col. iv. 6.) Every man must be seasoned with the word. He immediately adds: "Salt is good . . . have salt in yourselves," showing that Jesus is using salt in a good sense and not in a bad sense, as Mr. Grant's argument requires.

CHAPTER V. THE ABOLITION OF EVIL.

This is a brief chapter, and calls for briefer notice. It is an attempt to set aside an argument which can be dispensed with so far as the demonstration of so-called "annihilationism" is concerned. The demonstration is complete and unanswerable without it. Nevertheless, the argument in question is powerful, and untouched by Mr. Grant's remarks. It is, that since the mission of Christ is to put away sin and abolish death, to subdue all enemies and destroy all curse (Jno. i. 29; 2 Tim. i. 10; 1 Cor. xv. 25, 26; Rev. xxii. 3), a theory such as Mr. Grant advocates, which teaches the eternal triumph of evil in the existence of a crowded abode of tormented transgressors throughout the countless ages of eternity, must be contrary to truth. With this brief statement of the case, we can afford to dismiss Mr. Grant's chapter on the "abolition of evil"—an abolition he does not believe in, but contrariwise, rejects it as a believer in the eternal and victorious existence of evil.

CHAPTER VI. TENDENCIES AND RESULTS.

This, the last chapter of Mr. Grant's on the whole able book (the ablest that has yet been written against the truth), like the last, calls for little remark at the hands of a Christadelphian, unless it be to disclaim some things that Mr. Grant must surely be inadvertent in imputing to him. The object of the chapter is to show that bad fruit springs from a reception of the doctrine that man is mortal.

He places first, "the undermining of the authority of Scripture." Surely he must be ignorant of the Christadelphians, to believe this to be an effect visible in their midst. So far is this from one of their characteristics, that they are described as "Bibliolaters" by those who reject the

Bible. That is true, which was said of them by a popular Baptist minister just gone to his grave: "they believe the whole of the Scriptures from beginning to end." "Christadelphianism," Mr. Grant says, "has a new translation specially to teach their views." This is absolutely untrue. A Mr. Wilson, some years ago, published an interlinear translation of the New Testament; but this is no more "a new translation for Christadelphians to teach their views," than Conquest's Bible, which any of them may possess. Mr. Grant quotes one or two amended renderings from *Elpis Israel* in support of his statement, but surely this is a different affair from "a new translation." Does Mr. Grant abide by every rendering in King James's version? King James's version is a good one, and the one used by the Christadelphians in all their meetings; but they do not shrink when occasion calls for it, to take the liberty which Mr. Grant himself has so freely exercised in this very book, of discriminating as to the precise meaning of the original tongue.

The next evil fruit alleged is a *denial of the resurrection of the unjust*. This no more applies to the Christadelphians than the other. It is one of their most positive tenets that Christ will judge the living and the dead at his appearing, and that among the dead will figure the unjust as well as the just.

Next is the assertion of a tendency to deny that there is any Spirit of God, which he makes consequent on the denial of a spirit of man. Both denials are equally untrue of the Christadelphians. The Christadelphians believe "there is a spirit in man" (Job xxxii. 8), though they deny that this spirit is man, or that it is an immortal entity. They also believe, fervently and thankfully, in that Spirit of God from whose presence they cannot go (Psa. cxxxix. 7), and by which, when the Father wills it, all things are made and done. Mr. Grant's imputations are as unfounded on this as on the other heads.

So also with his statement that they "soften down sin," or experience a lessening of responsibility. If he were acquainted with them, he would see the great mistake he had made; also in his suggestion that they undervalue the atonement and deny the divinity of the Son of God. They believe in both clearly, cordially, and unreservedly in a manner

evidently beyond Mr. Grant's knowledge or apprehension. In all points, his remarks as to "tendencies and results" among the Christadelphians are absolutely without truth, notwithstanding that he singles them out as the express illustration of his remarks. We can only excuse Mr. Grant on the score of ignorance. "Thomasism," he says, "has gone *all these lengths* and more.

To the Christian *that* at least bears upon its forefront undisguisedly its deadly character. The subtle forms clothed in more decent orthodoxy are the most to be dreaded here" (in America). The answer is that the system of truth he speaks of as Thomasism is uncharacterised by a single one of the "tendencies and results" he imputes to "annihilationism." That it

is "undisguised," and "bears on its forefront" its real character, is a compliment. That that character is opposed, to the utmost degree of "deadliness," to the religion of the orthodox Christian of the nineteenth century, is to be admitted: but the meaning of that depends upon the question of with whom the truth rests. If it is with Mr. Grant, then indeed "Thomasism" cannot be too earnestly denounced as a destroyer of men: but if it be with "Thomasism," as we have sought to prove throughout this review of Mr. Grant's work, then is Mr. Grant's book only an addition to the hostile agencies which, often in the hands of sincere men, have in all ages sought to turn away the simple from hearing the words of instruction.

The Christadelphian.

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

DECEMBER, 1874.

THIS number completes our eleventh volume. It is for those who wish the twelfth to signify their desire in the way required. We had no idea at the commencement in 1864 that the *Christadelphian* would be so prolonged and laborious an enterprise as it has proved to be. Our earnest hope is that it is now nearly at an end. That it has served a useful purpose in the past, there is abundant evidence in the spontaneous assurances we receive from hundreds of correspondents whose letters as private communications never see the light. That it may continue to do so will be our endeavour, during whatever further delay may occur in the great expectation of the Lord's coming. We have not aimed at pleasing readers in the inferior sense; and we shall not begin to try. We have but one object in this publication, to which we shall inflexibly adhere, however we may be stigmatised as narrow by such as serve not the Lord Jesus Christ, but their own ends—and that is, to serve the Lord Christ in the endeavour to preserve the truth in its integrity and purity, to cheer its friends, comfort its toiling servants, record its triumphs, hide

its shame—giving free course to all its purifying, enlightening, ennobling principles, and shutting the door against crochets that vex, corrupt and destroy. In this policy we shall have the support of all true friends of Christ; and when the day of burden is at an end, there will remain the sweetness of a good conscience, and the great joy of the Lord's approbation in the day of his coming.

A CHANGE IN THE STYLE OF SERMONS.

The London correspondent of the *Elgin Courant*, speaking of the prominence recently given to the reporting of sermons, remarks: "One cannot, I think, read these religious reports without noticing one very marked difference in the character or matter of the sermons of the present day as compared with the preaching of half-a-century, or even thirty years back. What must strike anyone who listens to or peruses the sermons of to-day is, that the preachers, almost without exception, seem to carefully abstain from picturing the horrors of hell, the torments of the damned, and the consequences of God's everlasting wrath. Rather do they endeavour to comfort the hearts of their hearers with glowing accounts of His unbounded love and infinite mercy. It would appear as if the great bulk of the clergy are no longer oppressed by what has been called the 'pitiless doctrine of Calvin.' Indeed, we so seldom

hear of predestination, hell, and the power of the devil, that one would think that our preachers had unanimously ignored those doctrines, and had as little belief in them as Professors Tyndal, Huxley, Darwin, or Herbert Spencer."

SOME OF THE INGREDIENTS OF THE ROMAN WINE-CUP.

There have been some influential secessions to Rome. In connection with these, the *Rock*, under the title of "What Perversion to Roman Catholicism Means," reproduces some of the clauses of the confession of Frederick Augustus II., Elector of Saxony, who abjured the Protestant faith, over two centuries ago, to secure the Polish crown. They illustrate the enormity of the principles of Rome, and explain why the divine anger is to be poured out upon such a system "without mixture." The manuscript of the document from which the clauses are extracted is in the Royal Library at Berlin, and the most remarkable clauses are the following—

"Clause 3.—I profess that the Pope is the head of the Church, and infallible. Clause 4.—I profess that every one is bound to accord divine honours to the sacred person of the Pope, and to adore him with the lowest bodily prostration, such as is due to the Lord Christ himself. Clause 5.—I profess that the Pope ought to be respected by all and in everything as our most sacred father. For this reason, all heretics denying his holy institutions must be put out of the way with fire and sword, without exception or mercy shown. And all shall be delivered, body and soul, to hell. Clause 6.—I profess that the reading of Holy Writ is the origin of all sects and wicked associations, and a fertile cause of blasphemy. Clause 7.—I profess that it is a useful, religious duty to adore deceased saints and holy fathers, to bend the knee to them, to undertake pilgrimages to their shrines, and to clothe and decorate their statues, and light candles before them. Clause 8.—I profess that each individual priest is greater than Mary, the mother of God, considering that she gave birth to the Lord Christ but once, whereas a Roman priest each time he offers the sacrifice of holy mass produces the Lord Christ, and each time he produces him, he eats him. (Or 'he turns him to account' according to the different ways of reading the original word in Latin, 'edit' or 'dedit.') Clause 9.—I profess that it is a necessary and sacred duty to read mass for the dead, to give alms, and to pray. Clause 10.—I profess that the Roman Pope has power to change Holy Writ, to add to it, or take away

from it. Clause 11.—I profess that souls are purified after death in purgatory, and that Holy Mass, duly offered up on their behalf by priests, has power to aid them in compassing salvation. Clause 12.—I profess that it is a good and blessed thing to partake of the Holy Communion in one kind, and that it is a heretical and damnable practice to partake of it in both kinds. Clause 13.—I profess that those partaking of the Holy Communion in one kind take in the whole Christ, flesh and blood, with his divinity; whereas those partaking of it in both kinds eat mere bread and drink mere wine. Clause 14.—I profess that there are seven sacraments. Clause 15.—I profess that God is fittingly worshipped in images, and by means of them He is rendered intelligible to mankind. Clause 16.—I profess that the Holy Virgin Mary is the Queen of Heaven, that she reigns together with her Son, and that the Son must do as she pleases. Clause 17.—I profess that the Holy Virgin Mary ought to be more highly regarded, both by angels and men, than Christ, the Son of God."

A SIGNIFICANT INCIDENT.

From a statement in the public papers, it appears that in a church near Bristol, the clergyman recently refused "communion" to a "layman" who had confessed his disbelief in eternal torments and a personal devil. The layman wrote to the bishop of the diocese, who replied that the clergyman was not justified in withholding the "sacrament" in such a case. The layman, we are told, intends again presenting himself as a "communicant," and if refused again, he will take proceedings against the clergyman! This cannot but be regarded as a highly-significant incident. It indicates the wane of the orthodox superstition, and illustrates the unscriptural character of the pretensions of the Church of England; for if the disbelieved doctrines are true, the church whose bishop can tolerate their denial is not the pillar and ground of the truth; and if they are not true, the church founded on them is a delusion.

SIGNS OF THE TIMES.

LOOKING FOR THOSE THINGS THAT ARE COMING ON THE EARTH.

THE prospect connected with the gigantic war preparations going on everywhere on the Continent is, from a human point of

view, appalling, and is giving rise to serious forebodings in every thoughtful mind. These forebodings find fitting expression in a recent issue of the *Daily Telegraph*. The subject of comment is the account just published in Germany of the cost of the Franco-German war:—

“And no sooner is it (the war) over, than victor and vanquished begin again with urgent and ruinous preparations. France has remodelled her army upon a greatly improved plan; she has abolished her Imperial Guard with the Zouaves and Turcos, and arranged for a new fighting force to contain eventually 1,200,000 soldiers. Her eighteen corps are as yet incomplete for want of money and time; but this is to be the final standard. And now we read, as the latest news, that Germany, which had already an equal armament, not incohere, but organised, is so impressed by the preparations of France and Russia, that her Government is preparing a bill to embody, in time of war, all able-bodied men not already included in the Line, the Reserve, or the Landwehr. These are to constitute the Landsturm, but since this section already existed as the garrison of the Fatherland, containing all old soldiers up to the age of fifty, there is need of further explanation before we can know what new device Moltke and Von Roon have in their minds. Perhaps it is intended to make the Landsturm serviceable beyond the frontier; at all events, some fresh and wholesale extension of the ‘armed-nation system’ is evidently on the tapis, and when it is quite complete, we shall see, doubtless, France and Russia imitate it. After the fathers of families and grey-headed men are drawn into this all-devouring net of modern war, there will remain to its impetuous professors only one example to imitate. The King of Dahomey’s corps of Amazons must be reproduced on European parade-grounds; able-bodied women must be conscripted; and then war, which destroys the fathers of the next generation, will decimate the mothers also; populations will fall under the drain of the barrack-yard and the battle-field; and the alternative will be either one all-decisive Armageddon of the Christian nations, or the revolt of the tortured Communists. That sounds extravagant, but there must be some issue to a system which cripples nations in peace almost as much as war. These gigantic armaments cost far more than the military budgets which are voted to maintain them. They cost the labour subtracted from industry, the family homes rendered impossible, the expense of perpetual equipments and the wars which they actually provoke. The ‘armed peace’ of Europe is at this moment a more bitter and exhausting burden than the chronic wars which preceded the systems of Sturm and Van Roon.

What has happened is in effect, this—that the Prussian invention of arming the whole people has been borrowed from the successful patentees, with the result that the entire youthful and middle-aged manhood of the Continent is being put under arms. The swiftness with which the lesson has been learned is proved by the necessity that Germany now feels of further developing her original system. Line, Landwehr and Landsturm, all the available categories of service, are being filled up, and the spectacle presented is not that of armies, as of old, but of entire nationalities armed to the teeth, and urged by the very cost of their inaction to a rash and ruinous activity. Such is the aspect of Christendom one thousand eight hundred and seventy-four years after the announcement of ‘peace and goodwill.’”

“A GREAT SHADOW OVER EUROPE.”

The *Liverpool Mercury* thus writes on the general situation of affairs on the Continent of Europe: “We are no alarmists; but we cannot help thinking that a few words which the present Premier dropped in a speech which he delivered at the Merchant Taylors’ Hall, some time ago, as a sort of parenthesis, were, absurd as they appeared at the time, a kind of involuntary cry of agony, awakened by some unconscious sense of an ill-defined and vague kind of danger. He was guarded enough to say that he was predicting nothing. But he put the supposition of a new war, throwing Europe into a conflagration, which war should arise not out of the political passions of nations, but of the religious passions of sections in all nations. Well, time has passed on. That which seemed to be a mere rhetorical surplusage in the last recess has grown into a great shadow which is hovering over Europe, something like the shadow of cholera when it creeps over the Ural mountains and reaches westward. In so much is this the fact that we doubt whether Mr. Disraeli himself would have ventured to utter now the words which he uttered then, lest he might at the present time be charged with preparing a torch with which to set alight the inflammable material to be found in almost every part of the Continent.

There is nothing definite before us yet. But there are certainly a gathering of very ominous clouds, a density of atmosphere and a sense of unexploded electricity, which cause men to pause and to look into the future—something like the Indian

traveller in the night-time peering into the unknown path through the jungle, lest a beast of prey should be waiting there to spring upon him. Within the last few months, complications have arisen here and have arisen there. Diplomacy has gone up to fever heat. Rumours not of war, but of events portending war, are rife in all directions. It is thought by some that we have arrived at a condition of things which violent reconstruction alone can put into usable form. In France the Government sits upon the safety valve of the boiler. Spain is rent by internal dissension. Germany is said to have designs upon Denmark. An ambassador of the greatest Continental empire is summarily seized by his chief and imprisoned for detaining State documents, of whose purport nobody knows anything. A grand duke of the Russian Empire is recalled from France on the eve of an international banquet to be given him by the President of the French Republic. Curiously enough, also, he is recalled immediately after patronising a performance in aid of the self-expatriated inhabitants of Alsace and Lorraine; and more curiously still, his last fling at the empire who recalls him is to subscribe 10,000 francs to the fund he is recalled for countenancing. A French war vessel, anchored in Italian waters this many a day as a symbol of French protection for the Pope, is suddenly withdrawn—for what reason no one can understand. So far as appears upon the surface, there was no need or occasion to withdraw it. Whether under the surface there was a demand which could not be resisted in the present state of affairs is a thing which remains to be seen. Spain, again, rent as she is by internal factions, has secured for her republican section the recognition of all the powers. Furthermore, she flouts France as she would a republic in South America. France, on its side, is assisting the Carlists; the Republicans, on their side, protest against this, as if Spain were a first-rate power, with the material to crush France for assisting the Insurgents.

Looking back into time, and comparing the present with the calmer past, one asks oneself, What means all this hubbub? It is impossible to say. But that it has some

meaning, and that one full of portentous issue, no student of history can doubt."

THE CONDITION OF THE TURCO-EUPHRATEAN EMPIRE.

This continues to be the leading sign of the times. Considerable advance has been made in the drying-up process within the last few months, or rather, symptoms indicative of the process have distinctly shown themselves. In October there was a series of bloody conflicts between the Turks and the subject Montenegrins, resulting in representations to the Great Powers, one of whom (Austria) stated that if these signs of disintegration of the empire continued, Europe could not be expected to look on with indifference for any great length of time—a rather strong hint, coming from a diplomatic source, of the ideas that begin to prevail in high quarters concerning "the Sick Man."

A more important and significant event still, is the establishment of a commercial treaty between the Great Powers (Russia, Germany and Austria) and Roumania, without consulting the Sultan's government. Roumania is a province of the Turkish empire, semi-independent it is true, but still owing allegiance to the Sublime Porte. For the three Powers mentioned, therefore, to ignore Constantinople in the establishment of treaty relations with Roumania, is like three firms doing business with the manager of a department in another firm's establishment, without taking the principals into account. To make the matter worse, the three Powers formally notified to the Sultan their recognition of the right of Roumania to act upon her own responsibility in the case. England did not consent to this declaration, and that the three Powers should make it without her concurrence, shews they think they are in a position to bid England defiance, which no doubt they are in a military point of view. In answer to this declaration, which was a virtual blow at Turkey's supremacy in her own house, Aarifi Pasha, the Turkish minister for foreign affairs, addressed a despatch to Berlin, St. Petersburg and Vienna, in which he asks "whether this fresh blow at the Paris Treaty of Peace may not have the same effect as former ones;

and whether the day will not come when human efforts will be powerless to stop the torrent set loose by successive violations of treaties." The despatch insists that the princely governments, in all intercourse with foreign Powers, should first address themselves to the Sultan's government. This remonstrance has produced no effect. England has promised her support on conditions which Turkey indicates her unwillingness to submit to.

The Berlin correspondent of the *Daily Telegraph* says the German papers, with wonderful unanimity, are preparing the public mind for the cessation of Turkish rule in Europe. He says, "the publication of Aarif Pasha's note to the three Northern Powers has elicited from the German and Austrian press a number of vehement utterances, in which Turkey's alleged rights, as guaranteed by treaty, are carefully ignored, whilst scarcely veiled threats are fulminated against the 'effete carcass' that presumes to constitute itself an obstacle to the German trade, enterprise, and industrial development. It is somewhat remarkable, too, that this unloosing of the Teutonic wrath against the Ottoman Empire should be common to journals of all political colours and tendencies and display itself simultaneously in official, Conservative, Liberal, and Democratic organs. Thus, the *Frankfurter Zeitung*, which cannot with justice be accused of any partiality to Prussianism in general or Prince Bismarck in particular, furnishes its readers with a luminous *expose* of the intrigues which have led to the present complications, but declares that the existing state of affairs in Eastern Europe cannot last."

He gives a specimen of press utterances on the subject, which will be read with interest. It is headed

THE TALKING CORPSE.

It says "At the present moment the sick man of Nicholas's time is become a quivering corpse, to which its final despair only lends speech for a few minutes, in order that it may not vanish hence utterly unpitied," and goes on to say "there is no doubt that Turkey is aware beforehand of what awaits her, since she allows herself to be drawn into taking a step—the Aarif Note—which diplomacy has hitherto only admitted upon the eve of an inevitable conflict. With the naively sentimental resig-

nation which lies at the bottom of the despatch signed by Aarif Pasha, Turkey refers to the coming time when the 'European Powers will find it to be out of their power to arrest the torrent that has been let loose by a succession of violations of treaties.' In other words, the Turkish Minister prophesies the downfall of his own realm; and verily, if ever there was a true prophet, he is one on this matter. . . . The Turkish note clearly indicates to us that all three Powers (Russia, Germany, and Austria) appear agreed as to the downfall of the Ottoman realm; and yet this circumstance appears to be interpreted in Constantinople as the only means to the end of prolonging that realm's miserable existence. It cannot have escaped the immediately interested Cabinets of Vienna and St. Petersburg, that the breaking-up of Turkey must also raise and decide the question, who is to be the dying man's heir? And here arises the threatening spectre of an Oriental crisis to alarm the world. Hence does Aarif take such pleasure in describing the crash that is unavoidable, for he abandons himself to the treacherous hope that the necessity of dividing the heritage, and the confusion incident thereto, may exercise a cooling influence upon the three pitiless powers. But here he has reckoned without his host. The Turkish corpse will be found to have spoken in vain with its last and uttermost breath. The more vigorously it has caused itself to be galvanised, the more absolutely exhausted will be the nerve substance which still barely keeps it together. Already the Christian subjects of the Sultan dream aloud of shaking off the Unbeliever's yoke; already Roumans, Serbs, and Montenegrins grasp hands in alliance, in order not to be taken by surprise when the hour of settlement shall strike; and meanwhile, Count Andrassy's hand eagerly tolls the knell that announces to the world at large that the talking corpse is about to sink into eternal silence!"

THE POLITICAL AND COMMERCIAL ROTTENNESS OF THE TURKISH EMPIRE.

The *Quarterly Review* for October, one of the oldest, most stable, and sedate of the literary magazines, has a long article on this subject, founded on consular reports and the account of a recent visit to Asia Minor, by a German traveller. It shows, in great detail, that the decadence of Turkey is not due to the climate or the people, or to the system that was in vogue before the reign of the present Sultan. The country contains all the elements of national vigour and prosperity, which only require the hands of a wise government to make use of them.

But this is what Turkey has not had for the last twenty years. The article points out that the national ruin is attributable to changes in the mode of government introduced as the result of the Crimean War. Under other arrangements, Turkey might have been a strong state to-day. But the fact is (unknown to these writers) that God has been fighting against her. The time has come for the removal (not suddenly, but by a "drying-up" process) of this political Euphrates, that the "way of the Kings of the East," whose land is in Turkey's desolating grasp, may be prepared. This is the explanation of the gloomy narrative in question, which is joyful in all its hues to those who are looking for the working-out of the purpose of God in the earth.

"The Ottoman Empire," we are told, "is so corrupt within that no degree or kind of external support, such as that with which Great Britain is identified, can reform or save it. The twenty years since Nicholas sought to hasten the end of the Sick Man have only precipitated the inevitable catastrophe. In public life there is universal venality and corruption; in social life there are only ignorance and bigotry; in private life there is immorality of every kind. Look at this picture, which is not overdrawn by recent travellers and the grave official reports of our own Consuls:— 'Trade degenerated into pedlary, enterprise into swindling, banking into usury, policy into intrigue, lands untilled, forests wasted, mineral treasures unexplored; roads, harbours, bridges, every class of public works utterly neglected and falling into ruin; pastoral life with nothing of the Abel resemblance about it; agriculture that Cain himself, and metallurgy that his workman son might have been ashamed of!' The value of the article, says the *Edinburgh Review*, consists not so much in the catalogue of despair, which is written on page after page, as in tracing the evil to its origin, and convincing us that all attempts at reform are now hopeless and misleading. Europe has hitherto justified the Sultan in the assertion of his suzerainty against all aspiring feudatories, from Mehemet Ali to the present Khedive of Egypt and the late Pasha of Bagdad. So far has the Sultan misunderstood this policy, as to show his gratitude to Great Britain by weakening

our influence in Arabia, absorbing our tributaries, and threatening Aden itself. But the doom of Turkey will come none the less rapidly and appallingly, the moment the wave of European politics once more sets in eastward, as it did twenty years ago. Then Turkey must collapse, and neither England nor France will repent the policy of the Crimean War, which cost so much blood and treasure. Intervene we must, but it will be once for all, to secure for the higher civilisation its share of the spoil. Egypt and the Euphrates Valley, the Red Sea and the Persian Gulf, will be secured or neutralised to keep open our passage to India, and to guarantee our due influence in the regeneration of Asia. Of that there can be no doubt, whatever party may be in power, and however destitute of a consistent foreign policy the country may continue to be."

THE EASTERN QUESTION.

Commenting on the Roumanian incident, the *Telegraph* says: "No one who surveys the field of European politics can fail to discern a somewhat dangerous activity in the East. On a minute, almost formal, but still important point, the Northern Powers have adopted a distinct line of action in regard to Turkey, and diplomacy may have to exert its utmost skill in limiting the mischief that lurks under the plausible surface of the course pursued. An Eastern question, however trivial in appearance, is never welcome, except to powers that delight to fish in troubled waters It may not be the beginning of strife, but it certainly is a warning which cannot fail to breed anxiety, stimulate suspicion, and undermine confidence. The point ostensibly at issue is not momentous. Whether Roumania negotiates conventions or not is a triviality compared with the infraction of treaties, the attempt to curtail an admitted Suzerainty by sharp practice, and the affront put upon the Sultan. The joy of Russia at the turn affairs have taken is undisguised; and as neither Germany nor Austro-Hungary has, of course, much to fear from Russian ambition in the East of Europe, no doubt they are equally satisfied with the prospect before them. Here, then, is a comparatively trifling Oriental dispute

which may be pregnant with large consequences.

The Danubian quarrel, however, is not the only fraction of the comprehensive Eastern Question. Although its centre is on the Bosphorus, its ramifications extend through Central Asia to the China Seas. The intelligence recently reported from Turkestan shows how steadily Russian power is laying hands upon the Khanates and preparing for their annexation. The process is going on visibly under our eyes, and it is difficult to believe that the means set working, do not form part of a great design to develop the largest possible military force on the Oxus, compatible with the region and its people. That is a consummation which we are bound to keep in view. We do not dispute the right of Russia to push her frontiers as far outward as she can; but it would argue sheer blindness on our part were we, as a nation, to regard these encroachments as other than a direct menace to British power in Asia. The object also is plain enough. It is to create a force in Central Asia able to put a pressure on India and Persia whenever the next blow is struck at the Turkish Empire, and thus diminish, if possible, our means of resisting an attempt on Constantinople or Teheran. Thus the whole Eastern Question hangs together, and there is an indirect, yet by no means unsubstantial, link between the sapping of authority on the Danube and the overthrow of Khivan independence on the Oxus."

ANOTHER BLOW AT TURKEY—SERVIA'S INDEPENDENCE RECOGNISED.

The Constantinople correspondent of the *Neue Freie Presse* writes, that Prince Gortschakoff's initiative in recognising the right of Servia to conclude independent treaties with Foreign Powers is much resented in Turkey. It is looked upon as the thin end of the wedge, aimed in a sense at the disintegration of the empire. The Porte is expected to enter a protest against the Russian Chancellor's proceedings.

A NEW INSTRUMENT OF WAR.

An ingenious projectile, invented by a Russian officer, is now claiming the attention of military scientists. The scarroch, as it is called, is an elongated shell, the head of which is completely spherical; a round shell upon the end of an iron cylinder. The two parts are

united by a comparatively slight thickness of metal. When fired, the scarroch leaves the gun like an ordinary shell, but when it bursts, the cylindrical part alone flies in pieces, while the spherical head continues its flight intact, and may ricochet for hundreds of yards further. The advantage of such a shell, against artillery for example, is very great. After bursting and scattering its fragments among the guns of the enemy, the head goes on to plunge into the infantry still further back. It is to be used in Russia, however, only for cannon of moderate size.

THE EUROPEAN SITUATION: BRITISH ANXIETY.—At the Lord Mayor's dinner (Nov. 9th) Mr. D'Israeli said Her Majesty's Government were not without anxiety with regard to the situation of affairs in Europe. Such language from the leader of the Government means much more than the words themselves import. It points to the dangerous activities that are at full work under the surface. These are various. Bismarck's war with Rome is lashing the Catholic nations into anger. The arrest of Count Arnim is an incident in this bitter contest. Bismarck is afraid of the publication of letters that passed between him and Arnim when the latter was the German Ambassador for Paris; and, therefore, on Arnim's refusing to give them up, he imprisoned him and then sent him to a Lunatic Asylum. But the letters have not been given up. "In fact," says the Edinburgh *Daily Scotsman*, "when Count Arnim saw that trouble might arise, he thought it best to send his papers to the safest country in the world. They came to our shores, and they are in England now. It is more than likely that if they were published to the world, Prince Bismarck could not remain in the position he now occupies. It is amusing, therefore, to notice how the German papers write on this most interesting subject, according as they are in the pay of the one side or the other. While all this goes on the written letters remain, and may yet produce one of the greatest sensations of modern times, and even bring nations to war who, perhaps, think at present such a contingency is impossible."

Then, there is much uneasiness in connection with the Schleswig question. It will be remembered that it was "the Schleswig-Holstein question" that began

the series of events that ended in the downfall of France and the Papacy. By the treaty of peace made between Prussia and Austria in 1866, the former agreed to allow the inhabitants of Northern Schleswig to decide for themselves whether they should be subject to Germany or Denmark. This promise has never been fulfilled, and there is an agitation going on in Schleswig in consequence, and negotiations between Denmark and Germany on the subject. Instead of consenting to Schleswig deciding her own destinies, Bismarck is reported to have proposed to hand it over to Denmark, on condition of Denmark joining the German empire. Meanwhile, armaments on all hands are pushed forward. The *Scotsman* remarks: "If complete readiness for war is the best means of ensuring the continuance of peace, the tranquillity of Europe must have been effectually secured this year, in which large additions have been made to the forces of every European

power. The proposed legislation in reference to the German Landsturm will increase the military strength of Germany to an extent hardly yet realised, though the *Syener* estimates the increased force arising from a first call of the Landsturm at 300,000 men. The French army will, beginning from this year, be increased within twelve years to 1,800,000, a force supplemented by a Landsturm organisation not less extensive than that of Germany. Russia will in the same period muster a standing army of 750,000, and a reserve of 1,740,000. Austria has made so much progress in the development of her military resources, that she could take the field with from 500,000 to 600,000 men. Italy could follow with 400,000 men, and Turkey with 200,000, while we have 500,000 men to defend our own soil, and could contribute from 70,000 to 80,000 men towards the prosecution of a European war."—*Pall Mall Gazette*.

INTELLIGENCE.

ABERDEEN.—Brother John Anderson reports that the division which there has been among the brethren here for some time is now at end—the principal causes of it having ceased to exist. The union was brought about in a very satisfactory manner. The brethren formerly meeting in George Street Hall, consequently, now assemble with those meeting in the Music Hall buildings.

BIRMINGHAM.—There have been three additions by immersion during the month, viz., Mrs. ROSINA PRICE (27), widow, formerly in connection with various denominations without obtaining a solid foundation for faith; ISAAC BLACK (19), engine-man, brother in the flesh to brother P. Black, and brought up in the Church of England; MARTHA MANDER (45), wife of brother Mander, formerly Wesleyan, and latterly attending on the Church of England. Five other applications for immersion have been made: in one case, the requisite degree of enlightenment has not been found to exist. The others are in process of being dealt with.

The usual quarterly tea meeting was held on Tuesday, Nov. 10th, when a profitable evening was spent listening to addresses on the things of the Spirit, and singing hymns and anthems. Interest in the truth is

greatly on the increase in Birmingham, both from within and without.

The subjects of lecture during the month at the Temperance Hall, and lecturers have been as follow:—

Nov. 1st.—"The blood of Christ: its place and meaning in the Christianity of the Bible, considered in relation to the mystifications and exaggerations of orthodox preaching on the subject." (Bro. Roberts.)

Nov. 8th.—"Mr. Vince's death and burial, and some features of his life.—The thoughts they suggest as regards both Mr. Vince and all the living and the dead.—Only one source of true knowledge concerning God and the future.—The necessity of abandoning all others, and applying to the Bible solely." (Bro. Roberts.)

Nov. 15th.—"The Royal Visit: (Brother Roberts.)

Nov. 22nd.—"The Devil: who is he? where is he? what is he? where does he come from? and what is to be the end of him? These questions answered in a scriptural sense, as contra-distinguished from clerical tradition on the subject." (Brother Hodgkinson.)

BRIERLEY HILL.—Brother B. Parsons writes:—"During the last two months we have been holding our meetings in the new room, with tolerable success as far as the number of the audience was concerned;

but after even the planting of Paul, and the watering of Apollos, the increase must come from the Deity. We are silently working in God's great seed-field, casting in the precious life-germs with faltering thought, but not with sparing hand. Some few seem to have received the 'word of the kingdom.' We have during the last two months been refreshed, strengthened and helped, by the visits of brethren Hodgkinson, Roberts and Meakin, who gave the word of exhortation at the breaking of bread, and lectured in the evening."

DUNDEE.—Brother Scrimgeour has removed to a situation at Roswell, twelve miles from Edinburgh. He will meet with the brethren in the latter place. Brother Mortimer takes his place as secretary of the Dundee ecclesia. Brother Mortimer reports: "We commenced our winter course of lectures on Sunday evening, October 25th, brother Gill being our only speaker. We have had very small meetings, but a few are interested. The people generally will not deal in our wares, because the 'hings we invite their attention to are unseen as yet. I trust that they may soon be made manifest, to the confusion of all who oppose."

EDINBURGH.—Brother W. Smith reports that on Friday, Nov. 13th, Mrs. MURRAY, after examination in the presence of a number of the brethren and sisters, was immersed into the saving name of the Christ. Her husband is expected to follow her example. Brother Robert Common has removed to Glasgow. He will be missed especially by the members of the Bible class, of which he was an active member. His place has been filled up by the removal of brother David Smith from Glasgow to Edinburgh.

GLASGOW.—Brother Nisbet reports the loss of brethren David Smith and Joseph Kirkwood, by removal to Edinburgh; and the gain of brother and sister Kerr, by removal from Leith, and brother Robert Common from Edinburgh. The report read at the annual meeting in the beginning of November, showed a satisfactory state of things in all respects. The subjects of lecture during the month have been: *October 25th*, "Peter's Confession" (brother Mulholland); *November 1st*, "The true test of orthodox Christian faith and practice" (1 Jno. iv. 6) (brother Steel); *November 8th*, "The law of life and the law of death" (brother Dick); *November 15th*, "Baptism: what is it and to whom ought it to be administered?" Questions 94 & 95 Shorter Catechism. Bible teaching *versus* general opinion and the teaching of the clergy" (brother McClimont); *November 22nd*, "Do the spiritual teachers (lay and clerical) of the present day preach the gospel?" (brother Ritchie.)

Brother Nisbet further reports that the

reading and study of *Eureka* has been commenced at the Wednesday Evening class. *Eureka* will be read once in three weeks, the other two nights being occupied respectively by the reading of a paper on some element of the truth by one of the brethren, and the consideration of a psalm. "These meetings," says brother Nisbet, "are very pleasant, and, coming, as they do, in the midst of the week, serve to cheer us on the way Zionwards, by the mutual interchange of thought and the bringing into memory what God has wrought in the past, and the wonderful works He has promised to do in the future."

GRANTHAM.—Brother Hawkins reports the obedience of Mrs. MARY BUCKLER, wife of brother Buckler, who, he says, has shown herself to have profited by her opportunities in London (where she resided) and Grantham. The brethren rejoice in this addition to the friends of the Lord Jesus, and heirs with him of the promises made to *his* fathers.

HANLEY AND BURSLEM.—During the past month, three lectures have been delivered in these places (one at Burslem and two at Hanley) by brother Roberts, of Birmingham, by the arrangement of brother Parkes, of Brettle Lane. The subjects were: 1. The signs of the times. 2. The kingdom of God. 3. The nature of man. There were good audiences on all occasions. The local press took some notice of the lectures. There is a prospect that the two sisters Dawes (heretofore alone in Hanley) will have company in the truth.

HUNTINGDON.—Three meetings were held in the early part of November, on the suggestion of some in the town who had heard of the truth. Brother Hodgkinson occupied the chair and brother Roberts, of Birmingham, lectured twice, and devoted one entire evening to the answering of questions. There is a desire to hear more, which will probably soon be gratified.

LEITH.—Brother McKillop, writing on the 14th November, reports: "Brother George Durie, son of brother A. Durie, of Bonnington, died here on the 20th October, at the early age of 17, after about a twelvemonth's illness. Our strength has been still further weakened by the removal of brother Wm. Kerr to Glasgow. His loss will be felt very much, as his connection with the ecclesia has been one of continued exertion for its welfare."

LONDON.—On November 1st, brother J. J. Andrew lectured on the following subject: "Times, seasons, and signs in relation to the Second Appearing of Jesus Christ: what is revealed concerning them through Daniel and John—the 1,260 years' supremacy of the Papacy at an end—its loss of temporal power is a sign of its approaching destruction by Christ—the decay of Turkey, the increasing power of Russia, and the

enormous armaments of the European Powers, signs of the end of the times of the Gentiles. The next most important event in the history of the world."

NOTTINGHAM.—Brother Burton reports that brother and sister Phelps have resumed breaking bread with the brethren; also, that the audiences in attendance on the Sunday evening lectures in exposition and defence of the truth are improving, partly owing to the winter season coming on, and partly because of a public attack on the brethren by a professed defender of "orthodox Christianity" who has been giving lectures against Christadelphian teachings. These lectures, which were in reality intended to help the funds of the Bible Defence Association (6d. and 3d. being charged for admittance), have resulted in bringing the truth prominently before the people of Nottingham. Brother Burton's address is now 50, Canal Street.

The lectures during the month have been as follows:

Oct. 25th.—"The Bible doctrine of God-manifestation." (Brother Roberts, of Birmingham.)

Nov. 1.—"Jesus Christ, the Son of God and Son of Man: his work of redemption in the destruction of sin, death, and the devil." (Brother Sulley.)

Nov. 8th.—"Clerical and apostolic teaching contrasted," (Brother Hodgkinson, of Norman Cross.)

Nov. 15th.—"Christadelphians: who are they? and what do they teach with reference to the faith once delivered to the saints." (Brother Burton.)

Nov. 22nd.—"The nature of man: death, resurrection, and eternal life, or the things concerning the name of Jesus Christ." (Brother Burton.)

The incident referred to by brother Burton has been of a somewhat rousing description. The lecturer is a Mr. Milbourn, a resident of Chesterfield. Some months back he was reported, in a public discourse, to have denounced Christadelphianism as an unscriptural and infidel thing, and to have challenged any supporter of the said obnoxious "ism," to prove its scripturalness in public controversy. Brother Sulley wrote him, asking him if it was true he had said as reported, and in case it was so, offering him the desired opportunity of debate. Mr. Milbourn in reply neither admitted, nor denied, nor came straight to the point in any sense. Some further correspondence passed of a like unsatisfactory nature, and the affair dropped. Some considerable time after, brother Sulley was amazed to find a poster on the walls, announcing that on a certain night, at a certain place, under a certain chairman, on certain topics (not connected with the matters in dispute between Christadelphians and orthodox professors), a discussion would

take place between Mr. Milbourn and himself, or "any other local Christadelphian," the charge to be so much, and the proceeds to be devoted to a certain "Christian Union." Brother Sulley at once issued a counter poster, declaring that the discussion advertised would not take place, he having been no party to any of the arrangements; but that if Mr. Milbourn would meet him for three nights in a properly-arranged discussion, he would affirm the unscripturalness of the leading doctrine of orthodox Christianity—the immortality of the soul. Upon this, Mr. Milbourn issued another poster, headed, "The Death of Christadelphianism," declaring that Mr. Sulley had run away, &c., but that the meeting would nevertheless be held. Brother Sulley issued a handbill in reply, setting forth certain questions for Mr. Milbourn to answer at the meeting; and the meeting came together, large and uproarious. Brother Sulley attended. The following notice of the meeting appeared next day in the *Nottingham Journal*:—

"**THE DEATH OF CHRISTADELPHIANISM.**—The above heading to a poster attracted a large number of people to the Co-operative Hall, Nottingham, on Tuesday night, to hear a discussion which had been advertised to take place between Mr. J. C. Milbourn, of Brampton, near Chesterfield, and Mr. H. Sulley, of Nottingham. The former is a well-known lecturer in defence of orthodox Christianity, and the latter a local advocate of Christadelphianism. The parties, by some means, came into collision or rather, were unable to get into collision, as far as controversy is concerned. The chair was occupied by Mr. J. Bacon, Bridlesmith-gate, and when the meeting was to be opened, Mr. Sulley objected to proceed (having advertised to that effect), on the ground that the meeting had been arranged, the chairman announced, and the proceeds of the discussion agreed upon without his consent. Mr. Milbourn, however, pressed the discussion, and read the correspondence, which showed that Mr. Sulley had expressed his readiness to enter into controversy. There was, however, nothing in the correspondence to show that Mr. Sulley had been consulted about the arrangements of the meetings. After a good deal of clamour, Mr. Milbourn delivered his part of the discussion, and quoted innumerable passages in proof of the divinity of Christ. At the close, the contending parties agreed to have a three nights' discussion (Mr. Milbourn suggesting 25 nights), each party to furnish the other with particulars, and all preliminaries to be arranged by the committee."

As it happened, the Editor of the *Christadelphian* was appointed to lecture in Nottingham on the following Sunday, on the very subject on which Mr. Milbourn had chosen to ridicule the truth—the nature of

Christ. In two days, the brethren were astonished to find the walls everywhere posted by a placard telling the people to go and hear that lecture as the best evidence of Mr. Milbourn's misrepresentations. They had no idea who issued the poster. The result was an unusually large meeting on the following Sunday. The arrangement for the discussion hangs fire. The following letter indicates the popular feeling on the subject:—

"MR. SULLEY AND MR. MILBOURN. *To the Editor of the "Nottingham Journal."* SIR.—I have been expecting to see bills out announcing further meetings between Mr. Milbourn and Mr. Sulley. Will you allow me a space in your valuable paper to ask a question, to which I know no other means of getting an answer? Are we to hear anything more of the discussion between Mr. Sulley and Mr. Milbourn? I will not say between Christadelphians and Orthodox Christians, because I do not consider Mr. Milbourn a fair representative of Orthodox Christianity. However, as a lover of truth, I should feel a great interest in the discussion, and fully believe Mr. Milbourn capable of dealing with any arguments to be brought forward in favour of Christadelphianism. I hope, therefore, the matter will not be allowed to drop through. Having attended the meeting on the 20th instant, I could not help thinking that Mr. Sulley was perfectly justified in not entering into discussion then, but hoped soon to hear that the disputants had come to terms about the arrangements, &c. Apology I feel is necessary for intruding on your space. Believe me, AN ORTHODOX CHRISTIAN.

Nottingham, Oct. 30th, 1874."

Brother Sulley obtained the insertion of the following reply:—

"*To the Editor of the "Nottingham Journal."* SIR.—In answer to the question of your correspondent respecting the proposed discussion between Mr. M. and myself, I herewith send you a copy of the letter I sent Mr. M. accepting his challenge. This letter was read at the meeting held on the 20th of October, to which your correspondent refers. I also send you all the correspondence that has taken place since that date; you will see by these letters that I have already appointed a committee to arrange details on my behalf, and am now waiting for Mr. M. to do the same. Meanwhile Mr. M. has not answered my letter, though advertising lectures to be given by himself against Christadelphianism. Your correspondent seems to think Mr. M. is not a fair representative of orthodox Christianity, though capable of dealing with any arguments Christadelphians may advance. Well, sir, while still prepared to meet Mr. M. in discussion on reasonable terms, I feel sure there are more competent representatives on

either side than Mr. M. and myself; therefore, if Mr. M. will retire in favour of a better representative, I will do likewise, and am prepared to name the most competent teacher of Bible doctrine, who will discuss the views therein taught with the first representative of orthodox religion in this realm, or any prominent minister in the town of Nottingham. I am, Sir, yours respectfully, HENRY SULLEY."

OLDBURY.—Brother Watton reports the obedience of JAMES WORSEY (39), miner, formerly of the Church of England; and says that others are interested. Brother Watton speaks nearly every Sunday evening in his own house.

SHEFFIELD.—Brother Boler records another addition to the Sheffield ecclesia in the person of ANN WRAY (36), who put on the saving name, Oct. 31st, by burial in water. She was formerly a member of the Brightside Independent Chapel. She had been in attendance at the Sunday evening lectures for about six months, during which time she has been very diligent in searching and enquiring after the truth.

SPALDING.—Sister Morley reports that after more than three years solitary sojourning, she is at last favoured with society in the truth through the removal of sister Barker from Leicester to Spalding. Sister Morley says: "We meet every Sunday morning for the breaking of bread, and again in the evening, to read and improve ourselves from the blessed word of the Deity, which I enjoy very much. It has been a sore trial my standing here alone; but all are tried, some one way some another. If we could only get one glimpse of the glories that to us are now unseen, we would think no trial too severe that secures the prize."

STOCKPORT.—Brother W. Birkenhead writes: "As an evidence that the grand testimony of God has not lost its power, but that it accomplishes that whereunto it is sent, I thankfully record the following intelligence on behalf of the church of God at Stockport. On the morning of Sunday, October 18th, at the Stockport baths, Mrs. BRADBURN, Miss HOWARD and Miss SUTTON were buried with Christ by baptism into death, and rose to newness of life, rejoicing in the freedom obtained on becoming clothed with the name of Jesus Anointed. This gladdening event was preceded by an examination on the Saturday evening, in which a most satisfactory state of intelligence and belief was manifested, which serves as a ground of confidence to us all towards our new sisters in the faith. I have further pleasure in recording the obedience of two others, viz., MARY HADDOCK (39), and SUSANNAH HADDOCK (37), both sisters in the flesh to our sister Elizabeth Haddock, of Stockport, whose obedience to the faith was reported in the

Manchester intelligence in the Oct. number of the *Christadelphian*. These two sisters were immersed at Stockport on November 6th. You will not be surprised that these accessions to the one body in which we rejoice, should be a source of disquietude to the Wesleyans of Stockport, since they all come out of the ranks of that popular body. Thus we have now the gratification of seeing eight brethren and sisters composing the ecclesia at Stockport, all of whom have been drawn by the truth, without a single public lecture thereon having been given in the town."

SWANSEA. — Brother A. W. Goldie announces the obedience of BENJAMIN MESSENGER (29), schoolmaster, formerly connected with the Church of England; and Mrs. DAVIES (30), wife of brother S. Davies, of Resolven. Brother Goldie's communication arriving in the editor's absence at Hanley, and coming to hand after intelligence was made up for the printer, is curtailed.

WISHAW.—Brother Hodgson reports: "We have had our numbers still further reduced by emigration, two more of our brethren have left us for New Zealand, viz: Robert Livingstone and Jas. Macfarlane. Six have left us for that colony during the current year.

— AUSTRALIA.

WARNAMBOOL.—Brother Pfeffer, who has removed from Beechworth to this place, forwards a number of newspaper clippings, illustrative of the zeal of the brethren in bringing the truth before the notice of the public, in the shape of advertised Scripture-attested declarations. They have been challenged to public discussion in reference to these, and have accepted the challenge.

— CANADA.

KINGSTON.—"Cannot you induce some brother to emigrate to this place? There is plenty of work for all.—Your isolated brother, W. ROUTLEY."

— NEW ZEALAND.

CAVERSHAM. — Brother W. W. Holmes reports cheering progress. The meetings are well attended by the public. The brethren now number sixteen. Brother Holmes thanks God for this state of things, for which he had often prayed. He finds a good helpmate in brother Skinner. He encloses the following particulars of those recently immersed: June 21st, JOHN EVANS (25), formerly Baptist, coal miner; late of Wales, shipmate of brother Griffiths, who first introduced the truth to his notice. August

11th, ANDREW MUNRO (38), market gardener on a small scale; also his wife ANN MUNRO (30); on Sunday, August 16th, by the seaside at Caversham, WILLIAM CHARLES BROWN (19), late of London, Baptist, under Mr. Cuff's ministry, Shoreditch. His first acquaintance with the truth was from hearing brother Skinner lecture on board ship.

Brother Holmes forwards a newspaper cutting in which occurs the following: "An adjourned meeting of members of the committee of the Dunedin Athenæum was held last night in the Reference Library, Mr. Lubecki in the chair. . . . A letter was read from Mr. W. W. Holmes, presenting to the library a pamphlet and two books, one being *Twelve Lectures on the Teaching of the Bible in Relation to the Faith of Christendom*, by Robert Roberts, of Birmingham, and also the *Life of Dr. Thomas*, by the same author. This book professed to be illustrative of the process by which the system of truth as revealed in the Bible is extricated in modern times from the obscuration of Roman and Protestant tradition.—Mr. Hay moved that they be declined with thanks. On the motion being put, there voted for it—Messrs. Hay, Cargill, Stewart, and Blair; and against it—Mr. Logan and Captain Hutton, Mr. Smith not voting."

Brother Holmes also forwards a handbill, announcing a course of lectures in St. George's Hall, Stuart Street, by Messrs. Skinner and Homes (alternately), commencing every Sunday evening at half-past six. Subjects as follow:—*August 9th*, "The Immortality of the Soul;" *August 16th*, "The Gospel of the Clergy contrasted with the Gospel of the Apostles;" *August 23rd*, "Unconsciousness of the Dead;" *August 30th*, "The Resurrection;" *September 6th*, "The Return of the Lord to judge the World;" *September 13th*, "Christ, the Future King of the World;" *September 20th*, "The Establishment of the Kingdom of God on Earth;" *September 27th*, "The Restoration of the Jews;" *October 4th*, "Coming Troubles;" *October 11th*, "Refuge from the Storm;" *October 18th*, "What shall we do to be Saved?" *October 25th*, "He that Believeth and is Baptised shall be Saved."

— UNITED STATES.

HENDERSON (Ky.)—Bro. P. O. Blackwell announces two additions, Mrs. MARGARET MOSS and Miss KATE BREWSTER, both intelligent in the truth; also one loss by the death of sister L. Pamplin. He says progress is slow on account of the great prejudice existing, and the absence of public speakers.

The Christadelphian,
Jan. 1, 1874.

No. 115.—January 1, 1874.

THE CHRISTADELPHIAN

A MONTHLY PERIODICAL

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

EIGHTEEN HUNDRED YEARS AGO,

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

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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Published by the Editor,

ON THE LAST THURSDAY OF EACH MONTH, FOR THE MONTH FOLLOWING.

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begin with the January number.*

NOTES.

WELL-WISHERS TO THE "CHRISTADELPHIAN."
—It has not been in our power to privately acknowledge all the letters we have received of an encouraging character, concerning the *Christadelphian*. They are many and cordial. Let this acknowledgment suffice for all. God be praised, who hath not suffered our light to be extinguished, but hath raised up many helpers against this the day of trial.

DID JESUS PARTAKE OF THE "LAST SUPPER?"
—We have been unable to write the intended answer to this question, and must defer it for another month.

O. B.—The query as to "Corn of wheat abiding alone except it die," next month; also, "Weak through THE FLESH."

J. M.—It is easy to allege "contradictions." There are none, except such as appear to a reader who lacks observation, or capacity to judge what he observes. We could make out a list of "contradictions" (so-called) from the letters of Paul that would be startling to such. Perhaps we shall do so as the best reply to those whose want of candour or want of comprehension leads to such an easy but unavailing attempt to dispose of unanswerable arguments.

W. D. (D.)—The Renunciacionists are at liberty to take the *Christadelphian* if they like, of course, or anybody else, Mormon, Spiritualist, or Infidel, but we refuse to be "assisted" in the matter of free-will offering for its maintenance upon any other foundation than the truth without compromise. We can scarcely believe you are so simple as not to have understood this to be the meaning of our "note" last month. Doubtless it afforded a convenient excuse for discontinuance.

H. V.—Yes, the Athenæum is let to the Spiritualists. If the Athenæum were a house of God, it would not be so; but it is not a house of God. It is a convenience which we can only secure for the truth by allowing others to find a part of the rent. A brother shoemaker would supply boots to Spiritualists as well as other sorts of sinners; or a brother baker, bread likewise. We have no shoes or loaves; but we have cubic space, over which a lease gives us exclusive control on condition of paying over £100 a year in rent, taxes, &c. We feel as much at liberty to traffic in the convenience of cubic space as

others to traffic in boots or bonnets. The difference is this: we traffic in cubic space that the truth may have a corner to itself; while others traffic in clothes, tuition, &c., that they may have bread for their own baskets, which is all right.

A SAD BUT TRUE STORY.—A tract bearing this title has been published by Edward Turney, of Nottingham. Anyone having seen this, and wishing to know the Editor's version, can do so by applying to the office for the "Real Truth of the Sad Story," which will be sent free of charge.

A. C.—We have not "at last" taken a stand on the nature of Christ. There is nothing new in our position. We are where we have been for years, and hope to continue steadfast to the end. But some, lacking understanding on so high a subject, are apt to misjudge what they read.

W. A. H.—The tract received. It will do good in a certain direction, as an antidote to mesmerism; but we regret we cannot entirely wish it God speed. It mystifies where you wish to make plain (on the supposition you hold the truth), and goes beyond the Word in its inferences and definitions.

SEVERAL.—The pooriness of the paper and printing last month was the fault of the printer, who has promised not to repeat the mistake. God forbid we should "economise" on the work, however hardly driven we might be in the battle.

ANONYMOUS.—There is but one gospel. To the question, therefore: "What gospel would you preach to an unconverted person on the point of death?" there is but one answer, "the gospel of Christ." But as a rule it is little use preaching the gospel to a person at the point of death. God demands to be attended to in the time of health and prosperity.

There is a letter from Seneca Falls, N.Y. (States), ordering the *Christadelphian* for 1874 and a copy of the *Doctor's Life*; but there is no name to it. The books will be sent to care of U. S. Algire, of the same place.

THE NEW HYMN BOOK. This is not yet ready. We had hoped to announce it out of the hands of the printer for Christmas; but must, with the brethren generally, exercise patience for a little longer. The work is at an advanced stage, and will repay patience when we get it.

THE SLAIN LAMB; Anti-Renunciacionist Lecture, with diagram; by the Editor: price 2d.

QUESTIONS AND QUESTIONS; an Antidote to Renunciacionism; by the same: price 1d.

DR. THOMAS; his Life and Work, with steel portrait: price 7s.6d.

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Children's Magazine, vol. I. 2s. 6d. Foreign, 3s. post free.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—Nov. 25th, J. Birkenhead, J. Grant, J. Parkinson, W. Norrie, D. Fraser, J. J. Spencer, T. Hackett, T. Clegg, J. Jackson; 25, W. Ower, Mrs. W. H., G. H. Kidd, W. Birkenhead, T. Mankin, W. Gall, J. Kirkwood, H. Phillips, G. Taylor, J. Ritchie; 27, Mrs. Fox, W. Peel, J. Hawkins, R. Kerr, T. Charlesworth; 28, F. M. Shaw, J. Glasgow, H. Jackson, R. Horton; 29, J. Power, J. Booth, A. W. Warner, G. Baker. Dec. 1st, J. Stewart, J. Birkenhead, S. Daives, J. Gall, F. Case, T. Townson, J. W. Thirtle, J. Boler, A. Dowie; 2, H. Jackson, J. Stet, J. Kirkwood, J. Mulholland, W. Sinclair, J. Wareham, G. Allan, G. H. Kidd, S. Daives, F. Hodgkinson, J. Kirkwood, J. Vesey, J. Birkenhead, G. Baker, anonymous, W. Peel, A. Tait, W. Fisher, J. Savage, J. Ambrose, R. Leatham, W. C. Shepherd, A. Blackhall, W. Peacock; 4th, A. Tait, W. Peel, J. Hopton, J. Dashper, Anonymous, J. Skinner; 5th, S. Whitehead, J. Martin (Plymouth), E. Telford, J. Ambrose, A. W. Towert, H. Vesey, S. Daives, S. Dawes, A. Harwood, J. Burton, H. Bannister; 6, J. J. Andrew, J. Birkenhead, T. Watton, A. Dowie, Mrs. W. H.; 8, G. Lillie, A. Robertshaw, G. J. Cooke, T. Weston, J. C. Gamble, W. L. Atkinson; 9, J. Shuttleworth, J. Grant, D. Laverock, J. W. Moore, G. B. Follows, T. Holland, S. Richards, E. Thomas; 10, V. Collyer, A. Willis, T. Basher, M. Wheeler, J. J. Spencer, J. McDonald; 11, J. Betts, C. Firth, W. R. Otter, J. Nesbit, E. Tanner, W. Gill, T. Betts; 12, T. E. Clegg, E. G. Holden, J. Gillies, T. Haining, C. Reid, J. Alexander, J. Mitchell; 13, J. Hawkins, E. Tanner, J. Phillips, J. Thompson, W. Dew, A. Smith, Mrs. W. H.; 15, H. Jackson, H. Sulley, Mrs. W. H., R. Hodgson, W. Hughes, H. Leach, M. Hamilton, J. Hood; 16, E. Wood, C. Firth, S. Fletcher, G. Armitage, J. Grant, J. Cooke, W. Gill, T. Nesbit, G. Owen, D. McKillop, J. Hardwick; 17, W. Fisher, A. W. Warner, C. Menner, T. Holland, J. Slack, J. Smith, J. Scrimgeour, Anonymous, C. J. Dring, M. Fraser, H. Sulley; 18, R. Oliver, A. M. Arcus, D. Drake, A. Andrew, J. Hawkins, J. Hopton, R. Paterson, R. Carruthers, D. Gascoyne.

FOREIGN.—Nov. 25th, E. J. Lasius, R. D. Warriner; 26th, F. A. Blackhall, E. E. Erringer, C. C. Kelly, T. A. Carbell, M. M. Covey. Dec. 1st, T. Hart, W. W. Holmes, A. Fenton, S. J. Harp, J. Colder, A. Eastman, W. Cook, J. Campbell, R. Bingham; 3, C. Bolingbroke, J. Campbell, F. Emerson, K. Bradley, J. Soothill, J. Roberts; 4, E. Jacobs, H. Fish, W. Brittle, J. J. Smith, W. C. B. Gilliam, P. R. Sharp, S. E. Smead, J. L. Epperson, J. L. Hathaway, F. Norton; 9, M. Dunn; 10, J. Wallace, J. D. Benedict; 16, C. Beyer, J. W. Niles, C. H. Evans, P. Wylie, W. Campbell, H. L. Todd, R. D. Warriner, S. Risien, T. T. Fowlkes, M. L. Staples, J. Merry, L. Edwards, D. Strickler, A. Robb; 17, H. Brittain, G. Fenton, J. Shaw, A. L. Whiting, R. Harper, Mrs. J. W. McKay; 18, E. Connel, W. A. Harris, J. Coombe.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Nov. 25th, J. J. Spencer, J. Parkinson, T. Trezise, D. Fraser, T. Hackett, G. Taylor, G. H. Kidd, W. Birkenhead, W. Gall, G. P. Pruitt, W. Willis; 29th, J. J. Bishop, S. Empsal, W. Peel, J. Hawkins, Dec. 1st, T. Charlesworth (2 parcels), J. Gall, S. Daives, F. Hodgkinson, C. Killick, J. Birkenhead, D. Wylie, G. Leeson, T. Moore, R. Carvie, R. Carruthers, E. P. Morral, T. Hart, J. Kitchin, E. Thomas (3 parcels), S. Daives; 3, T. Scott, W. C. Shepherd, D. P. Ross; 4, W. W. Holmes, F. Case, J. W. Thirtle, D. Calder, W. Peacock, J. Wareham, F. Hodgkinson (2 parcels), J. Hopton, Dr. Allbutt, G. Allan, F. Emerson, J. Parkinson, A. Warner, J. Birkenhead, C. Bolingbroke, J. Roberts (3 parcels), W. Cook (8 parcels), J. Savage, W. Dashper, J. Skinner; 5, S. Whitehead, J. Martin, S. Daives, H. Vesey, A. Harwood, E. Thomas (5 parcels), H. Bannister; 10, T. Holland; H. Roberts & Co., J. Grant, J. Shuttleworth (2 parcels), A. Robertson; 11, T. Sykes, T. Betts, M. Dunn, J. Wallace, S. Fletcher, J. Hopton, J. Cooke, J. W. Niles, P. Wylie, T. T. Fowlkes, J. Merry, U. S. Algire, A. W. Warner, J. Smith, J. Dring, J. Shaw, Mrs. J. B. McKay, R. Oliver (2 parcels), D. Gascoyne.

EUREKA,

THE APOCALYPSE EXPLAINED (IN THREE VOLS.),

By DR. THOMAS.

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- Would you like to be made acquainted with the prophets? **READ EUREKA.**
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The Christadelphian,
Feb. 1, 1874.

No. 116.—February 1, 1874.

THE CHRISTADELPHIAN

A MONTHLY PERIODICAL

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

EIGHTEEN HUNDRED YEARS AGO,

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

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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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 NEW HYMN BOOK.—The printer is at last able to fix a date for the appearance of this work, which has been so long in his hands. He promises the delivery of the first parcel on the 10th of March. The price will be 3s.6d., exclusive of carriage. To the States, the price will be 1 dol. 35c.; and to Canada and New Zealand, 4s.6d. This price is limited to the first thousand,* after which it will be 6s.6d. The work has been very costly, but will be of great value when once fairly in use. Many are tired waiting for it. We regret the delay; but it has been unavoidable from the nature of the work. A hymn book of the old description could have been got up in a tenth of the time. Music setting is slow work compared with ordinary typography. The book will extend to nearly 350 pages, all of which have been electrotyped, so that the book will not run out of supply.

S. B.—Christadelphians do not vote in municipal or parliamentary elections.

J. W. B.—Your letter was received in due course, but not soon enough to be acknowledged on the cover of the December *Christadelphian*.

J. C.—The Dundee printer who took the *Soul and the Kingdom* in hand, was, by last account, waiting for a convenient opportunity before proceeding with it.

SISTER HUME, of Nova Scotia, wishes it stated that she does not forget the many brethren and sisters whom it is her pleasure to know and love in Scotland.

AMERICAN REMITTERS.—Do not remit by Post Office Order. We can never tell who money comes from when it is sent in that way. Send by draft or in currency.

INTELLIGENCE.—Several items are omitted this month, because not sent in time. They ought to be in the Editor's hands by the 15th of the month.

"HUDDERSFIELD."—Sis. Fraser acknowledges the receipt of £12 12s. 6d., from a brother in Invercargill, New Zealand, for brother Rhodes, who was placed in difficulties through disablement from work.

THIRD VOLUME OF EUREKA.—This has been out of supply some time. The printer had orders to print nine months ago, but has been hindered. He promises for the 17th of February.

C. H. M.—The "order" of the Birmingham ecclesia is now the same as in the *Record* for 1871. It has been what it now is, with very little difference, for about ten years, and is found

to work well. Several new rules have been added recently, but they do not affect the public conduct of the assemblies.

Brother Chatwin (Birmingham) has published a tract for distribution among the alien kingdom of God, with proof-texts set out in full, after the style of the *Declaration*. He offers them at 1s. per hundred, which is just half the price charged by the printer. There will be 3d. postage for every hundred.

ANSWERS TO CORRESPONDENTS.—These we are obliged to leave unwritten, there being no available space this month. We have a large bundle of letters to deal with, treating of a great variety of subjects. Many of them we have had by us for a long time. We are always hoping to get at them; but each month brings its own work and its own materials. Probably, when the Lord comes, many will be unanswerd. What will it matter? They will all have their answer then. Nevertheless, we mean to do the best we can while it is called to-day.

SUNDAY SCHOOL PRIZES (M. W.).—The books distributed as prizes to scholars in Birmingham, are not peculiar to Christadelphians. They may be obtained of any large bookseller in London, where brother A. Andrew generally assists us in the matter. They comprise books on eastern countries, manners and customs, and general information of a sort valuable to the Bible student. Occasionally, copies of *Elpis Israel*, the *Lectures*, the *Dr.'s Life*, &c., are presented. The new *Hymn Book* will form a valuable prize.

J. B.—Anyone refusing to be called a brother of Christ, gives the faithful anywhere a reason for refusing to receive him into their fellowship; for none but confessed brethren of Christ are eligible for that fellowship. It matters little whether the relation be expressed in English or the Greek equivalent—*Christadelphian*. Its Greek form is necessary for distinction's sake; and those who object to it in this form, probably, wish to save their respectability: a motive unbefitting a good soldier of Christ.

J. J. A.—The document that has been published, purporting to be issued by the Tranent ecclesia, in favour of the Renunciationalist heresy, though not exactly a forgery, is published in a way that imparts a considerable element of that character to it. In the first place, it was written nearly five years ago, and not now. In the second place, it was not issued by the Tranent ecclesia at all, but was a private letter from brother Strathearn to a correspondent now among the subverted. Thirdly, there are expressions in it which the writer states he would not now use.

G. C. Bickley, H. L. Baker, E. Phillips, O. C. Brown; 14. L. West, A. B. McDaniel, J. Baxter, W. Gunn; 15, money order; 19, D. Pfeffer; 20, G. W. Banta, C. Bolingbroke, E. J. Lusius; 21, W. Fisher, J. Norton; 22, T. J. Benton, P. Graham; 23, J. Coombe; 28, J. Swan, W. Britton, M. Tomlins, E. M. Fowkes, A. L. Whiting, J. Laing, W. Rooke, J. J. Hawkins, H. Guise, R. H. Tucker, A. Rood, J. Ward, R. Pole, Z. D. Bugbee.

DISPATCH OF PARCELS DURING THE PAST MONTH.

December 20th, R. Oliver, J. Mowatt, J. Rice; 24, J. Burton; 27, E. Morrall; 29th, Mr. Atkinson, C. Menneer, A. Smith, D. Fraser, G. Owen, R. Strathearn, J. Habgood, G. H. Kidd, J. Harriot, J. Luxford, J. Sanders, J. Rowland, G. Inwood (3 parcels), J. Sanders, J. Barrow, J. Wootton (2 parcels), J. Barlow (3 parcels), T. Leigh, J. Luxford, J. Wootton; 31st, J. Pettigrew, R. T. S. Powell (3 parcels), J. Luxford (2 parcels), H. Forbes, T. Leigh; Jan. 1, '74, R. Roberts & Co.; 2, W. H. Farmer; 3rd, S. Duives, S. Enpsall, "Rev." H. Roe; 5, J. T. Cooper, C. L. Gage; 7, J. Belts, C. Roberts, E. Trublood, T. H. Coleman, M. W. Wheeler, D. Culbert, T. H. Coombe, J. B. Paton, Dr. Ramsay, M. McNeillie, J. Betts, E. Seyb, C. Menneer, R. Wallace, T. Chadwick; 8, H. Beresford, T. Trezise, A. Rood, E. Jacobs (6 parcels), E. Bott (3 parcels); 9, D. Pogson (3 parcels), W. Smith (3 parcels); 10, Mrs. Beresford, C. Reid, C. Mitchell, 12, S. G. Hayes, C. Mitchell, 13, D. Hepburn, H. L. Baker, J. Yule; 14, S. Evison, J. T. Jeffries; 15, J. Wareham, J. A. Jackson; 16, C. Menneer; 17, H. Sutherland, J. Wareham; 19, J. Warburton, J. Alexander, J. Arter, J. Yule, C. Menneer; 20, G. T. Boyd; D. Spinney; 21, A. Goldie, C. Bolingbroke, T. Nesbit; 22, J. Hopton, J. Clark, G. T. Benton (3 parcels); 23, Mr. Milley, S. Dawes; 24, D. Rodgers, T. H. Smith, E. Morrall, W. Smith.

* The brethren are indebted to a brother's liberality for being able to procure so valuable a book at 3s.6d. The printer's price is 6s.6d., which is the price that will have to be paid after the first thousand copies are sold.

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These acknowledgments are published from month to month that correspondents may know that their letters are received and attended to, without being privately communicated with. Private acknowledgment is a simple impossibility, in such a large number of cases with so much else to do. Recognising this, let no one consider himself or herself slighted in not receiving acknowledgment through the post. It is a necessary rule not to do it.

Letters intended for the Editor's eye only should be marked "private"; some letters are marked "private" when there is nothing private in them. It is desirable this should be avoided. Intelligence letters should be sent by the 15th of the month.

BRITISH.—December 10th.—H. Sulley, J. Burton, B. Lowe, A. P. Willis, J. Beddoes, R. Goldie, Miss Hopper; 20, J. Merritt, J. Rae, T. Wilson; 21, W. H. Farmer, T. C. Nichols, J. Nesbit, G. H. Kidd, J. Howie, W. Osborne, J. Herriott, J. Shuttleworth, T. Leigh, H. Andrew, R. Armstrong, E. Waite, J. Grant, J. Barlow; 23, C. Firth, D. Wylie, J. H. Fowler, J. Steel, E. Darker, R. H. Caddick, W. Birkenhead; 24, J. Mycroft, J. Yardley, J. Wright, J. Phelps, A. Andrew, E. Brown, W. Peel, J. Barrow, T. Nesbit, C. Benton, D. Spinney, R. Hodgson; 25, T. Randles, R. Strathearn, F. R. Winterburn, D. Wadsworth; 26, D. Fraser, R. P. Gillon, T.C.N.; 27, G. Owen, T. Swindell, A. M. Smitheer, J. Millman, T. C. Nichols, C. Menneer, J. Smith, A. Smith; 29, J. Herriott, E. Cornish, D. H. Smith, E. Trueblood, L. P. Lowe, J. Wootton, J. Pettigrew; 30, J. Wootton, H. Bannister, W. Pearson, J. Sanders, W. Unsworth, J. Nesbit, L. P. Lowe, J. Habgood, J. Hendry, J. Mycroft, J. Birkenhead; 31, J. Skinner, D. Wylie. Jan. 1st, 1874, T. Mankin, J. J. Andrew, S. Daives, G. Anderson, C. Menneer, C. Reid; 2, E. Darker, T. Parkes, J. Betts, W. Hollier, J. Burton, A. Rod, J. Martin (P.), T. Wallace; 3, S. Daives, S. Empale, C. Killick, G. H. Kidd, "Rev." H. Roe, E. Howard, W. G. Jordan, S. Jenkins; 5, J. T. Cooper, H. Board, T. K.; 6, W. Dent, H. Turney, R. Melrose, J. Atkinson, C. Menneer, C. Killick, M. Wheeler, B. Corbett, H. Roe, E. E. Wood; 7, E. Trueblood, J. W., R. Hodgson, C. Roberts, J. Nesbit, J. B. Hedley, J. Thompson, F. Lofthouse, R. Wallace; 8, M. Savage, S. Daives, T. Nesbit, E. L. Phelps, D. Brown, H. Beresford, C. F. T. Nesbit, R. Black, W. Green, V. Collyer, S. Howard, A. Williams; 9, D. Pogson, A. Gibb, J. Martin (P.); 10, E. L. Phelps, J. Grant, H. Beresford, D. Brown, M. Fraser, J. Mycroft, W. Howard; 12, J. Grant, G. T. Leeson, S. G. Hayes, J. Gall, G. Cree, J. Shuttleworth, J. Watts, R. Hamilton, J. Birkenhead, D. Hepburn, W. Dummore, A. Tait, J. J. Andrew, J. T. Atkins; 13, T. Watton, J. Slack, J. Richards, J. Bogan, J. Burton, W. Mundy, R. Whitworth, R. Peters, G. Gore, S. Evison, L. P. Lowe; 14, J. Watts, G. B. Follows, L. P. Lowe, G. Taylor; 15, J. A. Jackson, J. Wareham, G. Lillie, E. Strickland; 16, H. Sulley, J. Watts, J. T. Atkins, C. Menneer, J. Coler, G. Waite, M. A. Hayes, J. C. Phillips, J. Wareham, R. Hodgson, C. Firth, E. Phelps, J. Scrimgeour, J. Yule; 19, J. Grant, J. Arter, J. Alexander, C. Menneer; 20, J. Hardy, T. Nesbit, J. Steel, G. T. Boyd, E. S. Evans, D. Spinney; 21, A. Goldie, W. Osborne, R. Bell; 22, J. Hopton, J. Habgood, T. Betts, J. Dobbs, C. Menneer, T. Sleeman, S. Daives; 23, A. Dabell, D. Rogers, S. Daves, D. H. Smith; 24, M. Fraser, S. Daves, G. Baker; 26, C. Weale, W. Milley, R. Strathearn, J. Smith, T. Merritt.

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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.*

NOTES.

THE NEW HYMN BOOK.—This will be ready within a comparatively few days after the appearance of this No. We omitted to state last month that a number of the new Hymn Book will be bound in leather at an additional cost of 9d. each. The advantage of this is to give greater durability—a desirable quality in a book which is constantly in use. The carriage (by post) will be 4d. each copy. Where over six copies are taken, it will be cheaper to send them by rail. The orders of which there is a goodly number will be executed in the order of their date; and, probably, the first batch from the printer may not be large enough to go over all. This will explain any delay there may be in some cases after the 10th of March. A sister says:—

“I have the greatest pleasure in returning the warmest thanks of our ecclesia to the brother who has so kindly enabled each one of us to procure a Hymn Book, which, I have no doubt, will be well calculated to add to our mutual enjoyment, and, I hope, to our spiritual profit. May the Lord reward him at his appearing and kingdom.”

ANSWERS TO CORRESPONDENTS are written but omitted at the last moment for want of space.

Mrs. CALDER (New Zealand).—Your letters and remittances always arrive safely, as you may discover from time to time, by the list of names on the cover.

THE SISTER IN AMERICA who sent £2 15s. towards a course of lectures in Dudley, her native place, will find from our intelligence department, this month, that her wishes have been complied with.

Brother J. Birkenhead, Sale, has a copy of Bagster's edition of the Septuagint, which (not requiring it) he will be glad to exchange with any brother for something useful to him.

S.E.—The advice of Solomon referred to in the Birmingham intelligence of last month, and the reference to which was omitted by the printer, will be found in Prov. xix. 27.

R.P.E.—We think it better to suffer in silence than to be drawn into wasting strife with men who act as politicians, and not as men fearing before God. We also think it our duty to shield others as far as we can. From this policy we cannot be moved by taunts of being “afraid,” nor by anything else mortal.

C.H.M.—As for the omission you complain of, see note to “F.R.S.” on the cover of the same No., which bears on the very point. A man cannot reasonably talk of “finding on comparing, &c.” what is proclaimed to be the case. Perhaps you did not read the note. You may now do so and find our reasons.

BACK NOS. OF THE “CHRISTADELPHIAN.”—We can supply complete sets of the *Christadelphian* from its commencement (as the *Ambassador*) in 1864, except the vols. for 1870, 1871, and 1872. The vol. for 1870 is deficient the first six months, and that for 1872, lacks the first two months; 1871, none; 1873, complete: all at the original price.

THE PRINTER has not yet delivered the 3rd vol. of *Eureka*.

THE TRUTH.—“Give me a corner to say that the statement that has been publicly made concerning brother and sister Rowley and family, of Birmingham, viz., that prior to their immersion, they were not interrogated as to the doctrine from which there has been a departure by the Renunciators, is simply false, as the family and seven examining witnesses can certify.”—(ONE WHO WAS PRESENT.)

TRIP TO THE LAND OF PROMISE.—Two brethren who are contemplating a visit to Palestine in the month of November or December next, are desirous of the company of eight other brethren, as a company of ten would be able to make a more advantageous arrangement with Mr. Cook, under whose auspices it is proposed to go.—Communicate with I. LOVETT, 35, Milton Street, Nottingham.

TO AN UNKNOWN FRIEND.—Brother Chatwin, of Birmingham, returns his sincere thanks to the unknown friend in America who has sent him the 7 vols. of the *Herald of the Kingdom and Age to Come*, which he advertised for. He values them beyond price, as a means of assisting him to arrive at an understanding of the whole counsel of God; and prays that so great an act of brotherly love may not go unrewarded in the day when every man shall be recompensed according to his works.

THE ALLEGED DECLARATION OF THE TRINENT ECCLESIA.—Friend Swindell, of Halifax, from whom emanated the document referred to last month in our note to “J.J.A.,” writes to say it came into his possession about the end of 1869, and was then headed with the words, “Issued by the Christadelphian Ecclesia, Trinant, Scotland.” Consequently, although the statements made last month (on the authority of the author of the document) are true, the parties concerned in the present publication of the document stand absolved from any charge of intention to misrepresent.

M.E.J.—We cannot consent to be agent for Renunciatorist tracts. Those who wish to see them, must apply to those who send them forth. We abhor that which is evil and cleave to that which is good, taking our cue in the matter from divine sources. Our policy in all such things is derived from the judgment-seat of Christ, which enables us to endure the odium of its being considered “narrow,” “one-sided,” “illiberal.” These words will be pronounced differently when Christ is on the earth.

J.M. (P.)—True that logically the “Not-in-Adam” theory falls like a house of cards when the subject of your letter is understood, but it is hopeless to expect such a result, as regards those who have embraced that theory. Logical results only follow in logical and candid minds. It is better, therefore, to assume that the truth will continue under a cloud with some to the last, than to subject those who are in the truth to the impoverishing discussion of abstractions, in the vain hope of throwing light into a strife of words raised by those who are heedless of the pure work of the truth. Our aim is to keep the fat things on the table, and in this aim we shall persevere, whoever disapproves, or whatever present consequences may be.

LIFE OF DR. THOMAS, with Steel Portrait: an intensely interesting narrative of the resurrection of the gospel in the nineteenth century: price 7s6d., postage 6½d.

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Children's Magazine, vol. I. 2s. 6d. Foreign, 3s. post free.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

These acknowledgments are published from month to month that correspondents may know that their letters are received and attended to, without being privately communicated with. Private acknowledgment is a simple impossibility, in such a large number of cases with so much else to do. Recognising this, let no one consider himself or herself slighted in not receiving acknowledgment through the post. It is a necessary rule not to do it.

Letters intended for the Editor's eye only should be marked "private;" some letters are marked "private" when there is nothing private in them. It is desirable this should be avoided, as marking a letter "private" is likely to lead to delay in being attended to. Intelligence letters should be sent by the 15th of the month.

BRITISH.—Jan. 26th, Mrs. W.H.; 27th, W. Smith, I. Lovett, E. Holden, W. Milner, J. Birkenhead, F. Hodgkinson, S. Richards, W. Blount, J. J. Andrew; 28, A. Andrew, H. Evans, G. Wilson; 29, L. Spencer, H. Beresford, W. Townsheud, F. Lofthouse; 30, T. Merritt, J. Smith, T. Nisbet; 31, D. E. Williams, A. Williams. Feb. 2nd, H. Bannister, F. Hodgkinson, T. Parkes, C. Reid, S. Empsall; 3, a brother, C. Firth, B. Lowe, J. Thompson, W. Grant, J. T. Atkins, W. Peel, T. Nisbet, G. T. Boyd, A. Smither, W. Booth; 4, J. Harrison, J. Hardcastle, H. Bannister; 5, G. Cowan, G. Leeson, E. P. Morrall, I. Lovett; 6, W. Grant, T. J. Swindell, W. Osborne, T. Handley, T. Nisbet, A. Dowie; 9, T. Parkes, C. W. Clark, F. Hodgkinson, J. Rae, H. Harding, W. Peel, L. P. Lowe; 10, W. Blount, J. Birkenhead, T. Sykes, E. Milne, M. Bird, M. Turney, E. Darker; 11, T. Sleeman, S. Empsall, F. Dealtry, J. Scrimgeour, F. Hodgkinson; 12, G. Taylor, F. A. Chatwin, W. J. Andrew, J. Slack, I. Lovett, C. Roberts, G. H. Kidd, G. Morris, H. Vesey, J. Martin (?), F. Hodgkinson; 13, J. Boler, F. R. Winterburn, J. Grant, G. Wait, S. Skinner, J. S. Dixon, J. Betts, J. Gillies, A. Andrew; 14, E. Phelps, V. Collyer, J. J. Andrew; 16, F. Hodgkinson, R. Paterson, J. Burton, W. Unsworth, R. Paterson, W. R. Dobson; 17, D. Clement, A. Andrew, J. T. Atkins, T. Parkes, J. Phelps, E. Bellamy, Anonymous; B. Parsons, N. Wood, S. Empsall, J. Sanders, G. Dowkes, M. Wheeler, H. Jackson; 18, D. Bairstow, T. Fuller, J. Savage, D. Clement, J. Rae, R. Carruthers, R. Paterson, J. Martin (P); 20, J. Hughes, S. Dawes; 21, D. Bairstow, J. Birkenhead, A. Robertson, H. Jackson.

FOREIGN.—Jan. 27th, R. H. Tucker, J. W. Griffin, D. R. White; 30, J. Malcolm, M. Craig, J. Chart; 31, L. West. Feb. 2nd, W. S. Grieg; 3, E. C. Kelly, E. Lasius, J. G. Tomkins, M. Dunn; 4, E. Connell, R. T. S. Powell, S. Risien, L. Fenton; 9, L. Edward, J. Johnston, J. Seaich, C. H. Morse; 12, S. Boyley, C. E. Dixon; 14, C. Jones, A. Fenton; 16, M. E. Jeffries, E. J. Lasius; 17, Mrs. D. Colder, H. Fish, A. North, T. Scott; 19, J. Coombe, F. Malcolm, H. J. Moore.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Jan. 27th.—J. Coombe, E. Morrall, D. R. White, M. Tomlins, W. B. Parrish, J. Ward, J. Laing, H. Guise; 29, A. Andrew, W. R. Dobson; 31, Mrs. Beresford, L. Spencer. Feb. 2nd, C. Reid, J. Smith, J. Burrett, J. Gibson, J. Ross, S. Empsall; 3, F. Hodgkinson (5 parcels); 4, C. Menneer, H. Andrew; 5, E. Morrall, E. Hackett, M. Fraser (2 parcels), W. Smith, A. Rood (2 parcels), L. Fenton, R. Pole (6 parcels), W. Peel, D. Briggs (2 parcels); 7, C. Killick, A. Dowie (3 parcels), S. Dalves; 10, R. Roberts & Co.; 12, W. H. Andrew; 17, W. R. Dobson; 19, D. Bairstow, R. Carruthers, J. Scrimgeour, G. Dowkes (4 parcels), H. Fish, W. Grant, E. Bellamy (3 parcels), J. Rae, J. H. Moore, C. N. Wright (2 parcels), D. Colder (3 parcels), A. North (3 parcels), T. Scott (3 parcels), T. Fuller, C. Jones; 21, A. Robertson.

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THE APOCALYPSE EXPLAINED (IN THREE VOLS.),

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- Do you wish to become acquainted with Scripture Chronology with reference to the World's Age, and the fulfilment of the great Prophetic Periods? **READ EUREKA.**
- Are you troubled to know the meaning of the Apocalyptic seals, trumpets, vials, thunders, lightnings, earthquakes, &c? **READ EUREKA.**
- Have you any taste for a thorough and faithful exposure of the Papal Abominations, whether Romish or Protestant? **READ EUREKA.**
- Wonder ye after the meaning of the Apocalyptic Beasts and the kindred animals seen by Daniel? **READ EUREKA.**
- Do you desire to read a scriptural interpretation of the Devil and Satan of the Apocalypse, the Lake of Fire, the Bottomless Pit, and the Second Death? **READ EUREKA.**
- Do you wish to be made acquainted with the Signs of the Times, and the nature of an acceptable preparation for the Second Appearing of the Great God and Saviour Jesus Christ? **READ EUREKA.**
- Are you puzzled to know the meaning of the mark of the Beast and the number of his name? **READ EUREKA.**
- Have you any capacity to appreciate a lucid, intensely interesting, and faithful demonstration and application of divine truth, as bearing on the times in which we live, treating upon upwards of 500 subjects pertaining to the glorious appearing of our Lord and Saviour Jesus Christ? **READ EUREKA.**
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- Are you wishful to become acquainted with the whole counsel of God, and to 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,
April 1, 1874.]

No. 118.— April 1, 1874.

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-
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A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM ROOMS, TEMPLE ROW.

Published by the Editor,

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(The first parcel was received Thursday, March 19th, nine days after the time promised by the printer; several days elapsed before the arrival of the next. This will explain the delay which may have disappointed some, but which we are happy to think is now at an end.)

NOTES.

A letter has come to the office for brother Farrar, late of Hamilton. Let him send his address, and it will be forwarded to him.

W.R.D. AND OTHERS.—The “mourner in Israel” is one of your fellow-labourers unto the kingdom of God, who prefers the “Psalms” to be anonymous as affording greater liberty in the evolutions of the inner man.

J.R.—The quality of the paper on which the hymn book is printed is not “inferior.” It is thin, but good. The thinness was a matter of design, that the book might be kept within consistent dimensions. It was feared that otherwise (with so much music matter), it would be bulky. As it is, it is easy to handle.

BACK NOS. OF THE “CHRISTADELPHIANS.”—We can supply complete sets of the *Christadelphian* from its commencement (as the *Ambassador*) in 1864, except the vols. from 1870, 1871, and 1872. The vol. for 1870 is deficient the first six months, and that for 1872, lacks the first two months! 1871, none; 1873, complete: all at the original price.

ANOTHER AMERICAN SISTER.—Do not understand our allusion to “clodhoppers” to be disrespectful to the farming occupation. You rightly say that farming is the basis of all human well-being. In the age to come, this will doubtless be more manifest. In those blessed days, intellectual capacity and moral excellence,

will be seen in their highest perfection in connection with the tillage of the soil. But as a matter of fact (apart from any sentiment), the prevalent type among farm labourers is not exalted. Hence the allusion, which was by no means an intended disrespect to a noble occupation in the abstract.

A.B.—Brother Shuttleworth (in the office) is agent for more than one Bible publisher, and can obtain any edition you may definitely describe. He hands to us the following list for selection:—

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Children's Magazine, vol. I. 2s. 6d. Foreign, 3s. post free.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

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BRITISH.—Feb. 23rd, W. H. Andrew, H. Sulley, R. Barker, R. Hodgson, J. Pettigrew; 24th, J. Betts, R. Harrison, J. C. Davies, J. Scrimgeour, A. Harwood; 25th, W. Gill, D. Rodger; 26th, — McCann; 27th, B. K. M., J. Beddoes; 28th, T. Betts, C. C. Davies, K. Bennett; Mar 2nd, J. Bell, W. R. Dobson, J. Scrimgeour, E. Skinner, W. Osborne, E. Tefford, W. H. Andrew; 3rd, B. K. M., A. Andrew, W. Smith, J. Savage, T. Leigh, J. Lewis, Anonymous, D. Hopburn, F. Cheetham, G. Waite; 4th, J. Grant, C. Clement, H. Randles, J. O'Neil, J. J. Andrew, H. Bulley; 5th, C. Killop, J. Grant, S. A. Jagger, C. Reid, T. Haining, L. P. Lowe; 6th, M. Mays, J. W. Moore, S. Empsall, T. Fletcher, B. Corbett, J. Phelps; 7th, P. R. Winterburn, G. Marshall; 9th, S. Fischer, A. W. Go'die, M. W. Richardson, G. S. Stone, J. Watton; 10th, S. Fischer, J. Beddoes, W. Blount, W. R. Outer, M. Wheeler, W. Dew, T. Sleemen, J. Hawkins, S. Barker; 11th, E. P. Murray, J. Da'glish, C. Mense; 12th, J. Birlow, E. Parker, T. C. Nichol, R. Hodgson, F. Trueblood, D. Clement; 13th, C. Fern, J. Roaler, W. Smith, J. Paterson, T. Steeman, T. Cocker, J. Yule, T. Nisbet, W. Birkenhead; 14th, J. G. Chapman, J. Butlin, W. Dew, J. Scrimgeour, J. Martin (P.); 16th, J. Burton, T. Nisbet, B. A. Hollings, J. Savage, C. Firth, W. Robertson, A. P. Willis, J. H. Fower, H. H. Horsman, A. Andrew; 17th, J. Scrimgeour, J. Hawkins, E. Tefford, J. T. Atkins, Pagen & Gill; 18th, H. Bannister, R. Harrison, J. Wareham, G. Weir, W. Unsworth; 19th, F. Hodgkinson, J. Darrell, R. Barker; 20th, A. Harwood, E. Goddard; 21st, S. Empsall, W. Kerr; 23rd, G. H. Kidd, Mrs. Green, F. Hodgkinson, J. Sanders, A. W. Peachey, D. Atkins.

FOREIGN.—F. E. Henderson, C. W. Tomkins, A. K. Bowles; 25th, J. Malcolm, G. Lees, W. W. Holmes, T. Hart, L. Woods, P. A. Blackwell, J. Coombe, J. Banta, A. D. Strickler, W. Routley, March 2nd, L. West, E. J. Sanders; 5th, A Mother in Israel; 6th, L. J. Harp; 7, J. W. Crichton; 9, Kate Bradley, E. J. Lasius, S. Risien, C. C. Kelly, T. A. Corbell; 10, A. Hall, W. N. Brown; 11, J. Foy, H. Lovell, J. O. Woodruffe; 13th, H. Fish, A. Pitt, F. G. Millar; 16th, E. J. Wood, W. F. Kirk, J. Luxford, J. Miller and J. Parker, D. Pfeffer and J. Allan; 17th, W. Winfree; 19th, J. Southill, J. Donaldson, P. De Geer; 23, J. J. Smith, M. L. Staples, L. A. Anderson, W. Fisher.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Feb. 23rd, J. Pettigrew, G. Stevens, J. E. Davies; 27th, R. Dobson, A. Andrew, R. Barker, R. Hardy; 28th, R. Barker, J. Beddoes. March 2nd, Mrs. Rosenberg, B. K. M., McCann (3 parcels), S. Dawes (2 parcels), L. Wood, W. Osborne; J. Bell, E. J. Sanders (2 parcels); 3rd, T. Leigh, J. Lewis, P. F. Sanders; 5th, J. Burnett, G. Lees (2 parcels) W. G. Mackay; 6th, T. C. Seago (2 parcels),

(For remainder see page 2.)

EUREKA,

THE APOCALYPSE EXPLAINED (IN THREE VOLS.),

By DR. THOMAS.

- Do you wish to understand the Apocalypse? **READ EUREKA.**
- Would you like to be made acquainted with the prophets? **READ EUREKA.**
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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,

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[The Christadelphian,
May 1, 1874.]

No. 119.— May 1, 1874.

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A MONTHLY PERIODICAL

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BY THE APOSTLES

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ENDOM, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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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.

THE NEW HYMN BOOK, WITH MUSIC IN BOTH NOTATIONS.

THE bookbinder gave the assurance that once he began to deliver hymn books, a supply would come to the office daily till the whole thousand was delivered. On the strength of this, having received two parcels, we last month announced the delay "at an end." Just then, the Easter holidays interposed, and for nearly a fortnight no further supply was received. This explains the disappointment which many have experienced, which is now truly and actually at an end, for all are supplied, that is, all the orders that come within the first thousand.

The first thousand is now ALL SOLD; a second thousand is being printed on better paper. This will be the only difference between the first and future issues, except that an endeavour will be made to bring double-paged hymns that are now on two sides of a leaf, *face to face*.

The price will be 6s6d. cloth; 7s8d. leather; postage extra (which in Britain is 3d.; to Canada, Australia, and New Zealand, 1s. The price to the United States (including postage) will be 2 dollars, 35 cents.

We are sorry the price will, in future, be so high. If we could get it produced more cheaply we should do so.

L.A.—No; the person in question is not in the faith.

C.C.—Canadian Post Office Orders are not included in our request to American remitters not to send by P.O.O., as the former are as simple and convenient as British money orders.

M.F. AND OTHERS.—Brother Boyley, of Pietermaritzburg has been supplied with one of the new hymn books with music. An anonymous writer sent stamps for that purpose.

D.A.—We have received the No. of the *Rainbow* containing the article on Flesh and Spirit, and will make the latter a subject of remark in due course.

J.C.—The Chicago theory of God-manifestation is but an exaggerated form of truth, while Renunciationism involves the displacement of the divine principles involved in the sacrifice of Christ, and the substitution of a theory thereof which contradicts the divine justice and hides the divine majesty. This is the reason of our greater opposition in the one case than the other.

P.OSTERS.—Brother W. Ker (7, Elgin Street South, Lover's Lane, Leith Walk, Edinburgh), having a press and type of his own, offers to print weekly for any ecclesia in Britain, 6 small posters (for the wall or board) for 13d., post free, setting forth each week the subject, place and hour of meeting—the particulars to be supplied to him by post card. Communicate as above.

"POPERY IN THE CHURCH OF ENGLAND."—Brother Hawkins, of Grantham, writes to say, with reference to the paragraph quoted last month under this heading, that the rector in question was challenged by the Catholic priest of Grantham to substantiate his assertions, and failed to do so. "A more thorough breakdown," says brother Hawkins, "there could not be."

AN OPPORTUNITY.—Brother E. G. Holden (8, Howard Place, Montpelier Road, Brighton), writes to say that having an opportunity of displaying a chart in the public baths, Brighton (frequented by many people), he would gladly pay a fair price for Chart No. 3 (mounted for the wall.) The supply of these being exhausted by sale, he makes request for it of any brother who has it for disposal. Communicate as above.

G.T.L.—Many thanks for the offer of assistance in improving the harmonies of the hymn tunes for another edition of the hymn book; but as the book is stereotyped, and as future editions must, in the present financial resources of the truth, be printed from the plates, we shall be unable to avail ourselves of the proffered assistance. The insertion of chants was in deference to the tastes of some brethren.

The aim has been to meet the views of all so far as possible.

A SCHOOLMASTER, who lost his situation on embracing the truth, and who has lost his health in trying to make a living at cobbling (which he had to learn), is in need. The Editor vouches for the worthiness of the case, and will take charge of contributions.

BRETHREN IN NEED.—Bro. J. Hood, saddler, High Street, Tain, Scotland, authenticates the following facts: a brother in his neighbourhood was obliged to leave his situation ten months ago, through ill health, and has not been able to do anything since. His means are now exhausted, and he is in want. He is unwilling for the facts to be known, but brother Hood knowing of them makes them public, and will take charge (at the above address) of any contributions sent for the needy brother.

W.O.—See remarks to "G.T.L." We wish it had been possible to provide a hymn book without fault. As things are, we have to be thankful for small attainments. The phrase, "breaking of the body," as applied to Christ, is not unscriptural. In the highest sense, his body was broken in his life being taken by bodily violence. This is the spiritual foundation of the breaking of bread. One or two of your suggestions were introduced, discussed and dismissed for good reasons, by the committee that had the preliminary arrangements in hand for the publication of the new hymn book.

NEW TRACTS.—Brother T. Stokes, of Brierley Hill, has published a quarto four-page tract for distribution while on travel, entitled "Not less strange than true: the religious teaching of the present day not the teaching of Scripture." He will send a parcel to the office for supply to any one at cost price—1s6d. per 100, or 13s. per 1000, carriage free. Brother W. Ker (for address see note on "Posters"), has also printed a four-page tract: "Is man immortal?" He has done it with a printing press and type of his own, and can supply the tract, with address of meeting-place printed on to suit, at 1s. per 100, or 9s. per 1000.

THE NEW HYMN BOOK. (W.H.F.)—"As cheap as you can" implies that there is a margin of profit in the new hymn book. There ought to be for the sake of covering the cost of paper, twine, &c., used in the office in the despatch. But as a matter of fact, there is not the fraction of a farthing. We were anxious not to place any additional obstacle between the brethren and a good thing. We hand the book to them at the exact price charged by the printer, less the amount contributed by a brother to cheapen the book. Those who think we are "making a good thing of it" (E.C., B.C.) are, therefore, as much off the mark as evil thinkers usually are.

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FOREIGN.—March 24th, J. Campbell, P. Powell, J. Ward, J. Kitchen, C. Mitchel, E. Beck, R. D. Warriner, E. Lasius; J. T. Fenton, J. W. Oakley, S. T. Norman, W. Gilmour; 31, H. Dunn, G. Inwood, H. L. Baker; 4, C. Creed. April 6th, Mrs. R. R. Sharp, J. B. Paton, Z. D. Bugbee, C. H. Morse, C. L. Gage, L. Fenton, W. Brittle; 7th, C. Jones, M. P. Ensey; 9th, C. H. Evans; 13th, A. Hall, D. Hoffer, R. H. Tucker; 24th, K. Bradley; 23rd, T. Hart, J. Falconer; 27th, E. J. Ward, W. G. Greer, J. G. Tomkins, J. Luxford, W. H. Reeves.

DESPATCH OF PARCELS DURING THE PAST MONTH.

March 23rd, P. Powell (2 parcels), J. Moor, J. Bell, W. Loftus, D. Wylie, E. Beck (3 parcels), J. Kitchen (10 parcels), P. E. Henderson; 25th, J. Hay, Mrs. Sherwood, J. W. Oakley, R. Armstrong; 26th, W. Dobson, A. Andrew, J. Mycroft; 30th, R. Hodgson (2 parcels), S. T. Norman, T. T. Fowlkes, K. Bradley, A. B. McDaniel, W. Clark, F. H. Dunn, J. Evans, Z. Drake, J. Scrimgeour, R. Roberts and Co., W. R. Otter, J. Hawkins, W. Smith, F. R. Winterburn, H. Vesey, J. Coombe (3 parcels), G. Scott, J. Grant, C. C. Kelly, P. H. Tucker (2 parcels), W. Dasher, W. W. Holmes, S. Boyley, E. Thomas (2 parcels), J. H. Snelson, D. Pogson, L. P. Hathaway, J. Roberts, H. L. Baker, L. West, D. Brown, J. Falconer, D. Rodger; 31st, C. Mitchel (4 parcels). April 1st, C. Firth, J. Barlow, J. Gale, C. Meneer, W. R. Otter, E. Darker, G. Owen, R. Carruthers; 2nd, J. A. Jackson, D. H. Smith; 4, J. Allan; 5th, J. Cove, W. S. Gray, C. L. Gage, W. M. Plesson; 11th, J. Gage, H. Turney, W. R. Otter, J. Clark, J. Alexander, H. Bannister, G. H. Kidd, D. Clement, R. D. Warriner, M. Wheeler, T. Randle, J. Savage, W. H. Farmer; 12th, W. H. Andrew, W. Blount, J. Wootton, W. Robertson, E. Milne, W. Fowler, Mr. Syder, S. Risien, H. Fish, E. J. Ward (4 parcels), J. Coombe (4 parcels); 14th, D. Hepburn (2 parcels); 15th, R. Carruthers, J. Knipe, H. Vesey, A. Fenton, A. Haxton, A. Hall, A. W. Warriner, D. Pfeffer (2 parcels), Dr. Gillie, W. N. Browne (2 parcels), R. Armstrong, W. R. Otter (2 parcels); 16th, E. Sampson, C. Finney, W. Hancock, F. Dale, Mr. Barratt, D. Lewis, K. Bennett, Mrs. Jones, D. Clement, W. H. Andrew, V. Collyer, Mr. Birkenhead, J. Scrimgeour; 17, C. Firth, V. Collyer, Mr. Birkenhead, W. H. Andrew, D. Clement, J. Scrimgeour, W. H. Farmer; 18, R. Roberts and Co., M. Fraser, W. Unsworth, W. Blount, C. Weale, W. R. Dobson, J. Savage, C. Firth, M. Wheeler, Mr. Birkenhead, T. Leitch, D. Hepburn, D. Atkins, A. Harwood, G. Armitage, E. Trueblood, L. Edwards, J. Shuttleworth, Miss Mays, R. Harrison, Mrs. Risien, B. Corbett, F. Hodgkinson, E. Corkill, Mr. Hamilton, J. Mycroft, J. Coombe (2 parcels); 20th, T. Dabbs, T. Betts; 21st, R. Armstrong, Mrs. Sherwood, T. Benton, J. Gillies, E. Telford, J. B. Paton, M. P. Ensey, J. Barrow (2 parcels), T. Nisbet (2 parcels), 22nd, J. S. O'Hill (3 parcels), J. Wareham, J. O. Woodruffe, J. Falconer (8 parcels), J. Ross; 23rd, G. Lillie, R. Carruthers (3 parcels), W. H. Farmer (5 parcels), J. Wareham, H. Vesey; 27th, J. W. Boggs, De Vae, W. J. Greere (2 parcels), J. Luxford (6 parcels); 28th, C. W. Clark, T. Sykes.

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NOTES.

F.F.—The hymn books were duly despatched. Doubtless, you have received them by this time.

B.O.—We are ashamed at the delay of *Eureka* iii. after the printer's promise. We have done all we can to procure its delivery. The printer lays the blame on the binder, and says it will be ready "immediately."

EDITORIAL.—We had intended saying something this month on the signs of the times, but are prevented by want of space. The same cause excludes "Things New and Old," "Difficult Passages," "Letter on Bible Reading," and several other things.

J.N.—We have sent your criticism on "Who is the Prince of Ezekiel xiv. 23" to the writer of that article, who promises to give it her most careful attention, and to let you know her thoughts. Perhaps the readers of the *Christadelphian* will get the benefit of both.

THE FIRST EDITION OF "ELPIS ISRAEL."—We are requested to insert the following notice:—"Any reader of the *Christadelphian* having a copy of the original or first edition of *Elpis Israel*, by Dr. Thomas, in good condition, may hear of a purchaser or get it exchanged for a new one of the latest edition, by applying to James Geddes, 13, Catherine Street, Glasgow."

"A SISTER."—Brother Andrew remarks that your argument in proof of Ezekiel's Prince being the Messiah, is greatly strengthened by the fact stated in chapter xlii. 1-5, that the east gate is to be shut because the divine glory enters by that gate; that *no man* is to use it; that it is to be for the Prince, who is to use it, eating bread therein, and coming out and going in by the way of the same—showing that the Prince is the highest personage of that age.

J.H.—The new weekly paper, the *Bible Echo*, has no connection with the brethren. It represents the mixture of American Adventism with English Plymouth Brotherism, both of which are in relation to the robustness of the truth, what softening of the brain is to cerebral health. Its editor is a well-meaning and loveable sort of man; but more distinguished for zeal than divine wisdom. The connection between his paper and Renunciationists will not surprise those who understand the whereabouts of the latter.

T.C.N.—The "Hes" referred to in the article by "a sister," in last month's *Christadelphian*, on the Prince of Ezekiel are, first, any falsehood which notoriously necessitates further falsehood to make it consistent with its surroundings; and second, the further errors that have sprung from the rejection of the truth that Christ was made subject to the present sin-constitution of things in being born of a sinful woman: such as that the flesh is a good thing, that the Prince of the future order of things in Israel is not the Messiah, that Christ did not offer himself on Calvary, and so on. You know you make a vain request when you ask to be allowed to advocate Renunciationism in the *Christadelphian*.

SCHOOLMASTER.—For the case mentioned last

month, we have received the following contributions:—Anonymous, 5s.; ditto, 6s.; ditto, 3s.; ditto, 2s6d.; two brethren, 8s.; three brethren and one sister, 6s.; a brother schoolmaster, 5s.; an ecclesia, 10s.; a brother, 2s6d.; a sister, 3s6d.; an ecclesia, 15s.; a brother, 6s.; a sister, 20s.; a brother, 2s.; a sister, 6s.; a sister, 10s.; a brother, 5s.; a brother, 5s.; a brother, 1s.; a brother, 10s.; a sister, 5s.; a friend, 10s8d.; a brother, 20s.; an ecclesia, 11s.; an ecclesia, 13s.; "two or three," 2s6d.; a sister, 3s.; a brother, 4s.; an ecclesia, 4s10d.; a brother, 1s.; an ecclesia, 8s.; a brother, 5s.; a brother, 10s.; a brother, 1s6d.; an ecclesia, 10s.

REPRESENTATIVE *versus* SUBSTITUTE.—(P.E.) A substitute is not a representative, though a representative *may* be a substitute in a certain remote sense, which carries representation with it. In the case of a representative, those represented are reckoned as going through with him what he goes through—as when the mayor of a town renders homage to the sovereign, or a member votes in parliament. In the case of a substitute, those substituted are released from the obligation borne by the substitute—as in the case of military service. There is no connection between substitute and substituted—there is the closest connection between a representative and the represented. This is all the difference between a representative and a substitute. We were "crucified with Christ,"—not he instead of us. "Both he that sanctifieth and they who are sanctified, are all of one." It belongs to an insincere case to jingle dictionary terms for lack of the solid arguments of truth; but the artifice though clever is unavailing, and does not escape detection.

THE TAIN CASE OF NEED.—Brother Hood, in forwarding a list of moneys received by him for the brother mentioned last month, requests the publication of these remarks:—"Dear brethren in the Hope of Israel, I beg to thank you with a cheerful heart for your prompt and noble response to the call of need from a brother you never saw: To me it is a clear proof of the love which can only be produced by a full understanding of the Word May our Heavenly Father grant you an abundant entrance into the kingdom of God, which will soon appear as we know from the unmistakable signs in the political and religious worlds. Our dear brother wishes me to say that enough has been collected for him at present. He is recovering slowly, and hopes soon to be able to resume his ordinary duties." The sums acknowledged by brother Hood are as follow:—An ecclesia, 10s.; a brother 5s.; a brother, 2s6d.; two brethren, 3s.; an ecclesia, 15s.; an ecclesia, 10s.; a brother, 5s.; a brother, 2s6d.; a sister, 2s6d.; a brother, 10s.; a brother, 2s6d.; an ecclesia, 7s.; a sister, 10s.; a sister, 5s.; a brother, 20s.; a brother, 11s.; a brother, 5s.; a sister, 2s6d. As these sums are declared sufficient for present need, we will (the contributors not objecting) apply further sums sent for this case, to another case for whom appeal has been made from Aberdeen.

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LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

These acknowledgments are published from month to month that correspondents may know that their letters are received and attended to, without being privately communicated with. Private acknowledgment is a simple impossibility, in such a large number of cases with so much else to do. Recognising this, let no one consider himself or herself slighted in not receiving acknowledgment through the post. It is a necessary rule not to do it.

Letters intended for the Editor's eye only should be marked "private;" some letters are marked "private" when there is nothing private in them. It is desirable this should be avoided, as marking a letter "private" is likely to lead to delay in its being attended to. Intelligence letters should be sent by the 15th of the month.

BIRTHS.—April 29th, S. Davies, G. H. Hanson, W. L. Atkinson; 30th, T. Nisbet, W. Beddoes, J. Monaghan. May 1st, J. Dalrymple, T. C. Nichol; 2, E. S. Awdry, W. H. Andrew; 4, J. Grant, Anonymous, J. Carter, W. J. Jannaway, G. H. Hanson, Anonymous, J. C. Gamble, C. Killick, W. Peel, J. Birkenhead, J. Thompson, E. Corkhill; 6, a sister, C. Reid, J. Hood, T. Watton, H. Bannister; 7, J. Hawkins, J. Birkenhead, J. Grant, D.S.B., W. Smith, W. Peel, J. Allan, E. S. Awdry, T.C.N., W. R. Otter, J. Board; 9th, J. Grant, J. Monaghan, W. Buckler, D. W. Smith, J. Martin (P.), A. Dowie; 11th, E. Phelps, R. Hodgson, J. Ailes, W. Peel; 12th, J. Grant, C. W. Clark, W. H. Farmer, J. Shuttleworth, J. Wareham, S. A. Jagger, W. Dashper, "Two-or-three," J. Bogan, T. Boshier, F. Hodgkinson, A. Andrew, W. H. Farmer; 13, J. Boler, G. Wait, E. P. Morrill, D. Tarves, J. Bell, A. Robertson, R. Paterson, H. Bannister; 14, J. Birkenhead, J. Geddes, J. Allan, S. Fletcher, T. Betts; 15, V. Collyer, J. Boler, C. Reid, W. Beddoes, W. Sinclair, T. Randle, T. Nisbet, A. Andrew, F. Holden; 16, J. Bonie, H. Turney, G. H. Kidd, J. Hood, J. Scrimgeour, E. S. Sierwood; 18th, J. Glennie, Anonymous, H. Turney, J. McDonald; 19, E. Hamilton, E. L. Phelps, J. Horton, E. E. Tanner, W. H. H. J. Birkenhead, W. Blount; 21, J. Geddes, T. Sleeman.

FOREIGN.—April 30th, M. McNeillie, T. Williams; May 4th, J. Parker, J. H. Foy, E. J. Vance 5, W. Dugdale, S. Short, N. W. Fitzgerald; 6th, J. Faulk, Money order; 7, Money order; 11, J. W. Boggs, a Mother in Israel; 18, T. Hart, D. Pfeffer, W. Willis, S. W. Coffman; 19, M. L. Staples, H. Fish, E. J. Lasius, H. B. McDaniel, G. Ashton, J. Luxford.

DESPATCH OF PARCELS DURING THE PAST MONTH.

April 29th, S. Davies; 30th, W. L. Atkinson, W. Beddoes, T. Nisbet, G. H. Harrison, J. Monaghan. May 1st, A. Andrew, W. B. Dobson; 5, J. Birkenhead, H. Bannister, H. Veysey, T. Sykes, M. W. Fitzgerald; 6, W. J. Jannaway, S. W. Peel; 9, J. Gordon, W. R. Otter, J. Monaghan; 12th, W. H. Farmer, R. Hardy, W. H. Farmer, J. Kenyon, D. Tarves; 14th, J. Geddes, S. Fletcher, J. Allan; 15, J. Boler, W. Beddoes; 16, G. H. Kidd (2 parcels); 21, J. Cowan, J. Barrow, E. Lowe, M. L. Staples.

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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,
July 1, 1874.

No. 121.—July 1, 1874.

THE CHRISTADELPHIAN

A MONTHLY PERIODICAL

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NOTES.

A few Olton photographs are still to be had, 3s6d., post free.

J.N.—We have sent your criticism on "Who is the Prince of Ezekiel xiv. 22" to the writer of that article, and she has written an answer which was too late for the present number.

For the Aberdeen case, since last month, we have received: a brother, 5s.; a brother, 10s.; a brother, one dollar; an ecclesia, 10s.; a brother of Christ, 8s.

R.O.—We are ashamed at the delay of *Eureka* iii, after the printer's promise. We have done all we can to procure its delivery. The printer lays the blame on the binder, and says it will be ready "immediately."

NEW TRACTS.—Brother Vesey, Castle House Boarding School, Taunton, has published a series of small leaflets; 70 copies for 4d., or 4s. per 1,000. The printing and paper are poor; but what e'se can be expected for the money? Apply to the address given.

THE BRETHREN IN LIVERPOOL. (J. H. Fowler, 244, Chester Street, Birkenhead) are in want of two copies of *Prophetic Chart No. 1* for the wall. The same being out of supply at the office, the Liverpool brethren can only hope to obtain them by thus advertising for them.

J.R.—Believers in the one faith are one body in any town where they exist, and ought not to be divided upon the mode of conducting the meetings, though a mistaken mode may be favoured by the majority. "Eldership" is such a question, and ought not to stand in the way where the faith is held and error withdrawn from. It is a matter to be forborne with in the hope of an ultimate cure when better reason should prevail. As to what people are, we can only go by their professions. If their actions accord with these, we must leave to the Judge all doubtful thoughts as to the state of their hearts.

EDITORIAL.—Something will be found in this number on the "Signs of the Times;" but we have been compelled at the last moment, for the sake of space, to withhold a considerable portion of the article; also some three pages or so of matter on the Jews. For the same reason, a second instalment of "Scripture illustrated and confirmed" stands over, also "A Modern Cornelius." Some other articles in prospect are also waiting.

NOT TRUE (J.J.A.).—The report that the Editor was "re-immersed on the judgment question, and again on God-manifestation, when Dr. Thomas was in this country," is not true. The Editor has only once been re-immersed, and that was twelve years ago, on attaining to an understanding of the things concerning the name of Jesus, of which he was ignorant at his first immersion, when 16 years of age, his faith at that time laying hold of the kingdom only. The Editor's faith in relation to the doctrine of judgment and God-manifestation was at his re-immersion what it is now. We take this opportunity of also stating that the reports of Dr. Thomas's re-immersions are equally unfounded. We can understand the object for which these false reports are circulated.

SCHOOLMASTER.—For this case, the following further contributions are to hand: a brother, 2s6d.; a friend, 5s.; an ecclesia, 20s.; a brother, 5s.; a brother, one dollar; a brother, 5 dollars; a sister, one dollar; an ecclesia, 20s. The brother for whom these contributions have been sent forbids the reception of any further assis-

tance on his behalf. What has been rendered has caused him pain. His case was made known without his knowledge. He says, "I desire to express my gratitude to the brethren and sisters, and to yourself, for the assistance I have received per the *Christadelphian*. My earnest prayer is, that the generous givers may receive a hundredfold in the day when every man shall receive according to his deeds; and that they may never need the assistance I have received from them." He is comforted in mind and better in health, and the contributions of the brethren have enabled those near him to put his affairs in a more promising condition.

H.H.K.—We are not aware of "any book published by Dr. Thomas or any other brother," particularly for the purpose of "shewing it to be in the power of mortality to think." Every book published on behalf of the truth goes more or less to establish this obvious truth.—Man is mortal and man thinks. It is not his mortality as an abstraction that thinks, though the quality of his thought is affected by it. The brain is that part of the mortal machinery that performs the thinking; but as the brain is connected with every part of the body, by ramifying nerves, the quality of the thought is modified greatly by the conditions and operations of the physical man.

W.L.—The foot-note on page 11 of the *Declaration*, stating that the American Bible Union, in a recent translation of the New Testament, adopted the reading "in that day," as the true meaning of Christ's "to-day," in addressing the thief, is not "a misprint," but a correct printing what was written on the authority of those who knew. We were not aware that "the final edition" of the Testament in question adheres to the ordinary version. The fact, however, does not affect the question involved, as the retention of "to-day" does not establish the popular doctrine, but merely calls for explanation. It is not difficult to harmonise it with the self-evident fact that Christ was not in Paradise that day—"either in 'soul' or 'body,' as the popular phrase runs.

C.R.—Have regard more to the matter than the manner. We do not say the latter is unimportant; but when the defence of the faith is in question, a little warmth will be excused when the sympathies of the onlooker are on that side. Paul against Barnabas (Acts xv. 39), his words against Elymas (Acts xiii. 10), John against Diotrephes (3 Jno. 10), Jesus in condemnation of the Pharisees (Matt. xxiii. 28-33), David concerning unrighteous men (Ps v. 9, 10) are all examples of righteous indignation permissible to saints. We admit having been exercised in this direction; but had you been in our situation, it is possible you might have gone beyond us in "the spirit" with which we write. Have compassion; do not chide. The position is difficult, and flesh and blood is weak. As to Heb. vii. 26, the phrase, "his own sins," though in the Greek plural, is correctly translated in the singular possessive. The plurality is in the sins, not in the priest. The idiom of the Greek language requires that the possessive pronoun should be in the plural, when it is used as a qualifying adjective to the things possessed, whether those things are expressed or understood. You have an example in John i. 11. He came to his own and his own (*ἑαυτοῦ*, plural masculine: "people") received him not." The people were plural, but the possessor was of course singular though plurally expressed. So the sins of Heb. vii. 27 being plural, the possessor is plurally expressed but is not the less singular.

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BRITISH.—May 21st, W. R. Dobson; 22nd, W. Smith, J. Wareham, W. H. Andrew, M. A. Hayes, J. J. Andrew; 23rd, W. Blount, J. Coote, R. Armstrong; 25th, H. H. Keeling, C. Firth, R. Paterson, H. Veysey, D. Atkins; 26th, H. Bannister, W. Townshend, W. Clew, M. Fraser, W. Ellis; 27th, W. Owlser, J. Patten, J. Stephenson, J. Power, D. Terres, D. McKillop, W. Blount; 28th, J. Wootton, A. Andrew, A. W. Warner, W. Gill, T. C. Nichols, J. Hawkins, T. H. Boshier; 29th, a brother, W. Blount, June 1st, J. Woodward, J. Phillips, J. Alexander, J. Hood, S. Boardman, T. Leigh, J. Mycroft; 2nd, G. England, E. Lowe, J. Woodward; 3rd, A. Robertson; 4th, J. Steel, B. C. Constable, L. Black, H. Sherwood, W. Grant, S. Fletcher; 5th, H. Bannister, J. Woodward; 6th, G. England; 8th, J. Boler; 9th, J. Boler, J. Shuttleworth, E. G. Holden, S. Eveson, G. Waite; 10th, J. Scrimgeour, J. Betts, A. Aldridge; 11th, P. Hall, C. W. Clark, S. Fletcher, A. Andrew, a brother of Christ, R. Paterson, W. Ledingham; 12th, G. Alexander, W. Smith, J. H. Fowler; 13th, T. Phillips, E. G. Holden, J. G. Chapman; 15th, J. McCann, J. Phillips, J. G. Chapman, J. Wareham, J. W. Thistle, W. R. Otter, A. Andrew; 16th, T. C. Nichols, D. H. Smith, J. Unwin, D. McKillop, J. Shuttleworth, H. Bannister, T. Barnby; 17th, W. Pearson, T. Curtis; 18th, A. W. Goldie, W. Blount; 19th, E. J. Phelps, V. Collyer, S. Empsall, E. B. Wildman, J. Scrimgeour, J. Alexander, J. Anderson, A. Dowie, J. Turner, J. J. Andrew, A. W. Goldie; signed "S." R. Landgrave; 22nd, T. C. Nichols, J. Shuttleworth.

FOREIGN.—May 23rd, C. Bollingbroke, L. Fenton; 25th, C. C. Kelly, W. O. Stearns; 26th, R. Girod, Mrs. S. Bushy, L. Fenton, June 1st, A. W. Jenkins, a sister, W. G. Kollmyer, E. Thomas, J. Q. Williams, a servant of Christ; 2nd, W. Brittle, A. Bent; 3rd, J. McKinzie, W. McPherson; 8th, G. Chitty, a mother in Israel, M. Dunn, W. Smitueman; 15th, a Sister, A. Pitt; 16th, R. H. Tucker; 17th, A. North; 22nd, A. Packer, W. C. Taylor, a Mother in Israel.

DESPATCH OF PARCELS DURING THE PAST MONTH.

May 21st, J. Barrow, V. Collyer; 22nd, W. H. Andrew, J. Wareham, J. Barrow, R. Armstrong; 26th, T. Meakin, H. Bannister, A. W. Fenton, Mrs. S. Bushy (2 parcels), T. Stephenson, J. Patten; 28th, W. R. Dobson, A. Andrew; 29th, T. C. Nichols (2 parcels); 30th, A. Andrew, G. D. Wilson; June 1st, W. Hardie, C. Midnight, W. G. Kollmyer; 2nd, R. Roberts & Co., Srd, R. Carruthers (2 parcels); 4th, H. L. Sherwood, W. Grant; 5th, J. Woodward; 6th, G. England; 8th, J. Boler; 9th, J. Shuttleworth; 10th, J. Barrow (2 parcels), S. Eveson; 11th, J. Boler, P. Hall, Rockford Free Library, J. Wood, B. Sneath, R. Tucker, T. Hart, J. Luxford, J. Parker (3 parcels); J. H. Fowler; 15th, J. W. Thistle; 17th, T. Curtis, J. H. Fowler, A. North; 18th, H. Sulley; 19th, V. Collyer, S. Empsall, ditto, J. Alexander, S. Richards.

EUREKA,

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The Christadelphian,
Aug. 1, 1874.

No. 122.—August 1, 1874.

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FOREIGN.—June 24th, L. Burgess, J. W. Niles, J. B. Paton; 26th, E. Seyb; 29th, W. G. Mackay, W. W. Holmes, S. J. Harr, A. Hall; 2nd, W. Gunn; 6th, W. W. Holmes, H. Shiells; 11th, W. Willis; 18th, J. S. Leonard, J. W. Orichton, C. H. Morse; 18th, A. Rood.

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June 24th, W. Collinson, J. Hall; 25th, R. Horne, J. B. Paton, J. Watson, A. Andrew, W. R. Dobson, R. Roberts & Co., J. Grant, J. Gillies, R. Carruthers; July 1st, C. Midnight, J. Lamb, R. Hogg, J. G. Chapman; 3rd, R. Marsden; 4th, G. H. Kidd (2 parcels), W. Welber, H. Isles, W. Drew; 6th, Mr. James, W. W. Holmes, W. Tait, R. Griffiths, J. Glennie; 7th, J. Watson, W. Daw, D. Wylie (2 parcels); T. Holland, T. Sutherland (2 parcels), D. Fraser, G. Taylor, W. Roberts (4 parcels), J. Scrimgeour; 10th, J. Thompson; 13th, J. D. Mills, A. Putt, J. S. Leonard (2 parcels); 14th, R. Carruthers (2 parcels), Mrs. McDonald; 15th, W. Yount; 16th, A. Rood (2 parcels); 18th, C. W. Clark; 20th, C. Firth, W. H. Farmer, J. Lovett, F. M. Lester, W. Gail, T. Betts, W. Bird, C. Walker, J. Grant, J. Roberts, K. Hogg, C. Reid, R. Roberts & Co.; 21st, T. J. Anderson, D. Clement, W. Willis, R. C. Bingley, S. Boyley, K. Livingstone, J. B. Hedley, J. Steel, J. Sanders, T. Moore, R. Tucker, R. Melrose, W. Cooke, R. Oliver, E. Butt, R. Pole, J. T. Atkins, T. Scott, E. Telford, J. Kitchen, E. Beek, W. Green.

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After long delay, this is now actually in the office: so that complete sets can now be supplied.

The price of the Volume itself is 10s.6d., post free.

It is thicker than previous edition on accounts of the better quality of paper.

NOTES.

A fresh supply of *Twelve Lectures* is promised by the end of the month.

C. A.—Any competent brother is at liberty to write in the *Christadelphian*, providing what he writes is in harmony with the word.

W. G.—Letter of introduction (for parties mentioned) received and forwarded to Glasgow, where they will doubtless be cordially received.

P. M. J.—The "travail of his soul" is a metonym for the fruit or result thereof. Christ travailed in the days of his flesh: he will see the fruit of this at his coming in power and great glory.

H. L. D. & W. G.—Letters of introduction received per brother Lamson, who duly arrived. Keep the copies of the *Christadelphian* sent in mistake to Blair, till first opportunity of sending by visiting brother.

T. W.—You confound respect of character with respect of persons. The former is natural and is apostolically enjoined (Phil. ii. 29): the latter we hope to continue innocent of. A brother who goes to law with a brother is no position to withdraw from the one he goes to law with. Hence our refusal to publish an ecclesia walking in the commandments of the Lord blameless, and withdrawing from the disorderly, is in a very different position.

AN IMPOSTOR has been going the round among the brethren during the month, changing his name and his tale at each place. His acquaintance with the names and circumstances of certain brethren, has thrown brethren off their guard; and they have parted with sums of money only to discover, on subsequent application, that they had been shamefully duped. It is a safe rule never to receive a stranger (especially one with temporal requests) without asking a known reference, a letter to which will settle the question.

S. E.—The Christadelphians do not believe in "a dead Christ," "a condemned Christ," &c. These terms are invented by Renunciationism for the purpose of creating prejudice against the truth. It might as well be said that we believe in a baby-Christ, because he was once a baby; or a working-man Christ, because he was

once a carpenter; a weak Christ, because he was once weak; a flesh-and-blood Christ, because he was once in that condition. The Christadelphians believe in a Christ who once came through all these conditions, but being raised from the dead, liveth by the power of God, and is now alive for evermore. It is into this risen Christ we have been baptised; it is in this glorified, exalted, beloved Christ we believe; not in a dead Christ, nor in the artificial "free life" Christ of the Renunciationists.

G. W.—You are right in rejecting the statement that in our remarks on "the meaning of Christ being a constitutional sinner," we have "conceded the whole question." That statement is due to one of two things: either ignorance of what has been the doctrine of the Christadelphians at all times (which is probable, as the leading Renunciationists have publicly confessed they never understood the question) or to a reckless effrontery which knows no other way of escaping the consequence of their detected misrepresentations. We have conceded nothing and altered nothing. Our position is exactly, identically, and absolutely the same as it has ever been since our understanding of the things of the name of Christ, and will, we trust, remain so till the second appearing of the Lord to reward every man according to his works.

L. O.—We had seen the letter "committed to Dr. Thomas." We admit the charge, but deny that it carries with it the meaning put upon it by the writer. We have confessed ourselves committed to Dr. Thomas as a succinct mode of describing what our position is doctrinally, and not as setting forth the reason for that position. Our reason is, and we stated this in the article that has called forth "M's." cersion (though he evident lacks the candour to recognise it) that we are able to see and demonstrate that Dr. Thomas's position was in accordance with the Holy Oracles. To shut the mouth of cavillers by reason is impossible. We have long since given up all idea of such a thing. We abide their shafts in patience, and pursue the steady course marked out by the truth, which will end sweetly at the last.

LIFE OF DR. THOMAS, with Steel Portrait; an intensely interesting narrative of the resuscitation of the gospel in the nineteenth century: price 7s6d., postage 6½d.

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NOTES.

J.N.—Your letter is held over for a month, along with other matter which has been omitted for want of space.

J.W.N.—Your letter was duly forwarded to brother Andrew. The question has been as thoroughly ventilated as need be.

A.S.—The best weekly digest of European political news is to be found in a paper called *Public Opinion*, which any English bookseller will procure for you.

W.H.H.—We do not recollect the article. Perhaps it was overlooked in the pressure of many letters. We have a faint recollection of something which seemed better deferred till a time of more urgent need, as regarded the general body.

IN DEBT (C.M.).—No; there is nothing owing. All the books you have had are paid for. We cannot say this for all in every place. Some owe heavily. The result of their collective indebtedness is inconvenient, to say the least, to the poor small financial machinery which is at work for the Lord's sake. Perhaps it does not occur to them. If they realise that we have to pay the printer for all books that go out of the office, they will understand.

MAP OF THE HOLY LAND.—Brethren at various times have enquired for this. Brother W. Atkins, of 388, Liverpool Road, Islington, London, writes to say that a good one has been brought under his notice, which can be supplied at 7s.6d. post free. Orders sent to his address will be attended to. He has sent a specimen. It is of medium size, coloured and varnished, and bordered with pictures, representative of the principal localities of interest. The map will be sent to any part of Britain per post. If the map on inspection is not approved, it can be returned, provided it is not damaged. All who have seen it have admired it. The size is 30 by 40 inches. Orders should be made payable to William Atkins, at the St. James's Road Money-order Office, London.

TWELVE LECTURES.—A fresh supply of this is promised for "to-morrow morning," while we write, and from the solemn assurances of the printer, it is probable the promise will be fulfilled. This is not "another edition" of the Lectures, but a mere reprint from the stereotype plates cast five years ago. We have not had time to make any revision, neither, on the whole, is revision necessary. We have not departed from the doctrine of the *Twelve Lectures* at all. We might express our-

selves more guardedly in one or two instances; cavilling having shewn the possibility of mis-construction; but the difference would merely be verbal and the object defensive only; the meaning would remain the same as regards the doctrine taught. If we had the necessary leisure, we might re-write the Lectures some day, the Lord still tarrying; but it would merely be to give more effective expression to the things taught, and not to alter the things themselves.

BROTHER ANDREW AND THE SLAIN LAMB LECTURE.—Brother Andrew writes in reference to the statement imputed to him by Edward Turney, in the publication quoted on page 279 (June number of the *Christadelphian*). He at the time denied that he ever said what is there imputed to him, or entertained the thought; but the statement is re-iterated, and he, therefore, feels called upon to notice it again. He says: "It is a complete misrepresentation. I never either spoke or wrote to anyone in any such terms concerning the lecture on the 'Slain Lamb.' I can refer to brethren to whom I gave expression of my approval of it shortly after its delivery. I considered it a satisfactory refutation of the main points in the lecture on the 'Sacrifice of Christ,' and recommended it to all who were unbinged on the subject. In many cases, I am glad to say, its perusal was attended with satisfactory results."

NEW ZEALAND.—Purchasers writing from this part of the world should be sure and enclose a sufficient amount to cover postage of the books ordered. The rate of book postage is four times the amount of the British rate. If this is remembered, no mistake will be made. The difficulty is, that when a mistake is made, it would cost as much as the deficiency to write a letter about it. And this happening in many cases, overloads the already burdened and bottom-scraping ship of the truth. *Eureka III.*, for instance, costs 5s. postage to New Zealand, and if only 1s.4d. be sent, there is a serious deficiency. Of course it would be easy to stop the book and write, and charge the postage of the letter besides, and wait the answer before despatching; but we do not feel we dare thus obstruct the work. The office is not a commercial enterprise. It is a mere convenience for the work of the truth. All that is wanted is the possibility of going on, and this only requires a fair understanding and action accordingly.

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BRITISH.—July 22nd, G. H. Kidd, W. Cameron, H. Sulley, J. Serimgour; 23rd, D. Bell; 24th, W. Smith, G. Baker; 25th, J. Betts, R. Hogg, J. Hampden, T. Boshier; 27th, R. Baker, D. Bell, J. Alexander, W. R. Otter, W. Dugdale; 28th, J. G. Chapman, C. W. Clark, D. Wylie, A. Smith, J. Bell; 29th, E. Trueblood, W. Dugdale, J. C. Phillips, J. Sanders; 31st, J. B. Drury, R. Paterson. Aug. 3rd, W. Peel; 4th, G. Leeson, J. Cooke, S. A. Jagger, J. Betts, T. Sleeman, Anonymous; 5th, W. Ellis, A. Horton, W. Atkins, C. Reid, T. Boshier, F. Hodgkinson; 6, J. Nesbit, J. J. Powell, J. Macfarlane, D. Clement; 7th, J. Thompson, D. Slocomb, D. Fraser, Mr. Fritchard, W. Peel; 8th, J. Grant, S. G. McKay, T. Betts; 10th, J. Richards, W. Atkins, G. Dick, J. J. Andrew; 12th, J. G. Chapman, J. C. Phillips, G. B. Follows, C. Killick, T. Watton, J. Boler, J. Martin (P.); 13th, K. Fraser, J. J. Andrew, J. Martin (P.), D. Clement; 14th, S. Dawes, T. E. Clegg, W. Dugdale; 15th, B. Carrie, R. Dyson, W. Smith, J. Wareham, J. Gale, J. J. Andrew, H. Sulley, W. Blount, J. Martin (P.); 17th, J. Burton, C. Firth, T. Nesbit, J. A.; 18th, J. Wareham, J. Grant, J. Cooke, W. Osborne, M. Wheeler, J. Faulk; 19th, W. Atkins; 20th, J. Betts; 21st, J. Boler, E. Phelps, W. Ripley, J. Allan; 22nd, W. Hardy, T. Betts; 24th, A. Williams, D. Wadsworth, R. Carruthers, S. Dawes.

FOREIGN.—July 22nd, M. McNeillie, M. L. Staples, J. L. Hathaway; 23rd, W. Hunter, D. Pfeiffer; 27th, E. Brittle, A. Sintzenich, C. D. Benedict, E. Bott, R. Sinclair; 28th, H. J. Morgan, Anonymous, W. Tait. Aug. 4th, L. Penton; 7th, A. Rood; 10th, H. J. Moore, J. Parker, J. W. Winfree; 11th, C. & H. Mitchell, W. W. Holmes; 12th, A. Pitt; 13th, J. W. Miles; 17th, E. Lasius, C. H. Evans, M. E. Delozier; 18th, W. Routley, R. H. Grezian; 24th, W. H. Reeves, A. Pitt.

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- And should you be tempted to consider the foregoing recommendation extravagant or too highly-coloured, **READ EUREKA.**

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The Christadelphian,
Oct. 1, 1874.

No. 124.—October 1, 1874.

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TWELVE LECTURES.

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NOTES.

J.B. (Texas).—We have sent to the address given books amounting in American value to two and a half dollars.

E.C.—Money for books can be remitted from America in the paper currency of the country. We are able to turn it into English sterling in Birmingham.

AMERICAN SUBSCRIBERS.—In renewing for 1875, American subscribers must please remit *direct to Birmingham*, as the agency in America applies only to books in stock there.

D.A.—We are compelled at the last moment to relinquish the intention to publish this month an answer to "Flesh and Spirit." We promise to give it the first place on the list for next month.

THE JEWS.—We have to acknowledge the following additions to the Birmingham contribution in aid of the poor Jews in Jerusalem: an ecclesia, £1; a brother, 3s.; an ecclesia, £1; an ecclesia, 10s.; an ecclesia, £1.

THE TRUTH FOR NORTH CAROLINA.—We have to acknowledge several bundles of pamphlets, old and new, which we have forwarded to the brother making the appeal on behalf of a promising field in North Carolina.

THE GREAT CITY AND ITS TRIPARTITE DIVISION.—The article by Dr Thomas on this subject, in the present number, is full of instructive matter. It was written more than twenty-two years ago. One or two expectations hinted at have not been realised: but in these cases, the expectation was founded on conjecture, on points of detail (such as a probable Anglo-American alliance)

the non-realization of which leaves the main structure of the exposition unaffected.

THE POOR.—We acknowledge, with thanks, for Christ's sake, an ecclesia's contribution of 30s. in aid of brother Smith, of Girvan, who is in lonely and distressed circumstances; also, several small sums for discretionary use in the service of the truth or the relief of the poor. By this kind co-operation, the poor are able, as in years past, to do the work of Christ in spite of all difficulties. We append the remarks which come with such an offering from the Burrawang ecclesia: "There exists no need among ourselves. The brethren have, therefore, decided that the balance in hand of our contributions at the table, should be transmitted to you, for distribution in special cases of need."

FUTURE PROCEEDINGS.—We are asked from various quarters to resume our lecturing tours. We have hitherto been dubious on this point, first, because uncertain health has required caution, and second, because of the great work being done in Birmingham. We are still uncertain. On the first point, prospects are brighter; but the work in Birmingham seems to have more and more increasing claim. Constant work at one centre produces more result than casual efforts over a wide area. Nevertheless, we should not feel justified in turning a deaf ear to the calls of the truth elsewhere when those calls become distinct enough in the sense of prospect of profitable work. Truly, the harvest is plenteous and the labourers few: shall we refuse to pray the Lord of the harvest to send forth a more bountiful supply of such as labour for His name sake?

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FOREIGN.—Aug. 25th, A. B. McDaniel, A. Pitt; 27th, S. W. Coffman; 31st, S. J. Bottorf, P. Powell, C. H. Morse; Sep. 7th, M. A. Stillard (letter sent to London, and will be attended to by the brethren there); 8th, J. Banta, C. Bollingbroke (letter forwarded to brother Faulk); 12th, D. E. W., E. Lasius; 14th, E. J. Lasius; 17th, T. Hart; 19th, W. W. Holmes, J. McKinnon, A. J. Twelvetrees, T. Blencowe; 21st, J. Johnston, H. L. Baker, J. Banta, T. Hart.

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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, 1874.

No. 125.—November 1, 1874.

THE CHRISTADELPHIAN

A MONTHLY PERIODICAL

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

EIGHTEEN HUNDRED YEARS AGO,

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

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENEUM ROOMS, TEMPLE ROW.

Published by the Editor,

ON THE LAST THURSDAY OF EACH MONTH, FOR THE MONTH FOLLOWING.

TERMS: 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.*

TWELVE LECTURES.

We have now in hand a further supply of this work from the printer :
cloth 2/10 ; leather 3/4, post free.

NOTES.

EDITORIAL.—There is some interesting political matter to hand from various sources, but we have been obliged to hold it over, together with this month's instalment of "THE JEWS AND THEIR AFFAIRS" The omission (which is caused by the review of "Flesh and Spirit," and brother Arthur Andrew's interesting article on the Confirmation of the Abrahamic Covenant,) is partly made up by Dr. Thomas's article on the Signs of the Times, and brother S Shuttleworth's "Things New and Old."

A SISTER wants the *Herald of the Kingdom* for September, 1860. Anyone having it to spare will oblige by forwarding.

BROTHER Chatwin's tract on the Kingdom of God is reprinted, and will be obtainable, as before, at 1s. per 100, postage extra.

HELP.—Brother A. Robertson (50, Charlotte Street, Aberdeen) asks help for a brother in the north, whose case he gives particulars of. There will come a time when none will be poor or sick. Meanwhile, both conditions prevail for our proof of obediences.

P.E.—The *Latin Vulgate*, is a Latin translation from the original Greek. When last month we said "which (the Latin Vulgate) has *Θεος*," we did not mean that a Latin translation retained a Greek word, but that it recognised the reading in question. There was an ellipsis in our words supplied by the words, "the translation of."

J.G.—Conquest's Bible is generally allowed to be the best translation of the Old Testament, and Dean Alford's New Testament the best translation of the New. But the Common Version is better than the cavils of superficial criticism would make people suppose. It requires but a comparatively few alterations to make it all that need be desired.

LECTURING VISITS.—For the present we compromise the "tour" question by consenting to visit where we can go straight from Birmingham and back. Extended tours and long absences are not expedient at present, for a variety of reasons. The difficulty connected with single visits is the greater cost in railway fares. This, in many cases, will be an insuperable difficulty. We regret it, but do not feel at liberty to offer more at present in the way of lecturing operations out of Birmingham.

THE JEWS.—Since the last acknowledgment we have received for the poor Jews at Jerusalem: from an ecclesia, 12s.; a sister, 12s.; a brother, 4s.; a few brethren, 5s. These, with the other contributions, amounting to £10 7s., have been forwarded with the following letter:

10th Oct., 1874.

To the Editor of the *Jewish Chronicle*. DEAR SIR.—If it be not too late, I enclose a contribution in aid of the poor Jews who have lately been suffering from the effects of famine at Jerusalem. It is from a number of friends in Birmingham and elsewhere, who have learnt from the Scriptures of Moses and the prophets that the Jews are God's nation in the earth, and that though they are scattered and under affliction because of their sins in past times, through them will be manifested to the world the glory of God, and through them will be given to the world that perfect system of government which all human effort and human contrivance have heretofore and must for ever fail to secure. The contributors have also learnt from the same source (under the guidance of certain illustrious Jews whose names are famous in the world) to regard Jesus of Nazareth as the appointed instrument by which, at his re-appearance shortly, this great work will be effected in the re-organisation of the Israelitish nationality, as the imperial headstone of the political world.

Israel's unbelief on this head is to them a matter of sorrow, which, however, they accept resignedly as a dispensation of Israel's God, and which they expect to be speedily terminated by the manifestation (in unmistakable identity) of him, who having been a stone of stumbling to Israel, will yet be their glory and their joy.

Accept on their behalf, and be kind enough to transmit to its proper channel their small offering to Israel's need in Jerusalem.

For the God of Israel's sake,

Respectfully and gratefully,

In the hope of Israel,

ROBERT ROBERTS.

LIFE OF DR. THOMAS, with Steel Portrait; an intensely interesting narrative of the resuscitation of the gospel in the nineteenth century: price 7s6d., postage 6½d.

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Children's Magazine, vol. I. 2s. 6d. Foreign, 3s. post free.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

These acknowledgments are published from month to month that correspondents may know that their letters are received and attended to, without being privately communicated with. Private acknowledgment is a simple impossibility, in such a large number of cases with so much else to do. Recognising this, let no one consider himself or herself slighted in not receiving acknowledgment through the post. It is a necessary rule not to do it. Letters intended for the Editor's eye only should be marked "private;" some letters are marked "private" when there is nothing private in them. It is desirable this should be avoided, as marking a letter "private" is likely to lead to delay in its being attended to. Intelligence letters should be sent by the 15th of the month.

BRITISH.—Sep 22nd, J. Davis, C. Firth, T. Parkes, R. Carruthers, R. Pritchard; 23rd, T. Dobbs, F. R. Winterburn, J. B. Durv, W. Sommers, D. Brown; 24th, J. McIntosh, D. McKillop, J. Bo'er; 25th, T. Watton, Mr. Pritchard, J. Bell, A. Miller, V. Collyer; 26th, F. R. Winterburn, R. Tunnecliffe, a Sister in Israel, T. Haining, E. C. Trueblood, T. Parkes, T. Evans; 28th, W. Blount, T. Haining; 29th, E. H. Wiltman, J. Grant, J. Lovett, W. Murray, F. Hodgkinson; Oct. 1st, B. Parsons; 2nd, C. Firth, W. Birkenhead; 3rd, J. Birkenhead, W. Copland; 5th, W. Blount, T. Nisbet, W. Murray, R. Edis, J. L. Atkins; 6th, J. Woodward, D. Stokes, W. Grant; 7th, B. D. Robertson, S. Scott, B. Parsons; 8th, E. Sampson, J. Wareham, Mr. Pritchard, C. A. Silverwood, R. Armstrong, W. Robertson; 9th, J. Roberts, a Brother, J. W. Diboll; 10th, D. R., A. Miller, W. Ryle; 12th, C. Firth, J. Birkenhead, W. Murray; 13th, G. Leason, F. Peel, C. Smith, J. Roberts, E. & C. Spence, R. D. Robertson, H. Suttley, W. Shelton, W. G. Macker, J. R. Walmesley, W. Kennedy, H. H. Horaman, J. Hawkins; 14th, J. G. Chapman, W. H. Farmer; 15th, F. R. Winterburn, W. Feldoer, D. Mullins, R. D. Robertson, G. Waite, G. W. Mair, W. R. Otter, U. H. Smith, T. Parkes, B. Parsons, A. Andrew, C. Weale, J. Burton; 16th, E. E. Wood, D. H. Smith, J. R. Walmesley, W. Smith, J. Scrimgeour, J. Grant, D. Drake, A. Robertson; 17th, R. D. Robertson, A. D. Eve, J. Scrimgeour, L. Clark, T. Thompson, W. H. Farmer, R. Oliver, D. Atkins, V. Collyer; D. Fraser, E. Thornton, D. Laverock, T. Haining, R. Horton; 20th, A. D. Eve, E. C. Trueblood, W. R. Otter, R. Langrave, T. Kidd, H. Dyer, T. Basher; 21st, T. Holland, W. Osborne, T. Fuller, J. Millman, J. Boyd.

FOREIGN.—Sep. 22nd, M. L. Staples; 28th, J. Kitchen, F. H. Craig; 29th, E. J. Lasius; Oct. 1st, E. Seyb; 5th, S. Busby; 6th, M. A. Stillard; 7th, J. Falconer, E. Bott, A. B. McDaniel, M. P. Ensey; 8th, H. Neale, C. H. Evans; 19th, K. H. Sanders, T. J. Anderson; 20th, A. North, F. Robertshaw, E. J. Lasius, C. Packham.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Sep. 21st, T. Hart (6 parcels); 22nd, J. Davis, R. Pritchard (2 parcels); 23rd, G. Taylor (2 parcels), W. Sommers; 24th, A. Andrew, W. R. Dobson, J. McIntosh; 25th, A. Miller, T. Watton; 28th, J. Kitchen; 29th, J. Gale, D. Drake, C. Killick, T. Betts; Oct. 1st, E. Thomas (8 parcels); 2nd, W. Birkenhead; 5th, R. D. Robertson, M. Granger, R. Edis, S. Busby; 6th, J. Woodward, D. Stokes (2 parcels); 7th, E. Thomas (7 parcels), M. P. Ensey (3 parcels), E. Bott; 8th, Mr. Pritchard, J. Wareham, C. A. Silverwood, S. Busby, J. Croston, J. Falconer (8 parcels), E. Bott (2 parcels), M. P. Ensey; 9th, J. W. I. Ibol, F. Bott (4 parcels), E. Thomas (3 parcels), J. Falconer (11 parcels), Mrs. Manwaring; 11th, W. Milne, F. Hodgkinson, V. Collyer, A. Miller, W. Ryle; 18th, H. H. Horaman, J. Hawkins, W. Kennedy; 14th, W. H. Farmer; 15th, J. U. Robertson; 16th, J. R. Walmesley, J. Grant, G. Drake, W. Smith; 20th, W. R. Otter, A. D. Eve, T. Kidd, H. Dyer, A. North, C. Packham, T. J. Anderson, G. Starter, R. Oliver; 21st, J. Boyd, T. Holland.

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THE APOCALYPSE EXPLAINED (IN THREE VOLS.),

BY DR. THOMAS.

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- Would you like to be made acquainted with the prophets? **READ EUREKA.**
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The Christadelphian,
Dec. 1, 1874.

No. 126.—December 1, 1874.

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BIRMINGHAM: ATHENÆUM ROOMS, TEMPLE ROW.

Published by the Editor,

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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.

D.T.—We can supply *Eureka*, vol. III., but not vol. II. at present. The printer is re-printing.

J.S.—We are not aware that Mr. Disraeli has ever seen *Eureka*.

We can supply bound copies of the *Children's Magazine*, price 9s.

J.L.—T. H. and A. W.—The contributions received for the poor with thanks. The Lord approves now as when the widow dropped her small donation into the treasury.

INTELLIGENCE.—We should be obliged to correspondents if they would write their intelligence communications on paper of *note paper size*, and written on **ONE SIDE ONLY**. In several cases, it is customary to write on large sheets and both sides, which causes trouble.

D.P.—The *Lectures* were duly sent to the lady in London whose address was supplied. The two May Nos. of the *Christadelphian* were sent to you at the same time; also *Eureka*. As to the *Hymn Book* at the cheap rate, they were all sold before your order came.

CORRESPONDENTS.—Answers to these are held over till next month. Correspondents (J. A. for example) must not imagine their questions overlooked because delay takes place in the appearance of an answer.

"HELP."—We have to acknowledge the following contributions to the case mentioned last month:—"an ecclesia, 2s6d.; ditto, 4s.; a brother, 10s.; a sister, 20s.; a brother (a thank-offering), 5s.; a brother, 5s.; an ecclesia, 5s4d.; a friend, 2s6d.; a sister, 20s.

ERRATA last month (November).—In article on "The Confirmation of the Abrahamic Covenant," page 511, line 25, for *promises*, read *promises*. In Answers to Correspondents, par. "Questions Concerning Christ, line 7, insert "Christ" after "and." In "Things New and Old," page 520, line 42, for "immortality," read "immortality"; and page 519, line 10, for "Paul" read "the Psalm."

J. R.—In a letter just received, sister Thomas expresses her "great surprise" at the appearance of the announcement that she wishes Renunciationists—(who depreciate the Dr.'s works) to sell the Dr.'s works, insinuating her sympathy with them. It was one of their friends that suggested the thing to her, and she casually said they could advertise the works if they were anxious for their sale, which is a different thing.

W. SHELTON.—Take no notice of the letter. The contradiction of untruth is only useful when those who believe it are reasonable and candid. Those who are so need not the contradiction in this case, for they have learnt from experience how to estimate the value of statements appearing in the quarter in question. "The best course is the one prescribed by Jesus: "Let them alone." Time destroys all misrepresentation; if the misrepresented in the answer of a good conscience commit their cause to God, and take the misrepresentation patiently.

A "MOTHER IN ISRAEL" appeals to the Lord's friends in America to wake up, and wonders she hears so little from them in the *Christadelphian*. To herself we say, in answer to a question, that the *Christadelphian* is not the organ of the British section of believers as such, but is open to brethren everywhere. But this does not mean the publication of anything that well-meant writers may send. The things written must be useful for edification. Men or women may write from a desire to edify, and may themselves be greatly edified by what they write, and yet their writing may not be calculated to benefit others. It would be easy to fill the *Christadelphian* six times over each month if we were content with poor fare; but the readers would not thank us. Quality before

quantity; and quality at all hazards is our motto, the application of which may sometimes disappoint, but in the long run is the most satisfactory to all.

J.K.—Jesus was made under the law, for Paul says he was "made under the law."—(Gal. iv. 4.) He was also in the flesh, for John says if any man deny this he is anti-Christ.—(1 John iv. 3.) Therefore, you must not entertain any thought that excludes either fact. Nor must you forget that God was the worker through and in Christ. Put all the facts together, and you will have no difficulty in reconciling apparent discrepancies. When Paul says (Rom. viii. 8), that they that are in the flesh cannot please God, he is referring to the rebelliousness of the carnal mind, as you may see by the previous verse. Jesus was never in this state, but always did those things that pleased the Father.

THE CONTRIBUTION TO THE POOR JEWS AT JERUSALEM.—The following acknowledgment of the amount remitted per letter published last month, appears in the *Jewish Chronicle*:—"Mr. Robert Roberts, of the Athenæum Rooms, Birmingham, has very kindly sent us a cheque for £10 7s. in aid of the poor Jews suffering from the effects of famine at Jerusalem. We have forwarded the amount to the Board of Deputies for distribution. Mr. Roberts states that the amount is transmitted from a number of friends "who have learnt from the Scriptures of Moses and the prophets that the Jews are God's nation on the earth." The generous sender also expresses a well-meant wish that the Jews will eventually believe in the mission of Jesus of Nazareth. Charity is a common ground on which Jews and Christians meet, and the intensity of charity will be their eventual bond."—Ed. *Jewish Chronicle*.

It would have been more satisfactory if the editor of the *Jewish Chronicle* had published the letter accompanying the contribution. But the Jews are no less fond of "smooth things" now than in the day when their fathers killed the true prophets and listened to the false. They like the acknowledgment that they are God's nation, but they do not like the statement that they are in dispersion for their sins. A recent writer in the *Jewish Chronicle* in effect explained their dispersion to be due to "the commands of God" for the benefit of mankind! The editor had read our letter without due attention, or he would have perceived that we expressed no "well-meant wish that the Jews will eventually believe in the mission of Jesus of Nazareth," believing such a thing impossible in his absence. We declared the conviction of the contributors, that the early manifestation of Jesus in unmistakable personal identity, would compel the Jews to acknowledge their mistake. This is different from expressing a "well-meant wish." Christ returned and exalted to the throne of universal dominion, and not "the intensity of charity," is the eventual bond of Jew and Gentile. Blindness is on Israel till then. Therefore, they cannot see it. So we wait. The following acknowledgment has been received from Mr. Lemuel Emmanuel, Solicitor and Secretary to the Holy Land Relief Fund:—

DEAR SIR.—I am favoured through the editor of the *Jewish Chronicle* with your letter, dated 10th ult., enclosing a cheque for £10 7s. on behalf of the Holy Land Relief Fund (1874), for which I beg to enclose you a receipt; and I am directed by Sir Moses Montefiore, Bart., and by this Board (London Committee of Deputies of the British Jews) to thank the generous contributors for their kind assistance to the sufferers in the Holy Land. Yours faithfully,
LEMUEL EMMANUEL, Solicitor and Secretary.
5th Nov. 1874."

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Letters intended for the Editor's eye only should be marked "private;" some letters are marked "private" when there is nothing private in them. It is desirable this should be avoided, as marking a letter "private" is likely to lead to delay in its being attended to. Intelligence letters should be sent by the 15th of the month. They should be written on note paper size, on one side only.

BARRISH.—Oct. 22nd, T. Nisbet, F. Wallis, J. Barlow, J. Bell, S. Richards, H. Sulley; 23rd, L. Spencer, J. N. Anderson, J. W. Dibol, F. Wallis; 24th, T. Merritt, W. H. Andrew, J. Goddard; 26th, T. Boshier, T. Watson, H. Sulley; 27th, A. Andrew, G. J. Cook, R. Hutton, W. Ripley, T. Betts, W. Unsworth, J. Anderson, A. Tait, J. Faulk; 28th, W. J. Jannaway, C. Meneer; 29th, J. Gordon; 30th, G. J. Cook, T. Nisbet; 31st, M. H. W. Fletcher, T. Betts, T. Parkes, F. Hodgkinson. Nov. 2nd, G. W. Muir, J. H., T. Nesbit, J. Hawkins, T. Isaac, J. Fraser; 3rd, J. Barlow, W. R. Dobson, G. J. Cook, A. Morley, W. H. Andrew, T. Betts; 4th, C. Firth, J. Leask, J. Bolser, R. Hodgson, W. H. Andrew; 5, J. Hawkins, G. S. Cook, W. Peel, Mrs. J. Chandler, J. Kay; 6th, D. Emmanuel, J. Hawkins (M.S.), J. Martin (P.); 7th, J. Collins, W. H. Andrew, J. H. Glenn, D. Hepburn, R. Forbes, J. Nesbit; 9th, J. Burton, J. Richards, W. Birkenhead, T. Nisbet, H. Sulley, W. Green, W. Unsworth, P. Hall, J. Grant, W. Osborne, J. Birkenhead, J. Hawkins, J. Rae, J. Wareham; 11th, T. H. Glenn, J. Horton, A. Williams, W. M. Watson, R. Carruthers, H. Sulley; 12th, J. Gordon; J. C. Gamble, J. K. Snelson, J. Bolser, T. Boshier; 13th, A. Andrew, T. Hollins, T. Betts, G. B. Follows, Anonymous, J. A., J. Cooke, J. Mulholland, A. Smith, J. Barlow, A. Dixon, S. Davies; 16th, J. Burton, E. Parsons, T. Holland, R. Bell, T. Nisbet, T. H. Hollins, D. Mc. Killop, J. Cowley; 17th, W. R. Dobson, J. Elston, W. Peel, G. Allan, J. Leask, J. Hawkins, D. Gaskin, W. Smith, J. Mortimer, D. Terres; 18th, R. Carvie, J. Savage, A. W. Goldie, A. Haxton, W. H. Andrew, P. Edmonston; 19th, R. Weldon, M. Hamilton, G. C. H. Carter; 20th, E. Birkenhead, T. S. Swindell, W. Eye, A. L. King; 21, A. Tait, A. Dowie, J. Booth.

FORZIGN.—Oct. 24th, W. G. Kollymyer, F. H. Smith, J. S. Leonard, E. J. Lasius; 26th, M. Dunn; 27th, W. Routly; 29th, E. J. Lasius; 31st, P. A. Blackwell, J. L. Hathaway. Nov. 2nd, D. Pfeffer, A. Ward, W. W. Holmes, T. Hart; 3rd, A. Mother in Israel; 7th, Z. D. Bugbee, J. Merry, G. Smart; 9th, Pitt, J. H. Stouffer, A. D. Strickler; 10, W. Jones; 11th, J. Coombe; 16th, E. Duelli; 18th, E. Delozier, M. Fletcher.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Oct. 22nd, J. Barlow; 23rd, J. W. Dibol, J. N. Anderson; 24th, W. H. Andrew, R. Hutton, T. Betts; 25th, E. Corbett, W. Routley, W. R. D. Gascoyne, J. Gordon; 30th, W. R. Dobson; 31st, E. Thomas; Nov. 1st, G. W. Muir, D. Pfeffer (2 parcels), T. Isaac; 3, J. Barlow, J. Chandler, G. Smart, T. Glenn, J. Merry; 4th, A. Andrew; 5th, J. Bolser; 7th, W. H. Andrew, D. Hepburn, W. J. Jannaway, C. Firth; 10th, W. Unsworth; 11th, J. Turner, J. Coombe (3 parcels), J. Gordon; 13th, T. Hollins, A. Smith, H. Mathews, J. Rae, W. M. Watson; 14th, J. Barlow, S. Davies (3 parcels); 16th, J. Lowley; 17th, J. Leask, H. Sutherland; 18th, P. Edmonston, M. Hamilton, R. Weldon; 20th, G. C. H. Carter (2 parcels); 21st, A. Dowie (2 parcels).

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